Jewish Studies Program — Tentative Spring 2015 Courses

Spring Semester starts on Monday January 12, 2015.

FYS124.01 Charleston as a Classroom: Exploring the City’s Archives and Historic Sites
CRN 23590 T 1:40-2:55pm and Th 1:40-3:55pm
Open only to freshmen
Dale Rosengarten Jewish Studies Center, Levin Library (Room 209)
This course introduces students to the rich historical resources housed on every street in Charleston. The city of Charleston itself is our classroom. Students will engage in fieldwork, archival research, and the practice of museum studies. We will explore the evolution of neighborhoods and the construction of social boundaries. We will ask the question to whom does the city belong and consider the strong and perhaps inescapable class bias of the historic preservation movement.

HBRW102.01 Elementary Modern Hebrew
CRN 20887 MWF 10:00-10:50am and W 9:00-9:50am
Oren Segal Jewish Studies Center, Levin Library (Room 209)
An introduction of fundamental language structures with emphasis on acquisition of basic language skills: reading and listening comprehension, oral and written expression, including speaking. Prerequisite: HBRW 101.

HBRW202.01 Intermediate Modern Hebrew
CRN 20888 MWF 11:00-11:50am and W 12:00-12:50pm
Oren Segal Jewish Studies Center, Levin Library (Room 209)
The object of this course is the development of basic proficiency through practice in the use of basic language skills emphasized in previous courses, and the acquisition of new vocabulary. Prerequisite: HBRW 201.

HBRW314.01 Advanced Modern Hebrew: Conversation and Composition
CRN 20889 MW 2:00-3:15pm
Oren Segal Jewish Studies Center, Levin Library (Room 209)
The goal of Hebrew 314 is to facilitate students in developing communicative competence in Hebrew and a deeper understanding of modern Israeli culture via Israeli film and fiction. This course is designed for students who have completed successfully Hebrew 202 or its equivalent

JWST200.01 and JWST200.02 The Jewish Tradition
CRN 23493 CRN 23494 T, Th 9:25-10:40am and 10:50am-12:05pm
Joshua Shanes Jewish Studies Center, Arnold Hall (Room 100)
A multidisciplinary introduction to the history, beliefs, practices, and institutions of the Jewish tradition, from its Biblical foundations to the modern state of Israel.

JWST210.01 and JWST210.02 Jewish History I: Ancient to Modern
CRN 23495 CRN 23496 MWF 11:00-11:50am and MWF 10:00-10:50am
Adam Mendelsohn Jewish Studies Center, Arnold Hall (Room 100)
A survey of the social, economic, religious and political experience of the Jewish people in the pre-modern world (from biblical origins through 1700). The course begins its focus just before the destruction of the second Temple (70 C.E.), and continues through the medieval period - paying equal attention to the Jewish experience in the Christian and Moslem worlds - and ends in the seventeenth century, in northwestern Europe, where the transformations of Jewish life in the modern era were already beginning.

JWST215.01 and JWST215.02 Jewish History II: Modern to Present
CRN 20890 CRN 20891 T, Th 12:15-1:30pm and T, Th 1:40-2:55pm
David Slucki Jewish Studies Center, Arnold Hall (Room 100)
A survey of the social, economic, religious and political experience of the Jewish people in the modern world, emphasizing the diversity of Jewish experience and the interaction between Jews and their surrounding environments.

JWST230.01 CRN 20892 The Holocaust
Ted Rosengarten Jewish Studies Center, Arnold Hall (Room 100)
Zucker/Goldberg Chair of Holocaust Studies
From Hitler’s rise to power in Germany in 1933 to the liberation of the concentration camps in 1945, students will investigate the Holocaust in four stages: the rise of Nazism and the place of Jews in Nazi racial thinking; the expropriation of Jewish rights and property; the removal of Jews from society and their concentration in ghettos and camps; the murder of Europe’s Jewish people according to plan. The class will also consider efforts by nations to rescue Jews and issues of justice, faith, and retribution in the post-Holocaust era.

JWST240.01/PHIL240.01 Jewish Philosophy
CRN 23497 T, Th 1:40-2:55pm
Larry Krasnoff Maybank Hall, Room 206
A survey of the diverse intersections between Jewish thought and the Western philosophical tradition. We will consider the various reasons, both Jewish and secular, that Jewish philosophers had for bringing these traditions together in different historical contexts. After a discussion of key Biblical and rabbinic texts, we will examine the work of Philo, Maimonides, Spinoza, Mendelssohn, Freud, Rosenzweig, and Levinas.
Although the Bible was composed thousands of years ago, it remains one of the most influential and relevant texts in our culture. This is not solely because of the text’s spiritual and theological impact over the years, but also for its artistic qualities. As an entry point to the world of biblical criticism, “Not Your Rabbi’s Torah” sets out to show how the narratives in the Bible exhibit sophisticated literary qualities and by so doing engage contemporary readers in its content. This course provides students analytical tools and techniques to interpret the text, including language and style, the formal structures of genres, intertextuality, repetition, wordplay, and comparison (including comparison to other mediums such as cinema).

Is there such a thing as Jewish humor? What makes a joke Jewish? This course will look at various iterations of Jewish humor throughout history. Beginning with Talmudic and Biblical humor, and ending with twenty-first century manifestation of Jewish comedy, this course will ask students if there is a brand of humor that is fundamentally Jewish, and what role comedy has played throughout Jewish history.

This course introduces the student to religious beliefs and practices of those peoples of the ancient Near (or Middle) East, encompassing Mesopotamia, Egypt, Anatolia, Persia, and the Levant (Israel, Lebanon, Jordan), and spanning a period of nearly 3,000 years, from the emergence of writing (ca. 3100 BCE) down to the Hellenistic period. Topics may include the gods, their temples and temple cults, the priesthood, ancient Near Eastern creation mythologies, the role of mankind, divine kingship, prophecy and divination, magic and medicine, popular religion, death and afterlife, the origins of monotheism, responses to evil and misfortune, and holy war. Also, we will consider the impact of the ancient Near Eastern worldview on Judeo-Christian-Islamic traditions and the West.

This course will trace the development of Jewish life in America from begrudging reception in the seventeenth century to mainstream acceptance in the present day. We will cover several themes, foremost how Jews have sought to create a viable community within the United States. America has always presented considerable challenges to ethnic and religious minorities. Some, like the Huguenots, have been loved to death: their distinctiveness and separateness has long since disappeared. In this course we will examine how Jews have grappled with the challenges of America and sustained a sense of identity, continuity, and community.

A study of the major forms of Jewish mysticism, particularly Kabbalah – the dominant expression of Jewish mysticism since the 13th century – and its modern manifestations in the Hasidic movement. Readings include both secondary and primary sources, in English translation.

Despite historical inaccuracies, artistic deficiencies, and commercial motivations, documentary and dramatic films about the killing of the Jews and other groups deemed by the Nazis as “unworthy of life” continue to impress the Holocaust into popular consciousness. Novels and short stories, museum exhibitions and public memorials, works of fine art and site-specific art shape conventional ways of thinking about this tragic past. This class will probe issues in Holocaust representation, Hollywood and the Holocaust, the entertainment value of mass murder, voyeurism and atrocity, memory and mourning. We will analyze what happened to Jews and non-Jews—gypsies, homosexuals, communists, trade-unionists, defiant Christians, individuals with disabilities—through artistic representations of Hitler’s “final solution.”

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