

## Jewish Studies Spring 2020 Course Descriptions

### ECONOMICS

#### **ECON 315-0-20: Economic History of Israel**

**O. Levintal, T/TH 11:00 – 12:20pm**

The course provides an overall analysis of the Israeli economy, its development in the 70 years since the establishment of the state of Israel, and how it coped with various crises during those years. The course will focus on economic growth, the effects of the Israeli-Arab conflict, the inflation crisis and stabilization policy, and inequality in Israel. We will study these issues by applying fundamental concepts of economic analysis.

### HEBREW

#### **HEBREW 111-3: Hebrew I**

**H. Seltzer, M/T/W/TH 10:00 – 10:50am**

This is a course in elementary modern Hebrew. The course is designed to develop all four language skills (listening, speaking, reading and writing) and an explicit knowledge of Hebrew grammar. Class work centers on learning new vocabulary and grammatical structures. These are introduced and exercised orally in anticipation of dealing with written dialogues and essays. Drills on the texts and on audio files expand and reinforce the new material. Independent lab work is part of the coursework.

#### **HEBREW 121-3: Hebrew II**

**H. Seltzer, M/T/W/TH 11:00-11:50pm**

This is an intermediate level course in Hebrew. The purpose of the course is to enlarge the student's vocabulary and to reinforce and expand his/her knowledge of Hebrew grammar in order to improve conversational and writing skills as well as the ability to handle literary texts from biblical to modern.

### HISTORY

#### **HISTORY 347-0-20: Christians and Jews**

**D. Shyovitz, T/TH 2:00-3:20**

In the pre-modern period, Christians routinely subjected Jews to religiously inspired violence, expulsions, and persecution, and adamantly believed that unconverted Jews would be doomed to eternal Hellfire. Jews, for their part, composed a host of polemical works that lambasted Christians for their purported idolatry, stupidity, and savagery. Yet today, Jews and Christians are commonly believed to be joint participants in an idyllic "Judeo-Christian tradition." This course will attempt to grapple with the disparity between these overarching views by exploring the varying, nuanced ways in which Jews and Christians have related to and perceived of one another, from the Biblical period to the present. We will examine textual, artistic and cinematic sources and investigate some of the theological, social and cultural dynamics that have shaped Jewish-Christian relations over a wide geographical and chronological expanse.

**HISTORY 395-0-22: Holocaust Trials**

**B. Frommer, M/W 3:30 – 4:50**

After the Second World War the victorious Allied powers and the liberated peoples of Europe engaged in an unprecedented attempt to bring Nazi war criminals and domestic collaborators to justice. Courts throughout the continent tried and punished hundreds of thousands for having worked with and for Germany and the Axis powers. By and large, however, those trials concentrated on crimes of political collaboration and paid little attention to what is now accepted as the Nazis' greatest crime: the genocide of European Jewry. Although courts did punish some architects of the so-called Final Solution, thousands of Europeans who had organized, perpetrated or otherwise contributed to the Holocaust escaped with minimal penalties or no punishment at all. Over the subsequent decades individuals, organizations, and states have sought to redress the failure to seek out and punish those perpetrators at war's end. Lawyers have prosecuted and defended accused war criminals before courts. Historians have documented the development and execution of genocide, while others have sought to deny the very murders themselves. Through the examination of a series of trials, the first half of the course will discuss both the struggle to bring perpetrators to justice and the efforts to obscure the crimes that had been committed. We will consider the prosecution of war crimes and genocide in the context of the development of international law and historical knowledge over the decades from the Second World War to the present day. For the second half of the course students will concentrate on individual research papers based on primary sources (for example, the records of the Nuremberg Tribunal or Eichman Trial).

**HISTORY 393-0-20: The Blood Libel**

**D. Shyovitz, T/TH 3:30 – 4:50**

In Late Antiquity, Jews and early Christians were accused of murdering and eating young children during their initiation rites. In the Middle Ages, whole Jewish communities were routinely massacred in response to accusations of ritual murder and cannibalism. In the modern period, similar accusations have been leveled, with catastrophic results, throughout Europe, the Middle East, and even the United States. Why did belief in religiously inspired ritualized cannibalism, murder, and torture gain and maintain so much traction over such a wide expanse of time? How did accusations against Jews relate to similar charges against heretics, witches, satanic cults, and other marginal groups? This course will trace the origins, diffusion, and surprising persistence of the "blood libel," and will survey historians' attempts to make sense of this phenomenon. We will analyze a wide array of ancient, medieval, and modern sources (all in English translation), and discuss the continued impact of the blood libel motif on contemporary political and theological discourse.

**HISTORY 393-0-25 (GNDR\_ST 382-0-20): Gender, Race and the Holocaust**

**S. Cushman, T/TH 3:30 – 4:50pm**

The aim of this seminar is to introduce students to the history and historiography of race and gender during the Holocaust. As in many historical contexts, race and gender interacted dynamically and created the particular context of Nazi-occupied Europe, which was a place where Jewish men and women suffered in particular ways, German men and women participated in particular ways, and other racial groups - men and women alike - were targeted, collaborated, resisted and rescued. We will read a variety of texts that explore the influences that shaped the behavior and response of an array of people during the Holocaust. Racism sat directly in the center of the Nazi world view. Once the Nazis got into power, they sought to translate ideology into policy. Still, their racial policies evolved over time, spurred by opportunism, innovation, and war. And too, Jewish men and women responded in ways similar and divergent to the Nazi onslaught. Sexism was also seemingly an important aspect of the Nazi perspective. While they indeed embraced an anti-feminist stance, the Nazis nevertheless sought to incorporate "German" women into the national community and women participated actively in the implementation of Nazi racism.

