

**JEWISH STUDIES PROGRAM  
2015 SPRING COURSES**

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## ENGLISH

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### **ENGL 264 THE BIBLE AS LITERATURE**

**3 CR.**

**MWF 10:30**

**Deering**

My section of English 264 will read selected portions of the Hebrew Bible, New Testament, and Apocrypha. The course will entail a close study of a variety of literary forms and techniques: the structure of historical and biographical narratives (the Garden of Eden, the Exodus from Egypt, the Crucifixion/Resurrection), development of plot and character (in the stories of Abraham, David, Elijah, Jesus), and growth of prophetic and poetic styles and traditions (Isaiah, Micah, Job, Psalms), and the distinctive features of wisdom (proverbs, parables) and apocalyptic literature (Daniel, Revelation). Students will write 10-12 one page papers. There will be no tests or final exam. Students will participate weekly in team discussions of the reading.

### **ENGL 667 EMMANUEL LEVINAS IN PHILOSOPHIC, LITERARY, AND RELIGIOUS STUDY**

**3 CR.**

**W 6:30-9:20**

**Goodhart**

In this course, we will read slowly and carefully through the major work of Emmanuel Levinas in philosophic, literary, and Jewish Studies in an effort to understand precisely his arguments and his style of presentation. We will preface that reading with a consideration of two short phenomenological treatises of the forties and fifties (Existents and Existence and Time and the Other). Then we will read the two major philosophic works of Levinas (Totality and Infinity and Otherwise Than Being). Finally, we will read two collections on Jewish Studies (Difficult Freedom and Nine Talmudic Readings). Here and there throughout the semester, we will supplement our readings with selections from three collections of essays on various topics (The Levinas Reader, Collected Philosophical Papers, and Basic Philosophical Writings), plus a series of interviews in which Levinas describes the full range of his work (Ethics and Infinity). Classes will proceed by close reading of passages from each of the books. Students will be asked to examine Levinas's writing through the development of weekly study questions, and encouraged in their final papers to engage his work in more detail.

## HISTORY

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### **HIST 103 INTRODUCTION TO THE MEDIEVAL WORLD**

**3 CR.**

**TTh 4:30-5:45**

**Mitchell**

This course is an overview of medieval history in Europe from the fall of the Roman Empire to the birth of the Renaissance. We explore political, religious, and social changes as well as economic, technological, and cultural developments. We seek to understand the complexity of the medieval past, including an awareness of the experiences of ordinary men and women, as well as the rich and powerful. Topics include: The Birth of Christianity; The Decline of the Roman Empire; The Barbarian Nations; Islam; The Feudal World; The Crusades & Chivalry; Daily Life; The Church, Heresy & Witchcraft; The Black Death; The Renaissance.

### **HIST 323 GERMAN HISTORY**

**3 CR.**

**MWF 12:30**

**Gray**

How could the Germans, a people of great historical and cultural accomplishments, produce the barbarity of Nazism and the Holocaust? This is the central question of modern German history. The answers lie not only in the story of the Nazis themselves, but in the entire history of the German people. This survey requires no prerequisites. It introduces German history with brief coverage of the medieval, reformation, and early modern periods, and then turns to a more detailed study of German unification under Bismarck, the rise and fall of the Weimar Republic, and the victories and defeats of Hitler and the Nazis. The post-World War II period deals with West Germany, East Germany, Austria, and German reunification.

**HIST 395-1 JUNIOR RESEARCH SEMINAR: GERMAN-OCCUPIED EUROPE:  
NAZIS AND ARCHIVES**

**3 CR.**

**TTh 10:30-11:45**

**Foray**

This Junior Research Seminar for History majors will be organized around the subject of Nazi-Occupied Europe, with a particular concentration upon Western Europe. First, the class will examine such topics as Hitler's rise to power, the Nazi New Order in Europe, and the war's effects upon civilian populations. The majority of the semester, however, will be spent exploring research and writing methodologies; archival practices and collections; and specific national case studies, as selected by participants in the class. This is not a typical research class where students produce a heavily-weighted "term paper." Rather, this is a process-oriented class intended to introduce History majors to archival research and historical writing. All participants will craft an original written analysis drawing upon the British Foreign Office materials contained in the "Conditions and Politics in Occupied Western Europe, 1940-1945" archival database. Work for this class will be completed incrementally over the course of the semester, and all students will be held accountable for their work before the instructor and each other. Students are expected to come to the course with a solid understanding of modern European history so that they can narrow their topics as soon as possible.

