

# Jewish Studies

The Taube Center for Jewish Studies investigates all aspects of Jewish culture, history, religion, literature, language and education from biblical times to the present. Courses are offered on the undergraduate and graduate levels in a program complemented by a full range of guest lectures, conferences, and symposia. The Center annually sponsors the Donald and Robin Kennedy Undergraduate Award for the best undergraduate essay on any theme in Jewish Studies, the Dr. Bernard Kaufman Undergraduate Research Award in Jewish Studies awarded to an undergraduate engaged in research on Jews in modernity, and the Koret Award for best essay written in Hebrew by an undergraduate.

Graduate students must apply and enroll in the program through the departments of English, History, Comparative Literature, Religious Studies, or the School of Education, and meet the requirements of those departments. All graduate students in the university with an academic interest in Jewish Studies are encouraged to participate in the Colloquium for Jews, Judaism and Jewish Culture, an ongoing opportunity to share work and meet with faculty and visiting scholars. For more information about graduate studies in Jewish Studies, please contact the Center manager or Director.

## Undergraduate Program in Jewish Studies

An undergraduate program in Jewish Studies is offered through Comparative Studies in Race and Ethnicity (CSRE) (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/comparativestudiesinraceandethnicitycsre/#bachelorstext-jewistud>). It is interdisciplinary in that it draws together a wide range of disciplines including history, literary studies, religious studies, gender studies, education and other fields. Through its courses and extra-curricular programs, the Taube Center seeks to introduce students to the ideas and experience of the Jewish people over its entire history, from the biblical period to the Holocaust and contemporary Israeli culture.

Undergraduates interested in completing a major or minor in Jewish Studies should visit the Comparative Studies in Race and Ethnicity (CSRE) (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/comparativestudiesinraceandethnicitycsre>) section of this bulletin for program descriptions and courses.

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*Affiliated Faculty and Teaching Staff:* Zachary Baker (Stanford University Libraries), Joel Beinin (History), Jonathan Berger (Music), Arnold Eisen (Religious Studies, emeritus), Amir Eshel (German Studies), John Felstiner (English, emeritus), Shelley Fisher Fishkin (English), Charlotte Fonrobert (Religious Studies), Avner Greif (Economics), Katherine Jolluck (History), Ari Y. Kelman (Education), Jon Levitow (Language Center), Mark Mancall (History, emeritus), Norman Naimark (History), Reviel Netz (Classics), Jack Rakove (History), Aron Rodrigue (History), Noah Rosenberg (Biology), Gabriella Safran (Slavic Languages and Literatures), Vered Karti Shemtov (Language Center, Comparative Literature), Lee Shulman (Education, emeritus), Peter Stansky (History, emeritus), Marie-Pierre Ulloa (French), Amir Weiner (History), Sam Wineburg (Education), Steven Zipperstein (History)

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## Courses

### JEWISHST 4N. A World History of Genocide. 3-5 Units.

Reviews the history of genocide from ancient times until the present. Defines genocide, both in legal and historical terms, and investigates its causes, consequences, and global dimensions. Issues of prevention, punishment, and interdiction. Main periods of concern are the ancient world, Spanish colonial conquest; early modern Asia; settler genocides in America, Australia, and Africa; the Armenian genocide and the Holocaust; genocide in communist societies; and late 20th century genocide. Same as: HISTORY 4N

### JEWISHST 5. Biblical Greek. 3-5 Units.

(Formerly CLASSGRK 5.) This is a one term intensive class in Biblical Greek. After quickly learning the basics of the language, we will then dive right into readings from the New Testament and the Septuagint, which is the ancient Greek translation of the Hebrew Bible. No previous knowledge of Greek required. If demand is high for a second term, an additional quarter will be offered in the Spring.

Same as: CLASSICS 6G, RELIGST 171A

### JEWISHST 5B. Biblical Greek. 3-5 Units.

(Formerly CLASSGRK 6) This is a continuation of the Winter Quarter Biblical Greek Course. Pre-requisite: CLASSICS 6G (Formerly CLASSGRK 5) or a similar introductory course in Ancient Greek.

Same as: CLASSICS 7G

### JEWISHST 5G. Intensive Biblical Greek. 8 Units.

Equivalent to two quarters of Biblical Greek (CLASSICS 6G, 7G). Students will learn the core of New Testament Greek with the goal of learning to accurately translate and read the New Testament. Students will read one-third of the Gospel of John during the course and will be well-prepared to read the Greek New Testament independently after the course. Focus on knowledge of key vocabulary and grammar needed to read the Greek Bible with ease. No previous knowledge of Greek required. Course does not fulfill the Stanford language requirement.

Same as: CLASSICS 9G, RELIGST 171X

### JEWISHST 17N. Intimacy, Secrets and the Past: Biography in History and Fiction. 3-4 Units.

Biography is one of the most popular- and controversial- modes of writing about the past and perhaps its greatest draw is in its promise to reveal the otherwise sequestered details of life, its everyday secrets otherwise sequestered from view. This, of course, is also at the heart of most modern fiction, and the two modes of writing have many other similarities as well as, needless to say, differences. The rhythms of life writing in biography as well as fiction will be explored in this class, along with the difficulties (factual, ethical, and otherwise) of ferreting out the secrets of individual lives. Among the figures explored in the course will be Sigmund Freud, Sabina Spielrein, Sylvia Plath, Hannah Arendt, and Woody Allen.

