

Chapter 1 : Haskalah - Wikipedia

*A History of Jewish Literature, Vol. Haskalah At It's Zenith [Israel Zinberg] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. hardcover book.*

Haskalah Save 1st Row, proto-Maskilim: It arose as a defined ideological worldview during the s, and its last stage ended around , with the rise of Jewish nationalism. The Haskalah pursued two complementary aims. It sought to preserve the Jews as a separate, unique collective and worked for a cultural and moral renewal, especially a revival of Hebrew for secular purposes, pioneering the modern press and literature in the language. Concurrently, it strove for an optimal integration of the Jews in surrounding societies, including the study of native vernacular and adoption of modern values, culture and appearance, all combined with economic productivization. The Haskalah promoted rationalism, liberalism, freedom of thought and enquiry, and is largely perceived as the Jewish variant of the general Age of Enlightenment. The movement encompassed a wide spectrum ranging from moderates, who hoped for maximal compromise and conservatism, to radicals who sought sweeping changes. In its various changes, the Haskalah fulfilled an important, though limited, part in the modernization of Central and Eastern European Jews. Its activists, the maskilim, exhorted and implemented communal, educational and cultural reforms in both the public and the private spheres. Owing to its dualistic policies, it collided both with the traditionalist rabbinic elite, which attempted to preserve old Jewish values and norms in their entirety, and with the radical assimilationists who wished to eliminate or minimize the existence of the Jews as a defined collective. Definitions Literary circle The Haskalah was a multifaceted phenomenon, with many loci which rose and dwindled at different times and across vast territories. The very name Haskalah only became a standard self-appellation in , when it was taken as the motto of the Odessa-based newspaper Ha-Melitz , though derivatives and the title Maskil for activists were already common beforehand –” in the first edition of Ha-Meassef from 1 October , its publishers described themselves as Maskilim. In spite of this diversity, the Maskilim shared a sense of common identity and self-consciousness. These were anchored in the existence of a shared literary canon, which began to be formulated in the very first Maskilic locus at Berlin. Its members, like Moses Mendelssohn , Hartwig Wessely , Isaac Satanow and Isaac Euchel , authored tracts in various genres that were further disseminated and re-read among other Maskilim. Each generation, in turn, elaborated and added its own works to the growing body. The Maskilim researched and standardized grammar, minted countless neologisms and composed poetry, magazines, theatrical works and literature of all sorts in Hebrew. Historians described the movement largely as a Republic of Letters , an intellectual community based on printing houses and reading societies. To them, a corrupt tongue mirrored the inadequate condition of the Jews which they sought to ameliorate. They turned to Hebrew as their primary creative medium. Some activists, though, were not averse to using Mishnaic and Rabbinic forms. They also preferred the Sephardi pronunciation, considered more prestigious, to the Ashkenazi one, linked with the Jews of Poland who were deemed backward. In , Moses Mendelssohn began publishing Qohelet Musar "The Moralist" , regarded as the beginning of modern writing in Hebrew and the very first journal in the language. Joseph Perl pioneered satirist writings in his biting, mocking critique of Hasidism , Megaleh Tmirin Revealer of Secrets from Abraham Mapu authored the first Hebraic full-length novel, Ahavat Zion Love of Zion which was published in after twenty-three years of work. Judah Leib Gordon was the most eminent poet of his generation and arguably of the Haskalah in its entirety. His most famous work was the epic Qotzo shel Yodh Tittle of a Jot. His career marked the end of the Maskilic period in Hebrew literature and the beginning of the Era of Renaissance. The central platforms of the Maskilic "Republic of Letters" were its great periodicals, each serving as a locus for contributors and readers during the time it was published. The magazine had several dozen writers and subscribers at its zenith, from Shklov in the east to London in the west, making it the sounding board of the Berlin Haskalah. That function was later fulfilled by the Prague-based Kerem Hemed from to , and to a lesser degree by Kokhvei Yizhak, published in the same city from to The Russian Haskalah was robust enough to lack any single platform. Its members published several large magazines, including the Vilnius -based Ha-Karmel –” , Ha-Tsefirah in Warsaw and