**HIST 395-3 JUNIOR RESEARCH SEMINAR: HISTORY OF HUMAN RIGHTS**

**3 CR.**

**MWF 1:30**

**Klein-Pejšová**

*There are some things worth suffering for.* - Jan Patočka, co-founder Charter 77

The concept of – and struggle for – human rights is powerful, pervasive. Its origins, development, and strategies of implementation contested. Have human beings always had the "right to have rights"? How did the concept of "rights" arise? What does it mean, and how has it been used? This junior research seminar explores human rights' geneology and uneven historical evolution from the European Enlightenment through the late twentieth century human rights revolution. Students will hone their research and writing skills through step by step production of a major research paper focusing on an issue that pushed forward our understanding and reconfiguration of human rights.

**HIST 427 HISTORY OF SPAIN AND PORTUGAL**

**3 CR.**

**TTh 10:30-11:45**

**Cutter**

Like many countries in Europe, Spain today confronts the issue of "nationalism," that is, the aspiration of various regions to break away from "Greater Spain" and become independent nations in their own right. Is this trend simply a product of the modern political landscape of Europe, which suggests that a large, powerful nation-state is unnecessary, burdensome, and irrelevant to modern life? Or is there something deeply rooted in geography, history, and language that drives this desire for nationhood on a smaller scale? This survey course provides the student with the "long view" of Iberian history, one that highlights moments of both unity and division among the regions and peoples found on the peninsula, from Roman times to the present. Through lectures, readings, and individual research, students will come to appreciate the role of regional distinctiveness that has played such an enormous role in the history of Iberia.

**HIST 595 HOLOCAUST AND GENOCIDE**

**3 CR.**

**MWF 10:30**

**Klein-Pejšová**

The implications of the attempted destruction of European Jewry by the Nazis during the Second World War, what we term the Holocaust – along with millions of Roma (Gypsies), Poles, Russians, homosexuals, the handicapped, and others – are terrifyingly far-reaching. Genocide and ethnic cleansing are central to our understanding of the twentieth century. This course examines the historical origins and practices of genocide, centering on the causes and nature of the Holocaust as historical event, including its aftermath, problems of its representation and commemoration. We will work through a comparative framework to explore the Armenian genocide during World War One, and the cases of Rwanda and Yugoslavia in the 1990s. We will make use of primary sources and secondary literature, fiction, memoirs, film and other media in the course of our examination.

## JEWISH STUDIES

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### **JWST 330 INTRODUCTION TO JEWISH STUDIES**

**TTh 12:00 – 1:15**

**Meets with HIST 302 and POL 493.**

**3 CR.**

**Kantor**

This course fulfills the College of Liberal Arts Racial and Ethnic Diversity Core Requirement.

The purpose of this course is to critically introduce students to the “Jewish Experience,” from its inception, in the Ancient Near East, to our present time. Using several disciplines—religion, philosophy, history, literature, film, anthropology, sociology—we will explore the ways and manners by which Judaism manifests itself, as well as how we come to study Judaism academically. Thus, on the one hand, we will examine the *internal* (ontology) intricacies and complex textures of the core ideas which have created Judaism from *within*, that is, how a group of people created Judaism, in both reflexive and unreflexive fashion, in reference to their material and historical conditions. In other words, what is Judaism and what does it mean to be Jewish from the Jewish perspective which has always already been in reference to its locality. On the other hand, we will examine how Judaism has been studied *externally*, from *without*, (epistemology) by others, as well as by modern academic disciplines. For this external approach has also shaped and determined the ontological constitution of Judaism. What and how others think of us is *eo ipso*, part and parcel of who we are. We must understand that these internal-external approaches are intimately intertwined. It is first and foremost *practice* that creates and sustains an idea/phenomenon, namely, it is a mutual venture between those who lead their lives by Judaism, Jews who bear it on their backs as it were, and those who react to and study how these people indeed, bear it through their historical consciousness, faith, philosophy, and daily costumes. In addition, this course is intended as a gateway to Jewish Studies major or minor at Purdue University, or for that matter, anywhere else. As a general rule, its scope and methodological approaches will make it both worthwhile and necessary for any undergraduate student who wishes to do more in-depth work in Jewish Studies.

