

## FALL 2023 COURSE LIST

COURSE	COURSE TITLE	DISTRO/ FD	INSTRUCTOR	TIME
HEBREW 111-1-20	Hebrew I		R. Alexander	MWF 9:30 – 10:40
HEBREW 121-1-20	Hebrew II		R. Alexander	MWF 11:00 – 12:10
HEBREW 211-0-1	Hebrew III: Hebrew Language and Culture		H. Seltzer	MW 2:00 – 3:20
HEBREW 316-0-20	Hebrew IV: Advanced Topics in Hebrew Literature	VI	H. Seltzer	MW 9:30 – 10:50
HISTORY 393-0-20	Holocaust Memory	IV	S. Ionescu	MW 3:30 – 4:50
JWSH_ST 101-7-1 (first year seminar)	Daily Life in Israel/Palestine		M. Hilel	MW 2:00 – 3:20
JWSH_ST 266-0-1 (also GERMAN 266-0-1/COMP_LIT 270-0-1)	Introduction to Yiddish Culture: Images of the Shtetl	VI	M. Moseley	TTH 3:30 – 4:50
JWSH_ST 279-0-1 (also COMP_LIT 270-0-20)	It's Complicated: Love Stories in Hebrew Literature and Israeli Culture	VI	G. Ehrlich	MW 12:30 – 1:50
JWSH_ST 280-4-1 (also HISTORY 200-0-26)	Leisure and Popular Culture in 20 <sup>th</sup> Century Palestine/Israel	IV	M. Hilel	TTH 2:00 – 3:20
JWSH_ST 390-0-1 (also SPANISH 397-0-1)	The Formation of Sephardic Diaspora and Culture, 1400 - 1800		S. Zamir	TTH 12:30 – 1:50
LRN_SCI 224-0-20	Holocaust Education Design		D. M. Cohen	TTH 12:30 – 1:50
PSYCH 317-0-1	The Holocaust: Psychological Themes and Perspectives	III	B. Gorvine	TTH 11:00 – 12:20
RELIGION 220-0-20	Introduction to Hebrew Bible	V	A. Hurst	TTH 9:30 – 10:50
RELIGION 374-0-20	Religion and Literature	V	C. Sufrin	MW 11:00 – 12:20

## What is Jewish Studies?

Jewish Studies refers to the study of Judaism, Jewish history, Jewish identity, and Jewish culture over time and around the world. Our professors rely on tools of historical research, textual analysis, ethnography, political science, and more as they seek to understand and teach these topics. Jewish Studies is truly an interdisciplinary way of analyzing and understanding the world.

Jewish Studies courses are open to students of all backgrounds. While some students who take our classes are Jewish, many are not. We offer a major and minor for anyone looking to go deeper into the study of Jewish experience. On the other hand, if you're just looking for something a little different from what you usually study, you'll be glad to know that many of our courses satisfy Weinberg distribution requirements.

Jewish Studies also partners with Middle East and North African (MENA) Languages to provide Hebrew language classes, which are offered at three levels.

For more information: [www.jewish-studies.northwestern.edu](http://www.jewish-studies.northwestern.edu)

## Jewish Studies Fall 2023 Course Descriptions

### HEBREW

*Students with prior knowledge of Hebrew (learned either through school or at home) will need to take the Hebrew placement exam before registering, unless they have previously taken Hebrew at Northwestern or have permission from the instructor. For more information please contact MENA Languages at [mena-languages@northwestern.edu](mailto:mena-languages@northwestern.edu)*

#### **HEBREW 111-1-20: Hebrew I**

**R. Alexander, MWF 9:30 – 10:40am**

The three-quarter first-year course in Hebrew is designed to develop all four language skills (listening and reading, comprehension, speaking and writing) as well as provide a cultural foundation. The course is based on *Hebrew From Scratch*, a comprehensive textbook with grammar and interactive exercise for the beginning adult learner. The instructions for the exercises as well as the translations of the vocabulary lists are in English. Otherwise, the course is all in Hebrew, creating an important immersive environment for the students throughout the year.

Hebrew 111-1, taught in the Fall Quarter, is the first quarter of first-year Hebrew. Students will learn to read and write the Alef-Beit (Hebrew alphabet) in both systems - printed letters, *Dfus*, for reading and the writing letters, *Ktav*, for writing. Students will also learn the vowels of Hebrew language. They will learn the fundamentals of Hebrew grammar - pronouns, feminine and masculine grammatical forms - pronunciation, and basic vocabulary.

