PROGRAM OF STUDY

The BA program in Jewish Studies provides a context in which College students may examine the texts, cultures, languages, and histories of Jews and Judaism over three millennia. The perspective is contextual, comparative, and interdisciplinary. The long and diverse history of Jews and Judaism affords unique opportunities to study modes of continuity and change, interpretation and innovation, and isolation and integration of a world historical civilization. Students are encouraged to develop appropriate skills (in texts, languages, history, and culture) for independent work.

Students in other fields of study may also complete a minor in Jewish Studies. Information follows the description of the major.

JEWISH CIVILIZATION SEQUENCE

A three-course Jewish Civilization sequence is offered in the Autumn, Winter, and Spring Quarters. The first course begins in antiquity and extends through the medieval period (JWSC 12000 Jewish Civilization I: Ancient Beginnings to Medieval Period). The second course begins in the early modern period and extends to the present (JWSC 12001 Jewish Civilization II: Early Modern Period to 21st Century). In the Spring Quarter, students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 1200X). Jewish Civilization courses may be used to fulfill the College's general education requirement in civilization studies. It is recommended, though not required, that students take these courses in sequence. Students who register for the Autumn Quarter course will automatically be pre-registered for the Winter Quarter segment. In order for the Spring Quarter course to qualify for the general education requirement in civilization studies, the student must have completed Jewish Civilization I and II. The Spring Quarter course, however, may also be taken as an independent elective.

Students may also fulfill the Jewish civilization requirement by participating in the “Jerusalem in Middle Eastern Civilizations” Study Abroad program, where they can earn credit for three courses in Jewish civilization (ancient, medieval, and modern) and one credit in modern Hebrew. (For more information about this program, please see the Study Abroad (http://collegecatalog.uchicago.edu/thecollege/offcampusstudyprograms/) page of this catalog.)

PROGRAM REQUIREMENTS

Advising

Students who have not completed the College’s general education requirements before starting the major should do so during their first year as Jewish Studies majors. Students are required to meet with the director of undergraduate studies before declaring a major in Jewish Studies. Each student in the major will have as an adviser a faculty member who is affiliated with the Greenberg Center for Jewish Studies.

MAJOR IN JEWISH STUDIES

The major requires twelve courses distributed according to the guidelines that follow. A full, constantly updated list of courses approved for the major and minor is available on the Greenberg Center for Jewish Studies website (https://ccjs.uchicago.edu).

Language

Students must take three quarters of Hebrew (classical or modern) or Yiddish. If the student’s research project requires knowledge of a different language, the student may petition the committee to substitute that language in the place of Hebrew or Yiddish.

Jewish Civilization and Electives

Students in the major must take nine additional courses in Jewish Studies, for a total of twelve courses.

Jewish Civilization: Students in the major must complete either the first two quarters of the Jewish Civilization sequence or the “Jerusalem in Middle Eastern Civilizations” Study Abroad program.

If students take one of these sequences to satisfy the general education requirement in civilization studies, one elective in the major must come from another civilization studies sequence pertinent to the area and period of the student’s primary interest in Jewish Studies.

For students who take a sequence outside Jewish Studies to satisfy the general education requirement in civilization studies, the two- or three-course Jewish Civilization sequence (or three-course sequence offered in Jerusalem) will count among the JWSC electives required for the major.

Other Electives: The remaining courses must come from JWSC course offerings. These elective courses should normally focus in a specific area of concentration within Jewish Studies and should be chosen in
consultation with the director of undergraduate studies. Students who complete the option BA thesis (as described under Optional BA Paper) may count JWSC 29900 BA Preparation Course among these courses.

Beyond the requirements for the major, students are encouraged to take at least one course in method or theory pertaining to their area of concentration in Jewish Studies, whether it is a JWSC course that can count in the major or is simply a general elective credit.

**SUMMARY OF REQUIREMENTS**

<table>
<thead>
<tr>
<th>Requirement Description</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three courses in Hebrew (or other language, with approval)</td>
<td>300</td>
</tr>
<tr>
<td>Nine total JWSC courses</td>
<td>900</td>
</tr>
<tr>
<td>Note: Must include 2–3 Jewish Civilization courses, as described under the Program Requirements</td>
<td></td>
</tr>
<tr>
<td>Total Units</td>
<td>1200</td>
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</tbody>
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**Optional BA Paper**

Students who choose this option are to meet with their advisers by May 15 of their third year to determine the focus of the research project, and they are expected to begin reading and research for the BA paper during the summer before their fourth year. After further consultation, students are to continue guided readings and participate in a (formal or informal) tutorial during Autumn Quarter of their fourth year. Credit toward the major is received only for the Winter Quarter tutorial (JWSC 29900 BA Preparation Course), during which the BA paper is finally written and revised. The BA tutorial may count toward one of the courses related to Jewish Studies. The BA paper must be received by the primary reader by the end of fifth week of Spring Quarter. A BA paper is a requirement for consideration for honors.

This program may accept a BA paper or project used to satisfy the same requirement in another major if certain conditions are met and with the consent of the other program chair. Approval from both program chairs is required. Students should consult with the chairs by the earliest BA proposal deadline (or by the end of their third year, if neither program publishes a deadline). A consent form, to be signed by both chairs, is available from the College adviser. It must be completed and returned to the College adviser by the end of Autumn Quarter of the student's year of graduation.

**HONORS**

Honors are awarded to students who demonstrate excellence in their course work, as well as on the BA paper. Students must maintain an overall GPA of 3.25 or higher and a GPA of 3.5 or higher in the major, and the BA paper must be judged to be at least of A- quality.

**GRADING**

Students take all courses required for the major for quality grades.

