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. In alternate years, the Center sponsors the Nelee Langmuir Award for a student working in the field of Modern European History with a preference given to work on the Holocaust, and the Short Story Contest which awards the top three stories written on a Jewish theme.

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, 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://exploredegrees.stanford.edu/schoolofhumanitiesandsciences/comparativestudiesinraceandethnicitycsre/#text). 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 extracurricular 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)" section of this bulletin for program descriptions and courses.

*Director:* Charlotte Fonrobert (Religious Studies)

**Affiliated Faculty and Teaching Staff:** Zachary Baker (Stanford University Libraries, emeritus), Joel Beinin (History), Jonathan Berger (Music), Rowan Dorin (History), Amir Eshel (German Studies), Shelley Fisher Fishkin (English), Charlotte Fonrobert (Religious Studies), Avner Greif (Economics), Katherine Jolluck (History), Ari Y. Kelman (Education), Eitan Kensky (Stanford University Libraries), Mark Mancall (History, emeritus), Ariel Mayse (Religious Studies), Norman Naimark (History), Reviel Netz (Classics), Jack Rakove (History), Aron Rodrigue (History), Noah Rosenberg (Biography), Janice Ross (Theater and Performance Studies), Nancy Ruttenberg (English), 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)

**Yiddish & Hebrew Instructional Staff:** Jon Levitow, Gallia Porat

**Writer-in-residence:** Maya Arad

---

### Courses

**JEWISHST 4. What Didn't Make It into the Bible. 4 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 those 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 course assumes no prior knowledge of Judaism, Christianity, the bible, or ancient history. It is designed for students who are part of faith traditions that consider the bible to be sacred, as well as those who are not. The only prerequisite is an interest in exploring books, groups, and ideas that eventually lost the battles of history and to keep asking the question “why.” In critically examining these ancient narratives and the communities that wrote them, you will investigate how religions canonize a scriptural tradition, better appreciate the diversity of early Judaism and Christianity, understand the historical context of these religions, and explore the politics behind what did and did not make it into the bible.

Same as: CLASSICS 9N, RELIGST 4

**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 5B. Biblical Greek. 3-5 Units.**

This is a continuation of the Winter Quarter Biblical Greek Course. Prerequisite: CLASSICS 6G or a similar introductory course in Ancient Greek.

Same as: CLASSICS 7G

**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: To satisfy a WAYS requirement, this course must be taken for at least 3 units. In AY 2020-21, a ‘CR’ grade will satisfy the WAYS requirement.

Same as: COMPLIT 37Q
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. It stresses literary continuities across three general periods (ancient, medieval, and colonial), showing how remarkably consistent patterns of identification spring from diverse encounters.

JEWISHST 53. Exploring Jewish Spirituality. 4 Units.
It was once accepted as fact that Judaism is, at its core, a 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—from theological treatises to poems and incantations—and core ideas of Jewish mysticism and spirituality, tracking their development from the Hebrew Bible to the dawn of modernity. Close attention will be paid to the historical context of these sources, and we will also engage with broader methodological approaches—from phenomenology to philology—regarding the academic study of religion and the comparative consideration of mysticism in particular. - This course assumes no prior background of Judaism or any other religious traditions. All readings will be made available in English. Students are, however, invited to challenge themselves with the “optional/advanced” readings of sources in the original languages (Hebrew or Aramaic) will be given the opportunity to do so.

Same as: RELIGST 53

JEWISHST 85B. Jews in the Contemporary World: The American Jewish Present & Past in Popular Culture, Film, & TV. 3 Units.
(HISTORY 85B is 3 units; HISTORY 185B is 5 units.) Who are American Jews as depicted in popular media—film, television, etc.—since the Second World War? How are their religion, politics, mores, and practices represented and what ways, if at all, do such portraits reflect historical trends among Jews and society in general? What can be learned from film or tv about Jewish identity, notions of Jewish power and powerlessness, communal cohesiveness and assimilation, sexuality and the wages of intermarriage or race?

