

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts and Sciences	Department/School	School of Historical, Philosophical and Religious Studies
Prefix: HST /JST	Number: 304	Title: Studies in European History (Exiles, Migrants, Refugees in Jewish History)	Units: 3

Course description:

Is this a cross-listed course? No If yes, please identify course(s):

Is this a shared course? No If so, list all academic units offering this course:

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? Yes

If **yes**, each topic requires **an individual submission**, separate from other topics.

Requested designation: *Historical Awareness (H)* **Mandatory Review: Yes**

*Note- a **separate** proposal is required for each designation.*

Eligibility: Permanent numbered courses **must** have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2020 Effective Date: October 10, 2019

For Spring 2021 Effective Date: March 5, 2020

Area proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

Checklists for general studies designations:

- Complete and attach the appropriate checklist
- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:

Name Marissa Timmerman E-mail Marissa.R.Timmerman@asu.edu Phone 480-727-4029

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Richard Amesbury Date: 11/08/2019

Chair/Director (Signature): 

Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Syllabus
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		• Courses that are merely organized chronologically.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
HST/JST	304	Topics in European History: Exiles, Migrants, Refugees in Jewish History	H

Explain in detail which student activities correspond to the **specific** designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1. History is the major focus of the course	This course explores social history of various types of Jewish migrations in and out of Europe from the 1100s to the present: expulsions and refugee movements, economic migrations, sojourn, political exiles, return migrations, and domestic migrations from rural to urban areas, to name a few. The course frames migrations as fundamental to shaping contemporary Jewish communities across the globe.	All modules are designed to meet this criteria (see syllabus).
2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	The course starts with the medieval expulsions from western Europe (including the Spanish expulsion of 1492) and early modern movements of European Jews. But most of the course focuses on Jewish migrations in the 19th and 20th centuries: the transatlantic economic migrations from (and back to) Europe in the 19th century and the refugee crisis before and during WWII. The course also explores Zionism and multiple European aliyahs. It ends with post-Holocaust global journeys of Jewish survivors. Throughout, the course seeks to present multiplicity of factors affecting migrations and migrants: it focuses on a role of state institutions (policies), economy (class), religion, family ties and gender, as well as ethnic relations in engendering these migratory movements.	For example, modules 12-14 best illustrate how the course explores the sequence of events while focusing on labor, race and gender as major factors in shaping Jewish migrants' lives in the United States at the end of the 19 th and beginning of the 20 th century. Module 12: LABOR: GARMENT INDUSTRY IN NEW YORK, PARIS Nancy Green, Ready-to-Wear, Ready-to-Work: A Century of Industry and Immigrants in Paris and New York, pp. 170-204 Module 13: GENDER: MIGRANT WOMEN Paula Hyman, chap 3 "America, Freedom, and Assimilation" in Gender and Assimilation in Modern Jewish History: The Roles and Representation of Women, pp. 93-133 Primary Source: "Women Wage Workers" by Julia Richman in Paul Mendes Flohr and Yehuda Reinharz eds. The Jew in the Modern World, pp. 537-539 Module 14: RACE: THE PRICE OF WHITENESS

