One Year Jewish Studies Program

Syllabi 2012 - 2013
Jewish Studies at Paideia

Not without justification the term “People of the Book” has been used to describe Jewish civilization. Although the phrase could be used for many text-based civilizations, what makes the term so apt is that it was precisely text-centrality that allowed for the durability and sustainability of Jewish culture throughout 2000 years of global dispersal. Together with the centrality of text, the persistence of the interpretive tradition of those texts account for the interplay of coherence and diversity signatory of Jewish civilization throughout its thousands of years of existence.

The combination of text and interpretive tradition central to Jewish thought provides the rational for the Paideia One Year Jewish Studies Program. Geared toward the direct encounter between the student and the Great Books of Jewish civilization, the program enables comprehensive literacy in the major texts and epochs of the Jewish bookshelf accompanied by study of the appropriate hermeneutic methodologies: Bible, Midrash, Mishneh, Gemarrah, Rabbinic Literature, Medieval Jewish Philosophers, the Mystical Tradition, Responsa writings, post-enlightenment philosophers, and modern Hebrew literature.

Through the One Year Jewish Studies Program with text-centrality as its organizing principal, Paideia is enabling an authentic and academically responsible interchange between one of the rich cultural foundations of Western civilizations, the world of the university, and the agora of cultural discourse.

The framework that Paideia has established over its ten years of existence includes the following courses.
Syllabus for Paideia Year Long Course

Rabbinic literature: Introduction and Selected Texts
90 teaching hours, equivalent to 15 ECTS

Dr. Reuven Kiperwasser
reuven.kiperwasser@gmail.com

Reuven Kiperwasser holds a PhD from the Talmud Department at Bar Ilan University. The topic of his dissertation was *The Midrashim on Kobelet: Studies in their Formation and Redaction*. He has taught Rabbinics extensively at the Hebrew University, Bar Ilan University, Open University of Israel and the Moscow State University. Dr. Kiperwasser is Paideia's Scholar in Residence 2012-2013.

Course description
This course includes an introductory part and a selection of readings. In its introductory part, the course will survey the development of the Rabbinic Literature from the oral tradition, namely *Torah shebealpe*, to the main works of this Literature: Mishna, Tosephta, Palestinian Talmud, Halachic Midrashim, Aggadic Midrashim and Babylonian Talmud. Then, the structure and significance of the principal parts of the rabbinic corpus will be explained, a selection of different texts from Mishna, through Tosephta and, consequently, Palestinian and Babylonian Talmudim will be presented in the lectures as well as in the workshop readings.

Units
1. Introduction: Basic Definitions and the Oral Tradition.
   a) Mishna, Tosephta and Baraita.
   b) Talmudim: Palestinian and Babylonian.
   c) Midrashim: Tanaic and Amoraic.

2. Selected passages from the works of Rabbinic Literature as they appear in the “Talmud Reader”

Bibliography


Syllabus for Paideia Year Long Course

Bible Hermeneutics: Selected Reading according to the Weekly portions – from Midrash to Medieval Commentators

45 teaching hours, equivalent to 7.5 ECTS

Dr. Reuven Kiperwasser
reuven.kiperwasser@gmail.com

Reuven Kiperwasser holds a PhD from the Talmud Department at Bar Ilan University. The topic of his dissertation was The Midrashim on Kohelet: Studies in their Formation and Redaction. He has taught Rabbinics extensively at the Hebrew University, Bar Ilan University, Open University of Israel and the Moscow State University. Dr. Kiperwasser is Paideia’s Scholar in Residence 2012-2013.

Course description
The main goal of this course is to understand how the Bible was read through the generations by its readers and interpreters, from the Second Temple to classical Rabbinic Literature and subsequently to the authors of medieval commentaries. The first part of the course (16 weeks) will be dedicated mostly to the ancient sources and will take the form of frontal lectures. The second part will be dedicated to the reception of the biblical passages with their midrashic interpretation by the medieval commentators and will take the form of a series of seminars, in which students will make their own presentations based on the chapters from Nehama Leibowitz’ books.

