

## Course Instructor

NAME Daphne Lappa  
HOURS AVAILABLE After class and by appointment

## Class Meetings

DAY	HOURS
Tuesday & Thursday	17.20 – 19.00

## Course Description

The course focuses on the experiences of Jews living in the Greek nation-state during the 19th and 20th centuries. It is structured around a core issue: The encounter of pre-national Jewish identities with the exigencies of a new, 'modern' at the time idea, namely that of a common Greek national identity.

This encounter was part of the wider transition from the era of empires to that of nation-states. And it was not an easy encounter. Since the formation of the Greek state in the 19th century, Greek-Orthodox religion has been conceived as one of the main components of Greek national and cultural identity, binding together the expanding new-born nation-state. Nevertheless, being the heir of the multi-religious Ottoman Empire where Greek-Orthodox Christians lived alongside Muslims, Jews, and Christians of different denominations, the Greek state that emerged out of the Ottoman Empire had to take up the challenge of dealing with this non-Orthodox population that came included in its territories.

The course will thus follow this encounter focusing primarily but not exclusively on two aspects: a) on the policies that the Greek state adopted in order to «manage» the Jewish populations that were being gradually added in its territory; and b) on the reactions that the Jews living in the various communities had in front of the new exigencies of the Greek state; reactions that covered the whole spectrum from assimilation to migration.

The study of the Jews in Greece will be also framed by case-studies of other non-Orthodox Greeks, tracing the responses that they devised in order to articulate their plural identities combining non-Orthodox religious and cultural elements with the idea of a common, unique Greek national identity. The course will close by briefly examining the redefinition of "Greekness" after new immigrant populations reached Greece in the post-WWII era.

Understanding how Jews and more broadly people of different creeds and origin devised alternative versions of "Greekness", which undermined the intimate connection between religious and national identity, is more than relevant today that nation states and their supposed homogeneity is seriously challenged by the waves of global migration, forcing us to reflect anew on forms and definitions of belonging.

## Course Resources and Activities

### Readings

We will read a wide variety of texts, secondary literature and primary sources, in order to understand both how the above raised issues are conceptualized in historiography as well as how historical actors thought, felt and remembered their experiences.

### Discussions

Each meeting will be structured around a couple of core questions. Discussing them will be a vital part of the course.

### Documentary screenings

We will be using excerpts of documentaries or whole documentaries as tools enriching our insight into the eras and people we will be studying.

### Walking tour, visits and food

We will have the chance to walk the area that in pre-WWII times used to be the heart of the Jewish neighborhood in Athens. We will visit the two Synagogues in the city center and the [Jewish Museum of Greece](#). We will also have a dinner of Sephardic cuisine at [Gostijo](#) restaurant.

### Oral presentations

During the semester two kinds of oral presentations will take place: a) weekly presentations of reading assignments will be conducted by a pair of students, offering a critical review and some opening questions; and b) individual presentation of term papers, which will take place during the last two meetings of the course.

### Writing

Instead of a final exam all student are required to prepare a term paper addressing one of the core issues linked to the course. I will be discussing individually with students their interests so as to assist them in identifying the subject of their paper.

### Meetings

Students are encouraged to approach me after class, by appointment or through e-mail and share with me any concerns regarding the course, ideas that you would like to discuss etc.

## Learning Objectives

By the end of the course, students should be able to:

- 1) Have a general overview of Greek history in the 19th and 20th centuries.
- 2) Have a general overview of the history of the Jews in Greece and become aware of the distinct traditions of Greek Jewry.
- 3) Reflect critically on the process of the transition from empires to nation-states, and understand the continuities and ruptures that this transition entailed for both the state and its citizens.
- 4) Become aware of different versions of 'Greekness' that non-Orthodox Greeks have devised and embodied in the course of the 20th century.

## Course Requirements

## Weekly readings & participation

Weekly readings will be assigned, roughly around 120 pages of textbook reading per week or 40 pages of close, analytic reading of academic journal or monograph. All students are expected to read them. Each week a pair of students will present the readings, offering a critical review and some opening questions. Presentations should last about 15 minutes. All students are expected to participate actively in the discussion that follows; this is vitally important for the successful attendance of the course.