		<p>Eric Goldstein, <i>The Price of Whiteness: Jews, Race, and The American Identity</i>, chapter 1-2, pp. 11-50</p>
<p>3. There is a disciplined systematic examination of human institutions as they change over time.</p>	<p>This course stresses the role of state, ethnic, economic, and religious institutions as central in the lives of migrants. Jewish migrants's decisions whether to leave and where to go were determined state immigration policies and economic opportunities. This course shows how these factors were contingent upon time and space.</p>	<p>For example, modules 12-14 best illustrate how the course explores economic and political institutions:</p> <p>Module 8: PEDDLING Hasia R. Diner, <i>Roads Taken</i>, chapter 1, pp. 13-50 Primary Source: Louis Gratz, "From Peddler to Regimental Commander" (1861-1862) in Jacob Rader Marcus, ed. <i>The Jew in the American World</i> pp. 220-224</p> <p>Module 18: US IMMIGRATION POLICIES OF THE 1920s Zolberg Aristide, <i>A Nation By Design</i>, chapter 8 (pp. 243-267) Primary Source: "The Jews Make Me Creep" and "Temporary Suspension of Immigration" in Paul Mendes Flohr and Yehuda Reinharz eds. <i>The Jew in the Modern World</i>, pp. 528-529, 568-570 Immigration Act 1924</p>
<p>4 The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</p>	<p>History of migration is necessarily about relationships among events (push to leave, pull to attract new migrants), ideas (new ways of thinking about migrations as an economic burden or opportunity), and people (family and hometown networks/associations).</p>	<p>Assignments 2 and 4 best illustrate how students are asked to make connections between events, ideas, and contexts in order to better understand the history of Jewish migrations:</p> <p>2ND ASSIGNMENT (3-4-PAGE ESSAY ON FROM PLOTZK TO BOSTON): Historians base their reconstruction of the past from primary sources such as memoirs and autobiographies. In your essay, explain how the Mary Antin's memoir contributes to our understanding of the 19th century migrations. How does it help us understand, for example, strategies employed by migrants to cope with a departure, journey, a new country (or other themes of your choice)?</p> <p>4TH ASSIGNMENT (2-PAGE ANALYSIS OF THE 1920S): Answer the following question: how can the history of the 1920s immigration policies in the US help us understand contemporary political debates? What does this history illuminate in the contemporary situation? Or</p>

Historical Awareness [H]

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		what would we not be able to grasp without the knowledge of the 1920s?
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Dr. Anna Cichopek-Gajraj

Office: Coor 4558

Office Hours: Tuesdays/Thursdays 4:30-5:30 PM and by appointment

Email: Anna.Cichopek-Gajraj@asu.edu (checked Monday through Friday, 7:30 AM-6:00 PM)

Credits: 3

HST/JST 304: Exiles, Migrants, Refugees in Jewish History

COURSE DESCRIPTION:

In this social history course, we will discuss various types of Jewish *migrations* in and out of Europe: expulsions and refugee movements, economic migrations, sojourn, political exile, return migrations, and domestic migrations from rural to urban areas, to name a few. We will focus on a role of state institutions (policies), economy (class), religion, family ties and gender, as well as ethnic relations in engendering these migratory movements. We will start with the medieval expulsions from western Europe (including the Spanish expulsion of 1492) and early modern movements of European Jews. But we will spend most of the semester discussing Jewish migrations in the 19th and 20th centuries. We will look at the transatlantic economic migrations from (and back to) Europe in the 19th century and the refugee crisis before and during WWII. We will also explore Zionism and multiple European aliyahs. We will end the course with post-Holocaust global journeys of Jewish survivors. Throughout the course, we will study ordinary Jews and their everyday experiences, with special emphasis on the lives of women. We will ask questions about their agency or their ability to act to make a difference in their lives.

LEARNING OUTCOMES:

After completing this course you should be able to:

- Demonstrate knowledge of Jewish migrations as a historical phenomenon which had causes and consequences and which changed in shifting contexts (social, political, and cultural conditions).
- Demonstrate familiarity with historical debates on and interpretations of various aspects of history of Jewish migrations.
- Identify and debate connections between the past and current events.
- Use a set of primary sources to interpret various aspects of the topic.
- Assemble evidence into short, coherent historical narratives and pose historical research questions on the subject matter.

REQUIRED TEXTS:

To be purchased or rented in the Sun Devil bookstore or online. Also available on reserve at Hayden or as ASU e-book. All remaining texts will be available on Canvas in digital version.

1. Mary Antin, *From Plotzk to Boston* any paper edition or ASU e-book https://heinonline-org.ezproxy1.lib.asu.edu/HOL/Page?handle=hein.immigration/plotson0001&id=1&collection=immigration&index=alpha/F_immigration

REQUIREMENTS (weighted total):

Attendance	5%
Participation	10%
1 st Assignment (2-page essay on medieval period)	10%
2 nd Assignment (3-4-page essay on <i>From Plotzk to Boston</i>)	14%
3 rd Assignment (2-3-page analysis of <i>Price of Whiteness</i>)	12%
4 th Assignment (2-page analysis of the 1920s)	10%
5 th Assignment (2-page book review)	14%
6 th Assignment (7-8 page research paper)	25%

ATTENDANCE:

This grade will be based on your **attendance and punctuality**. **Attendance is mandatory** but you may have TWO unexcused absences before your grade is affected. After that, each absence will incur a **reduction of 5 points of your attendance grade (out of 100 points)**. Your absence will be excused for documented medical, family, and work emergencies only. "Documented" means a doctor's or ER note, an obituary for a family member, a note from an employer, etc. I cannot excuse your absence based on an email.

Also, each time you arrive late or leave classroom early without prior notification your attendance grade will be reduced by **2 points**.

PARTICIPATION:

This grade will be based on **your active and thoughtful participation in all discussions and strong evidence of reading all the assigned material**. You may participate **in class OR online** (discussion forum). Your contributions (in-class and online) will be evaluated based on **quality** rather than quantity – your comments must reflect your preparation for the class and **show evidence of thoughtful analysis of the assigned readings**. You will not receive an A for participation if you do not read the assigned readings. Your contributions in-class and online will **carry equal weight**.

Your **online contributions** must be at least **150 words** per question to count as participation. They must refer to the assigned readings so use quotations. To get 100 points per week, you need to answer **3 questions** minimum **per week**. Each online discussion forum will be open for a **week** only. For example, a discussion for the week Aug 27-29 will open on Tuesday Aug 27 at 7 AM and will close on Monday Sep 2 at 11:59 PM, and so on.

Recreational use of the internet during class is not permitted and will incur an automatic **reduction of 10 points of your participation grade (out of 100 points) at the end of the semester**.

ASSIGNMENTS:

1ST ASSIGNMENT (2-PAGE ESSAY ON MEDIEVAL PERIOD):

Based on the course material thus far, identify minimum two big questions/themes that medieval and early modern history of Jewish migrations raises. What are the big questions that scholars of

these migrations ask? What are they interested in? What big themes do they point to? Use examples from the readings, both secondary and primary sources. Use quotations to illustrate your points. Use the assigned readings and your lecture notes.

2ND ASSIGNMENT (3-4-PAGE ESSAY ON *FROM PLOTZK TO BOSTON*):

Historians base their reconstruction of the past from primary sources such as memoirs and autobiographies. For this assignment, you are required to write about Mary Antin's *From Plotzk to Boston*. You must analyze the source - not just describe it. Do not write a mere summary or description of the experiences described in the memoir. In your essay, explain how the memoir contributes to our understanding of the 19th century migrations and what we learn from it. How does it help us understand, for example, strategies employed by migrants to cope with a departure, journey, a new country (or other themes of your choice). Use quotations from the memoir. Please note that thesis/argument is an answer to a question posed by an author. “*A thesis is a statement that reflects what [an author] has concluded about the topic of [his/her book], based on a critical analysis and interpretation of the source materials [...] examined.*” [Rampolla, *A Pocket Guide to Writing in History*].

3RD ASSIGNMENT (2-3-PAGE ANALYSIS OF *PRICE OF WHITENESS*):

For this assignment, you are expected to **analyze the main argument** made by Eric Goldstein in his important book *The Price of Whiteness*. What question does Goldstein attempt to answer in the assigned chapters? What is his answer/answers? What sources does he use to prove his argument?

4TH ASSIGNMENT (2-PAGE ANALYSIS OF THE 1920S):

Answer the following question: how can the history of the 1920s immigration policies in the US help us understand contemporary political debates? What does this history illuminate in the contemporary situation? Or what would we not be able to grasp without the knowledge of the 1920s?

5TH ASSIGNMENT (2-PAGE BOOK REVIEW):

Go to a list of topics for your final research paper which will be posted ahead of time . Choose one. If none of the listed topics interests you, come up with your own and get my approval. Choose a **scholarly monograph** (a secondary, **NOT** a primary source) which you will use for your final research paper. Of course, you can choose a book which you will not use for your final research paper but that will mean more work for you as you will need to read an additional book by the end of the semester.

