

FALL 2024				
COURSE	COURSE TITLE	DISTRO/FD	INSTRUCTOR	TIME
HEBREW 111-1-20	Hebrew I		R. Alexander	MWF 9:30 – 10:50
HEBREW 121-1-20	Hebrew II		R. Alexander	MWF 11-12:20
HEBREW 211-0-1	Hebrew III: Fun Stuff		H. Seltzer	MW 2:00 – 3:20
HISTORY 200-0-20 (also MENA 290-4-2)	Jerusalem: History, Memory, Fantasy	IV	Y. Petrovsky-Shtern	MW 11:00 – 12:20
HISTORY 292-0-20	Jewish Material Culture	IV	Y. Petrovsky-Shtern	MW 9:30 – 10:50
HISTORY 395-0-24 (also MENA 390-4-1)	Jews and Muslims: Intertwined Worlds	IV	J. Brack	TTH 3:30 – 4:50
JWSH_ST 101-7-1 (first year seminar)	Daily Life in Israel/Palestine		M. Hilel	TTH 9:30 – 10:50
JWSH_ST 279-0-1 (also COMP_LIT 270-0-10, MENA 290-6-1)	We're Here, We're Queer: Queer Narratives in Hebrew Literature and Culture	VI	G. Ehrlich	MW 11:00 – 12:20
JWSH_ST 279-0-2 (also COMP_LIT 270-0-20, GERMAN 246-0-2)	Yiddish, Our Setting Sun: Yiddish Literature and Culture in the 20th Century	VI	H. Seltzer	MW 9:30 – 10:50
JWSH_ST 280-4-1 (also HISTORY 200-0-26, MENA 290-4-1)	Leisure and Popular Culture in 20 th Century Palestine/Israel	IV	M. Hilel	TTH 3:30 – 4:50
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 2:00 – 3:20

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

Jewish Studies Fall 2024 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 Hanna Seltzer at hanna.seltzer@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: Fun Stuff

H. Seltzer, MW 2:00 – 3:20pm

Hebrew 211 is given in the Fall quarter and is meant for students who either completed Hebrew 121-3 or students who wish to expand their Hebrew knowledge and strengthen their grammar foundations. 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 review previous forms (such as past tense) and will learn the future tense forms, the imperative and the conditional forms, advanced connectors (such as לכן, מפני, בגלל, ש...), impersonal phrases with infinitive forms, more prepositions, and the condensed form of possessive. This class revolves around themes of leisure and volunteering, and each theme lends itself to certain grammatical forms, so the grammar is intertwined in the content of these themes. Some of the themes include food, music, trips, Israeli non-profit organizations, and more.

HISTORY

HISTORY 200-0-20 (MENA 290-4-2): Jerusalem: History, Memory, Fantasy

Y. Petrovsky-Shtern, MW 11:00 – 12:20

This course appeals to students interested in broadening their vision of Jerusalem, the city deemed holy by the three Abrahamic religions. They will deepen their knowledge of the contested narratives of Jews, Christians, and Muslims centered in Jerusalem and the "land called holy" and contextualize the role of Jerusalem in shaping broad political, religious, and cultural myths. Using the methodological principle of "history and memory," this course will explore the foundational texts that have shaped and continue to shape conflicting narratives of Jerusalem. Students will embark on a journey from the archaeological digs in the 10th-7th centuries BCE through the destruction of the first Solomon Temple and Jerusalem, through the Hasmonaean rebellion in 164 BCE, and Jerusalem's acquiring of a primordial place in classical Judaic and early Christian tradition in the 1st century CE. We will explore the city's transformation as the center of the Temple-based cult into the key holy locus in Jewish and Christian memory. We will focus on the earliest attempts of rising Islam to establish itself in the Judeo-Christian environment of the holy city of Jerusalem and explore the Muslim nomenclature for Jerusalem, Muslim construction on the Temple Mount, and the Arab reaction to the crusades and crusaders. We will focus on the expansion of Jerusalem in the pre-independence era and the rise of the military conflict of Jordan versus the State of Israel around the post-colonial city following the termination of the British mandate, the ramifications of Six Day War for the area, the rise of the PLO, and the emergence of Jerusalem as the national capital in the second half of the 20th century. We will discuss how Jews, Christians, and Muslims negotiate sacred spaces in real life and in political charters, how and why Jerusalem became divided and what the plans of various parties are regarding the future status of Jerusalem.