**MINOR IN JEWISH STUDIES**

The minor in Jewish Studies provides a basic introduction to the texts, cultures, languages, and history of the Jews and Judaism. Six courses are required for the minor, two of which are JWSC 12000 Jewish Civilization I: Ancient Beginnings to Medieval Period and JWSC 12001 Jewish Civilization II: Early Modern Period to 21st Century. The other courses may be in any area of Jewish Studies, including languages such as Hebrew and Yiddish; such courses can be identified by their JWSC prefix. Students can earn credit for three courses in Jewish Civilization (ancient, medieval, and modern) and one credit in modern Hebrew by participating in the “Jerusalem in Middle Eastern Civilizations” Study Abroad program. (For more information about this program, please see the Study Abroad (http://collegecatalog.uchicago.edu/thecollege/offcampusstudyparticipants/) page of this catalog.)

Students who wish to do a minor in Jewish Studies must meet with the director of undergraduate studies before the end of the Spring Quarter of their third year to declare their intention to complete the minor. The director's approval for the minor program will then be communicated to the student's College adviser on the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form.

Courses taken to fulfill the requirements for the minor in Jewish Studies may not be double-counted with courses taken for the student's major(s) or courses taken for other minors. Courses taken for the minor in Jewish Studies must be taken for quality grades.

**JEWISH STUDIES COURSES**

**JWSC 12000-12001-12004. Jewish Civilization I-II-III.**

Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts—biblical, Talmudic, philosophical, mystical, historical, documentary, and literary—students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The Autumn course will deal with antiquity to the medieval period; the Winter course will begin with the early modern period and continue to the present.
Jewish Studies

The Spring course will vary as to special topic; for the Spring course to count towards the general education requirement in civilization studies, the student must also take the Autumn and Winter courses.

**JWSC 12000. Jewish Civilization I: Ancient Beginnings to Medieval Period. 100 Units.**
Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The autumn course will deal with antiquity through the Middle Ages. Its readings will include material from the Bible and writings from the second temple, Hellenistic, rabbinic, and medieval periods. All sections of this course will share a common core of readings; individual instructors will supplement with other materials. It is recommended, though not required, that students take the three Jewish Civilization courses in sequence. Students who register for the Autumn Quarter course will automatically be pre-registered for the winter segment. In the Spring Quarter students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 1200X).

Instructor(s): Bozena Shallcross Terms Offered: Autumn
Equivalent Course(s): NEHC 22010, MDVL 12000, RLST 22010

**JWSC 12001. Jewish Civilization II: Early Modern Period to 21st Century. 100 Units.**
Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The Winter course will begin with the early modern period and continue to the present. It will include discussions of mysticism, the works of Spinoza and Mendelssohn, the nineteenth-century reform, the Holocaust and its reflection in writers such as Primo Levi and Paul Celan, and literary pieces from postwar American Jewish and Israeli authors. All sections of this course will share a common core of readings; individual instructors will supplement with other materials. It is recommended, though not required, that students take the three Jewish Civilization courses in sequence. Students who register for the Autumn Quarter course will automatically be pre-registered for the winter segment. In the Spring Quarter students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 1200X).

Instructor(s): Kenneth Moss Jessica Kirzane Yiftach Otek Terms Offered: Winter
Equivalent Course(s): NEHC 22011, RLST 22011

**JWSC 12004. Jewish Civilization III - Mothers and Motherhood in Modern Jewish Culture. 100 Units.**
Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The Spring course in 2022 will focus on mothers and motherhood in modern Jewish culture. From sentimentalized keepers of Jewish tradition to objects of ridicule burdened by stereotypes of overbearing, guilt-inducing behavior, Jewish mothers hold a prominent role in Jewish self-representations. Writing alongside or against these stereotypes, Jewish mothers themselves have struggled with the obligations and expectations of Jewish motherhood. Engaging with a variety of literary, theological, historical, and pop culture texts, this class explores Jewish feminisms in relation to motherhood, Jewish fictions of motherhood, and the role of motherhood in Jewish religious life and thought. This course includes material from a variety of different contexts for modern Jewish life, but places particular emphasis on American Jewish history and culture.

Instructor(s): Jessica Kirzane Terms Offered: Spring
Note(s): Students who wish to take this course for Civilization Studies credit, must also take Jewish Civilization I and II. The course may also be taken as an independent elective.
Equivalent Course(s): RLST 22013, GNSE 16004

**JWSC 12005. Jewish Civilization III - Narratives of Assimilation. 100 Units.**
This course offers a survey into the manifold strategies of representing the Jewish community in East Central Europe beginning from the nineteenth century to the Holocaust. Engaging the concept of liminality—of a society at the threshold of radical transformation—it will analyze Jewry facing uncertainties and challenges of the modern era and its radical changes. Students will be acquainted with problems of cultural and linguistic isolation, hybrid identity, assimilation, and cultural transmission through a wide array of genres-novel, short story, epic poem, memoir, painting, illustration, film. The course draws on both Jewish and Polish-Jewish sources; all texts are read in English translation.

Instructor(s): Bozena Shallcross Terms Offered: Spring
Equivalent Course(s): RLST 22014, REES 27005, NEHC 12005

**JWSC 17203. Twentieth-Century Jewish History. 100 Units.**
Jewish history, politics, and culture across a century of enormous transformations and transformative enormities in Europe, the United States, and the Middle East. Topics include the impacts on Jewish life of World War I,
the Russian Revolution, and the postimperial reordering of Eastern Europe and the Middle East; Zionism and other modes of Jewish contestatory politics; secular-religious Kulturkampf and the interactions and tensions of Jewish cultural renascence, acculturation, and assimilation; the consolidation of American Jewry; Nazism and the Holocaust in Europe; formation and development of the State of Israel; the global reordering of Jewish life amid crossovers of the Cold War, conflict in the Middle East, and success in the United States; trajectories of Jewish culture, thought, religion, and relations to modernity in a century of tremendous creativity but also centrifugality, fracture, and bitter cultural conflict. The course will pay substantial attention to recent and contemporary history including the dramatic changes in Israeli (Jewish) society, polity, and culture over the past forty years, the ongoing conflict in Israel and Palestine, and the entangled lives of Jews and Palestinians. Twice-weekly lectures followed by substantial time for text-related and thematic discussion. Prior study of Jewish history not required. Students at all levels and in all fields welcome.

