

**JEWISH STUDIES PROGRAM
2020 SPRING COURSES**

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ENGLISH

ENGL 264 THE BIBLE AS LITERATURE

MWF 3:30

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/l/hebrew/biblical/index.html>.

HISTORY

HIST 103 INTRODUCTION TO THE MEDIEVAL WORLD

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 250: U.S. RELATIONS WITH THE MIDDLE EAST AND NORTH AFRICA

TTh 12:00-1:15

Holden

After 9/11, the US became increasingly involved in the affairs of the Middle East and North Africa. This course surveys US policy towards this region of the world since Corsairs took American sailors hostage in 1784. It responds to these central questions: Why has the US focused considerable attention on the Middle East and North Africa world since the Barbary Wars (1801 -1804, 1814 -1815)? How has US foreign policy toward the Middle East and North Africa evolved over time? What role has the US played in shaping history in the Arab world? Students are given the background to understand the decisions of leaders in the past and present. And they reflect on continuity and change in US foreign policy toward this important region.

HIST 351 THE SECOND WORLD WAR

TTh 1:30-2:45

Roberts

Second World War. Ideally, this course will be taken in conjunction with History 349, First World War in the fall since together the two world wars present a modern Thirty Years War (1914-45). History 351 will cover the military, diplomatic, political, social, and cultural history of World War II. It will focus on the causes of the war, the battles that decided the war, the leaders (civilian and military) who made the key decisions, and how the war changed society. An additional feature will be how the war is remembered in novels and films. Hollywood features and documentaries will play a crucial part in the course. In short, the course will cover the history of the war from the rise of Adolf Hitler to "Saving Private Ryan."

JEWISH STUDIES

JWST 330 INTRODUCTION TO JEWISH STUDIES (Meets with HIST 302 and POL 493)

TTh 10:30-11:45

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

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

MWF 9:30

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 202 MODERN HEBREW IV

MWF 10:30

Kantor

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.

HEBR 122 BIBLICAL HEBREW II

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.

PHILOSOPHY

PHIL 206 PHILOSOPHY OF RELIGION

TTh 3:00-4:15

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.

PHIL 506: ADVANCED PHILOSOPHY OF RELIGION

TTh 10:30-11:45

Bergmann and Draper

The first half of this seminar focuses on metaphysics. Topics include life after death, the motivational structure of a perfect God, and alternative concepts of God. The second half of the seminar shifts to epistemological issues. Topics include the epistemology of non-inferentially formed religious belief and religious disagreement. Two papers will be assigned, along with weekly written or oral assignments.

RELIGION

REL 231 RELIGIONS OF THE WEST (Meets with PHIL 231)

MWF 12:30

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.

RELIGION

REL 318 THE BIBLE AND ITS EARLY INTERPRETERS

TTh 1:30-2:45

Robertson

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 310-4 RACIAL AND ETHNIC DIVERSITY

Distance Learning

Wilson

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 310-9 RACIAL AND ETHNIC DIVERSITY

MWF 9:30

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 310-10 RACIAL AND ETHNIC DIVERSITY

Distance Learning

Steinhour

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

Th 6:00-8:50pm

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.

SOCIOLOGY

SOC 367 RELIGION IN AMERICA

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.