

JEWISH STUDIES (JST)

JST 4: Jewish and Christian Foundations

3 Credits

Introduction to the perspectives, patterns of worship, morality, historical roots, and institutions of the Judaeo-Christian traditions; their relationships to culture. CAMS 4 / JST 4 / RLST 4 Jewish and Christian Foundations (3) (GH;US;IL)(BA) This course meets the Bachelor of Arts degree requirements. Jewish and Christian Foundations seeks to help students better understand the Bible as the scriptural background for both Judaism and Christianity. Some people believe the Bible is "scripture," self communicated by God to humanity. To others, this text is a compendious collection of poetry, historical writing, law, myth, and mystical writings, which stems from the religious, political, and cultural milieu of the ancient Near East. Some people believe this is a book designed to bring people to belief in the power and reality of the god discussed in these writings. For others, the book is a source of both unity and division among people in the world, and must be treated as ambiguous in nature. Still others see the biblical text as the single most important collection of literature to have shaped the religious, political, and imaginative contours of western civilization. This course focuses on selected portions of the biblical text, representing diverse strands of historical remembrances, interpreted and re-interpreted in light of critical historical events, and serving, first as an oral, and later as a written account of the life, beliefs, and hopes of Jewish and Christian peoples. Readings from both the Hebrew Bible (the Christian "Old Testament") and the Christian scriptures (the "New Testament") will be used. CAMS 4 / JST 4 / RLST 4 provides a broad discussion of the origin of both Judaism and Christianity within a historical and geographical framework. The principle teachers, writers, and "founders" are discussed, including Moses, Isaiah, David, Ezra, Jesus, Peter, and Paul. Students are challenged to read and understand these important writings which have interpreted the human condition and which have oriented generations of people towards a transcendent referent associated with love and loyalty. Evaluation methods may include two hour examinations, a final examination, and two short writing assignments. The examinations are not cumulative. Class participation will also be a factor in overall evaluation for the final grade. CAMS 4 / JST 4 / RLST 4 may be used to fulfill requirements for the Religious Studies, Classics and Ancient Mediterranean Studies and Jewish Studies major/minor. Finally, students will be challenged to evaluate and respond to the literature as it touches on human experience experiences which all people share regardless of their personal religious affiliation.

Cross-listed with: CAMS 4, RLST 4
 Bachelor of Arts: Humanities
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)

JST 10: Jewish Civilization

3 Credits

Life of the Jewish people from Biblical times, emphasizing cultural, religious, and institutional developments. HEBR (J ST) 010 Jewish Civilization (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Jewish tradition goes back thousands of years, and Jews have resided in many different lands. They have become an integral

part of many different cultures, yet have often retained (or been forced to retain) a certain degree of separateness or difference. In this course we will trace continuity and change in Jewish traditions from ancient to modern times, and across different regions. Taking into account inter-cultural contact and historical events – ranging in place from the Middle East to Muslim Spain to Asia, Africa, Europe, and the Americas, and in time from the ancient world to the medieval era, the Holocaust, and contemporary Israel and the U.S. – we will explore developments in Jewish history, literature, and culture. The course considers topics such as the attitudes other groups have had toward Jews (and vice-versa), the question of whether Jewish identity is a race, a religion, or an ethnicity, the dilemmas Jews face today, and the ways that Jews in many diverse settings have balanced change and continuity. We will explore the factors that shape Jewish experience in different times and places, the diversities within and among Jewish lifestyles, and the ways in which events and interactions with other peoples have influenced the development of Jewish civilization. Finally, we will consider the dilemmas Jews face today in terms of the preservation of their identity and traditions. The course includes class discussion. Students are evaluated on the basis of essay exams, essay assignments, quizzes, in-class discussion and commentaries, group projects, journals, a final comprehensive exam/essay, web-based activities, and on-line discussion. Such means as quizzes, essay examinations, and group projects.

Cross-listed with: HEBR 10
 Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)

JST 12: Lands of the Bible

3 Credits

Textual and archaeological evidence for the lands, cities, and peoples associated with the Hebrew Bible and Christian scriptures. CAMS (J ST/RL ST) 012 Lands of the Bible (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. CAMS/J ST/RL ST 012 introduces students to the lands, cities, and peoples associated with the Hebrew and Christian scriptures. Using methodologies from historical geography, archaeology, ancient history, epigraphy, and anthropology, students study the Fertile Crescent, from the Nile Valley, through the Levant and its Jordan River valley, to Mesopotamia—the river valleys of the Tigris and Euphrates. Students will study the cities and states of the cultures along these rivers in the Bronze and Iron Ages, including Memphis/Saqqarah, Thebes, Ugarit, Jerusalem, Lachish, Megiddo, Shechem, Samaria, Hazor, Ebla, Babylon, Ur, Petra, Jericho, 'Akko, and others. These are the lands of the Hebrew and Christian scriptures, but also cities that have been revealed through modern study. For example, the texts excavated at Ugarit (Syria) in the 1920's shed light on the relations between ancient Israelites and their Canaanite neighbors in the period of the "Conquest" and the monarchies of the Iron I and Iron II periods. Students will learn that the culture of the ancient Near East is inexorably linked to an understanding of the religious traditions that grew up in the region, including Judaism, Christianity, and Islam. Classes will be a combination of lecture, discussion, and problem-solving, with frequent use of slides and occasional use of artifacts to illustrate the topics at hand. Students are evaluated on three of the following five means: a midterm test, a final essay examination, a five to seven page term paper, a team research oral presentation, a team research poster presentation. Participation in class discussion will also be evaluated. This course fulfills three credits of the General Education or the B.A. humanities requirement. For majors in CAMS, the course fulfills the

requirement of three credits in Near Eastern literature and language, civilization, or archaeology. The course fulfills the three credit requirement for courses in RL ST 001-099 for the Religious Studies major, and the Jewish Studies major's requirements. The course also would fulfill three credits of the six credit requirement for courses in any field that may be below the 400-level for the Religious Studies Minor, three credits of the nine credits required in course work for the Jewish Studies Minor, and three of the 18 credits required for the CAMS minor.

Cross-listed with: CAMS 12, RLST 12
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 Bachelor of Arts: Social and Behavioral Sciences
 International Cultures (IL)
 General Education: Humanities (GH)

JST 60: Society and Cultures in Modern Israel

3 Credits

An introduction to the society and cultures of the State of Israel from 1948 to the present.

Cross-listed with: ANTH 60, PLSC 60, SOC 60
 International Cultures (IL)
 General Education: Social and Behavioral Scien (GS)

JST 70: Prophecy: The Near East Then and Now

3 Credits

Prophecy in the ancient Near East, the ancient Jewish and Christian traditions, and today. CAMS 070 CAMS (J ST, RL ST) 070 Prophecy: The Near East Then and Now (3) (GH;IL) The objective of this course is to introduce students to the prophetic traditions of the ancient Near East and the Bible of the Judeo-Christian traditions. The course will explore the development of prophetic circles in the ancient Near East (incl. Egypt, Syria, Canaan, and Mesopotamia) and then focus on the major prophetic traditions of the Hebrew Bible (to include at least Isaiah, Jeremiah, Ezekiel, Amos, Hosea, Micah, Haggai, Zechariah, and Daniel) and how these traditions were understood in early Judaism and nascent Christianity. Special attention will be paid to the roles of priests, kings, and prophets in ancient Israel to better understand Israelite and Judaeen prophetic traditions in ancient Israelite society. The course will then examine the rise of apocalypticism and its modern manifestations in the coalition of conservative Christians and Jews in "Zion" – the new Jerusalem. Additional emphasis will be placed on the religious and political interactions which manifest themselves in the prophetic movements—then and now—including the rhetoric of ideology and propoganda. Important figures and events illustrate these cultural and political trends, in antiquity, and in the contemporary setting.

Cross-listed with: CAMS 70, RLST 70
 International Cultures (IL)
 General Education: Humanities (GH)

JST 83: First-Year Seminar in Jewish Studies

3 Credits

Critical approaches to the history, sociology, and literature of Jewish Studies. J ST 083S First-Year Seminar in Jewish Studies (3) (GH;FYS;IL) (BA) This course meets the Bachelor of Arts degree requirements.

Through a combination of readings, lectures, discussions, and research projects, students will learn to master the subject material of the course and acquire basic skills important to the study of humanities. Students will learn to read academic books, as well as original documents, to formulate arguments, and to write analytical essays and papers. Analyses of this type will provide students with techniques for formulating, identifying, and judging academic arguments and presentations in many fields of learning other than Jewish Studies. The topics chosen for these seminars will introduce students to some of the major figures, historical, literary, religious, and sociological developments in Jewish Studies. By concentrating on these topics, the students will better understand the cultural assumptions of different groups and societies. Although the course will focus on a specific topic, the instructor will aid the student in seeing the larger implications of the issues and controversies discussed in the class. The international and intercultural aspects of the topic will consistently be considered. The course will require students to express their ideas as well as to gather information through research, discussion, and writing. It will consistently challenge students to consider social behavior, the nature of the community, and the value of scholarly work as these relate to the particular topic of the seminar. The course fulfills the first-year requirement, as well as one of the humanities requirements in general education or a Bachelor of Arts humanities requirement. The first-year seminar will be offered twice per year with an enrollment limit of 20 per section.

Bachelor of Arts: Humanities
 International Cultures (IL)
 First-Year Seminar
 General Education: Humanities (GH)

JST 90: Jerusalem: Past, Present, and Future

3 Credits

Social, cultural, religious, political, and archaeological history of Jerusalem from earliest times (c. 3000 BCE) to present. CAMS 90 / JST 90 / RLST 90 Jerusalem: Past, Present, and Future (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Jerusalem, a holy city for Judaism, Christianity and Islam, is symbolically depicted in art and literature as the physical and spiritual center of the world. Throughout its history, this "city of peace" was a focal point attracting numerous cultures and peoples, the latter sometimes as prophets and more often as conquerors. The reasons for Jerusalem's centrality and significance during the past five millennia as a heavenly and earthly capital are explored in this course. The course curriculum will survey the religious, political, archaeological and historical record of ancient Jerusalem, beginning with its earliest settlement during the fourth and third millennia BC. Jerusalem's urbanization in the second millennium BC, its role as the capital of biblical Israel and Judah during the First and Second Temple periods, and its transformation as a center of Christianity and later Islam are studied utilizing the testimony of artifacts, architecture, and iconography in relation to the written word. Throughout the ages and continuing into the 21st century, Jerusalem remains a contested city for the three monotheistic faiths. The holy city's impact on the politics of the modern Middle East will be critically examined in light of Jerusalem's history and recent archaeological discoveries and their modern-day interpretation. Objectives include the critical evaluation of archaeological, historical and literary evidence and its relationship to modern-day political and religious perceptions of Jerusalem. The course will encourage research skills (including library training sessions) and writing and oral communication skills based on an analytical approach to the texts and material culture relevant to Jerusalem. This course

will fulfill three credits of the General Education or the B.A. humanities requirement and the GI requirement. For majors in CAMS, the course will fulfill the requirement of three credits in Near Eastern literature and language, civilization, or archaeology; and for those in the CAMS ancient Mediterranean archaeology option it will fulfill the three credits of archaeology course work requirement. The course will fulfill three credits of course work concerned with the ancient period or with the land of Israel.