Units
1. Introduction: Bible: Canonization, Structure and Ways of Reading.
2. From Ancient Midrash to Medieval Commentary.
3. Selected texts according to the weekly portion as they appear in the Parashat-ha-shavua reader.

Bibliography
Syllabus for Paideia Year Long Course

Modern Hebrew
120 teaching hours, equivalent to 20 ECTS

Frida Schatz
frida.schatz@paideia-eu.org

Frida Schatz, Paideia’s Hebrew lecturer and Dean of Students is teaching Hebrew at Paideia at all levels. She was born in Poland and arrived to Israel in 1962. Her academic studies (BA, MA) were at the Hebrew University of Jerusalem and at “Sorbonne”, Paris. She has also taught Hebrew at the University of Stockholm and works as a translator and assessor of translations between Swedish and Hebrew. She has held positions as lecturer at the Hebrew University of Jerusalem, at Universities in Paris, Frankfurt, Copenhagen and at the University of Lund, where she was the driving force in establishing cooperation with the Hebrew University of Jerusalem. Frida has also worked with the Joint Distribution Committee for Russian Jews in Italy and as lecturer in French.

Units
1. Grammatical exercises
2. Conversations and vocabulary.
3. Dictations
4. Essays
5. Reading texts and translations into Hebrew and into English
The course is taught on three different levels.

Bibliography
Reader with texts and exercises, 50 pages.
Syllabus for Paideia Intensive Text Course

Studying the Bible, the Inter-testamental Literature and the Midrash
60 teaching hours, equivalent to 10 ECTS

Professor Yair Zakovitch and Professor Avigdor Shinan
zakovitch@gmail.com; shinan@huji.ac.il

Yair Zakovitch is the Father Takeji Otsuki Professor of Bible at the Hebrew University of Jerusalem. His primary research interests are the Bible as literature, biblical thought, ancient interpretation of the Bible. Prof. Zakovitch served as Head of the Institute of Jewish Studies at the Hebrew University, and also as its Dean of Humanities. He has published numerous books and articles.

Avigdor Shinan was born in Prague 1946 and arrived to Israel in 1949. His academic studies (BA, PhD) were at the Hebrew University of Jerusalem, where he has taught since 1972 at the Department of Hebrew Literature (full professor since 1998). His fields of research are the Midrashic and Aggadic literature, the Aramaic Translations of the Bible and the Jewish Prayer book. His list of publication contains more than 120 scholarly articles and 8 books.

Course description
The first week (Prof. Zakovitch) will be devoted to a general survey of the Hebrew Bible and its main genres: Narrative, Law, Prophecy, Poetry and Wisdom. In the second and third week (both teachers) selected biblical narratives will be read in light of their post-biblical various interpretations: The Apocrypha and Pseudepigrapha, Jewish-Hellenistic literature, the Dead Sea scrolls, ancient Christianity and mainly the literature of the Rabbis. The course aims at showing the rich variety of interpretations, the different ideologies they convey and the continuity from pre-biblical traditions to late rabbinical traditions. The fourth week (Prof. Shinan) will deal with rabbinic texts not related to the bible such as stories about the rabbis, fables and parables, prayers etc.

Units and Bibliography

First week
Monday: Morning and afternoon - General introduction to the Bible
Tuesday: Morning – Genesis 15
        Afternoon – Genesis 27
Wednesday: Morning – Genesis 37,40,41
          Afternoon – 1 Kings 21
Thursday: Morning – Exodus 21: 2-11 and Deuteronomy 15:12-18, Exodus 21, 12-17
           Afternoon – Psalms 122, 126, 137
Friday: Isaiah 2:2-5, 11:1-10, 65:17-25

Reading:

