

**Anti-semitism: Ethnicity, Race, Religion, Culture**  
**The University of North Carolina at Pembroke**  
**Fall 2020**

**Dr. Motti Inbari, Professor**

Office: Samson 107  
Office hours: T/TH 10:00-11:00/ MW 9:00-10:00  
Phone: 910-7754418  
Email: mordechai.inbari@uncp.edu  
Class: Sampson 136

\*\*\*\*\*

**Course Description and Goals:**

The goals of this class is to familiarize yourself with the diverse ways historians think about ethnic, racial, religious and cultural prejudice and encourage you to think on how differences are constructed; second, to introduce you to historical research by having you formulate a research problem (and proposal), research primary and secondary material to answer it, and write a research paper of 6-8 pages long. (Those able to write a more extended essay are invited to do so.) You will choose a research topic focusing on diverse ethnic, racial, and religious issues, but our class discussions will use anti-semitism as the paradigmatic prejudice.

Ethnic prejudice has long been recognized as a significant factor inhibiting minorities' ability to enjoy liberty and the rights of citizenship and presenting a major obstacle to their integration in the local, national and global communities. Few ethnic prejudices, however, have had a long and convoluted history of anti-Semitism. Few represent such complexity and variety: Anti-semitism has been redefined periodically as religious, racial, and cultural and has appeared in diverse historical contexts. Few prejudices have had such horrific consequences. We shall try to use anti-Semitism to illustrate the problems of prejudice in general.

Classes will focus on selected anti-Judaic and antisemitic episodes from ancient antiquity through the Middle Ages to modern times and the contemporary world, paying attention to antisemitic texts and events. Historical literature will provide competing for theoretical frameworks for understanding anti-Semitism as ethnic, racial, religious and cultural. Some major questions will be: Can anti-Semitism be understood as part of the history of racism or of other forms of ethnic hatred directed toward non-Jews? Why were Jews so often the target of hate? How did both Jews and anti-Semites view their relations with each other? How do historians understand them? If there is limited continuity among antisemitic episodes, how can the prevalence and repetitiveness of anti-semitism be explained?

During the first two weeks, we shall become familiar with the main problems of thinking historically about anti-Semitism – including the notion of the Jews as a diasporic people – and a session of instruction at the library. In the third week, you should come up with a preliminary research topic and bibliography.

We start with the time when you encounter a world without anti-Semitism – the classical world – into which Christianity breaks, claiming the Jewish legacy and creating a unique ambivalent relationship, raising the question: Is Christian anti-Judaism anti-Semitism, and, if not, does it become one in late antiquity or the Middle Ages? You will also confront an alternative religious pattern – Jews and Islam and be asked to compare it with Jewish-Christian interaction. By the fifth week, you should submit an elaborate project proposal, about three-page long, including a clear problem, tentative argument and structure, and a full bibliography. Your other written assignments will be limited to one-paragraph responses to the readings. They will be due by midnight, the day before class, submitted on Canvas. There will be one exam: a final.

The following three weeks will be the time when you write your draft. You will be asked to submit brief weekly progress reports. In class, you will encounter the diversity of modern anti-Semitism, with particular attention paid to racial anti-Semitism and the Holocaust in the comparative framework of overtly racial societies (U.S. South and South-Africa) and genocide.

The course's final weeks will be devoted to class presentations of the papers. There will be a chief commentator for each paper, but the entire class will be invited to contribute. Grade in the course will be based on the paper and presentation, a final exam, class participation, and weekly homework assignments.

#### Readings:

Steven Beller, *Anti-semitism: A Very Short Introduction*  
David Berger (ed.), *History and Hate: Dimensions of Anti-Semitism*  
George M. Fredrickson, *Racism: A Short History*  
Marvin Perry and Frederick Schweitzer, *Antisemitic Myths: A Historical and Contemporary Anthology*

#### Important dates to remember:

**Readers response: August 18, 25, September 3, 10, 17; October 13, 20, 22;**

**November 10 (Before class begins)**

**Library visit: August 20**

**Paper: project proposal – September 8 (3 pages)**

**Paper due – October 1 (in class).**

**Final test: November 19 10:45am.**

#### Grade distribution:

**Homework Assignments: 30% (3.33 points per each paper)**

**Research paper: 30%**

**Final exam: 30%**

**Class attendance and participation: 10%**

August 6 —Introduction; Basic Questions about Anti-semitism

Steven Beller, *Antisemitism*, pp. 1-8.