Cross-listed with: CAMS 90, RLST 90
Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)

JST 102: Canaan and Israel in Antiquity

3 Credits

This course is an overview of the ancient history and cultures of Canaan (the Mediterranean Levant of Syria-Palestine) and the emergence of Israel. It involves a critical view of biblical texts (especially the Hebrew Bible, aka Old Testament) in light of other ancient texts, archaeology, and historical methods, in order to explain the nature and the evolution of society, religion, and thought in the prebiblical and biblical era. We will be especially interested in the period from the end of the Late Bronze Age (c. 1200 BCE) to the Persian period (539-332 BCE), and will examine ongoing debates about the Bible and history, as well as the development of Israelite religion from polytheism toward monotheism and a distinctive worldview.

Cross-listed with: CAMS 102, HIST 102, RLST 102
Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

JST 104: The Bible as Literature

3 Credits

Study of the English Bible as a literary and cultural document. ENGL 104 The Bible as Literature (3) (GH) (BA) This course meets the Bachelor of Arts degree requirements. The purpose of this course is to acquaint students with the literature of the Bible. Throughout this course, students will examine the language, thought, images, and structures of the book that has arguably proved the central text of Western literature. Students will also actively explore the ways in which the Bible has shaped the literature of English-speaking cultures. Students will read substantial portions of the Old and New Testaments, learning to read critically and to interpret the Bible as they would any other literary text. They will also learn about the historical construction of the Bible and contemplate the competing versions of existing Biblical texts. Students will be asked to complete at least three writing assignments.

Bachelor of Arts: Humanities
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Integrative Thinking

JST 106: Mysticism and Kabbalah

3 Credits

A survey of the history, philosophy, and cultural impact of various mystical traditions in relation to world religions.

Cross-listed with: RLST 106
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

JST 110: Hebrew Bible: Old Testament

3 Credits

Introduction to the history, literature, and religion of ancient Israel. RLST 110 / CAMS 110 / JST 110 Hebrew Bible: Old Testament (3) (GH;US;IL) (BA) This course meets the Bachelor of Arts degree requirements. The Hebrew Bible is the record of the interaction between the people of ancient Israel and their God. As a religious text, the Bible is inextricably intertwined with the cultures of Israel's neighbors, including the Canaanites, Syrians, Greeks, Assyrians, Babylonians, Arabs, Egyptians, and the peoples of the eastern desert. To study the Hebrew Bible and its development during the first millennium BCE is to study the history, culture, and literature of the entire region. Hebrew Bible introduces students to the literature of ancient Israel, its rituals, the stories which established a people's identity, and which defined their moral behavior. Great figures of the texts, such as Moses, David, Solomon, Bathsheba, Ruth, Jeremiah, Daniel, and Ezra, teach us important lessons about life and how people of faith attempted to relate to one another, to God, and to people outside their ethnic group. Students will read from the text and from a textbook which contains scholarly opinion from a variety of sources. Recent archaeological and epigraphical studies will be incorporated into the course to enhance our work. The ultimate goal will be to assess the meaning of the texts in their ancient Near Eastern environment, and to understand the development of Hebrew religion and the beginnings of Rabbinic Judaism. Students will be evaluated using an hour examination, a 6-8 pp. "hermeneutical essay," a final examination, class attendance and discussion. As an introduction to the scriptures of the Hebrew Bible / Old Testament, RLST 110 / CAMS 110 / JST 110 utilizes the methodologies used in the academic study of religion. The course is related or linked to many courses in religious studies which use these same methods or which are related to the history and development of Judaism, Christianity, or Islam. RLST 110 / CAMS 110 / JST 110 may be used to fulfill requirements for the Religious Studies major. RLST 110 / CAMS 110 / JST 110 may also be used to fulfill the GI or GH requirements in the major or minor in Religious Studies, Classics and Ancient Mediterranean Studies and Jewish Studies.

Cross-listed with: CAMS 110, RLST 110
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

JST 111: Early Judaism

3 Credits

Religious thought, practices, and parties in the Second Temple period; the emergence of rabbinic Judaism. CAMS 111CAMS (J ST/RL ST) 111 Early Judaism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Early Judaism will introduce students to the history of Judaism as reflected in Jewish literature from the period of the Babylonian exile (587/6 BCE) to the closure of the Babylonian Talmud (ca. 600 CE). In this period, ancient Hebrew religion was transformed into a new world religion-Judaism. Students will read selections from the Bible, and from other religious literature, including the Dead Sea Scrolls, the Apocrypha, the Christian Scriptures, the Mishnah, and the Talmudim. By tracing the development of various Jewish "parties," students will appreciate how Classical Judaism evolved, and how the early Church emerged from Jewish roots in the first centuries CE. Early Judaism grew from its roots in the period of Achaemenid domination. Jews were dispersed throughout the eastern Mediterranean, so influences from Persian, Hellenistic, and Roman thought naturally influenced the faith's development. Students in Early Judaism will develop a new appreciation for the basic beliefs and practices of Judaism as well as for the beginnings of the Jesus movement and the development of the early Christian Church. Theological and historical questions concerning the origins of evil, the primacy of prayer, the beginnings of Jewish religious architecture, and the rise of anti-Semitism will be explored. Religion is always linked inextricably to culture. Judaism's transformation in contact with diverse cultures will become evident throughout RL ST/CAMS/J ST 111. The methodologies used in this course will enable students to read and evaluate primary and secondary sources used in the academic study of Judaism. Many other courses in Religious Studies (001, 004, 110, 120, 124), Jewish Studies (010 and 102), and Classics and Ancient Mediterranean Studies, as well as History and Art History are closely related or linked to this course. RL ST 111 may be used to fulfill 3 credits in the Humanities, or to fulfill the GI requirement in the major or minor. The course will be offered once each year, with an enrollment of 65. This course will satisfy 3 credits towards the minor in Jewish Studies or the major in Religious Studies, plus being cross-listed with CAMS, fulfilling part of the requirement for courses in supporting or related areas of all Classical and Ancient Mediterranean Studies majors. The course also provides an excellent addition to other courses, such as CAMS 010, "Mesopotamian Civilization;" CAMS 044, "Ancient Near Eastern Mythology;" CAMS 045 "Classical Mythology;" CAMS 033, "Roman Civilization;" and CAMS/ANTH/J ST 012, "Archaeology of the Lands of the Bible."

Cross-listed with: CAMS 111, RLST 111
 Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)

JST 112: Jesus the Jew

3 Credits

Although Jesus of Nazareth is the object of Christian devotion, he was not a Christian himself, but a pious Jew. What can be known about the historical figure of Jesus the Palestinian Jew? How would his teachings and actions have fit in the context of Judaism of his day, in the Greco-Roman world? What did he mean when he proclaimed the coming kingdom of God? Because almost all of our source material espouses Jesus as the Christ of Christian faith, the first step is to understand

the aims and perspectives of these Christian sources, including the canonical Gospels as well as non-canonical Gospels. Through careful examination of these sources in light of critical scholarship and the social and historical context of Judaism in the Greco-Roman world, we will consider how much the historian is able to reconstruct of Jesus using historical method, what the limits of this investigation are, and how relevant the task is. We will consider and evaluate a few of the different scholarly reconstructions of the historical Jesus. Major emphases will include the historical, social, religious, political, and cultural contexts of Jesus, including important precursors; the political, institutional, and cultural history of the teachings and actions of Jesus in their Jewish setting, and how these are reinterpreted by his followers after his death. Attention will be paid to the development of variant Christian traditions about Jesus including Jesus as Messiah, his death as a saving event, the resurrection as exaltation of Jesus as Lord, the memorialization of Jesus in Christian ritual practice, and the cultural and religious impact of Jesus throughout history. In addition to the early Christian sources on Jesus (especially the canonical Gospels, but also other New Testament texts and non-canonical writings), on each topic students will read selections from early Jewish writings in order to illuminate the cultural context. These include the Dead Sea Scrolls, Philo, Josephus, Jewish texts among the so-called Apocrypha and Pseudepigrapha, early rabbinic texts, and epigraphical writings. Relevant archeological evidence and Greco-Roman sources will also be considered. Broader issues of historical, cultural, linguistic, political and geographical context will be covered in lectures and secondary readings.

Cross-listed with: CAMS 121, RLST 121
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking

JST 113: Myths and Legends of the Jews

3 Credits

Comparative study of diverse interpretations of stories from the Bible in Judaism and Christianity. CMLIT (J ST/CAMS/RL ST) 113 Myths and Legends of the Jews (3) (GH;IL) The impact of the Bible on Western Culture is immense. Beyond its religious importance, the motifs and images from its myths and stories permeate literature and art, providing a basic frame of reference that for much of history could be taken for granted. A degree of familiarity with these motifs so as to be truly fluent is no longer common, and so it requires special effort to discern allusions to biblical traditions. Moreover, these traditions are not static: religious communities continually re-interpret them and appropriate them in very different contexts. Many prominent traditions in Judaism, Christianity, and Islam do not appear explicitly anywhere in the Hebrew Bible, but are the product of imaginative and ingenious interpretation and retellings. Why, for example, is Noah an example of a righteous person in Christian tradition, but in rabbinic tradition is more often portrayed as a profane, earthly-minded man who was saved only because he was the least bad of an evil generation? Why is Moses commonly portrayed with horns in medieval art? Underlying such different traditions are centuries of debate and reflection on these texts as sacred scripture, and competing religious communities often authorized their distinctive beliefs and practices by reading them into scripture. The differences

are often too subtle to discern apart from careful comparison. This course will explore the boundaries between Scripture and tradition by means of a close examination of the myths and stories in the Hebrew Bible and their subsequent interpretation and re-tellings in Judaism, Christianity, and Islam. Our procedure will be to compare these traditions closely with the biblical text, asking: What is different? What concerns motivated the changes? Is it possible to discern patterns of change, or "agendas" of the author? We will also compare with later interpretive traditions (Jewish, Christian, Islamic). Can we trace trajectories of interpretation? Can we discern particular interpretive methods in operation? We will seek to answer: what do these re-workings of the traditions tell us about the development and function of Scripture, and the social circumstances of the communities? Finally, we will seek to detect reflections of these interpretive traditions in literature and art from the medieval to the modern periods.

