

Syllabi 1

The History of Antisemitism in Russia

(The Problems of the History of Russian Jews in the Context of the Study of the Historical Process).

This course dedicated to BA and MA students of the Department of Jewish Culture (Saint-Petersburg State University). The students of these categories should already listened the course of common Jewish History so they have a base background and information support. The goal of this course is to produce an analyses of the cultural, political and ideological sources of Antisemitism in Russian Empire and then at the Soviet Union and also to give a scope of contemporary forms of Antisemitism in Modern Russia.

Speaking about the History and Culture of the Jews in Russia, we often deal with the "inconvenient" sharp issues. "Every Jew should speak in Russian" – it is a joke but the joke contains a piece of reality. The history of Russia closely related with the history of Jews of the Period of Modernity. Russian Empire have got a great number of Jews at the end of 18th century after the Partitions of Poland. As a result of the partition of Poland between Russia, Austria and Prussia (which began in 1772 and ended in 1795), it turned out to be millions of Jews under the rule of the Russian Empire. "Enlightened" queen (tsaritsa) Catherine II saved so-called "Pale of Settlement" which was introduced by the Elizabeth the 1st. The Pale limited the possibility of Jews to settle throughout the Russian empire: Jews could not settle in the big cities and at the capital of the Empire (SPb). During the war 1812 with France Jewish population supported the Russian side. Rebbe Zalman Schneersohn (1747-1812) the founder of CHABAD (Alter-rebe) organized the fundraising campaign to support Russian Government in the war with Napoleon. This fact was appreciated by the liberal tsar Alexandr the 1st, the rights of Jews were extended and there were the projects of the cancelling the Pale of Settlement. Although some anti-Semitic incidents sometimes happened said that the period of 18 early 19th century was the golden age of Russian-Jewish relations. From the time of Nikolay the first (1825-1855) the "Jewish question" became more and more problematic and painful (For example, the question of military service, the question of the powers of the Kahal, etc.).

Meanwhile, due to the indulgences which started the process of Jewish emancipation began to gain momentum. In the 60s began a noticeable assimilation. At the same time, during the reign of Alexander II in the handicap origin of ideas Slavophilism and Pan-Slavism in Russian society was implicitly there is resistance to government plans for the emancipation of the Jews. In 1867, the ideologue of slavophilism I.Aksakov wrote: "The real problem is not how to emancipate the Jews, but to emancipate the Russian population from the Jews". In Russian society began to increase anti-Semitic moods. What was the reason? It will be the main question for the discussion.

After 1881 the hopes of secularized Jewry to become a part of Russian society were broken. It was a time of the Rise of National Idea of Jewry. A lot of young Jews got a very good education the European Universities along with the wide spread ideas of socialism; The wave of pogroms prompted many Jews to emigrate. But at the same time it has led to the emergence of numerous organizations that were preoccupied with how to solve the "Jewish question." Thus, not only the Government tried to solve the Jewish question (forces "outside"), but the Jews themselves also took efforts. There was a wide range of organizations, from sionizm to Bund.

Their activity was not only on political field, but at the field of cultural building. There was a bunch of theories and ideas how to build Secular National Jewish Culture and at which country. Generally, there were 3 ways: 1) Zionism 2) Assimilation 3) National Culture Authority.

From 1903 to 1906 he swept the second wave of pogroms that began killing of 49-year-Jews in April 1903 in Chisinau. The violence against the Jewish population has increased significantly since the beginning of the first Russian revolution in January 1905 from January to October 1905 to the Russian Empire carried out 54 of the pogrom. After signing the Manifesto of October 17 of 1905, to provide the public moderate political freedom (which, however, the Jews were bypassed) until September 1906 was approximately 650 massacres. Since the beginning of the First World War the newly renewed pogroms took hitherto unprecedented scale during the Civil War.

The main points of blames Jews were:

1) blood libel (Anti-Semitic publications did not stop play up the theme of the ritual use of the blood of Christian children by Jews, and the blood libel has repeatedly flared up in the vast Russian empire. Yet, traditional Christendom charges were rather common "background". Anti-Semitic зкуыы did not stop play up the theme of the ritual use of the blood of Christian children by Jews, and the blood libel has repeatedly flared up in the vast Russian empire. Yet, traditional Christendom charges were rather common "background".

