JEWISH STUDIES (JEWISHST)

JEWISHST 101A. First-Year Hebrew, First Quarter. 5 Units.
In the first-year program, students acquire essential Hebrew through abundant opportunities to interact in the language in meaningful ways. The students learn to function appropriately in the language in a variety of social and cultural contexts.
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. 1-3 Unit.
Intermediate and advanced level. Biweekly Hebrew discussion on contemporary issues with Israeli guest speakers. Vocabulary enhancement. Focus on exposure to academic Hebrew. May be repeat for credit.
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. May repeat for credit.
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 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. Note: To be eligible for WAYS credit, you must take course for a Letter Grade.
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 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 own 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 'androgynees,' 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 121. Sexual Ethics and Religion. 4 Units.
Same as: RELIGST 131

JEWISHST 125. Modern Jewish Mystics: Devotion in a Secular Age. 4 Units.
The twentieth-century was a time of tremendous upheaval and unspeakable tragedy for the Jewish communities of Europe. But the past hundred years were also a period of great renewal for Jewish spirituality, a renaissance that has continued into the present day. We will explore the mystic writings of figures from the Safed Renaissance, the Hasidic masters, with a particular focus on the works of Martin Buber, Hillel Zeitlin, Abraham Isaac Kook, Abraham Joshua Heschel, and Arthur Green. We will examine their teachings in light of the challenges of the two World Wars, the Holocaust, and the processes of modernity and secularism. Consideration will be made of the unique cultural contexts of modern Israel and contemporary America.
Same as: RELIGST 165
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 repeated for credit.
Same as: JEWISHST 227D, RELIGST 170D

JEWISHST 127E. Readings in Talmudic Literature Advanced. 1 Unit.
Readings of the talmudic texts. Knowledge of Hebrew is required. 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. Meeting time and location TBA. May be repeated for credit.
Same as: JEWISHST 227E, RELIGST 170E

JEWISHST 129. Sacred Words: Jewish Thought and the Question of Language. 4 Units.
Jews have long been referred as the people of the book, but they might better be referred to as the people of the word. Drawing upon texts from the Hebrew Bible to the works of modern Hebrew writers like of Hayyim Nahman Bialik and Amoz Oz, this seminar will chart the development of Jewish thinking on language over the past two millennia. We will explore issues such as: the idea of canonization; oral versus written language; the nature and possibility of translation; the origins of language; notions of negative theology; mystical approaches to the word; the rebirth of Hebrew as a spoken and cultural language; and the limits of language after the Holocaust. This course will also bring Jewish thought into dialogue with contemporary philosophical reflections on issues of language. Modern explorations of language will prove an interesting way of deepening our understanding of the Jewish thinkers on one hand, and enriching contemporary intellectual discourse on the other.
Same as: RELIGST 169

JEWISHST 129A. Milk and Honey, Wine and Blood: Food, Justice, and Ethnic Identity in Jewish Culture. 4 Units.
This course examines Jewish culture and the food practices and traditions that have shaped and continue to shape it. Students learn to prepare a variety of meals while studying about the historical and literary traditions associated with them, such as the dietary laws and the long history of their interpretation, as well as the cultivation of eating as devotional practice in Jewish mystical traditions. We will explore how regional foods the world over contribute to the formation of distinct Jewish ethnic identities, and how these traditions shape contemporary Jewish food ethics. The course includes guest visits by professional chefs and food writers, and field trips to a local winery.
Same as: RELIGST 129

JEWISHST 130VP. Introduction to Social Demography: A Comparative Approach (Israel & US). 3 Units.
In this class we will learn about Israel's unique demographic structure and we will compare it to the US and other countries. Reading materials include general theories as well as research published in scholarly journals. In the first half of this class we will review basic demographic concepts (mortality, fertility and migration), and we will apply them to the Israeli context, with comparisons between different social groups in Israel and with comparison to the US. We will also review basic demographic theories (theories of population change) and apply them to different countries. In the second half of the class we will focus on demography of the family. We will ask how fertility, marriage and divorce differ for different population groups in Israel and the US, and we will tie family processes to current theories of gender and family change. We will also learn how demographic processes may be related to the reproduction of poverty, and inequality.
Same as: SOC 119VP