more, though the probably most influential of them all was Ha-Melitz , launched in at Odessa by Alexander Zederbaum. Reforming movement While the partisans of the Haskalah were much immersed in the study of sciences and Hebrew grammar, this was not a profoundly new phenomenon, and their creativity was a continuation of a long, centuries-old trend among educated Jews. What truly marked the movement was the challenge it laid to the monopoly of the rabbinic elite over the intellectual sphere of Jewish life, contesting its role as spiritual leadership. Historian Shmuel Feiner discerned that Wessely insinuated consciously or not a direct challenge to the supremacy of sacred teachings, comparing them with general subjects and implying the latter had an intrinsic rather than merely instrumental value. He therefore also contested the authority of the rabbinical establishment, which stemmed from its function as interpreters of the holy teachings and their status as the only truly worthy field of study. Though secular subjects could and were easily tolerated, their elevation to the same level as sacred ones was a severe threat, and indeed mobilized the rabbis against the nascent Haskalah. The potential of "Words of Peace and Truth" was fully realized later, by the second generation of the movement in Berlin and other radical maskilim, who openly and vehemently denounced the traditional authorities. The appropriate intellectual and moral leadership needed by the Jewish public in modern times was, according to the maskilim, that of their own. Feiner noted that in their usurpation of the title of spiritual elite, unprecedented in Jewish history since the dawn of Rabbinic Judaism various contestants before the Enlightened were branded as schismatics and cast out , they very much emulated the manner in which secular intellectuals dethroned and replaced the Church from the same status among Christians. Thus the maskilim generated an upheaval which "though by no means alone" broke the sway held by the rabbis and the traditional values over Jewish society. Combined with many other factors, they laid the path to all modern Jewish movements and philosophies, either those critical, hostile or supportive to themselves. This intellectual upheaval was accompanied by the desire to practically change Jewish society. Even the moderate maskilim viewed the contemporary state of Jews as deplorable and in dire need of rejuvenation, whether in matters of morals, cultural creativity or economic productivity. They argued that such conditions were rightfully scorned by others and untenable from both practical and idealistic perspectives. It was to be remedied by the shedding of the base and corrupt elements of Jewish existence and retention of only the true, positive ones "indeed, the question what those were, exactly, loomed as the greatest challenge of Jewish modernity. The more extreme and ideologically-bent came close to the universalist aspirations of the radical Enlightenment , of a world freed of superstition and backwardness in which all humans will come together under the liberating influence of reason and progress. The reconstituted Jews, these radical maskilim believed, would be able to take their place as equals in an enlightened world. But all, including the moderate and disillusioned, stated that adjustment to the changing world was both unavoidable and positive in itself. Members of the movement sought to acquaint their people with European culture, have them adopt the vernacular language of their lands, and integrate them into larger society. They opposed Jewish reclusiveness and self-segregation, called upon Jews to discard traditional dress in favour of the prevalent one, and preached patriotism and loyalty to the new centralized governments. They acted to weaken and limit the jurisdiction of traditional community institutions "the rabbinic courts , empowered to rule on numerous civic matters, and the board of elders, which served as lay leadership. The maskilim perceived those as remnants of medieval discrimination. They criticized various traits of Jewish society, such as child marriage "traumatized memories from unions entered at the age of thirteen or fourteen are a common theme in Haskalah literature" the use of anathema to enforce community will and the concentration on virtually only religious studies. Perhaps the most important facet of Maskilic reform efforts was the educational one. This model, with different stresses, was applied elsewhere. They all abandoned the received methods of Ashkenazi education: Those were replaced by teachers trained in modern methods, among others in the spirit of German Philanthropinism , who sought to acquaint their pupils with refined Hebrew so they may understand the Pentateuch and prayers and thus better identify with their heritage "ignorance of Hebrew was often lamented by Maskilim as breeding apathy towards Judaism. Far less Talmud, considered cumbersome and ill-suited for children, was taught; elements considered superstitious, like midrashim , were also removed. Matters of faith were taught in rationalistic spirit, and in radical circles also in a sanitized manner. On the other hand, the curriculum was augmented by general studies

like math, vernacular language, and so forth. In the linguistic field, the maskilim wished to replace the dualism which characterized the traditional Ashkenazi community, which spoke Judaeo-German and its formal literary language was Hebrew, with another: They almost universally abhorred Judaeo-German, regarding it as a corrupt dialect and another symptom of Jewish destitution – the movement pioneered the negative attitude to Yiddish which persisted many years later among the educated – though often its activists had to resort to it for lack of better medium to address the masses. On the economic front, the maskilim preached productivization and abandonment of traditional Jewish occupations in favour of agriculture, trades and liberal professions. The main standard through which they judged Judaism was that of rationalism. Their most important contribution was the revival of Jewish philosophy, rather dormant since the Italian Renaissance, as an alternative to mysticist Kabbalah which served as almost the sole system of thought among Ashkenazim and an explanatory system for observance. Rather than complex allegorical exegesis, the Haskalah sought a literal understanding of scripture and sacred literature. The rejection of Kabbalah, often accompanied with attempts to refute the ancientness of the Zohar, were extremely controversial in traditional society; apart from that, the maskilim had little in common. On the right-wing were conservative members of the rabbinic elite who merely wanted a rationalist approach, and on the extreme left some ventured far beyond the pale of orthodoxy towards Deism. Many of the maskilim were raised in the rabbinic elite, in which unlike among the poor Jewish masses the males were immersed in traditional studies and their wives supported them financially, mostly by running business. Many of the Jewish enlightened were traumatized by their own experiences, either of assertive mothers or early marriage, often conducted at the age of thirteen. Bitter memories from those are a common theme in maskilic autobiographies. Having imbibed the image of European bourgeoisie family values, many of them sought to challenge the semi-matriarchal order of rabbinic families – which combined a total lack of Jewish education for women with granting them the status of providers – early marriage, and rigid modesty. Instead, they insisted that men become economically productive while confining their wives to the home environment but also granting them proper religious education – a reversal of what was customary among Jews, copying Christian attitudes at the time. Transitory phenomena The Haskalah was also mainly a movement of transformation, straddling both the declining traditional Jewish society of autonomous community and cultural seclusion and the beginnings of a modern Jewish public. As noted by Feiner, everything connected with the Haskalah was dualistic in nature. The Jewish Enlighteners pursued two parallel agendas: Theirs was a middle position between Jewish community and surrounding society, received mores and modernity. Virtually all maskilim received old-style, secluded education, and were young Torah scholars before they were first exposed to outside knowledge from a gender perspective, the movement was almost totally male-dominated; women did not receive sufficient tutoring to master Hebrew. The children of these activists almost never followed their parents; they rather went forward in the path of acculturation and assimilation. Haskalah was, by and large, a unigenerational experience. The traditional Jewish community in Europe inhabited two separate spheres of communication: A tiny minority of writers was concerned with the latter. The Haskalah sought to introduce a different bilingualism: However, they insisted on the maintenance of both spheres. David Sorkin demonstrated this with the two great journals of German Jewry: The political vision of the Haskalah was predicated on a similar approach. It opposed the reclusive community of the past but sought a maintenance of a strong Jewish framework with themselves as leaders and intercessors with the state authorities; the Enlightened were not even fully agreeable to civic emancipation, and many of them viewed it with reserve, sometimes anxiety. In their writings, they drew a sharp line between themselves and whom they termed "pseudo-maskilim" – those who embraced the Enlightenment values and secular knowledge but did not seek to balance these with their Jewishness, but rather strove for full assimilation. Such elements, whether the radical universalists who broke off the late Berlin Haskalah or the Russified intelligentsia in Eastern Europe a century later, were castigated and derided no less than the old rabbinic authorities which the movement confronted. It was not uncommon for its partisans to become a conservative element, combating against further dilution of tradition: In the Maghreb, the few local maskilim were more concerned with the rapid assimilation of local Jews into the colonial French culture than with the ills of traditional society. This hostile view was promulgated by nationalist thinkers and historians, from Peretz

