

The University of Alabama  
The Blount Initiative – Fall 2022

**BUI 300.013: On the Color Line and The Jewish Question**

Mon. & Wed., 5:00-6:15 pm  
Tuomey 109

***last revised: 22 Aug 2022***

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Office Hours:

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Key Due Dates:

*Clapbacks* are due by 5pm the day before class (*except for those turned in for 8/24, which may be turned in at the beginning of class*)

Short Paper #1

- Topics distributed: September 14
- Paper due: September 21

Short paper #2

- topics distributed: October 5\*
- Paper due: October 12

Final Paper

- Final paper topic: October 19
- Deadline for 'revise and resubmit': November 18
- Deadline for final paper: December 5 (first day of exam week)

Overview

How do large, highly variegated political communities explain, accommodate, and/or come to terms with the persistence of human difference? For many nineteenth-century Europeans, this question found expression in what came to be known as the *Judenfrage*, or 'Jewish Question.' For better or worse, Jews were persistently, stubbornly different. What explained this? Where did this difference

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\* October 5<sup>th</sup> falls on *Yom Kippur*, a fast day on the Jewish calendar. If class is cancelled, we will let you know and adjust due dates accordingly.

inhere? Was it a matter of nature or circumstance? Did Jews and non-Jews share an underlying common humanity, and if so what could be gained by appealing to it? What did Jews owe to non-Jews, and what was owed to them?

No less important, what if no-one could definitively answer these questions? What challenges might such indeterminacy pose for nations, states, and individuals? What are we to make of the catastrophic failure of European society to accommodate such difference, and what useful comparisons, if any, might we draw from it?

Attentive readers may discern certain more-or-less diffuse parallels between these questions and contemporary arguments about race and racial difference. Of what does blackness – or whiteness – consist? Are such differences received, or made? What, again, if no-one can definitively say? And what is owed to whom?

#### Course Learning Objectives:

- Students will learn about the construction of racial concepts; about concepts of Jewishness and Judaism; and the forms and experiences of identity and prejudice to which each has given rise;
- Students will learn the history of antisemitism and anti-Black racism as they emerged in the US and Europe, and in Western thought more broadly;
- Students will develop their own understandings of complex theoretical concepts, apply those theoretical/conceptual understandings to contemporary political concerns, and reflect upon their own received notions of difference, identity, and political community;
- Students will learn to express those reflections in the form of clear, well-organized scholarly arguments, both in discussion and in writing.

#### Structure of the Course

This course is an ongoing work-in-progress. It began as a ‘hunch’ which the two instructors shared, and an ongoing set of conversations about their research projects and how they overlap. We have co-taught it three times before: 2014, 2015, and 2019. Each time, it changes considerably.

As such, the course is fairly informal in structure. There are 8-9 key modules that will help set out some basic theoretical tenants of those books and what is ‘at stake’ in each. We will start with these. From there, things are relatively open. The questions at issue here are large, complex, and lend themselves to many possible lines of approach.

#### *This means a couple of things:*

- You should review the syllabus with care – but please note that it is *not* set in stone. There are more readings here than we can likely cover, and many more directions we might take. The speed we move through the course, and the topics and texts we take up, will depend largely on you: the work you put in, and what we as a group find interesting.
- About five minutes before the end of each class, we will need to pause and take stock: where should we go from here? What do we read next? At that point, we will set out the readings for the coming session. *Please help us with this: if you are not certain where we are going (or there are questions you want us to consider or reconsider), please let one of us know.*

- At strategic points throughout, you will find a list of additional/recommended readings. These are meant to be suggestive, not exhaustive. Feel free to refer to them if you want to know more about a topic, or if you need source material for your final papers (see below).
- We will deal with complex, and at times painful, topics. There will likely be challenges, mistakes, misunderstanding, and pushback from every side. Our job as your instructors is to set a tone that combines vigorous argument, mutual respect, and *comraderie*; and to 'own' our missteps and the misunderstandings to which they may give rise. We'll ask you to do the same.

