

Fall 2022 Courses

COURSE	COURSE TITLE	DISTRO	INSTRUCTOR	TIME
HEBREW 111-1-20	Hebrew I		R. Alexander	MWF 9:30 – 10:40
HEBREW 121-1-20	Hebrew II		H. Seltzer	MWF 11:00 – 12:10
HEBREW 211-1*	Hebrew TBD		H. Seltzer	MW 2:00 – 3:20
HISTORY 200-0-20	The Jews of Southeastern Europe	IV	S. Ionescu	TTH 9:30 -10:50
JWSH_ST 266-0-1 (also GERMAN 266-0-1/COMP_LIT 390-0-20)	Introduction to Yiddish Culture: Images of the Shtetl	VI	M. Moseley	TTH 3:30 – 4:50
JWSH_ST 280-7-1 (also SOCIOLOGY 276-0-21)	Israeli Society and Israeli Sociology	III (if enrolled through Sociology)	O. Tubi	MW 11:00 – 12:20
RELIGION 230-0-20	Intro to Judaism	V	B. Wimpfheimer	MWF 9:00 – 9:50
RELIGION 339-0-20	American Jewish Thought	V	C. Sufrin	MW 11:00 – 12:20
SESP 351-0-20	Public Learning Through The Arts: Magic, Monsters & The Holocaust		D. M. Cohen	TTH 12:30 – 1:50
SPANISH 232-0-1 (also COMP_LIT 202-0-22)	Discovering Jewish Latin America	VI	L. Kerr	MWF 1:00 – 1:50

* This course is not yet open for registration. Students will be able to register by the summer. Please save this time slot in your schedule. For any questions: mena-languages@northwestern.edu

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.

www.jewish-studies.northwestern.edu

Jewish Studies Fall 2022 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, 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 211-1-1: Hebrew TBD*

H. Seltzer, MW 2:00 – 3:20pm

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Hebrew 211 is for students who have completed Hebrew 121-3 or students who wish to expand their Hebrew knowledge and strengthen their grammar foundations. The course will serve as a bridge between second year Hebrew and 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, ..., לכן), 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.

HISTORY

HISTORY 200-0-20: The Jews of Southeastern Europe

S. Ionescu, TTH 9:30 – 10:50am

Starting in the 19th century, in the Western European colonial and postcolonial imagination, Southeastern Europe (known as the Balkans) became the typical locus of *Orientalism* at the fringe of Europe, depicted as a place of socio-economic backwardness, bloodthirsty tribalism, and ingrained inter-ethnic and inter-religious hatred and violence targeting especially the minorities, such as the Jews. Such myths worsened during the twentieth century when Southeastern Europe -- encompassing the modern states of Albania, Bulgaria, Greece, Romania, Yugoslavia and its successor states -- was seen as a source of instability, war, and political chaos and fragmentation. One of the most important minorities of Southeastern Europe during the modern era, the local Jews contributed decisively to the region's economic and socio-cultural modernization, while enduring discrimination, marginalization, long-lasting struggles with integration, and eventually mass destruction and mass emigration. At the same time, during the Ottoman and the Habsburg Empires and the successor nation-states, the region harbored significant traditions of multiculturalism, multi-confessionalism, and peaceful coexistence, and some of the local Jews achieved economic prosperity and social and cultural prominence. In spite of the relatively small size of their communities, the local Jews triggered a lot of interest in the Great powers' and local states' political-diplomatic circles who debated their status (often conceptualized as the "Jewish Question") at the major peace conferences marking the end of various conflicts such as the 1877-1878 Russian-Ottoman War, World War I, and World War II. During the 19th and 20th centuries, the Jews of the region have witnessed a series of transitions that shaped their lives in a major way – from empires to nation states and emancipation, from war and civil war to peace, from fascism to communism and from the latter to liberal democracy. This course will examine the political, economic, and socio-cultural history of the Jews in Southeastern Europe throughout the 19th and 20th centuries from the disintegration of local empires and the emergence of modern nation-states to the recent democratization and the enlargement of the European Union.

JEWISH STUDIES

JWSH_ST 266-0-2 (also GERMAN 266-0-2/COMP_LIT 390-0-20) Introduction to Yiddish Culture: Images of the Shtetl **M. Moseley, TTH 3:30 – 4:50pm**

In collective memory the *shtetl* (small Jewish town) has become enshrined as the symbolic space par excellence of 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; *Fiddler on the Roof* itself was based on a Sholem Aleichem story. In this seminar we shall explore the spectrum of representations of the *shtetl* in Yiddish literature from the nineteenth century to the post-Holocaust period. We shall also focus on artistic and photographic depictions of the *shtetl*: Chagall and Roman Vishniac in particular. The course will include a screening of *Fiddler on the Roof* followed by a discussion of this film based upon a comparison with the text upon which it is based, *Tevye the Milkman*.

JWSH_ST 280-7-1 (also SOCIOLOGY 276-0-21): Israeli Society and Israeli Sociology **O. Tubi, MW 11:00am – 12:20pm**

This course examines the relationship between knowledge production, history, and politics by focusing on the discipline of sociology in Israel. We will begin with a brief introduction in which we will discuss what sociology is, as well as the politics of scientific (i.e., sociological) knowledge production. We will then read and discuss the works of selected authors ranging from Jewish-Zionist proto-sociologists who published their works before the establishment of the State of Israel; to the works of early Israeli sociologists and so-called “establishment” sociology; to the later rise of critical approaches. Thoughtfully engaging with these works, we will ask questions such as: What are the main problems with which these thinkers/sociologists grappled and how did they approach them? How did these sociologists conceive of their nation and state? How did they think Israeli society should be compared to other societies? And what, according to these scholars, is Zionism’s/Israel’s relationship with the Palestinians? As we engage with these questions, students will gain substantive knowledge of Israeli society and develop critical thinking and reading skills.

RELIGIOUS STUDIES

RELIGION 230-0-20: Intro to Judaism **B. Wimpfheimer, MWF 9:00 – 9:50am**

This course attempts to answer the questions "What is Judaism?" and "Who is a Jew?" by surveying the broad arc of Jewish history, reviewing the practices and beliefs that have defined and continue to define Judaism as a religion, sampling the vast treasure of Jewish literatures, and analyzing the unique social conditions that have made the cultural experience of Jewishness so significant. The class will employ a historical structure to trace the evolutions of Jewish literature, religion, and culture through the ages.

RELIGION 339-0-20: American Jewish Thought **C. Sufrin, TTH 11:00am – 12:20pm**

As a nation of immigrants committed by the Bill of Rights to freedom of religion, the United States of America has offered Jews both a historically unique setting in which to worship and understand their God and to follow the customs of their religion. In this course, we will examine the work of several American Jewish theologians and thinkers in order to understand of how and why Judaism and Jewish practice have evolved in the American context. While we will be attentive to American Jewish history, our emphasis will be on the development of Judaism as an intellectual and spiritual tradition.

SCHOOL OF EDUCATION AND SOCIAL POLICY

SESP 351-0-20: Public Learning Through The Arts: Magic, