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The (Evolving) Practice of Jewish Studies: Ideas and Methods

Inscription A (early 20th c): “*Wissenschaft des Judentums* is, above all, not a Jewish *Wissenschaft*....The subject stands opposite the object with so little consciousness of, or connection to, his Jewishness that we can not speak of a Jewish *Wissenschaft* or Jewish art. On the contrary, so much depends on the object that *Wissenschaft des Judentums* can be cultivated and advanced by non-Jews.”

Sigmund Maybaum (1907)

Inscription B (early 20th c): “A compromise under the slogan “Torah and *Wissenschaft*” would do damage to both components....The union between Jewish learning and science can prosper only when it is legitimate, not when it is merely morganatic.”

Ismar Elbogen, “A Century of *Wissenschaft*” (1922)

Inscription C (mid 20th c): “The western mentality to which the Jew became assimilated, to such a degree that henceforth he touched only the surface of Judaism, is perhaps defined by its refusal to adhere to anything unless it performs an act of adhesion.... From that point on, one must not simply accept one’s own nature spontaneously; instead, one begins by stepping back, looking at oneself from the outside, pondering about oneself. To compare oneself to others involves analyzing and weighing oneself up, reducing the personal identity that one is to a series of signs, attributes, contents, qualities and values. The institution that embodies such a mentality is called the University.”

Emmanuel Levinas, “Means of identification” (1963)

Inscription D (late 20th c): “In the beginning, the Jewish historian of Judaism must see both himself and his enterprise as themselves constituting the data in the modern history of Judaism. So, as elsewhere, the very act of scholarship affects what is under study.”

Jacob Neusner, “Modes of JS in the University” (1984)

Inscription E (Early 21st c): “If you were to organize a graduate seminar in Jewish Studies around a single text what would it be?”

AJS Perspectives, “the Questionnaire” (2013)

Hermeneutic Question: What do these four epigraphs say but also imply about disciplinary boundaries and the point where institutional ecology meets the ecology of knowledge?

Our Task: To refract such questions through the multi-faceted prism called “academic Jewish studies.”

I Course Description:

What is/are “Jewish Studies?” A topic? A theoretical perspective? An area or data field? Multidisciplinary in practice? Interdisciplinary? Transdisciplinary? Extradisciplinary? A confederacy of scholars, interests, and methodologies in conversation with one another; or a more contingent, silo-like assemblage? Where on the spectrum of intellectual inquiry does it lie: toward, at one end, an historicist tracking of tradition, classical sources, diachronic movements and events, i.e., “the study of Jews in their [or our] own terms”; or toward the other end as an ecologically self-critical reading of a “discursive tradition,” a “boundary theory or boundary discourse” of textual heterogeneity, of practices, economies, topographies, homelands and diasporas. Depending on where it is taught, how it is configured, and how it understands its own agenda, purposes, politics, and intellectual resources, academic Jewish Studies is all these things. It has a history,

however—and comparatively recent one, at that. As such, it has been traditionally construed as historicist, philological, and Judaistic in bent, with formal development beginning in 19th-century Europe, concentrated in Germany as *Die Wissenschaft des Judentums* [The Science of Judaism]. Its subsequent development in both Europe and the US (and also Israel and more recently, Turkey and even China) represents a complex and fascinating subject in its own right.

Building on Leah Hochman’s model for teaching a JS methods class, this course uses that intellectual and institutional history as *its point of departure*, with particular attention to the *enactment* of Jewish Studies: as an evolving practice. Despite its title, this is not, strictly speaking, a “methods” or “approaches” course, but rather an inquiry into “Jewish Studies” itself as both idea(s) and method(s). In prior decades, the marginalization of Jewish Studies within the academy meant that its research results were not always incorporated immediately into larger conceptual frameworks of study; reciprocally, (cross)disciplinary innovations were not always familiar to scholars of JS. The landscape has shifted considerably since then. After rehearsing its academic genealogy, we will therefore examine the expansion of JS over the last quarter-century with one eye focused on methodological foundations and the other (cocked) toward larger suppositions about disciplinary knowledges and their transmission.