Same as: CSRE 85B, HISTORY 85B, REES 85B

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 an ancient marriage guide, and engage with recent scholarship in archeology, literary criticism, and history.

Same as: CLASSICS 43, RELIGST 86

JEWISHST 86Q. Blood and Money: The Origins of Antisemitism. 4-5 Units.
For over two millennia, Jews and Judaism have been the object of sustained anxieties, fears, and fantasies, which have in turn underpinned repeated outbreaks of violence and persecution. This course will explore the development and impact of antisemitism from Late Antiquity to the Enlightenment, including the emergence of the Blood libel, the association between Jews and moneylending, and the place of Judaism in Christian and Islamic theology. No prior background in history or Jewish studies is necessary. Prerequisite: PWR 1.

Same as: HISTORY 86Q

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. Sequence integrating culture and language. Emphasis is on proficiency in oral and written discourse including presentational language and socio culturally appropriate discourse in formal and informal, academic, and professional contexts. Prerequisite: Placement Test, First Year Hebrew.

Same as: AMELANG 129A

JEWISHST 102B. Second-Year Hebrew, Second Quarter. 4 Units.
Continuation of AMELANG 129A. Sequence integrating culture and language. Emphasis is on proficiency in oral and written discourse including presentational language and socio culturally appropriate discourse in formal and informal, academic, and professional contexts. Prerequisite: Placement Test, Hebrew 129A.

Same as: AMELANG 129B

JEWISHST 102C. Second-Year Hebrew, Third Quarter. 4 Units.
Continuation of AMELANG 129B. Sequence integrating culture and language. Emphasis is on advanced proficiency in oral and written discourse including presentational language and socio culturally appropriate discourse in formal and informal, academic, and professional contexts. Prerequisite: placement Test, Hebrew129B.

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 up to 4 times.

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 Arab Israeli Conflict in Literature and Film. 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. 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 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 own their own.
Same as: RELIGST 170A

JEWISHST 107C. Biblical Hebrew, Third Quarter. 4 Units.
Continuation of 170B.
Same as: AMELANG 170C

JEWISHST 123. Muslims, Jews, and Christians: Conflict, Coexistence, and Collaboration. 4 Units.
Relationships between Muslims, Jews, and Christians today are informed by a multitude of complex and often painful histories. These faith traditions emerged out of deep and sustained engagement with one another sharing theological and ethical principles, and revering many of the same figures and there have been many periods of rich and productive interaction. Yet there have also been areas of dissension and conflict, and periods when theological, social, or political disagreement devolved into violence and oppression. In recent times (especially following the Holocaust and the establishment of the modern State of Israel), religious, political, and intellectual leaders of Muslim, Jewish, and Christian communities, in the U.S. and around the world, have recognized the need to forge deeper and more meaningful relationships with one another. Knowledge and understanding of the perspectives that different communities and individuals bring to bear on their entangled past, present, and future are a critical part of efforts to resolve intransigent conflicts and advance mutual interests. This course explores some of the most significant moments of interaction through literature and art, polemic and dialogue that have shaped engagements between Muslims, Jews, and Christians throughout history, and examines both prospects and pitfalls for engagement in the present and future.
Same as: RELIGST 133

JEWISHST 125. Modern Jewish Mysticism: 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. Beginning with the writings of the Safed Renaissance, the Sabbateanism, and the Hasidic masters, our course will focus on key thinkers in the 19th and 20th centuries, including: Hillel Zeitlin, Martin Buber, Abraham Isaac Kook, Abraham Joshua Heschel, and Arthur Green. Drawing upon essays, homilies, and poems, we will examine the ways in which their works re-cast and reinterpret the Jewish tradition in answer to the singular questions and challenges modernity. We will mark the development of their thinking against the two World Wars, the Holocaust, and the complex and multi-faceted processes of secularization. We will also consider the theological project of modern Jewish mystics in dialogue with modern Jewish philosophers (such as Hermann Cohen, Franz Rosenzweig, and Emmanuel Levinas) as well as modern philosophers and scholars informed by Christianity (from William James to Charles Taylor).
This course argues that the processes of sacralization, of reclaiming a life of mystical devotion, are best understood as a unique response to Jewish modernity rather than a retreat to past modalities of religion. In seeking to prove this point, we will explore writers whose work emerged in and engaged with different social and cultural domains. We will investigate their writings with an eye to issues such as power and identity, and will draw upon their works in charting the intersection of mysticism, literature, language and experience. Throughout our readings, we will keep our eye on the sustained impact of feminism on Jewish mysticism in the second half of the twentieth century. This course is structured as a seminar, and our class discussions will be rooted in the primary sources. It assumes no prior background of Judaism or any other religious traditions. All readings will be made available in English.
Same as: RELIGST 165