## JEWISH STUDIES

### **JWSH\_ST 101-6-1 (First-year seminar): 1948: History and Memory of the First Arab-Israeli War**

**S. Hirschhorn, M/W 2:00 – 3:20**

War of Independence or Nakba? This course will examine the first Arab-Israeli war of 1948 from the perspective of both history and memory, drawing primarily on a wide variety of primary sources.

### **JWSH\_278-0-1: Tales of Love and Darkness: Eros and Isolation in Modern Hebrew Literature**

**M. Moseley, M/W 3:30 – 4:50**

This course aims to explore the poetic, the ideological and the gender implications of the interwoven themes of eros and isolation in Hebrew Literature from the turn of the 19<sup>th</sup> century to the present day. In doing so, we shall study the migration of these themes along with Hebrew Literature itself from Europe to Palestine and ultimately the State of Israel. Has the rebuilding of the national “Home” brought the uprooted man his long lost masculinity? And how did the female writer incorporate/become incorporated by the “Talush” (“the uprooted man”) narrative? How do we account for the longevity of this sad and pathetic figure?

### **JWSH\_ST 280-4 (HISTORY 200-0-28): Culture and Leisure in 20<sup>th</sup> Century Israel/Palestine**

**M. Hilel, T/TH 12:30 – 1:50**

This course focuses on leisure and popular culture in Palestine and later Israel during the 20th century. Looking at both Jewish and Arab societies, this course examines cultural changes that unfolded in various arenas such as cafes, cinemas, beaches, nightlife, theatre, sports, radio, drug and alcohol consumption, and more. Using leisure as a lens for historical analysis, the course sheds new light on broad local and global events which shaped the daily life of ordinary people. We will examine how leisure and popular culture were influenced by broad processes of modernization, urbanization, the emergence of national identities and the evolving conflict between the Arab and Jewish communities. The course includes a wide range of primary sources such as the cultural productions of Jewish and Arab writers, moviemakers, and artists.

### **JWSH\_ST 390 (CIV\_ENV 395-0-25): Water in Israel and the Middle East: Resilience, Sustainability, Security**

**E. Rekhes and A. Packman, TH 2:00 – 4:50**

Water has indelibly shaped the historical and geopolitical landscape of the Fertile Crescent. This seminar will focus on water issues in Israel and the Middle East. Among the topics that will be discussed are: the centrality of water systems in the region from ancient times to present-day, how water scarcity spurs the development of new technologies and innovations in water use, the breakthrough of drip-water irrigation, modern recycling systems, and water management systems.

## RELIGIOUS STUDIES

### **RELIGION 220-0-20: Introduction to Hebrew Bible**

**B. Wimpfheimer, M/W/F 9:00 – 9:50 am**

There is no understating the significance of the Hebrew Bible/Old Testament in Western Culture. The Bible is a text that has been repeatedly turned to for spiritual guidance, for explanations of mankind's origins and as the basis of both classical art and contemporary cinema. English idiom is peppered with phrases that originate in the Hebrew Bible and many a modern political clash can be understood as a conflict over the Bible's messages and their implications. This course introduces students to the Hebrew Bible by reading sections of most of the Bible's books. But reading is itself a complicated enterprise. The Bible has been put to many different uses; even within the world of academic scholarship, the Bible is sometimes a source of history, sometimes a religious manual, sometimes a primitive legal code and sometimes a work of classical literature. This course will introduce students to the various challenges that present themselves within the study of the Hebrew Bible and the varied approaches scholars take when reading the Hebrew Bible. This course is a critical introduction to the Hebrew Bible.

### **RELIGION 339-0-22: Kabbalah**

**B. Wimpfheimer, M/W 11:00 – 12:20 pm**

Kabbalah, or Jewish mysticism, is an esoteric (secret) tradition of deliberating about and experiencing the mysteries of those spaces that are inaccessible to the five senses. Though for much of its history Jewish mysticism has been the province of a select few devotees, at times Kabbalah has flourished as a popular religious movement. Recent years have seen a rise in the popularity of Kabbalah as various celebrities (including Madonna and Kanye West) have become affiliated with The Kabbalah Center. This course will introduce the discourse of Kabbalah, think about mysticism as both an experiential and an intellectual tradition and consider why Kabbalah has become so popular today.

## SCHOOL OF EDUCATION AND SOCIAL POLICY

### **SESP 323-0-20: Holocaust Memory, Memorials and Museums**

**D. M. Cohen, T/TH 12:30 – 1:50 pm**

What is Holocaust memory? How has Holocaust memory changed over time, and how does the Holocaust continue to affect our understanding of trauma, atrocity, and human rights today? This seminar addresses individual memory, including survivor and witness testimony, memory and trauma, and the impact of the Holocaust on survivors' families and communities. We also explore collective Holocaust memory and the development of mainstream framings of Holocaust history. We consider Jewish, Roma, and other victim narratives, including national memorialization, rituals of commemoration, and the development of Holocaust memorials, museums, and institutions in the United States and around the world. And we study how we have come to remember the Nazi perpetrators and their collaborators. We draw on course texts, including film and fiction, to ask questions about the relationships between individual and collective memories, as well as between commemoration and education.