Instructor(s): K. Moss Terms Offered: Winter
Note(s): History Gateways are introductory courses meant to appeal to 1st- through 3rd-yr students who may not have done previous course work on the topic of the course; topics cover the globe and span the ages.
Equivalent Course(s): NEHC 17203, HIST 17203

JWSC 20120. Introduction to the Hebrew Bible. 100 Units.

Critical introduction to the genres, ideas, styles, and formation of the Hebrew Bible (the ancient Jewish treasury of literature from Israel, Judea, and Babylonia), framed by ancient comparative material and modern literary theory.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. This course counts as a Gateway course for RLST majors/minors.
Equivalent Course(s): BIBL 31000, NEHC 20504, HIJD 31004, NEHC 30504, RLST 11004

JWSC 20300-20400-20500. Elementary Yiddish I-II-III.
The goal of this sequence is to develop proficiency in Yiddish reading, writing, listening, and speaking skills. Touchstones of global Yiddish culture are also introduced through song, film, and contemporary Yiddish websites.

JWSC 20300. Elementary Yiddish I. 100 Units.
The goal of this sequence is to develop proficiency in Yiddish reading, writing, listening, and speaking skills. Touchstones of global Yiddish culture are also introduced through song, film, and contemporary Yiddish websites.
Instructor(s): Jessica Kirzane Terms Offered: Autumn
Equivalent Course(s): YDDH 10100

JWSC 20400. Elementary Yiddish for Beginners-II. 100 Units.

In this course, students will extend basic Yiddish speaking, listening, reading, and writing skills. By the end of the course, students should have a basic understanding of regional Yiddish variations in pronunciation and spelling, be able to understand and participate in a conversation in an increasingly comfortable and complex way, read simple texts with ease, have experience tackling more complex texts with the aid of a dictionary, and write short compositions with grammatical complexity. In the course of language study, students will also be exposed to key topics in the history of the Yiddish language and culture.
Instructor(s): Jessica Kirzane Terms Offered: Winter
Prerequisite(s): YDDH 10100
Equivalent Course(s): YDDH 10200, YDDH 37400

JWSC 20500. Elementary Yiddish III. 100 Units.

In this course, students will acquire intermediate Yiddish speaking, listening, reading, and writing skills. By the end of the course, students should be able to conduct a conversation on a wide range of topics, be comfortable tackling complex texts with the aid of a dictionary, and write short compositions with grammatical complexity. In the course of language study, students will also be exposed to key topics in the history of the Yiddish language and culture. Students will also be introduced to basic Yiddish research skills.
Equivalent Course(s): YDDH 37500, YDDH 10300

JWSC 20425. Multiculturalism in Israel. 100 Units.
The course deals with multiculturalism and its manifestation in Israeli society. Israeli citizens are deeply divided by national, religious or ethnic identity. In addition to the difference between the Jewish majority and the Arab minority, there is also a difference between various movements within Judaism (Ultra-Orthodox, Religious, Traditional, Conservative, Reform, and secular Jews), and various religious affiliation within the Arab minority (Muslims, Christians - over ten different communities - and Druze). In terms of ethnic identity, the Jewish majority includes Ashkenazi, Sephardi, and Mizrahi identity. Such diversity creates controversial challenges for Israeli society, such as the extent to which diversity should be accommodated, the possibility, if any, to create a core, shared citizenship with which everyone can identify. The discussion in the first part of the course will focus on the level of theoretical and conceptual analysis. We will review different definitions of terms such as “multiculturalism”, “multicultural state”, “liberal state”, “cultural rights”, “group rights”, “minority”, “minority within minority” and their different manifestation in public debates in Israel. In the second part of the course, we will explore dilemmas and legal issues that arise in multicultural states regarding minority group rights, such as
representation, language rights, affirmative action, group equality, the problem of the minority within minority, minorities and immigration
Instructor(s): Meital Pinto Terms Offered: Winter
Equivalent Course(s): NEHC 20170, NEHC 30170

JWSC 20426. Gender Relations in Israel. 100 Units.
Israel is widely known as a state that treats men and women equally. Israel has had a female Prime Minister, women gradually earn their right to integrate into the army as combat soldiers, and Tel Aviv has a reputation as one of the most queer-friendly cities in the world. Yet, Israel does not separate between religion and state, family law in Israel is largely influenced by religious patriarchal norms, same-sex couples cannot get married in Israel, there are relatively few women representatives at the Knesset and the government, and no woman has ever represented a ultra-orthodox political party at the Knesset. The aim of the course is to unpack these contradictions, and provide an overview of the complex myriad of gender relations in Israeli society with a focus on specific case studies. To do so, we will study the lives and status of women and the LGBT community in light of the reality of their lives. We will explore ways in which they act creatively to affect social change, and the projects and organizations they form to combat gender prejudice and discrimination.
Instructor(s): Meital Pinto Terms Offered: Winter
Equivalent Course(s): GNSE 20445, GNSE 30445, NEHC 20145, NEHC 30145

JWSC 20427. Linguistic Policy and Agenda in Israel. 100 Units.
The course deals with linguistic policy and linguistic agenda and their manifestation in Israeli society. Along with Hebrew, which is the dominant language in Israel's public sphere, two major minority languages are also present - Arabic and Russian. The diverse linguistic landscape in Israel creates controversial challenges for Israeli society. The discussion in the first part of the course will focus on the level of theoretical and conceptual analysis. We will review different definitions of terms such as "multilingualism", "linguistic landscape", "ethnic democracy", "human rights", "linguistic identity", and their different manifestations in public debates in Israel concerning linguistic challenges. In the second part of the course, we will explore concrete dilemmas that arise in Israel regarding the Arab and the Russian linguistic minorities. These dilemmas include the visibility and presence of Arabic and Russian in Israel's public space, the extent to which they should be accommodated by various public institutions, the extent to which they are supported by educational institutions (from kindergarten to high education), the sociological and the political aspects of their presence in the private and public sphere, etc. The course will consist of both lecture and group discussion that requires active and informed participation by the students. Every student will be required to submit a short (one-page long) response paper to one of the papers and to present it in class.
Instructor(s): Meital Pinto Terms Offered: Spring
Equivalent Course(s): NEHC 30195, NEHC 20195

