Department Website: http://ccjs.uchicago.edu

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</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>
</tbody>
</table>

Note: Must include 2–3 Jewish Civilization courses, as described under the Program Requirements

**Total Units** 1200

**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/offcampusstudyprograms/) 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 11000-11100-11200. Biblical Aramaic; Old Aramaic Inscriptions; Imperial Aramaic.**

Three quarter sequence in Aramaic spanning Biblical Aramaic (Autumn), Old Aramaic (Winter), and Imperial Aramaic (Spring).

**JWSC 11000. Biblical Aramaic. 100 Units.**

This course provides a thorough introduction to the grammar of the Aramaic portions of the Hebrew Bible during the first few weeks. The remainder of the course is spent reading texts from the books of Daniel and Ezra.

Instructor(s): S. Creason Terms Offered: Autumn
JWSC 11000. Old Aramaic Inscriptions. 100 Units.
Selected monumental inscriptions from the Old Aramaic period (c. 1000-600 BCE) are read with special attention to the dialectal differences among various subgroups of texts.
Instructor(s): S. Creason Terms Offered: Winter
Prerequisite(s): ARAM 10101 or equivalent.
Equivalent Course(s): ARAM 10102

JWSC 11200. Imperial Aramaic. 100 Units.
Selected letters and contracts from the Imperial Aramaic period (c. 600-200 BCE) are read with special attention to the historical development of the grammar of Aramaic during this time period.
Instructor(s): S. Creason Terms Offered: Spring
Prerequisite(s): ARAM 10102 or equivalent.
Equivalent Course(s): ARAM 10103

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 120Ox).
Instructor(s): James Robinson David Barak-Gorodetsky Bevin Blaber Terms Offered: Autumn
Equivalent Course(s): MDVL 12000, RLST 22010, NEHC 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 120Ox).
Instructor(s): Kenneth Moss Jessica Kirzane Yiftach Ofek Terms Offered: Winter
Equivalent Course(s): NEHC 22011, MDVL 12010, HIST 11702, RLST 22011

JWSC 12006. Jewish Spaces and Places, Imagined and Real. 100 Units.
What makes a ghetto, a ghetto? What defines a Jewish neighborhood? What determined the architectural form of synagogues? Making extensive use of Jewish law and customary practice, cookbooks, etiquette guides, prints, films, novels, maps, memoirs, architectural drawings and photographs, and tourist guides, this course will analyze how Jews (in all their diversity) and non-Jews defined Jewish spaces and places. The focus will be on Europe in the 19th and 20th centuries, but we will also venture back into the early modern period and across the Mediterranean to Palestine/Israel and North Africa and the Atlantic to the Caribbean and the Americas. We will study both actually existing structures-synagogues, ritual baths, schools, kosher (and kosher-style) butcher shops, bakeries and restaurants, social and political clubs, hospitals, orphanages, old age homes, museums and memorials-but also texts and visual culture in which Jewish places and spaces are imagined or vilified. Parallel to our work with primary sources we will read in the recent, very rich, scholarly literature on this topic. This is not a survey course; we will undertake a series of intensive case-studies through which we will address the larger issues. This is a limited-enrollment, discussion-based course in which both undergraduates and graduate students are welcome. No previous knowledge of Jewish history is expected.
Instructor(s): Leora Auslander Terms Offered: Spring
Note(s): In order for a Spring course to qualify as a civilization course for the general education requirement, the student must also take Jewish Civilization I and II. A Spring course, however, may also be taken as an independent elective.
Equivalent Course(s): RLST 22015, HIST 11703
JWSC 12007. Chicago Jewish History and Culture. 100 Units.
In this course, students will explore key moments in Chicago Jewish History and culture. We will read and examine primary source documents from the founding of the city’s first Jewish communities, hospitals, and philanthropic institutions to the public performance of Jewish identity at Chicago’s World’s Fairs to the 2020 Metropolitan Chicago Jewish Population Survey. Drawing upon literary, journalistic, and archival accounts, we will uncover the vibrancy of Chicago’s historic Jewish immigrant neighborhoods, Jewish urban politics, and Jewish suburbanization, mapping out a multivocal understanding of Jewish life in the city. The course will have a research project component.
Instructor(s): Jessica Kirzane Terms Offered: Spring
Equivalent Course(s): YDDH 21723