#### **Required texts:**

Michael Brenner, *A Short History of the Jews*

Joseph Dan, *Kabbalah: A Very Short Introduction*

Norman Solomon, *Judaism: A Very Short Introduction*

Yosef Haim Yerushalmi, *Zakhor: Jewish History and Jewish Memory*

Martin Buber, *Two Types of Faith: A Study of the Interpenetration of Judaism and Christianity*

More of the syllabus can be viewed at: <http://www.cla.purdue.edu/jewish-studies/courses/jwst330.html>

### **JWST 590 DIRECTED READINGS IN JEWISH STUDIES**

**Time and instructor to be arranged**

**3 CR.**

A reading course in aspects of Judaica directed by the instructor in whose particular field of specialization the content of the reading falls. Permission of Instructor required.

## LANGUAGES & CULTURES

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**HEBR 102 MODERN HEBREW II 3 CR.**  
**MTWF 10:30 Kantor**

Continuation and extension of the first semester. The course aims to develop fluency in reading, comprehension, and spoken language. Knowledge of grammar and vocabulary is expanded.

**HEBR 122 BIBLICAL HEBREW II 3 CR.**  
**TTh 9:00-10:15 Robertson**

The second semester of biblical Hebrew will continue the study of reading, vocabulary and grammar, based on selections from the Hebrew Bible.

**HEBR 222 BIBLICAL HEBREW IV 3 CR.**  
**TTh 10:30-11:45 Robertson**

The fourth semester of biblical Hebrew exposes the student to both narrative and poetic sections of the Bible.

**LC 331 KABBALAH AND JEWISH MYSTICISM: SECRET KNOWLEDGE IN JUDAISM 3 CR.**  
**TTh 3:00-4:15 Kantor**

This course critically explores the rich and varied traditions of Jewish mysticism, generally known as Kabbalah. What is the nature of this multifaceted esoteric movement? What are its aims and goals? The course will consider the major historical trends, basic themes, and key concepts of the kabbalistic world view. We will explore the Jewish mystic quest through a range of primary and secondary sources. We will be introduced to the major texts, charismatic mystical masters, and schools of Kabbalah; from the Bible and early rabbinic traditions through formative works such as *Sefer Yetzirah* and the *Bahir* and the locus classicus, the *Zohar*.

The course will emphasize primary sources, that is, reading the relevant texts (in English) and working together to understand them as fully as possible. We will cover a number of topics, including: the phenomenology of the Godhead, the evolution of the doctrine of Sefirot and emanation, the erotic dimension of Kabbalah, *Tikun Olam*, (mending the world) and more.

## PHILOSOPHY

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**PHIL 206 PHILOSOPHY OF RELIGION 3 CR.**  
**TTh 9:00-10:15 Bergmann**

The course will be divided into three parts. The first part of the course will deal with a question that has loomed large in the philosophical history of western monotheism (Judaism, Christianity and Islam): *is belief in God rational?* The focus here will be on arguments for God's existence (such as the argument from the fact that the universe seems to have been designed), on arguments against God's existence (e.g., the argument that a perfect God wouldn't permit terrible things to happen and yet they happen), and on whether belief in God can be rational if it isn't supported by argument. The second part of the course will focus on the fact that there are many different religions in the world, most of which claim to be the only religion that is right about the most important truths. Our question here will be whether, in the face of this plurality of religions, it can be rational to think that one's *own* religion is right and that other religions incompatible with it are mistaken. The third part of the course will focus on some questions in philosophical theology—questions such as: Can we be free if God foreknows what we will do? Does it make sense to make requests of God in prayer given that, whether we pray or not, a perfect being would know what we want and would do what is best? The course requirements will include several short quizzes, a midterm exam, and a final exam.