Second Week
Monday: Morning and afternoon – The book of Jonah
Tuesday: Morning – Proverbs 7, 23:29-35, 31:10-31
           Afternoon - Song of Songs 1:5-6, 2:1-3, 2:15, 3:1-5, 8:13-14
Wednesday: Morning and afternoon- General introduction to Second Temple and rabbinic literature
Thursday: Morning - The binding of Isaac in the Bible and the Midrash
Friday: The story about Abram and Sarai in Egypt and its inner biblical interpretations, the Dead Sea scrolls, Flavius Josephus and rabbinic literature
Reading:

Third Week
Monday: Afternoon - The birth of Moses in the Bible, the New Testament, Flavius Josephus and the Midrash
Tuesday: Morning and afternoon - Elijah in the Bible, Ben Sira and the midrash
Wednesday: Morning - King David in the Bible, the Dead Sea scrolls and rabbinic literature
Thursday: Morning - Jerusalem in the bible, the Siddur and rabbinic literature
Friday: Introduction to the stories about the life of the Sages

Reading:
A. Shinan, “King David of the Sages”, in: From Bible to Midrash, Lund 2005, pp. 53-78.

Fourth week
Monday: Morning and afternoon - Stories about the life of the Sages and folk stories
Tuesday: Morning and afternoon - The Wisdom of the Fathers and rabbinic parables and fables
Wednesday: Morning - The Siddur and halakhic midrashim
Syllabus for Paideia Intensive Text Course

The Jews in Medieval Christian Europe
30 teaching hours, equivalent to 5 ECTS

Dr. Roni Weinstein
roni.weinstein@gmail.com


Units
1. The beginnings of the new centers in the west: Foundation legends of the new centres in Spain, France, Italy and Germany, and their historical meaning.
2. Between Christianity and Judaism – a discourse of religions: The theological position; the Ecumenical councils; the Papal bulls; Fourth council of the Lateran (1215).
3. The growth of the local Jewish community: The foundational concepts of the community; its linkage to the city and communal corporations; the institutes of the local community; regional synods and ordinances.
4. Jewish culture in mediaeval Europe: The “golden age” in Muslim Spain; The pious (Hassidim) of Ashkenaz; the Tosafists; the controversy over philosophy; the origins of Kabbalah; between foreign and Jewish culture – forms of incorporation and rejection.
5. Transformations in the Jewish-Christian polemic in the High Middle-Ages: The debate over the Talmud; the Paris debate; the Barcelona debate.
6. Violence against Jews: The Crusades, the blood libel and its development; the host desecration accusation (1290); the Jew and the Devil; the Jew in Christian art; “Ecclesia and Synagoga”; the stereotype in literature; expulsions of Jews from western Europe.
7. Main centers of Jewish life during the Middle Ages: Spain, Ashkenaz, Italy, North Africa

Bibliography
Syllabus for Paideia Intensive Text Course

**Judaism and Islam: Contact and Conflict as reflected in the Qur'an and Muslim tradition**
15 teaching hours, equivalent to 2,5 ECTS

**Professor Meir Bar-Asher**
barasher@mscc.huji.ac.il

Prof. Meir Bar-Asher was born in the village of al-Rashidiyya in south-east Morocco brought up and educated in Jerusalem. He has done his academic studies at the Hebrew University of Jerusalem. His Ph.D. dissertation on early Imami-Shi‘i exegesis was submitted in 1991. During his Ph.D. studies he learnt for one year in the university Sorbonne in Paris. He teaches at the department of Arabic Language and Literature at the Hebrew University of Jerusalem where he has been the director of the Institute of Asian and African Studies. Professor Bar-Asher is an expert on Quranic Studies and Shi‘i Islam. He is the author of several books and of numerous articles in the field of Imami Shi‘ism and Quran.