JWSC 21202. Israeli Society through Media: The Four Tribes of Israel. 100 Units.
From the outside, Israeli society might seem homogeneous and cohesive, bound together by the outside challenges and threats that have defined its eight decades of existence. However, in a recent public speech, President Reuben Rivlin warned Israelis of the tribal schisms tearing contemporary Israeli society and defined a 'new Israeli order' splitting the state into 4 groups: Arabs, ultra-Orthodox Jews, national religious Jews and secular Jews. Using the president's description of the "four tribes of Israel" as our framework, this course focuses on representations of the different groups in Israeli media and popular culture. We will ask: • What distinguishes each of these tribes? • What is the narrative held by each tribe to describe itself and the 'other' tribes? • How do the different tribes interact? • Is modern Israel a successful immigration society or a failed experiment at creating a melting pot? Using Israeli society as a case study, we will also consider prevailing ideas about mediation and reconciliation in fragmented societies. If there is student interest, the course may include a section for advanced Hebrew learners.
Instructor(s): Ehud Har Even Terms Offered: Spring
Equivalent Course(s): NEHC 21202, RLST 27714

JWSC 21215. Abraham's Sacrifice of Isaac in Multiple Perspectives. 100 Units.
The story of Abraham's near sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these religions, and has, in turn, helped to shape the self-perception of those communities. This course will consider the multiple perspectives from which this story has been viewed and the multiple interpretations which this story has generated, starting with its earliest incorporation into the Hebrew Bible, moving to its role in Judaism, Christianity, and Islam, and concluding with its influence on modern works. No knowledge of Hebrew is required.
Instructor(s): Stuart Creason Terms Offered: Spring
Equivalent Course(s): NEHC 31215, RLST 21215, BIBL 31215, ISLM 31215, HIJD 31215, NEHC 21215

JWSC 22000-22100-22200. Elementary Classical Hebrew I-II-III.
The purpose of this three-quarter sequence is to enable the student to read biblical Hebrew prose with a high degree of comprehension. The sequence is divided into two segments: (1) the first two quarters are devoted to acquiring the essentials of descriptive and historical grammar (including translation to and from Hebrew,
oral exercises, and grammatical analysis); and (2) the third quarter is spent examining prose passages from the Hebrew Bible and includes a review of grammar.

**JWSC 22000. Elementary Classical Hebrew I. 100 Units.**
The purpose of this three-quarter sequence is to enable the student to acquire a knowledge of the vocabulary and grammar of Classical Hebrew sufficient to read prose texts with the occasional assistance of a dictionary. The first quarter focuses on the inflection of nouns and adjectives and begins the inflection of verbs. It includes written translation to and from Hebrew, oral exercises, and grammatical analysis of forms.
Instructor(s): S. Creason
Terms Offered: Autumn
Note(s): This class meets 5 times a week
Equivalent Course(s): HEBR 10101

**JWSC 22100. Elementary Classical Hebrew II. 100 Units.**
The purpose of this three-quarter sequence is to enable the student to acquire a knowledge of the vocabulary and grammar of Classical Hebrew sufficient to read prose texts with the occasional assistance of a dictionary. The second quarter focuses on verb inflection and verbal sequences and includes written translation to and from Hebrew, oral exercises, and grammatical analysis of forms.
Instructor(s): S. Creason
Terms Offered: Winter
Prerequisite(s): HEBR 10101 or equivalent
Note(s): This class meets 5 times a week
Equivalent Course(s): HEBR 10102

**JWSC 22200. Elementary Classical Hebrew III. 100 Units.**
The purpose of this three-quarter sequence is to enable the student to acquire a knowledge of the vocabulary and grammar of Classical Hebrew sufficient to read prose texts with the occasional assistance of a dictionary. The first half of the third quarter concludes the study of verb inflection and the second half is spent reading prose narrative texts with specific attention to the grammatical analysis of those texts.
Instructor(s): S. Creason
Terms Offered: Spring
Prerequisite(s): HEBR 10102
Note(s): This class meets 5 times a week
Equivalent Course(s): HEBR 10103, JWSG 30300

**JWSC 22300-22400-22500. Intermediate Classical Hebrew I-II-III.**
A continuation of Elementary Classical Hebrew. The first quarter consists of reviewing grammar, and of reading and analyzing further prose texts. The last two quarters are devoted to an introduction to Hebrew poetry with readings from Psalms, Proverbs, and the prophets.

**JWSC 22300. Intermediate Classical Hebrew I. 100 Units.**
Review basic Hebrew grammar, emphasis on morphology and basic syntax - Review/acquire historical morphology - Acquire facility in reading Biblical Hebrew prose
Instructor(s): D. Pardee
Terms Offered: Autumn
Prerequisite(s): HEBR 10103 or equivalent
Equivalent Course(s): HEBR 20104

**JWSC 22400. Intermediate Classical Hebrew II. 100 Units.**
Continue acquisition of basic Biblical Hebrew; Continue acquisition of basic notions of historical grammar; Acquire the rudiments of analysis of Biblical Hebrew poetry.
Instructor(s): D. Pardee
Terms Offered: Winter
Prerequisite(s): HEBR 20104 or equivalent
Equivalent Course(s): HEBR 20105

**JWSC 22500. Intermediate Classical Hebrew III. 100 Units.**
Continue acquisition of basic Biblical Hebrew, emphasis on syntax; Increase familiarity with Biblical Hebrew poetry, emphasis on prophets; Continue acquisition of basic historical morphology; Reading ancient manuscripts.
Instructor(s): D. Pardee
Terms Offered: Spring
Prerequisite(s): HEBR 20105 or equivalent
Equivalent Course(s): HEBR 20106