JWSC 20113. Heaven, Hell, and Life After Death. 100 Units.
What happens after people die? Nothing at all? Does the same thing happen to everyone after death, or is there some form of postmortem reward and punishment? If heaven exists, what is heaven like? How do beliefs about life after death influence behavior in this life? This course engages with these questions as we explore the development and diversity of afterlife beliefs in Judaism and Christianity, from antiquity to the present day. We will pay special attention to the various functions of afterlife beliefs at different points in history, including in our contemporary society. Is Marx correct that belief in heaven and eternal life legitimizes the social order and contributes to oppression on earth? Conversely, does the idea of postmortem rewards and punishments actually contribute to a more just society by motivating individuals to strive to live virtuously? By the end of the course, students will not only be familiar with Jewish and Christian conceptions of the afterlife, but also conversant in perspectives on postmortem existence found in classical philosophy that continue to inform how we think about death in the contemporary world. There are no prerequisites.
Instructor(s): Christine R. Trotter Terms Offered: Spring
Equivalent Course(s): RLST 20113, CLCV 20122

JWSC 20120. Introduction to the Hebrew Bible. 100 Units.
The course surveys the contents of the Hebrew Bible, through the concepts of book culture, literature, history, and religion. It introduces critical questions regarding the HB’s figures and ideas, its literary qualities and anomalies, the history of its composition and transmission, its relation to other artifacts from the period, its place in the history and society of ancient Israel and Judea, and its relation to the larger culture of the ancient Near East in the Iron Age and Persian period (12th-4th cents. BCE).
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 30504, RLST 11004, NEHC 20504, HIJD 31004

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 37400, YDDH 10200

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 20668. Introduction to Aggadic Literature of the Rabbinic Period. 100 Units.

We will make acquaintance with midrash, the idiosyncratic rabbinic method of textual interpretation of the Bible, concentrating on midrash aggadah, which deals with non-legal material (biblical narrative and ethical teachings). We will deal with questions of interpretation (how did the rabbis interpret the biblical text?), relevancy (in what ways did they view the ancient text as relevant to their lives?), and literature (an appreciation of the literary aspects and genres of midrash aggadah). Rabbinic readings will be compared with biblical interpretations of the Second Temple period (in Philo, Josephus, Apocrypha, and the Dead Sea Scrolls). Texts will be read in the original Hebrew and Aramaic with English translation.

Prerequisite(s): Basic reading skills in biblical Hebrew desirable.

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): HIJD 30668, BIBL 30668, RLST 20668

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.

Prerequisite(s): Basic reading skills in biblical Hebrew desirable.

Note(s): This class meets 5 times a week.

Equivalent Course(s): ISLM 31215, HIJD 31215, RLST 21215, BIBL 31215, NEHC 21215, NEHC 31215

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.

Review basic Hebrew grammar, emphasis on morphology and basic syntax - Review/acquire historical morphology - Acquire facility in reading Biblical Hebrew prose

Instructor(s): S. Creason Terms Offered: Autumn

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 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: 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 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: Spring

Prerequisite(s): HEBR 10102

Note(s): This class meets 5 times a week

Equivalent Course(s): HEBR 10103

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
JWSC 2400. 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 23336. Religion, Nation, Race. 100 Units.
Religion, nation, race: as familiar as these terms and the categories they name may be, they prove strangely resistant to definition-especially when, as often happens, they are entangled with one another. This seminar course orients students in the busy field of contemporary theoretical writing on these categories and the myriad ways they mutually complicate one another. Our central texts will be two recent books addressing a pair of historically, culturally, and geographically disparate examples: Anustup Basu, Hindutva as Political Monotheism (2021), on Hindu right-wing nationalism in contemporary India, and Adi Ophir and Ishay Rosen-Zvi, Goy (2018), on the figure of the non-Jewish other in late-ancient Jewish literature. These books will be supplemented by shorter texts by philosophers, religionists, literary theorists, political scientists, and anthropologists. The major assignment for this course (in lieu of a final paper) is the collaborative production of a critical lexicon of keywords for the study of religion, nation, and race. Prerequisite: completion of a Social Sciences core sequence.
Instructor(s): N. Lebovic Terms Offered: Autumn
Equivalent Course(s): CRES 23336, RLST 26336, CMLT 23336, SALC 23336, HMRT 23336