**Course Description**
The aim of this seminar is to offer the historical and doctrinal outlines of the relationships between Judaism and Islam throughout the ages. The seminar shall be based on reading and analyzing texts from the Qur'an, the corpus of Hadith (Muslim tradition), and doctrinal and historical writings dealing with Jews and Judaism. Muslim affinity to Jewish sources, the attitudes of Islam toward the Jews and their religion and the legal status of Jews under Muslim rule will also be dealt with. The seminar will finally include a survey of Judeo-Arabic literature, namely the literature written in Arabic, composed by Jews under Muslim rule over more than a millennium.

**Units and Bibliography**

1. Historical outlines of the relationships between Judaism and Islam throughout the Medieval Ages
   - Jews and Judaism in Arabia in pre-Islamic times: The origins of the Jewish tribes in Yathrib (Medina) and other regions of North-West of the Arab peninsula; their relationships with Muhammad and his new religion.
   - Jewish participation in the medieval Muslim civilization in the Middle East.
   **Reading:** Shlomo D. Goitein: Jews and Arabs and their Contacts through the Ages, New York 1976, pp. 46-61.

   - Terminology as reflecting the various facets: “The Children of Israel” (banu isra'il), Jews (yahud) and “The People of the Book” (ahl-al-kitab)
   - Positive versus negative images of the Jews in the Qur'an and the Hadith
     **Positive:** e.g. the chosen People of God, the recipients of the Holy Land, the recipients of a Holy Book.
     **Negative:** e.g. Falsifiers of the Holy Scriptures, killers of prophets sent to them; worshipers of the golden calf and other idols, etc.
   - The attitude of Shi‘i Islam toward Jews and Judaism
   **Readings:** selected passages from the Qur'an and the Hadith
   Meir M. Bar-Asher, “The Children of Israel as Prototypes of the Shi‘a: Notes on some Imami-Shi‘i Exegetical Traditions”

3. Reflection of Biblical and Midrashic elements in the Qur'an and the Hadith
   - Direct and/or indirect affinity of the Qur'an to Jewish sources
   - Terminological similarity
   - Similarity in Content
   **Readings:** Selected verses from the Qur'an compared to their Biblical and post-Biblical parallels.
4. The legal status of Jews under Islam; The nature of Jewish participation in the medieval Muslim civilization
  - The Qur'anic basis of the legal attitude toward the Jews
  - "Jewry Law"—Dhimmi Law in Islam: The Pact of `Umar
Syllabus for Paideia Intensive Text Course

Medieval Halakhah: From Talmud to Shulhan Arukh
30 teaching hours, equivalent to 5 ECTS

PhD Candidate Rachel Furst
rachelfurst@gmail.com

Course Description
Did the early medieval Geonim amend the Talmud? When did formal codes of halakhah develop, and why? What is the legal weight of rabbinic responsa written to address specific cases and situations? This course will survey the development of Jewish law from the end of the Talmudic period until early modernity, focusing on the various genres of legal writing that appeared during these centuries. We will become acquainted with figures such as Rashi, Maimonides, and Rabbi Joseph Karo; examine the historical and cultural circumstances that gave rise to different forms of halakhic literature; and consider the value of legal texts as a lens into Jewish history.

Units and Bibliography
1. From Sugya to Halakhah – The Geonim

2. Moving West – North Africa and Spain

3. Maimonides

4. The Rise of the North – Italy and Germany

5. France – Rashi and his Descendants

6. The 13th Century – Towards a Global Village  

7. Expulsions and their Aftermath – 14th and 15th centuries  

8. 16th Century – A Time to Codify  

9. Halakhah and Historical Change  

10. Periodization in the History of Halakhah
Kabbalah and Its Place in Late Medieval and Early Modern Jewish Culture

30 teaching hours, equivalent to 5 ECTS

Professor Boaz Huss
bhuss@bgu.ac.il


Course Description

The course will investigate the major concepts and the historical development of early Kabbalah. We will examine major Kabbalistic themes, such as theosophy, theurgy, the problem of evil and the structure of the human psyche, and discuss the question of the origin of Kabbalah, as well as the major movements and central texts of the early Kabbalah, including the Bahir, Abraham Abulafia and the Zohar. The course will include reading of primary Kabbalistic texts, especially, from the Zohar.