## RELIGION

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**REL 231 RELIGIONS OF THE WEST**  
**MWF 11:30**  
**Meets with PHIL 231**

**3 CR.**  
**Ryba**

**The purpose of this course** is to provide a systematic survey of those religions variously described, in the West, as ‘Western Religions’ or ‘Religions of the West.’ Immediately, a problem arises because the adjective, ‘Western,’ is questionable. The descriptions ‘Western’ or ‘of the West’ have been understood as designating a problematic geo-cultural location—but also a homogeneous style of religious thought because of their common origins as *Abrahamic* monotheisms. Contemporary scholars of religion, and indigenous believers, often contest this imputed homogeneity and have pointed to the incredible complexity and fluidity of these traditions, characteristics which resist simplistic classification. Well aware of the challenges such descriptions present, we, in this course, will engage in a comparative study of the systems of belief, thought, and practice traditionally termed ‘Western Religions’ by Western scholars of religions. This will be accomplished through a series of readings on these systems’ histories, philosophies and scriptures.

**The approach adopted in this course** is *phenomenological* and *comparative*. Adopting the *phenomenological method* in the academic study of religion means that we shall try to study these religions objectively and empathetically. Adopting the *comparative method* in the academic study of religion means that we shall try to compare and contrast the features of these religions with the intent of observing similarities, dissimilarities and regularities, where meaningful items of comparison occur. The phenomenological method (properly applied) gives us access to a religion’s rationale; the comparative method (properly applied) gives us access to the rationale of *Religion*.

The systems of belief, thought, and practice which will be studied and compared in this course are: (1) the Judaic tradition (\* > 1800 BCE [~1900]), (2) the Christian tradition (\* ~ 4 BCE/>~30 CE), and (3) the Islamic tradition (\* > 622 CE [AH 1]). This survey and comparison will take place according to a fixed set of categories. The following will be surveyed for each of these traditions: (a) its worldview, (b) its scriptures, (c) its hierology, (d) its cosmology, (e) its anthropology, (f) its soteriology, and (g) its most important schools of thought (or forms of scholasticism). To simplify this comparison, we shall not be considering these structures across all periods of each tradition (and in their full denominational complexity) but only within the span of time which was characteristically formative for later development. This will be called the “classical” period of each.

**Prerequisites:** None. **Grades based on:** Four *objective* examinations and extra credit assignments.

**Required Texts:**

1. Solomon Schechter, *Aspects of Rabbinic Theology*
2. Linwood Urban, *A Short History of Christian Thought*
3. Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity*
4. F. E. Peters, *The Children of Abraham: Judaism, Christianity, Islam*

**REL 318 THE BIBLE AND ITS EARLY INTERPRETERS**  
**TTh 3:00-4:15**

**3 CR.**  
**Robertson**

This course will start with observation of the development of early themes in later parts of the Hebrew Bible and proceed to the on-going influence of these themes in Jewish literature outside the Hebrew canon (apocrypha, pseudepigrapha, targums, midrash, Josephus, Philo, and other Hellenistic Jewish authors), as well as in pagan literature of this era and in early Christian literature, particularly the New Testament.

## **SOCIOLOGY**

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### **SOC 310-3 RACIAL AND ETHNIC DIVERSITY**

**3 CR.**

**TTh 12:00-1:15**

**Beaman**

Examines racial and ethnic pluralism in America: ways groups have entered our society; their social and cultural characteristics; and their relationships with other groups. Groups include the English, Germans, Irish, Jews, Chinese, Japanese, Blacks, Hispanics, and Native Americans.

### **SOC 310-5 RACIAL AND ETHNIC DIVERSITY**

**3 CR.**

**TTh 3:00-4:15**

**Beaman**

Examines racial and ethnic pluralism in America: ways groups have entered our society; their social and cultural characteristics; and their relationships with other groups. Groups include the English, Germans, Irish, Jews, Chinese, Japanese, Blacks, Hispanics, and Native Americans.

### **SOC 367 RELIGION IN AMERICA**

**3 CR.**

**TTh 10:30-11:45**

**Winchester**

Examines the social dimensions of religion in American life; religion in American culture; social profiles of America's religious groups, trends in individual religious commitment; and religion's impact on American life.