A theoretically sophisticated purchase on JS *itself* permits its most prominent contemporary scholars to traverse disciplinary boundaries, sometimes against the grain, while refracting a variety of intellectual conclusions through its distinctive lens. Thus, in addition to the obviously critical questions—what is Jewish Studies genealogically understood, and what are its disciplinary presumptions? Is it a “fast fish” or a “loose fish” (as Herman Melville might phrase the binary), i.e. proprietary and close-at-hand, or of contestable ownership and thus at large?—we will also seek to explore the more dialectical “neighbor” status of JS relative to the rest of the humanities and social sciences. In our last, more improvisatory sessions, exploring more recent trends in the field will help us flesh out such “tracing and linkage” (Buber’s formulation) as a framework within which to explore various intellectual divisions, values, stakeholders, and interactions. After a formulation by literary scholar Dan Miron, I call such trends “contiguities.” Throughout, we will keep in mind S. An-sky’s *aperçu* from 1908, “There is no people that has talked about itself as much and knows itself as little as the Jews.”

II Course objectives:

- To understand the development of JS as an academic pursuit.
- To study the historical conversation surrounding the institutionalization of JS.
- To evaluate JS specifically within the American academy.
- To speculate on the future of a “critical Jewish studies”

III Course protocol and grade distribution:

1. Mandatory attendance at all class sessions and robust participation	50%
2. Weekly postings on readings to Blackboard forum	10%
3. Final seminar paper, 25 pages, in consultation with instructor	40%

IV Required Texts

1. Andrew Bush. *Jewish Studies: A Theoretical Introduction*. New Brunswick: Rutgers University Press, 2011.
2. Aaron Hughes. *The Study of Judaism: Authenticity, Identity, Scholarship*. Albany: SUNY Press, 2013.
3. All other texts are available as PDF files on the course Blackboard site or ebooks from Woodruff. Please download the former and print as hard copy files to bring with you to the relevant class session.

JV A Brief History of Jewish Studies (adapted from Dartmouth College's 2003 self-study)

The formal development of Jewish Studies as a field began in nineteenth-century Europe, concentrated in Germany, and called itself the *Wissenschaft des Judentums*. The main focus of scholarship was the historical study of the origins of rabbinic Judaism during the Second Temple period, as well as the experience of Jews in medieval Christian and Muslim countries. Attention was also given to the history of medieval biblical exegesis, modern Jewish history, and the influences of Judaism on the emergence of Islam and Christianity. Historical surveys were composed to provide a narrative of Jewish experience from the biblical era to the contemporary, and new sources of information, both textual and archeological, were uncovered and published. In the first generation, from the 1820s to the 1870s, hundreds of publications appeared, and many were influential in shaping emergent fields in Europe, such as the study of Islamic origins and early Christianity. For Jews, the emergence of Jewish historical consciousness was viewed as a means of creating a basis for Jewish identity alternative to the religious, and it also carried political implications: demonstrating that Jews had lived in a region for centuries was to serve as a justification for granting them political equality. Such efforts marked a significant shift from prior Jewish writings, substituting historical explanation for theological, and expanding the definition of Jewish text from religious writings to encompass all products of the Jewish imagination, including philosophy, science, poetry, mathematics, and so forth.

The considerable scholarship of the nineteenth century was undertaken without the institutional support of the academy. In the 1840s, Ludwig Philipson, editor of the *Allgemeine Zeitung des Judentums*, issued a call for donations to establish a chair in Jewish theology at a German university. In 1848, after funds had been gathered, Leopold Zunz, one of the founders of the *Wissenschaft des Judentums*, approached the Prussian Ministry of Education with the request for a professorship at the University of Berlin. The request was denied, at the urging of Leopold von Ranke, who wrote that Jewish Studies had no place at Christian university: "Such a professorship, which would support and empower these foreign Jewish laws and customs would be a misuse of the university." A similar response came in the early twentieth century, when Jews in Frankfurt raised funds for a professorship at the newly reopened University in 1911. Hermann Gunkel wrote that "the only religious confession in which a truly scholarly spirit is possible is the Protestant." As a result of the exclusion, Jewish scholarship in Germany prior to 1939 was conducted privately or at one of the several rabbinical schools established in Breslau and Berlin. Despite its exclusion from the major institutions of scholarship, the universities and academic journals, the field of Jewish Studies produced an extraordinary number of major historical, theological, and philosophical publications. Although no formal doctoral programs in JS existed in Germany prior to 1933, a highly significant number of scholars in the field emigrated to the United States, Britain, and Palestine, and established JS programs in those countries, to which we are heir.