Smolenskin , Simon Dubnow and onwards. It was once common in Israeli historiography. This triplice – the authorities, the Jewish communal elite and the maskilim – was united only in the ambition of thoroughly reforming Jewish society. The government had no interest in the visions of renaissance which the Enlightened so fervently cherished. It demanded the Jews to turn into productive, loyal subjects with rudimentary secular education, and no more. Indeed, the great cultural transformation which occurred among the Parnassim affluent communal wardens class – they were always more open to outside society, and had to tutor their children in secular subjects, thus inviting general Enlightenment influences – was a precondition of Haskalah.

Chapter 2 : Haskalah - WikiVividly

*Old Yiddish literature from its origins to the Haskalah period. v. 8. The Berlin Haskalah. The Haskalah movement in Russia. Haskalah at its zenith.*

Each volume has also special title page. Includes "Bibliographie" at the end of each volume, and "Zur quellenkunde und methodologie" in volume V, pages Volumes , complete thus far , including index for vols Edited by David Philipson, Sheldon H. Illustrated by Illustrated by Loaded with Photos, Maps,etc. Clean repair to one spine, otherwise Very Good Condition. Jewish Historical Society, Also will include a further number of JHS publications; some later incorporated into the Transactions or Miscellanies, others not. In this series, eminent scholars, jurists and statesmen addressed contemporary problems. This is a complete reprint run of the "Old Series," edited by I. Montefiore and published in London. The New Series began in with publication in Philadelphia. There is also the index volume included, prepared by KTAV. The set is in near-mint condition, still in the original two boxes that they were packed in when they were shipped by KTAV. Complete in 2 volumes. Druck und Verlag A. Payne, , Leipzig-Reundnitz. An Attractive Good Condition Set. Volumes , complete thus. Cloth, 8vo, ca pages. Beautiful complete set of this important serial on Polish-Jewish history. In English and Hebrew. Australian Association for Jewish Studies, Paper Wrappers, 8vo, Annual. OCLC lists 1 copy of this edition Univ. OCLC also lists an edition, almost certainly the original set plus a later re-issue of the supplement. OCLC thus lists no 1st edition sets with the original 1st edition of the supplement volume, which we have present here. Hebrew language -- Dictionaries. Complete in 4 Volumes. Jerusalem Yad Vashem Cloth, 4to; 30, , pages; 28 cm. Includes English title page. Preface and table of contents also in English and Yiddish; geographical index also in English. Monthlies, quarterlies, and similar publications have, however, been listed up to the year Ex-library with usual markings. Otherwise Very Good Condition. Tel Aviv, Diaspora Research Institute, Cloth, Very Good Condition; 8vo; ca pages; Beautiful complete set of this important serial on Jewish history. V, North Africa, S. VI, Eastern Europe, M. Paperback, oblong folio, ix, pages. It details families who first arrived in North America prior to , and follows those families down until The book is now, unfortunately, out of print, though demand for it continues to grow, mirroring the ever-increasing interest in Jewish Genealogy. Jews -- United States -- Genealogy. United States -- Genealogy.