**JWSC 23814. The Lands Between: Europe between the Black and Baltic Seas. 100 Units.**
For centuries, the territory between the Baltic and Black Seas served as a crossroads of civilizations. Speakers of Yiddish, Polish, Ukrainian, Belarusian, German, Lithuanian, and Russian have claimed the region as their homeland; it has hosted large and influential Catholic, Orthodox, and Jewish confessional communities. These "lands between" have produced rich and meaningful cultural exchange, but they have also generated destructive conflicts and horrific violence. How do we make sense of the cultures, ideas, and communities that emerged from this region? And how has this space mediated broader understandings of what is "Eastern," "Western," or "European?" This course employs a pedagogy of reconciliation, examining the history of the "lands between" from a variety of perspectives and working to reconcile contradictory understandings of the past.
Instructor(s): F. Hillis
Terms Offered: Autumn
Equivalent Course(s): REES 33814, HIST 33814, REES 23814, HIST 23814
JWSC 24040. Religion in Israeli-Palestinian Conflict and Peacemaking. 100 Units.
The Israeli-Palestinian conflict is arguably the most intractable political conflict at present. The conflict has been subjected to various historiographies and narrative explorations, offering often-competing explanations in an attempt to understand its origin and evolution, and also the failure of its resolution. This course explores the role of religion in the historical development of the conflict and in its contemporary manifestation, while at the same time probing the potential role of religion in the resolution of the conflict and outlining the history of attempts for religious peace-making in Israel/Palestine. Combining concrete historical analysis and intellectual history, the course will focus on the Jewish, Muslim and Christian views of the conflict and its potential resolution, relating to such themes as covenant, messianism, political theology, the sanctity of the land and the role of Jerusalem. These concepts and others will be explored against the backdrop of the concrete history of the conflict, focusing initially on the formative period of 1897-1948, pivoting to the 1967 war and its aftermath and concluding with the religionization of politics in recent decades and its far-reaching consequences.
Instructor(s): David Barak-Gorodetsky Terms Offered: Spring
Equivalent Course(s): RLST 22040

JWSC 24592. Jewish and Islamic Ethics in al-Andalus. 100 Units.
This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) – especially his "Eight Chapters" and Commentary on Avot (completed in the 1160s) and Ibn al-Mar'a of Malaga (d. 1214) – especially his commentary on Ibn al-Árif.
Instructor(s): Jim Robinson and Yousef Casewit Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): NEHC 24592, HIJD 34592, ISLM 34592, RLST 24592, RETH 34592, MDVL 24592, NEHC 34592

JWSC 25000-25100-25200. Introductory Modern Hebrew I-II-III.
This three-quarter sequence introduces students to reading, writing, and speaking modern Hebrew. All four language skills are emphasized: comprehension of written and oral materials; reading of nondiacritical text; writing of directed sentences, paragraphs, and compositions; speaking. Students learn the Hebrew root pattern system and the seven basic verb conjugations in both the past and present tenses, as well as simple future. At the end of the year, students can conduct short conversations in Hebrew, read materials designed to their level, and write a short essay.

JWSC 25000. Introductory Modern Hebrew I. 100 Units.
The beginner's course is the first of three sequential courses offered to students at the university. The course aims to introduce students to reading, writing and speaking Modern Hebrew. Toward that end all four-language skills are emphasized: comprehension of written and oral materials; reading of nondiacritical text; writing of directed sentences, paragraphs, and compositions; speaking. You will learn the Hebrew root pattern system, and by the end of the year you will have mastered the five (active) basic verb conjugations in both the past and present tenses (as well as simple future). This grammatical knowledge is complemented by an 800+ word vocabulary, which is presented with an eye toward the major syntactic structures, including the proper use of prepositions. At the end of the year, you will conduct short conversations in Hebrew; read materials designed to this level and write short compositions.
Instructor(s): Ari Almog Terms Offered: Autumn
Equivalent Course(s): HEBR 10501

JWSC 25100. Introductory Modern Hebrew II. 100 Units.
The beginner’s course is the first of three sequential courses offered to students at the university. The course aims to introduce students to reading, writing and speaking Modern Hebrew. Toward that end all four-language skills are emphasized: comprehension of written and oral materials; reading of nondiacritical text; writing of directed sentences, paragraphs, and compositions; speaking. You will learn the Hebrew root pattern system, and by the end of the year you will have mastered the five (active) basic verb conjugations in both the past and present tenses (as well as simple future). This grammatical knowledge is complemented by an 800+ word vocabulary, which is presented with an eye toward the major syntactic structures, including the proper use of prepositions. At the end of the year, you will conduct short conversations in Hebrew; read materials designed to this level and write short compositions.
Instructor(s): Ari Almog Terms Offered: Winter
Prerequisite(s): HEBR 10501 or equivalent
Equivalent Course(s): HEBR 10502

JWSC 25200. Introductory Modern Hebrew III. 100 Units.
The beginner’s course is the first of three sequential courses offered to students at the university. The course aims to introduce students to reading, writing and speaking Modern Hebrew. Toward that end all four-language skills are emphasized: comprehension of written and oral materials; reading of nondiacritical text; writing of directed sentences, paragraphs, and compositions; speaking. You will learn the Hebrew root pattern system, and by the end of the year you will have mastered the five (active) basic verb conjugations in both the past and present tenses (as well as simple future). This grammatical knowledge is complemented by an 800+ word vocabulary, which is presented with an eye toward the major syntactic structures, including the proper use of prepositions. At the end of the year, you will conduct short conversations in Hebrew; read materials designed to this level and write short compositions.
JWSC 25004. Theological, Phenomenological, and Ethical Aspects of Prayer. 100 Units.