Same as: HISTORY 17N

### JEWISHST 18N. Religion and Politics: Comparing Europe to the U.S.. 3-4 Units.

Interdisciplinary and comparative. Historical, political, sociological, and religious studies approaches. The relationship between religion and politics as understood in the U.S. and Europe. How this relationship has become tense both because of the rise of Islam as a public religion in Europe and the rising influence of religious groups in public culture. Different understandings and definitions of the separation of church and state in Western democratic cultures, and differing notions of the public sphere. Case studies to investigate the nature of public conflicts, what issues lead to conflict, and why. Why has the head covering of Muslim women become politicized in Europe? What are the arguments surrounding the Cordoba House, known as the Ground Zero Mosque, and how does this conflict compare to controversies about recent constructions of mosques in Europe? Resources include media, documentaries, and scholarly literature.

Same as: RELIGST 18N

**JEWISHST 19N. "Land of Milk and Honey": Food, Justice, and Ethnic Identity in Jewish Culture. 3 Units.**

Food is an essential aspect of the human experience. The decisions and choices we make about food define who we have been, who we are now, and who we want to become. This seminar examines Jewish culture and the food practices and traditions that have shaped and continue to shape it. Why has Jewish culture been centered around food practices? How have religious laws and rituals about food and food production shaped Jewish culture and vice versa? Dietary laws prescribe which animals are and are not "kosher" and what can be eaten with them, holidays are celebrated with traditional foods, and regional foods contribute to the formation of distinct Jewish ethnic identities. More recently, American Jews have begun to organize around issues of food justice, and joined the sustainability movement, adapting Jewish traditions about food production into their cause. What is the significance of animal welfare, environmental issues, and labor practices in Jewish culture? This multi-disciplinary seminar explores the connection between food practices and ethnic and religious identity(ies), the history of the dietary laws and their multiple interpretations, the cultural significance of the phenomenal success of kosher certification in the U.S. food market, and the rise of the Jewish food justice movement. These issues raise a multitude of comparative questions, and you are encouraged to engage in research into other religious and ethnic food cultures. Course materials include: biblical and later religious, legal, and philosophical texts; cook-books (as cultural and historical sources); literature (both fiction and academic); films; news media, and food experts. We will visit an urban farming community (Urban Adamah) to learn from those involved in the Jewish sustainability movement.

Same as: CSRE 19N, RELIGST 19N

**JEWISHST 37Q. Zionism and the Novel. 4 Units.**

At the end of the nineteenth century, Zionism emerged as a political movement to establish a national homeland for the Jews, eventually leading to the establishment of the State of Israel in 1948. This seminar uses novels to explore the changes in Zionism, the roots of the conflict in the Middle East, and the potentials for the future. We will take a close look at novels by Israelis, both Jewish and Arab, in order to understand multiple perspectives, and we will also consider works by authors from the North America and from Europe.

Same as: COMPLIT 37Q

**JEWISHST 38A. Germany and the World Wars. 3 Units.**

(Same as HISTORY 138A. Majors and others taking 5 units, enroll in 138A.) Germany's tumultuous history from the Second Empire through the end of the Cold War. International conflict, social upheaval, and state transformation during Bismarck's wars of unification, World War One, the Weimar Republic, the rise of Nazism, World War Two, the Holocaust, the division of communist East and capitalist West Germany, and the fall of the Iron Curtain.

Same as: HISTORY 38A

**JEWISHST 71. Jews and Christians: Conflict and Coexistence. 3 Units.**

The relationship between Judaism and Christianity has had a long a controversial history. Christianity originated as a dissident Jewish sect but eventually evolved into an independent religion, with only tenuous ties to its Jewish past and present. At the same time, Judaism has at times considered Christianity a form of idolatry. It seems that only since the catastrophe of the Holocaust, Jews and Christians (Catholics and Protestants) have begun the serious work of forging more meaningful relationships with each other. This course explores the most significant moments, both difficult and conciliatory ones, that have shaped the relationship between Judaism and Christianity, and introduces students to some of the most important literature, art, and music that are part of it. Selected literature: Gospel according Matthew, the letters of St. Paul, St. Augustine, the Talmud (selections), Maimonides, Martin Luther's sermons on the Jews, Nostra Aetate (Vatican II) Art and Music: Medieval art and sculpture, Haendel's Messiah.

Same as: RELIGST 71

**JEWISHST 80T. Jewish Music in the Lands of Islam. 4 Units.**

An Interdisciplinary study of Music, Society, and Culture in communities of the Jewish Diaspora in Islamic countries. The course examines the diverse and rich musical traditions of the Jews in North Africa and the Middle East. Based on the "Maqamat" system, the Arabic musical modes, Jewish music flourished under Islamic rule, encompassing the fields of sacred music, popular songs, and art music. Using musicological, historical, and anthropological tools, the course compares and contrasts these traditions from their original roots through their adaptation, appropriation, and re-synthesis in contemporary art music and popular songs.

Same as: MUSIC 80T

**JEWISHST 84. Zionism and the State of Israel. 3 Units.**

(Same as HISTORY 184. History majors and others taking 5 units, register for 184.) Hotly contested still, this course will open up the movement's ideas, practices, achievements and crises in such a way as to allow students to hear the fullest range of voices - Jewish, Arab, religious, secular, etc. It will track the movement from its appearance in the late nineteenth century until the establishment of State of Israel in 1948, and beyond.

Same as: CSRE 84, HISTORY 84, REES 84

**JEWISHST 85B. Jews, 1500 to the Present. 3 Units.**

(Same as HISTORY 185B. History majors and others taking 5 units, register for 185B.) Topics include the restructuring of Jewish existence during the Enlightenment and legal emancipation at the end of the 18th century in W. Europe; the transformation of Jewish life in E. Europe under the authoritarian Russian regime; colonialism in the Sephardic world; new ideologies (Reform Judaism and Jewish nationalisms); the persistence and renewal of antisemitism; the destruction of European Jewry under the Nazis; new Jewish centers in the U.S.; and the State of Israel.