HISTORY 292-0-20: Jewish Material Culture

Y. Petrovsky-Shtern, MW 9:30 – 10:50

Judaic material artifacts have transcended their traditional usage, acquired new religious, political, and cultural significance, and shaped the visual aspects of modern Jewish life. Yet their origins, historical modifications, physical shape and metaphysical meaning, ritual function and artistic transformation still remain a mystery for the majority of those who are interested in Jewish culture. By exploring various artifacts from library, museum, and archival depositories, this course connects the material world of modern Jews to Judaic antiquities, demonstrates the deep metaphysical and political meaning of Jewish ritual artifacts, traces parallels between Judaic material objects and the material culture of the surrounding Christians, and emphasizes the spiritual/textual underpinnings of the material world of Sephardi and Ashkenazi Jews. Lectures and seminars are based on ample visual material made available through power-point presentations. These presentations draw from a pool of approximately 2,000 photographs of mostly Jewish museum artifacts made of textile, wood, paper, silver, copper, gold, glass, clay, porcelain, and stone.

HISTORY 395-0-24 (also MENA 390-4-1): Jews and Muslims: Intertwined Worlds

J. Brack, TTH 3:30 – 4:50

For centuries, the Middle East and North Africa (MENA) witnessed a rich tapestry of Jewish-Muslim cultural interactions, religious exchanges, and shared social realities, beginning with the spread of Islam in the seventh century. This course will explore the vibrant lives and everyday experiences of Jewish communities in the region, spanning from the 11th to the 20th centuries. Drawing on specific case studies and recent research, the course will offer a nuanced understanding of the complex dynamics that shaped the relationships of Jews to their predominantly Muslim environment in premodern MENA. Instead of a simplistic narrative of either harmonious coexistence or constant conflict and discrimination, we will explore the intricate layers of the history of Jews in the Islamic world to reveal their intertwined world. The course does not aim to provide a comprehensive historical overview but rather seeks to illuminate critical aspects of Jewish cultural and social embeddedness in MENA through recent scholarship on key themes. These include competing and overlapping legal systems, commercial life and material culture, gender, religious polemics and intellectual exchanges, shared devotional spaces and practices, and more. The students in the course will concentrate on individual research papers based on secondary scholarship but also translated primary sources.

JEWISH STUDIES

JWSH_ST 101-7-1 (first year seminar): Daily Life in Israel/Palestine

M. Hilel, TTH 9:30 – 10:50

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, which reflect the world views of the leadership and elites. In this course, however, we will examine the social and cultural history of Israel / Palestine by focusing on daily life aspects of ordinary people such as women, children, workers, and immigrants. We will read primary sources through which we will learn how major historical events were experienced and interpreted by both Jewish and Arab societies. Because this is a first-year seminar, we will also spend time 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 279-0-1 (also COMP_LIT 270-0-10/MENA 290-6-1): We're Here, We're Queer: Queer Narratives in Hebrew Literature and Culture

G. Ehrlich, MW 11:00 – 12:20

The corpus of Hebrew prose works and cultural representations that focus on LGBT characters and queer life stories is on the rise. Such texts and films are no longer inherently considered completely marginal, despite not yet being a major part of the literary canon. This course presents a broad examination of LGBT/queer Hebrew literature and culture - from the new wave of gay and lesbian literature in the 1990s up to some more contemporary works. What stories and questions do Hebrew queer literary texts and films present? Is queerness in the Israeli context being celebrated or is it still fighting for acceptance and tolerance? Throughout the course, we will explore Israeli prose works and films that engage with LGBT/queer identities and topics, and examine questions and themes, such as "coming out of the closet," "queer identity," "the lesbian continuum," "heteronormativity/ homonormativity," and the queer notion of "no future." The literary and cultural texts will be accompanied by theoretical texts from Adrienne Rich, Eve Kosofsky Sedgwick, Lee Edelman, J. Halberstam, and more. No previous knowledge of Hebrew is required! All the Hebrew texts will be read in translation, and all the films will be accompanied by English subtitles.