Cross-listed with: CAMS 113, CMLIT 113, RLST 113
International Cultures (IL)
General Education: Humanities (GH)

JST 114: Modern Judaism

3 Credits

This course will explore the developments in Judaism since the Enlightenment and the French Revolution. Major changes have come to the world since 1700—changes represented by terms such as the Enlightenment, Emancipation, Industrialization, Nationalism, Urbanization, Immigration, and Egalitarianism/Feminism. These broad social changes led to the break-up of traditional communities and, among other things, reformulations of Jewish Life and Jewish Religion. The effects can be seen in a number of Jewish responses—Assimilation, Hassidism, Self-Defense and Nationalism, Denominationalism, and Egalitarianism/Feminism—which we shall study in this class. In particular, we shall look at Jewish spirituality—its historical and theological development, its many historical and modern manifestations, and how it works.

Cross-listed with: RLST 114
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Soc Resp and Ethic Reason

JST 115: The American Jewish Experience

3 Credits

Chronological and topical survey of the story of Jewish life in America. We will trace the social, religious, cultural, and political developments in the Jewish community from the Colonial Period to the present. Topics to be covered include immigration, acculturation, ethnicity, gender, politics, and communal and religious innovation. While "knowing the facts" is obviously important to historical understanding, this course helps students develop critical thinking skills. These skills include: close and thoughtful reading and analysis of primary and secondary sources; looking for a broader coherence or "order" to the material; independent analysis and effective articulation (both in writing and in class discussion) of well-reasoned, well-crafted conclusions and

interpretations and arguments (conclusions/interpretations/arguments which are supported by specific factual evidence derived from a variety of sources). The three specific course objectives underscore its scholarly dimensions: (1) Students will gain a knowledge and understanding of the relationship between the experiences of members of the American Jewish community and United States history as a whole. (2) Students will gain an understanding and knowledge of the political, economic, and social processes that shaped the American Jewish experience. (3) Students will learn how to "think historically" by placing documents written in the past in their historical contexts, and to consider the relationship of the past to the present. By the end of the course students will: Demonstrate an understanding of the chronology of American Jewish history. Demonstrate an understanding of the diverse experiences of different groups of Americans. Demonstrate an understanding of the social, political, and ideological structures that shaped the American Jewish experience and continue to shape the modern United States.

Cross-listed with: HIST 115, RLST 115
Bachelor of Arts: Humanities
United States Cultures (US)
General Education: Humanities (GH)
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

JST 116: Jewish Great Books

3 Credits

Historical and cultural survey of key texts of the Jewish Tradition, from The Bible to the present. CMLIT (J ST) 116 Jewish Great Books (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course will introduce students to the rich and diverse expanse of the Jewish tradition through a survey of that tradition's most important texts. Starting from the Bible, moving up through the contemporary world, and spanning the globe, the course will examine religious, cultural, folkloric, philosophical, national, and literary traditions, and attention will be paid to both breadth—emphasizing the vast range and diversity of Jewish thought and writing—and depth—emphasizing the complexity and subtlety of particular texts—in examining the material. Students will learn methods and practices of textual, cultural, and historical criticism as they engage in analysis of Jewish textual traditions, of the relationship between representation and history, and of the productive interchanges between representation, history, and identity.

Cross-listed with: CMLIT 116
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
Bachelor of Arts: Social and Behavioral Sciences
International Cultures (IL)
General Education: Humanities (GH)

JST 118: Modern Jewish History

3 Credits

Jewish social and political history from 1492 to the present.

Cross-listed with: HIST 118
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

JST 120: New Testament

3 Credits

CAMS 120 / JST 120 / RLST 120 New Testament (3) (GH)(BA) This course meets the Bachelor of Arts degree requirements. This course provides an introduction to the collection of early Christian writings that make up the New Testament. It begins with an examination of the first-century context in which these writings took shape—one overshadowed by the Roman empire, influenced by Hellenistic culture, and based, above all, on varieties of Judaism. From there, the course takes up a few guiding questions. How, in this ancient context, did the first Christians understand and portray the figure at the center of their communities, Jesus of Nazareth? What do the New Testament writings reveal about the beliefs and aspirations of these communities as they advanced a movement that would, in time, become among the most consequential in world history? By the end of the course, students will have gained knowledge of the historical context of New Testament writings and an understanding of why the New Testament has been such an important and influential collection of writings.

Cross-listed with: CAMS 120, RLST 120

Bachelor of Arts: Humanities

General Education: Humanities (GH)

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Key Literacies

JST 121: History of the Holocaust 1933-1945

3 Credits

Historical analysis of holocaust themes. HIST (J ST) 121 History of the Holocaust 1933-1945 (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. The course will analyze the Holocaust using historical, literary, and philosophical approaches. Various species of evidence will be used and evaluated, including film and literary materials. Emphasis will be placed on discussion, student research projects, problems of ethnicity, race and religion in analyzing the origins of a persecuting mentality and the scapegoating and brutalization of victims, primarily Jews, but also including Gypsies and other groups. The Holocaust is also discussed in the context of global genocidal phenomena. The peculiar structures and dynamics of Jewish ethnic life in Eastern Europe are also treated prominently. Comparative analysis of the relationships between dominant and non-dominant cultures is a major concern of the course. An example of evaluation may include requiring students to complete one major paper on a specific theme covered in the course with a draft of four pages due at the end of six weeks. Students will be required to complete one major paper on a specific theme covered in the course. The course will contribute both to studies in 20th century European and German history, as well as to Jewish Studies. It will form a prominent feature linked to Modern Jewish History HIST/J ST 118 and the History of Anti-Semitism (HIST 302W). The course may be used to count for 3 credits toward the 18 credits required for the History minor and 22 credits required for the Jewish Studies minor. The course will be offered once per year with an enrollment of 20 for HIST and 20 for J ST.

Cross-listed with: HIST 121

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

JST 122: Apocalypse and Beyond

3 Credits

Apocalypse and Beyond is a topic (and title) meant to suggest that apocalyptic imagination about the end of the world, first begun in the Ancient Near East with certain Jewish and Christian writings, is constantly re-envisioned for each new age. Apocalyptic literature and world views are frequently produced by marginalized groups who perceive themselves to be persecuted, and who envision a violent (often divine) intervention, which alone will bring justice. In Part One of the course, we will examine the ancient literary genre of apocalypse, which was popular in the Ancient Near East from around 200 BCE to 200 CE, especially in Jewish and Christian writings both in the Bible (e.g., Daniel and Revelation) and outside of it (e.g., First Enoch, the Apocalypse of Peter, and the Apocalypse of Paul). The authors of these apocalypses expected the evil age in which they were living to dramatically end in their lifetimes; although that did not happen, apocalyptic thinking became foundational to the three world religions stemming from the Near East: Judaism, Christianity, and Islam to varying degrees. In Part Two, we will examine the ideology, sociological underpinnings and some historical examples of apocalyptic groups and movements in medieval to modern times, and look at the impact that apocalyptic world views have had on the secular world, including philosophy, political movements, and popular culture, such as movies.

Cross-listed with: CAMS 122, RLST 122

Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

JST 123: Ancient Monotheisms: Judaism, Christianity, Islam

3 Credits

Examines the origins and early development of the three major monotheisms of ancient Near East: Judaism, Christianity, and Islam. CAMS (J ST/RL ST) 123 Ancient Monotheisms: Judaism, Christianity, Islam (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course examines the origins and early development of the three major monotheistic religions: Judaism, Christianity, and Islam. These three related religious traditions originate in the Near East and all center around a belief in the existence of one single god (monotheism). The aim of the course is to describe and compare core events, major beliefs, practices, and significant historical trends in each monotheistic tradition from their respective beginnings to around 750 C.E. The course begins with the origins of Judaism, the first religion in the Near East to be monotheistic. It then examines how Christianity branched out of Judaism in ancient Palestine, as well as how Islam emerged in Arabia in the 7th century C.E. within a historical context rich in Jewish and Christian influences. All three religions share basic beliefs about the nature of deity, the role of the written word in revelation, and prophets as messengers. Equal emphasis will be placed on these commonalities and on the major tenets and practices that differentiate these three religions.

Cross-listed with: CAMS 123, RLST 123

Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

JST 124: Early and Medieval Christianity

3 Credits

Analysis in cultural context of selected thinkers, ideas, and movements in Christianity from the second through the fifteenth century. CAMS (J ST/ RL ST) 124 Early and Medieval Christianity (3) (GH;US;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course traces the development of one of the world's "Big 5" religions from the death of its founder (about the year 30 CE) down to the middle ages. It focuses on significant trends, controversies, personalities, and turning points. These are not just diverse in terms of chronological breadth, but are also spread geographically from the eastern end of the Roman Empire (the border with Persia) to northern Europe. Attention is given to the various manifestations of Christianity (Judaic, Hellenistic, Latin), and the linkage between local patterns (culture, history and predispositions) and how these shaped the sort of Christianity that took root in particular areas. Students typically will be evaluated on four "pop" quizzes, a midterm and a final exam. The course can be used towards a major or minor in Religious Studies, Classical and Ancient Mediterranean Studies, and Jewish Studies and used to fulfill 3 credits in the Humanities for non-majors.

Cross-listed with: CAMS 124, RLST 124
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

JST 128: The Holocaust in Film and Literature

3 Credits

Thematic, formal, and historical analysis of filmic and literary representation of the Holocaust. CMLIT (J ST/ENGL/GER) 128 The Holocaust in Film and Literature (3) (GH;US;IL) This course provides an introduction to the film and literature of the Holocaust through a historical survey of these traditions' key texts, figures, and themes. Both US and international texts and traditions will be covered, as will both fictional and nonfictional treatments of the Holocaust. The course will focus on the defining aspects of the literature and film and on what these traditions reveal about the Holocaust and about how we understand the Holocaust. The course will use Holocaust literature and film to seek both the points of cohesion and the points of divergence that characterize the experience of the Holocaust, the interpretive cultures through which we approach the Holocaust, and Jewish and other cultures. The course will also introduce students to the concept and theory of trauma, and to its place in theories and traditions of representation, as well as to the concept and history of genocide. Some time will be spent analyzing what has been called the Americanization of the Holocaust. Materials will consist predominantly of primary texts, including both fiction and nonfiction film, prose fiction and nonfiction, poetry, and drama. Course methodology will emphasize the close reading of texts and analysis not only of what is represented, but also of the "how" of representation, drawing students' attention to genre distinctions and the different expectations we bring to fiction and non-fiction, to film and the written word.