A scholarly monograph is a full-length peer reviewed book written by a single author/scholar (historian, sociologist, political scientist, social psychologist affiliated with a research institution) who uses methods and tools of his/her scholarly discipline. The book of your choice must have footnotes and bibliography. It is usually published by a university press (ex: Oxford Univ. Press).

If you use edited volume (with chapters by multiple authors), you need to read carefully at least three chapters and compare their quality.

PLEASE NOTE: Do not use this course's required books!

A review is not just a summary. It should consist of the following:

- 1) a short summary of the book,
- 2) information on the thesis/argument (=is an answer to a question posed by an author. “*A thesis is a statement that reflects what [an author] has concluded about the topic of [his/her book], based on a critical analysis and interpretation of the source materials [...] examined.*” [Rampolla, *A Pocket Guide to Writing in History*] . Argument is usually stated in an introduction and repeated in a conclusion of a book.
- 3) information on the evidence [=primary sources] used to support the thesis
- 4) evaluation of the book’s strengths and weaknesses.

6TH ASSIGNMENT (7-8 PAGE RESEARCH PAPER):

Your final paper must be based on both primary and secondary sources. You need minimum two primary sources, one scholarly monograph (reviewed in the 3rd assignment), and **one more chapter/or article (could be textbook)**.

Your paper must have a thesis/argument. **Thesis** is an answer to a question posed in your paper. “*A thesis is a statement that reflects what you have concluded about the topic of your paper, based on a critical analysis and interpretation of the source materials you have examined.*” [Rampolla, *A Pocket Guide to Writing in History*].

Organize your essay: introduction (introduce the thesis of your essay), main body of the text (examine your sources to support your thesis), conclusion (present your concluding remarks).

Topics and more details follow on Canvas.

Details on formatting and rubrics for each assignment are available on Canvas. Each assignment must include **footnotes** (detailed guidelines on how to use footnotes are posted here [FOOTNOTES AND BIBLIOGRAPHY TEMPLATES CHICAGO MANUAL STYLE-4.pdf](#))

PROOFREAD your essay and check against the rubric below.

Remember to **number each page** (if included, cover page should NOT be numbered).

- Number of pages: **varies, double-spaced**
- Margins and fonts: **12 font Times New Roman, 1 inch margin**

Here are some tips how to edit your own writing style: [Writing Tips-4.pdf](#) 

For advice on how to write a history paper, please go to Rampolla Mary Lynn, *A Pocket Guide to Writing in History* or any other writing guidebook. You are also strongly advised to contact the ASU **Writing Center** at <http://studentsuccess.asu.edu/writingcenters>

It is critical that you start working on your paper as early as possible. As you start writing, the ideas will come. Writing is thinking! You are more than welcome to discuss the assignment with me and our Teaching Assistant.

Your grade will be based on your ability to formulate a logical narrative and to employ evidence from the readings. Papers will also be graded on style (clear and concise writing), grammar, and

proper academic presentation (format and organization of your paper). Sloppy writing and sloppy formatting will downgrade your paper considerably.

All assignments must be submitted on Canvas as WORD document. Only an electronic version will be required. It should be submitted through **Canvas link** on the due date (**midnight 11:59 PM**). Late assignments will be penalized **2 points** if submitted within 2 hours of the deadline and **5 points for each day after that** (including weekends), e.g., a 91 will be reduced to 89 within 2 hours and to 86 if submitted at any time between 2 AM and 11:59 PM following the deadline. 24 hours after the deadline, starting at 12:00 AM, the grade will be reduced to 79, and so on.

Notify the instructor BEFORE an assignment is due if an urgent situation arises (medical or family emergency) and the assignment will not be submitted on time. Published assignment due dates (Arizona Mountain Standard time) are firm. Please follow the appropriate University policies to request an [accommodation for religious practices](#) or to accommodate a missed assignment [due to University-sanctioned activities](#)

GRADING SCALE:

A+ 97-100 points	B+ 87-89	C 70-75
A 94-96	B 84-86	D 60-69
A- 90-93	B- 80-83	E 59 and less (failing)
	C+ 76-79	

GRADE APPEALS

Grade disputes must first be addressed by discussing the situation with the instructor. If the dispute is not resolved with the Instructor, the student may appeal to the department chair per the [University Policy for Student Appeal Procedures on Grades](#).