### Preparation for Class

This is an upper-division undergraduate seminar. It thrives, or dies, on active participation.

'Participating' in this context means that you have read the materials and contribute to the good and welfare of the class.

For each class session, please prepare a one-page 'clapback' – a set of bullet points, responses, reactions, or 'riffs' about what the reading addresses and why it matters. These should be sent to Dr. Levine no later than 5pm the night before class ([dilevine@ua.edu](mailto:dilevine@ua.edu); PDF or Word format) – *except for those turned in our second class on 8/24 – those may be turned in at the beginning of class.*

Format: clapbacks should be about 250 words – a double-spaced, typed page. Though they should be written in more-or-less careful prose (proofread, and offering a distinctive claim, question, viewpoint, or critique), they are not formal essays. Rather, they are informal remarks that represent the 'thinking and digesting' stage of a larger process of discussion and reflection. Clapbacks that are vague or lacking in substantive content may not receive credit. These will be graded on a five-point scale.

Five are required over the course of the semester. If you turn in more, we will grade on the basis of the five best.

### Assessment

In addition to clapbacks and in-class participation, there will be two short papers and a longer paper.

- Two short papers (3-5 pp each). These will be based on questions posed to the class – though you are free to 'riff' on these, take them in your own direction, or push back on them. If you wish, the second paper can build on the first (or the longer, final paper can expand upon one of the previous two) – but see one of us first, to make sure we're on board with your idea. You will have a week to turn them in. ***These will be due on September 21 and October 12.***
- One longer (7-10 pp) paper, due during exam week. These will most likely be based on the longer readings set out in part III of the syllabus, below. You will need to identify a topic (in consultation with us) ***by October 19***, and then research the paper on the basis of your own interests.

*Setting your paper topic.* Identify a provocative question or thesis, and a short list of 3-6 readings from which your proposed argument will draw. Ideally, this will also include an initial sketch of the argument you hope to pursue. This will be graded on a 5-point scale, like the clapbacks.

Topics can be of your choosing, so long as they relate to the broad themes of this course. The paper must be your original work, written specifically for this course (no 'recycling' or subcontracting). Very

likely, you'll want to work from one of the readings we've done; or failing that, we can help you 'brainstorm'. You may prefer that we assign you a topic. Not a problem.

You may draw upon texts or questions which we have discussed in class, recommended readings in the syllabus, or any other source you wish. Please do not start writing, though, until you have 'cleared' your topic with one of us. Please meet with one or the other of us in office hours periodically – about every two weeks – so we can help you stay on track.

As noted, this paper will be due during exam week. Those who turn it in before **November 18** (the start of 'dead week') will get it back with comments, which they can use to revise.

Final grades will be computed as follows:

|                           |             |
|---------------------------|-------------|
| 5 'clapbacks', 5% each    | 25%         |
| 2 Short papers, 15% each  | 30%         |
| Final Paper topic         | 5%          |
| Final paper               | 25%         |
| Preparation/participation | 15%         |
| <b>Total</b>              | <b>100%</b> |

Grading Criteria

Grades will be assigned based on the following criteria: A – completion of all assignments, excellent substantive argument and personal examples in each writing assignment. Demonstration of comprehension of reading material and critical analysis of issues discussed in class. Regular classroom attendance. B – Completion of all assignments, good argumentation, incomplete personal examples, comprehension of readings. Regular classroom attendance. C – Completion of all assignments, poor argumentation, incomplete personal examples, little demonstration of comprehension of readings, no critical analysis but descriptions of texts. Regular classroom attendance. D – Completion of assignments, description of texts and films, no argument or analysis. Regular classroom attendance. Each missing paper reduces the grade one full degree, and missing more than 3 classes is grounds for an F in the class without prior permission and completed assignments for those days missed.