**Chapter 3 : A History of Jewish Literature | Awards | LibraryThing**

*The science of Judaism and Galician Haskalah. The Haskalah movement in Russia. Haskalah at its zenith. Increasingly difficult to find. Very Good.*

Literary circle[ edit ] The Haskalah was a multifaceted phenomenon, with many loci which rose and dwindled at different times and across vast territories. The very name Haskalah only became a standard self-appellation in , when it was taken as the motto of the Odessa-based newspaper Ha-Melitz , though derivatives and the title Maskil for activists were already common beforehand – in the first edition of Ha-Meassef from 1 October , its publishers described themselves as Maskilim. In spite of this diversity, the Maskilim shared a sense of common identity and self-consciousness. These were anchored in the existence of a shared literary canon, which began to be formulated in the very first Maskilic locus at Berlin. Its members, like Moses Mendelssohn , Hartwig Wessely , Isaac Satanow and Isaac Euchel , authored tracts in various genres that were further disseminated and re-read among other Maskilim. Each generation, in turn, elaborated and added its own works to the growing body. The Maskilim researched and standardized grammar, minted countless neologisms and composed poetry, magazines, theatrical works and literature of all sorts in Hebrew. Historians described the movement largely as a Republic of Letters , an intellectual community based on printing houses and reading societies. To them, a corrupt tongue mirrored the inadequate condition of the Jews which they sought to ameliorate. They turned to Hebrew as their primary creative medium. Some activists, though, were not averse to using Mishnaic and Rabbinic forms. They also preferred the Sephardi pronunciation, considered more prestigious, to the Ashkenazi one, linked with the Jews of Poland who were deemed backward. In , Moses Mendelssohn began publishing Qohelet Musar "The Moralists" , regarded as the beginning of modern writing in Hebrew and the very first journal in the language. Joseph Perl pioneered satirist writings in his biting, mocking critique of Hasidism , Megaleh Tmirin Revealer of Secrets from Abraham Mapu authored the first Hebraic full-length novel, Ahavat Zion Love of Zion which was published in after twenty-three years of work. Judah Leib Gordon was the most eminent poet of his generation and arguably of the Haskalah in its entirety. His most famous work was the epic Qotzo shel Yodh Tittle of a Jot. His career marked the end of the Maskilic period in Hebrew literature and the beginning of the Era of Renaissance. The central platforms of the Maskilic "Republic of Letters" were its great periodicals, each serving as a locus for contributors and readers during the time it was published. The magazine had several dozen writers and subscribers at its zenith, from Shklov in the east to London in the west, making it the sounding board of the Berlin Haskalah. That function was later fulfilled by the Prague-based Kerem Hemed from to , and to a lesser degree by Kokhvei Yizhak, published in the same city from to The Russian Haskalah was robust enough to lack any single platform. Its members published several large magazines, including the Vilnius -based Ha-Karmel – , Ha-Tsefirah in Warsaw and more, though the probably most influential of them all was Ha-Melitz , launched in at Odessa by Alexander Zederbaum. Reforming movement[ edit ] While the partisans of the Haskalah were much immersed in the study of sciences and Hebrew grammar, this was not a profoundly new phenomenon, and their creativity was a continuation of a long, centuries-old trend among educated Jews. What truly marked the movement was the challenge it laid to the monopoly of the rabbinic elite over the intellectual sphere of Jewish life, contesting its role as spiritual leadership. Historian Shmuel Feiner discerned that Wessely insinuated consciously or not a direct challenge to the supremacy of sacred teachings, comparing them with general subjects and implying the latter had an intrinsic rather than merely instrumental value. He therefore also contested the authority of the rabbinical establishment, which stemmed from its function as interpreters of the holy teachings and their status as the only truly worthy field of study. Though secular subjects could and were easily tolerated, their elevation to the same level as sacred ones was a severe threat, and indeed mobilized the rabbis against the nascent Haskalah. The potential of "Words of Peace and Truth" was fully realized later, by the second generation of the movement in Berlin and other radical maskilim, who openly and vehemently denounced the traditional authorities. The appropriate intellectual and moral leadership needed by the Jewish public in modern times was, according to the maskilim, that of their own. Feiner noted that in their usurpation of the title of spiritual

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Their most important contribution was the revival of Jewish philosophy, rather dormant since the Italian Renaissance, as an alternative to mysticist Kabbalah which served as almost the sole system of thought among Ashkenazim and an explanatory system for observance. Rather than complex allegorical exegesis, the Haskalah sought a literal understanding of scripture and sacred literature. The rejection of Kabbalah, often accompanied with attempts to refute the ancientness of the Zohar, were extremely controversial in traditional society; apart from that, the maskilim had little in common. On the right-wing were conservative members of the rabbinic elite who merely wanted a rationalist approach, and on the extreme left some ventured far beyond the pale of

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Indeed, the great cultural transformation which occurred among the Parnassim affluent communal wardens class – they were always more open to outside society, and had to tutor their children in secular subjects, thus inviting general Enlightenment influences – was a precondition of Haskalah. The state and the elite required the maskilim as interlocutors and specialists in their efforts for reform, especially as educators, and the latter used this as leverage to benefit their ideology. It was depicted by its partisans, adversaries and historians like Heinrich Graetz as a major factor in those. Later research greatly narrowed the scope of the phenomenon and limited its importance: Other transformation agents, from state-imposed schools to new economic opportunities, were demonstrated to have rivaled or overshadowed the movement completely in propelling such processes as acculturation, secularization, religious reform from moderate to extreme, adoption of native patriotism and so forth. In many regions the Haskalah had no effect at all.