**JEWISHST 86S. Zionism Considered: Jewish Thinkers and the Quest for a Jewish Home. 5 Units.**

This course examines how Jews have approached Zionism from the mid-nineteenth century until the present day. Focusing on understanding the major divisions within Zionism, a particular emphasis will be on leaders of the various factions, exploring why they believed a Jewish home to be necessary and how such a home was envisioned. Readings will include propaganda, literature, and images, and assignments include short responses, presentations, and a research paper.

Same as: HISTORY 86S

**JEWISHST 101A. First-Year Hebrew, First Quarter. 5 Units.**

Same as: AMELANG 128A

**JEWISHST 101B. First-Year Hebrew, Second Quarter. 5 Units.**

Continuation of AMELANG 128A. Prerequisite: Placement Test, AMELANG 128A.

Same as: AMELANG 128B

**JEWISHST 101C. First-Year Hebrew, Third Quarter. 5 Units.**

Continuation of AMELANG 128B. Prerequisite: Placement Test, AMELANG 128B. Fulfill the University Foreign Language Requirement.

Same as: AMELANG 128C

**JEWISHST 102A. Second-Year Hebrew, First Quarter. 4 Units.**

Continuation of AMELANG 128C. Prerequisite: Placement Test, AMELANG 128C.

Same as: AMELANG 129A

**JEWISHST 102B. Second-Year Hebrew, Second Quarter. 4 Units.**

Continuation of AMELANG 129A. Prerequisite: Placement Test, AMELANG 129A.

Same as: AMELANG 129B

**JEWISHST 102C. Second-Year Hebrew, Third Quarter. 4 Units.**

Continuation of AMELANG 129B. Prerequisite: Placement Test, AMELANG 129B.

Same as: AMELANG 129C

**JEWISHST 103A. Third-Year Hebrew, First Quarter. 3 Units.**

Continuation of AMELANG 129C. Prerequisite: Placement Test, AMELANG 129C.

Same as: AMELANG 130A

**JEWISHST 104. Hebrew Forum. 2-4 Units.**

Intermediate and advanced level. Biweekly Hebrew discussion on contemporary issues with Israeli guest speakers. Vocabulary enhancement. Focus on exposure to academic Hebrew.

Same as: AMELANG 131A

**JEWISHST 104A. First-Year Yiddish, First Quarter. 4 Units.**

Reading, writing, and speaking.

Same as: AMELANG 140A

**JEWISHST 104B. First-Year Yiddish, Second Quarter. 4 Units.**

Continuation of AMELANG 140A. Prerequisite: AMELANG.

Same as: AMELANG 140B

**JEWISHST 104C. First-Year Yiddish, Third Quarter. 4 Units.**

Continuation of AMELANG 140B. Prerequisite: AMELANG 140B. Fulfills the University Foreign Language Requirement.

Same as: AMELANG 140C

**JEWISHST 105. Hebrew Forum. 2-4 Units.**

Intermediate and advanced level. Biweekly Hebrew discussion on contemporary issues with Israeli guest speakers. Vocabulary enhancement. Focus on exposure to academic Hebrew.

Same as: AMELANG 131B

**JEWISHST 106. Reflection on the Other: The Jew and the Arab in Literature. 3-5 Units.**

How literary works outside the realm of Western culture struggle with questions such as identity, minority, and the issue of the Other. How the Arab is viewed in Hebrew literature, film and music and how the Jew is viewed in Palestinian works in Hebrew or Arabic (in translation to English). Historical, political, and sociological forces that have contributed to the shaping of these writers' views. Guest lectures about the Jew in Palestinian literature and music.

Same as: AMELANG 126, COMPLIT 145

**JEWISHST 107A. Biblical Hebrew, First Quarter. 2 Units.**

Establish a basic familiarity with the grammar and vocabulary of Biblical Hebrew and will begin developing a facility with the language. Students that are enrolled in this course must also enroll in Beginning Hebrew. This course requires no prior knowledge of Hebrew and will begin with learning the alphabet. By the end of the year, students will be able to translate basic biblical texts, will be familiar with common lexica and reference grammars, and will have sufficient foundational knowledge to enable them to continue expanding their knowledge either in a subsequent course or on their own.

Same as: AMELANG 170A, RELIGST 170A

**JEWISHST 107B. Biblical Hebrew, Second Quarter. 2 Units.**

Continuation of 170A.

Same as: AMELANG 170B

**JEWISHST 107C. Biblical Hebrew, Third Quarter. 2 Units.**

Continuation of 170B.

Same as: AMELANG 170C

**JEWISHST 120. Sex and Gender in Judaism and Christianity. 3 Units.**

What role do Jewish and Christian traditions play in shaping understandings of gender differences? Is gender always imagined as dual, male and female? This course explores the variety of ways in which Jewish and Christian traditions - often in conversation with and against each other - have shaped gender identities and sexual politics. We will explore the central role that issues around marriage and reproduction played in this conversation. Perhaps surprisingly, early Jews and Christians also espoused deep interest in writing about 'eunuchs' and 'androgynes,' as they thought about Jewish and Christian ways of being a man or a woman. We will examine the variety of these early conversations, and the contemporary Jewish and Christian discussions of feminist, queer, trans- and intersex based on them.

Same as: FEMGEN 130, RELIGST 130

**JEWISHST 127D. Readings in Talmudic Literature. 1 Unit.**

Readings of the talmudic texts. Some knowledge of Hebrew is preferred.

The ongoing seminar is designed to study the making of the talmudic sugya (unit of discourse), along with classic commentaries. Students will consider some of the recent developments in the academic study of Talmudic literature, introduced by the instructor. The goal of the ongoing seminar is to provide Stanford students and faculty with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts. Class meets on Fridays, from 12:00-1:15 pm in Hillel (Koret Pavilion Taube Hillel House; Ziff Center for Jewish Life). May be repeat for credit.