Units

1. Introduction: Beginning of Kabbalah and its Major Characteristics (Theosophy, Myth, Theurgy & Mysticism)
2. The Debate on the Origins of Kabbalah (Scholem, Idel, Liebes)
3. The Doctrine of the Sefirot and Early Jewish Theosophy
4. Kabbalistic Myths and their Biblical and Rabbinic Precursors
5. Shechina: The Divine Feminine
6. The Other Side: Kabbalistic Perceptions of Evil
7. Therygy in Kabbalah and in Rabbinic literature
8. Kabbalistic Perceptions of the Human Body and Soul
9. Prophecy and Heavenly Ascents
10. Magic and the Power of Divine Names
11. Kabbalistic Hermeneutics and the Significance of the Torah

Bibliography

Syllabus for Paideia Intensive Text Course

Introduction to Jewish-Christian Relations: From Sour Grapes to Sacrament
15 teaching hours, equivalent to 2,5 ECTS

Professor Jesper Svartvik
jesper.svartvik@teol.lu.se

Prof. Jesper Svartvik is Krister Stendahl Professor of Theology of Religions at Lund University and at the Swedish Theological Institute in Jerusalem. He is also a member of the Peer Review Board of Studies in Christian-Jewish Relations.

Course Description
It is often said that the twentieth century contained both the worst and the best moments in Jewish-Christian relations. On the one hand, the Shoah besmirches not only the European Continent and Modernity, but also Christendom. On the other hand, the post-war European dialogue between Jews and Christians—characterised by an unsurpassed mutual respect and candour—belongs to the most promising phases ever in European religious history. The course From Sour Grapes to Sacrament (an expression coined by Dr. Peter Pettit at Muhlenberg College) surveys the most important phases of Jewish-Christian encounters in history (Antiquity, Middle Ages, Reformation, Modernity, the Shoah and Postmodernity), seeks to identify stumbling blocks in the past and present, and also presents how a growing number of Jews and Christians define and describe their religions no longer over against each other but as two authentic expressions of faith.

Bibliography
A number of documents and articles on Jewish-Christian relations: The Ten Points of Seelisberg, Nostra Aetate, Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate, Ten Anti-Jewish Impressions, Dabru Emet, A Sacred Obligation, The Ways of God etc.
Jesper Svartvik, “Forging an Incarnational Theology Two Score Years after Nostra Aetate”, Studies in Christian-Jewish Relations 1 (2005-06), pp. 1-13 (free access at this web address: escholarship.bc.edu/scjr/vol1/iss1/2).
Syllabus for Paideia Intensive Text Course

Choices in Modern Jewish Philosophy and Culture
30 teaching hours, equivalent to 5 ECTS

PhD Candidate Rani Jaeger
ranijaeger@gmail.com

Rani Jaeger is a PhD Candidate at the Bar Ilan University at the department of Hermeneutics and Cultural Studies. For the past 10 years, Rani has been on the faculty of the Shalom Hartman Institute, and is currently the Director of the Shalom Hartman Institute School for Teacher Education. He teaches as well at the Tel-Aviv University. Rani is one of the founders of Beit Tefilah Israel (Israeli House of Prayer), a “secular” synagogue that seeks to create a new spiritual community in the heart of Tel-Aviv. He has also been Paideia’s scholar in residence in 2009-2010.

Course Description
In this course we will examine the responses of Jewish thought to the challenges of the modern world. This encounter provoked a reexamination of old paradigms which where the foundations of Judaism for centuries. The thinkers, whose works we will read, have committed themselves to find new ways of giving meaning and direction to modern Jewish life thus approaching the past from the perspective of the present. Their achievements, dialogue and disagreements are very stimulating efforts to address issues we still struggle with.