## Midterm exams

Thursday March 7

## Term papers

Term papers will be addressing one of the core issues linked to the course. They can be based either exclusively on secondary literature or make use of primary sources as well. Papers need to involve clearly articulated research questions set in context and put forward answers based on argumentation. Individual meetings with students will take place so as to identify areas of interest, assist them in choosing the subject of the papers and follow the progress of their work. A first outline of the paper, that is a 2-3 pages working outline explaining the research question, context, tentative conclusions, and a partial bibliography, is due on **Thursday April 18**.

In-class individual presentations of term papers are scheduled for the last two meetings of the course. Students will be expected to present key issues of their papers to their peers as well as share with them the reasons why they focused on the specific subject matter. The use of PowerPoint is encouraged.

Final papers of no more than 4,000 words are due on **Thursday May 16**. Term papers must be turned in on the due date. No late assignments will be accepted.

## Grading and Evaluation

Your grade for this course will be based on the following distribution:

Class participation: 15%

Readings' presentation: 15%

Midterm Exam: 20%

Oral Presentation of term paper: 20%

Term Paper: 30%

Grades are intended to give students a sense of the quality of a particular piece of work. Roughly speaking, a B means that you have done a good job with the writing, the ideas, and the organization of the work; a C conveys that the work lacks some important qualities and has some problems, while an A means that the work is exemplary in some key ways: the writing is particularly clear, the ideas thoroughly treated, the organization of the presentation well considered and effective.

Use of Laptops: In-class or on-site use of laptops and other devices is permitted if that facilitates course-related activities such as note-taking, looking up references, etc. Laptop or other device privileges will be suspended if there are not used for class-related work. 'Laptop-free zone' in the classroom for students who do not use electronic devices and feel distracted if they sit close to one will be created following students' request.

Attendance: Students are expected to report for classes promptly. CYA regards attendance in class and on-site as essential. Absences are recorded and have consequences. Illness or other such compelling reasons which result in absences should be reported immediately in the Student Affairs Office.

Policy on Original Work: Unless otherwise specified, all submitted work must be original work. Any excerpts from the work of others must be clearly identified as a quotation, and a proper citation provided (Check Student

handbook, p. 9).

Accommodations for Students with Disabilities: If you are a registered (with your home institution) student with a disability and you are entitled to learning accommodation, please inform the Director of Academic Affairs and make sure that your school forwards the necessary documentation.

## Books & Course Materials

All books and course materials can be found at the CYA Library or will be distributed digitally.

## Class Schedule

<b>Class Day</b>	<b>Day/Date</b>	<b>Topic / Readings / Assignments Due</b>
1	Tu Jan 29	<b>Introduction to the course: General concept, structure &amp; requirements.</b>
2	Th Jan 31	<p><b>Jews in the Ottoman Empire.</b></p> <p><i>This meeting will offer an overview on Ottoman Jews, their geography in the empire and their social profile. We will discuss what was their position within the Ottoman social structure and compare it with that of other non-Muslim communities.</i></p> <p><i>Required reading</i>            Gilles Veinstein, 'Jews and Muslims in the Ottoman Empire', in <i>A History of Jewish-Muslim Relations. From the Origin to the Present day</i>, ed. Abdelwahab Meddeb &amp; Benjamin Stora, Princeton: Princeton University Press, 2013, 171-202.</p> <p>Sarah Abrevaya Stein, 'The Permeable Boundaries of Ottoman Jewry', in <i>Boundaries and Belongings. States and Societies in the Struggle to Shape Identities and Local Practices</i>, ed. Joel S. Migdal, Cambridge: Cambridge University Press, 2004), 49-70.</p> <p><i>Optional reading</i>            Aron Rodrigue &amp; Sarah Abrevaya Stein, <i>A Jewish Voice from Ottoman Salonica. The Ladino Memoir of Sa'adi Besalel a-Levi</i>, Stanford: Stanford University Press, 2012.</p> <p>Leon Schiaky, <i>Farewell to Salonica. City at the Crossroads</i>, Philadelphia: Paul Dry Books, 2003.</p>