In the United States, a few JS faculty initially entered the university in the late 19th century as part of a larger effort by university presidents to counter biblical criticism and to reconcile science and religion in light of biblical criticism and Darwinism. Jewish Studies was initially invited to enter the American academy via the field of Semitics, as an ally of Protestants defending religious faith, an alliance of significance in the history of Christian- Jewish relations. Apart from that field, JS was limited to the chairs in history at Columbia and philosophy at Harvard. Harry Austryn Wolfson was appointed Professor of Hebrew Literature and Philosophy at Harvard in 1925, and Salo Wittmayer Baron was appointed Professor of Jewish History at Columbia in 1930.

By the early decades of the twentieth century, however, the decline of Semitics as a field and the rise of antisemitism at the universities encouraged a shift of Jewish Studies to rabbinical seminaries in the United States, which in turn sometimes fostered a parochialism among students and faculty. Scholarship continued

apace, however, and the arrival of refugee scholars from Europe in the 1930s and 40s transformed the US into a major center of research. Increasingly, the areas of research in Jewish Studies were expanded to include disciplines such as literature, sociology, musicology, and philosophy as well as history, which had long been the queen of the field. Still, the marginalization of Jewish Studies from the academy meant that its research results were not incorporated immediately into larger frameworks of study, and that disciplinary innovations at the university were not always known to scholars of JS.

The next major hurdle was changing the status of Jews at universities and within American intellectual life. The privilege granted the Christian West prevailed at American universities, where knowledge was viewed as a means to protect Christianity's privileges, and scholars of the humanities saw themselves as preservers of Christian moral values and aesthetics.ⁱ Until mid-century, Jews could not be tolerated as professors of English literature, and that discipline did not open to Jews until the famous and contested appointment of Lionel Trilling at Columbia. As much as the academy was a male domain, it was also a Christian domain, and the hegemony of the Christian West over academic knowledge suggested that the very act of acquiring knowledge, interpreting, and transmitting it was a Christian act, on behalf of Christian society. Even the architecture of many American colleges, with a Christian chapel as its focal point, lent physical confirmation to the intellectual message.

Under those circumstances, it is no wonder that JS became transformed into a conservative field whose goal was the incorporation of Jewish history into the larger framework of Western civilization. The study of Judaism was presented as an effort to contribute to the understanding of Western civilization and reinforce its hegemony, not challenge it. Jewish Studies, it was argued at institutions such as Columbia and Harvard, deserved a seat at the banquet because of its contributions to the West, not because it unsettles any established understandings of the West. Maimonides, for example, was to be studied in order to better understand Aquinas, without implying any challenge to the preeminence of medieval Christian scholasticism.

Within Jewish scholarship, goals and methods were also conservative. Jewish history was rarely contextualized, so that incidents such as the ghettoization of the Jews in Rome was not described in the larger context of post-Tridentine efforts at societal enclosures. The Jewish historical narrative established in the nineteenth century by Heinrich Graetz, in his magisterial eleven-volume *History of the Jews*, was a lachrymose narrative, and efforts to change its tone, particularly by Salo Baron, were not entirely successful. Methods continued to be those of classical German scholarship, stressing philology, critical editions of manuscripts, and postivist archival studies. Until recently, the curricular path for all aspects of Jewish Studies was considered for many doctoral programs to require years of preparatory Talmud training at a yeshiva, which effectively discouraged women, non-Jews, and non-Orthodox Jewish men from entering the field.

Starting in the 1970s, JS grew dramatically within the American university, generally as a result of student demand, usually following the development of African-American Studies and Women's Studies programs. The Association of Jewish Studies, a professional organization for academics in the field, was established in the early 1970s, and other professional societies, such as the MLA and AAR, began to include sections on Jewish topics by the 1980s. With few graduate programs offering training in the field, faculty positions were often occupied by local rabbis. The field reached professional status by the 1990s, and it continues to grow at a remarkable rate. There are now quite a few distinguished doctoral programs training faculty in the field, and the quantity and quality of the scholarship being produced is impressive to all scholars, in every field. Book series in Jewish Studies now exist at every major university press, both in the United States and abroad. Indeed, Jewish Studies is now a field established at universities through Europe and Israel, with interest in other parts of the world as well, including China and Turkey. Outside the United

States and Israel, the largest number of JS programs exists at German universities, with important programs in England and France as well.

