

## Fall 2021 Courses

COURSE	COURSE TITLE	DISTRO	INSTRUCTOR	TIME
HEBREW 111-1-20	Hebrew I		R. Alexander	MTWTH 10:00 – 10:50
HEBREW 121-1-20	Hebrew II		H. Seltzer	MTWTH 11:00 – 11:50
HEBREW 216-1-1	The Four Dimensional Jerusalem	VI	H. Seltzer	TTH 2:00 – 3:20
HISTORY 203-2-20	Jewish History 1492-1789	IV	Y. Petrovsky-Shtern	TTH 2:00 – 3:20
HISTORY 393-0-22	Holocaust Restorative Justice	IV	S. Ionescu	TTH 3:30 – 4:50
JWSH_ST 101-6-1 (First-year seminar)	Searching, Finding, Losing, and Living: Spiritual Memoirs		C. Sufrin	TTH 9:30 – 10:50
JWSH_ST 278-0-1	Tales of Love and Darkness: Eros and Isolation in Modern Hebrew Literature	VI	M. Moseley	MW 3:30 – 4:50
JWSH_ST 279-0-1 (also COMP_LIT 300-0-1)	Jewish Graphic Narratives on the Holocaust	VI	D. Mihailescu	TTH 11:00 – 12:20
JWSH_ST 280-4-1 (also HISTORY 200-0-34)	Zionism and its Critics	IV	S. Hirschhorn	TTH 2:00 – 3:20
RELIGION 220-0-20	Intro to Hebrew Bible	V	B. Wimpfheimer	TTH 9:30 – 10:50
RELIGION 230-0-20	Intro to Judaism	V	C. Sufrin	MW 9:30 – 10:50

## 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.

## Jewish Studies Fall 2021 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.*

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

**R. Alexander, MTWTH 10:00 – 10:50am**

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

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

**H. Seltzer, MTWTH 11:00-11:50pm**

Second-Year Hebrew is a three-quarter sequence that aims to enlarge students' vocabulary, to reinforce and expand their knowledge of Hebrew grammar, and to deepen their knowledge of Israeli culture. Class will consist of interactive exercises for the intermediate learner, readings with more information on Israeli daily life and reality, and songs and clips in Hebrew. Prerequisite: Hebrew 111-3 or equivalent; placement exam or permission of the instructor.

## **HEBREW 216-1-1: Hebrew III: The Four-Dimensional Jerusalem**

**H. Seltzer, TTH 2:00 – 3:20pm**

In this course, The Four-Dimensional Jerusalem, students will gain a deeper understanding of some of the complexities of Israeli culture through the specific example of the city of Jerusalem. In this class we will learn about the dramatic history of Jerusalem—one of the most ancient cities in the world—and how this history affects the current intricacies of this unique city. We will read and watch a poetry slam performance about Jerusalem, a short story that takes place in the Machane Yehuda Market, and we will also dive into a unique art project that took place in Jerusalem and we will converse (in Hebrew!) with the Jerusalemite artist that created this project. Another topic we will explore is the relationship between Jews and Arabs in Jerusalem. The thread running through all the people, projects and places we will encounter in this class is the diverse community of people in this city and the fragile and complex circumstances in which they coexist. Prerequisite: Hebrew 121-3, or permission of the instructor.

## **HISTORY**

### **HISTORY 203-2-20: Jewish History 1492-1798**

**Y. Petrovsky-Shtern , TTH 2:00 – 3:20pm**

In 1492, the Spanish Catholic kings issued a decree that banished Jews from the Iberian Peninsula while allowing those who converted to stay. In 1789—1791, the French Revolutionary Parliament accepted Jews as legal citizens ushering in the era of Jewish emancipation. This course explores three centuries of radical changes that ultimately triggered the rise of more tolerant political and religious treatment of and attitude toward Jews. We will concentrate on the following major issues: the early modern era of mercantilism that reshaped the Jewish community economically and culturally; the legalization of the process of readmission of Jews to urban centers from which they were expelled in medieval times; the spread of Jewish mysticism and the rise of Jewish religious revivalist movements; the impact of the French Enlightenment on the rise of modern Jewish thought; the formation of Sephardic and Ashkenazic Jewish identity; and the revolutionary upheavals in Netherlands, Britain, and France that triggered the process of emancipation that bolstered Jewish integration into the fabric of European society.