3	Tu Feb 5	<p><b>The Greek Revolution (1821), the first emergence of the Greek state and the reversal of hierarchies.</b></p> <p><i>The Greek Revolution came together with widespread violence against the Jews living in the Ottoman Empire. The Greek state that soon emerged established the primacy of Greek-Orthodox religion. This meeting will be thus dedicated to the reversal of hierarchies existing in the Ottoman empire and the new position that non-Orthodox population acquired within the 'new-born' Greek state.</i></p> <p><i>Required reading</i></p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 15-31.</p> <p>Evdoxios Doxiadis, <i>State, Nationalism, and the Jewish Communities of Greece</i>, London: Bloomsbury Academic, 2018, ch. 2.</p> <p><i>Optional reading</i></p> <p>Thomas Gallant, <i>The Edinburgh History of the Greeks, 1768 to 1913. The Long Nineteenth Century</i>. Edinburgh: Edinburgh University Press, 2015, 51-106.</p>
4	Th Feb 7	<p><b>Greece in the 19th century. An expanding new-born state facing its non-Orthodox citizens.</b></p> <p><i>As the Greek state was expanding, new non-Orthodox populations came to be added to its territory. This meeting will discuss the first reactions of the state towards them and the policies it devised in order to manage this multi-religious and multi-ethnic landscape.</i></p> <p><i>Required reading</i></p> <p>Konstantinos Tsitselikis, <i>Old and New Islam in Greece. From Historical Minorities to Immigrant Newcomers</i>, Leiden, Boston: Martinus Nijhoff Publishers, 2012, 7-11, 26-46.</p> <p>Evdoxios Doxiadis, <i>State, Nationalism, and the Jewish Communities of Greece</i>, London: Bloomsbury Academic, 2018, ch. 3.</p> <p><i>Optional reading</i></p> <p>Thomas Gallant, <i>The Edinburgh History of the Greeks, 1768 to 1913. The Long Nineteenth Century</i>. Edinburgh: Edinburgh University Press, 2015, 107-184.</p>

5	Tu Feb 12	<p><b>Jews in the Greek state before 1912.</b></p> <p><i>This meeting will deal with the first decades of Jewish-Christian coexistence within the Greek state. After introducing an overview of the communities incorporated in Greece until 1912, we will focus on the case of Corfu, the most prominent Jewish community at the time, so as to trace the reactions of the Jews confronted with the new reality of the Greek nation-state.</i></p> <p><i>Required reading</i></p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 32-41.</p> <p>Eyal Ginio, 'To Write the History of Jews in Modern Greece. The Case of Corfu', <i>Archeiotaxio</i> 19 (2017), [1-25].</p> <p>Sakis Gekas, 'The Port Jews of Corfu and the «Blood Libel» of 1891. A Tale of Many Centuries and of One Event', <i>Jewish Culture and History</i> 7: 1-2 (2004), 171-196.</p> <p><i>Optional reading</i></p> <p>Evdoxios Doxiadis, <i>State, Nationalism, and the Jewish Communities of Greece</i>, London: Bloomsbury Academic, 2018, ch. 4.</p>
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6-7	Th Feb 14 Tu Feb 19	<p><b>The Balkan Wars and the incorporation of the city of Salonica in the Greek state (1912).</b></p> <p><i>The Balkan Wars brought about the redrawing of borders in the region and the almost complete withdrawal of the Ottoman Empire from it. Salonica was eventually incorporated in the Greek State. And with it came one of the most prominent Jewish communities. This meeting will focus on the state policies devised to deal with this new reality as well as the on the reaction of the Jews of Salonica in front of a state that insisted in its Greek-Orthodox outlook.</i></p> <p><i>Required reading</i></p> <p><u>Th Feb 14</u></p> <p>Mark Mazower, <i>Salonica, City of Ghosts. Christians, Muslims and Jews, 1430-1950</i>, New York: Vintage Books, 2006, 293-343.</p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 59-80.</p> <p><u>Tu Feb 19</u></p> <p>Devin Naar, 'Echoes of Empire. The Jewish Community of Thessaloniki and the Paradox of Hellenization', <i>Archeiotaxio</i> 19 (2017), [1-24].</p> <p>Paris Papamichos Chronakis, 'De-Judaizing a Class, Hellenizing a City. Jewish Merchants and the Future of Salonica in Greek Public Discourse, 1913-1914', <i>Jewish History</i> 28: 3-4 (2014), 373-403.</p> <p><i>Optional reading</i></p> <p>Thomas Gallant, <i>The Edinburgh History of the Greeks, 1768 to 1913. The Long Nineteenth Century</i>. Edinburgh: Edinburgh University Press, 2015, 287-326</p> <p>Thomas Gallant, <i>Modern Greece</i>. London: Arnold, 2001, 116-134.</p>
8	Th Feb 21	<p><b>Other Non-Orthodox in the Greek state (1912-1923).</b></p> <p><i>Jews were not the only non-Orthodox living in the Greek state in the early 20th century. This meeting will focus on the Muslim population and compare their case with that of the Jews.</i></p> <p><i>Required reading</i></p> <p>Konstantinos Tsitselikis, <i>Old and New Islam in Greece. From Historical Minorities to Immigrant Newcomers</i>, Leiden, Boston: Martinus Nijhoff Publishers, 2012, 47-66.</p> <p>Richard Clogg (ed.), <i>Minorities in Greece. Aspects of a Plural Society</i>, London: Hurst &amp; Company, 2002, ix-xix.</p>