JEWISHST 127D. Readings in Talmudic Literature. 1 Unit.
Readings of Talmudic texts. Some knowledge of Hebrew is preferred, but not necessary. The goal of the ongoing workshop is to provide Stanford students with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts and thought.
Same as: JEWISHST 227D, RELIGST 170D

JEWISHST 128. Women and Gender in Early Judaism and Christianity. 4 Units.
Beginning with the Hebrew Bible and New Testament, we will explore female figures in early Jewish and Christian literatures, such as Eve, Ruth, Mary, and Junia. Based on this, we will probe the prescriptions for female comportment in early Judaism and Christianity placing these literary prescriptions in conversation with material evidence related to women, such as for example the Babatha archive. We will analyze the politics of patriarchy in ancient discourse, and examine, among other topics, efforts by Christian clergy to silence female prophets in the second and third centuries CE. The bulk of the course will be devoted to the formative years of both Judaism and Christianity in Late Antiquity. This course assumes no prior knowledge of Judaism, Christianity, the Bible, or ancient history. It is designed for students who are part of faith traditions that consider the Bible to be sacred, as well as those who are not. Ancient readings in this course will be supplemented by modern scholarship in classics, early Christian studies, gender studies, queer studies, and the history of sexuality.
Same as: RELIGST 128
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 `lawwaz 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. nnIn 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.nnIn 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.nnIn 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 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 advances 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 132VP. Family and Society: A Comparative Approach (Israel & the US), 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. 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: SOC 119VP, SOC 221VP

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: SOC 121VP, SOC 221VP
JEWISHST 143. Literature and Society in Africa and the Caribbean. 4 Units.
This course provides students with an introductory survey of literature and cinema from Francophone Africa and the Caribbean in the 20th and 21st centuries. Students will be encouraged to consider the geographical, historical, and political connections between the Maghreb, the Caribbean, and Sub-Saharan Africa by reading course materials, completing writing assignments, participating in class activities, listening to contextualizing lectures, and conducting student-led presentations. This course will help students improve their ability to speak and write in French by introducing students to new academic registers, vocabulary, and syntax. While analyzing novels and films, students will be exposed to a diverse number of intersectional topics such as national and cultural identity, race and class, gender and sexuality, orality and textuality, transnationalism and migration, colonialism and decolonization, history and memory, and the politics of language. Readings include the works of writers and filmmakers such as Aimé Césaire, Albert Memmi, Assia Djebar, Dani Laferrière, Djibril Tamsir Niane, Fatou Diome, Leïla Sebbab, Léopold Senghor, Mariama Bâ, Maryse Conde, and Ousmane Sembène. Taught in French. Students are encouraged to complete FRENLANG 124 or to successfully test above this level through the Language Center.
Same as: AFRICAM 133, AFRICAST 132, COMPLIT 133A, COMPLIT 233A, CSRE 133E, FRENCH 133

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. In AY 2020-21, a 'CR' grade will satisfy the WAYS requirement.
Same as: COMPLIT 127B

JEWISHST 148. Writing Between Languages: The Case of Eastern European Jewish Literature. 1-5 Unit.
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. This course must be taken for a minimum of 3 units and a letter grade to be eligible for WAYS credit. In 2020-21, a 'letter' or 'CR' grade will satisfy the WAYS requirement.
Same as: JEWISHST 348, SLAVIC 198, SLAVIC 398