VI Four Sample Gateway Course Descriptions from Undergraduate and Graduate Programs in Jewish Studies

1. UNDERGRADUATE CORE COURSE: INTRODUCTION TO JEWISH STUDIES (REL 123/JS 100)

The purpose of this course will be **to explore some of the key questions, topics and methods that are characteristic of Jewish studies as an academic and scholarly rubric in the university world today.** Is there any unity across time and space to the referent of the adjective “Jewish?” Is Jewish identity at its core “religious,” or can it be better characterized in other ways? What is the relation between Jewish modes of study and the study of Jews? How do scholars from disciplines as diverse as cultural studies, history, literature, and anthropology respond to questions like these? In addition to its inherent or “stand-alone” value, this course is intended as a gateway to the Jewish studies major and minor. Its scope and methodological rigor will make it both worthwhile and necessary for any undergraduate who wishes to do more in-depth work in Jewish studies. The course will include two major parts. First, the course will begin with an overview of Biblical Israel, up to and including the Rabbinic period. We will briefly consider the Hebrew Bible as a dynamic (rather than fixed or “revealed”) text, one which was shaped in Israelite history until it was canonized, and one which continues to be reshaped in each generation as it is interpretively appropriated. We will emphasize the modes of discourse that constitute classical Rabbinic culture, and consider the extent to which these modes continue to characterize Jewish culture through the early modern period and beyond. We will consider how these formative periods shaped patterns of Jewish learning, worship and daily practice that continue today, and the ways that they have been transformed and even abandoned. **The second part of the course will attend to the state of play in various subfields of Jewish studies today.** As part of this component, core faculty at Carolina Jewish Studies will also be invited to present guest lectures, with the dual purpose of familiarizing students with the resources of the minor in Jewish studies, and exemplifying the discourse of various specialties within the field.

2. UNDERGRADUATE GATEWAY: MAJOR THEMES IN JEWISH STUDIES (JS 245)

The field of academic Jewish studies encompasses multi-method research on a millennia-old globe-spanning civilization. From its origins in the 19th century to the present time, the field has developed through dialogues with traditional Jewish scholarship and with scholarly currents in Western universities. Its evolution has also been propelled by the advances, debates, and diverse contents and methods within the field itself.

This course surveys Jewish Studies as an academic enterprise, focusing on its major themes, conceptual frameworks, methodological approaches, and important debates. Students are introduced to classic, field-defining works as well as to cutting-edge scholarship. The scope is broad, addressing the study of Jewish religion, history, philosophy, social science, literature and art.

This class is designed to introduce students to the diversity of Jewish Studies, **to help them reflect critically on the place of Jewish Studies in a liberal arts education,** and to provide a context that can inform their past and future coursework and independent study in the field. Majors, minors and JS graduate students will also find that it familiarizes them with people and organizations engaged in Jewish studies, thereby enabling them to function more effectively as new members of these networks.

3. GRADUATE: METHODS IN JEWISH STUDIES (JS 561)

Jewish Studies is a data field; it is not a discipline. Hence, Jewish Studies can be, and is, studied in many disciplines. **This course is intended to display various methods for studying the data of Jewish studies: historical, philological, exegetical, literary, theological, feminist, artistic, legal, and social scientific. We will, therefore, begin by examining several texts through which to demonstrate these methods, with special attention to the Akeda (Genesis 22).** This will be followed by an orientation in library sources. The main part of the course will be devoted to reading in each of the methods and applying the basic tools of that discipline to various texts. At the end, we will reconsider what we have done and, then, apply our learning to a topic for a final paper. Students completing this course will have a good idea of the range of methods in Jewish studies and those wishing to go on to doctoral work will be able to intelligently choose one of these disciplines. Recurrent questions: what is a "text"? What is the difference between "texts / data" and "method / discipline"? How is xxx a "method" or "discipline"? How does an xxx "read" a "text"? What does an xxx look for in interpreting a "text"?

