

Elementary Modern Hebrew I**Shalom Shoer**

JWST 1101/HEBRW 1101

4 credits

MTWRF (sec 1) 9:05-9:55

MTWRF (sec 2) 10:10-11:00

Intended for beginners. Provides a thorough grounding in reading, writing, grammar, oral comprehension, and speaking. Students who complete the course are able to function in basic situations in a Hebrew-speaking environment.

For scheduling conflicts contact instructor. Fulfills A&S requirements: (CU-ITL)

Elementary Modern Hebrew III**Shalom Shoer**

JWST 1103/HEBRW 1103

4 credits

MTWR (sec 1) 12:20-1:10

Sequel to JWST 1101 and JWST 1102. Continued development of reading, writing, grammar, oral comprehension, and speaking skills. Fulfills A&S requirements: (GB) (CA-AS) (CU-ITL)

FWS: Jews on Film: Visible and Invisible**Elliot Shapiro**

JWST 1987

3 credits

TR 1:25-2:40

Why were Jews virtually invisible in films made during the Hollywood's "golden age"? Is this a surprise, given the leading role played by American Jews in founding the studio system? Writing about the films studied in this course will help students situate and interpret the presence (and absence) of characters identifiable as Jews in Hollywood films released from 1927 until the present. We will view approximately six films outside of class and study excerpts from others. Films to be studied in whole or part may include: *The Jazz Singer*, *The Great Dictator*, *Holiday Inn*, *The Apartment*, *Funny Girl*, *Silent Movie*, *Annie Hall*, *Yentl*, *Barton Fink*, and *A Serious Man*. Students will write film analyses, review essays, reflective responses, and explorations of contextual material. Readings from film studies and popular journalism will situate these films within the historical, cultural, and industrial contexts in which they were produced. Fulfills A&S requirements: (CU-ITL)

The Invention of Religion**Olga Litvak**

JWST 2155/HIST 2155

4 credits

MW 2:55-4:10

Religion is a term with a rich history but without a precise definition. Everyone can describe a religious idea or a religious experience even though there is no agreement about what it is that makes an idea or an experience religious. How did this state of things come about? What is it that makes religion both one thing and many things? Why do we apply this concept to Christianity, Islam and Judaism and to the deep feelings we associate with secular forms of devotion and enthusiasm — for food, for love, for family, for art, for sport? In this seminar, we will discover that religion is a distinctly modern concept, developed to address the psychological and social needs of Europeans increasingly adrift from the traditional communal practices and moral commitments of their parents and grandparents. Tracing the history of "religion" — rather than the history of religions — from the age of Immanuel Kant to the age of Emmanuel Levinas, we will examine paradoxical connection between the rise of religion and the decline of faith.

Kosher and Halal Food Regulations

J.M. Regenstein

JWST 2501/FDSC 2500

3 credits

TR 11:40-12:55

The course will provide an introduction to the kosher and halal food laws and their application to the American food industry with limited coverage and home practices. The distance-learning component examines these laws and how modern religious food supervision functions. Discussion sessions with multiple discussion leaders cover a variety of religious diversity topics within and beyond the Jewish and Muslim communities.

An Introduction to the Ancient Near East**Jonathan Tenney**

JWST 2601/ NES 2601

3 credits

MWF 10:10-11:00

The pyramids and mummies of Egypt, the ziggurats of Babylonia, and the armies of Assyria are all part of the legacy of the ancient Near East. This course serves as a basic introduction to the history, societies, and cultures of the major civilizations of the ancient world from c. 3300-300 B.C., focusing on Egypt and Mesopotamia but including lesser-known groups such as the Hittites in Anatolia and the Elamites in Iran. Students will learn how these states were organized, how each culture related to their gods, and how they chose to be remembered, as well as many other mysteries of the ancient world. Fulfills A&S requirements: (GB) (HA-AS) (CU-ITL)

Introduction to Judaism**Olga Litvak**

JWST 2644/ NES 2644/RELST 2644

3 credits

TR 10:10-11:25

Jewish communities have been established, flourished and often struggled for millennia, throughout much of the world, and in vital contact with a vast range of other peoples and cultures. This course examines the constant and dynamic tension between that which unites Jews in all these different times and places, and that which makes every Jew a person of his or her own time and place. Our whirlwind tour will take us from ancient Israel, through Babylonia and the world of early Islam, into the medieval origins of Ashkenazi Jewry, down to Ottoman North Africa, and all the way across the Indian Ocean. We will learn how Jewish and other diaspora communities overcome challenges to maintain their distinctive identities, how to engage critically with the ways contemporary scholars the records of these far-flung communities, and how to generate their own critical questions. Fulfills A&S requirements: (GHB) (HA-AS) (CU-ITL)