Same as: JEWISHST 227D, RELIGST 170D

**JEWISHST 129. Modern Jewish Thought. 4 Units.**

From 1870 to the late twentieth century, Jewish thought and philosophy attempted to understand Judaism in response to the developments and crises of Jewish life in the modern world. In this course we shall explore the responses of figures such as Martin Buber, Franz Rosenzweig, Hermann Cohen, Abraham Joshua Heschel, Joseph Soloveitchik, Emil Fackenheim, and Emmanuel Levinas. Central topics will concern ethics and politics, faith and revelation, redemption and messianism, and the religious responses to catastrophe and atrocity. We shall discuss Judaism in European culture before and after World War I and in North America in the postwar period and after the Six Day War. A central theme will be the ways in which attempts to understand Jewish experience are related to history.

Same as: RELIGST 129

**JEWISHST 132. Between Nation-Building and Liberalization: The Welfare State in Israel. 3 Units.**

According to one commentator, the political economy of Israel is characterized by embedded illiberalism. In the context of a national and territorial conflict, the Israeli state fostered comprehensive nation-building projects (such as immigration absorption), via employment and social protection schemes. This course surveys the distinctive development of the Israeli welfare state in comparative perspective, and analyzes its particular politics and outcomes in the form of inclusion but also exclusion of different populations from full citizenship. The course will follow a chronological path from the pre-state crystallization of national welfare institutions to the current neo-liberalization trend that seems to undermine collectivist projects and advance the re-commodification of citizenship. Throughout the course we will discuss issues such as: the role of labor and nationalism in the design of social policy, the production of national, ethnic and gender inequality, and the dynamics of change and continuity following heightened liberalization and internationalization since the 1980s. The course exposes students to key issues of the sociology of the welfare state with particular emphasis on the development and role of the state in a deeply conflicted society, using the Israeli experience. At the conclusion of the course students are expected to understand how welfare state institutions reflect but also reproduce societal schisms and conflicts, and be familiar with central aspects of Israeli politics past and present.

Same as: SOC 102

**JEWISHST 132D. Sociology of Jewishness. 3-5 Units.**

Examines the place of the Jewish people in society throughout various locales and historical periods to understand how interactions among Jews and with other groups have shaped Jewish identities. Topics include modernism, the Holocaust, Israel/nationhood, race/ethnicity, intermarriage, and assimilation. Uses theoretical, empirical, and historical material from multiple social scientific fields of study and explores the study of Judaism from several major sociological lenses.

Same as: CSRE 132J, SOC 132J

**JEWISHST 133. Sociology of Citizenship. 3 Units.**

Not only a legal status, citizenship forms a major concern for political sociologists interested in questions of membership, exclusion, redistribution, and struggles over the boundaries of collective identity. Citizenship is in essence membership in a political community that entails rights and duties, and structures a tripartite relationship between the individual, community and state. The institutions of citizenship include formal and bureaucratic rules of eligibility; but also informal institutions such as identity and belonging. Throughout the course, students are exposed to key issues of the sociology of citizenship such as the historically different paths of men, women, minority groups and immigrants into citizenship, the contested development of rights and duties, the regulation of population, as well as insurgency and collective attempts to rearticulate the terms of the relationship with the state. Israel, the USA, France and Germany are used as empirical illustrations. At the conclusion of the course students will know how to utilize the analytic framework of citizenship in order to analyze a wide range of political phenomena in contemporary societies.

Same as: SOC 103

**JEWISHST 138A. Germany and the World Wars. 5 Units.**

(Same as HISTORY 38A. Majors and others taking 5 units, enroll in 138A.) Germany's tumultuous history from the Second Empire through the end of the Cold War. International conflict, social upheaval, and state transformation during Bismarck's wars of unification, World War One, the Weimar Republic, the rise of Nazism, World War Two, the Holocaust, the division of communist East and capitalist West Germany, and the fall of the Iron Curtain.

Same as: HISTORY 138A

**JEWISHST 139. Rereading Judaism in Light of Feminism. 4 Units.**

During the past three decades, Jewish feminists have asked new questions of traditional rabbinic texts, Jewish law, history, and religious life and thought. Analysis of the legal and narrative texts, rituals, theology, and community to better understand contemporary Jewish life as influenced by feminism.

Same as: FEMGEN 139

**JEWISHST 143. Literature and Society in Africa and the Caribbean. 4 Units.**

This course aims to equip students with an understanding of the cultural, political and literary aspects at play in the literatures of Francophone Africa and the Caribbean. Our primary readings will be Francophone novels and poetry, though we will also read some theoretical texts, as well as excerpts of Francophone theater. The assigned readings will expose students to literature from diverse French-speaking regions of the African/Caribbean world. This course will also serve as a "literary toolbox," with the intention of facilitating an understanding of literary forms, terms and practices. Students can expect to work on their production of written and spoken French (in addition to reading comprehension) both in and outside of class. Required readings include: Aimee Cesaire, "Cahier d'un retour au pays natal," Albert Memmi, "La Statue de Sel," Kaouther Adimi, "L'envers des autres", Maryse Conde, "La Vie sans fards". Movies include "Goodbye Morocco", "Aya de Yopougon", "Rome plutocirc; t sue Vous". Taught in French. Prerequisite: FRENLANG 124 or consent of instructor.

Same as: AFRICAAM 133, FRENCH 133

**JEWISHST 144B. Poetic Thinking Across Media. 4 Units.**

Even before Novalis claimed that the world must be romanticized, thinkers, writers, and artists wanted to perceive the human and natural world poetically. The pre- and post-romantic poetic modes of thinking they created are the subject of this course. Readings include Ecclesiastes, Zhaozhou Congshen, Montaigne, Nietzsche, Kafka, Benjamin, Arendt, and Sontag. This course will also present poetic thinking in the visual arts--from the expressionism of Ingmar Bergman to the neo-romanticism of Gerhard Richter.