YOU ARE EXPECTED TO:

- Attend the class regularly, arrive and leave classroom on time
- Read all the assigned readings: *I expect you to keep up with the readings and to think about the content before you come to class*
- Complete all the assignments on time
- Behave respectfully in class: do not talk with your neighbors, do not disturb others, turn off your cell phones

IMPORTANT NOTE: During all lectures, discussions, and movie showings the recreational *use of the internet* (web browsing, emailing, Facebook, etc.) *Is Not Permitted*.

IMPORTANT NOTE: For **video or audio recording** of lectures, discussions, and movie showings *My Permission Is Required*.

STUDENT CONDUCT AND ACADEMIC INTEGRITY:

Academic honesty is expected of all students in all examinations, papers, laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course

failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>

Additionally, required behavior standards are listed in the [Student Code of Conduct and Student Disciplinary Procedures, Computer, Internet, and Electronic Communications policy](#), and outlined by the [Office of Student Rights & Responsibilities](#). Anyone in violation of these policies is subject to sanctions. [Students are entitled to receive instruction free from interference](#) by other members of the class. An instructor may withdraw a student from the course when the student's behavior disrupts the educational process per [Instructional Withdrawal of a Student for Disruptive Classroom Behavior](#).

Appropriate behavior (also known as etiquette) is defined by the instructor and includes keeping course discussions focused on the assigned topics. Students must maintain a cordial atmosphere and use tact in expressing differences of opinion. Inappropriate discussion board posts may be deleted by the instructor.

The Office of Student Rights and Responsibilities accepts [incident reports](#) from students, faculty, staff, or other persons who believe that a student or a student organization may have violated the Student Code of Conduct.

PLAGIARISM:

Unacceptable breaches of your obligation as a student include: submission of the same work or portions of the same work to more than one class, turning in work prepared by another person as if it were your own; and the unattributed use of text of any length from any source – even if you change a few words here and there. If you are unsure whether what you are doing is plagiarizing, ask me before you turn in the assignment. For a definition of plagiarism and ways to avoid it, please go to: <http://libguides.asu.edu/content.php?pid=122697&sid=1054432>

ALL WORK SUBMITTED MUST BE YOUR OWN, PREPARED ESPECIALLY FOR THIS COURSE. PLAGIARISM IS STRICTLY PROHIBITED! THERE ARE SEVERE AND AUTOMATIC SANCTIONS FOR CHEATING INCLUDING BEING REPORTED TO THE ADMINISTRATION AND FAILING THE ENTIRE CLASS (GRADE E OR XE FOR THE COURSE). NO EXCEPTIONS WILL BE MADE.

DROP AND ADD DATES/WITHDRAWALS

This course adheres to a compressed schedule and may be part of a sequenced program, therefore, there is a limited timeline to [drop or add the course](#). Consult with your advisor and notify your instructor to add or drop this course. If you are considering a withdrawal, review the following ASU policies: [Withdrawal from Classes](#), [Medical/Compassionate Withdrawal](#), and a [Grade of Incomplete](#).

PROHIBITION OF COMMERCIAL NOTE TAKING SERVICES

In accordance with [ACD 304-06 Commercial Note Taking Services](#), written permission must be secured from the official instructor of the class in order to sell the instructor's oral communication in the form of notes. Notes must have the Notetaker's name as well as the instructor's name, the course number, and the date.

COURSE EVALUATION

Students are expected to complete the course evaluation. The feedback provides valuable information to the instructor and the college and is used to improve student learning. Students are notified when the online evaluation form is available.

ACCESSIBILITY STATEMENT

In compliance with the Rehabilitation Act of 1973, Section 504, and the Americans with Disabilities Act as amended (ADAAA) of 2008, professional disability specialists and support staff at the Disability Resource Center (DRC) facilitate a comprehensive range of academic support services and accommodations for qualified students with disabilities.