JEWISHST 131VP. Poverty and Inequality in Israel and the US: A Comparative Approach. 3 Units.
Poverty rates in Israel are high and have been relatively stable in recent decades, with about one fifth of all households (and a third of all children) living below the poverty line. In this class we will learn about poverty and inequality in Israel and we will compare with the US and other countries. In the first few weeks of this class we will review basic theories of poverty and inequality and we will discuss how theories regarding poverty have changed over the years, from the "culture of poverty" to theories of welfare state regimes. We will also learn about various ways of measuring poverty, material hardship, and inequality, and we will review the methods and data used. In the remaining weeks of the class we will turn to substantive topics such as gender, immigration, ethnicity/nationality, welfare policy, age, and health. Within each topic we will survey the debates within contemporary scholarship and we will compare Israel and the US. Examination of these issues will introduce students to some of the challenges that Israeli society faces today.
Same as: CSRE 120P, SOC 120VP

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 132A. Social Inequality in Israel. 3 Units.
Like the US, Israel is a nation of immigrants. Israel additionally shares with the US vast economic, ethnic/racial and gender gaps, which are shaped and are being shaped by the demographic diversity characterizing its society. The course will provide a comparative framework for analyzing social inequality in Israel. We will start by reviewing essential concepts and theories in the study of social stratification. We will then review the main cleavages characterizing Israeli society, while comparing them to gaps in other advanced societies and particularly the US. We will focus on class, gender and ethnicity as the main distinctions and will examine their implications for differences in life chances in several domains across the life course. We will conclude with a discussion of possible scenarios for change, which are relevant to both Israel and the US. Throughout the course, we will study critical thinking techniques and will use them for analyzing issues that are central for the analysis of social inequality in Israel and elsewhere.
Same as: CSRE 132A, SOC 102A

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 132VP. Family and Society in Israel. 3 Units.
Families are changing: Non-marital partnerships such as cohabitation are becoming more common, marriage is delayed and fertility is declining. In this class we will learn about how families are changing in Israel and we will compare with the US and other countries. Reading materials include general theories as well as research published in scholarly journals. nAfter reviewing general theories and major scholarly debates concerning issues of family change, we will turn to specific family processes and compare Israel, the US and other countries. We will ask how family transitions may differ for different population groups and at different stages of the life course, and we will tie family processes to current theories of gender. nWe will cover a wide range of topics, from marriage and marital dissolution to cohabitation, LAT and remarriage. We will also discuss changes in women’s labor force participation and how it bears on fertility, parenthood and household division of labor. Within each substantive topic we will survey the debates within contemporary scholarship and we will compare Israel and the US.
Same as: SOC 121VP, SOC 221VP

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 contract 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 133A. WELFARE, WORK AND POVERTY. 3 Units.
Early theorists of the welfare state described it as a reaction to the emergence of needs and interests of specific social groups during processes of economic development and change. Later theorists countered that the welfare state does not merely react to social cleavages during times of economic change but rather works to actively shape them, in line with worldviews or the interests of dominant group members. Adopting the latter approach, the goal of this course is to provide the tools and knowledge necessary for a critical evaluation of the social services provided to Israeli citizens and their impact on social and economic inequalities. The course will survey various approaches to the understanding of the goals of the welfare state. A comparative and historical account of the development of the welfare state will be presented, while highlighting recent developments, such as the increase in poverty rates and the aging of the population. During the course, we will examine the diverse needs that are served by the welfare state, as well as major dilemmas associated with the provision of services. Throughout the course, we will study critical thinking techniques and will use them for analyzing issues that are central for the development of social policies in Israel and the US.
Same as: CSRE 133J, SOC 103A

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, social, and political aspects at play in the literatures of Francophone Africa and the Caribbean of the 20th and 21st century. Our primary readings will be Francophone novels and poetry. We will also read some theoretical texts. 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 genres, and terms. Students can expect to work on their production of written and spoken French, in addition to reading comprehension. Special guest: Moroccan author Meryem Alaoui. Required readings include: Aime Cesaire, Marjory Condé, Fatou Diome, Dany Laferrière, Leonara Miano, Albert Memmi. Taught in French. Prerequisite: FRENLANG 124 or consent of instructor.
Same as: AFRICAST 132, COMPLIT 133A, COMPLIT 233A, 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 Ingrid Bergman to the neo-romanticism of Gerhard Richter.