2) At that time, anti-Semitism fueled primarily by economic arguments. The traditional activities of the Jews associated with moneylending and banking - was a source of hatred for the economically disadvantaged sections of the population

3) At the turn of 19-20 centuries, developing industrial society added new myths about the Jews: the myth of the Jewish world domination conspiracy and ideas about Judeo Masonic conspiracy =

The 20th century has significantly expanded the list of topics related to Jewish Culture: the attempts of National Planning in the Soviet Union, anti-Semitism of the Officials and in everyday practice, the issue of the Holocaust, the establishment of the Jewish Autonomous Oblast (Birobidzhan), the participation of Jews in the Dissident Movement, and many other topics. Jewish history is closely linked with the history of the Soviet Union, and it is not surprising that many works devoted to this period, causing acute social and scientific response (eg, the monograph G. Kostyrchenko, work Budnitskii O., A. Blum etc.)

Historiography of Soviet Jewry developed very unevenly. Despite the fact that the interest in this topic arose in the 40s, before the end of the 80s study of the phenomenon of Soviet Jewry was hampered by lack of access to sources. Early 90s marked takeoff publications and the mutual influence of the ideas of local and western schools of historiography. The observe of this issue also included in course/

In August 1919 Jewish properties, including synagogues, were seized and many Jewish communities were dissolved. The chaotic years of World War I, the February and October Revolutions, and the Civil War were fertile ground for Antisemitism. Pogroms were unleashed throughout the Russian Civil War, perpetrated by every faction. The Soviet authorities considered the use of Hebrew Language as a "reactionary" and the teaching of Hebrew at primary and secondary schools was officially banned from 1919. In the Soviet period, when the

totalitarian power has declared war on the entire sovereign and identity, "the Jewish question" largely lost its specificity. Anti-Semitism was announced by the Bolsheviks as absolute evil, and Judaism and independent national Jewish life was not allowed "on a common basis." One of the saddest pages in the history - the activities of the Jewish section. Jewish section - a generic name of the Jewish organizations of the Communist Party: the revolution created the Communists at the party's national sections, which were to introduce the communist ideology "in their native language." Activities of Evseksiia was quite effective: many synagogues were closed, the tradition of studying Torah was almost terminated

Many Jews fell victim to the Great Purges, and there is evidence that Jews were specifically targeted by Stalin. Shortly after the Second World War against the Jews followed also quite specific persecution: Start "struggle against cosmopolitanism."

The last chord of Stalin's persecution was the so-called "doctors' case", accused of trying to kill the leader and sentenced to be hanged in March 1953. However, this is not all. At the same time it was planned to carry out the genocide of the entire Soviet Jewry. Rav Zilber writes: "Immediately after the trial, Stalin intended to evict all the country's Jews to Siberia and the Far East. In the house managements, in the community, and in the personnel department at the place of work (one that does not skip), were drawn up lists of Jews, but due to the death of Stalin orders were canceled.

Another one tragic page of Jewish history in USSR – 2 WW. Over two million Soviet Jews are believed to have died during the Holocaust. The most terrible for Jews regions were the territories of Pribaltic republics (Baltic states) where even before the arrival of German troops, local nationalists tripled massacres of the local Jewish population.

In the postwar period, and during the period of Stagnation Soviet policy toward the Jews continued to be negative, although it was not as aggressive as at previous period. The Jews still were accused of ideological disloyalty. Difficult relations with Israel, the Soviet Union (especially after 1967) also deserve attention. Refuseniks was an unofficial term for individuals, typically but not exclusively Soviet Jews, who were denied permission to emigrate. Refuseniks joined the dissident movement, which brought together many intellectuals, more or less openly opposing the official regime. By the mid-70s Jewish involvement in the dissident movement is noticeable phenomenon.

As a result of the persecution, both state-sponsored and unofficial Antisemitism became deeply ingrained in Soviet society. Here we should distinguish also governmental anti-Zionism and Anti-Semitism. Anti-Zionism was expressed explicitly, while anti-Semitism was wearing a secret character. An example of anti-Semitism can serve as a tacit unspoken but clearly exist in the Soviet era restrictions on the entry of Jews in some universities.