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It arose as a defined ideological worldview during the 18th century, and its last stage ended around 1848, with the rise of Jewish nationalism. The Haskalah pursued two complementary aims. It sought to preserve the Jews as a separate, unique collective and worked for a cultural and moral renewal, especially a revival of Hebrew for secular purposes, pioneering the modern press and literature in the language. Concurrently, it strove for an optimal integration of the Jews in surrounding societies, including the study of native vernacular and adoption of modern values, culture and appearance, all combined with economic productivization. The Haskalah promoted rationalism, liberalism, freedom of thought and enquiry, and is largely perceived as the Jewish variant of the general Enlightenment. The movement encompassed a wide spectrum ranging from moderates, who hoped for maximal compromise and conservatism, to radicals who sought sweeping changes. In its various changes, the Haskalah fulfilled an important, though limited, part in the modernization of Central and Eastern European Jews. Its activists, the maskilim, exhorted and implemented communal, educational and cultural reforms in both the public and the private spheres. Owing to its dualistic policies, it collided both with the traditionalist rabbinic elite, which attempted to preserve old Jewish values and norms in their entirety, and with the radical assimilationists who wished to eliminate or minimize the existence of the Jews as a defined collective.

Contents 1 Definitions 1. The very name Haskalah only became a standard self-appellation in 1848, when it was taken as the motto of the Odessa-based newspaper Ha-Melitz, though derivatives and the title Maskil for activists were already common beforehand – in the first edition of Ha-Meassef from 1 October 1827, its publishers described themselves as Maskilim. In spite of this diversity, the Maskilim shared a sense of common identity and self-consciousness. These were anchored in the existence of a shared literary canon, which began to be formulated in the very first Maskilic locus at Berlin. Its members, like Moses Mendelssohn, Hartwig Wessely, Isaac Satanow and Isaac Euchel, authored tracts in various genres that were further disseminated and re-read among other Maskilim. Each generation, in turn, elaborated and added its own works to the growing body. The Maskilim researched and standardized grammar, minted countless neologisms and composed poetry, magazines, theatrical works and literature of all sorts in Hebrew. Historians described the movement largely as a Republic of Letters, an intellectual community based on printing houses and reading societies. To them, a corrupt tongue mirrored the inadequate condition of the Jews which they sought to ameliorate. They turned to Hebrew as their primary creative medium. Some activists, though, were not averse to using Mishnaic and Rabbinic forms. They also preferred the Sephardi pronunciation, considered more prestigious, to the Ashkenazi one, linked with the Jews of Poland who were deemed backward. In 1827, Moses Mendelssohn began publishing Qohelet Musar "The Moralizer", regarded as the beginning of modern writing in Hebrew and the very first journal in the language. Abraham Mapu authored the first Hebraic full-length novel, Ahavat Zion Love of Zion which was published in 1851 after twenty-three years of work. Judah Leib Gordon was the most eminent poet of his generation and arguably of the Haskalah in its entirety. His most famous work was the epic Qotzo shel Yodh Tittle of a Jot. His career marked the end of the Maskilic period in Hebrew literature and the beginning of the Era of Renaissance. The central platforms of the Maskilic "Republic of Letters" were its great periodicals, each serving as a locus for contributors and readers during the time it was published. The magazine had several dozen writers and subscribers at its zenith, from Shklov in the east to London in the west, making it the sounding board of the Berlin Haskalah. That function was later fulfilled by the Prague-based Kerem Hemed from 1861 to 1867, and to a lesser degree by Kokhvei Yizhak, published in the same city from 1867 to 1871. The Russian Haskalah was robust enough to lack any single platform. Its members published several large magazines, including the Vilnius-based Ha-Karmel, Ha-Tsefirah in Warsaw and more, though the probably most influential of them all was Ha-Melitz, launched in 1827 at Odessa by Alexander Zederbaum. Reforming movement While the partisans of the Haskalah