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: JEWISHST 347A
JEWISHST 147B. The Hebrew and Jewish Short Story. 3-5 Units.
Short stories from Israel, the US and Europe including works by Agnon, Kafka, Keret, Castel-Bloom, Kashua, Singer, Benjamin, Freud, biblical myths and more. The class will engage with questions related to the short story as a literary form and the history of the short story. Reading and discussion in English. Optional: special section with readings and discussions in Hebrew. Note: To be eligible for WAYS credit, you must take the course for a Letter Grade.
Same as: COMPLIT 127B

JEWISHST 155D. Jewish American Literature. 5 Units.
From its inception, Jewish-American literature has taken as its subject as well as its context the idea of Jewishness itself. Jewish culture is a diasporic one, and for this reason the concept of Jewishness differs from country to country and across time. What stays remarkably similar, though, is Jewish self-perception and relatedly Jewish literary style. This is as true for the first-generation immigrant writers like Isaac Bashevis Singer and Anzia Yezierska who came to the United States from abroad as it is for their second-generation children born in the United States, and the children of those children. In this course, we will consider the difficulties of displacement for the emigrant generation and their efforts to sustain their cultural integrity in the multicultural American environment. We’ll also examine the often comic revolt of their American-born children and grandchildren against their (grand-)parents’ nostalgia and failure to assimilate. Only by considering these transnational roots can one understand the particularity of the Jewish-American novel in relation to mainstream and minority American literatures. In investigating the link between American Jewish writers and their literary progenitors, we will draw largely but not exclusively from Russia and the countries of Eastern Europe.
Same as: AMSTUD 145D, ENGLISH 145D, REES 145D

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: AMSTUD 215

JEWISHST 199B. Directed Reading in Yiddish, Second Quarter. 1-5 Unit.
For intermediate or advanced students. May be repeated for credit.

JEWISHST 19N. Everyone Eats: Food, Religion and Culture. 3 Units.
Food is one of the most essential aspects 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. In this seminar we will study how food habits have shaped religious traditions, and vice versa, how religious traditions have shaped food ways. Some traditions are centered around food regiments such as the dietary laws, derived from biblical law that shapes Jewish and Christian tradition very differently. Indeed, many religious and ethical thinkers, as well as anthropologists, have interpreted the meanings of the dietary laws very differently. Further, in many religious traditions the killing of animals and consumption of meat is deeply fraught. We will explore the history of food practices and their contemporary impact; the connections between food, religion, and identity; the meanings that religious thinkers and anthropologists have attributed to food habits; as well as the creative translations of religious traditions into contemporary food ethics by various social movements and groups, predominantly in the U.S.
Same as: CSRE 19N, RELIGST 19N

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 215. Understanding Jews. 1-2 Unit.
This discussion-based course will give students an opportunity to explore the constellation of religious, ethnic, national, cultural, artistic, spiritual, and political forces that shape Jewish life in the 21st century. Drawing on historical documents, classical texts, and contemporary events, this course will give students from any background an opportunity to ask hard questions, deepen their own understandings, and challenge their conceptions of what makes Jewish life Jewish. No matter where you went for Sunday school church, synagogue, the woods, or nowhere at all, this course is a chance to question what you know, and interrogate how you came to know what you know about Jews, Judaism, and Jewish culture.
Same as: AMSTUD 215

JEWISHST 221D. Readings in Syriac Literature. 2-5 Units.
In recent years, there has been a growing interest in the works of Syriac-speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.
Same as: JEWISHST 321D, RELIGST 221D, RELIGST 321D