Grading scale

| A+ 99-100% | B+ 87-<90% | C+ 77-<80% | D+ 67-<70% |
|------------|------------|------------|------------|
| A 93-<99%  | B 83-<87%  | C 73-<77%  | D 63-<67%  |
| A- 90-<93  | B- 80-<83% | C- 70-<73% | D- 60-<63% |
|            |            |            | F 0-<60%   |

*There will be no rounding.*

Make-ups and late papers

Late papers can be turned in only with prior permission from the instructor. No penalty will be assigned for late papers once approval has been given. Bear in mind that late final papers may result in the

interim awarding of an “I” (incomplete) until we’ve had time to review the work and compute your final grade.

### Obtaining the Readings

PDFs of most readings have been, or will be, placed online via UA Box; you should each have received an email invitation with a link. Online materials will be accessible with a provided URL. Gorgas library materials will require your login credentials.

The following books have been placed on order at the Supply Store, and on reserve at the main desk of Gorgas Library:

- Michael Kochin: *Five Chapters on Rhetoric* (Penn State, 2009). (ISBN 9780271034553)
- Gunther Grass: *Crabwalk* (Harcourt, 2002). (ISBN 0156029707)

Very cheap copies of Grass, and cheap-ish copies of Kochin, can be found online.

### University and Course Policies

The *Code of Student Conduct* requires that students behave in such a manner that is conducive to a productive teaching and learning environment. Students who engage in behavior that is disruptive or obstructive to this environment will be subject to the disciplinary sanctions outlined by the Code of Student Conduct. Disruptive/obstructive behavior is not limited to but may include the following: forms of abuse (including physical abuse, verbal abuse, threats, stalking, intimidation, harassment, hazing, and the like), possession of controlled substances/alcoholic beverages, or any behavior that interferes with classroom activities, such as the use of cell phones and other devices, or the introduction of reading materials and equipment not related to class session at hand.

UA’s *Non-Discrimination Policy* states that, in the educational process and in interactions of every kind within the university environment, students must conduct themselves in a manner free of any form of discrimination. Because this institution is dedicated to the pursuit of personal and academic excellence and integrity, to advancing the ideals of individual worth and human dignity, and to maintaining a nurturing and respectful learning environment, individuals within this community are expected to contribute positively to the environment and to refrain from behaviors which threaten the freedom or respect that every member of our community deserves. The *Equal Opportunity Policy* affirms this commitment to equal access to education and employment regardless of race, color, religion, national origin, sex, sexual orientation, age, disability, or veteran status.

In addition, UA’s *Statement on Diversity*, reflective of its academic mission, notes that the campus community is increasingly comprised of persons of diverse racial, ethnic and cultural backgrounds, national origins, religious and political beliefs, age, and physical abilities. The University welcomes this diversity and is committed to maintaining a supportive learning and working environment for all persons. Its support of policies, programs, events, and co-curricular activities that enhance awareness and appreciation of cultural and individual diversity, promote community, and encourage the full participation of all members and groups in every aspect of University life attests to this. The University of Alabama attaches great value to freedom of speech and open debate, but it also attaches great importance to the principles of civility and respect, which govern an academic community. Harassment or other discrimination against individuals or groups not only is a violation of University Policy and subject to disciplinary action but also is inconsistent with the values and ideals of the University. It is the

goal of The University of Alabama to cultivate a hospitable campus environment in which all members of the University can work together and learn from each other in a climate of mutual respect.

The University of Alabama is committed to an *ethical, inclusive community defined by respect and civility*. The UAct website ([www.ua.edu/uact](http://www.ua.edu/uact)) provides a list of reporting channels that can be used to report incidences of illegal discrimination, harassment, sexual assault, sexual violence, retaliation, threat assessment or fraud

*Academic Misconduct.* All students in attendance at the University of Alabama are expected to be honorable and to observe standards of conduct appropriate to a community of scholars. The University expects from its students a higher standard of conduct than the minimum required to avoid disciplinary action. Academic misconduct includes all acts of dishonesty in any academically related matter and any knowing or intentional help or attempt to help, or conspiracy to help, another student. The Academic Misconduct Disciplinary Policy will be followed in the event of academic misconduct. I encourage collaboration, but there are strict limits. Students must not turn in work that is not their own. Students must not turn in work that is not their own.

