

**JEWISH STUDIES PROGRAM
2018 SPRING COURSES**

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ENGLISH

ENGL 264 THE BIBLE AS LITERATURE **MWF 3:30**

3 CR.

S. Goodhart

In this course, students will learn to read the Hebrew Bible through the tradition in which it has come down to us: namely, the Jewish rabbinic, and especially, the prophetic tradition. We will read closely the book of Genesis and early portions of Exodus. Then we will take a more sweeping account of the remainder of Exodus, Numbers, Leviticus, Deuteronomy, selected books of the Holy Writings and the Prophetic texts (especially Job, Jonah, Isaiah, and Esther). All readings will be examined in modern English translations. We will also consider in our discussions selections from the Midrashic, Talmudic, and Kabbalistic (Jewish mystical) traditions, as well as samples from the later rabbinic writings. Although "Biblical Hebrew" (HEBR 121-122) is not required for this course, it is recommended as a wonderful complement to ENGLISH 264 and 462, and information about signing up for "Biblical Hebrew" (HEBR 121-122) is available from the instructor, Professor Stuart Robertson, at roberts5@purdue.edu. For more information, see: <http://www.cla.purdue.edu/slc/1/hebrew/biblical/index.html>.

HISTORY

HIST 103 INTRODUCTION TO THE MEDIEVAL WORLD **TTh 3:00-4:15**

3 CR.

S. 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 302 HISTORICAL TOPICS: HITLER'S EUROPE **MWF 12:30**

3 CR.

D. Fleetham

This course will examine the rise, seizure, and consolidation of power of Adolf Hitler and the Nazi from Hitler's early days in Vienna, through the trenches of World War I, and the chaotic Weimar Republic. The course will compare and contrast the rise of the Nazi party to Mussolini's Fascist Movement in Italy and the Communists in the Soviet Union. It will also look at the reaction to these movements in European democracies. The course will make particular use of film, posters, and other popular culture from the period to investigate popular opinion, propaganda, and ideology.

HIST 302 HISTORICAL TOPICS: WWI AND THE MIDDLE EAST **TTh 10:30-11:45**

3 CR.

S. Holden

World War I made the Middle East what it is today. Controlled primarily by the Ottoman Empire, this region was a major theatre of military operations during the Great War. Fighting, famine, disease and deliberate massacres of civilian communities killed more than 5 million people, or 25% of the population (compared with about 10% in France and Great Britain). The devastation wrought by World War I as well as the postwar diplomatic brokering has repercussions for the great-grandchildren of wartime survivors. In breaking up the defeated Ottoman Empire, the Entente shaped the national borders of this region and the political alliances of its leaders. Even today, ISIS claims to act in part to undermine agreements of the Great War, as does the Palestinian Authority in Gaza. In this class, we will look at events both on and off the battlefields of World War I and gauge the political effects and human toll of the fighting in this region, bringing the fallout of this conflict up to the present day.

JEWISH STUDIES

JWST 330 INTRODUCTION TO JEWISH STUDIES

TTh 12:00 – 1:15

Meets with HIST 302 and POL 493

3 CR.

O. Lyanda-Geller

This interdisciplinary course surveys Jewish experience from antiquity to the present. It explores different aspects of intellectual, social, philosophical, political and religious life of the Jewish people. We will also discuss the vibrant and rich history of Jewish culture, language, literature, music and cinema.

This course is part of the University Core Curriculum (Humanities), and also fulfills the College of Liberal Arts (CLA) Racial and Ethnic Diversity Core Requirement.

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 and Director of the Jewish Studies Program required.

LANGUAGES & CULTURES

HEBR 102 MODERN HEBREW II

MTWF 9:30

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.

3 CR.

A. Kantor

HEBR 202 MODERN HEBREW IV

MWF 10:30

Extensive practice in reading, speaking, and writing Hebrew, based on a variety of subjects from daily life and literature. Continued study of grammar and reading in the modern language.