Haskalah were much immersed in the study of sciences and Hebrew Hebrew grammar, this was not a profoundly new phenomenon, and their creativity was a continuation of a long, centuries-old trend among educated Jews. What truly marked the movement was the challenge it laid to the monopoly of the rabbinic elite over the intellectual sphere of Jewish life, contesting its role as spiritual leadership. Historian Shmuel Feiner discerned that Wessely insinuated consciously or not a direct challenge to the supremacy of sacred teachings, comparing them with general subjects and implying the latter had an intrinsic rather than merely instrumental value. He therefore also contested the authority of the rabbinical establishment, which stemmed from its function as interpreters of the holy teachings and their status as the only truly worthy field of study. Though secular subjects could and were easily tolerated, their elevation to the same level as sacred ones was a severe threat, and indeed mobilized the rabbis against the nascent Haskalah. The potential of "Words of Peace and Truth" was fully realized later, by the second generation of the movement in Berlin Berlin and other radical maskilim, who openly and vehemently denounced the traditional authorities. The appropriate intellectual and moral leadership needed by the Jewish public in modern times was, according to the maskilim, that of their own. Feiner noted that in their usurpation of the title of spiritual elite, unprecedented in Jewish history Jewish history since the dawn of Rabbinic Judaism various contestants before the Enlightened were branded as schismatics and cast out , they very much emulated the manner in which secular intellectuals dethroned and replaced the Church from the same status among Christians. Thus the maskilim generated an upheaval which "though by no means alone" broke the sway held by the rabbis and the traditional values over Jewish society. Combined with many other factors, they laid the path to all modern Jewish movements and philosophies, either those critical, hostile or supportive to themselves. This intellectual upheaval was accompanied by the desire to practically change Jewish society. Even the moderate maskilim viewed the contemporary state of Jews Jews as deplorable and in dire need of rejuvenation, whether in matters of morals, cultural creativity or economic productivity. They argued that such conditions were rightfully scorned by others and untenable from both practical and idealistic perspectives. It was to be remedied by the shedding of the base and corrupt elements of Jewish existence and retention of only the true, positive ones "indeed, the question what those were, exactly, loomed as the greatest challenge of Jewish modernity. The more extreme and ideologically-bent came close to the universalist aspirations of the radical Enlightenment, of a world freed of superstition and backwardness in which all humans will come together under the liberating influence of reason and progress. The reconstituted Jews, these radical maskilim believed, would be able to take their place as equals in an enlightened world. But all, including the moderate and disillusioned, stated that adjustment to the changing world was both unavoidable and positive in itself. Members of the movement sought to acquaint their people with European culture, have them adopt the vernacular language of their lands, and integrate them into larger society. They opposed Jewish reclusiveness and self-segregation, called upon Jews Jews to discard traditional dress in favour of the prevalent one, and preached patriotism and loyalty to the new centralized governments. They acted to weaken and limit the jurisdiction of traditional community institutions "the rabbinic courts, empowered to rule on numerous civic matters, and the board of elders, which served as lay leadership. The maskilim perceived those as remnants of medieval discrimination. They criticized various traits of Jewish society, such as child marriage "traumatized memories from unions entered at the age of thirteen or fourteen are a common theme in Haskalah Haskalah literature" the use of anathema to enforce community will and the concentration on virtually only religious studies. Perhaps the most important facet of Maskilic reform efforts was the educational one. This model, with different stresses, was applied elsewhere. They all abandoned the received methods of Ashkenazi education: Those were replaced by teachers trained in modern methods, among others in the spirit of German Philanthropinism, who sought to acquaint their pupils with refined Hebrew Hebrew so they may understand the Pentateuch and prayers and thus better identify with their heritage "ignorance of Hebrew Hebrew was often lamented by Maskilim as breeding apathy towards Judaism. Far less Talmud, considered cumbersome and ill-suited for children, was taught; elements considered superstitious, like midrashim, were also removed. Matters of faith were taught in rationalistic spirit, and in radical circles also in a sanitized manner. On the other hand, the curriculum was augmented by general studies like math, vernacular language, and so forth. In the linguistic field, the maskilim wished to replace the dualism

which characterized the traditional Ashkenazi community, which spoke Judaeo-German and its formal literary language was Hebrew, with another: They almost universally abhorred Judaeo-German, regarding it as a corrupt dialect and another symptom of Jewish destitution – the movement pioneered the negative attitude to Yiddish which persisted many years later among the educated – though often its activists had to resort to it for lack of better medium to address the masses. On the economic front, the maskilim preached productivization and abandonment of traditional Jewish occupations in favour of agriculture, trades and liberal professions. The main standard through which they judged Judaism was that of rationalism. Their most important contribution was the revival of Jewish philosophy, rather dormant since the Italian Renaissance, as an alternative to mysticist Kabbalah which served as almost the sole system of thought among Ashkenazim and an explanatory system for observance. Rather than complex allegorical exegesis, the Haskalah sought a literal understanding of scripture and sacred literature. The rejection of Kabbalah, often accompanied with attempts to refute the ancientness of the Zohar, were extremely controversial in traditional society; apart from that, the maskilim had little in common. On the right-wing were conservative members of the rabbinic elite who merely wanted a rationalist approach, and on the extreme left some ventured far beyond the pale of orthodoxy towards Deism. Many of the maskilim were raised in the rabbinic elite, in which unlike among the poor Jewish masses the males were immersed in traditional studies and their wives supported them financially, mostly by running business. Many of the Jewish enlightened were traumatized by their own experiences, either of assertive mothers or early marriage, often conducted at the age of thirteen. Bitter memories from those are a common theme in maskilic autobiographies. Having imbibed the image of European bourgeoisie family values, many of them sought to challenge the semi-matriarchal order of rabbinic families – which combined a total lack of Jewish education for women with granting them the status of providers – early marriage, and rigid modesty. Instead, they insisted that men become economically productive while confining their wives to the home environment but also granting them proper religious education – a reversal of what was customary among Jews, copying Christian attitudes at the time. Transitory phenomena[edit] The Haskalah was also mainly a movement of transformation, straddling both the declining traditional Jewish society of autonomous community and cultural seclusion and the beginnings of a modern Jewish public. As noted by Feiner, everything connected with the Haskalah was dualistic in nature. The Jewish Enlighteners pursued two parallel agendas: Theirs was a middle position between Jewish community and surrounding society, received mores and modernity. Virtually all maskilim received old-style, secluded education, and were young Torah scholars before they were first exposed to outside knowledge from a gender perspective, the movement was almost totally male-dominated; women did not receive sufficient tutoring to master Hebrew. The children of these activists almost never followed their parents; they rather went forward in the path of acculturation and assimilation. Haskalah was, by and large, a unigenerational experience. The traditional Jewish community in Europe inhabited two separate spheres of communication: A tiny minority of writers was concerned with the latter. The Haskalah sought to introduce a different bilingualism: However, they insisted on the maintenance of both spheres. David Sorkin demonstrated this with the two great journals of German Jewry: The political vision of the Haskalah was predicated on a similar approach. It opposed the reclusive community of the past but sought a maintenance of a strong Jewish framework with themselves as leaders and intercessors with the state authorities ; the Enlightened were not even fully agreeable to civic emancipation, and many of them viewed it with reserve, sometimes anxiety. In their writings, they drew a sharp line between themselves and whom they termed "pseudo-maskilim" – those who embraced the Enlightenment values and secular knowledge but did not seek to balance these with their Jewishness, but rather strove for full assimilation. Such elements, whether the radical universalists who broke off the late Berlin Haskalah or the Russified intelligentsia in Eastern Europe a century later, were castigated and derided no less than the old rabbinic authorities which the movement confronted. It was not uncommon for its partisans to become a conservative element, combating against further dilution of tradition: In the Maghreb, the few local maskilim were more concerned with the rapid assimilation of local Jews into the colonial French culture than with the ills of traditional society. This hostile view was promulgated by nationalist thinkers and