**HEBREW 121-1-20: Hebrew II**

**H. Seltzer, MWF 11:00am – 12:10pm**

Second-year Hebrew is a three-quarter sequence covering comprehensive grammar explanations and examples as well as cultural themes. This course will enlarge students' vocabulary, and reinforce and expand their knowledge of Hebrew grammar, as well as deepen their knowledge of Israeli culture. Class will consist of interactive exercises for the intermediate learner, readings of level-appropriate difficulty with more information on Israeli daily life and reality, and listening to songs and clips in Hebrew.

Hebrew 121-1 in the Fall is the first quarter of second-year Hebrew. Students will continue with the textbook they had in the previous year, a familiarity which will ease the return to Hebrew after a long summer. Students will expand their vocabulary and will practice the words already familiar from the previous year. We will begin learning the past tense and its *binyanim* (pa'al, pi'el, hif'il, etc.). Students will also learn conjugations of basic prepositions. We will also learn the body parts, colors and more useful concepts. The readings will be at a level-appropriate difficulty with more information on Israeli daily life and reality.

**HEBREW 211-0-1: Hebrew III: Hebrew Language and Culture**

**H. Seltzer, MW 2:00 – 3:20pm**

The purpose of this course is to serve as a bridge between second year Hebrew and the advanced classes of Hebrew about literature and culture (Hebrew 216) or about Israeli media (Hebrew 245). In this class students will learn the future tense forms, the imperative and the conditional forms, advanced connectors (such as בגלל, מפני ש...), impersonal phrases with infinitive forms, more prepositions, the condensed form of possessive. Students will also expand their cultural proficiency by learning and practicing various everyday experiences like going to the doctor, buying clothes or electronics in the store, preparing for a trip, going to a concert, volunteering, or taking care of pets. The class will be built around the topic of leisure and hobbies, and the grammatical structures will be introduced and practiced through the various sub-topics we will learn about such as trips, favorite tv shows, movies and music, students' hobbies, and more. Class will consist of interactive exercises for the high intermediate learner, texts and visual materials in a level-appropriate difficulty with more information on Israeli daily life and reality and listening in the form of songs and clips in Hebrew.

This is a one quarter-long class, planned to take place during the Fall on the assumption that students who finished the second year in the previous spring will be able to expand their Hebrew knowledge and skills so they will be better equipped to take more advanced classes in the 200 level (Hebrew 216, 245) that are given in the following winter and spring quarters. For students who placed out of Hebrew due to their previous experience with Hebrew, this class can be helpful in reviewing forms and vocabulary they learned long ago, and in practicing active usage of the language (through class discussions, presentations, etc.) so they will be able to transition smoothly to the more advanced Hebrew classes. Pre-requisite: Hebrew 121-3, or permission from the instructor.

**HEBREW 316-1-20: Hebrew IV: Advanced Topics in Hebrew Literature**

**H. Seltzer, MW 9:30 – 10:50am**

The topic for this course is Biblical Stories and Modern Poems in Hebrew. Many define the Hebrew Bible as the best literature ever written. Indeed, the Hebrew Bible inspired numerous canonical novels, poems, paintings and sculptures in Western culture. In the case of Hebrew literature, the connection to the Hebrew Bible is even more binding, as the biblical texts informed and inspired Zionist ideology and the revival of Hebrew as a modern language. In this class we will read a selection of biblical stories in their original language, biblical Hebrew, a reading which will enable us to see the immense influence of biblical Hebrew on modern Hebrew language. We will then read Hebrew poems that are based on the stories we have read. We will analyze both the biblical stories, the Hebrew poems, and the connections between them. The poems we will read in class are interpretations of the biblical stories. Beyond the grammatical and periodical difference between the texts and the poems (Biblical Hebrew vs. Modern Hebrew), the poems can be political, ideological, social, or personal critique of of sometime a dialogue with the biblical story. All course materials and class discussions will be in Hebrew. Pre-requisite: Hebrew 216-3 or equivalent, or permission of the instructor.