JEWISHST 150. Texts that Changed the World from the Ancient Middle East. 3-5 Units.
This course traces the story of the cradle of human civilization. We will begin with the earliest human stories, the Gilgamesh Epic and biblical literature, and follow the path of the development of law, religion, philosophy and literature in the ancient Mediterranean or Middle Eastern world, to the emergence of Jewish and Christian thinking. We will pose questions about how this past continues to inform our present: What stories, myths, and ideas remain foundational to us? How did the stories and myths shape civilizations and form larger communities? How did the earliest stories conceive of human life and the divine? What are the ideas about the order of nature, and the place of human life within that order? How is the relationship between the individual and society constituted? This course is part of the Humanities Core: https://humanitiescore.stanford.edu/.
Same as: COMPLIT 31, HUMCORE 111, RELIGST 150

JEWISHST 155D. Jewish American Literature and Film. 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 155J. The Jewish-American Novel: Diaspora, Privilege, Anxiety, Comedy. 4-5 Units.
Jews are sometimes referred to as 'the people of the book.' Would Portnoy's Complaint count as a book that constitutes Jewish-American peoplehood? What about Fear of Flying? This seminar introduces students to influential Jewish-American novels (and some short stories and film) from the late nineteenth century to the present day. These works return time and again to questions of diaspora, race, queer social belonging, and the duty to a Jewish past, mythical or real. Through close readings of short stories and novels coupled with secondary readings about Jewish-American history and culture, we will explore how American Jewishness is constructed differently in changing historical climates. What makes a text Jewish? What do we mean by Jewish humor and Jewish seriousness? How do Jewish formulations of gender and power respond to Jews' entrance into the white American mainstream? As we read, we'll think through and elaborate on models of ethnicity, privilege, sexuality, and American pluralism. Authors include Cahan, Yezierska, Singer, Roth, Bellow, Malamud, Oitzik, Mailer, Jong, and Englander.
Same as: AMSTUD 145J, ENGLISH 145J

JEWISHST 158B. Jews in the Contemporary World: The American Jewish Present & Past in Popular Culture, Film, & TV. 4-5 Units.
(HISTORY 185B is 5 units; HISTORY 85B is 3 units.) Who are American Jews as depicted in popular media—film, television, etc. — since the Second World War? How are their religion, politics, mores, and practices represented and what ways, if at all, do such portraits reflect historical trends among Jews and society in general? What can be learned from film or tv about Jewish identity, notions of Jewish power and powerlessness, communal cohesiveness and assimilation, sexuality and the wages of intermarriage or race?.
Same as: CSRE 185B, HISTORY 185B, HISTORY 385C, REES 185B, SLAVIC 183

JEWISHST 186. Jews in Trump's America and Before. 5 Units.
This class considers the notion of American Jewish exceptionalism through the lens of Trump's America. The social and economic success of American Jewry over the last 350 years is remarkable, yet Jews continue to find their position in American society called into question. This course moves between past and present and will consider key moments in American Jewish life with a particular emphasis on contemporary currents, including post-liberal identity politics, Israel, and the rise of white supremacy.
Same as: HISTORY 286F

JEWISHST 199B. Directed Reading in Yiddish, Second Quarter. 1-5 Unit.
For intermediate or advanced students. May be repeated for credit.
JEWISHST 211. Out of Eden: Deportation, Exile, and Expulsion from Antiquity to the Renaissance. 4-5 Units.
This course examines the long pedigree of modern deportations and mass expulsions, from the forced resettlement of the ancient world to the expulsion of Jews from Spain in 1492, and from the outlawry of Saga-era Iceland to the culture of exile in Renaissance Italy. The course focuses on Europe and the Mediterranean from antiquity to the early modern period, but students are welcome to venture beyond these geographical and chronological boundaries for their final papers. Same as: HISTORY 211, HISTORY 311

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 221C. Aramaic Texts. 1-5 Unit.
Readings in Aramaic/Syriac with special focus on grammar and syntax of ancient texts. Same as: JEWISHST 321C, RELIGST 221C, RELIGST 321C