At the late 1980s and early 1990s, many Soviet Jews took the opportunity of liberalized emigration policies, with over half their population leaving. In 1989 begins the great exodus from the USSR within the unlimited Jewish emigration. But there were a number of people who did not want to leave Russia. Despite emigration, the Jewish population of Russia and the nations of the former Soviet Union still constitute the second-largest Jewish population in Europe.

90-s were a time of national revival for a number of national and religious minorities (such as Armenians, Germans, Estonians, etc.). Many organizations were able to get free rent /

property of the former property that was nationalized by the Soviet authorities. Jews also get such kind of governmental support.

With the beginning of Period of "Perestroika" there were numerous so-called "patriotic" movements of various kinds, which are nevertheless largely united anti-Semitism. What are accused Jews today? Of course, there remains the belief in a worldwide Jewish conspiracy. Also quite common is the accusation Jews in the communist terror (a variation on the Jewish-communist conspiracy). The first accusations against the Jews, there was at the beginning of perestroika, there were allegations of widespread ("disproportionate") dominance in all key sites of cultural and social life of Russia. It was assumed that the impact of the genetic Jews damaging to the Russian people and Russian culture. Under the slogans of limiting the "Jewish influence" was to organize their mischievous actions society "Memory".

With similar accusations were some intellectuals: writers V. Astafev, V. Rasputin, Belov, mathematician I. Shafarevich, who published in 1989 an essay entitled "Russophobia" in which he accused the Jews that they define the ideology of "small nation".

M. Gorky very correctly observed that anti-Semitism is growing from some "dirty hole", he invariably marked by some violent hysterics, some notorious insanity, and often outright paranoia. The word "Jew-hatred", which is usually interpreted as hatred towards Jews, in some cases it is a clinical concept. In certain cases Judeophobia ('zhidoboyazn') - is the same mental disorder as the claustrophobia (fear of enclosed spaces), laliofobiya (fear of public speaking), and so on.

Modern forms of anti-Semitism in Russia are represented fairly wide range of phenomena. Suffice it clearly can be seen among the population of the latent 'usual' anti-Semitism. The latent anti-Semitism is an irrational nature. The basis of a negative attitude towards the Jews are all the same ideas about the Jewish "unreliability" in religious terms, the prejudices of the Jewish domination of key positions (such a negative attitude can be expressed in the phrase from the song "The Jews are everywhere!") This form of anti-Semitism is more or less unconscious and irrational. But, there are a lot of more consciousness and more dangerous movements from the far-right to far-left. With some caution, you can say that the democratic movements anti-Semitism is not characteristic, while the communist movement and pro-orthodox national movement often use in their rhetoric of anti-Semitic statements. The most dangerous today the group pronounced anti-Semitic neo-Nazi patriotic movements (about 53 organisations).

The current situation with anti-Semitism in Russia looks as follows. The official policy of the authorities towards the Jews quite loyal (still). However, some analysts see trends of strengthen anti-Semitic moods last two years. The Government actively supports programs for the representation of historical memory and contributes to the creation of museums and exhibitions devoted to Great Patriotic War (World War II (Eastern Front) but Jews and Holocaust are not the central part of Agenda.

THE COURSE WORK:

The course will include: 1) Lectures (once a week – 15 lectures for one term) 2) Home reading (the fragments of the texts) which will be send to the common mailbox before the lecture 3) Small essays related with the issues discussed during the lectures.

The work in classes will be organized by follows way: Lecture 45 minutes + Discussions 45 minutes (workshop). Every student also should make a short presentation of the one of the offered topic.

Introduction

The Problem of Anti-Semitism in Russia today.

- 1. Basic concepts and definitions: racism, antisemitism, antizionism, genocide.**
- 2. Levels of anti-Semitism (State and non-official). The scope of anti-Semitic tendencies in Modern Russia. Russia and Modern World Situation about antisemitism**
- 3. Main conceptions and methodology of studying the phenomena of Antisemitism. (Discussion)**

Part 1.