[Qualified students with disabilities may be eligible to receive academic support services and accommodations.](#) Eligibility is based on qualifying disability documentation and assessment of individual need. Students who believe they have a current and essential need for disability accommodations are [responsible for requesting accommodations and providing qualifying documentation](#) to the DRC. Every effort is made to provide reasonable accommodations for qualified students with disabilities.

Qualified students who wish to request an accommodation for a disability should contact the DRC by going to <https://eoss.asu.edu/drc>, calling (480) 965-1234 or emailing DRC@asu.edu. To speak with a specific office, please use the following information:

ASU Online and Downtown Phoenix Campus University Center Building, Suite 160 602-496-4321 (voice)	Polytechnic Campus 480-727-1165 (voice)
West Campus University Center Building (UCB), Room 130 602-543-8145 (voice)	Tempe Campus 480-965-1234 (voice)

SYLLABUS DISCLAIMER

The syllabus is a statement of intent and serves as an implicit agreement between the instructor and the student. Every effort will be made to avoid changing the course schedule but the possibility exists that unforeseen events will make syllabus changes necessary. Please remember to check your ASU email and the course site often.

SCHEDULE OF CLASSES

All Readings are posted in Modules on Canvas.

Module 1: EXILES, MIGRANTS, REFUGEES?

Brinkmann, Tobias, “Transnational Ties: The Longue Durée of Jewish Migrations to the United States”, pp.1-6

Christiane Harzig and Dirk Hoerder, with Donna Gabaccia, “Migration in Human History—the Long View,” in *What is Migration History?* (Cambridge, UK: Polity, 2009), pp. 25-51

Module 2: EXPULSIONS OF THE MEDIEVAL PERIOD

Chazan, Robert. *Medieval stereotypes* chapter 1, pp. **1-18**

Primary Sources:

The Expulsion of the Jews from France

Module 3: EXPULSIONS FROM SPAIN/PORTUGAL

Jane Gerber, *The Jews of Spain: A History of The Sephardic Experience*, chap. 5 **115-144**

Primary Sources:

The Royal edict 1492, p. 30-33

Module 4: SEPHARDIC DIASPORA

GUEST LECTURE BY PROF. STANLEY MIRVIS

Kaplan, Yosef. "Bom Judesmo: The Western Sephardic Diaspora." In David Biale ed., *Cultures of the Jews: A New History*, pp. **639-669**.

Module 5: EARLY MODERN “JEWS ON THE MOVE”

David Ruderman, “Jews on the Move”, pp. **23-55**

Module 6: MIGRATIONS TO THE AMERICAN COLONIES (1600s)

Hasia Diner, *The Jews of the United States*, chapter 1, pp. **13-40**

Primary Source:

Correspondence between Peter Stuyvesant and the West India Company in Jacob Rader Marcus, ed. *The Jew in the American World* pp. **29-33**

Module 7: THE COMING OF THE “GERMANS”

S. Rohrbacher “A Nineteenth-Century German-Jewish Village on Its Way to the New World,” in Jonathan Sarna ed., *American Jewish Experience*, pp. **44-58**

Primary Source:

“The Coming of the Germans” in Jacob Rader Marcus, ed. *The Jew in the American World* part 3, chapter 23, pp. **191-195**

Module 8: PEDDLING

Hasia R. Diner, *Roads Taken*, chapter 1, pp. **13-50**

Primary Source:

Louis Gratz, “From Peddler to Regimental Commander” (1861-1862) in Jacob Rader Marcus, ed. *The Jew in the American World* pp. **220-224**

Module 9: THE GREAT DEPARTURE (1880s): WHY AND WHAT THEY LEFT

Rebecca Kobrin, *Jewish Bialystok and Its Diaspora*, chapter 1, pp. **19-68**

Module 10: JOURNEY

Mary Antin, *From Plotzk to Boston* – **whole book**

Module 11: LOWER EAST SIDE

Diner, Hasia R. *Lower East Side Memories: A Jewish Place in America*. Chapter 1, pp. **17-51**

Primary Source:

“Life on New York’s Lower East Side” in Jacob Rader Marcus, ed. *The Jew in the American World* pp. **376-380**