JEWISHST 226E. The Holocaust: Insights from New Research. 4-5 Units.
Overview of the history of the Holocaust, the genocide of European Jews. Explores its causes, course, consequences, and memory. Addresses the events themselves, as well as the roles of perpetrators and bystanders, dilemmas faced by victims, collaboration of local populations, and the issue of rescue. Considers how the Holocaust was and is remembered and commemorated by victims and participants alike. Uses different kinds of sources: scholarly work, memoirs, diaries, film, and primary documents. Same as: CSRE 226D, CSRE 326D, HISTORY 226D, HISTORY 326D, JEWISHST 326D

JEWISHST 227D. Readings in Talmudic Literature. 1 Unit.
Readings of Talmudic texts. Some knowledge of Hebrew is preferred, but not necessary. The goal of the ongoing workshop is to provide Stanford students with the opportunity to engage in regular Talmud study, and to be introduced to a variety of approaches to studying Talmudic texts and thought. Same as: JEWISHST 127D, RELIGST 170D

JEWISHST 242G. Myth and Modernity. 3-5 Units.
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, Döblin, Benjamin, Juengel, 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. This course offers an in-depth 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 an emphasis on Kafka, Brecht, Auden, Sartre, and Camus. This course will be synchronously conducted, but will also use an innovative, Stanford-developed, online platform called Poetic Thinking. Poetic Thinking allows students to share both their scholarly and creative work with each other. Based on the newest technology and beautifully designed, it greatly enhances their course experience. Same as: COMPLIT 353B, GERMAN 253, GERMAN 353

JEWISHST 249. The Algerian Wars. 3-5 Units.
From Algiers 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. Readings from James Baldwin, Assia Djebar, Albert Camus, Frantz Fanon, Mouloud Feraoun. Movies include "The Battle of Algiers," "Days of Glory," and "Viva L’Algérie." Taught in English. Same as: CSRE 249, FRENCH 249, HISTORY 239G

JEWISHST 265. Jewish Law: Introduction and Topics. 2 Units.
This course will provide an overview of the field of Jewish Law and will seek to provide a few case studies of topics in Jewish Law. All the readings are in English and this course presupposes no background in Jewish Law. Jewish Law is the world’s oldest complex legal systems with distinct and idiosyncratic approaches to family, commercial, ritual and many other areas of law. It also has developed an elaborate “conflicts of law” sub-literature focusing on when should Jewish Law apply and when should some other legal system apply, reflecting the long history of the Jewish community in the diaspora as a minority. In this course, we will consider how Jewish law approaches a number of specific topics and we will ponder as well the proper interaction between Jewish law and secular legal norms, Jewish Law and changes in technology, Jewish law and sovereignty, Jewish Law and Bioethics and Jewish law and Family. Other topics will be added as we all see fit. Students who are interested in making a presentation on an area of their choice are welcome to do so. The course will seek to include an optional supplementary “field trip” to see a rabbinical court in action in California. The Learning Outcomes provided by this course include the following: Students who take this course will: 1. Exhibit knowledge and understanding of key concepts in substantive law, procedural law, and legal thought in Jewish Law. 2. Demonstrate facility with legal analysis and reasoning in the Jewish Legal tradition and will demonstrate the ability to conduct legal research in Jewish Law. After the term begins, students accepted into the course can transfer, with consent of the instructor, from section (01) into section (02), which meets the R requirement. Elements used in grading: Attendance, Class Participation, Final Paper. Cross-listed with the Law School (LAW 5038).
JEWISHST 281K. Departures: Late Ottoman Displacements of Muslims, Christians, and Jews, 1853-1923. 5 Units.
In the late nineteenth and early twentieth centuries, millions of people moved into and out of the Ottoman Empire, sometimes voluntarily and sometimes under extremely violent circumstances. More often than not, they moved in groups that were religiously defined. This course examines how these developments shaped the future of the modern Middle East, Balkans, and beyond. Questions include: How did migration and the idea of the nation shape each other? What does it mean to call a group or a migration "religious"? Why did certain types of diversity become a "problem," in the eyes of the state? What caused these population displacements? What can this topic teach us about today's mass migrations?
Same as: HISTORY 281K