*In Case of Emergency:* The primary University communication tool for sending out information is the University's website [www.ua.edu](http://www.ua.edu). Students should consult this site as soon as they can in an emergency. I will provide information through E-Learning, as soon I am able.

*Disability Statement.* If you are registered with the Office of Disability Services, please make an appointment with me as soon as possible to discuss any course accommodations that may be necessary. If you have a disability, but have not contacted the Office of Disability Services, please call (205)348-4285 (Voice) or (205)348-3081 (TTY), or visit <http://ods.ua.edu>, to register for services. The Office of Disability Services is located at 1000 Houser Hall. *Students with disabilities must be registered with the Office of Disability Services before receiving academic adjustments.*

*Religious accommodations.* If you require accommodations for religious observance, please be in touch within the first two weeks of the semester.

*Notification of changes.* We realize that a successful semester requires a considerable measure of advance planning, and will make every effort to keep to the dates and topics on this syllabus. Sometimes, however, circumstances necessitate changes to the syllabus or schedule. If that happens, we will provide due notice by email and in class. Please know that we will do our best not to disadvantage anyone with such changes. If you are disadvantaged by them – say, a change in due dates results in a conflict with another class, or with a significant professional or financial obligation – pls be in touch. We will work with you to arrive at an equitable arrangement.

*Severe Weather Protocol.* In the case of a tornado warning (tornado has been sighted or detected by radar, sirens activated), all university activities are automatically suspended, including all classes and laboratories. If you are in a building, please move immediately to the lowest level and toward the center of the building away from windows (interior classrooms, offices, or corridors) and remain there until the tornado warning has expired. Classes in session when the tornado warning is issued can resume immediately after the warning has expired at the discretion of the instructor. Classes that have not yet begun will resume 30 minutes after the tornado warning has expired provided at least half of the class period remains.

UA is a residential campus with many students living on or near campus. In general classes will remain in session until the National Weather Service issues safety warnings for the city of Tuscaloosa. Clearly, some students and faculty commute from adjacent counties. These counties may experience weather related problems not encountered in Tuscaloosa. Individuals should follow the advice of the National Weather Service for that area taking the necessary precautions to ensure personal safety. Whenever the National Weather Service and the Emergency Management Agency issue a warning, people in the path of the storm (tornado or severe thunderstorm) should take immediate lifesaving actions.

**When West Alabama is under a severe weather advisory, conditions can change rapidly. It is imperative to get to where you can receive information from the [National Weather Service](#) and to follow the instructions provided. Personal safety should dictate the actions that faculty, staff and students take. The Office of Public Relations will disseminate the latest information regarding conditions on campus in the following ways:**

- Weather advisory posted on the UA homepage
- Weather advisory sent out through Connect-ED--faculty, staff and students ([sign up at myBama](#))
- Weather advisory broadcast over WVUA at 90.7 FM
- Weather advisory broadcast over Alabama Public Radio (WUAL) at 91.5 FM
- Weather advisories are broadcast via WUOA/WVUA-TV, which can be viewed across Central Alabama. Also, visit [wuatv.com](#) for up-to-the-minute weather information. A mobile Web site is also available for your convenience.