Through the centuries, human beings have addressed divine powers and entrusted themselves to a ‘beyond’ - in the hope that joy and sorrow may find an attentive ‘ear,’ that evil be transformed into good, and that the heavens will help in adversity. Yet, if the ‘voice’ or ‘word’ of God cannot be perceived acoustically, how can we then know whether our prayer has been ‘heard’? In discussing great thinkers who also were great listeners to the divine ‘voice’ that may ‘resound’ in silence or ‘speak’ to us through biblical texts or fellow human beings, this course will explore (1) theological, (2) phenomenological, and (3) ethical aspects of prayer: (1) Our speech about God changes and deepens when it is grounded in the speech to God. That is why prayer has been regarded as the key to divine knowledge, which can be seen in Augustine’s Confessions, Anselm of Canterbury’s Proslogion and Barth’s interpretation of the latter in Fides quaerens intellectum. (2) Does prayer require or effect a special state of consciousness, and what is the difference between prayer and meditation? By reading French phenomenologists (Levinas, Derrida, Chrétien), we will investigate the intentionality, temporality, and language of prayer. (3) How can prayer help us (re-)orient ourselves in life crises? In dialogue with critics and defenders of petitionary prayer (Kierkegaard, Rosenzweig, Heschel, D.Z. Phillips, Brümmer), we will search for criteria defining prayer that is deemed ‘appropriate.’

Instructor(s): Claudia Welz Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 35004, RETH 35004, RLST 25004

JWSC 25300-25400-25500. Intermediate Modern Hebrew I-II-III.

The main objective of this sequence is to provide students with the skills necessary to approach modern Hebrew prose, both fiction and nonfiction. In order to achieve this task, students are provided with a systematic examination of the complete verb structure. Many syntactic structures are introduced (e.g., simple clauses, coordinate and compound sentences). At this level, students not only write and speak extensively but are also required to analyze grammatically and contextually all of material assigned.

JWSC 25300. Intermediate Modern Hebrew I. 100 Units.

The course, which builds upon Introductory Modern Hebrew (first year HEB) focuses on the acquisition of proficiency and communicative skills in Modern Hebrew. The purpose of this class is to expand and strengthen beginners’ Hebrew skills so that they become more self-assured, communicative, and versatile when they listen to, read, speak, and write Hebrew. It emphasizes both communicative and cultural themes and focuses on developing a rich and active vocabulary in several language domains.

Instructor(s): Staff Terms Offered: Autumn
Prerequisite(s): HEBR 10503 or equivalent
Note(s): The course is devised for students who have previously taken either modern or biblical Hebrew courses.
Equivalent Course(s): HEBR 20501

JWSC 25400. Intermediate Modern Hebrew II. 100 Units.

This course is designed for students who possess a basic knowledge of modern# and/or Biblical Hebrew# (either the first year course or the placement exam# are prerequisites#). #The main objective is to provide students with the# skills necessary to approach Modern Hebrew prose#, #both fiction and# non-fiction#. Students learn to use the dictionary#, #and approach unfamiliar# texts and vocabulary#. Many syntactic structures are introduced#, #including# simple clauses#, #coordinate and compound sentences#. Throughout the year#, #students read#, #write#, #and speak extensively and are required to analyze the# grammatical structures of assigned materials#.

Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): HEBR 20501 or equivalent
Note(s): The course is devised for students who have previously taken either modern or biblical Hebrew courses.
Equivalent Course(s): HEBR 20502

JWSC 25500. Intermediate Modern Hebrew III. 100 Units.

The course, which builds upon Introductory Modern Hebrew (first year HEB) focuses on the acquisition of proficiency and communicative skills in Modern Hebrew. The purpose of this class is to expand and strengthen beginners’ Hebrew skills so that they become more self-assured, communicative, and versatile when they listen to, read, speak, and write Hebrew. It emphasizes both communicative and cultural themes and focuses on developing a rich and active vocabulary in several language domains.

Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): HEBR 20502 or equivalent
Note(s): The course is devised for students who have previously taken either modern or biblical Hebrew courses.
Equivalent Course(s): HEBR 20503
JWSC 25550. High Intermediate Modern Hebrew I. 100 Units.
This course, which builds upon Intermediate Modern Hebrew (second year HEB) assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The focus of instruction is on further development of intermediate language skills in Modern Israeli Hebrew with special emphasis on oral and written communication. At the end of the course, all students are expected to reach the intermediate-high level of proficiency, as defined by the American Council on the Teaching of Foreign Languages (ACTFL) in speaking, reading, and listening comprehension. The acquisition of cultural literacy will be an integral part of the curriculum throughout the semester.
Instructor(s): Staff Terms Offered: Autumn
Prerequisite(s): Intermediate Modern Hebrew (second year HEB) or its equivalent (At least two years of official Modern Hebrew studies) with a minimum grade of “C”. Additionally, suitable results of the placement exam
Equivalent Course(s): HEBR 20601

JWSC 25560. High Intermediate Modern Hebrew II. 100 Units.
This course, which builds upon Intermediate Modern Hebrew (second year HEB) assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The focus of instruction is on further development of intermediate language skills in Modern Israeli Hebrew with special emphasis on oral and written communication. At the end of the course, all students are expected to reach the intermediate-high level of proficiency, as defined by the American Council on the Teaching of Foreign Languages (ACTFL) in speaking, reading, and listening comprehension. The acquisition of cultural literacy will be an integral part of the curriculum throughout the semester.
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): Intermediate Modern Hebrew (second year HEB) or its equivalent (At least two years of official Modern Hebrew studies) with a minimum grade of “C”. Additionally, suitable results of the placement exam.
Equivalent Course(s): HEBR 20602

JWSC 25570. High Intermediate Modern Hebrew III. 100 Units.
This course, which builds upon Intermediate Modern Hebrew (second year HEB) assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The focus of instruction is on further development of intermediate language skills in Modern Israeli Hebrew with special emphasis on oral and written communication. At the end of the course, all students are expected to reach the intermediate-high level of proficiency, as defined by the American Council on the Teaching of Foreign Languages (ACTFL) in speaking, reading, and listening comprehension. The acquisition of cultural literacy will be an integral part of the curriculum throughout the semester.
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): Intermediate Modern Hebrew (second year HEB) or its equivalent (At least two years of official Modern Hebrew studies) with a minimum grade of “C”. Additionally, suitable results of the placement exam.
Equivalent Course(s): HEBR 20603