Introduction to the Hebrew Bible**Lauren Monroe**

JWST 2724/ NES 2724/RELST 2724

3 credits

MWF 9:05-9:55

The Hebrew Bible (Old Testament) is a repository of ancient Israelite religious, political, social, historical, and literary traditions. For the modern reader these ancient traditions are often obscured by a focus on the text as revelation. The purpose of this course is to introduce students to the biblical world by reading the Hebrew Bible in translation, on its own terms, as a body of literature that evolved in an ancient Near Eastern context. The Bible itself will be the primary text for the course, but students will also be exposed to the rich and diverse textual traditions of the ancient Near East, including Mesopotamia, Egypt, Moab, and Ugarit. In addition, this course will explore the impact of early biblical interpretation on shaping the monotheistic traditions inherited in the West. As participants in a secular course on the Bible, students will be challenged to question certain cultural assumptions about the composition and authorship of the Bible, and will be expected to differentiate between a text's content and its presumed meaning. Fulfills A&S requirements: (GHB) (LA-AS) (CU-ITL)

Wondrous Literatures of the Near East**Deborah Starr**

JWST 2754/COML 2754/NES 2754

3 credits

TR 11:40-12:55

This course examines Near East's rich and diverse literary heritage. We will read a selection of influential and wondrous texts from ancient to modern times, spanning geographically from the Iberian peninsula to Iran. We will trace three major threads: myths of creation and destruction; travel narratives; and poetry of love and devotion. Together we will read and discuss such ancient works as the 'Epic of Gilgamesh' and 'The Song of Songs,' as well as selections from medieval works such as the 'Travels' of Ibn Battuta, the 'Shahnameh' of Ferdowsi, poetry of Yehuda HaLevi, and The Thousand and One Nights. The modern unit will include work by Egyptian Nobel Laureate, Naguib Mahfouz. Students will also have the opportunity to research and analyze primary source materials in the collections of Cornell Rare Books and Manuscript Collection, and the Johnson Art Museum. All material is in English translation. Fulfills A&S requirements: (GB) (LA-AS) (CU-ITL)

Advanced Modern Hebrew: Special Topics in Hebrew

Nava Scharf

JWST 3101/HEBRW 3101

4 credits

TR 10:10-11:25

Letter grade recommended. Prerequisite for NES 3101: Completion of NES 2100 with a grade equivalent to C or above or permission of instructor. Successful completion of NES 3101 fulfills Option 1 language requirement. Advanced study of the Hebrew Language both orally and through the analysis of mostly unedited texts of social, political, and cultural relevance with less emphasis on the study of grammar. Students are introduced to articles published in Israeli newspapers, magazines, works by authors and movies. Students develop composition and advanced writing skills by studying language structure, idioms, and various registers of style. Fulfills A&S requirements: (GB) (CA-AS) Satisfies Option 1. (CU-ITL)

Dynamics and Changes of Israeli Culture and Language

Nava Scharf

JWST 3104/HEBREW 3104

4 credits

T 2:30-4:25

Prerequisite: HEBRW 3102 or HEBRW 3108 or permission of instructor. Conducted in Hebrew.

This course focuses and explores the development and changes of Modern Hebrew in all aspects of Israeli and Jewish culture. The course is intended to continue the development of all aspects of the language. Emphasis, however, will be placed on speaking skills and understanding by using text material: fiction, drama in their cultural and historical context relevant to Israeli contemporary society. The instructor will be sensitive to individual student needs. Fulfills A&S requirements: (GB) (LA-AS) Satisfies Option 1. (CU-ITL)

Palestinians in Israel

Deborah Starr

JWST 3525/NES 3525 also NES 6525

3 credits

R 2:30-4:25

This course examines the political, intellectual, and cultural expression of Palestinian citizens of Israel. Referred to by the Arab media as "1948 Arabs" or "Arabs within" and by the Israeli media as "Israeli Arabs" or "the Arab sector," this community is marginalized and often overlooked. Our discussions will be situated within the context of the history of the Arab-Israeli and Israeli-Palestinian conflicts: the events of 1948-9 (Israeli Independence, the Nakba, the first Arab-Israeli War); the transformations wrought by the 1967 Arab-Israeli war; and the impact on Palestinian-Israelis of the first and second Intifada. We will also look at the status of Palestinian citizens within Israeli civil society: from the era of military rule (1948-1966) to the present. Our primary focus will be exploring words and images produced by Palestinian-Israeli writers, intellectuals, filmmakers, and artists to understand how members of this marginalized community assert their identities as both Palestinian and Israeli. All course materials are in English. Fulfills A&S requirements: (GB) (CA-AS) (CU-ITL)