## I. Beginnings

### Module 1. Definitions and their Discontents

George Fredrickson: "The Concept of Racism in Historical Discourse." In *Racism: A Short History* (Princeton, 2015), 151-70. [box]

Kenneth L. Marcus: *The Definition of Anti-Semitism* (Oxford, 2015), 191-215. [box]

### Module 2. Jewish Question/s

Karl Marx: "On the Jewish Question." In Robert Tucker (ed), *The Marx-Engels Reader* (Norton, 1978 [1844]), 26-52. [Box]

Christian Wilhelm von Dohm (1781): "Concerning the Improvement of the Civil Status of the Jews." [http://ghdi.ghi-dc.org/pdf/eng/15\\_TheJews\\_Doc.3\\_English.pdf](http://ghdi.ghi-dc.org/pdf/eng/15_TheJews_Doc.3_English.pdf)

Sarah Guggenheim: Excerpt from *Aurelie Werner* (1863-4), *infra Nineteenth Century Jewish Literature: An Anthology* (Stanford, 2013), 407-39. [box]

Simon Dubnow: "The Jews as a Spiritual Nationality in the Midst of Political Nations." *Letters on Old and New Judaism* (Meridien, 1958 [1898]), 100-115. [box]

### **Module 3. Color Lines (1): Global**

WEB du Bois: "To the Nations of the World." (1900). <https://www.blackpast.org/african-american-history/1900-w-e-b-du-bois-nations-world/>

Marcus Garvey: "Address to the Second UNIA Convention." *African American Political Thought, 1890-1930* (Routledge, 2015), ed. Cary Wintz, 218-23. [box]

Ralph Bunche: *A World View of Race* (Washington, DC: The Associates in Negro Folk Education, 1936) [box]

### **Module 4. Color Lines (2): Local**

Benjamin R. Ravid: "Ghetto: Etymology, Original Definition, Reality, and Diffusion." In *The Ghetto in Global History: 1500 to the Present*, eds. Goldman and Trotter (Routledge, 2018), 30-42.

Elijah Anderson: "The Iconic Ghetto." *Annals of the American Academy of Political and Social Science*, 642 (July 2012), 8-24.

Jonathan and Daniel Boyarin: "Circumscribing Constitutional Identities in Kiryas Joel." *Powers of Diaspora* (Minnesota, 2002), 105-28.

Langston Hughes: "Theme for English B." <https://www.poetryfoundation.org/poems/47880/theme-for-english-b>

### **Module 5. Alienating the Familiar**

Daniel Boyarin: "Judaism out of the Entrails of Christianity." *Judaism: The Genealogy of a Modern Notion* (Rutgers, 2018), ch. 4. [Box]

Jonathan Judaken: "Rethinking Antisemitism." *American Historical Review* (October, 2018), 1122-1138. [Box]

Noel Ignatiev: *How the Irish Became White* (Routledge, 1995), 1-40. [Box]

Matthew Frye Jacobson: *Whiteness of A Different Color: European Immigrants and the Alchemy of Race* (Harvard, 1998). [pages TBA]

WEB du Bois: "The Concept of Race." *Dusk of Dawn* (Transactions, 1984 [1940]), 97-133. [Box]

#### *Recommended/Additional Readings for Part I.*

- Robert Vitalis, *White World Order, Black Power Politics* (Cornell, 2015).
- Srdjan Vucetic: *The Anglosphere: The Genealogy of a Racialized Identity in International Relations* (Cambridge, 2012).
- Persaud and Sajed: *Race, Gender and Culture in International Relations* (Routledge, 2018).