JWSC 23418. The Holocaust: History and Meaning. 100 Units.
How unique was the Holocaust? What enabled it and what is its legacy? In this course we will consider key texts written about and during the Holocaust. We will consider the rise of racism, Fascism, colonialism, and Nazism. We will reflect about the place of the Holocaust in genocide studies and in recent political and philosophical debates. We will talk about paintings, movies, and music, but most importantly: We'll learn some history. Grad students will be asked to read key methodological texts that will enrich their historiographical and historiosophical understanding of the topic.
Instructor(s): N. Lebovic Terms Offered: Autumn
Note(s): This course will be taught by Nitzan Lebovic, the 22–23 Joyce Z. Greenberg Visiting Professorship in Jewish Studies.
Equivalent Course(s): RLST 26604, HIJD 36604, HIST 33418, HIST 23418

JWSC 23808. Suffering, Grief, and Consolation. 100 Units.
Why do people suffer and die? How can we find comfort? Should we hope for a better future, focus our energies on making peace with the present, or attempt to do both? How do we cultivate joy in the midst of adversity? Can pain be productive? The literature of ancient consolation engages these questions as it bears witness to the myriad ways in which ancient Greeks, Romans, Jews, and Christians attempted to comfort suffering people. The goal was not simply to defeat grief, but to replace grief with its opposite, joy. This course introduces students to ancient consolation literature, a genre composed of various literary forms (e.g., funeral orations, consolatory letters, apocalypses, prophecies) but united by a common store of vocabulary, expressions of sympathy, arguments against grief, and exhortations to admirable behavior amid hardship. We will read selections from Cicero, Seneca, Plutarch, the Bible, and various texts of early Judaism and Christianity. At the end of the course, we will bridge the horizons between ancient approaches to consolation and current debates about how to treat grief and facilitate human flourishing during hardship. While there are no prerequisites for the course, if there is sufficient student interest, the course may feature Languages Across the Curriculum (LxC) sessions in which students who have knowledge of Latin will be able to read select course texts (e.g., from Cicero and Seneca) in Latin. Participation in the LxC sessions is elective and s
Instructor(s): Christine R. Trotter Terms Offered: Winter
Equivalent Course(s): RLST 23808, CMLT 23823

JWSC 24000. God, Self, Nation, and Revolution in East European Jewish Life and Thought, 1850-1939. 100 Units.
The course covers the history of the Jewish encounter with modernity on the fractured political, cultural, & social terrain of Eastern Europe. Modern Eastern European Jews collectively generated many of the modern forms of Jewish identity, politics, culture, & religion-Hasidism & ultra-Orthodoxy, Zionism & Jewish nationalism, & Jewish socialism-while individually forging an array of syntheses, hybrids, & even negations of Jewishness in relation to the unprecedented political, cultural, & social dilemmas of Eastern European life. Key foci include religious & cultural transformations within Jewish life from the late 18th c, which gave birth to Hasidism,
Orthodoxy, & a Jewish Enlightenment movement; the 19th-c encounter with the invasive reformism of the Russian & Austro-Hungarian empires & later 20th-c ethnonationalisms; the recasting of everyday life & identity in relation to imperial interventions, changing cultural norms vis-à-vis authority, tradition, & gender, & dramatic social & economic transformations in late 19th-c Eastern Europe; the formation of modern Jewish nationalism; encounters between Jews & East European socialism & social radicalism; the development of a secular Jewish cultural sphere & an opposing Orthodox counterculture locked in conflict with each other, with rampant assimilation, & with new kinds of popular culture; relations between Jews & the other peoples & cultures of Eastern Europe; Jewish prospects & predicaments in the postimperial nation-state.