Origins of Monotheism

Lauren Monroe

JWST 3550/ARKEO 3550/NES 3550/RELST 3550

4 credits

MW 2:55-4:10

The Purpose of this course is to trace the development of Monotheism from its origins in Israelite/Canaanite polytheism. We will examine worship of the God, Yahweh and other deities in ancient Israel, and will trace the long and complicated process by which Yahweh became the sole deity to be formally accepted within Judaism. Using biblical evidence as well as inscriptional and

archaeological evidence from Israel and elsewhere in the ancient Near East, we will address the question of why the Israelites eventually rejected deities such as Baal, Asherah, El and others, and how imagery associated with these deities informs biblical descriptions of Yahweh. We will explore the ways in which a small group of Jerusalem elites helped shape the monotheistic tradition that has been inherited in the West, and will consider the political, social and theological implications of this transformation. Fulfills A&S requirements: (GB) (CA-AS) (CU-ITL)

Sitcom Jews: Ethnic Representation On Television and On Stage

David Winitsky

JWST 3711/ PMA 3711

4 credits

W 10:10-12:35

“Sitcom Jews” uses close media analysis, theoretical discussion, and student performances or media projects to examine the representation of Jews on television and on the Broadway stage from 1948-2017. We’ll ask whether study of performed Jewish identity can serve as a locus for discussion of cultural representation at large, including African American, Latinx, Asian American and LGBT communities on screen and onstage. Starting with classic sitcoms (“The Goldbergs” (1948), “All in the Family”, and “Bridget Loves Bernie”), and continuing through current Jewish TV shows (“The Marvelous Ms. Maisel”, “Transparent”, “Curb Your Enthusiasm”), as well as major theater landmarks (“Fiddler on the Roof”, “Cabaret”, “Bad Jews”, “Indecent”), we will compare these constructed media images to concurrent political, historical and cultural trends.

Fulfills A&S requirement: (LA-AS)

The Imaginary Jew: Roots of Antisemitism in Medieval England

Samantha Zacher

JWST 4180/ ENGL 4180/ MEDVL 4180 and ENGL 6180

4 credits

R 12:20-2:15

This course may be used as one of the three pre-1800 courses required of English majors. When did anti-Semitism begin? The medieval period invented shocking fictions about Jews—that they killed and ate Christian babies; that they desecrated the Host; that they were the murderers of Christ. In manuscripts Jews were visually compared to beasts, devils, and perverts. By law, Jews were forced to live in ghettos, wear distinctive dress, abstain from certain professions, and suffer exile. Beginning with Shakespeare's Shylock, we will work our way back through visual and literary treatments of Jews in the Middle Ages, reading texts by Chaucer, chronicles, miracle stories, crusader romances, and mystery plays. Drawing on recent theories of the other we will also consider how medieval representations of Jews and other minorities were used to construct medieval communal, religious, and political identities. Fulfills A&S requirement: (HB) (CA-AS)

Reinventing Biblical Narrative

Kim Haines-Eitzen

JWST 4626/CLASS 4626/NES 4626/MEDVL 4626/RELST 4626 and CLASS 7626/MEDVL 6626/NES 6626/RELST 6626

4 credits

T 10:10-12:35

Narratives, particularly sacred narratives, are not static or fixed but rather infinitely flexible and malleable. Subject to multiple retellings—elaborations, modifications, and deletions—stories take on lives of their own even after they come to be written down. What happens to sacred stories when they are heard and read by different communities of interpreters? This is the broad question at the heart of this course, which will explore the diverse interpretations of biblical narratives (e.g., stories of Adam and Eve, Abraham, Moses, Jesus and his disciples, Joseph and Mary) found in Jewish and Christian literature from the second century BCE through the 6th century and beyond. Writers like the Hellenistic Jewish philosopher Philo and the Jewish historian Josephus, Jewish and Christian pseudepigrapha and apocrypha, the Dead Sea Scrolls, the New Testament, gnostic literature, early rabbinic literature, and Christian patristic writers—these are some of the sources that we will study in this class. At the conclusion of the seminar, we will explore briefly the retellings of biblical stories and use of biblical characters in the early Islamic materials, especially the Qur’an. Throughout the semester, we will consider the historical contexts of biblical interpretation and the production, transmission, and use of texts in antiquity, including questions about literacy and orality, education, and the physical forms of ancient books. Fulfills A&S requirements: (HB) (LA-AS)