9	Tu Feb 26	<p><b>Is it enough to be Greek-Orthodox? Population exchange after the Asia Minor catastrophe (1922) and its repercussions.</b></p> <p><i>By briefly examining the Asia Minor catastrophe in 1922 and the consequent influx of a considerable number of migrants to Greece, we will consider the reactions of Greek society against these newcomers as well as the wider repercussions that this event had on the Jews of Greece.</i></p> <p><i>Required reading</i></p> <p>Clark, Bruce. <i>Twice A Stranger. How Mass Expulsion Forged Modern Greek and Turkey</i>. Harvard University Press, 2009, 1-19.</p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 80-88, 91-109.</p> <p>Mark Mazower, <i>Salonica, City of Ghosts. Christians, Muslims and Jews, 1430-1950</i>, New York: Vintage Books, 2006, 343-355, 402-420.</p> <p><i>Optional reading</i></p> <p>N. Myofa and E. Papadias, '<a href="#">The Development in the Neighborhood of Dourgouti since 1922</a>', <i>Athens Social Atlas</i> (November 2016).</p> <p>Thomas Gallant, <i>Modern Greece</i>. London: Arnold, 2001.</p>
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<p>10-11</p>	<p>Th Feb 28 Tu Mar 5</p>	<p><b>Romaniote Jews in Greece. A social and cultural profile.</b></p> <p><i>In these two meetings we will focus on Romaniote Jews, that is Jews that trace their past back to the Roman and Byzantine times. We will explore their geographic location, social and cultural characteristics, their relationship with the other major Jewish group, the Sephardim, as well as the paths that they followed in order to articulate their plural identities, both Jewish and Greek.</i></p> <p><i>Required reading</i></p> <p><u>Th Feb 28</u></p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 41-48.</p> <p>Kehila Kadosh Ioannina, <a href="#">The Jews of Ioannina</a>.</p> <p>Rae Dalven, <i>The Jews of Ioannina</i>, Athens: Lycabettus Press, 1990, 105-122.</p> <p><u>Tu Mar 5</u></p> <p>Alexander Moissis, <i>The Nissim Levis Panorama, 1898-1944</i>, Athens: Kapon, 2017.</p> <p>Eftihia Nachman, <i>Yannina. A Journey to the Past</i>, New York: Bloch Pub., 2004.</p> <p><i>Optional reading</i></p> <p>Annette B. Fromm, <i>We Are Few. Folklore and Ethnic Identity of the Jewish Community of Ioannina</i>, Lanham, MD: Lexington Books, 1992.</p>
<p>12</p>	<p>Th Mar 7</p>	<p><b>Midterm exams.</b></p>