4. GRADUATE: METHODS AND THEORY IN JEWISH STUDIES (JS 561)

Traditionally, academia has been dominated by general disciplines. These general disciplines have prescribed theory for "satellite" minority fields, which merely filled in gaps left out on account of historical prejudice: "coloreds," colonials, the "feminine" genders, the poor etc. Minority studies traditionally adopted their roles as mere executive organs and applied the typically dichotomous division of the material that resulted from the conception of "general" disciplines, along with entire packages of "general" theory.

In this course we want to try and revert the hierarchy, focusing especially on the *export* of theory from a "satellite" field to "general" disciplines, as well as to other "satellites." As a "satellite" field, Jewish studies have the enormous advantage of being multi-disciplinary. This is simultaneously a huge challenge, because scholars in this field have to delve into different directions and also keep Jewish studies intact. We have to learn to understand various disciplinary jargons and do an extra heavy amount of reading. Developing the traditional Jewish form of Talmudic study, the *havruta*, we will exchange weekly reading reports in pairs of two or three and comment on them in class. Part One of each session will be the discussion of the reading reports and the comments. **Part Two of each session will be discussion of central theoretical issues of Jewish studies and disciplines that can be used in the field.** We will regularly invite specialists from various disciplines to join us for these discussions, and also read their work. **The main question we will ask them is, how they bridge between their "general" discipline and the field of Jewish studies.**

The final paper will be a twenty-page essay on the place of Jewish studies in the wider academia as well as in various communities we belong to. The essay question should be along the lines of: "Why Jewish studies (or why not)?" / "Where can Jewish studies lead us (astray)?" / "What is the future of Jewish studies (is there one)?"

Calendar of Readings (subject to revision)

Week 1 (Aug 27)

Introductory: The Logic of Practice

1. Leah Hochman, "Approaches to Jewish Studies: Teaching a Methods Class" PDF
2. David Blumenthal, "Where Does 'Jewish Studies' Belong?" PDF
3. Martin Goodman, "The Problems of Jewish Studies" PDF
4. Goodman "The Nature of Jewish Studies" (from *The Oxford Handbook of JS*) PDF
5. Susannah Heschel, "Jewish Studies as Counterhistory" PDF
6. Jonathan Boyarin, "Before the Law There Stands a Woman /Yiddish Science and the Postmodern" PDF
7. William Cutter, "Jewish Studies as Self-Definition: A Review Essay" PDF
8. Bourdieu and Wacquant, "For a Socio-Analysis of Intellectuals: On *Homo Academicus*"

Week 2 (Sep 3)

JS as Topos

1. Andrew Bush, *Jewish Studies: A Theoretical Introduction* (Introduction)
2. Jacob Neusner, *New Humanities and Academic Disciplines: The Case of Jewish Studies* (selection) PDF
3. Sarah Horowitz, "The Paradox of Jewish Studies in the New Academy" PDF
4. David Sidorsky, "Remembering the Answers: Jewish Studies in the Contemporary Academy" In DAVIS
5. Ephraim Urbach, "Integration of Jewish Studies in the Humanities" In DAVIS
6. Various, "In Comparative Contexts" In DAVIS
7. Hochstadt, "A Strange Foreign Import: Jewish Studies in China" PDF

Week 3 (Sep 10)

Genealogy of JS I: Wissenschaft des Judentums

1. David Myers, "The Ideology of Wissenschaft des Judentums" PDF
2. "Wissenschaft des Judentums," *Encyclopedia Judaica* PDF
3. Nahum Glatzer, "The Beginnings of Modern Jewish Studies" PDF
4. Ismar Schorsch, "Breakthrough into the Past: The *Verein für Cultur und Wissenschaft der Juden*"
http://pibbethel.no-ip.org/biblioteca/wp-content/uploads/2013/10/Ismar_Schorsch-From_Text_to_Context_The_Turn_to_History_in_Modern_Judaism-1994.pdf
5. Bush, *Jewish Studies: A Theoretical Introduction* (Chapter 1, "Terms of Debate")

Week 4 (Sep 17)

Genealogy of JS II: The German Academy (from Mendes-Flohr, *The Jew in the Modern World*)

1. Leopold Zunz, "On Rabbinic Literature" in JMW
2. List, "A Society for the Preservation of the Jewish People," in JMW
3. Statutes, "The Society for the Culture and Science of the Jews," in JMW
4. Eduard Gans, "A Society to Further Jewish Integration," in JMW
5. Immanuel Wolf, "On the Concept of a Science of Judaism," in JMW
6. Abraham Geiger, "Jewish Scholarship and Religious Reform," in JMW
7. S. R. Hirsch, "A Sermon on the Science of Judaism," in JMW