JWSC 25880. Reading Modern Hebrew for Research Purposes I. 100 Units.
The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).
Instructor(s): Ari Almog Terms Offered: Autumn
Prerequisite(s): Students should have at least two levels of Modern and/or Biblical Hebrew. Students should be able to read vocalized Hebrew texts as well as to be able to read and write in cursive.
Equivalent Course(s): HEBR 33300, BIBL 38300

JWSC 25881. Reading Modern Hebrew for Research Purposes II. 100 Units.
The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).
Instructor(s): Ari Almog Terms Offered: Winter
Prerequisite(s): Students should have at least two levels of Modern and/or Biblical Hebrew. Students should be able to read vocalized Hebrew texts as well as to be able to read and write in cursive.
Equivalent Course(s): HEBR 33301, BIBL 38301

JWSC 25915. The Jewish Question in the 21st Century. 100 Units.
In these early decades of the 21st century, how does the history of the "Jewish Question" continue to reverberate through current discussions of religion and race, religion and post-coloniality, liberal, neo-liberal and post-liberal constructions of political identity? This course will take the contemporary context as its initiation point, but will
consider it along with the history of the Jewish Question going back to late 18th century debates surrounding emancipation, and its 20th century manifestations both in Europe and the American context. We will compare the rhetoric of contemporary sources on race and religion to earlier articulations, and will ask in what ways Jewishness can and cannot be understood as exemplary for other marginalized communities and traditions. Contemporary theorists such as Fred Moten, J. Lorand Matory, Houria Bouteldja and Christina Sharpe will be considered alongside sources such as Moses Mendelssohn, Hannah Arendt and Jean-Paul Sartre. Some examples from fiction will also be included.

Instructor(s): Sarah Hammerschlag Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLS 25915, DVPR 35915, HIJD 35915

JWSC 26610. Black Power and Jews, Black Power and Palestine. 100 Units.

The racial justice protests in the United States during summer 2020 as well as calls for anti-racist action inspired by them received an outpouring of support from Arab, Jewish, and Arab Jewish individuals, organizations and institutions. These solidarities have been tested in part due to Israel’s ongoing occupation of Palestine. Arab, Jewish, and Arab Jewish support for anti-racism and solidarity with Black liberation has a rich history, worth exploring on its own terms and in order to understand both the limits and possibilities of solidarity. This course will focus on black internationalism and women of color feminism’s influence on the Palestinian-Israeli Conflict, Arab (Jewish and non-Jewish) organizing in the U.S., the Israeli Black Panthers, and Jewish racial solidarities.

Understanding Arab, Jewish, and Arab Jewish liberalizing organizing is only buttressed through knowledge of how struggles against global whiteness and theories of identity politics influenced Palestinian liberation and Jews who supported it, non-Ashkenazi Jewish discrimination in Israel, and Jewish conceptualizations of power and race. By the end of this course, students will be able to appreciate the gravity of Black-Arab, Jewish, and Arab Jewish solidarity, feel empowered to conduct their own studies into Arab, Jewish, and Arab Jewish anti-racism, and navigate current anti-racist struggles using the examples of the past.

Instructor(s): Chélsie May Terms Offered: Winter
Equivalent Course(s): RES 27550, NEHC 27550, GNSE 27550

JWSC 26713. Israel and American Jewry: Peoplehood, Religion, and Politics. 100 Units.

Israel and North America currently constitute the two leading centers of Jewish demography, identity and existence. Broadly speaking, they represent the two major Jewish responses to modernity - Zionism as a form of modern nationalism on the one hand, and integration into a liberal western society and body politic on the other. Their relations respond to this initial divide, while at the same time trying to coalesce a collective notion of Jewish peoplehood, based on culture, identity and a sense of a shared history and fate. The aim of this course is to learn more about the emergence of these two centers, and then explore the past, present and future of their relations. In recent years, the issue of religion has emerged as a crucial factor in Israel-Diaspora relations, especially in relation to the Jewish center in North America. The historical development of progressive Jewish strands in the United States, together with the fundamental changes in the religious makeup of Jewish society and the perception of the political role of religion in the state of Israel, have led to tension and strife regarding such issues as religious praxis, social identity and the public sphere. Religion with therefore be the main theme through which the relations will be explored, both historically and in relation to current affairs and issues.

Instructor(s): David Barak-Gorodetsky Terms Offered: Spring
Equivalent Course(s): GLST 27713, AMER 27713, RLS 27713, SOCI 20545

JWSC 26910. Narrating Israel and Palestine through Literature and Film. 100 Units.

In this course, we will problematize notions of conflict by exploring the ways in which Israeli and Palestinian identities are constructed and negotiated in literature and film. Specifically, we will investigate how national imaginaries are fashioned, how loss is narrated, and how linguistic and political boundaries between these two communities are demarcated and challenged. Engaging with an array of literary and cinematic depictions throughout the quarter, our aim is to go beyond stereotypes, dualistic, and black-and-white portrayals, in order to understand the rich landscape of voices that animate Palestinian and Israeli experiences and representations.

Our class will begin with the 1948 Arab-Israeli War and the loss of Palestinian village life in contemporary Israel. We will then move thematically to illuminate important historical markers and issues in Palestine and Israel up until the early 2000s. By the end of the quarter, students will be able to develop their own complex evaluations of Israeli and Palestinian narratives-and recognize how comparisons through artistic expression can be a powerful tool for honoring a multiplicity of stories. Through critically and thoughtfully analyzing a variety of literature and films, we will develop a nuanced understanding of a region that has customarily been defined through binaries and by discord.

Instructor(s): Stephanie Kraver Terms Offered: Winter
Equivalent Course(s): CRES 26910, NEHC 26910

JWSC 27213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.