Instructor(s): David Barak-Gorodetsky Terms Offered: Winter
Equivalent Course(s): HIJD 34000, RLST 20444, REES 34000, REES 24000, HIST 24000, HIST 34000

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): K. Moss Terms Offered: Winter
Equivalent Course(s): HIJD 34000, RLST 20444, REES 34000, REES 24000, HIST 24000, HIST 34000

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; and 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 non-diaccritical 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. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Instructor(s): Ehud HarEven 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 non-diaccritical 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. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Instructor(s): Ehud HarEven 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 non-diacritical 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. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Instructor(s): Ehud HarEven
Terms Offered: Spring
Prerequisite(s): HEBR 10502 or equivalent
Equivalent Course(s): HEBR 10503

JWSC 25020. Culture and Zionism. 100 Units.
This seminar will examine the intersection of culture and Zionism. We will begin by considering the historical formation referred to as "cultural Zionism" and examining its ideological underpinnings. Other topics include: Hebrew revival, the role of culture in the Zionist revolution, Israeli culture as Zionist culture. Readings include: Ahad Haam, Haim Nahman Bialik, S.Y. Agnon, Orly Kastel-Blum, Edward Said, Benjamin Harshav.
Instructor(s): Na’ama Rokem
Terms Offered: Autumn
Equivalent Course(s): NEHC 35020, CMLT 25020, CMLT 35020, HIJD 35020, NEHC 25020

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): Ari Almog
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#, 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): Ari Almog
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): Ari Almog
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 25600-25700-25800. Advanced Modern Hebrew I-II-III.
This sequence assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The main objective is literary fluency. The texts used in this sequence include both academic prose and literature. Students are exposed to semantics and morphology in addition to advanced grammar.

JWSC 25600. Advanced 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 Advanced 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. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Instructor(s): Ari Almog Terms Offered: Autumn
Prerequisite(s): HEBR 20503 or equivalent
Equivalent Course(s): HEBR 30501

JWSC 25700. Advanced Modern Hebrew-II. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the intermediate level (second year Hebrew or the placement exam are prerequisites). The main objective is literary fluency. The texts used in this course include both academic prose, as well as literature. Students are exposed to semantics and morphology in addition to advanced grammar. Requirements include a weekly class presentation, regular essay writing, two take-home exams, and several quizzes per quarter. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Instructor(s): Ehud Har Even Terms Offered: Winter
Prerequisite(s): HEBR 30501 or consent of instructor
Equivalent Course(s): HEBR 30502

JWSC 25800. Advanced Modern Hebrew-III. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the intermediate level (second year Hebrew or the placement exam are prerequisites). The main objective is literary fluency. The texts used in this course include both academic prose, as well as literature. Students are exposed to semantics and morphology in addition to advanced grammar. Requirements include a weekly class presentation, regular essay writing, two take-home exams, and several quizzes per quarter. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Instructor(s): Ehud Har Even Terms Offered: Spring
Prerequisite(s): HEBR 30502 or consent of instructor
Equivalent Course(s): HEBR 30503

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).

JWSC 25881. Reading Academic Hebrew. 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 33301, BIBL 38301

JWSC 26212. Moses and Modernity. 100 Units.
The story of Moses is at once the most nationalistic and the most multiculturalist of narratives. -Barbara Johnson "Moses fails to enter Canaan, not because his life is too short, but because it is a human life. -Franz Kafka The biblical figure of Moses has furnished a diverse range of interpreters-from the early Rabbis, to Black abolitionist activists in the antebellum U.S., to mid-20th century German authors challenging Nazism-with a powerful exemplar of the potential of emancipation and the meaning of national identity. At the same time, the sheer number of interpretations and retellings of the story of Moses and the Exodus of the ancient Israelites from Egypt suggests the contradictions and ambiguities which persistently haunt those political projects. In this discussion-based seminar course, we'll reflect on both of these aspects of the Exodus story as it is told and retold in modernity. Our journey begins with the books of Exodus and Deuteronomy as well as early rabbinc and Christian exegesis before moving on to more recent representations and interpretations. These include visual artworks (Michelangelo, Chagall); music (Schoenberg, African American spiritual songs); Cecil B. DeMille's 1923 silent blockbuster The Ten Commandments; Freud's Moses and Monotheism and a response to Freud by Edward Said; and literary writings by Yehuda Amichai, Shulamith Hareven, Frances E. W. Harper, Zora Neale Hurston, Alain Mabanckou, Thomas Mann, and Aviiah Gottlieb Zornberg.
Instructor(s): Sam Catlin
Terms Offered: Autumn
Equivalent Course(s): CRES 26212, CMLT 26212, RLST 26213, GRMN 26212