Cross-listed with: CMLIT 128, ENGL 128
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

JST 131: Jewish Literature: An International Perspective

3 Credits

Literature of the Jewish tradition in various cultures and contexts, such as Europe, Israel, Islamic countries, and the Americas. J ST 131 (CMLIT 110) Jewish Literature: An International Perspective (3) (GH;US;IL) (BA) This course meets the Bachelor of Arts degree requirements. CMLIT 110 (J ST 131) will provide an introduction to the multiple worlds of Jewish experience and the different literatures they continue to inspire. Jewish literary creativity has varied widely with the personal and communal experience of writers in many parts of the world, and in many different time periods. Readings usually range from the first Jewish literary text, the Hebrew Bible, to twentieth-century works, including writings about the Holocaust. The course typically includes units such as Jewish writing and culture in Eastern Europe, in the Americas, in Spain during the Middle Ages, and in Israel and the Middle East today. The material may be organized chronologically, thematically, or by regions or languages. Texts that critique or apparently suppress Jewish identity, as well as texts with representations of Jews by writers of other heritages, may be included for comparative purposes. We will include writings by Jewish authors who have written in languages usually associated with Jewish tradition (such as Hebrew and Yiddish) and in other languages (such as Spanish, Arabic, German, English, etc.). Topics discussed in the literature may focus on questions of Jewish identity and continuity, the situation of Jews as a minority people, the immigrant and diasporic experience, representations of the Holocaust, and the establishment of Israeli culture as a mixture of several traditions. We will question generalizations about the meaning of "Jewish" by showing the wide range of characteristics associated with Jewish literary productions, and the great diversity of depictions of Jews and Jewish lifestyles, in different times and places. In addition to our primary focus on literary texts, we may include examples of other cultural productions (film, music, the visual arts, philosophy, etc.). All offerings of the course include writing assignment and discussion in the evaluation methods. The syllabus often includes 2 or 3 midterm exams (with essay questions); a final exam, paper, or project; oral presentations; participation in online discussions. CMLIT 110 (J ST 131) counts towards the Comparative Literature major and the World Literature minor. No prior knowledge of Jewish tradition is required, and General Education students are welcome. This course also fulfills the General Education Humanities requirement, the Bachelor of Arts Humanities requirement, and the United States and International Cultures requirement.

Cross-Listed
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

JST 132: Jewish American Literature

3 Credits

A historical and thematic survey of Jewish Literature of the United States. ENGL (J ST) 132 Jewish American Literature (3) (GH;US) This course will provide an introduction to Jewish American literature through a

historical survey of the tradition's key texts, figures, and themes. the course will focus on the defining aspects of the literature and on what the literature "thinks" about Jewish American culture and identity. But rather than assuming a unity to Jewish-American culture, this course will use Jewish literature to seek ways of articulating and representing both the points of cohesion and the points of divergence that characterize Jewish life in America. the United States has absorbed large numbers of Jewish immigrants hailing from many parts of the world, holding many different ideas about Jewish practice, and affiliating themselves with many different political, social, and cultural traditions. Moreover, Jews have settled and made homes in a wide variety of American communities. This course aims to explore Jewish American culture's marked diversity by offering a literary window onto the major fault-lines running through Jewish American culture: lines demarcated by gender, by political affiliation, by geography, by pre-immigration community by religious practice, by attitude toward world Jewry, by national allegiance, and by minhag (or custom), to name just a few. The class therefore provides an opportunity to consider the constitution, origin, and development of Jewish American's identity and social formations by looking at how that identity and those social formations exist and what they "do" in literature written by and about Jews in America. Materials will consist predominantly of primary texts, including prose fiction and nonfiction, poetry, drama, and film. Course methodology will emphasize the close reading of these texts. The course complements offerings in Jewish Studies and English, and it will satisfy the GH and US requirements. Most obviously, the course will offer students of Jewish literature, world literature, and American literature an opportunity for contextualization. It enables students in Jewish Studies to study the rich literature of American Jews, and it adds to courses covering Jewish American history, religion, and culture. The course offers students in English a valuable, sustained introduction to an important U.S. and world sub-culture.

Cross-listed with: ENGL 132
United States Cultures (US)
General Education: Humanities (GH)

JST 135: Ethics in Jewish Tradition and Thought

3 Credits

Examination of Jewish ethical thought from biblical foundations to the modern period, with attention to contemporary issues in moral philosophy. J ST (PHIL/RL ST) 135 Ethics in Jewish Tradition and Thought (3) (GH;IL) This course takes as its starting point the idea that modern ethical frameworks are deeply rooted in the "soil" of older traditions. By examining the development of Jewish intellectual traditions and their roots in the Bible, it provides students with an opportunity to study ethics in a philosophically textured, culturally rich, and historically informed way. And by focusing on Jewish engagement with the Bible, the course illuminates other traditions that derive from biblical monotheism: for example, those associated with Christianity, Islam, and the Enlightenment. The first part of the course takes up the idea of tradition and includes a study of biblical texts that serve as the foundation for key moral concepts. Following the traditional division of the scriptures, it examines questions of human identity and responsibility in the Torah, social ethics in the Prophets, and the quest for wisdom in the Writings. The final topic in this unit is the development of ethical tradition among the great sages of Jewish antiquity. The second unit shifts focus to the appropriation of tradition in modern Jewish thought. After reviewing important developments in Jewish thought in the medieval and early modern periods, it turns attention to the ways that some recent figures have addressed perennial concerns

in light of commitments and ways of being that are integral to Jewish identity. By reading closely the works of such seminal thinkers as James Kugel, Joseph Soloveitchik, and Abraham Heschel, we will gain a deep acquaintance not only with important vocabulary but also with the ways that traditional words and concepts may be used dynamically to produce fresh ways of looking at questions in moral philosophy. Even when the influence of Judaism on a particular figure is not openly acknowledged in his work, as in the case of Sigmund Freud, he may be studied profitably, in a way that sheds light on characteristically Jewish ideas. Finally, the course turns in its third and final unit to applied ethics. The central question here is how Jewish tradition informs ethical reflection in a wide range of contemporary fields: specifically, environmental studies, social and sexual ethics, and legal and business ethics.

Cross-listed with: PHIL 135, RLST 135
International Cultures (IL)
General Education: Humanities (GH)

JST 137: Women and Religion

3 Credits

Jewish and Christian religious views on womanhood; thought and lives of important religious women; and feminist understandings of these. RLST 137 / JST 137 / WMNST 137 Women and Religion (3) (GH;US;IL) Women and Religion examines the historical and contemporary role of women in society and in religion, how those roles are shaped by religious doctrines around leadership, ritual, language, and the valuation of women's experience and history, and the diversity of women's voices speaking to these issues. An historical inquiry begins with a review of early goddess-based religion and an examination of gender roles promoted in selected creation narratives, including those from Genesis. Additional biblical and non-canonical texts are studied for their various characterizations of woman, the influence of marital status, and her place in the public and private spheres. Historical debates about women consider what roles women played in leadership structures, in religious ceremonies and in the creation of a theological tradition as well as the places women created for themselves outside "official" institutional churches or the formalities of worship. We study prominent women in biblical history, the early church, the medieval past, and in modern American history. What are their stories and what noteworthy contributions did they make in the history of religion? What do we know of their lives and thought? Furthermore, the course addresses contemporary issues of importance to women and how those issues are resolved from the multiple perspectives within Judaism and Christianity. Such issues may include dating, marriage, family and divorce; spousal and gender relations; reproductive rights; homosexuality; sexual violence toward women; work outside the home; and religious leadership and inclusion. Finally, the course examines women's diverse understandings of the ways of being religious. Women are not a homogeneous group and are responding in a multitude of ways to the decisions they face about staying within or working outside established institutions. We consider their choices, from redefining and recreating new traditions and rituals, both within and outside formal worship settings, to returning to goddess worship and other innovations inspired by the most recent feminist movement. All topics are discussed in light of the different beliefs and understandings across the movements within Judaism as well as within Roman Catholicism and the many Protestant denominations. In addition, the diversity of scholarly interpretation is emphasized, including that offered by feminist theologians and the breadth of women's experience

arising from factors of race, ethnicity, sexual orientation, and class and educational background.

Prerequisite: third-semester standing

Cross-listed with: RLST 137, WMNST 137

Bachelor of Arts: Humanities

International Cultures (IL)

United States Cultures (US)

General Education: Humanities (GH)

JST 140: The Israel-Palestine Conflict

3 Credits/Maximum of 3

Roots of the Israel-Palestine conflict; relations between Arabs and Jews in the Middle East from 19th century to present. HIST (J ST) 140 Jews and Arabs in the Modern Middle East (3) (GH;IL)(BA) This course analyzes the Israel-Palestine conflict in the larger context of Jewish-Arab relations in the modern Middle East. Examination of the seeds of the conflict to the present day. Roots of the conflict between Jews, Palestinians, and Arabs reach back into the late Ottoman period but the First World War constituted a major turning point, when the project of a Jewish state in Palestine took shape as the Ottoman Empire collapsed. The 1917 Balfour Declaration provided an enormous boost to the relatively small Zionist movement. About 300,000 Jews moved to Palestine during the interwar period, with most Jewish migrants driven initially by economic rather than ideological motives. Some Jewish settlers established good relations with local Palestinians. But tensions erupted in the cities, not least over landownership. Clashes continued during the early 1930s. The aftermath of World War II constituted the second major turning point. After 1945 Britain withdrew from the Middle East while large numbers of Jewish refugees from Eastern Europe migrated to Palestine. After the Israeli declaration of independence in 1948, the new Arab states declared war on the newly founded state. Israeli troops expelled large numbers of Palestinians permanently from their homes. At the same time almost all Jews were expelled from most Arab states and settled overwhelmingly in Israel. The course follows the main clashes between Israel and its neighbors without ignoring the internal relations, especially between Jews and Israeli Arabs, and Jews and Palestinians in the occupied territories. The main clashes that will be discussed are the Suez crisis of 1956; the 1967 Six-Day War; the 1973 Yom Kippur War; the bold 1977 peace initiative of Egyptian leader Anwar El-Sadat which led to the 1979 peace accord between Israel and Egypt (and eventually to a détente with Jordan); the 1982 Lebanon War and the first Intifada (protest wave by Palestinians in the occupied territories); the Oslo Peace Process during the 1990s; the Second Intifada and recent developments, especially the implications of Israel's settlement building in the West Bank. The course concludes with a discussion of potential scenarios for the relationship between Jews and Arabs in the Middle East during the 21st century.