When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project “ideal” belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention
will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.

Instructor(s): Erin Galgay Walsh
Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): HIST 31600, CLCV 24021, BIBL 37213, HIJD 37213, NEHC 27213, NEHC 37213, HCHR 37213, CLAS 34021, RLST 27213

**JWSC 27610. Advanced Yiddish I: Readings in Yiddish Literature. 100 Units.**

In this class, students will be exposed to essays, short stories, poetry and other writings by some of the great Yiddish writers of the twentieth century, including Abraham Reisin, Bella Chagall, Abraham Sutzkever, Esther Kreitman, and David Bergelson. Students will write critical essays and creative responses, listen to excerpts read aloud, participate in discussions and debates. This course will be conducted entirely in Yiddish.

Instructor(s): Jessica Kirzane
Prerequisite(s): No prerequisite is required. Intermediate Yiddish or permission from the instructor is preferred.
Equivalent Course(s): YIDDH 21000, YIDDH 31000

**JWSC 27613. Advanced Seminar in Yiddish: Lamed Shapiro. 100 Units.**

*Description:* In this course we will read, discuss, and write about the poetry and prose of Yiddish writer L. (Levi-Shiye, Lamed) Shapiro (1878-1948), including "Zelshhtuts" (Self-defense), "Der tseyel" (The Cross), "Rovkh" (Smoke), "Vayse khale," (White Challah) and "Nyyorkish" (NewYorkish), "Der shrayber geyt in kheyder" (The Writer Goes to School) and "Di yidishe melukhe" (The Jewish State). We will also read critics' responses (in Yiddish) to his work. This is a seminar-style course for students with an advanced level of Yiddish.

Intermediate Yiddish or its equivalent (determined in conversation with the instructor) is a prerequisite for this course.

Instructor(s): Jessica Kirzane
Prerequisite(s): Intermediate Yiddish I or permission from the instructor is a prerequisite for this course.
Equivalent Course(s): YIDDH 22321, YIDDH 32321

**JWSC 27614. Advanced Seminar in Yiddish: Representations of Race and Racism. 100 Units.**

*Description:* In this course we will read a variety of Yiddish language material addressing or depicting race and racism. The course material will include essays, textbooks, children's literature, prose, and poetry. This is a seminar-style course for students with an advanced level of Yiddish. Intermediate Yiddish or its equivalent (determined in conversation with the instructor) is a prerequisite for this course.

Instructor(s): Jessica Kirzane
Prerequisite(s): Intermediate Yiddish I or permission from the instructor is a prerequisite for this course.
Equivalent Course(s): YIDDH 33421, YIDDH 23421

**JWSC 27721. Race and Religion: Theorizing Blackness and Jewishness. 100 Units.**

Founded on ideals of universalism, pluralism and secularism, France and the United States are fraught with contradictions when it comes to race and religion. Which religions are accepted? Which religions are suspect? Is it minority that defines the difference—or only particular kinds of minority, such as race? To untangle the intersections of race and religion, we will examine Blackness and Jewishness as they are represented in political polemic, fiction, memoir and philosophy from the 1960s to the present. This course introduces students to the foundational concepts for the critical study of race and religion through exploring the constructions of Black and Jewish identity. We will examine the contradictions of secular politics and culture in France and the United States, and discuss how religion, race, and intersecting categories such as gender and sexuality, can become tools of critique. Readings include works by thinkers such as Césaire, Fanon, Memmi, Levinas and Foucault, along with literary classics by Nella Larsen and Sarah Kofman, and contemporary critical essays by Judith Butler, Christina Sharpe and Talal Asad. Throughout this course, we will examine how the concepts of race and religion are key components of the political, philosophical and ethical projects of these authors. No prerequisite knowledge of critical theory, or this historical period, is expected.

Instructor(s): Kirsten Collins
Terms Offered: Winter
Prerequisite(s): No prerequisite is required. Intermediate Yiddish I or permission from the instructor is a prerequisite for this course.
Equivalent Course(s): CMLT 27721, GLST 27721, RLST 27721, CRE 27721, FREN 27721, GNSE 27721, ANTH 23916

**JWSC 27940. The Political Theologies of Zionism. 100 Units.**

The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religiosization of the political discourse calls for the consideration of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is
to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.

Instructor(s): David Barak-Gorodetsky
Terms Offered: Winter

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 35806, HIST 39403, RLST 25806, HIJD 35806, NEHC 25806

**JWSC 28447. It's the End of the World as We Know It: Apocalyptic Literature and Millenarian Movements. 100 Units.**

The "end of the world" has been a matter of fascination for human beings for thousands of years. This course takes a cross-cultural approach to the study of texts and movements concerned with the end times, traditionally called "apocalyptic" and "Millenarian." We will focus on three major aspects of these movements: the historical and cultural circumstances in which they arose, the institutions and traditions that served as their foundations, and finally their theological and political principles, including how they dealt with failed expectations. We will cover a wide range of contexts, including Roman-occupied Judea during the first century CE, the Xhosaland of southern Africa in the mid 19th century, and the rise of QAnon in the 21st century United States. No prerequisite knowledge of the historical periods or religious traditions examined required.

Instructor(s): Marshall Cunningham
Terms Offered: Winter
Equivalent Course(s): HIST 25219, RLST 28447, CMLT 28447, GLST 28447

**JWSC 29700. Reading and Research Course. 100 Units.**

TBD

Terms Offered: Autumn Spring Winter
Prerequisite(s): Consent of instructor and Undergraduate Program Adviser
Note(s): Students are required to submit the College Reading and Research Course Form.

**JWSC 29900. BA Preparation Course. 100 Units.**

Preparation of BA thesis under direction of advisor.

Terms Offered: Autumn Spring Winter
Prerequisite(s): Consent of instructor and Undergraduate Program Adviser
Note(s): Students are required to submit the College Reading and Research Course Form. Required of honors candidates.