Same as: COMPLIT 154B, COMPLIT 354B, GERMAN 154, GERMAN 354

**JEWISHST 145. Masterpieces: Kafka. 3-5 Units.**

This class will address major works by Franz Kafka and consider Kafka as a modernist writer whose work reflects on modernity. We will also examine the role of Kafka's themes and poetics in the work of contemporary writers.

Same as: COMPLIT 114, GERMAN 150

**JEWISHST 146. Co-Existence in Hebrew Literature. 4-5 Units.**

Is co-existence possible? Does pluralism require co-existence? Can texts serve as forms of co-existence? The class will focus on these and other questions related to coexistence and literature. Through reading works mostly by Jewish authors writing in Europe, Israel and the US we will explore attempts for complete equality, for a variety of hierarchical systems and for different kinds of co-dependence. Guest speaker: professor Anat Weisman, Ben Gurion University of the Negev.

Same as: AMELANG 175, COMPLIT 161

**JEWISHST 147. German Capstone: Reading Franz Kafka. 3-5 Units.**

This class will address major works by Franz Kafka and consider Kafka as a modernist writer whose work reflects on modernity. We will also examine the role of Kafka's themes and poetics in the work of contemporary writers. (Meets Writing-in-the-Major requirement).

Same as: COMPLIT 111, COMPLIT 311C, GERMAN 190, GERMAN 390, JEWISHST 349

**JEWISHST 147A. The Hebrew Bible in Literature. 3-5 Units.**

Close reading of major biblical stories and poems that influenced modern literature written in English and Hebrew. Hebrew texts will be read in translation to English. Each class will include a section from the Hebrew Bible as well as a modern text or film based on the biblical story/poem. Discussion of questions such as: the meaning and function of myths and the influence of the Hebrew Bible on the development of literary styles and genres.

Same as: COMPLIT 147A, COMPLIT 347A, JEWISHST 347A

**JEWISHST 148. Writing Between Languages: The Case of Eastern European Jewish Literature. 3-5 Units.**

Eastern European Jews spoke and read Hebrew, Yiddish, and their co-territorial languages (Russian, Polish, etc.). In the modern period they developed secular literatures in all of them, and their writing reflected their own multilinguality and evolving language ideologies. We focus on major literary and sociolinguistic texts. Reading and discussion in English; students should have some reading knowledge of at least one relevant language as well.

Same as: JEWISHST 348, SLAVIC 198, SLAVIC 398

**JEWISHST 155D. Jewish American Literature. 5 Units.**

A study of Jewish-American literature from its Russian roots into the present. What distinguishes it from American mainstream and minority literatures? We will consider the difficulties of displacement for the emigrant generation who struggled to sustain their cultural integrity in the multicultural American environment, and the often comic revolt of their American-born children and grandchildren against their (grand)parents; nostalgia, trauma, and failure to assimilate. Authors: Gogol, Dostoevsky, Babel, Olsen, Paley, Yezierska, Ozick, Singer, Malamud, Spiegelman, Roth, Bellow, Segal, Baldwin.

Same as: ENGLISH 145D, REES 145D

**JEWISHST 183. The Holocaust. 4 Units.**

The emergence of modern racism and radical anti-Semitism. The Nazi rise to power and the Jews. Anti-Semitic legislation in the 30s. WW II and the beginning of mass killings in the East. Deportations and ghettos. The mass extermination of European Jewry.

Same as: HISTORY 137, HISTORY 337, JEWISHST 383

**JEWISHST 184. Zionism and the State of Israel. 5 Units.**

(Same as History 84.) Hotly contested still, this course will open up the movement's ideas, practices, achievements and crises in such a way as to allow students to hear the fullest range of voices - Jewish, Arab, religious, secular, etc. It will track the movement from its appearance in the late nineteenth century until the establishment of State of Israel in 1948, and beyond.

Same as: CSRE 184C, HISTORY 184, REES 184

**JEWISHST 199B. Directed Reading in Yiddish, Second Quarter. 1-5 Unit.**

For intermediate or advanced students. May be repeated for credit.

**JEWISHST 205. Reading Hebrew, First Quarter. 2-4 Units.**

Introduction to Hebrew literature through short stories and poetry by notable Israeli writers. In Hebrew. Prerequisite: one year of Hebrew or equivalent.

Same as: AMELANG 250A

**JEWISHST 221D. Readings in Syriac Literature. 2-5 Units.**

Same as: JEWISHST 321D, RELIGST 221D, RELIGST 321D

**JEWISHST 224. Emmanuel Levinas: Ethics, Philosophy and Religion. 4 Units.**

Emmanuel Levinas (1906-1995) is a major French philosopher of the second half of the twentieth century and is among the half-dozen most important Jewish thinkers of the century. Born in Lithuania, Levinas lived most of his life in France; he was primarily a philosopher but also a deeply committed Jewish educator who often lectured and wrote about Judaism and Jewish matters. Levinas was influenced by Bergson, Husserl, Heidegger, and others, like Buber and Rosenzweig. We will look at the philosophical world in which he was educated and explore his unique development as a philosopher in the years after World War Two. Levinas reacted against the main tendencies of Western philosophy and religious thought and as a result shaped novel, powerful, and challenging ways of understanding philosophy, religion, ethics, and politics. In this course, we will examine works from every stage of Levinas's career, from his early study of Husserl and Heidegger to the emergence of his new understanding of the human condition and the primacy of ethics, the face-to-face encounter with the human other, the role of language and the relationship between ethics and religion, and finally his understanding of Judaism and its relationship to Western philosophy. We will be interested in his philosophical method, the relevance of his thinking for ethics and religion, the role of language in his philosophy and the problem of the limits of expressibility, and the implications of his work for politics. We shall also consider his conception of Judaism, its primary goals and character, and its relation to Western culture and philosophy.