- Slba Grovogui: *Beyond Eurocentrism and Anarchy* (Palgrave, 2006).
- Alexander Bader: *Empire within: International Hierarchy and its Imperial Laboratories of Governance* (Routledge, 2015).
- Aimé Césaire: *Discourse on Colonialism* (Monthly Review, 2001).
- Andrew Zimmerman: *Alabama in Africa: Booker T. Washington, the German Empire, and the Globalization of the New South* (Princeton, 2013).
- Zine Magubane: *Bringing the Empire Home* (Chicago, 2004).
- Arthur Hertzberg: *The French Enlightenment and the Jews* (Columbia, 1990).
- Elisabeth Roudinesco: *Revisiting the Jewish Question* (Polity, 2014).
- Gil Anidjar: *Semites: Race, Religion, Literature* (Stanford, 2008).
- Cynthia Baker: *Jew* (Rutgers, 2017).
- Jacob Katz: *Tradition and Crisis: Jewish Society at the End of the Middle Ages* (Syracuse, 2000).
- Leora Batnitzky: *How Judaism became a Religion* (Princeton, 2011).
- Steven Zipperstein: *Pogrom: Kishinev and the Tilt of History* (Norton, 2018).
- Yuri Sletzkine: *The Jewish Century*. (Princeton, 2004).
- Anne Norton: *On the Muslim Question* (Princeton, 2013).
- Robbie Shilliam: *The Black Pacific* (Bloomsbury, 2015).
- Ibram X. Kendi: *Stamped from the Beginning* (Bold Type, 2016).
- Richard Rothstein: *The Color of Law* (Liveright, 2017).
- David Theo Goldberg: *The Threat of Race* (Wiley-Blackwell, 2009).
- Eliza Slavet: *Racial Fever: Freud and the Jewish Question* (Fordham, 2009).
- Melanie Kaye/Kantrowitz: *The Colors of Jews* (Indiana, 2007).
- Eric L Goldstein: *The Price of Whiteness: Jews, Race and American Identity* (Princeton, 2008).
- Ammiel Alcalay: *A Little History* (re:public, 2012).

## **II: Explaining/Theorizing Difference**

### **Module 6. Scientific Determinism, Old and New**

Amos Morris-Reich: "Photography in Economies of Demonstration: The Idea of the Jews as a Mixed-Race People." *Jewish Social Studies* 20:1 (2014), 150–83. [box]

Alondra Nelson: "DNA Ethnicity as Black Social Action?" *Cultural Anthropology* 28:3 (2013), 527-36. [box]

Dory Fox: "We are in the First Temple: Fact and Affect in American Jews' Emergent Genetic Narrative." *Shofar* 36:1 (2018), 74-107. [box]

Deborah A. Bolnick, Duana Fullwiley, Troy Duster, Richard S. Cooper, Joan H. Fujimura, Jonathan Kahn, Jay S. Kaufman, Jonathan Marks, Ann Morning, Alondra Nelson, Pilar Ossorio, Jenny Reardon, Susan M. Reverby and Kimberly TallBear: "The Science and Business of Genetic Ancestry Testing." *Science* 318:5849 (Oct. 19, 2007), 399-400. [box]

### **Module 7. Economic Determinism, Old and New**

Andrew Zimmerman: "A German Alabama in Africa: The Tuskegee Expedition to German Togo and the Transnational Origins of West African Cotton Growers." *American Historical Review*, 110:5 (2005), 1362-98. [Box]

Y. Michael Bodeman: "Ethnos, Race and Nation: Werner Sombart, the Jews and Classical German Sociology" *Patterns of Prejudice* 44:2 (2010), 117-136. [Box]

Yuri Sletzkine: *The Jewish Century* (Princeton, 2019), ch. 1. [Box]

Loïc Wacquant: *The Invention of the 'Underclass': A Study in the Politics of Knowledge* (Polity, 2022), pages TBA. Access here:  
<http://libdata.lib.ua.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=3163872&site=eds-live&scope=site>

### **Module 8. Worldlessness, Pessimism, Erasure**

Orlando Patterson: *Slavery and Social Death* (Harvard, 1980), pp. 1-14. [Box]

Hannah Arendt: "The Jew as Pariah." *Jewish Social Studies* (April, 1944), 99-122. [Box]

Kenneth Moss: *An Unchosen People* (Harvard, 2020), introduction. [Box]

Corey Robin: "Clarence Thomas: Race Pessimism and Black Capitalism." In Melvin Rogers and Jack Turner (eds): *African American Political Thought: A Collected History* (Chicago, 2021), 685-705. [Box]

### **Module 9. Rhetorics and Possibilities**

Cornel West: "The Dilemma of the Black Intellectual." *Cultural Critique*, 1:1 (1985), 109-124. [Box]

Hortense J. Spillers: "Moving on Down the Line: Variations on the African-American Sermon." *American Quarterly* 40:1 (1988), 83-109. [Box]