David Berger, "Anti-Semitism: An Overview," in Berger, ed., *History and Hate*, pp. 3-14.

(Presentation 1.2, 2.1)

August 11 – From Jewish Hatred to Antisemitism: An Overview

Steven Beller, *Antisemitism*, pp. 11-54.

(Presentation 1.2, 2.1)

August 13 — The Divergence of Modern Anti-semitism: An Overview

Steven Beller, *Antisemitism*, pp. 55-119.

August 18 - Anti-Judaism (and Philo-Judaism) in the Ancient World

Louis Feldman, "Anti-Semitism in the Ancient World," and Shaye Cohen, "Anti-Semitism in Antiquity," in Berger, ed., pp. 15-47.

Tacitus on the Jews, *Histories* 5:1-13:

<http://www.ourcivilisation.com/smartboard/shop/tacitusc/histories/chap18.htm>

Reader response: Was Tacitus an antisemite?

Presentation 3

August 20 – Bibliographical instruction: Meet at the library

August 25 — "Christ Killers": The Gospels, the Church Fathers and Christian-Jewish Relations in Late Antiquity

Marvin Perry and Frederick Schweitzer, *Antisemitic Myths*, pp. 6-9.

Selection from Tertulian, *Adversus Judaeos*, chs. 1 and 13 only:

<http://www.tertullian.org/anf/anf03/anf03-19.htm> (on Canvas)

Selections from the *New Testament* (Matthew 27, 23)

Reader response: Compare attitudes towards Jews or Judaism in two texts.

(Presentation 4)

August 27— Ritual Murder, the Devil and Medieval Anti-Semitism

Robert Chazan, "Medieval Anti-Semitism" and Jeremy Cohen "A Note," in Berger, ed., pp. 49-71.

Marvin Perry and Frederick Schweitzer, *Antisemitic Myths*, pp. 12-28.

September 1 — Continue

September 3 -- Anti-Judaism and Anti-semitism: The Question of Christian Antisemitism  
Brief selection from: *The Life and miracles of St. William of Norwich*:  
<http://www.fordham.edu/halsall/source/1173williamnorwich.html>  
Martin Luther. "That Jesus Christ Was Born a Jew": Professor would bring copies to students.  
Selections from "On the Jews and Their Lies":  
in *Antisemitic Myths*, pp. 43-48.  
Contemporary Lutheran churches: *Antisemitic Myths*, pp. 241-243.  
Reader response: How should historians think about Christianity and anti-semitism?

September 8— Jews in the Medieval Muslim World  
Jane Gerber, "Anti-Semitism and the Muslim World," in Berger, ed., pp. 73-93.  
Jews in the Koran: <https://www.jewishvirtuallibrary.org/references-to-jews-in-the-koran>  
*Antisemitic Myths*, pp. 307-316 (ignore the commentary)  
(Presentation 6)  
**Complete project proposal** due: Statement of problem, tentative argument and bibliography (three pages: two pages narrative and one page bibliography)

September 10— Enter Race: Religion to Nationalism to Colonialism  
George Fredrickson, *Racism*, pp. 1-97.  
*Antisemitic Myths*, pp. 29-42.  
Reader response: Is anti-semitism best defined as a form of racism?  
Presentation 5

September 15 – Anti-semitism and White Supremacy: Does the Race Paradigm Hold?  
George Fredrickson, *Racism*, pp. 99-138.

September 17 — The Enlightenment and the Jews  
*Antisemitic Myths*, pp. 57-64.  
Selection from: Christian Wilhelm von Dohm,  
"Concerning the Amelioration of the Civic Status of the Jews" (1781), in *The Jew in the Modern World* (electronic).  
Reader response: Choose your text and your question.  
(Presentation 6 Enlightenment)

September 22— Emancipation and Antisemitism in Germany and France: The Ambiguities of the Modern Nation State  
*Antisemitic Myths*, pp. 90-104.  
(Presentation 7)

September 24 – *Homo Judaeos Economicus*: The Economic Paradigm  
*Antisemitic Myths*, pp. 75-89 (Marx and Sombart).