Same as: JEWISHST 324, RELIGST 234, RELIGST 334

**JEWISHST 227D. Readings in Talmudic Literature. 1 Unit.**

Readings of the talmudic texts. Some knowledge of Hebrew is preferred. The ongoing seminar is designed to study the making of the talmudic sugya (unit of discourse), along with classic commentaries. Students will consider some of the recent developments in the academic study of Talmudic literature, introduced by the instructor. The goal of the ongoing seminar is to provide Stanford students and faculty with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts. Class meets on Fridays, from 12:00-1:15 pm in Hillel (Koret Pavilion Taube Hillel House; Ziff Center for Jewish Life). May be repeat for credit.

Same as: JEWISHST 127D, RELIGST 170D

**JEWISHST 237. Religion and Politics: A Threat to Democracy?. 4-5 Units.**

The meddling of religion in politics has become a major global issue. Can religion co-exist with politics in a democracy? In Israel this is an acute issue exhibiting an existential question: To what extent religion is a source of the weaknesses and vulnerabilities of Israeli Democracy? This seminar is meant to be a research workshop, part of a policy-oriented applied research in motion, aimed at developing detailed strategies for alleviating the tensions and conflicts that stem from the role of religion in politics in Israel. The proposed research seminar will be directed toward constructing both the infrastructure and framework for the comparative dimension of the programmatic study. The seminar will include unique opportunities for hands-on, team-based research.

Same as: IPS 237

**JEWISHST 242. Beyond Casablanca: North African Cinema and Literature. 3-5 Units.**

This course explores the emergence of Francophone cinema and literature from North Africa (Algeria, Tunisia, Morocco) in the post-independence era: aesthetics, exile, language message, race and gender relations, collective memory, parallax, nationalism, laïcité, religion, emigration and immigration, and the Arab Spring will be covered. Special attention will be given to judeo-maghrebi history, and to the notions of francophone / maghrebi / "beur" / diasporic cinema and literature. Readings from Frantz Fanon, Albert Memmi, Kateb Yacine, Albert Camus, Colette Fellous, Abdelkebir Khatibi, Leila Sebbar, Benjamin Stora, Lucette Valensi, Abdelwahab Meddeb. Movies include Viva Laldjeacutie;rie, Tenja, Le Chant des Marieacutie;es, Franccedil;aise, Bled Number One, Omar Gatlatou, Casanegra, La Saison des Hommes. Taught in French. Films in French and Arabic with English subtitles.

Same as: COMPLIT 247F, FRENCH 242

**JEWISHST 243. Masterpieces of Hebrew Literature from the Bible to the Present. 3-5 Units.**

This course presents and reflects on some of the canonical works of Hebrew literature, from biblical era to the present. Discussing works such as the Wisdom Books and selections from the Midrash; and reflecting on important periods such as the Golden Age of Jewish Culture in Spain, the Renaissance, and contemporary Israeli literature, we will highlight linguistic innovation, as well as crucial thematic and philosophical concerns. Readings include the Book of Job, Psalm, Ibn Gabirol, Mapu, Rachel, Goldbegr, Agnon, S. Yizhar, Amichai, Oz and more.

Same as: COMPLIT 283

**JEWISHST 271C. Campaigns and Elections in Israel. 5 Units.**

Employing a theoretical and comparative framework, this seminar focuses on campaigns and elections in Israel. The seminar is divided into two interrelated sections. In the first section, we will cover voting behavior. Here we will look at Israeliquest;s election laws, its political culture, socialization and cleavages, turnout, political sophistication, ideology, partisanship and issue voting. In the second half of the semester we will examine elections from the perspective of candidates and campaign strategists. The topics we will focus on include election laws, public and private campaign finance, campaign strategy, media, polling, and advertising. In examining these topics, we will cover a variety of elections campaigns since Israeliquest;s birth, with an emphasis on the most recent ones.

Same as: POLISCI 241C

**JEWISHST 279P. Introduction to Israeli Politics. 5 Units.**

This course aims to introduce students to Israeliquest;s political system and its major actors. We will survey Israeliquest;s political landscape, both chronologically and thematically, covering the major issues and conflicts which have dominated Israeli politics since its inception.

Same as: INTNLREL 163, POLISCI 249P

**JEWISHST 282. Circles of Hell: Poland in World War II. 5 Units.**

Looks at the experience and representation of Poland's wartime history from the Nazi-Soviet Pact (1939) to the aftermath of Yalta (1945). Examines Nazi and Soviet ideology and practice in Poland, as well as the ways Poles responded, resisted, and survived. Considers wartime relations among Polish citizens, particularly Poles and Jews. In this regard, interrogates the traditional self-characterization of Poles as innocent victims, looking at their relationship to the Holocaust, thus engaging in a passionate debate still raging in Polish society.

Same as: HISTORY 228, HISTORY 328, JEWISHST 382

**JEWISHST 283D. The Holocaust in Recent Memory: Conflicts - Commemorations - Challenges. 5 Units.**

This course offers an in-depth approach to the study of the Holocaust as a historical point of reference for European memory, or for the memory cultures of European nations, where the international context in particular the USA and Israel will also be taken into consideration. The starting point is the transformations in Holocaust memory: after 1945, in the era of European postwar myths, the Holocaust was on the periphery of historical thinking, of scholarly and public interest. Today the Holocaust is acknowledged as a 'break in civilization', a watershed event in human history. This approach has only evolved since the 1980s.

