

JEWS AND ROMA IN COMPARATIVE PERSPECTIVE

NATI/RSP 5065

2 credits

Wednesday, 15:30 – 17:10

Nádor 13, Room 302

Michael Miller and Iulius Rostas

This course will compare Jews and Roma in Europe from a variety of perspectives and experiences, focusing on identity and boundary formation, mobilization patterns, as well as larger discourses about authority and authenticity. This course will also examine forms of exclusion and hatred directed at Jews and Roma, focusing on antisemitism and antigypsyism prior to World War II, during the Holocaust and Samudaripen, and in the post-war period. Special attention will be paid to the ways in which Jews and Roma have been categorized as European “others,” especially in the populist politics of the twentieth and twenty-first centuries and also the ways in which these groups interface with one other, especially with regard to the memory and memorialization of genocide and questions of broader social and political mobilization.

Learning Outcomes:

- Reflect upon the diversity and contingency of identity by comparing the experiences of Jews and Roma
- Analyze the impact of exclusionary practices on group formation, memorial culture and the everyday life of Jews and Roma.
- Assess the role of prejudice and stereotypes in framing majority-minority relations.
- Understand the academic and political discourses surrounding authority, authenticity and representivity

Course Requirements:

Regular attendance

Active class participation (10%)

Class presentation (30%)

Term paper (60%)

1. Introduction (January 10)

The aim of this class is to introduce the comparative framework of this course and explore ways in which the experiences of Jews and Roma might inform one other.

Damian Le Bas, “Gypsies, Roma and Travellers – and Jews, too?” *Jewish Quarterly* 62:1 (2015), 28-31.

Yuri Slezkine, *The Jewish Century* (Princeton: Princeton University Press, 2004), 40-104.

2. Who is a Jew? Who is a Roma? (January 17)

This class aims to identify the ways in which Jews and Roma are defined, classified, categorized and essentialized and to discuss broader strategies of boundary maintenance.

Ian Hancock, "Romani Origins and Romani Identity: A Reassessment of the Arguments," in *Counter-Hegemony and the Postcolonial "Other,"* ed. Michael Hayes and Thomas Acton (Newcastle: Cambridge Scholars Press, 2006)

Jerry Hochbaum, "Who is a Jew: A Sociological Perspective," *Tradition* 13, No. 4 (1973): 35-41.

"Who is a Jew? – Professor Isaiah Berlin's Memorandum to the Prime Minister of Israel, 23 January 1959," *Israel Studies* 13/3 (Fall 2008): 170-177.

3. What is antisemitism? What is antigypsyism? (January 24)

Antisemitism and antigypsyism are ideological constructs that are widely used and abused. The class will try to define the concepts, origins, manifestations and consequences of antisemitism and antigypsyism.

Yeudah Bauer, "In Search of a Definition of Antisemitism," *Approaches to Antisemitism* (1994): 10-23.

Valeriu Nicolae, "Towards a Definition of Antigypsyism," in *Roma Diplomacy*, ed. Valeriu Nicolae and Hannah Slavik, 21-31.

Recommended Readings:

Aidan McGarry, *Romaphobia: The Last Acceptable Form of Racism* (Chicago: University of Chicago Press, 2017)

David Nirenberg, *Anti-Judaism: The Western Tradition* (New York: Norton & Co., 2013).

4. Visual and Literary Representations (January 31)

The class will explore the representation of "the Jew" and "the Gypsy" in visual arts and literature.

Erwin Pokorny, "The Gypsies and their impact on fifteenth-century Western European iconography," in *Crossing Cultures. Conflict, Migration and Convergence*, ed. Jaynie Anderson (Carlton, 2009), 597-601

Albina Puskas-Bajko, " 'The Most Beautiful Ugly People' – The Image of the Gypsy in Transylvania's Mentality," *Journal of Romanian Literary Studies*, 4 (2014), 671-681.

Sara Lipton, *Dark Mirror: The Medieval Origins of Anti-Jewish Iconography* (New York: Metropolitan Books, 2014), 1-12.

Kati Vörös, “ ‘Judapest’ Satirized: Visual Images of Jews in Satirical Magazines in Fin-de-Siècle Budapest,” in *The Semiotics of Racism: Approaches in Critical Discourse Analysis*, ed. Martin Reisigl and Ruth Wodak (Vienna: Passagen Verlag, 2001), 363-389.

5. Persecution under Nazism (February 7)

This class examines the historiographical debates about the Shoah and Porrajmos, exploring the ways they interact, interface and sometimes compete with one another.

Günther Lewy, “Gypsies and Jews under the Nazis,” *Holocaust & Genocide Studies* (Winter 1999), 383-404.

Ian Hancock, “Downplaying the Porrajmos: The Trend to Minimize the Romani Holocaust,” *Journal of Genocide Research* 3:1 (2001), 120-127.

Ari Joskowitz, “Separate Suffering, Shared Archives: Jewish and Romani Histories of Nazi Persecution” *History and Memory* 28/1 (Spring/Summer 2016): 110-140.

<http://www.jstor.org/stable/10.2979/histmemo.28.1.110>

6. Politics of Memory (February 14)

This class examines the commemorative practices related to the Shoah and the Porrajmos and the ways in which Jews and Roma endow their victimhood with deeper meaning.

Andrzej Mirga, “Roma Genocide: Historic and Symbolic Meanings for Collective Memory and Identity,” in *Education for Remembrance of the Roma Genocide: Scholarship, Commemoration and the Role of Youth*, ed. Anna Mirga-Kruszelnicka, Esteban Acuña C. and Piotr Trojański (Cracow: Libron, 2015), 57-80.