JWSC 26603. Broken Mirrors: Writing the Other from Herodotus to the Jewish/Christian. 100 Units.
How are Others represented in Greco-Roman, Jewish, and Christian canons? Is the Other purely a mirror of the self who represents it? Or do self and Other interact? Can we trace and compare patterns of representation and taxation for human difference across cultures, genres, regions, periods, and sciences? How can we develop new frameworks and concepts for this task, if we refuse to take for granted the categories and conventions of today's academic disciplines? What might this new approach to the Other help us to learn, or unlearn, about the making of "the West"? In order to answer those questions, our course will survey the most influential literary models of the Other, from Herodotus to the early medieval "Life of Jesus" polemic tradition. Beyond developing a new framework for exploring and connecting these diverse sources, it has three historical aims. First, to interrogate the limits of modern anthropology as the institutionalized site for writing and knowing the Other. Second, to reveal the centrality of the figure of the Jew in the prehistory of anthropology, where it plays a neglected but crucial role in the European history of human difference in general. Finally, to expose the premodern roots of "scientific" categories-"primitive," "civilized," "Oriental," "Aryan," "Semite," etc.-where racial, linguistic, religious, and cultural differences still intersect today.
Instructor(s): James Adam Redfield
Terms Offered: Spring
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): HIJD 37652, CLCV 21922, CLAS 31922, RLST 27652, HREL 37652, CMLT 37652

JWSC 26610. Black Power and Jews, Black Power and Palestine. 100 Units.
This course focuses on how several movements with goals of a more liberated future negotiated mutual recognition and were inspired by each other. Mainly, we'll look at the influence the Black Power Movement and women of color feminism in the U.S. had on Middle Eastern Jewish struggles against racism in Israel and Palestinian struggles against Israeli occupation. Looking at Black Power's influence on Middle Eastern Jews and Palestinians will also necessitate explorations into shared organizing among U.S. based efforts to combat racism and anti-semitism. Our examination of these influences and intersectional organizing will focus not only on when solidarity seemed productive, but when it seemed limited or difficult, often due to presentist concerns. A major goal of the course is for the liberated future these anti-discriminatory movements were and are working towards to be thought of as possible. To this end, by the end of the course students will be able to understand the motivations for solidarity efforts among black, Jewish, and Palestinian activists, recognize what factors have historically disrupted these efforts, and by extension use this knowledge to feel hopeful about the shared struggle of these movements. While reading and analyzing historical and theoretical articles, memoirs, podcasts, and op-eds, the course will also include instruction on and practice of writing visionary fiction and op-eds.
Instructor(s): Chelsie May
Terms Offered: Winter
Equivalent Course(s): GNSE 27550, CRES 37550, GNSE 37550, NEHC 27550, CRES 27550

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 religionization 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): RLST 25806, THEO 35806, HIST 39403, HJJD 35806, NEHC 35806

JWSC 28502. Law and Gender in the US and Israel: Comparative Perspectives. 100 Units.
This course will revolve around the axis of feminist critique of the law in Israel and the US. Various feminist approaches to the law will be introduced with attention to the main beneficiaries of the legal system. The interrelation between law and gender in contemporary Israel and the United States will be discussed in classic public law legal fields—for example, criminal law and the legal construction of gender-based violence, women's representation in public space and offices—as well as in private law, with particular emphasis on personal injury law. The course will delve into the interrelations between the legal system, society and the perception of gender roles. We will consider the intersection of these topics with issues of race, class, sexual orientation, and immigrant status. Class discussions will feature abstract philosophical arguments as well as concrete legal questions concerning both Israeli and American societies.