In-Class film excerpts: *Hester Street*

Module 12: LABOR: GARMENT INDUSTRY IN NEW YORK, PARIS

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From Plotzk to Boston

BY

MARY ANTIN

WITH A FOREWORD BY

ISRAEL ZANGWILL

BOSTON, MASS

W. B. CLARKE & CO., PARK STREET CHURCH

1899

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HATTIE L. HECHT
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THE AUTHOR

FOREWORD

The "infant phenomenon" in literature is rarer than in more physical branches of art, but its productions are not likely to be of value outside the doting domestic circle. Even Pope who "lisped in numbers for the numbers came," did not add to our Anthology from his cradle, though he may therein have acquired his monotonous rocking-metre. Immaturity of mind and experience, so easily disguised on the stage or the music-stool—even by adults—is more obvious in the field of pure intellect. The contribution with which Mary Antin makes her *début* in letters is, however, saved from the emptiness of embryonic thinking by being a record of a real experience, the greatest of her life; her journey from Poland to Boston. Even so, and remarkable as her description is for a girl of eleven—for it was at this age that she first wrote the thing in Yiddish, though she was thirteen when she translated it into English—it would scarcely be worth publishing merely as a literary curiosity. But it happens to possess an extraneous value. For, despite the great wave of Russian immigration into the United States, and despite the noble spirit in which the Jews of America have grappled with the invasion, we still know too little of the inner feelings of the people themselves.

nor do we adequately realize what magic vision of free America lures them on to face the great journey to the other side of the world.

Mary Antin's vivid description of all she and her dear ones went through, enables us to see almost with our own eyes how the invasion of America appears to the impecunious invader. It is thus "a human document" of considerable value, as well as a promissory note of future performance. The quick senses of the child, her keen powers of observation and introspection, her impressionability both to sensations and complex emotions—these are the very things out of which literature is made; the raw stuff of art. Her capacity to handle English—after so short a residence in America—shows that she possesses also the instrument of expression. More fortunate than the poet of the Ghetto, Morris Rosenfeld, she will have at her command the most popular language in the world, and she has already produced in it passages of true literature, especially in her impressionistic rendering of the sea and the bustling phantasmagoria of travel.

What will be her development no one can say precisely, and I would not presume either to predict or to direct it, for "the wind bloweth where it listeth." It will probably take lyrical shape. Like most modern Jewesses who have written, she is, I fear, destined to spiritual suffering: fortunately her work evidences a genial talent for enjoyment and a warm

humanity which may serve to counterbalance the curse of reflectiveness. That she is growing, is evident from her own Introduction, written only the other day, with its touches of humor and more complex manipulation of groups of facts. But I have ventured to counsel delay rather than precipitation in production—for she is not yet sixteen—and the completion of her education, physical no less than intellectual; and it is to this purpose that such profits as may accrue from this publication will be devoted. Let us hope this premature recognition of her potentialities will not injure their future flowering, and that her development will add to those spiritual and intellectual forces of which big-hearted American Judaism stands sorely in need. I should explain in conclusion, that I have neither added nor subtracted, even a comma, and that I have no credit in “discovering” Mary Antin. I did but endorse the verdict of that kind and charming Boston household in which I had the pleasure of encountering the gifted Polish girl, and to a member of which this little volume is appropriately dedicated.

I. ZANGWILL.

PREFATORY

In the year 1891, a mighty wave of the emigration movement swept over all parts of Russia, carrying with it a vast number of the Jewish population to the distant shores of the New World—from tyranny to democracy, from darkness to light, from bondage and persecution to freedom, justice and equality. But the great mass knew nothing of these things; they were going to the foreign world in hopes only of earning their bread and worshipping their God in peace. The different currents that directed the course of that wave cannot be here enumerated. Suffice it to say that its power was enormous. All over the land homes were broken up, families separated, lives completely altered, for a common end.