Cross-listed with: HIST 140

International Cultures (IL)

General Education: Humanities (GH)

JST 143: History of Fascism and Nazism

3 Credits

The study of right-wing totalitarianism in the twentieth century, with special emphasis on Fascist Italy and Nazi Germany. HIST 143 History of Fascism and Nazism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. History 143 is an introductory survey of

fascism and Nazism. The course concerns itself with understanding the social context of fascism, its governing assumptions, ideals, and values, how it worked in practice, and its consequences and historical implications. The course centers on the analysis of secondary and primary sources, and textual, video, and audio materials are all used. Lectures tie the various materials together, while weekly discussion sessions provide an opportunity for students to engage the materials directly. Students are evaluated on the basis of exams (which include an essay component), papers, and class attendance and participation. The course contributes not only to the study of the history of authoritarianism, antisemitism, and the history of the holocaust, but also contemporary and modern European history and, of course, German, Italian, and Spanish history. History 143 will be accepted, but not required, for the History Major as well as the History Minor. It may function as a service course for the Departments of Political Science and Sociology. It is recommended that it also serve as a general education course in the Humanities. This course is offered once a year with enrollment of up to 150 per offering with small discussion sections once a week.

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

JST 151: Introductory Biblical Hebrew

3 Credits

Fundamentals of Biblical Hebrew grammar, syntax, and vocabulary. J ST (CAMS/HEBR) 151 Introductory Biblical Hebrew (3) The aim of CAMS/ J ST/HEBR 151 is to introduce students to the fundamentals of Biblical Hebrew as quickly and thoroughly as possible. Biblical Hebrew is the language in which the Old Testament was written, between the period of approximately 1200-200 B.C.E. This focuses primarily on the morphology and syntax of Biblical Hebrew. Drills on each point of grammar, as well as translation of sentences from Hebrew to English and English to Hebrew, and brief passages taken from the Bible are the basis of the student's homework throughout the semester. By the end of the semester, the students will be prepared to read short, unmodified passages of the Bible. The course will focus primarily on reading and writing, though students will read aloud in class regularly in order to ensure correct pronunciation and understanding. CAMS/J ST/HEBR 151 will prepare students to continue with CAMS/J ST/HEBR 152 and then 400-level courses. The course goals, in addition to providing the students with a firm grounding in Hebrew grammar and vocabulary, include giving the students a basic understanding of the history of the Biblical text. The primary focus will be on mastering paradigms and syntax, but the students will also be introduced to the Biblical texts themselves, which together form such an important piece of literature.

Cross-listed with: CAMS 151, HEBR 151

JST 152: Intermediate Biblical Hebrew

3 Credits

Intermediate study of Biblical Hebrew grammar, syntax, and vocabulary. CAMS (JST/HEBR) 152 Intermediate Biblical Hebrew (3)(BA) This course meets the Bachelor of Arts degree requirements. CAMS/JST/HEBR 152 continues from CAMS/J ST/HEBR 151, which is a prerequisite for enrollment. After a brief review of key grammar and morphology from the first semester, the course will complete the process of providing students with a sufficient grasp of Hebrew vocabulary, morphology, and syntax to enable them to read unadapted passages from Biblical Hebrew texts (with the aid of a lexicon) by the end of the course. Class

sessions will focus on grammar drills, sentences, and similar exercises as homework to supplement class work. As the semester progresses, students will read more and more from actual Hebrew texts, rather than composed sentences by the textbook author, so that when the students enter more advanced classes, they will find the transition to reading Hebrew as smooth as possible. In tandem with the increasing emphasis on Hebrew written by ancient Hebrews, the course will continue to focus on the linguistic and cultural background for the texts that the students read. Students will be evaluated on a combination of written work, including frequent quizzes, tests, homework completion, and course attendance and participation. CAMS/J ST/HEBR 152 will prepare students to continue with courses at the 400-level.

Cross-listed with: CAMS 152, HEBR 152
Bachelor of Arts: Humanities

JST 153: Dead Sea Scrolls

3 Credits

Examines the discovery, contents, and interpretations of the Dead Sea Scrolls, Jewish texts from approximately 225 B.C.E. to 68 C.E. CAMS (J ST/RL ST) 153 Dead Sea Scrolls (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course will explore early Judaism through what is known about it from the Dead Sea Scrolls, Jewish documents dating from approximately 225 B.C.E. to 68 C.E. that were discovered in 1947-1956 along the Dead Sea in Jordan (now the West Bank of Palestine). The course will be divided into three parts: 1) a short introduction to Judaism, especially the history of early Judaism, from the writing of the Hebrew Bible (Old Testament) to the Talmud; 2) a discussion of the caves above the Dead Sea and their relationship to the archaeological site called Khirbet Qumran; and 3) a survey of the contents of the 900+ Dead Sea Scrolls and select readings of some of them. These scrolls are primarily of three kinds: "biblical" books (books that came to comprise what is now known as the Hebrew Bible/Old Testament) and their commentaries or translations; "apocryphal" or "pseudepigraphical" books (previously known Jewish writings that never made it into the Hebrew Bible, such as Tobit, Enoch, etc.); and "sectarian" Jewish writings (previously unknown writings that seem to come from a minority Jewish group).

Cross-listed with: CAMS 153, RLST 153
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

JST 160: Sacrifice in Ancient Religions

3 Credits

Examines theories of sacrifice and its manifestations in especially the religions of the ancient Mediterranean world and the Near East. RL ST (CAMS/J ST) 160 Sacrifice in Ancient Religions (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Sacrifice (from Latin sacer "holy"; + facere "to make") is one of the most prominent and troubling aspects of religion, in that it involves making an offering or slaughtering an animal to a deity. Its destruction and violence is often at odds with other rituals and core understandings within a religion, so why is it done and what good does it bring? This course will first examine some competing definitions and

theories of sacrifice, and then turn to its manifestations in the ancient societies and religions of Greece, Rome, Egypt, Mesopotamia, Israel/Palestine (along with its neighbors Hatti and Phoenicia), as well as some examples from outside the Mediterranean world and the Near East, such as Mesoamerica or Vedic religion.

Cross-listed with: CAMS 160, RLST 160
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

JST 181: Introduction to the Middle East

3 Credits

Origins of Islamic civilization; expansion of Islam; the Ottoman Empire; the Middle East since 1918. HIST 181 / JST 181 Introduction to the Middle East (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course presents a survey of the history of the Middle East from the rise of Islam to the current day. The objectives are to help students develop the vocabulary and historical background to discuss and evaluate contemporary events and debates, stimulate interest in the varied historical experiences and diverse societies and cultures of the region, and provide a foundation for deeper investigation. Students may elect to take one or more of the 400-level sequence on Middle Eastern history, or other specialized courses, upon completion of the course. The first half of the course focuses on the foundations of Islamic government and civilization, the first Islamic empires, and the Ottoman empire. The second half of the course traces the modern history of the Middle East and examines how it has been profoundly shaped by European imperialism and American political, economic, and strategic interests. Students will be evaluated on regular quizzes and essay exams and participate in class discussions of assigned readings and current events. HIST 181 / JST 181 satisfies general credit requirements for the history major or minor, including the "non-western" component of the major. The course may also be used to fulfill requirements for the Middle East Studies minor. Non-majors may use this course to satisfy a general education humanities selection. HIST 181 / JST 181 will be offered once a year with 50-60 seats per offering.

Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

JST 193: Modern Iran

3 Credits

Ever since the beginning of the twentieth century, Iran has been in a constant state of revolution. Social, political, and economic factors generated numerous movements that strove to find a better mechanism by which to run the country. The Constitutional Revolution laid the foundations for a new political discourse of rights and duties, of representation, and sovereignty. Later, the abolishment of the Qajar dynasty and the establishment of the Pahlavi state endeavored to create a new society that would fly the flag of modernity through an imagined linkage to ancient Persian traditions. Policies and reforms of that era helped create a middle class, and served as a pretext to many of philosophical, ideological, and political debates about the nature of Iranian nationalism and the Iranian people, and the nation's destiny in the world. And finally, the 1979 Revolution that aimed to create yet another

"new" society but encountered difficulties to do so. The closure of this century was with the appearance of the reform movement that tried to revolutionize the country from within the apparatus of the Islamic Republic. This course will trace the social, political, and economic trends of Iranian history, through an examination of different schools of historiography, critical reading of scholarship and sources, and film analysis.

Cross-listed with: HIST 193

JST 195: Genocide in Global perspectives: Twentieth Century and beyond

3 Credits

The history and memory of the Holocaust, the Armenian, Cambodian and other forms of genocide are often taught separately in different disciplines. This course will examine them together through the various ways different societies dealt with, experienced and understood these. Using the extensive literature on the history of genocide this course further suggests ways in which these tragic events affected and were entangled by each other's. Specific content will vary according to individual instructor, but topics may include victim cultures, ethnic cleansing, trauma, human rights, dark tourism, memorials, architecture as well as the general impact of these tragedies on global politics, or the way the memories of the tragedies were entangled with the civil rights and other struggles in American and global history.

Cross-listed with: HIST 195

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Soc Resp and Ethic Reason

JST 197: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

JST 199: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

International Cultures (IL)

JST 205: American Antisemitism

3 Credits

The Phenomenon of antisemitism in American history from Peter Stuyvesant to the present. HIST (J ST/RL ST) 205 American Antisemitism (3) (GH;US) This course explores the phenomenon of antisemitism in American history from the time of Peter Stuyvesant to the present. The significance and role of American antisemitic movements and authors, as well as its role in American society and culture, are examined and compared to those in European history over the same periods. At the same time, the impact of antisemitism on the lives and mentalities of American Jews is discussed. The course focuses on readings taken from

original sources and recent historical treatments. The readings include material on colonial texts, Grant's notorious Order, nativists and anti-immigration texts, Gilded Age antisemitism, the Immigration Acts of the 1920's, Henry Ford's antisemitic campaign, Southern antisemitism and the Leo Frank case, the quota system at American universities, employment discrimination, the "Gentlemen's Agreement" system, Black antisemitism, and the New Antisemitism.

Cross-listed with: HIST 205

United States Cultures (US)

General Education: Humanities (GH)

JST 210: Numismatics and the Historian

3 Credits

Numismatics—the scholarly study of coins and medals—is a major tool in the study of Classical history and archaeology. CAMS (J ST) 210 Numismatics and the Historian (3) (GH;IL) WHY STUDY NUMISMATICS? Numismatics is the scholarly study of coins. Coinage has been used in the ancient world since the 7th century BCE. Eventually, minted money—and, i.e. coinage—came to supplant money in other forms, replacing barter as the primary means of exchange in economies around the world. Coinage became a tool of governments to impose taxation upon their subject peoples, and to spread propaganda about governmental goals or issues. Coins are works of art, but they are common, widely circulating "works of art," which also accomplish a daily monetary function to run commerce and the monetary system of an economy. Coins are also historical records, containing valuable information for the historian who is attempting to reconstruct the history of another time or place. For archaeologists, coins sometimes are the only means of providing absolute dates for excavated strata. The interpretation of numismatic evidence, like any other pieces of evidence in the historical puzzle, however, requires special knowledge and expertise. This course is not a course in "coin collecting," although the collector may find the course helpful or interesting. It is an investigation of the development of coined money in the ancient world, with special investigations into (1) how coins were struck and used in Phoenicia of the 5th and 4th centuries BCE; (2) the variety and early uses for coins in the Greek city states of the 6th-4th centuries BCE; (3) the development of Jewish coins in the Holy Land, from Persian times to the period of the 2nd Revolt (early 2nd century CE); and (4) the development of coinage in the Roman economy of the 1st–5th centuries CE. Photographs of coins will enhance class work. With the cooperation of the Palmer Museum, on Penn State's University Park Campus, the class will have access at several points during the semester to view and work with coins from the Palmer's collection of ancient Jewish coins. Students will leave the course with a new understanding of what coins are, how they developed, and what they can teach us about ancient history and economics.