September 29— Ethnonationalism, Antisemitism and the Zionist Response: Germany and Austria

*Antisemitic Myths*, pp. 110-127.

(Presentation 8)

October 1 — The "Wicked Empire" (Russia) and the Protocols

*Antisemitic Myths*, pp. 127-147.

(Presentation 9)

**Submit research paper**

October 6 -- Nazi Antisemitism and the Holocaust

*Antisemitic Myths*, pp. 156-218

October 8 – continue

October 13 -- Anti-Zionism, Anti-Colonialism, Globalization and the Question of Islamic Antisemitism

*Antisemitic Myths*, pp. 316-336.

Reader response: In what ways anti-Israel is different than anti-Semitism?

October 15 – continue.

October 20 –A New Beginning? Holocaust Deniers and the Postwar West

*Antisemitic Myths*, pp. 272-290.

Reader response: In what ways Neo-Nazi anti-semitism is different?

October 22 –The American Experiment: Multiethnic Nationalism, Civil Rights, Anti- and Philosemitism

Sarna, "American Anti-Semitism," in Berger, ed., pp. 115-128.

October 27 – Continue

Reader response: Is America different?

October 29, Nov 3, 5 — Students presentations

November 10 – Protestant Churches and Jews after the Shoah

*Antisemitic Myths*, pp. 236-246.

Reader response: Why do evangelicals support Israel?

November 12 – final class discussion

### **Class rules:**

**Face Coverings in Class** – As stated in the UNC Pembroke Code of Conduct, all students are responsible for conducting themselves in a manner that helps enhance an environment of learning in which the rights, dignity, worth, and freedom of each member of the academic community are respected. In recognition of this responsibility, and in response to the best available science and current guidance from the Centers for Disease Control and Prevention, every student must wear an appropriate face mask/covering that covers their nose and mouth while in this classroom.

Students who feel they cannot wear a face covering due to a documented health condition, should consult the Accessibility Resource Center regarding alternative options, **prior to the beginning of class.** Requests/needs will be considered on a case-by-case basis. Documentation from ARC must be provided to the instructor by or before any alternative method is allowed in class. More information for students about the services provided by ARC and the accommodation process may be found at the following link: [UNCP ARC](#).

**Students who are not properly wearing a face covering will be asked to leave the classroom; they may return when they follow this basic public health recommendation. The instructor is not responsible for providing any make up instruction or activities beyond what is already being offered to the class. Refusal to leave will result in a student conduct violation. For the safety of the community, the instructor also has the right to end that in-person class session if a student who is not properly masked will not leave the room.**

A number of disposable masks are available across campus. It is the student's responsibility to procure a mask.

---

1. Academic Integrity: The university honor code will be strictly applied; there will be absolutely no tolerance of cheating on exams. A single incident may result in failure for the entire course and a record made to your file at the University.

### **ADAAA Statement**

Federal laws require UNCP to accommodate students with documented learning, physical, chronic health, psychological, visual or hearing disabilities.

In post-secondary school settings, academic accommodations are not automatic; to receive accommodations, students must make a formal request and must supply documentation from a qualified professional to support that request. Students who believe they qualify must contact the Accessibility Resource Center (ARC) in DF Lowry Building, Room 107 or call 910-521-6695 to begin the accommodation process. All discussions remain confidential. Accommodations cannot be provided retroactively. More information for students about the services provided by ARC and the accommodation process may be found at the following link: <http://www.uncp.edu/arc>

**Alternative Format Statement** (required on all university publications, including syllabi)

This publication is available in alternative formats upon request. Please contact the Accessibility Resource Center in the D. F. Lowry Building, 521-6695.

### **Absences for University-Sanctioned Events**

If a student is representing the University in an official capacity (e.g.: academic conference, student government, course field trips, ROTC events, athletics, band) at an official University-sanctioned event, that absence shall be excused. Students are responsible for all coursework missed and must make up the work within three university business days after the student returns to campus. Any student who anticipates missing more than 15% of the course should not enroll in the course without prior approval from the instructor.

It is the responsibility of the student to communicate with the professor or instructor about classes missed for any reason, including University sanctioned events. Students must provide official documentation of proposed University-sanctioned events that will result in excused absences during the first week of each semester. Prior written documentation must be provided for each excused absence.