Units
1. Introduction – understanding the challenges of Modernity to Judaism and mapping the responses.
2. Moses Mendelssohn and the beginning of modern Judaism
4. Humanism as a Jewish mission: Hermann Cohen
5. Religion and Existentialism Franz Rosenzweig and Martin Buber
5. The national paradigm: Herzl and Achad Ha'am
6. Ultra orthodoxy as a modern reaction- responsa
7. In the New World: Mordechi Kaplan and Abraham Yehoshua Heschel

Bibliography
- At the Turning, Three Addresses on Judaism .Schocken, 1952.
Mendelssohn, Moses, Jerusalem or on Religious Power and Judaism. Trans. A. Arkush (Part 2).
Syllabus for Paideia Intensive Text Course

The Jewish Society in Modern Era - Between Tradition and Modernity
30 teaching hours, equivalent to 5 ECTS

Professor Motti Zalkin
zalkin@bgu.ac.il

Professor Motti Zalkin was born in Jerusalem and received his university training at The Hebrew University of Jerusalem. He is an associate professor of modern Jewish history at Ben-Gurion University of the Negev in Israel. His special fields of interest are the social and economic history of the Jews in Eastern Europe, mainly in Lithuania, and the history of Jewish education in Eastern Europe. Among his publications are A New Dawn: The Jewish Enlightenment in the Russian Empire – Social Aspects (2000); From the Hidden Treasures of Jewish Vilna: Historical Documents From the Annals of Lithuanian Jewry (2001); The City of Vilna (Ed.) (2002); From Heder to School: Modernization Processes in Nineteenth Century East European Jewish Education (2008).

Course Description
The course will concentrate on the main religious, educational, social and economic processes which had a crucial impact on the Jewish collective consciousness and way of life from the mid 18th century to the Holocaust.

Units
1. Introduction: The pre-Modern Jewish society – structure, characteristics and worldview.
2. New cultural horizons - the Haskalah [Enlightenment]
3. New religious horizons – Orthodoxy, Hasidism, the Reform movement, the Conservative movement, etc.
4. New perception of humanity – A new Jew or a new Man?
5. New classroom – from Heder to school
6. New library – from Beit Hamidrash to the Laboratory
7. New homelands – Auf nach…
8. New ideologies – Socialism, Zionism, Capitalism, Liberalism

Bibliography
Syllabus for Paideia Intensive Text Course

Maimonides: Theology, Rationality and Cultural Heritage
30 teaching hours, equivalent to 5 ECTS

Dr. Nicham Ross
nicham@gmail.com

Nicham Ross is a lecturer in the Department of Jewish Thought at Ben Gurion University of the Negev. Nicham received his PhD in Jewish Thought at Ben Gurion University and he specializes in researching identity and tradition in Jewish literature from the beginning of the 20th century. He received a Fulbright Scholarship to carry out his postdoctoral studies at the University of Pennsylvania. In the past he has served as Assistant to the Dean of Jewish Studies at Touro College, Jerusalem and lectured in the Department of Philosophy at Bar Ilan University and the 'Kerem' Teacher Training College. He received the Dov Rafael prize for research in Jewish Thought, the Goren-Goldstein Scholarship, and is a Research Fellow at the Lamda Pozen Foundation for Secular Jewish Culture. Nicham Ross served also as the Director of the Gandel Institute for Adult Jewish Learning at the Hebrew University in Jerusalem.

Course Description
Moses Maimonides (1138-1204) is the foremost Jewish scholar of all time and one of civilization’s greatest minds. Like most of the world’s Jewish population of his time, he lived his entire life in a Mediterranean setting and in a milieu of Islamic culture. The course aims at portraying his personality and thought as rooted in Jewish tradition and to highlight his legacy and impact on subsequent Jewish generations. Relying mainly on Maimonidean writings, we’ll try to trace Rambam’s thought on several core issues in his theology of Judaism.