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 227E. Readings in Talmudic Literature Advanced. 1 Unit.
Readings of the talmudic texts. Knowledge of Hebrew is required. 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. Meeting time and location TBA. May be repeated for credit.
Same as: JEWISHST 127E, RELIGST 170E
JEWISHST 237. Religion and Politics: A Threat to Democracy?. 4-5 Units. (Formerly IPS 237) 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? The course offered is a research workshop, part of a policy-oriented applied research in motion. The workshop will meet a few times during the Fall Quarter and the instructor will be available to consult with the workshop's participants on a bi-weekly basis. The workshop will include unique opportunities for hands-on, team-based research.

Same as: INTLPOL 237

JEWISHST 240. The Yiddish Story. 3-5 Units. The Yiddish language is associated with jokes, folktales, and miracle legends, as well as modern stories. This class traces the development of Yiddish literature through these short oral and written forms, following Jewish writers out of the East European market town to cities in the Soviet Union, Israel, and especially the United States. We conclude with stories written in other languages about Yiddish writers. Readings include Sholem Aleichem, I. L. Peretz, Isaac Bashevis Singer, Esther Singer-Kreitman, Cynthia Ozick, and Dina Rubina. Readings in English; optional discussion section for students who read Yiddish.

Same as: AMSTUD 240Y

JEWISHST 242G. Myth and Modernity. 1-5 Unit. Masters of German 20th- and 21st-Century literature and philosophy as they present aesthetic innovation and confront the challenges of modern technology, social alienation, manmade catastrophes, and imagine the future. Readings include Nietzsche, Freud, Rilke, Musil, Brecht, Kafka, Doeblin, Benjamin, Juenger, Arendt, Musil, Mann, Adorno, Celan, Grass, Bachmann, Bernhardt, Wolf, and Kluge. Taught in English. Note for German Studies grad students: GERMAN 322 will fulfill the grad core requirement since GERMAN 332 is not being offered this year. NOTE: Enrollment requires Professor Eshel's consent. Please contact him directly at eshel@stanford.edu and answer these 2 questions: "Why do you want to take this course?" and "What do you think you can add to the discussion?" Applications will be considered in the order in which they were received. Enrollment is limited to 20 students.

Same as: COMPLIT 222A, GERMAN 222, GERMAN 322, JEWISHST 342

JEWISHST 243A. Hannah Arendt: Facing Totalitarianism. 3-5 Units. Like hardly any other thinker of the modern age, Hannah Arendt's thought offers us timeless insights into the fabric of the modern age, especially regarding the perennial danger of totalitarianism. The course offers a broad introduction to Arendt's most important works in their various contexts, as well as a consideration of their reverberations in contemporary philosophy and literature. Readings include Arendt's <em>The Origin of Totalitarianism</em>, <em>The Human Condition, Between Past and Future</em>, <em>Men in Dark Times</em>, <em>On Revolution</em>, <em>Eichmann in Jerusalem</em>, and <em>The Life of the Mind</em>, as well as considerations of Hannah Arendt's work by Max Frisch, Jürgen Habermas, Seyla Benhabib, Judith Butler, Giorgio Agamben, and others. Special attention will be given to Arendt's writings on literature with emphasis on Kafka, Brecht, Auden, Sartre, and Camus.

Same as: COMPLIT 253, GERMAN 253

JEWISHST 249. The Algerian Wars. 3-5 Units. From Algeri to the White to Algiers the Red, Algiers, the Mecca of the Revolutionaries in the words of Amilcar Cabral, this course offers to study the Algerian Wars since the French conquest of Algeria (1830) to the Algerian civil war of the 1990s. We will revisit the ways in which the war has been narrated in literature and cinema, popular culture, and political discourse. A special focus will be given to the Algerian War of Independence (1954-1962). The course considers the racial representations of the war in the media, the continuing legacies surrounding the conflict in France, Africa, and the United States, from Che Guevara to the Black Panthers. A key focus will be the transmission of collective memory through transnational lenses, and analyses of commemorative events and movies. nReadings from James Baldwin, Assia Djebar, Albert Camus, Frantz Fanon, Mouloud Feraoun. Movies include "The Battle of Algiers," "Days of Glory," and "Viva Laldjérie." nTaught in English.