historians, from Peretz Smolenskin, Simon Dubnow Simon Dubnow and onwards. It was once common in Israeli historiography. This triplix "the authorities, the Jewish communal elite and the maskilim" was united only in the ambition of thoroughly reforming Jewish society. The government had no interest in the visions of renaissance which the Enlightened so fervently cherished. It demanded the Jews Jews to turn into productive, loyal subjects with rudimentary secular education, and no more. Indeed, the great cultural transformation which occurred among the Parnassim affluent communal wardens class "they were always more open to outside society, and had to tutor their children in secular subjects, thus inviting general Enlightenment influences" was a precondition of Haskalah. The state and the elite required the maskilim as interlocutors and specialists in their efforts for reform, especially as educators, and the latter used this as leverage to benefit their ideology. It was depicted by its partisans, adversaries and historians like Heinrich Graetz Heinrich Graetz as a major factor in those.

**Chapter 5 : Haskalah | Revolv**

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The airframe sections are designed and built so that the outer surface skin is part of the structure, with internal supports ribs, bulkheads and longerons to distribute the loads. The parts are fastened together permanently with rivets. Sheet-metal construction is outstandingly the most widely used aircraft building method around the world, and has proven itself as an ideal aircraft building material since the early pioneering days of aviation. Modern alloys are lightweight, strong, corrosion-resistant and durable, while being easy to work with. Unlike many other all-metal kit aircraft, the STOL CH kit is made for the first-time builder, and is simple and quick to build, requiring just basic special skills, tools or jigs to assemble in a small workshop, such as a single car garage or basement workshop. Designer Chris Heintz has been perfecting all-metal construction for homebuilders since , giving Zenith Aircraft Company unparalleled experience and resources in providing complete kits for first-time builders, and renowned customer support to every builder. The modern T6 aluminum-alloy used in the STOL CH construction is durable and corrosion resistant, ideal for even the harshest environment, and very easy to repair and maintain in the field. Developed for the novice kit builder, the STOL CH may be built from component or complete kits, or even built from just the drawing and manuals. Building a STOL CH from scratch rather than the factory kit necessitates more time, skills, and tools, requiring about 1, hours to build. The simple stressed-skin monocoque construction uses single curvature sheet-metal skins riveted to internal structural members. The corrosion-resistant rivets provide a permanent structural bond and tight low-profile dome finish, formed by the custom riveter head. The rivet stem becomes locked in after being set to provide a water-tight seal. The sturdy main wing spar is a built up I-beam, with cap extrusions buck-riveted to the spar web. In the kit, the spar comes completely pre-assembled and finished drilled and riveted, with flanged lightening holes. The rib stations on the spar are even pre-drilled & ready for final wing assembly. The structural aluminum wing ribs and fuselage bulkheads are supplied ready-to-install pre-formed and finished at the factory with flanged lightening holes. The surface sheet-metal skins are blind riveted to the spar, ribs and bulkheads. Many flat surface skins are pre-drilled at the factory with a drilling machine, and are pre-formed and cut, ready for assembly. The semi-monocoque rear fuselage requires the same type of simple assembly as the wings. The forward fuselage cabin is made up of factory-riveted lower side frames, and and a welded chromium-molybdenum steel top frame. Fuselage and cabin parts are supplied ready for assembly as standard components of the complete kit. The horizontal stabilizer tail is built up of two spars and internal ribs, covered with the pre-formed aluminum-alloy skin. The elevator is fabricated like the ailerons, and attached to the stabilizer with pins at each end. The pre-formed vertical tail skins cover the internal spar and ribs. The standard fuel system is made up of dual welded-aluminum fuel tanks 10 US gallons each. The kit includes detailed blueprints of every part of the airframe, as well as a detailed assembly manual. Scratch-builders can purchase any individual parts or components directly from Zenith Aircraft Company. If purchased separately, the cost of the drawings and manuals is deductible off the cost of the full kit. These are sample drawings only and are for informational and educational purposes only.