JWSH_ST 279-0-2 (also COMP_LIT 270-0-20/GERMAN 246-0-2): Yiddish, Our Setting Sun: Yiddish Literature and Culture in the 20th Century
H. Seltzer, MW 9:30 – 10:50

Yiddish, which was developed in the Middle Ages as a Judeo-German language, became the language which most Jews had spoken in East and West Europe until the Second World War. We will begin the class with learning about the origins of Yiddish and its development into becoming the most widespread Jewish language in Europe. We will then fast forward to the 18th and 19th centuries and the era of secularization among Jewish communities, where Western European Jews saw Yiddish as degraded language while among Eastern European Jews Yiddish became a language of bursting literary expression and flourishing literature. Persecution, poverty, the dissolution of becoming part of intellectual Europe, and Zionist ideology were all reasons for many young Jewish people to immigrate to the US and Palestine in the first decades of 20th century. While Jewish immigrants in the United States sought connections to Yiddish and clinged to it as a remnant of their old world, Yiddish was rejected in Palestine (and later in Israel) as representing the "old and weak Jew" and threatening the status of Hebrew. We will examine the texts of main Yiddish writers from the beginning of the 20th century in the literary centers of Yiddish at the time; Eastern Europe, United States, and Palestine. An important part in our class will be the geographical move of Yiddish from its "natural" habitat of Eastern Europe to the US and Palestine, and the element of loss and grief which was strongly present in the writing of Yiddish poets and authors, during the upheavals in Europe in the two World Wars, and especially after the Holocaust. Class materials will be comprised of articles and book chapters to provide the historical, cultural, and political context of the eras we will discuss, and of essays, short stories, and poems translated from Yiddish to English. No previous knowledge of Yiddish or of Yiddish culture or history is required. All course materials will be in English, as well as the lectures and class discussions.

JWSH_ST 280-4-1: Leisure and Popular Culture in 20th Century Palestine/Israel
M. Hilel, TTH 3:30 – 4:50

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 venues as spaces of both 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 patterns. Also, we will analyze the interrelationship between leisure and other social constructs such as work, family, community, and nation. How did 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 Arab writers, moviemakers, and artists. Through course readings, lectures, discussions, and collaborative assignments, students will confront the many ways in which leisure had a foundational impact on ordinary people's daily lives and the formation of collective identities in 20th-century Palestine \ Israel.

LEARNING SCIENCES

LRN_SCI 224-0-20

D. M. Cohen, TTH 12:30 – 1:50

How can we design engaging and relevant Holocaust education? How has Holocaust education developed over time? What is its purpose? And what is its future? In this course, we will consider and debate the complexities and challenges of Holocaust pedagogy, including responding to learners' emotions and misconceptions. We will ask how Holocaust pedagogy can be applied more generally to teaching about histories of atrocity and contemporary injustices. We will explore the possible goals of educating about the Holocaust, the merits and challenges of addressing all of the Nazis' target groups, and the relationships between Holocaust education and educating about atrocities more broadly. We will study the benefits and challenges of prioritizing specific perspectives, including those of victims, survivors, the second and third generations, rescuers, liberators, bystanders, perpetrators, and collaborators. Through theoretical texts, fiction, film, witness testimony, school curricula, and museum and online exhibitions, we will explore appropriate and inappropriate teaching methods and we will consider the design of training for Holocaust educators across formal and informal learning environments. Student learning will be assessed through creative responses to course materials, journaling, and open projects, including group work.

PSYCHOLOGY

PSYCH 317-0-1: The Holocaust: Psychological Themes and Perspectives

B. Gorvine, TTH 2:00 – 3:20

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.