8. Geiger, "The Developing Idea of Judaism," in JMW

Week 5 (Sep 24)

Jewish History Ascendant (Meyer, *Ideas of Jewish History* et alia)

1. Michael Meyer, "The Emergence of Modern Jewish Historiography: Motives and Motifs" *History and Theory*, 27 (1988) PDF
2. Herman Graetz, "Judaism Can Be Understood Only Through its History" and other selections In MEYER
3. Nathan Krochmal, "A Philosophy of Jewish History" in MEYER
4. Simon Dubnow, "Jewish History: An Essay in the Philosophy of History" in MEYER
5. Marcus Jost, "The Rigors of Jewish Historiography" in MEYER
6. Leo Strauss, "A Sociological Historiography?" and "Jewish History: A Discussion" PDF
7. Robert Baird, "Boys of the *Wissenschaft*" PDF
8. David Meyers, "Remembering Zakhor" PDF

Week 6 (Oct 1)

Institutions I

1. Zalman Shazar, "Baron David Günzberg and His Academy" PDF
2. Ismar Elbogen, "A Century of Wissenschaft des Judentums" PDF
3. David S. Sperling, "Chapter Two: American Beginnings" In SPERLING
4. A. Neuman, "The Dropsie College for Hebrew and Cognate Learning: Basic Principles and Objectives" PDF
5. Frank Rubenstein, *The Early Years: 1908-1919, The Dropsie College for Hebrew and Cognate Learning*
6. W. M. Brinner, "The Origins of Modern Jewish Studies and the Founding of the Hebrew University" PDF
7. George Mosse, "Central European Intellectuals in Palestine" PDF
8. David Myers, "A New Scholarly Colony in Jerusalem: The Early History of Jewish Studies at the Hebrew University" PDF

Week 7 (Oct 8)

Institutions II

1. Solomon Zeitlin, "Seventy-Five Years of the *Jewish Quarterly Review*" PDF
2. David B. Levy, "The Making of the *Encyclopedia Judaica* and *The Jewish Encyclopedia*" PDF
3. Shelly Rubin Schwartz, *A Jewish Encyclopedia*, "History, Biography, Sociology, and Anthropology" PDF
4. Paul Ritterband and Harold Wechsler, "The Quest for Recognition at Harvard" PDF
5. Marvin Fox, "Jewishness and Judaism at Brandeis University" PDF
6. Yehudah Mirsky, "Love Hurts: My Family and Yeshiva" PDF
7. Alan Brill, "Judaism in Culture: Beyond the Bifurcation of Torah and Mada" PDF

Week 8 (Oct 22)

Mid-century Critique

1. Gershom Scholem, "Reflections on Modern Jewish Studies in PDF
2. Gershom Scholem, "The Science of Judaism—Then and Now" in PDF
3. Alexander Altmann, "Jewish Studies: Their Scope and Meaning Today" PDF
4. Salo Baron, "Newer Emphases in Jewish History" PDF
5. Michael Brenner, "The Same History is not the Same Story" PDF

6. Library Resources – with JS librarian: Print sources and Electronic sources

Week 9 (Oct 29)

JS in the American Academy I

1. Arnold Band, “Jewish Studies in American Liberal-Arts Colleges and Universities” PDF
2. Ritterband and Wechsler, “Tragedy, Triumph, and Jewish Scholarship: Post-War Curricular Developments” PDF
3. Ismar Schorsch, “The Place of Jewish Studies in Contemporary Scholarship” PDF
4. Kristen Loveland, “A Brief History of the AJS” PDF
5. Shalom Pinsker, “Queens College and the Souring of Ethnic Studies” PDF
6. Harvey Shulman, “Judaic Studies and Western Civilization: Identity Politics and the Academy” PDF

Week 10 (Nov 5)

JS in the American Academy II

1. Steven Zipperstein, “Home Again?” PDF
2. Charles Vernoff, “The Contemporary Study of Religion and the Academic Teaching of Judaism” PDF
3. Aaron Hughes, *The Study of Judaism: Authenticity, Identity, Scholarship* (selection) PDF
4. Arnold Eisen, “Jewish Studies and the Academic Teaching of Religion”/”Jews, JS, and the Humanities” PDF
5. Judith Baskin, “Integrating Gender Analysis into Jewish Studies Teaching” PDF
6. Hava Tirosh-Rothschild, “‘Dare to Know’: Feminism and the Discipline of Jewish Philosophy” PDF

Week 11 (Nov 12)

JS in the 21st c; or, JS Otherwise

1. Leslie Monroe, “Placing and Displacing Jewish Studies: Notes on the Future of a Field” PDF
2. David Biale, *Not in the Heavens: The Tradition of Jewish Secular Thought* (“Origins”) PDF
3. Sergey Dolgopolski, *The Open Past*, “Introduction” and “Conclusion” ebook on reserve
4. Benjamin Schreier, *The Impossible Jew*, “Introduction” PDF
5. Hughes, chapters 2-4
6. Eric Santner, *On the Psychotheology of Everyday Life: Freud and Rosenzweig*, “Introduction-Chapter 1” PDF

Contiguities

Week 12 (Nov 19)

Contiguity I: Disciplinarity and the Cultural

1. Bush, *Jewish Studies: A Theoretical Introduction* (Chapter 2, “State of the Question”)
2. Ra’anan S. Boustan, Oren Kosansky and Marina Rustow (editors), *Jewish Studies at the Crossroads of Anthropology and History: Authority, Diaspora, Tradition* (Introduction and Epilogue) PDF
3. Walter Zenner and Janet Belcove-Shalin, “The Cultural Anthropology of American Jewry” PDF
4. Jonathan Boyarin, “Responsive Thinking: Cultural Studies and Jewish Historiography” PDF
5. Jonathan Freedman, *Klezmer America*, “Introduction” PDF
6. Hanan Hever, “Israeli Literature’s Achilles’ Heel” PDF

Week 13 (Nov 26)

Contiguity II: Jewish Languages and Translation

1. Anita Norich, *Writing in Tongues: Translating Yiddish in the Twentieth Century* (selection) PDF
2. Michael Kramer "Race, Literary History, and the 'Jewish' Question" PDF
3. Rosa Perelmuter, "Yiddish in Cuba: a Love Story" PDF
4. Amiel Alcalay, "Exploding Identities: Notes on Ethnicity and Literary History" PDF
5. Saul Noam Zaritt, "Maybe for Millions, Maybe for Nobody: Jewish American Writing and the Problem of World Literature" PDF
6. Dalia Kandiyoti, "What Is the 'Jewish' in 'Jewish American Literature'?" PDF

Week 14 (Dec 3)

Contiguity III: Translocations

1. Bush, *Jewish Studies: A Theoretical Introduction* (Chapter 3, "In a New Key")
2. D. Powers, "Fresco Fiasco: Narratives of National Identity & the Bruno Schulz Murals of Drogozych" PDF
3. Celestine Bohlen, "From a Mural, New Life In a Debate Over Memory" *NY Times* June 24, 2001
4. James R. Russell "Harvard Death Fugue: On The Exploitation of Bruno Schulz"
http://www.zeek.net/art_0401.shtml
5. Benjamin Paloff "Who Owns Bruno Schulz?" *Boston Review* December 01 2004
<http://www.bostonreview.net/benjamin-paloff-who-owns-bruno-schulz-poland-stumbles-over-its-jewish-past>
6. A. Z. Newton, "Bruno Schulz's Murals, *Oyneg Shabes*, & the Migration of Forms: 17 Fragments and an Archive" PDF

Week 15 (Dec 10)

Contiguity IV: Material and Visual Cultures and Conclusion

1. "Museum and Archive": the 2014 exhibit on Diane Arbus's "The Jewish Giant" as reviewed here:
<http://www.newyorker.com/online/blogs/photobooth/2014/04/the-subject-of-a-diane-arbus.html>
<http://www.tabletmag.com/jewish-arts-and-culture/173679/jewish-museum-giant-arbus>
 2. Ken Koltun-Fromm, "Material Place: Joseph Soloveitchik and the Urban Holy" PDF
 3. MODIYA Jews/Media/Religion: Things <http://modiya.nyu.edu/modiya/handle/1964/400>
 4. Jacques Derrida, "The Future of the Profession, or the Unconditional University" PDF
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