### **HISTORY 393-0-22 Holocaust Restorative Justice**

**S. Ionescu, TTH 3:30 – 4:50pm**

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. The mass murder unleashed by the Nazis was also preceded, accompanied, or followed by a massive theft of Jewish property called Aryanization, which was redistributed to numerous individual and institutional "Aryan" (gentile) beneficiaries. This course will explore the restorative justice processes that took place in the aftermath of the Holocaust, focusing particularly on the restitution of property (such as houses, businesses, art) and reparations efforts in Europe, Israel, and the US, locations which hosted the largest Jewish communities after the Holocaust. We will discuss some of the main restitution and reparations events, including those related to the postwar governments' and Allies forces' efforts to return the Aryanized houses, businesses, jobs, valuables, and art objects to their former Jewish owners, the 1952 Reparations Agreement between West Germany and the Claims Conference, the 1990s Swiss Banks debate, and the survivors' litigation campaign in the US courts during the 1990s and 2000s. Our examination of the Holocaust restorative justice processes will be based primarily on historical texts of Holocaust scholars as well as on postwar documents and autobiographical accounts of Jewish survivors. We will also watch excerpts from documentary films, which depict the survivors' efforts to obtain legitimate restitution and reparations.

## JEWISH STUDIES

### **JWSH\_ST 101-6-1 (first-year seminar) Searching, Finding, Losing, Living: Spiritual Memoirs C. Sufrin, TTH 9:30 – 10:50am**

What does a "spiritual life" look like? In this course, we will read several recent memoirs about searching for, finding, and in some cases losing a connection to God and religion. We will analyze the content of these texts by asking what each writer comes to learn in the course of their spiritual journeys, and we will analyze style and form by paying attention to the way in which memoirist chooses to tell their story. We will also consider how scholars might use these memoirs to write broader histories of spiritual and religious movements. Writing assignments will include both textual analysis of the memoirs we read and the opportunity to write one's own spiritual memoir. Although this course is listed in Jewish Studies, course materials and discussion will address multiple faith traditions.

### **JWSH\_ST 278-0-1: Tales of Love and Darkness: Eros and Isolation in Modern Hebrew Literature M. Moseley, MW 3:30 – 4:50pm**

Few literatures can have been more isolated and isolating than modern Hebrew literature in its formative years in Europe in the late nineteenth and early twentieth centuries. Young Jewish men are afforded a glimpse of the intellectual vistas lying beyond the stifling confines of the traditional Jewish shtetl. Reviled in these traditional communities as "heretics" they sought refuge from ostracism, persecution, in the tenements and boarding-houses of the metropolises of Europe. Umbilically attached to an unspoken language, these outsiders wrote in full awareness that their potential audience consisted largely of each other. This "imagined community" was an exclusively male domain; the handful of female Hebrew writers in the Europe constituted an absolute anomaly. It was in the erotic realm that this isolation reached its fullest literary summation, especially in the figure of the "Talush" ("the uprooted man") which placed center stage effeminate, masochistic Jewish men often subordinated by ruthless gentile women. This literature breathed of sexual anxiety. The course aims to explore the poetic, the ideological and the gender implications of the interwoven themes of eros and isolation in Hebrew Literature from the turn of the 19th century to the present day. In doing so, we shall study the migration of these themes along with Hebrew Literature itself from Europe to Palestine and ultimately the State of Israel. This course provides an excellent introduction to Modern Hebrew Literature.