**The University Writing Center** staff works one-to-one with UNCP students at any stage in the writing process, from brainstorming topics to drafting, revising, editing, and formatting. UNCP students from any course or department are welcome to use the Center. Tutors work with students on all types of writing assignments, including application essays and personal statements. The University Writing Center is located in D.F. Lowry room 308. For more information, and to make an appointment, students should visit <http://www.uncp.edu/writing/>

### **Religious Holiday Policy Statement**

Students are allowed two excused absences each semester from class or other scheduled academic activity to observe a religious holy day of their faith. Students must submit written notification of the absences to their instructors within two weeks of the beginning of the semester. Students should not be penalized for these absences, and shall be permitted a reasonable amount of time to make up tests or other work missed due to an excused absence for a religious observance. A student who is to be excused from class for a religious observance is not required to provide a second-party certification of the reason for the absence. Furthermore, a student who believes that he or she has been unreasonably denied an education benefit due to religious beliefs or practices may seek redress through the student grievance procedure.

**If students post anything that other students can see like in discussion boards, their material will not be posted elsewhere by the professor and their material will not be saved past the semester.**

2. Attendance and Classroom discussion: Please feel free to discuss openly, seriously and passionately; I will not, however, tolerate disruptive or insulting remarks, gender or racial slurs, or other forms of bullying, verbal intimidation or hate speech. Students who become disruptive (according to my assessment) will be dismissed from class. Persistent or problematic disruptions will require a private conference with me and will likely result in a lower grade.

**Persistent or problematic disruptions will require the 3 steps method: first time will result just a warning; second time – deduction of 15% of final grade; third time - failure for the entire course and a record made to your file at the University.**

4. Cell Phones, etc.: Cell phones and pagers must be turned off or turned to silent ring. Ipods, cell phones and PDA's must be turned off and stored in your baggage during exams and quizzes. Do not send or read text messages in class.

5. Please make every effort to be on time to class (and do not leave early without prior notice). Occasionally, anyone may have an emergency or other situation that requires early departure or a late arrival. However, please be discrete and respectful and cause the minimum disruption possible. Do not enter the room and take a seat in a distracting way. Persistent problems may result in a lowered grade.

6. Unless there is a documented, severe medical (or other) emergency, exams and assignment due dates may be rescheduled only if prior, written notice is given at least 72 hours prior to the scheduled exam or date. I reserve the right to refuse "make up" dates for exams. The final may not be rescheduled unless there is a conflict with another, scheduled exam.

7. If you miss class for any reason, you are responsible for any missed work. I will not repeat lectures nor summarize content for you (please check with a classmate). While calls or notice regarding your absence is a courtesy that I do appreciate, do not call or email me to request that I catch you up on what you may have missed; do not anticipate, either, that I will respond to these calls or notices.

8. All written work should exhibit good, college-level English and should advance a clear and cogent thesis. Excessive mistakes, poor writing, or an unclear thesis and argument may lower your grade (or, at minimum, make your ideas unclear). You are encouraged to take advantage of the university Writing Center or to see me (out of class) if there are particular questions or problems.

9. I will comply with the University status regarding closure for inclement weather. If the University is open, class will be held; if it is closed, class is canceled. Notice of any (very unlikely) deviations will be sent via email to your UNCP account. I realize many of you may be driving a significant distance to get to campus or may live in rural areas where roads are not well maintained in weather emergencies. Use your best judgment when deciding on attendance. A brief voice or email message letting me know of your decision is welcome and appropriate.

10. I will make serious efforts to respond to questions or other concerns sent to me via email or voice mail. Be aware, however, I will only address these during normal business hours of operation; messages left on weekends or in the evenings will be read and addressed (in order of arrival) as soon as I can on my next scheduled day to be on campus.



11. You are always invited to stop by during my office hours for informal conversation or if you have *any* questions or concerns regarding your evaluation or course content.

Disrespectful, inappropriate or overly casual (grossly unprofessional) email or voice mails will be ignored.

For privacy issues (that are for your protection) I will not respond to, return, or acknowledge phone calls regarding course matters made on your behalf by spouses, parents, clergy or health professionals unless I have your prior, written consent.

12. This syllabus is not a contract. It is subject to change due to student interest, inclement weather, or a variety of other reasons. In a semester course it is impossible to include everything important and interesting about Religion. If there is something you want to learn more about, ask, and we will see what we can do.