Units
1. Rambam’s life story
2. Cultural background and historical precedents: part 1: Se’adyah Gaon and the rise of rationalism in Jewish thought.
3. Cultural background and historical precedents: part 2: Andalusian Jewry’s “Golden Age” and Judah Halevi’s Kuzari.
4. Issues in Maimonidean thought and theology: Divinity, Prophecy, Biblical commentary and esotericism, human perfection and ethics, theodicy and divine providence.
5. Maimonides’ Legal Code (Mishne Torah).
6. The acceptance of Maimonides’ writings. Part 1: Rationalism Controversies and Responses to Maimonides during the Middle Ages.
7. The acceptance of Maimonides’ writings. Part 2: In the Modern Era.

Bibliography
Twersky, Isadore. *Introduction to the Code of Maimonides (Mishneh Torah)*. New Haven, 1980
Syllabus for Paideia Intensive Text Course

The Hasidic Path: Theory and Society
30 teaching hours, equivalent to 5 ECTS

PhD Candidate Assaf Tamari
assaf.tamari@gmail.com
Assaf Tamari is a doctoral student at the department for Jewish thought in Ben-Gurion University in the Negev. His main field of expertise is sixteenth-century Lurianic Kabbalah, and his research is focused on the Lurianic Body Discourse. His academic interests vary, and include Kabbalistic anthropological models, theories of subjectivity, individuation and agency, rhetorics, myth making, and political and critical theory.

Course Description
The Hasidic movement is a Jewish religious movement that began in Eastern Europe in the second quarter of the 18th century, and is still existent and popular until today. The founder of Hasidism is the polish Rabbi Israel Baal-Shem Tov, and the movement was developed by his disciples. There are many Hasidic groups, and each is centered around the charismatic figure of a rabbi, “Zaddik”. The course will present central Hassidic ideas by reading excerpts from the vast Hasidic library, and will focus on the relationship between theory and social order in Hasidism.

Units
1. The inception of Hasidism: between old and new: Hasidism- a result of crisis or a continuation? Background - Jewish existence in Eastern Europe Jewish ethical literature Developing Hasidic identity
2. The Hasidic Zadik: Background - mystical leadership in Jewish mysticism The Zadik as a magician The Zadik as a theologian The Zadik as a story teller Controversies between Hasidic masters
3. The Hasidic community: Structure of the Hasidic court; The meaning of being a Hasid; Hasidic families
4. The Hasidic tale: Background - the controversy about the place of the tale in Hasidism and in the Study of Hasidism Hasidic stories and their literary context. Psychological process in Hasidic tales.

Bibliography
- Simon Dubnow, “The Beginnings: The Baal Shem Tov (Besht) and the Center in Podolia”, pp. 25-57
Excerpts from Martin Buber, Tales of the Hasidim, New York 1991
Excerpts from: Moshe Idel, Hasidism: between ecstasy and magic, New York 1995
Syllabus for Paideia Intensive Text Course

Modern Hebrew Literature
15 teaching hours, equivalent to 2,5 ECTS

Professor Anat Feinberg
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Prof. Feinberg was born in Tel Aviv and studied at Tel Aviv University as well as at the University of London (Ph.D.). She teaches Hebrew and Jewish Literature at the Hochschule für Jüdische Studien in Heidelberg and is editor in charge of Modern Hebrew Literature, Encyclopaedia Judaica (2007), Kindlers Literaturlexikon (2009). Her fields of research are Modern Hebrew Literature, Jews and German Theatre, German-Jewish Literature. She has published numerous books and articles as well as three novels.

Course Description
This course invites students to explore major themes in modern Hebrew Literature and their relations to social and cultural phenomena in Israeli history and contemporary life. Some of the themes we will address are: the Hebrew language and the formation of a new national identity; Holocaust and remembrance; war(s) and yearnings for peace; encountering the Arab; the Israeli “at home” – modes of living in the city, country, kibbutz; etc. All texts (prose and poetry) will be provided as a reader in English translation. Poems will appear also in Hebrew. Textual analysis and discussions will be accompanied by visual material.

Bibliography