Same as: HISTORY 203D, HISTORY 303D, JEWISHST 383D

**JEWISHST 284C. Genocide and Humanitarian Intervention. 3 Units.**

Open to medical students, graduate students, and undergraduate students. Traces the history of genocide in the 20th century and the question of humanitarian intervention to stop it, a topic that has been especially controversial since the end of the Cold War. The pre-1990s discussion begins with the Armenian genocide during the First World War and includes the Holocaust and Cambodia under the Khmer Rouge in the 1970s. Coverage of genocide and humanitarian intervention since the 1990s includes the wars in Bosnia, Rwanda, Kosovo, the Congo and Sudan.

Same as: HISTORY 224C, HISTORY 324C, JEWISHST 384C, PEDS 224

**JEWISHST 286. Jews Among Muslims in Modern Times. 4-5 Units.**

The history of Jewish communities in the lands of Islam and their relations with the surrounding Muslim populations from the time of Muhammad to the 20th century. Topics: the place of Jews in Muslim societies, Jewish communal life, variation in the experience of communities in different Muslim lands, the impact of the West in the Modern period, the rise of nationalisms, and the end of Jewish life in Muslim countries.

Same as: HISTORY 286, HISTORY 386, JEWISHST 386

**JEWISHST 287S. Research Seminar in Middle East History. 4-5 Units.**

Student-selected research topics.

Same as: HISTORY 481, JEWISHST 481

**JEWISHST 288. Palestine and the Arab-Israeli Conflict. 4-5 Units.**

This course examines some salient issues of the Israeli-Palestinian conflict from the late 19th century to the present. At the end of the course you should be able to articulate the positions of the major parties to the conflict, with the understanding that there is no single, unified Zionist (or Jewish) or Palestinian (or Arab) position. One quarter does not allow sufficient time to cover even all of the important topics comprehensively (for example, the role of the Arab states, the USA and the USSR, and the internal history of Israel receive less attention than is desirable). Some prior knowledge of Middle East history is desirable, but not required. Vigorous debate and criticism are strongly encouraged. Criticism and response expressed in a civil tone is an important way to get a fuller and more truthful picture of something. This is not only a fundamental democratic right and a basic citizenship skill, but it is essential to interpreting information and making good policy. Rights not used are easily lost.

Same as: HISTORY 288, HISTORY 388, JEWISHST 388

**JEWISHST 291X. Knowing God: Learning Religion in Popular Culture. 4 Units.**

This course will examine how people learn religion outside of school, and in conversation with popular cultural texts and practices. Taking a broad social-constructivist approach to the variety of ways people learn, this course will explore how people assemble ideas about faith, identity, community, and practice, and how those ideas inform individual, communal and global notions of religion. Much of this work takes place in formal educational environments including missionary and parochial schools, Muslim madrasas or Jewish yeshivot. However, even more takes place outside of school, as people develop skills and strategies in conversation with broader social trends. This course takes an interdisciplinary approach to questions that lie at the intersection of religion, popular culture, and education.

Same as: AMSTUD 231X, EDUC 231, RELIGST 231X

**JEWISHST 297X. American Jewish History: Learning to be Jewish in America. 2-4 Units.**

This course will be a seminar in American Jewish History through the lens of education. It will address both the relationship between Jews and American educational systems, as well as the history of Jewish education in America. Plotting the course along these two axes will provide a productive matrix for a focused examination of the American Jewish experience. History students must take course for at least 3 units.

Same as: AMSTUD 279X, EDUC 279, HISTORY 288D, RELIGST 279X

**JEWISHST 299A. Directed Reading in Yiddish, First Quarter. 1-5 Unit.**

Directed Reading in Yiddish, First Quarter.

**JEWISHST 321D. Readings in Syriac Literature. 2-5 Units.**

Same as: JEWISHST 221D, RELIGST 221D, RELIGST 321D

**JEWISHST 324. Emmanuel Levinas: Ethics, Philosophy and Religion. 4 Units.**

Emmanuel Levinas (1906-1995) is a major French philosopher of the second half of the twentieth century and is among the half-dozen most important Jewish thinkers of the century. Born in Lithuania, Levinas lived most of his life in France; he was primarily a philosopher but also a deeply committed Jewish educator who often lectured and wrote about Judaism and Jewish matters. Levinas was influenced by Bergson, Husserl, Heidegger, and others, like Buber and Rosenzweig. We will look at the philosophical world in which he was educated and explore his unique development as a philosopher in the years after World War Two. Levinas reacted against the main tendencies of Western philosophy and religious thought and as a result shaped novel, powerful, and challenging ways of understanding philosophy, religion, ethics, and politics. In this course, we will examine works from every stage of Levinas's career, from his early study of Husserl and Heidegger to the emergence of his new understanding of the human condition and the primacy of ethics, the face-to-face encounter with the human other, the role of language and the relationship between ethics and religion, and finally his understanding of Judaism and its relationship to Western philosophy. We will be interested in his philosophical method, the relevance of his thinking for ethics and religion, the role of language in his philosophy and the problem of the limits of expressibility, and the implications of his work for politics. We shall also consider his conception of Judaism, its primary goals and character, and its relation to Western culture and philosophy.

Same as: JEWISHST 224, RELIGST 234, RELIGST 334

**JEWISHST 347A. The Hebrew Bible in Literature. 3-5 Units.**

Close reading of major biblical stories and poems that influenced modern literature written in English and Hebrew. Hebrew texts will be read in translation to English. Each class will include a section from the Hebrew Bible as well as a modern text or film based on the biblical story/poem. Discussion of questions such as: the meaning and function of myths and the influence of the Hebrew Bible on the development of literary styles and genres.