The scope of Russian-Jewish relations in Russian Empire before the Pogroms (1881)

1. Pre-history of the issue
2. Russian Empire get their Jews

Jewish Renaissance and increasing of anti-Semitic moods before the Revolution

3. The controversial policy of the Russian Empire about Jews
4. Jewry and Modernity. The problem of Self-Determination and Self-estimation in Jewish Society at the Russian Empire. The problem of Cultural nation-building. The rise of Modern Jewry.
5. The stereotypes of anti-Semitic blames: blood label; Jews and capitalism;

Part 2. Soviet Jewry

1. Jews and Revolution
2. The New World. The attempts of nation-building at early Soviet Union
3. Soviet antisemitism at the Government level: the USSR at the Stalin's period
4. Antisemitism during the 2WW.
5. The government policy about the Jews and Dissident movement during the period of "Zastoy" 1964-1984 (Stagnation Period in USSR). Two types of inner Antisemitism. To the Detant and Back
- 6. Russian-Israeli relations. Russia and the Middle East**

Part 3. Modern Russia

- 1. Changes in Policy about Jews at Post-Soviet Period**
- 2. Religious issues and national policy about minorities**
- 3. Ksenophobia and anti-Semitism in Modern Russia (non-govermental level)**

THE PROBLEMATIC ISSUES THAT WE SHOULD DISCUSS DURING THE LECTURES:

1. The image of Jew which we can imagine through the literature and articles in Press, the image of Jew in the government decrees and circulars; folklore; films (of relevant period)
2. The image of Jew in Jewish Literature and Memuars
3. The sources of superstitions and prejudice against Jews:
 - Blood libel;
 - The myth that Jews are wealth and greedy
 - The myth of the conspiratorial plot
4. The economy situation of Russian Jewry: at the Pale; at the big cities; at the regions (Poland; Lithuania)
5. The phenomenon of Russian Jewry (Jewry on the eve of the revolution. The participation of Jews in the revolutionary struggle. The Jews and the 1 World War as a source of mass migrations)
6. Attempts of Soviet Government to integrate Jews (first steps of Soviet power. Attempts to integrate the Jewish population and the National policy of the Soviet state).
7. Jews and the Second World War. The problem of the Holocaust.
8. Anti-Semitism at the state level. (Stalinists anti-Semitic campaign. Anti-Semitism and anti-Zionism under Khrushchev and Brezhnev)
9. The Dissident Movement and Official Culture. Problems of preservation of national identity in the late Soviet period. Jewish organizations in the post-Soviet period. Policy of the authorities in relation to anti-Semitism. The Relation of Soviet Union to Israel.
10. The last but not least section overlapped the situation of post-Soviet Jewry on post-Soviet space. Contemporary policy of Russian Government about Jews and the contemporary situation with the Global Antisemitism in the Modern World.

Literature for discussion:

Non-fiction:

Андерсен Б. Воображаемые сообщества. (Andersen, Benjamin. Imagined Communities. London, 1991)

Брубейкер Р. Мифы и заблуждения в изучении национализма. (**Brubaker R. Myths and Misconceptions in the study of Nationalism //John Hall (Ed.) The state of the Nation in the Study of Nationalism.) Cambridge. UK. 1998. Pp. 272-306**

Horowitz, Brian. Empire Jews. Jewish Nationalism and Acculturation in 19-20 centuries in Russia. 2009

Солженицын. 200 лет вместе. <http://lib.ru/PROZA/SOLZHENICYN/200let.txt> (Solzhenitsin. 200 years together)

Лихачев, В. Политический антисемитизм в современной России. 2003.

<http://www.sova-center.ru/racism-xenophobia/publications/antisemitism/political-antisemitism/> (Lichachev V. Political Antisemitism in Modern Russia).

Fiction:

Достоевский Ф.М. Дневник писателя. (Dostoevskij

Dubnov S.M. Pisma o starom evrejstve (1897-1907) (Dubnov. The letters about the Ancient Jewry)

Иехезкель Котик. Воспоминания. (Yehezkiel Kotik. Memuars)

Башевис-Зингер. Враги. История любви. (Bashevis-Zinger. Enemies. A Love Storey)

**Шолом-Алейхем. Железнодорожные рассказы; Дрейфус в Касриловке.
(Sholem-Aleichem. Railway Stories; Dreyfus in Kasrilevke)**