**JWSH\_ST 279-0-1 (also COMP\_LIT 300-0-1): Jewish Graphic Narratives on the Holocaust**  
**D. Mihailescu, TTH 11:00am – 12:20pm**

This course will examine graphic narratives in the context of global Jewish culture of the last century, focusing on how they have represented the Holocaust as history and memory over time. We will look at the historical and aesthetic development of graphic narrative art in relation to the representation of the Holocaust. To this end, we will scrutinize: (1) Jewish graphic narratives produced during World War II, such as Will Eisner's *Spirit: The Tale of the Dictator's Reform* (1941) and Horst Rosenthal's *Mickey Mouse in the Gurs Internment Camp* (1942); (2) 1st generation Jewish American graphic narratives representing the Holocaust, in particular Bernie Krigstein and Al Feldstein's "Master Race" (1955) and Will Eisner's *To the Heart of the Storm* (1991); (3) the post-1980s development of (auto)biographic graphic narratives about World War II by Jewish Americans of the first generation (Miriam Katin's *We Are on our Own* and *Letting It Go*), the second generation (Art Spiegelman's *Maus* and Martin Lemelman's *Mendel's Daughter* and *Two Cents Plain*) and the third (plus) generation (Amy Kurzweil's *Flying Couch*, Leela Corman's "The Book of the Dead" and "The Blood Road", Emil Ferris's *My Favorite Thing Is Monsters*); (4) contemporary non-Jewish (auto)biographic graphic narratives focusing on perpetrators and Holocaust memory: Nora Krug's *Belonging: A German Reckons with History and Home* (2018). In our class discussions, we will assess the ways in which Jewish artists have utilized the possibilities of graphic narratives to explore the impact of the Holocaust on Jewish identity and historical experiences and we will also consider the impact of gender and perpetrators' actions on Holocaust representation. We will also examine the dynamics of Holocaust representation in the case of artists that have published multiple graphic narratives concentrating on the Holocaust. We will pay particular attention to how and why different generations of artists use similar or distinct forms of Holocaust construction and what topics they primarily broach.

**JWSH\_ST 280-4-1 (also HISTORY 200-0-34): Zionism and its Critics**  
**S. Hirschhorn, TTH 2:00 – 3:20pm**

Zionism—or Jewish nationalism—is a little studied, yet much maligned ideology. For some, it is the truest expression of Jewish sovereignty. For others, Zionism has been derided as colonialism and racism. Yet, what is Zionism? (Or more accurately, is there such thing as one monolithic "Zionism"?) And who and what have been its historical proponents and opponents? The first half of the course focuses on the pre-1948 period, considering classical Zionist thought (selected from different streams of Zionist ideology) such as political Zionism (Herzl), cultural Zionism (Ahad Ha-am), revisionist Zionism (Jabotinsky), and binationalism (Buber), as well as dissent both within and outside the pre-state community in Palestine, including the incipient Palestinian national movement. Particular attention will be paid to themes such as the "Rejection of the Diaspora" and the "Creation of the New Jew," the "Arab Question," and the religious/secular divide. The second half of the course will examine the evolution of Zionist thought in the post 1948 period, revisiting some old debates as well as new developments on left and right like the Caananite movement, the Israeli settler movement, the Israeli Black Panther party, and critiques from women, post-Zionists, and the Jewish-American diaspora. The course will also highlight the growth of external opponents to Zionism amongst the Palestinians (secular and religious), the Arab world, and the international community. The course will conclude with discussion of two contemporary debates on "Zionism is Racism," and the relationship between anti-Zionism and anti-Semitism.

## RELIGIOUS STUDIES

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

**B. Wimpfheimer, TTH 9:30 – 10:50am**

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. This course is a critical introduction to the Hebrew Bible.

### **RELIGION 230-0-20: Intro to Judaism**

**C. Sufrin, MW 9:30 – 10:50am**

This course will examine core aspects of Judaism and their development from the religion's biblical beginnings through today. Against the background of Jewish and world history, we will seek to understand the roots and evolution of Jewish rituals, literature, traditions, and beliefs in different places around the world. Judaism and Jewishness have changed so much over the centuries that sometimes this might seem like a course in comparative religion. Our challenge will be to understand why these changes occurred while also identifying the continuities that connect Jews across time and space.