Alexander Crummel (1877): "The Destined Superiority of the Negro." In Martha Simmons and Frank A. Thompson (eds.): *Preaching with Sacred Fire* (Norton, 2010), 123-34. [Box]

Michael Kochin: *Five Chapters on Rhetoric* (Penn State, 2009). [Gorgas reserve/bookstore/amazon]

Tommie Shelby: *We Who are Dark* (Harvard, 2007). [pages TBA]

Stefano Harney and Fred Moten: *The Undercommons* (Minor Compositions, 2013). [Box]

### **Module 10. Toward Relational Notions of Difference**

Victoria Hattam: *In the Shadow of Race* (Chicago, 2007), Chs 1 and 3 or 4. [Box]

Paul Gilroy: *The Black Atlantic: Modernity and Double Consciousness* (Harvard, 1993), ch. 1. [Box]

### **Module 11. Intersections and Encounters**

James Baldwin: "Down at the Cross." *Collected Essays* (Library of America, 1995) 296-345.

James Baldwin and Margaret Mead: *Rap on Race* (Lippincott, 1971). [pages TBA]

Keith Feldman: *A Shadow over Palestine: The Imperial Life of Race in America* (Minnesota, 2015). [pages TBA]

Sarah Schulman: *Israel-Palestine and the Queer International* (Duke, 2013). [pages TBA]

G. Daniel Cohen: "Western European 'Philo-Semitism' and the Nakba in the 1950s." Omer Bartov (ed.): *Israel-Palestine: Lands and Peoples* (Bergahn, 2021), 43-58. [Box]

#### *Additional Readings for Part 2*

- Nadia Abu el-Haj: *The Genealogical Science: The Search for Jewish Origins and the Politics of Epistemology* (Chicago, 2012).
- Rogers Brubaker: *Grounds for Difference* (Harvard, 2015).
- Franz Boas: "The Influence of Environment upon Development." *Proceedings of the National Academy of Sciences of the United States*, 6:8 (1920), 489-493.
- Julia Liss: "Franz Boas on War and Empire: The Making of a Public Intellectual." In Robert Hancock, et al.: *The Franz Boas Papers, Volume 1: Franz Boas As Public Intellectual*. (Nebraska, 2015), 293-311
- Troy Duster: *Backdoor to Eugenics* (Routledge, 2003), 2<sup>nd</sup> ed.
- Lee Baker: *From Savage to Negro* (Berkeley, 1998).
- Mitchell Hart: *The Healthy Jew: The symbiosis of Judaism and modern medicine* (Cambridge, 2007).
- Melvin Konner: *The Jewish Body* (Nextbook, 2009).
- Sander Gilman: *The Jews' Body* (Routledge, 1991).
- Vernon J. Williams: *Rethinking Race: Franz Boas and his Contemporaries* (Kentucky, 1996).
- Andrew Zimmerman: *Anthropology and Anti-humanism in Imperial Germany* (Chicago, 2001).
- Marius Turda and Maria Sophia Quine: *Historicizing Race* (Bloomsbury, 2018).
- WEB du Bois: "Sociology Hesitant" In Nahum Chandler (ed.): *The Problem of the Color Line at the Turn of the Twentieth Century: the essential early essays* (Fordham, 2015), 271-84.
- Jack Zipes: *The Operated Jew: Two Tales of Anti-Semitism*. (Routledge, 1991).

### **Part III. History, Memory, and Representation**

- Octavia Butler: *Kindred* (Beacon, 2003 [1<sup>st</sup> ed., 1979]).  
<http://library.ua.edu/vwebv/holdingsInfo?bibId=8952375>

- Nava Semel: *Isra-Isle* (Mandel Vilar, 2016).  
<http://library.ua.edu/vwebv/holdingsInfo?bibId=8112808>
- Gunther Grass: *Crabwalk* (Harcourt, 2002). [Supply Store/Amazon and/or Gorgas print reserve.]