Same as: COMPLIT 147A, COMPLIT 347A, JEWISHST 147A

**JEWISHST 348. Writing Between Languages: The Case of Eastern European Jewish Literature. 3-5 Units.**

Eastern European Jews spoke and read Hebrew, Yiddish, and their co-territorial languages (Russian, Polish, etc.). In the modern period they developed secular literatures in all of them, and their writing reflected their own multilinguality and evolving language ideologies. We focus on major literary and sociolinguistic texts. Reading and discussion in English; students should have some reading knowledge of at least one relevant language as well.

Same as: JEWISHST 148, SLAVIC 198, SLAVIC 398

**JEWISHST 349. German Capstone: Reading Franz Kafka. 3-5 Units.**

This class will address major works by Franz Kafka and consider Kafka as a modernist writer whose work reflects on modernity. We will also examine the role of Kafka's themes and poetics in the work of contemporary writers. (Meets Writing-in-the-Major requirement).

Same as: COMPLIT 111, COMPLIT 311C, GERMAN 190, GERMAN 390, JEWISHST 147

**JEWISHST 382. Circles of Hell: Poland in World War II. 5 Units.**

Looks at the experience and representation of Poland's wartime history from the Nazi-Soviet Pact (1939) to the aftermath of Yalta (1945). Examines Nazi and Soviet ideology and practice in Poland, as well as the ways Poles responded, resisted, and survived. Considers wartime relations among Polish citizens, particularly Poles and Jews. In this regard, interrogates the traditional self-characterization of Poles as innocent victims, looking at their relationship to the Holocaust, thus engaging in a passionate debate still raging in Polish society.

Same as: HISTORY 228, HISTORY 328, JEWISHST 282

**JEWISHST 383. The Holocaust. 4 Units.**

The emergence of modern racism and radical anti-Semitism. The Nazi rise to power and the Jews. Anti-Semitic legislation in the 30s. WW II and the beginning of mass killings in the East. Deportations and ghettos. The mass extermination of European Jewry.

Same as: HISTORY 137, HISTORY 337, JEWISHST 183

**JEWISHST 383D. The Holocaust in Recent Memory: Conflicts - Commemorations - Challenges. 5 Units.**

This course offers an in-depth approach to the study of the Holocaust as a historical point of reference for European memory, or for the memory cultures of European nations, where the international context in particular the USA and Israel will also be taken into consideration. The starting point is the transformations in Holocaust memory: after 1945, in the era of European postwar myths, the Holocaust was on the periphery of historical thinking, of scholarly and public interest. Today the Holocaust is acknowledged as a 'break in civilization', a watershed event in human history. This approach has only evolved since the 1980s.

Same as: HISTORY 203D, HISTORY 303D, JEWISHST 283D

**JEWISHST 384C. Genocide and Humanitarian Intervention. 3 Units.**

Open to medical students, graduate students, and undergraduate students. Traces the history of genocide in the 20th century and the question of humanitarian intervention to stop it, a topic that has been especially controversial since the end of the Cold War. The pre-1990s discussion begins with the Armenian genocide during the First World War and includes the Holocaust and Cambodia under the Khmer Rouge in the 1970s. Coverage of genocide and humanitarian intervention since the 1990s includes the wars in Bosnia, Rwanda, Kosovo, the Congo and Sudan.

Same as: HISTORY 224C, HISTORY 324C, JEWISHST 284C, PEDS 224

**JEWISHST 385A. Core Colloquium in Jewish History, 17th-19th Centuries. 4-5 Units.**

Same as: HISTORY 385A

**JEWISHST 385B. Core in Jewish History, 20th Century. 4-5 Units.**

Instructor consent required.

Same as: HISTORY 385B

**JEWISHST 386. Jews Among Muslims in Modern Times. 4-5 Units.**

The history of Jewish communities in the lands of Islam and their relations with the surrounding Muslim populations from the time of Muhammad to the 20th century. Topics: the place of Jews in Muslim societies, Jewish communal life, variation in the experience of communities in different Muslim lands, the impact of the West in the Modern period, the rise of nationalisms, and the end of Jewish life in Muslim countries.

Same as: HISTORY 286, HISTORY 386, JEWISHST 286

**JEWISHST 388. Palestine and the Arab-Israeli Conflict. 4-5 Units.**

This course examines some salient issues of the Israeli-Palestinian conflict from the late 19th century to the present. At the end of the course you should be able to articulate the positions of the major parties to the conflict, with the understanding that there is no single, unified Zionist (or Jewish) or Palestinian (or Arab) position. One quarter does not allow sufficient time to cover even all of the important topics comprehensively (for example, the role of the Arab states, the USA and the USSR, and the internal history of Israel receive less attention than is desirable). Some prior knowledge of Middle East history is desirable, but not required. Vigorous debate and criticism are strongly encouraged. Criticism and response expressed in a civil tone is an important way to get a fuller and more truthful picture of something. This is not only a fundamental democratic right and a basic citizenship skill, but it is essential to interpreting information and making good policy. Rights not used are easily lost.

Same as: HISTORY 288, HISTORY 388, JEWISHST 288

**JEWISHST 393X. The Education of American Jews. 4 Units.**

This course will take an interdisciplinary approach to the question of how American Jews negotiate the desire to retain a unique ethnic sensibility without excluding themselves from American culture more broadly. Students will examine the various ways in which people debate, deliberate, and determine what it means to be an "American Jew". This includes an investigation of how American Jewish relationships to formal and informal educational encounters through school, popular culture, religious ritual, and politics.

Same as: EDUC 313, RELIGST 313X

**JEWISHST 481. Research Seminar in Middle East History. 4-5 Units.**

Student-selected research topics.

Same as: HISTORY 481, JEWISHST 287S

**JEWISHST 486A. Graduate Research Seminar in Jewish History. 4-5 Units.**

Same as: HISTORY 486A

**JEWISHST 486B. Graduate Research Seminar in Jewish History. 4-5 Units.**

Prerequisite: HISTORY 486A.

Same as: HISTORY 486B