The emigration fever was at its height in Plotzk, my native town, in the central western part of Russia, on the Dvina River. "America" was in everybody's mouth. Business men talked of it over their accounts; the market women made up their quarrels that they might discuss it from stall to stall; people who had relatives in the famous land went around reading their letters for the enlightenment of less fortunate folks; the one letter-carrier informed the public how many letters arrived from America, and who were the recipients; children played at emigrating; old folks shook their sage heads over the evening fire, and prophesied no good for those who braved

the terrors of the sea and the foreign goal beyond it;— all talked of it, but scarcely anybody knew one true fact about this magic land. For book-knowledge was not for them; and a few persons—they were a dressmaker's daughter, and a merchant with his two sons—who had returned from America after a long visit, happened to be endowed with extraordinary imagination, (a faculty closely related to their knowledge of their old countrymen's ignorance), and their descriptions of life across the ocean, given daily, for some months, to eager audiences, surpassed anything in the Arabian Nights. One sad fact threw a shadow over the splendor of the gold-paved, Paradise-like fairyland. The travelers all agreed that Jews lived there in the most shocking impiety.

Driven by a necessity for bettering the family circumstances, and by certain minor forces which cannot now be named, my father began to think seriously of casting his lot with the great stream of emigrants. Many family councils were held before it was agreed that the plan must be carried out. Then came the parting; for it was impossible for the whole family to go at once. I remember it, though I was only eight. It struck me as rather interesting to stand on the platform before the train, with a crowd of friends weeping in sympathy with us, and father waving his hat for our special benefit, and saying—the last words we heard him speak as the train moved off—

“Good-bye, Plotzk, forever!”

Then followed three long years of hope and doubt

for father in America and us in Russia. There were toil and suffering and waiting and anxiety for all. There were—but to tell of all that happened in those years I should have to write a separate history. The happy day came when we received the long-coveted summons. And what stirring times followed! The period of preparation was one of constant delight to us children. We were four—my two sisters, one brother and myself. Our playmates looked up to us in respectful admiration; neighbors, if they made no direct investigations, bribed us with nice things for information as to what was going into every box, package and basket. And the house was dismantled—people came and carried off the furniture; closets, sheds and other nooks were emptied of their contents; the great wood-pile was taken away until only a few logs remained; ancient treasures such as women are so loath to part with, and which mother had carried with her from a dear little house whence poverty had driven us, were brought to light from their hiding places, and sacrificed at the altar whose flames were consuming so much that was fraught with precious association and endeared by family tradition; the number of bundles and boxes increased daily, and our home vanished hourly; the rooms became quite uninhabitable at last, and we children glanced in glee, to the anger of the echoes, when we heard that in the evening we were to start upon our journey.

But we did not go till the next morning, and then as secretly as possible. For, despite the glowing tales con-

cerning America, people flocked to the departure of emigrants much as they did to a funeral; to weep and lament while (in the former case only, I believe) they envied. As everybody in Plotzk knew us, and as the departure of a whole family was very rousing, we dared not brave the sympathetic presence of the whole township, that we knew we might expect. So we gave out a false alarm.

Even then there was half the population of Plotzk on hand the next morning. We were the heroes of the hour. I remember how the women crowded around mother, charging her to deliver messages to their relatives in America; how they made the air ring with their unintelligible chorus; how they showered down upon us scores of suggestions and admonitions; how they made us frantic with their sympathetic weeping and wringing of hands; how, finally, the ringing of the signal bell set them all talking faster and louder than ever, in desperate efforts to give the last bits of advice, deliver the last messages, and, to their credit let it be said, to give the final, hearty, unfeigned good-bye kisses, hugs and good wishes.

Well, we lived through three years of waiting, and also through a half hour of parting. Some of our relatives came near being carried off, as, heedless of the last bell, they lingered on in the car. But at last they, too, had to go, and we, the wanderers, could scarcely see the rainbow wave of colored handkerchiefs, as, dissolved in tears, we were carried out of Plotzk, away from home,

but nearer our longed-for haven of reunion; nearer, indeed, to everything that makes life beautiful and gives one an aim and an end—freedom, progress, knowledge, light and truth, with their glorious host of followers. But we did not know it then.

The following pages contain the description of our journey, as I wrote it four years ago, when it was all fresh in my memory.

M. A.