change how Judaism is dealt with in Catholic seminaries and schools. In part, they stated: Courses on Bible, developments by which both the Church and rabbinic Judaism emerged from early Judaism will establish a substantial foundation for ameliorating "the painful ignorance of the history and traditions of Judaism of which only negative aspects and often caricature seem to form part of the stock ideas of many Christians. Courses dealing with the biblical, historical and theological aspects of relations between Jews and Christians should be an integral part of the seminary and theologate curriculum, and not merely electives. For historic reasons, many Jews find it difficult to overcome generational memories of anti-Semitic oppression. Lay and Religious Jewish leaders need to advocate and promote a program of education in our Jewish schools and seminaries " about the history of Catholic-Jewish relations and knowledge of Christianity and its relationship to Judaism It is particularly important that Jewish schools teach about the Second Vatican Council , and subsequent documents and attitudinal changes that opened new perspectives and possibilities for both faiths. The letter also acknowledged the heroism of those Poles who risked their lives to shelter Jews as Nazi Germany carried out the Holocaust in occupied Poland. The bishops who signed the letter cited the Polish Pope John Paul II who was opposed to antisemitism, and believed in founding Catholic-Jewish relations. "Toward a Partnership between Jews and Christians", was initially signed by over 25 prominent Orthodox rabbis in Israel, United States and Europe [23] and now has over 60 signatories. The Statement Between Jerusalem and Rome does not hide the theological differences that exist between the two faith traditions while all the same it expresses a firm resolve to collaborate more closely, now and in the future. Many Jewish groups wish to have full access to Vatican archives to determine whether or not Pope Pius XII did enough to help Jews before or during the war, or whether he held some sympathy for the Nazi regime. A Reflection on the Shoah , which offered a mea culpa for the role of Christians in the Holocaust, some Jewish groups felt that the statement was insufficient, as it focused on individual members of the Church who helped the Nazis, portraying them as acting against the teachings of the Church. Some critics consider the statement to be irresponsible, as it absolved the Church itself of any blame. Lingering disputes also remain about some of the practical aftereffects of the Holocaust, including the question of how to deal with Jewish children baptized during the Second World War who were never returned to their Jewish families and people. Traditionalist Catholics[ edit ] The term " traditionalist Catholics " often is used to apply to Catholic Christians who are particularly devoted to practicing the ancient traditions of the Church; yet there are also groups calling themselves "traditionalist Catholics" that either reject many of the changes made since Vatican II, or regard Vatican II as an invalid Council, or who broke away entirely from the Catholic Church after Vatican II. Some of these so-called traditionalist Catholics believe that the Pope at the time, and all Popes since, have led the majority of Catholic clergy and laity into heresy. They view interfaith dialogue with Jews as unnecessary and potentially leading to a "watering-down" of the Catholic faith. In the view of some traditionalist Catholics, Jews are believed to be damned unless they convert to Christianity. This, of course, is not the view of all who identify themselves as "traditional". Arab Catholics[ edit ] Continuing tensions in the Middle East impacts on relations between Jews and Catholics in the region and beyond. Relations with Arab Christians in Lebanon , Jordan and Syria often parallel those relations with Arab Muslims and remain difficult, especially with regards to the question of anti-zionism and Zionism. Media treatment of the Church[ edit ] In a May interview with the Italian-Catholic publication 30 Giorni, Honduran Cardinal Oscar Maradiaga claimed that Jews influenced the media to exploit the recent controversy regarding sexual abuse by Catholic priests in order to divert attention from the Israeli-Palestinian crisis. This provoked outrage from the Anti-Defamation League , especially since Maradiaga has a reputation as a moderate and that he is regarded as a papabile. Please help improve it by rewriting it in a balanced fashion that contextualizes different points of view. January Learn how and when to remove this template message There is generally freedom of religion in Israel , but there are limitations. Marriages can only be performed by recognized religious entities. There is some discrimination against religious minorities. Particularly in Jerusalem there have been repeated incidents of Jews spitting on Catholics and other Christians wearing or carrying Christian symbols such as a cross. The price tag attack prompted a statement of condemnation by Catholic church leaders. Prime Minister Benjamin Netanyahu denounced the vandalism, calling it "a criminal act" and that those responsible would be held accountable. Pizzaballa

commented on the repeated and continuous incidents of Orthodox Jewish extremists in Jerusalem spitting at Christian clergy. It is also a blight on the democracy that Israel ascribes to itself. Sixteen yeshiva students were arrested over suspected involvement in the religiously motivated attack. Graffiti painted on the site declared:

#### Chapter 7 : History of Jewish Literature, by Israel Zinberg - The Jewish Eye

*Haskalah did not stay restricted to Germany, however, and the movement quickly spread throughout Europe. Poland-Lithuania was the heartland of Rabbinic Judaism, with its two streams of Misnagdic Talmudism centred in Lithuania and other regions, and Hasidic mysticism popular in Ukraine, Poland, Hungary and Russia.*

#### Chapter 8 : Zenith Aircraft Company

*Haskala, also spelled Haskalah (from Hebrew sekhel, "reason," or "intellect"), also called Jewish Enlightenment, a late 18th- and 19th-century intellectual movement among the Jews of central and eastern Europe that attempted to acquaint Jews with the European and Hebrew languages and with secular education and culture as supplements to traditional Talmudic studies.*

#### Chapter 9 : Haskala | Judaic movement | [blog.quintoapp.com](http://blog.quintoapp.com)

*Vol. Haskalah at Its Zenith by Israel Zinberg, Bernard Martin A History of Jewish Literature. Vol. The Science of Judaism and Galician Haskalah by Israel Zinberg, Bernard Martin; A History of Jewish Literature.*