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 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 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 285C. The Immigrant in Modern America. 5 Units.
The 2016 presidential election propelled the topic of immigration to the center of public attention. This is not the first time, however, that questions of immigration and what it means to be an American have revealed deep divisions within the U.S. This course explores the reception of immigrants in modern America, including differing views toward immigration, how immigrants help shape ideas about the American nation; and the growth of state bureaucracy and policing apparatus as a response.
Same as: HISTORY 285C

JEWISHST 286D. Yours in Struggle: African Americans and Jews in the 20th Century U.S. . 5 Units.
This colloquium explores the history of African Americans and Jews in 20th century US beginning with Jewish immigration from Eastern Europe and the Great Migration to America's urban centers. It considers the geographical and economic tensions that developed between two minority groups living in close proximity; the appropriation of black culture; Jewish claims to whiteness and performance of blackness; intercommunal relations during the Civil Rights movement; the breakdown of the black-Jewish alliance in the late 1960s; and the lingering ramifications of this shift today.
Same as: HISTORY 286D

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

JEWISHST 288C. Jews of the Modern Middle East and North Africa. 5 Units.
This course will explore the cultural, social, and political histories of the Jews of the Middle East and North Africa (MENA) from 1860 to present times. The geographic concentration will range from Morocco to Iran, Iraq to Turkey, and everywhere in between. Topics include: Jewish culture and identity in Islamic contexts; the impacts of colonialism, westernization, and nationalism; Jewish-Muslim relations; the racialization of MENA Jews; the Holocaust; the experience and place of MENA Jews in Israel; and "Jews of Color."
Same as: CSRE 288C, HISTORY 288C

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 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 321C. Aramaic Texts. 1-5 Unit.
Readings in Aramaic/Syriac with special focus on grammar and syntax of ancient texts.
Same as: JEWISHST 221C, RELIGST 221C, RELIGST 321C

JEWISHST 326D. The Holocaust: Insights from New Research. 4-5 Units.
Overview of the history of the Holocaust, the genocide of European Jews. Explores its causes, course, consequences, and memory. Addresses the events themselves, as well as the roles of perpetrators and bystanders, dilemmas faced by victims, collaboration of local populations, and the issue of rescue. Considers how the Holocaust was and is remembered and commemorated by victims and participants alike. Uses different kinds of sources: scholarly work, memoirs, diaries, film, and primary documents.
Same as: CSRE 226D, CSRE 326D, HISTORY 226D, HISTORY 326D, JEWISHST 226E

JEWISHST 342. Myth and Modernity. 3-5 Units.
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, Döblin, 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 eeshel@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 242G
JEWISHST 348. Writing Between Languages: The Case of Eastern European Jewish Literature. 1-5 Unit.
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. This course must be taken for a minimum of 3 units and a letter grade to be eligible for WAYS credit. In 2020-21, a 'letter' or 'CR' grade will satisfy the WAYS requirement.
Same as: JEWISHST 148, SLAVIC 198, SLAVIC 398

JEWISHST 349. Religion and Madness. 3-5 Units.
In this course, a scholar of Judaism and a psychological anthropologist join forces to discuss the relationship between religion and madness. We will read scriptural and mystical texts alongside anthropological and psychiatric texts to explore the ways people distinguish the mad and the holy in different settings, whether one can infer madness from texts written for religious purposes, and indeed whether and when God can be named as mad. In the process we hope to explore the different lenses of religious, historical, anthropological and clinical interpretation.
Prerequisite: consent of instructor.
Same as: ANTHRO 349C, RELIGST 349

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 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 to 19th Centuries. 4-5 Units.
Same as: HISTORY 385A

JEWISHST 385B. Graduate Colloquium in Jewish History, 19th-20th Centuries. 4-5 Units.
Instructor consent required.
Same as: HISTORY 385B

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 Ottoman and Middle East History. 4-5 Units.
Student-selected research topics. May be repeated for credit.
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