<p>13-14</p>	<p>Tu Mar 19 Th Mar 21</p>	<p><b>Sephardic Jews in Greece. A social and cultural profile.</b></p> <p><i>In these two meetings we will focus on Sephardic Jews, that is Jews that came to the Ottoman Empire from Spain in the late 15th century. We will explore their geographic location, social and cultural characteristics, their relationship with the other major Jewish group, the Romaniotes, as well as the paths that they followed in order to articulate their plural identities, both Jewish and Greek.</i></p> <p><i>Required reading</i></p> <p><u>Th Mar 7</u></p> <p>Julia Philips Cohen and Sarah Abrevaya Stein, 'Sephardi Lives. An Introduction', in <i>Sephardi Lives. A Documentary History, 1700-1950</i>, eds. Julia Philips Cohen and Sarah Abrevaya Stein, Stanford, Ca: Stanford University Press, 2014, 1-21.</p> <p>Devin E. Naar, 'The «Mother of Israel' or the «Sephardi Metropolis"? Sephardim, Ashkenazim, and Romaniotes in Salonica', <i>Jewish Social Studies</i>, 22:1 (Fall 2016): 81-129.</p> <p><u>Tu Mar 19</u></p> <p>Eyal Ginio, «'Learning the Beautiful Language of Homer'. Judeo-Spanish-Speaking Jews and the Greek Language and Culture between the Wars», <i>Jewish History</i> 16:3 (2002): 235-262.</p> <p>Eyal Ginio, 'Enduring the Shift from an Empire to Nation-state. The Case of the Jewish Community of Kavala during the First Balkan War', in <i>Jewish Communities between East and West</i>, eds. Anna Mahera and Leda Papastefanaki, Ioannina: Isnafi, 2016, 173-181.</p> <p><i>Optional</i></p> <p><a href="#">Jewish Salonica: Prof. Devin E. Naar Book Launch at the University of Washington</a> (video)</p>
<p>15</p>	<p>Tu Mar 26</p>	<p><b>Visit to the Greek Jewish Museum of Athens.</b></p>

<p>16-17</p>	<p>Th Mar 28 Tu Apr 2</p>	<p><b>WWII and the Holocaust in Greece.</b></p> <p><i>These two meetings will offer an overview of the Holocaust in Greece. We will follow the actual events and discuss about the paths that Jews could take to save themselves; the reaction of the Christian fellow citizens, neighbors and friends; and the ways that the camp experience transformed survivors.</i></p> <p><i>Required reading</i></p> <p><u>Th Mar 28</u></p> <p>Iason Chandrinos &amp; Anna Maria Droumpouki. 'The German Occupation and the Holocaust in Greece. A Survey', in <i>The Holocaust in Greece</i>, eds. Giorgos Antoniou &amp; A. Dirk Moses, Cambridge: Cambridge University Press, 2018, 15-35.</p> <p>Giorgos Antoniou, 'Bystanders, Rescuers, and Collaborators. A Microhistory of Christian-Jewish Relations, 1943-1944', in <i>The Holocaust in Greece</i>, eds. Giorgos Antoniou &amp; A. Dirk Moses, Cambridge: Cambridge University Press, 2018, 135-56.</p> <p>Alexander Kitroeff, 'Wartime Greek Attitudes towards the Jews in Athens', <i>Forum on the Jewish People and Zionism</i> 60 (1986): 41-51.</p> <p><u>Tu Apr 2</u></p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 147-165.</p> <p>Paris Papamichos Chronakis, '«We Lived as Greeks and We Died as Greeks». Thessalonican Jews in Auschwitz and the Meanings of Nationhood', in <i>The Holocaust in Greece</i>, eds. Giorgos Antoniou &amp; A. Dirk Moses, Cambridge: Cambridge University Press, 2018, 157-80.</p> <p><i>Optional reading</i></p> <p>Leon Saltiel, 'Dehumanizing the Dead. The Destruction of Thessaloniki's Jewish Cemetery in the Light of New Sources', <i>Yad Vashem Studies</i> 42:1 (July 2014): 1-35.</p>
<p>18</p>	<p>Th Apr 4</p>	<p><b>Walking tour in Jewish Athens.</b></p> <p>*The Monastiraki and Psiri neighborhoods.</p> <p>*Visit to the Synagogues.</p> <p><i>Required reading</i></p> <p>Anna Maria Droumpouki, 'Shaping Holocaust Memory in Greece. Memorials and their Public History', <i>National Identities</i> 18:2 (2016), 199-216.</p>