Cross-listed with: CAMS 210

International Cultures (IL)

General Education: Humanities (GH)

JST 220: Global Diaspora and Exile

3 Credits

Introduction to and survey of the Jewish and other Diasporas around the world. HIST (J ST) 220 The Jewish and Other Diasporas (3) (GH;IL) The long dominant view that the Jewish experience since antiquity

defines Diaspora as a concept has been challenged in recent years. The meaning of the term Diaspora and related terms, especially (ethnic and/or national) identity and (ethnic and/or national) community, is a matter of much debate across disciplines. The longevity and diversity of distinct Jewish communities around the globe make the Jewish case a particularly interesting subject for study. In a wide geographical, chronological and disciplinary comparative sweep, the course will explore the diverse nature of ethno-national and ethno-religious diasporas (and sub-diasporas), their position vis-à-vis their place of origin ("homeland"); and their new surrounding culture and society. More specifically, the course will analyze how Diaspora communities in Europe, Asia, and the Atlantic world reconstituted their identities as they expanded into new environments and encountered other cultures, from antiquity to the present. Emphasis will be placed on exploration of the intersection of politics and culture in respect to race, nationality, ethnicity, gender and class. A key question guiding the discussions will relate to the usefulness and limitations of the Diaspora concept, especially in regard to the discourse about globalization where the term is often used. The course will begin with an extensive discussion of theoretical texts about the Diaspora phenomenon. This is followed by case studies of several larger Diasporas, ranging from the Jewish, the Greek to the Chinese Diaspora. Several case studies, notably the Muslim Diaspora, the concept of a victim Diaspora, or alternative Diasporas highlight the limitations of the Diaspora concept. The course introduces students to interdisciplinary approaches, placing some emphasis on the use of theoretical texts written by historians, sociologists, political scientists, and anthropologists. The course includes a one-day field trip to the Lower Eastside in New York (visit of the Museum of Chinese in America, walking tour of the Lower Eastside to explore the history of a key American immigrant neighborhood).

Cross-listed with: HIST 220
International Cultures (IL)
General Education: Humanities (GH)

JST 235: The Church and the Jews

3 Credits

Examination of the relationship between Western church and the Jews from the First Century to Enlightenment. HIST 235/HIST 235 The Church and the Jews (3) (US;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course will examine a key aspect of western history - the complex relationship between the Western (Roman Catholic) Church and the Jews, from the first century to the present. We will analyze ideas and policies regarding Jews as expressed in different realms, from theology and canon law to church art and popular preaching. We will also examine how changing conditions led to striking changes in church attitudes and policy, and how church policy was often at odds with popular sentiments about Jews. The course will be designed to enable students to grasp the fluidity of attitudes over time, and the interplay of economic, social, political, and theological factors; to grasp of essential elements of a key area of conflict in western culture; and to develop their skills in the close reading of primary texts. Students will be evaluated on the basis of three quizzes and a final exam. The course would offer a chance for students to develop perspectives previously gained in a number of courses, particularly HIST 001 and 002 (The Western Heritage), RL ST 001 (Introduction to World Religions), RL ST 101 (Comparative Religion), HIST 107 (Medieval Europe), HIST 407 (Early Medieval Society), and J ST 010 (Jewish Civilization). It would complement such courses as HIST 108 (The Crusades), HIST 408 (Church and State in the High Middle Ages), HIST 412 (Intellectual History of the Middle Ages), HIST 414 (Renaissance and Reformation), J ST 111 (Early

Judaism), J ST 110 (Hebrew Bible), RL ST 120 (New Testament), and RL ST 124 (Early and Medieval Christianity). The course will count for 3 credits toward a) the 22 credits required for the minor in Jewish Studies, b) the 33 credits required for the major in Jewish Studies, c) the 30 credits required for the major in Religious Studies, and d) the 36 credits required for the History major.

Cross-listed with: HIST 235, RLST 235
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

JST 261: Ghetto: From Venice to Detroit

3 Credits

This course explores why certain groups have been segregated in cities around the world in the last 500 years. HIST (J ST) 261Y Ghetto: From Venice to Detroit (3) (GH;US;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course examines the history of segregated and demarcated districts for certain groups of people within cities (and metropolitan regions) in the last five hundred years in different parts of the world. The course identifies factors that led to the establishment of segregated (and often demarcated) districts – and their eventual dissolution (or transformation). The course traces the social and political impact of exclusion within the segregated district, the possibilities of making contacts beyond the district, the function of innovation and cultural production emanating from these urban areas, and the conceptual trajectory of the Ghetto concept from Renaissance Venice to post-industrial Detroit. Cities and states have allowed certain groups to settle within their confines for economic benefit but have imposed severe restrictions to safeguard the respective city's and/or the state's cultural, political, and "racial" integrity. The course will present several representative case studies of segregated and demarcated districts in European, North American, Asian and African cities, highlighting strikingly different trajectories and purposes behind the spatial segregation of people categorized as different and threatening but also as useful. Comparing the case studies will lead to a discussion about the transformation of the Ghetto concept between 1517 and the present. Following a discussion of the Ghetto concept and an overview of urban history since 1500 we will study Jewish Ghettos in early and late Renaissance Italy and Central Europe. For comparison we will discuss the history of Dutch and Portuguese trade colonies in Japan around 1600. The second part of the course will focus on Jewish and other immigrant neighborhoods in late 19th century New York and Chicago. Before moving to the origins of the 20th century "Black Ghetto" (Chicago, Detroit) four related cases will be discussed: Chinatowns in the United States; residential segregation in colonial cities in South and East Asia, Nazi Ghettos in Poland and the Soviet Union; and townships in South Africa during the Apartheid period. The course introduces students to interdisciplinary approaches, placing some emphasis on the use of theoretical texts written by historians, sociologists, political scientists, and anthropologists.

Cross-listed with: HIST 261
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)
Writing Across the Curriculum

JST 280: Women and Judaism

3 Credits

Explores the Jewish views of women that have influenced the roles of women within both the religion and Western culture. J ST (WMNST;RL ST) 280 Women and Judaism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Women and Judaism will introduce students to the roles and views of women as seen in the Jewish tradition. Because Judaism is not monolithic, these views will vary even within time periods and even among rabbis. The goal of this course, therefore, is not for students to leave the class with one idea of what a Jewish woman is or one idea of what issues are at stake for women in Judaism. Rather, the goal is for students to understand the complex relationship women have to this religion. This course will also explore the views of Jewish women and the issues that concern them in contemporary society. Objectives include the following: students will begin to understand the stereotypes that influence how Western society views Jewish women, and as a result, how they have come to view themselves. They will be asked to examine the many important roles that Jewish women have played both in their religion and the society at large. They will be asked to examine how the Jewish tradition both helped and hindered women to play these roles. They will see how Jewish women contributed to the development of their own religion and to the larger culture in which they live. They will develop a deeper appreciation for the complexity of the relationship between women and religion. Topics include images of Jewish women in the Bible and the media, women and Jewish views of sexuality, Jewish ethics, Judaism and feminism, and women and Jewish theology. Students will be evaluated by examination, writing ability (several short papers or one larger paper), and group presentations.

Cross-listed with: RLST 280, WMNST 280

Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)

JST 296: Independent Studies

1-18 Credits/Maximum of 18

Creative projects, including research and design, that are supervised on an individual basis and that fall outside the scope of formal courses.

JST 299: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

International Cultures (IL)

JST 401: Ancient Technologies and Socio-cultural History in the Ancient Levant

3 Credits

Social and intellectual development in the Ancient Levant as they affected and were affected by technological development.

Prerequisite: RL ST110

Bachelor of Arts: Humanities
International Cultures (IL)

JST 405: Jews and Food

3 Credits

Jewish laws, customs and attitudes with regard to food production, agricultural policy and eating from biblical to modern times. JST 405 / RLST 405 Jews and Food (3) (IL) This course examines Jewish laws, customs and attitudes with regard to food production, agricultural policy and eating from biblical to modern times. These tenets of the Jewish tradition presently underwrite modern movements concerned with land use and food sustainability, as well as ethical behaviors in food production. The goal of the course is to understand how Jewish tradition can inform and contribute to improvements in the modern food system. The starting point is the ancient world of the Israelites. Students will study agrarian interpretations of the Hebrew Bible as well as extra-biblical sources and archaeological data. The biblical attitudes toward food, eating, and agricultural practices are then traced into the post-biblical period and rabbinic periods. The course then jumps ahead to the present day, to shed light on a number of modern Jewish agricultural and food initiatives concerned with issues such as healthy land use, sustainability, and justice in food production and distribution. These movements proceed from various interpretations of Jewish law and custom, and illustrate how some modern Jewish attitudes toward food and eating are responsible for reimagining, and in some cases reinvigorating, biblical ideas and practices. At the conclusion of this course, students will be able to identify and understand the historical and theological significance of diet and eating practices of ancient Israelites and will understand the development of Jewish food laws and practices in the post-exilic and early rabbinic eras. Students will be able to evaluate the extent to which ancient Jewish thought has influenced modern Jewish attitudes and actions regarding food and social responsibility, and will be able to envision the ways in which Jewish tradition, both ancient and modern, can contribute to current progress and future improvement in our systems of food production, distribution and consumption. While a wide variety of derivative topics will be discussed, this course is particularly appropriate for students pursuing programs of study dealing with the biblical world, the development of early Judaism, Jewish ethics, and/or modern Jewish thought, as well as those studying agriculture and food systems who are interested in how Jewish tradition addresses these universal concerns.