3 CR.

A. Kantor

HEBR 122 BIBLICAL HEBREW II

TTh 9:00-10:15

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

3 CR.

S. Robertson

HEBR 222 BIBLICAL HEBREW IV

TTh 10:30-11:45

Meets with REL 318

The fourth semester of biblical Hebrew exposes the student to both narrative and poetic sections of the Bible. This semester we will be translating the patriarchal narrative in Genesis, from Genesis 22 (Abraham's sacrifice of Isaac) through the beginning of the story of Joseph. Some ability in reading Hebrew, modern or biblical Hebrew is required.

3 CR.

S. Robertson

HEBR 380: Modern Israel: Cinema, Literature, Politics, and History

TTh 12:00 – 1:15

This class explores the complexity and richness of Israeli culture through an encounter with a medley of sources such as newspapers, films, short stories, music, academic research, etc.

Topics included: Zionism, Israeli History, Israel's Political System, Multi-Ethnic and Multi-Religious Conflicts, the Israeli Defense Forces (IDF), Israeli-Palestinian Conflict, and Religious-Secular divide.

3 CR.

A. Kantor

PHILOSOPHY

PHIL 206 PHILOSOPHY OF RELIGION

3 CR.

TTh 3:00-4:15

M. 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.

PHIL 505 ISLAMIC AND JEWISH PHILOSOPHY AND THE CLASSICAL TRADITION (and Its Critique by Spinoza)

3 CR.

M 2:30-5:20

D. Frank

Often medieval philosophy is presented in its Christian guise alone, giving the impression that the medieval philosophical tradition, influenced by the great thinkers of Greek antiquity, is exclusively a Latin tradition, with no substantive contribution by those who wrote in Arabic and Hebrew. We shall revise this view.

After a few weeks reading and discussing Plato's *Republic*, a key foundational text for thinkers working in Arabic-speaking lands, our focus will turn to a select group of philosophers who lived between the 10th-12th centuries, a roughly three hundred-year period that is a high point in medieval Islamic and Jewish philosophy—a time *before* Greek philosophy was rediscovered in Christian Europe. Philosophers to be studied in some detail are Farabi, Ibn Rushd (Averroes), and Maimonides, and in addressing topics in the philosophy of language, metaphysics, epistemology, cosmology, philosophical psychology, and especially in philosophy of law, ethics, and political philosophy, we will see how these philosophers adapted Greek philosophical insights for their own specific purposes.

This Greek-inspired religio-philosophical tradition came to a screeching halt with Spinoza, who published (anonymously) in 1670 the *Tractatus Theologico-Politicus (TTP)*, a work variously described upon its appearance in print as “harmful and vile,” “most pernicious,” “subversive,” “blasphemous,” “diabolical,” “full of abominations,” and “godless.” It's not difficult to see why, but we shall read the *TTP*, not just as a groundbreaking, founding document in modern (secular) political thought and biblical criticism, but also as a work engaged, and in debate, with the philosophical monotheisms of the medieval past. The Janus-faced nature of the *TTP* thus provides a fitting end to the philosophical tradition that commenced with Plato and the Greeks, and in so concluding we will nuance our understanding of the beginnings of modern philosophy.

POLITICAL SCIENCE

POL 230 INTRODUCTION TO THE STUDY OF PEACE: MOVEMENTS FOR PEACE AND JUSTICE

MWF 12:30

**3 CR.
H. Targ**

Introduction to the Study of Peace will concentrate on global and local political movements for peace and justice. After surveying the field of Peace Studies—on war, terrorism, global poverty, and hate—for seven weeks, the last eight weeks of the course will emphasize rigorous examinations of various movements, past and present, which have been motivated by peace values: opposition to war and militarism, human rights violations, environmental devastation, economic exploitation, and racism, sexism and homophobia.

Each student will choose to study a particular movement developing a semester paper and conference presentation that will take place in late April, 2018. The Conference, “Visiting Peace and Justice Movements in the Twenty-First Century,” will include plenary sessions with presentations by invited scholar/activists and student panels. The totality of the conference will be designed to assess the state of peace and justice movements today.