Slawomir Kapralski, “Identity Building and the Holocaust: Roma Political Nationalism,” *Nationalities Papers* 25/2 (1997): 269–83.

Nadine Blumer, “Disentangling the Hierarchy of Victimhood: Commemorating Sinti and Roma and Jews in Germany’s National Narrative,” in *The Nazi Genocide of the Roma: Reassessment and Commemoration* (New York: Berghahn, 2013), 205-228.

Recommended readings:

Roni Stauber and Raphael Vago, "The Politics of Memory: Jews and Roma Commemorate their Persecution," in *The Roma: A Minority in Europe*, 117-133.

James E. Young, *The Texture of Memory: Holocaust Memorials and Meaning* (New Haven: Yale University Press, 1993).

7. Communism (February 21)

This class examines the divergent experiences of Jews and Roma in Eastern Europe under Communism, using Hungary as a case study.

Guest: András Kovács (Nationalism Studies Program / Jewish Studies Program)

András Kovács, *Communism's Jewish Question: Jewish Issues in Communist Archives* (Berlin: DeGruyter, 2017), 1-18, 269-291.

Balázs and György Majtényi, *A Contemporary History of Exclusion: The Roma Issue in Hungary from 1945 to 2015*. (Budapest: CEU Press, 2006), 31-62.

8. Prejudice and Stereotypes (February 28)

Guest: Luca Varádi (Nationalism Studies Program)

This class adopts a social psychological approach to prejudice and stereotypes, exploring ways that attitudes toward Jews and Roma reflect broader social norms.

Rupert Brown, *Prejudice: Its Social Psychology*, 2nd ed. (Malden, MA: Wiley-Blackwell, 2009), Chapter 1. The Nature of prejudice (pp. 1-12)

Anna Kende, Márton Hadarics, and Barbara Lášticová, "Anti-Roma Attitudes as Expressions of Dominant Social Norms in Eastern Europe," *International Journal of Intercultural Relations* 60 (2017), 12-27.

<https://doi.org/10.1016/j.ijintrel.2017.06.002>

Werner Bergmann, "Anti-Semitic Attitudes in Europe: A Comparative Perspective," *Journal of Social Issues* 64/2 (2008), 343-362.

http://www.elegantbrain.com/edu4/classes/readings/depository/race/jew_anti_semit_b erg.pdf

9. Ethnic and Political Mobilization (March 7)

This class aims to examine the different kinds of ethnic and political mobilization adopted by Jews and Roma, using Hirschmann's conceptual framework of Exit, Voice and Loyalty.

Albert Hirschman, *Exit, Voice and Loyalty: Responses to Decline in Firms, Organizations, and States* (Cambridge: Harvard University Press, 1970), 33-43, 92-105.

Ezra Mendelsohn, *On Modern Jewish Politics* (Oxford: Oxford University Press, 1993), 3-36.

Nicolae Gheorghe and Andrzej Mirga, "The Roma in the Twenty-First Century: A Policy Paper," *Project on Ethnic Relations* (Princeton New Jersey, 1997).
http://www.per-usa.org/1997-2007/21st_c.htm

10. Tour of Budapest, 8th District (March 14)

This tour of Budapest's 8th District, which is identified as both a "Jewish" and a "Gypsy" neighborhood, explores the ways in which the neighborhood's "ethnic" identity is embraced by its current and former inhabitants.

11. Tourism (March 21)

This class explores the ways in which tourism has framed and embedded Jewish and Roma identity within the urban landscape.

Melanie Smith and Anita Zatori, "The Political and Social Transformation of Roma and Jewish Communities through Tourism in Budapest," in *Transformational Tourism: Host Perspectives* (2015): 69-79.

Monica Ruethers, "Jewish Spaces and Gypsy Spaces in the Cultural Topographies of a New Europe: Heritage Reenactment as Political Folklore," *European Review of History: Revue européenne d'histoire* 20:4 (2013), 671-695.

12. Identity Politics and Academia (March 28)

This class explores the academic and political discourses in the fields of Romani Studies and Jewish Studies, with an emphasis on debates about authority, authenticity and representivity.

Anna Mirga-Kruszelnicka, "Romani Studies and emerging Romani scholarship," *Roma Rights* 2 (2015).
<http://www.errc.org/article/roma-rights-2-2015-nothing-about-us-without-us-roma-participation-in-policy-making-and-knowledge-production/4433/6>

Aaron W. Hughes, "Jewish Studies is Too Jewish," *The Chronicle of Higher Education* (March 24, 2014)
<http://www.chronicle.com/article/Jewish-Studies-Is-Too-Jewish/145395/>

"Who Gets to Define Jewish Studies?" *The Chronicle of Higher Education* (May 5, 2014)
<http://www.chronicle.com/article/Who-Gets-to-Define-Jewish/146267/>

Recommended reading:

Elena Marushiakova and Veselin Popov, "Between Exoticization and Marginalization. Current Problems of Gypsy Studies," *BEHEMOTH. A Journal of Civilisation* 4, No. 1 (2011): 86-105.

Guided tours:

<https://apnews.com/7699db7ff3e9473d8ea6a211c4b81d6c/neighborhoods-exploring-budapests-gritty-8th-district#/sthash.NmyU0VUk.Bqg8cyQm.dpuf>

<https://www.facebook.com/events/781639738569683/>

http://www.beyondbudapest.hu/turak/a_nyocker_mallo_pompaja_szociokulturalis_kalandozas_a_jozsefvarosban