**HISTORY**

**HISTORY 393.0-20: Holocaust Memory**

**S. Ionescu, MW 3:30 – 4:50**

The most well-known and best documented case of genocide of the 20th century, the Holocaust, attracted the attention of both the general public and academics, who were especially interested in understanding what happened during WWII and the reasons for human participation in such a horrendous event. Holocaust survivors and their families and communities and the broader postwar societies engaged in various forms of private and public commemoration and remembrance after the defeat of the Axis by 1945. Scholars seemed to have been less interested in Holocaust memory during the first postwar decades. The increased presence of the survivors' voices through various forms of public testimony, from the publication of ego-documents to their participation in education and commemoration activities and Holocaust representation in mass-media, including film and graphic novels, contributed to the growing interest in Holocaust memory in academic and the broader society. As the result, the last four decades have witnessed a boom in the research on Holocaust memory and commemorative practices. Our examination of Holocaust memory will be based primarily on historical texts of Holocaust scholars as well as on postwar autobiographical accounts of survivors and on their participation in commemorative practices.

**JEWISH STUDIES**

**JWSH\_ST 101-7-1 (first-year seminar): Daily Life in Israel/Palestine**

**M. Hilel, MW 2:00 – 3:20**

The modern history of Israel / Palestine is usually studied through the lens of the Jewish-Arab conflict. Most historical studies in the field focus on political and military aspects and reflect the world views of the leadership and elite. In this course, however, we will examine the social history of Israel / Palestine by focusing on ordinary people such as women, children, workers, and immigrants. We will read memoirs, diaries, and autobiographies through which we will learn how major historical events were experienced and interpreted by various social groups in both Jewish and Arab societies during the formative years of the British Mandate over Palestine. Because this is a first-year seminar, we will also spend time each week learning about and reflecting on different aspects of your transition to Northwestern including developing study skills and skills in critical reading and writing that you can bring to future coursework in the Humanities.

**JWSH\_ST 266-0-1 (also GERMAN 266-0-1/COMP\_LIT 270-0-1):  
M. Moseley, TTH 3:30 – 4:50**

In collective memory the shtetl (small Jewish town) has become enshrined as the symbolic space of a close-knit, Jewish community in Eastern Europe; it is against the backdrop of this idealized shtetl that the international blockbuster *Fiddler on the Roof* is enacted. The shtetl is the central locus and focus of Modern Yiddish Literature. In this seminar we will explore the spectrum of representations of the shtetl in Yiddish literature from the 19th century to the post-Holocaust period. We will also focus on artistic and photographic depictions of the shtetl: Chagall and Roman Vishniac in particular.

**JWSH\_ST 279-0-1 (also COMP\_LIT 270-0-20): It's Complicated: Love Stories in Hebrew Literature and Israeli Culture  
G.Ehrlich, MW 12:30 – 1:50**

Whether as a dangerous rival of traditional Jewish life or the only escape from the cruel, alienated modern world, love has always been a preoccupation in modern – and postmodern – Hebrew literature and culture. This course observes and discusses various depictions of the notion of "love" from the early 20th century onwards, as captured in Hebrew novels, short stories, films, and other cultural representations. What stories do Hebrew and Israeli culture tell us about love? What kinds of love (and sexualities) does it portray? And why does it seem that even the greatest love stories must be painful and complicated? Throughout the course we will explore and examine different aspects of the cultural formation of love in Hebrew literature and Israeli culture. We will discuss notions such as the eruption of love and its decline; the myth of love; the diasporic Jewish men's complex attitude toward Eros and the suffering of the abandoned wives of the shtetl; the gendered roles and power relations; the queer alternatives of love; and postmodern love. Moreover, we will adopt close reading practices in order to critically read and interpret different literary texts from different perspectives and prisms – social, political, historical and cultural. The literary and cultural texts will be accompanied by theoretical essays – mainly psychoanalytical, feminist, and queer – as we will discuss and investigate the potentiality of bringing together literature and theory. While focusing on the concept of love, this course also provides an introduction to Hebrew literature and Israeli culture. During the course, we will read literary texts from Yosef Haim Brenner, Dvora Baron, Yehudit Hendel, David Grossman, Orly Castel-Bloom, Alon Hilu and others. We will also watch some recent Israeli films/TV shows. No previous knowledge of Hebrew, Israel or Judaism is required! All the Hebrew texts will be read in English.