Keynote speakers will be invited from anti-war, anti-racist, feminist, environmental, and labor movements to present their ideas to the university community and to comment on the presentations of the students in the class. (Speakers will be recruited from a variety of political movements, such as Black Lives Matter, Iraq Vets Against War, Code Pink, the Sierra Club, Jewish Voice for Peace, Women’s International League for Peace and Freedom, and the Peace and Justice Studies Association).

RELIGION

REL 231 RELIGIONS OF THE WEST

MWF 12:30

Meets with PHIL 231

**3 CR.
T. 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*.

REL 231 RELIGIONS OF THE WEST (continued from page 5)**MWF 12:30****T. Ryba****Meets with PHIL 231**

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.

REL 318 THE FORMATION OF THE BIBLE AND ITS EARLIEST INTERPRETERS 3 CR.**TTh 10:30-11:45****S. Robertson****Meets with HEBR 222**

This course will begin with exploring what can be known of the formation of the Hebrew Bible (Old Testament). It will examine the earliest stages of interpreting this developing Bible, from later use of earlier written parts of the Old Testament within the Old Testament, in the Dead Sea Scrolls, and in other Jewish writings outside the Hebrew canon. Our study will conclude with the development of the New Testament as well as other early Christian literature composed in developing Christianity, that used not only the New Testament but also the Old Testament.

SOCIOLOGY

SOC 310-1 RACIAL AND ETHNIC DIVERSITY 3 CR.**TTh 10:30-11:45****Z. Palmer**

This course is a sociological examination and analysis of the presence and significance of race and ethnicity in our society. The purpose of this course is to provide a foundation and critical framework for assessing the origins and manifestations of race and ethnicity. Race and ethnicity have historically been one basis for differentiation and stratification in the United States and other societies, and this persists today. In this course, we will examine the emergence of race and ethnicity as concepts, and how they shape our everyday lives. We will be guided by the following questions: Why do we study race and ethnicity? How and why are they relevant in our society? How do we experience race and ethnicity, and how has this changed over time? Topics include multiculturalism and diversity; media representations; racism and discrimination; colorism; racial hierarchies; immigration; and different domains of racial inequality.

SOC 310-8 RACIAL AND ETHNIC DIVERSITY 3 CR.**TTh 12:00-1:15****J. Beaman**

This course is a sociological examination and analysis of the presence and significance of race and ethnicity in our society. The purpose of this course is to provide a foundation and critical framework for assessing the origins and manifestations of race and ethnicity. Race and ethnicity have historically been one basis for differentiation and stratification in the United States and other societies, and this persists today. In this course, we will examine the emergence of race and ethnicity as concepts, and how they shape our everyday lives. We will be guided by the following questions: Why do we study race and ethnicity? How and why are they relevant in our society? How do we experience race and ethnicity, and how has this changed over time? Topics include multiculturalism and diversity; media representations; racism and discrimination; colorism; racial hierarchies; immigration; and different domains of racial inequality.

SOCIOLOGY

SOC 310-9 RACIAL AND ETHNIC DIVERSITY

3 CR.

MWF 11:30

W. Dukes

This course is a sociological examination and analysis of the presence and significance of race and ethnicity in our society. The purpose of this course is to provide a foundation and critical framework for assessing the origins and manifestations of race and ethnicity. Race and ethnicity have historically been one basis for differentiation and stratification in the United States and other societies, and this persists today. In this course, we will examine the emergence of race and ethnicity as concepts, and how they shape our everyday lives. We will be guided by the following questions: Why do we study race and ethnicity? How and why are they relevant in our society? How do we experience race and ethnicity, and how has this changed over time? Topics include multiculturalism and diversity; media representations; racism and discrimination; colorism; racial hierarchies; immigration; and different domains of racial inequality.

SOC 356 HATE AND VIOLENCE

3 CR.

Th 6:00-8:50pm

R. Mate

Examines the causes of and solutions to hatred and violence. Concepts such as anti-Semitism, discrimination, hate crimes, prejudice, racism, bullying, homosexual prejudice, terrorism and other topics will be addressed. This course uses experiential activities, videos, guest speakers and classroom discussion.