Terms Offered: Autumn
Note(s): co-undergraduate/graduate course
Equivalent Course(s): GSNS 35804, PLSC 35802, PLSC 28502, GNSA 35804

JWSC 28640. The Book of Ruth: Bible, Literature, Gender. 100 Units.
The Book of Ruth offers the most elaborate tale of a woman to be found in the Bible, but even this relatively detailed account is astonishingly laconic. The Book of Ruth is not really a book. It is only four chapters long—more of a short story, or a very short story, than a book. And yet, despite its ellipses, Ruth's cryptic tale is remarkable for its capacity to provide, with but few vignettes, a vibrant portrait of one of the most intriguing characters in the Bible. The first part of this course will be devoted to the biblical text itself. We will consider literary and feminist readings of the Book of Ruth while exploring broader issues of biblical poetics. Special attention will be given to questions of migration—different accounts of the Book of Ruth as a paradigmatic tale of a migrant woman. The second part of the course will be devoted to the reception of the Book of Ruth—from the Midrash and the Zohar to modern literature. Among the modern and contemporary writers to be considered: S. Y. Agnon, Allen Ginsberg, Toni Morrison, and Michal Ben-Naftali. The discussion will also entail an exploration of adaptations of the Book of Ruth in art—from Nicholas Poussin to Adi Nes.
Instructor(s): Ilana Pardes Terms Offered: Autumn
Equivalent Course(s): BIBL 38640, CMLT 38640, RLST 22640, FNDL 38640, GNSN 38640, CMLT 28640, GNSN 28640

JWSC 29500. Holocaust Object. 100 Units.
In this course, we explore various ontological and representational modes of the Holocaust material object world as it was represented during World War II. Then, we interrogate the post-Holocaust artifacts and material remnants, as they are displayed, curated, controlled, and narrated in the memorial sites and museums of former ghettos and extermination and concentration camps. These sites which-once the locations of genocide—are now places of remembrance, the (post)human, and material remnants also serve educational purposes. Therefore, we study the ways in which this material world, ranging from infrastructure to detritus, has been subjected to two, often conflicting, tasks of representation and preservation, which we view through a prism of authenticity. In order to study representation, we critically engage a textual and visual reading of museum narrations and fiction writings; to tackle the demands of preservation, we apply a neo-materialist approach. Of special interest are survivors' testimonies as appended to the artifacts they donated. The course will also equip you with salient critical tools for future creative research in Holocaust studies.
Instructor(s): Bozena Shallcross Terms Offered: TBD
Equivalent Course(s): BIBL 38640, CMLT 38640, RLST 22640, FNDL 38640, ANTH 35035, REES 27019, REES 37019, ARCH 27019

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 29954. Hannah Arendt on Art and Politics. 100 Units.
Although Hannah Arendt is not often thought of as a theorist of aesthetics, art plays a central role in her thinking. Arendt described the public sphere as a “space of appearance,” putting special emphasis on the category of “work,” which she defined as the production of objects of permanence and meaning. This seminar focuses on the implications of this model of the political for our understanding of art and examines Arendt's use of examples from the arts in her writing. Readings include Arendt’s major philosophical work, The Human Condition, and her Lectures on Kant’s Political Philosophy. We will consider the place of art in Arendt’s thinking and writing on key political issues that preoccupied her: totalitarianism, Jewish politics and Zionism, and the politics of race in America. Together with Arendt, we will read literary texts by Franz Kafka and Rainer Maria Rilke, watch films by Charlie Chaplin, and look at photos by Gary Winograd. We will draw on the work of
scholars such as Cecilia Sjöholm, Amir Eshel, and Ullrich Baer, and engage with artistic depictions of Arendt by Volker März, Shai Abadi, and Margarete von Trotta.

Instructor(s): Na'ama Rokem
Terms Offered: Spring
Equivalent Course(s): CMLT 29954, CMLT 39954

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.