Same as: CSRE 249, FRENCH 249, HISTORY 239G

JEWISHST 249A. Levina's and Literature. 3-5 Units. Focus is on major works by French phenomenologist Emmanuel Levinas (1906-1995) and their import for literary studies. Aim is to discuss and evaluate Levinas's (often latent) aesthetics through a close reading of his work in phenomenology, ethics, and Jewish philosophy. If poetry has come to seem barbaric (or at least useless) in a world so deeply shaped by genocide, forced migration, and climate change, Levinas offers a clear and deeply engaged path forward. If you love literature but still haven't figured out what on earth it might be good for, this course is for you.

Readings and discussion in English.

Same as: COMPLIT 259A

JEWISHST 282. Circles of Hell: Poland in World War II. 5 Units. Looks at the experie nce 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 relationships 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 282K. The Holocaust and Its Aftermath. 4-5 Units. This seminar gives an overview of various aspects of the history of the Holocaust and its aftermath and will examine key issues in recent Holocaust historiography and questions of memory and representation. Special emphasis is put on the nature of the historian's task, as viewed through the lens of historians of the Holocaust, as well as to the significance of the Holocaust in history and how it has changed over time. The course will confront students with historiographical texts and historical documents, with photography and film, works of scholarship and art.

Same as: HISTORY 202K, HISTORY 302K, JEWISHST 382K

JEWISHST 282S. The History of Genocide. 4-5 Units. This course will explore the history, politics, and character of genocide from the beginning of world history to the present. It will also consider the ways that the international system has developed to prevent and punish genocide.

Same as: HISTORY 202S, HISTORY 402D, JEWISHST 482D

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 1975. 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 285G. The Holocaust: A Study in Genocide. 4-5 Units.
This course will explore one of the most horrifying moments in history, the systematic political disenfranchisement and attempted extermination of Jews in the period 1933-1945. We will explore some of the more important and illustrative works regarding the Holocaust. Drawing upon scholarly, autobiographical, and fictional sources, students will gain a deeper appreciation for how the different figures have attempted to grapple with the catastrophe that struck European Jewry during the mid-Twentieth Century.
Same as: HISTORY 285G, HISTORY 385G, JEWISHST 385G

JEWISHST 287D. A Survey of Jews in the Contemporary World. 4-5 Units.
This course is an undergraduate course offered for 6 units; History 287D is a graduate course offered for 4-5 units.) This course will explore the notion of "traditional" vs "modern": the different ways in which Jewish communities have encountered "modernity," and what the modern era has meant for different Jewish communities, whether in the Middle East, Europe, or North America.
Same as: HISTORY 287D, HISTORY 387D, JEWISHST 387D

JEWISHST 287S. Research Seminar in Middle East History. 4-5 Units.
Student-selected research topics. May be repeated for credit.
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. Learning Religion: How People Acquire Religious Commitments. 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. May be repeat for credit.
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 301. Colloquium on Jews, Judaism, and Jewish Culture. 1 Unit.
An interdisciplinary graduate student colloquium for Stanford graduate students interested in Jewish Studies.

JEWISHST 321D. Readings in Syriac Literature. 2-5 Units.
In recent years, there has been growing interest in the works of Syriac speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.
Same as: JEWISHST 221D, RELIGST 221D, RELIGST 321D

JEWISHST 342. Myth and Modernity. 1-5 Unit.
This course will examine 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 321D. Readings in Syriac Literature. 2-5 Units.
In recent years, there has been growing interest in the works of Syriac speaking Christians in antiquity and beyond. This course offers an introduction to the Syriac language, including its script, vocabulary and grammar, and a chance to read from a selection of foundational Syriac Christian texts.
Same as: JEWISHST 221D, RELIGST 221D, RELIGST 321D