Prerequisite: J ST 010 or permission of the program

Cross-listed with: RLST 405
International Cultures (IL)

JST 409: Antisemitisms

3 Credits

Surveys the history of anti-Semitism from antiquity through the Middle Ages to the present. HIST (J ST) 409Y (RL ST 407Y) European Anti-Semitism from Antiquity to the Present (3) (IL)(BA) This course meets the Bachelor of Arts degree requirements. This course analyzes major episodes in the history of anti-Semitism and tries to clarify the motives and dynamics involved. It seeks to understand what these episodes have in common and what is unique in each case—is there a single universal, eternal antisemitism? Or are there rather “anti-Semitismisms,” each belonging to a unique historical context? Is there a single continuous line of development in anti-Semitism? What is the relationship of a particular anti-Semitism to the national culture in which it originates? We will be reading the major original texts of anti-Semitism from Roman and ancient writers, through early Christian texts and medieval Christian Blood Libels against the Jews, documents of the Spanish expulsion,

Lutheran tracts, Voltaire's essays, German philosophical texts from Kant to Marx, Wagner's racial essays, the Protocols of Zion, and documents of Nazi anti-Semitism by Hitler and Streicher. The major part of the grade will depend on a short research paper which will be presented in various drafts, so that the final version represents the culmination of discussion and constructive criticism and advice. This course is a parallel course to J ST/HIST 416 (Zionist History) and J ST/HIST 118 (Modern Jewish History). This course will count toward the Religious Studies, Jewish Studies, and History majors and minors in the 400-level category.

Cross-listed with: HIST 409, RLST 407, RLST 409
Bachelor of Arts: Humanities
International Cultures (IL)
Writing Across the Curriculum

JST 410: Jews in the Medieval World

3 Credits

Trends in medieval Jewish society under Islam and Western Christendom. HIST 410 HIST 410 Jews in the Medieval World (3) (US;IL)(BA) This course meets the Bachelor of Arts degree requirements. The Jews lived in widely scattered communities under Christian and Islamic rule in the medieval period. This course will examine how Jews adapted the traditions they developed in Palestine and Babylonia in the early centuries C.E. to the new conditions they encountered in Europe and the Mediterranean region from the ninth to the fifteenth centuries. It will focus on the general problem of how traditional societies survive in rapidly changing circumstances, particularly when their members are a minority population. The course will aim at developing students' skills in comparative analysis as they compare the adaptive strategies of Jews in different cultural spheres (the Franco-German region versus Spain, for example). They will also be asked to compare the different polemical stances Jews adopted vis-a-vis Christianity, on the one hand, and Islam, on the other. They will be encouraged to understand the ways in which Jews internalized certain aspects of the majority culture and rejected others. It is hoped that they will come to see how deeply Jewish history was intertwined with medieval Christian and Islamic history, despite inter-religious hostilities and the frequent need for Jews to defend against majority aggression. Students will be evaluated on the basis of two mid-term exams (the first after the survey of the Muslim world, the second after the examination of the Franco-German region) and a comprehensive final exam. The course will be linked to most of the courses taught in the field of Jewish Studies, especially J ST 111 (Early Judaism), J ST 114 (Modern Judaism), and J ST 118 (Modern Jewish History from 1492). It will also be linked to offerings in Religious Studies: RL ST 001 (Introduction to World Religions), RL ST 101 (Comparative Religion), RL ST 107 (Introduction to Islam), RL ST 124 (Early and Medieval Christianity), and RL ST 165 (Introduction to Islamic Civilization). Further, it would complement HIST 001 and 002 (The Western Heritage), HIST 107 (Medieval Europe), HIST 108 (The Crusades), HIST 407 (Early Medieval Society), HIST 408 (Church and State in the High Middle Ages), HIST 412 (Intellectual History of the Middle Ages), and HIST 471W (Classical Islamic Civilization, 600-1258). The course will count for 3 credits toward: a) the 22 credits required for the minor in Jewish Studies, b) the 33 credits required for the major in Jewish Studies, c) the 30 credits required for the major in Religious Studies, and d) the 36 credits required for the History major. It will be offered once a year with an enrollment of approximately 60 students.

Cross-listed with: HIST 410, RLST 410
Bachelor of Arts: Humanities
International Cultures (IL)

United States Cultures (US)

JST 411: Jewish Studies

3 Credits

Study of the life and thought of a particular period or movement in the history of Judaism.

Prerequisite: 3 credits in religious studies
Cross-listed with: RLST 411
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

JST 412: American Judaism

3 Credits

The development of Jewish religion and culture in America from the colonial era to the present.

Prerequisite: HEBR 010 or J ST 010
Cross-listed with: RLST 412
Bachelor of Arts: Humanities

JST 416: Zionism

3 Credits

History of Zionist thought and politics to the foundation of Israel 1948.

Cross-listed with: HIST 416
Bachelor of Arts: Humanities

JST 420: Archaeology of the Near East

3 Credits

Culture of the Near East and India from Paleolithic times through the Bronze Age.

Prerequisite: ANTH 008 , ANTH 009 , ANTH 011 , or ANTH 012
Cross-listed with: ANTH 420
Bachelor of Arts: Other Cultures
Bachelor of Arts: Social and Behavioral Sciences

JST 424: Monotheism and the Birth of the West

3 Credits

The birth of monotheism and its relation to social organization, the idea of individuality, and science. J ST (HIST/RL ST) 424H (PHIL 434H) Monotheism and the Birth of the West (3) Learn about the formation of Western culture, while learning to analyze the texts and other evidence about its formation from a critical, rather than naive, viewpoint. The idea of monotheism probably arose very early and was even briefly implemented as a state cultic policy in Egypt in the 14th century BCE. Why, then, did it take another seven centuries to become widespread—appearing in ancient Judah, Babylon, and Ionia almost simultaneously? To answer this question, the course focuses on several developments, through the medium of primary texts and archaeology: the shift from a state hinterland based in extensive agriculture and household processing to one organized for intensive agriculture and industrial processing the rise of recognizably modern science; the promotion of individuation and an international elite culture in the context of Assyrian and Babylonian imperial ambitions; the development of the historical and archaeological

arts in the context of archaizing in order to reinvent local traditions; and the socialization of monotheism and of democracy. Students will be evaluated on their discussion of the textual evidence as well as on reports in class and a final paper. This is the sole honors course treating the birth of the West. It expands on knowledge acquired in courses listed as prerequisites and in CAMS/J ST/RL ST 012; CAMS 044; ANTH/CAMS 133; CAMS/PHIL 200; HIST 100; HIST/J ST 102; and PHIL 200 and enriches the student experience in CAMS 400, CAMS 440, and CAMS 480; HIST 402; J ST 411; PHIL 437, PHIL 453, and PHIL 461. This course counts toward the major in Jewish Studies, History, and Religious Studies and toward the minor in Jewish Studies and Religious Studies. This course will be offered once every other year with 35 seats per offering.

Prerequisite: J ST 004 , J ST 102 , J ST 110 , or J ST 120
Cross-Listed
Honors

JST 425: Books of the Bible: Readings and Interpretation

3 Credits/Maximum of 12

Study of a biblical book/topic in terms of literary, historical, and cultural contexts, history of interpretation, and critical scholarship. CAMS (J ST/RL ST) 425W Books of the Bible: Readings and Interpretation (3 per semester/maximum of 12) The Bible is a diverse collection of writings sacred to Jews and Christians written over about 1000 years, in a variety of different genres and historical circumstances. This course allows students the opportunity to study in depth a particular book of the Bible, from either the Hebrew Bible/Old Testament or the New Testament. We will explore the literary, historical and cultural context of the book in question. A literary analysis of the book will include consideration of genre and literary devices, and a close reading of the text. A historical analysis will consider the date of composition, its source materials, comparative traditions in other cultures, and relevant historical and cultural factors relevant to understanding the text. The course will introduce students to various other approaches to interpretation of the Bible in modern scholarship, including feminist and post-colonial critiques. We will also explore the varied interpretations and uses of the book in Judaism, Christianity, and Islam throughout history, and its influences in Western culture, including art and literature. The course will be offered once a year with varying content, and students may repeat it when taught with different content.

Prerequisite: 3 credits in CAMS or J ST or RL ST, recommended CAMS/J ST/RL ST 110 or 120; or ENGL 104.
Cross-listed with: CAMS 425, RLST 425
Writing Across the Curriculum

JST 426: Holocaust

3 Credits

This course is an in-depth study of the history of the Holocaust in Europe that puts special emphasis on primary sources. HIST 426 / JST 426 Holocaust (3) (IL)(BA) This course meets the Bachelor of Arts degree requirements. The Holocaust stands out as the most terrible and challenging phenomenon of the 20th Century. Societies and the scholarship struggled for decades to fully grasp how much the Holocaust has questioned widely shared assumptions about modernity and progress. This course pursues the overarching question how the Holocaust could have taken place. Who were the perpetrators, victims and bystanders? How much agency did they have? How was the Holocaust organized? The course will encourage students to critically engage with the Holocaust, and will consider a variety of different

kinds of sources and means of representation, including oral testimony, film and fiction, as well as more conventional documentation. After discussing some of the most important studies about the Holocaust and identifying the main historiographical debates, students will look at the origins and the evolution of the "Final Solution." The class will touch on the function of the "Ghettos," the role of the mobile killing units, the extermination camps, and Jewish resistance. The course will also deal with Jewish responses to the Holocaust, notably with attempts to enable Jews to emigrate to safe countries; with efforts to alert the public to the systematic killing after 1940; and the support especially of American Jews for Jewish survivors and DPs. Apart from discussing the historiography, students will work mostly with primary sources. Students are expected to do extensive reading for this class and prepare oral presentations on their respective paper topic. The research paper for this course will be based largely on primary sources. Apart from discussing the historiography, the sessions will concentrate on the interpretation of primary sources: - documents created by the perpetrators, bystanders, and victims; - files relating to postwar trials of perpetrators; - photographs; - representations of objects relating to the Holocaust; - memoirs by survivors; - interviews with survivors and bystanders.

Prerequisite: J ST 010 , J ST 121 , or by consent of the program
Cross-listed with: HIST 426
Bachelor of Arts: Humanities
International Cultures (IL)

JST 427: Topics in Jewish American Literature

3 Credits/Maximum of 9

An in-depth examination of important themes, writers, and/or historical developments in Jewish Literature of the United States. ENGL (J ST) 427 Topics in Jewish American Literature (3) This course will provide sustained examination of major themes, texts, and figures in the Jewish American literary tradition. The course will focus on depth rather than breadth in its analysis of the defining aspects of the literature and on what the literature reveals about Jewish American culture and identity. The United States has absorbed large numbers of Jewish immigrants from many parts of the world, holding many different ideas about Jewish practice, and affiliating themselves with many different political, social, and cultural traditions, and moreover Jews have settled and made homes in a wide variety of American communities. Close analysis of literature will therefore provide an opportunity to consider the constitution, origin, and development of Jewish America's wider cultural, political, and social contexts. Materials will consist predominantly of primary texts, including prose fiction and nonfiction, poetry, drama, and film, and the methodology will emphasize the close reading of these texts. The course complements offerings in Jewish Studies, English, and Comparative Literature. Most obviously, the course will offer students of Jewish literature, world literature, and American literature an opportunity for contextualization. It enables students in Jewish Studies to study the rich literature of American Jews, and it adds to courses covering Jewish American history, religion, and culture. The course offers students in English and Comparative Literature a valuable, sustained introduction to an important U.S. and world sub-culture and -literature.