**JWSH\_ST 280-4-1 (also HISTORY 200-0-26): Leisure and Popular Culture in 20<sup>th</sup> Century Palestine/Israel  
M. Hilel, TTH 2:00 – 3:20**

This course focuses on leisure and popular culture in Palestine/ The land of Israel, during the first half of the 20th century. The course examines the emergence of new leisure forms, sites, and practices and probes how local, regional, and global events shaped the cultural life of both Jewish and Arab societies and their intercultural relations. Throughout the course, we will discuss cafés, cinemas, beaches, nightlife, theatre, and sports clubs, as new venues for intercommunal encounters and friction. We will examine how broad historical processes such as modernization, urbanization, the emergence of national identities, and the evolving national conflict between the Arab and Jewish communities shaped local leisure culture. Also, we will analyze the interrelationship between leisure and other social constructs such as work, family, community, and nation, and how the categories of ethnicity, gender, and class organize and reshape institutions and practices of leisure culture and vice versa. The course combines a wide range of primary sources as well as cultural products of Jewish and Arabs writers, moviemakers, and artists. Through course readings, lectures, discussions, and collaborative assignments, students will confront the many ways in which leisure has had a foundational impact on ordinary people's daily lives and the formation of collective identities in 20th-Century Palestine\The land of Israel.

**JWSH\_ST 390-0-1 (also SPANISH 397-0-1) The Formation of Sephardic Diaspora and Culture, 1400 - 1800**  
**S. Zamir, TTH 12:30 – 1:50**

This historical survey will follow the Jews of Spain as they were expelled from the Iberian Peninsula at the end of the 15th century and became members of a global diasporic group and Sephardic Jews. We will focus on the 1492 Expulsion and the political and religious processes that led to it; on immigration to various new locales in the Mediterranean and Western Europe; on the creation of new religious and racial identities of “New Christians”; on the formation of a Sephardic canon, and on many other central topics in the history of the Sephardic diaspora and its culture. We will use this opportunity to explore questions essential to historical thinking: the nature of historical change and the challenges of studying continuity rather than rupture; processes of identity and community making and their archival traces; and the differences between history, historiography, memory work and nostalgia. We will pay special attention to the diversity of the Jewish experience by comparing and contrasting various perspectives on Sephardic history and applying new methods from the history of gender and race.

**LEARNING SCIENCES**

**LRN\_SCI 224-0-20: Holocaust Education Design**  
**D. M. Cohen, TTH 12:30 – 1:50**

In this course, we'll investigate the formal teaching of the Holocaust at the middle school and high school levels. We'll explore the teaching of survivor testimony and young adult fiction, as well as the design of educator training, including common, problematic, and groundbreaking pedagogies for teaching about atrocity. Please note this course was previously taught as *Pedagogies for History and Injustice: Holocaust Education Design (SESP 324)*.

**PSYCHOLOGY**

**PSYCH 317-0-1: The Holocaust: Psychological Themes and Perspectives**  
**B. Gervine, 11:00 – 12:20**

This course will be an exploration of how particular psychological theories and concepts can inform our understanding of the events of the Holocaust at both a group and individual level. Material from the fields of Social and Clinical Psychology will be a particular focus of the course. Six major topics will be explored vis-à-vis literature, historical accounts, film, and psychological theory: (1) Perpetrators and Bystanders; (2) Upstanders/Resisters; (3) Survivors; (4) Children of survivors; (5) Deniers; (6) Modern American Jewish identity, culture, and humor in the wake of the Holocaust. Questions of how to utilize an understanding in the Holocaust in a modern context, and the applicability of the Holocaust as a historical example for understanding current events, will also be explored.

## RELIGION

### **RELIGION 220-0-20: Introduction to Hebrew Bible**

**A. Hurst, TTH 9:30 – 10:50**

There is no understating the significance of the Hebrew Bible/Old Testament in Western Culture. The Bible is a text that has been repeatedly turned to for spiritual guidance, for explanations of mankind's origins and as the basis of both classical art and contemporary cinema. English idiom is peppered with phrases that originate in the Hebrew Bible and many a modern political clash can be understood as a conflict over the Bible's messages and their implications. This course introduces students to the Hebrew Bible by reading sections of most of the Bible's books. But reading is itself a complicated enterprise. The Bible has been put to many different uses; even within the world of academic scholarship, the Bible is sometimes a source of history, sometimes a religious manual, sometimes a primitive legal code and sometimes a work of classical literature. This course will introduce students to the various challenges that present themselves within the study of the Hebrew Bible and the varied approaches scholars take when reading the Hebrew Bible.

### **RELIGION 374-0-20: Religion and Literature**

**C. Sufrin, MW 11:00 – 12:20**

Whether they are called "scripture," "myth," "history," "parable" or something else, ancient stories play an important role in Judaism and Christianity. In turn, these religions play an important role in some novels and poems. Literature and religion, in short, have a long history of interaction and influence. In this class, we will study biblical stories and the meaning they have taken on for Jews and Christians; literary portrayals and critiques of what it's like to live a religious life; and reflections on theological themes woven into contemporary novels and poetry.