19-20	Tu Apr 16 Th Apr 18	<p><b>Post-Holocaust itineraries.</b></p> <p><i>The destruction of the Jews during the war brought about a new geography of the communities in post-war Greece as well as a new prioritization of these communities. Within this context, we will focus on the choices that survivors returning from concentration camps or coming out of hiding places were left with after the end of the war, namely rehabilitation in post-war Greece or migration.</i></p> <p><i>Required reading</i></p> <p><u>Tu Apr 16</u></p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 166-189.</p> <p>Philip Carabott &amp; Maria Vassilikou, ‘«New Men vs Old Jews». Greek Jewry in the Wake of the Shoah, 1945-1947’, in <i>The Holocaust in Greece</i>, eds. Giorgos Antoniou &amp; A. Dirk Moses, Cambridge: Cambridge University Press, 2018, 255-72.</p> <p><u>Th Apr 18</u></p> <p>Katherine Fleming, <i>Greece, a Jewish History</i>, Princeton: Princeton University Press, 2008, 190-204.</p> <p>Devin E. Naar, ‘«You Are Your Brother’s Keeper». Rebuilding the Jewish Community of Salonica from Afar’, in <i>The Holocaust in Greece</i>, eds. Giorgos Antoniou &amp; A. Dirk Moses, Cambridge: Cambridge University Press, 2018, 273-303.</p> <p><i>Optional reading</i></p> <p>Bea Lewkowicz, ‘«After the War We Were All Together». Jewish Memories of Postwar Thessaloniki’, in <i>After the War Was Over. Reconstructing the Family, Nation, and State in Greece, 1943-1960</i>, ed. Mark Mazower, Princeton, N.J.: Princeton University Press, 2000, 247-272.</p>
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21	Tu Apr 30	<p><b>Post-war migration redefining ‘Greekness’?</b></p> <p><i>During the 19th and, especially, the 20th century the Jews of Greece had to reinvent their identities while at the same time the Greek state had to devise policies to accommodate them. In the post-World War II period and especially since the 1990s a similar to a certain extent process has been taking place, shaped this time by the arrival to Greece of migrants from the Balkans, Central Europe, Russia, East Asia, Africa and the Middle East. We will thus discuss the challenges that migration has posed and still poses to migrants and the state alike.</i></p> <p><i>Required reading</i></p> <p>Stylianos Stavrianakis, '<a href="#">Religion in the City. Religious Diversity in Urban Space</a>', <i>Athens Social Atlas</i> (June 2017).</p> <p>Konstantinos Tsitselikis, <i>Old and New Islam in Greece. From Historical Minorities to Immigrant Newcomers</i>, Leiden, Boston: Martinus Nijhoff Publishers, 2012, 529-533.</p> <p>Ruby Gropas &amp; Anna Triandafyllidou, ‘Greece’, in <i>European Immigration. A Sourcebook</i>, eds. Ruby Gropas &amp; Anna Triandafyllidou, Burlington, VT: Ashgate, 2007, 141-153.</p> <p>Gabriella Lazaridis &amp; Iordanis Psimmenos, ‘Migrant Flows from Albania to Greece. Economic, Social and Spatial Exclusion’, in <i>Eldorado or Fortress? Migration in Southern Europe</i>, eds. Russell King et al., London: Palgrave Macmillan, 2000, 170-185.</p> <p><i>Optional reading</i></p> <p>Pinelopi Topali, ‘Greek and Filipina Domestic Workers in Contemporary Greece. The Reproduction and Transformations of Domestic Work, Domestic Relationships and Female Identities’, <i>Journal of Mediterranean Studies</i> 18:2 (2010), 311-340.</p> <p>Nadina Christopoulou, <i>‘Sweet Jail’. The Indian Community in Greece</i>, Florence: EUI, 2013.</p>
22	Th May 2	<p><b>Concluding remarks: Different versions of identities.</b></p>
23-24	Tu May 7 Th May 9	<p><b>In-class presentation of term papers.</b></p>

Course schedule, in terms of subjects and readings, may be subject to change to benefit student learning and in keeping up to date with current research.

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