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: JEWISHST 147A

JEWISHST 37Q. Zionism and the Novel. 3 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. Note: This course must be taken for a letter grade to be eligible for WAYS credit.
Same as: COMPLIT 37Q

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 382K. The Holocaust and Its Aftermath. 4-5 Units.
This seminar gives an overview over different aspects of the history of the Holocaust and its aftermath and will examine key issues in recent Holocaust historiography and questions of memory and representation. Special emphasis is put on the nature of the historian's task, as viewed through the lens of historians of the Holocaust, as well as to the significance of the Holocaust in history and how it has changed over time. The course will confront students with historiographical texts and historical documents, with photography and film, works of scholarship and art.
Same as: HISTORY 202K, HISTORY 302K, JEWISHST 282K

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 385G. The Holocaust: A Study in Genocide. 4-5 Units.
This course will explore one of the most horrifying moments in history, the systematic political disenfranchisement and attempted extermination of Jews in the period 1933-1945. We will explore some of the more important and illustrative works regarding the Holocaust. Drawing upon scholarly, autobiographical, and fictional sources, students will gain a deeper appreciation for how the different figures have attempted to grapple with the catastrophe that struck European Jewry during the mid-20th Century.
Same as: HISTORY 285G, HISTORY 385G, JEWISHST 285G

JEWISHST 387D. A Survey of Jews in the Contemporary World. 4-5 Units.
(History 287D is an undergraduate course offered for 5 units; History 387D is a graduate course offered for 4-5 units.) This course will explore the notion of "traditional" vs "modern": the different ways in which Jewish communities have encountered "modernity," and what the modern era has meant has meant for different Jewish communities, whether in the Middle East, Europe, or North America.
Same as: HISTORY 287D, HISTORY 387D, JEWISHST 287D

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 39S. The Other Side: Ethnography and Travel Writing through Jewish, Christian and Muslim Eyes. 3 Units.
In an age of reality television and social media, we are bombarded with snapshots of the exotic, monstrous, and bizarre. Yet despite their quantity, these images pale in comparison to the qualities of terror, wonder and curiosity that ancient travelers evoked in their encounters with foreign lands and peoples. Early ethnographers, too, painstakingly explored the beliefs and practices of unfamiliar peoples sometimes very close to home. This course surveys their most vivid writings, from ancient Greece to the colonization of the New World, focusing on the relation between fascination with the other and the author’s own religious imagination. In particular, it introduces the contributions of Jewish travelers and ethnographers to this history, which has often been written from the standpoint of imperial, ecclesiastical or colonial power.
Same as: HISTORY 202S, HISTORY 402D, JEWISHST 282S

JEWISHST 481. Research Seminar in Middle East History. 4-5 Units.
Student-selected research topics. May be repeated for credit.
Same as: HISTORY 481, JEWISHST 287S

JEWISHST 482D. The History of Genocide. 4-5 Units.
This course will explore the history, politics, and character of genocide from the beginning of world history to the present. It will also consider the ways that the international system has developed to prevent and punish genocide.
Same as: HISTORY 202S, HISTORY 402D, JEWISHST 282S

JEWISHST 486A. Graduate Research Seminar in Jewish History. 4-5 Units.
Prerequisite: HISTORY 486A.
Same as: HISTORY 486B

JEWISHST 486N. A World History of Genocide. 3-5 Units.
Prerequisite: HISTORY 486A. Graduate Research Seminar in Jewish History. 4-5 Units.
Same as: HISTORY 486B

JEWISHST 5. Biblical Greek. 3-5 Units.
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 53. Exploring Jewish Spirituality. 4 Units.
It was once accepted as fact that Judaism is a purely rational religion devoid of any authentic mystical tradition. But the past century of scholarship has reversed this claim, demonstrating that the spiritual life has been integral to Judaism's vital heart since ancient times. This yearning for a direct immediate experience of God’s Presence, a longing to grasp the mysteries of the human soul and know the inner dynamics of the Divine realm, has taken on many different forms across the centuries. This course will introduce students to the major texts and core ideas of Jewish mysticism and spirituality, tracking their development from the Hebrew Bible to the present day. Close attention will be paid to the sources, historical context, and we will also engage with broader methodological questions regarding the academic study of religion and the comparative approach to mysticism.
Same as: RELIGST 53