Prerequisite: ENGL 015 or ENGL 030
Cross-listed with: ENGL 427

JST 434: Movies, Media, and the Jewish American Experience

3 Credits

Study of Jewish American Film and Popular Culture. COMM (J ST) 434 Movies, Media, and the Jewish American Experience (3) The course examines film and other popular media, including theater, radio, and television, as important sources for understanding the Jewish experience and its impact on and relationship with American culture more generally since the late 19th century. Topics to be considered include US film and popular media as representations of Jewish history, culture, and experience; the role of Jews as prominent directors, producers, actors, and writers in their social-historical context; and the history and function of the representational modes and techniques used in these texts. A major emphasis of the course will be on analyzing film and other media texts as lenses to reflect, refract, and focus on Jewish American identity. By way of analyzing the interrelationships between filmic and other media texts and Jewish American experience, the course will attend to a number of key themes in Jewish cultural history, including Jewish life in late 19th-early 20th century Europe; immigrant life in turn of the century America and questions such as assimilation, preservation of tradition, family life, social mobility, and male/female relations; Jews in show business, organized crime, and sports; American Jews and the Holocaust; American Jews and Israel; Jews in the modern age; generational and denominational differences among Jews; and Jews and anti-Semitism.

Prerequisite: A previous course in Jewish Studies, Film Studies, Media Studies, Art, Music, English, or Comparative Literature.

Cross-listed with: COMM 434

JST 439: Women and the Holocaust

3 Credits

Analysis of women's experience in the Holocaust and exploration of the role of gender in Holocaust Studies. J ST (HIST/WMNST) 439 Women and the Holocaust (3) Most of the early study of the Holocaust focused almost exclusively on the experiences of Jewish men. It was men who wrote the first and most widely read Holocaust memoirs and men who produced the first studies of the Holocaust. The first question motivating this class is thus what we can learn from examining women's experiences. Is it possible that the ghetto, the camp, and the forest look different from women's perspectives? Are there factors we miss when we read primary documents written by only half of the participants in these historical events? Beyond this, however, our exploration will also lead us to look more broadly at gender as a category of analysis. What do we gain by bringing questions of gender to bear on our study of the Holocaust? Are there any ethical concerns that should inform our approach?

Prerequisite: J ST 010 or J ST 121 or HIST 121 or consent of program

Cross-listed with: HIST 439, WMNST 439

JST 443: Jewish Histories of the Middle East

3 Credits/Maximum of 6

Jews have been part of Middle Eastern societies for thousands of years. They flourished at times and endured hardships at others, but they have been part of every significant social and cultural transformation of the Middle East. In this class, students will discuss the significant contribution of the Jewish community to the development of various Middle Eastern societies throughout the centuries. Students will critically

read and analyze primary sources and secondary literature. We will delve into national historiographies of places such as Morocco, Egypt, and Iran-to name a few-and seek to discover a nuanced narrative of Jewish histories of the region. We will also analyze popular culture products, such as documentaries, television, and literature. The course will follow a chronological and thematic order, and will examine Jewish history in conjunction with global and interregional processes in the Middle East and beyond, such as colonialism, imperialism, nationalism, relations with the West, the formation of the modern nation states of the Middle East, and the Israeli-Arab conflict.

Cross-listed with: HIST 443

JST 450H: Genocide and Tyranny

3 Credits

This course focuses on the conceptualization and socio-political determinants of genocide and tyrannical regimes, with an emphasis on the Holocaust.

Prerequisite: PL SC003 , PL SC007 or PL SC014 or HIST 121

Cross-listed with: PLSC 450H

Honors

JST 457: Jewish Communities: Identity, Survival, and Transformation in Unexpected Places

3 Credits

Examines the global array of smaller Jewish communities that have flourished outside the main urban centers of Jewish settlement. JST 457 / ANTH 457 / SOC 457 Jewish Communities: Identity, Survival, and Transformation in Unexpected Places (3) (US;IL) This course addresses an understudied aspect of Jewish experience. It aims to expand our understanding of Jewish communities by focusing on those that are, alternatively, small, situated in out-of-the-way places, culturally outside the Jewish urban mainstream, or embedded in a larger society with markedly different values and traditions. These communities often constitute the points-of-contact between Jews and non-Jews, and in so doing sometimes transform Jews, non-Jews, and the relationships among them. Other such communities constitute experiments in Jewish lifeways and provide mainstream Jews with pilot projects for potential social and cultural change. This course will explore the significance of small, little-known, idiosyncratic, and anomalous Jewish communities on Jewish history and culture, and draw on them to instruct students on the social and cultural processes of small or unusual communities generally. The communities studied will be located both in the U.S. and elsewhere in which Jews have lived as a minority community during modern times. The course will look at the founding, growth, and decline of such communities and at their social processes and institutions. It will explore how to understand and analyze such communities, which vary from one part of the world to another. The social world of Jewish communities, large and small, is a core interest of Penn State's Jewish Studies Program. This course will complement the current offerings in Jewish Studies, strengthening the social, cultural, and contemporary perspectives available in the Program. It will provide students with an opportunity to explore individual experience and micro-level processes among Jews, and to study the dynamics of identity and survival. It will complement the current offerings in Sociology and Anthropology by affording an opportunity to focus on community-level social processes and by adding a course on contemporary Jewry. The course will integrate knowledge from a variety of sources and fields, promote intercultural understanding, and meet US and IL requirements. Materials will be

interdisciplinary, and will include ethnographies, sociological studies, population studies, histories, and personal narratives. They will include primary texts, creative works, and scholarly analyses. The assignments will be structured to facilitate preliminary experience in independent analysis, library research, or field research. The course will be offered approximately once a year. Enrollment will be limited to 30 students in order to promote active, engaged learning. Evaluations will be based on short papers and outlines that will prepare students for their final, term papers.

Prerequisite: ANTH 001 or ANTH 045 , HEBR 010 , J ST 010 , SOC 001 , SOC 005 , SOC 007 , SOC 015

Cross-listed with: ANTH 457, SOC 457

International Cultures (IL)
United States Cultures (US)

JST 468: Jewish Philosophy

3 Credits

Explores major figures and trends in Jewish philosophy and their influences on other philosophical traditions. J ST (PHIL) 468 Modern Jewish Philosophy (3) The primary objective of this course is to encourage students to have a reflective stance on Jewish thought. Students will learn what comprises Jewish thought and how it is distinguished from theology. They will learn what role religion plays in philosophical thought and what is at stake for a philosophy that emerges from a particular religion. This course will give students perspective on how Judaism links to other philosophical movements, for example, the enlightenment of the modern period. It will enable to think about Judaism from a theoretical perspective, adding a new dimension to what they might study from historical, sociological, or literary viewpoints. Some questions we will consider include: In what ways does it converge/diverge, with the philosophical strains that influence it? In what ways have particular events in history shaped Judaic thinking? Does Judaism, or Judaic thinking, have an essence? If so, what is it? What does Judaism mean for the Jews, and what does it mean for others? And finally, what role does mysticism have in the play between religion and philosophy? Students will be evaluated by written work (short papers and a longer seminar paper) and a class presentation.

Prerequisite: one course in Philosophy and/or Jewish Studies

Cross-Listed

JST 473: The Contemporary Middle East

3 Credits

Political, economic, and social changes in Turkey, Iran, Israel, and the Arab countries in the twentieth century; Arab-Israeli conflict.

Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)

JST 474: Hiroshima & the Holocaust in History and Memory

3 Credits

The history and memory of the Holocaust and Hiroshima and Nagasaki are often taught separately in different disciplines. This course will examine them together through the various ways different societies remembered, understood and commemorated these. Using the extensive literature on the history of memory, this course further suggests ways in which these memories and histories affected and were entangled by

each other. Specific content will vary according to individual instructor, but topics may include victim cultures, cold war nuclear history, trauma, human rights, dark tourism, memorials, architecture as well as the general impact of these tragedies on the fraught politics of memory in East Asia and the Middle East, or the way the memories of the tragedies were entangled with the civil rights and other struggles in American and global history.

Prerequisite: HIST 457, JST 474

Cross-listed with: ASIA 457, HIST 457

International Cultures (IL)

JST 478: Ethics After the Holocaust

3 Credits

This course analyzes the ethical and philosophical consequences of the Holocaust. Primary areas of examination will be (1) the nature of pre-Holocaust ethical theories and how those theories have failed to sufficiently account for the Holocaust, both philosophically and empirically, and (2) possibilities for a post-Holocaust ethics. Course topics will include the history of ethical theory, the nature and problem of evil, goodness and suffering, witnessing and testimony, and the promise of an ethics. In addition, recent approaches to trauma theory and rights discourse will also be introduced, with some emphasis on how post-Holocaust ethics have been utilized in contemporary human rights work. This course provides students with philosophical approaches to the issues that emerge out of the events of the Holocaust. The course will help students expand their knowledge of the events of the Holocaust through a philosophical approach that does not merely expose them to what happened, but asks them to think about the implications of what happened: most specifically, how do we understand ethical life, if it cannot stop or confront evil? The course will encourage students to think critically, write effectively and express their thoughts logically. Student evaluation will be based on both regular writing assignments and in-class work, possibly including presentations and group-work. This course covers material in the history of philosophy, contemporary philosophy, and writings pertaining to the Holocaust in various forms (historical, literary documentary, and so forth). It provides links to other major areas in the history of philosophy, postmodernism, ethics, philosophy of religion, and Jewish history.

Prerequisite: One course in either JST or PHIL

Cross-listed with: PHIL 478, RLST 478

Bachelor of Arts: Humanities

JST 480: Greeks and Persians

3 Credits

Development and achievements of the Achaemenid kingdom; relationships between Persians and Greeks.

Prerequisite: CAMS 010 , CAMS 025 , or CAMS 100

Cross-listed with: CAMS 480

Bachelor of Arts: Humanities

JST 494: Research Projects

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

JST 494H: Research Projects

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

Honors

JST 495: Internship

1-18 Credits/Maximum of 18

Supervised off-campus, nongroup instruction including field experiences, practica, or internships. Written and oral critique of activity required.

Prerequisite: prior approval of proposed assignment by instructor

JST 496: Independent Studies

1-18 Credits/Maximum of 18

Creative projects, including research and design, that are supervised on an individual basis and that fall outside the scope of formal courses.

JST 497: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

JST 499: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

International Cultures (IL)