JEWISHST 5B. Biblical Greek. 3-5 Units.
This is a continuation of the Winter Quarter Biblical Greek Course. Pre-Requisite: CLASSICS 6G 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: RELIGST 171X

JEWISHST 71. Jews and Christians: Conflict and Coexistence. 3 Units.
The relationship between Judaism and Christianity has had a long and 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. Since the Holocaust, Jews and Christians have begun the serious work of forging more meaningful relationships with each other. This course explores the most significant moments that have shaped the relationship between Judaism and Christianity and examines some of the theological complexities imbedded in these traditions, while searching constructive ways of situating oneself amidst such complexities.
Same as: RELIGST 71

JEWISHST 86. Exploring the New Testament. 4 Units.
To explore the historical context of the earliest Christians, students will read most of the New Testament as well as many documents that didn’t make the final cut. Non-Christian texts, Roman art, and surviving archeological remains will better situate Christianity within the ancient world. Students will read from the Dead Sea Scrolls, explore Gnostic gospels, hear of a five-year-old Jesus throwing divine temper tantrums while killing (and later resurrecting) his classmates, peruse ancient romance novels, explore the adventures of fallen angels, tour heaven and hell, encounter the garden of Eden story told from the perspective of the snake, and learn how the world will end. The seminar assumes no prior knowledge of Jewish mysticism and spirituality, tracking their development from the Hebrew Bible to the present day. Close attention will be paid to the sources, historical context, and we will also engage with broader methodological questions regarding the academic study of religion and the comparative approach to mysticism.
Same as: RELIGST 86

JEWISHST 87S. Jewish Christmas Trees, Kosher Pork: Soviet Jews and the New Jewish Diaspora. 5 Units.
This course examines the historical roots of contemporary Russian Jewish culture and identity in North America, Israel, and the former Soviet Union: from the Russian Revolution through the collapse of the USSR. The course also emphasizes the story of Soviet Jewish migration and diaspora; it explores the anxieties of immigration and acceptance, the wages of acculturation and assimilation, and the interplay between cultural displacement and nostalgia. Following a highly interdisciplinary approach, this course introduces a wide range of printed, visual, and oral sources, including contemporary Russian Jewish fiction and Soviet war journalism, Soviet cartoons, photography, art, film, music, and archival materials. Students will conduct oral histories with Soviet emigres and taste (and cook) food from the Soviet Jewish kitchen. The course investigates questions particular to the Jewish experience, but also universal concerns about identity, migration, and diaspora in the twentieth and twenty-first centuries. All readings are in English. Priority given to history majors and minors.
Same as: HISTORY 87S, REES 87S

JEWISHST 9N. What Didn’t Make it into the Bible. 3 Units.
Over two billion people alive today consider the Bible to be sacred scripture. But how did the books that made it into the bible get there in the first place? Who decided what was to be part of the bible and what wasn’t? How would history look differently if a given book didn't make the final cut and another one did? Hundreds of ancient Jewish and Christian texts are not included in the Bible. What Didn’t Make it in the Bible? focuses on these excluded writings. We will explore the Dead Sea Scrolls, Gnostic gospels, hear of a five-year-old Jesus throwing temper tantrums while killing (and later resurrecting) his classmates, peruse ancient romance novels, explore the adventures of fallen angels who sired giants (and taught humans about cosmetics), tour heaven and hell, encounter the garden of Eden story told from the perspective of the snake, and learn how the world will end. The seminar assumes no prior knowledge of Jewish mysticism and spirituality, tracking their development from the Hebrew Bible to the present day. Close attention will be paid to the sources, historical context, and we will also engage with broader methodological questions regarding the academic study of religion and the comparative approach to mysticism.
Same as: RELIGST 9N, RELIGST 9N

Stanford Bulletin 2018-19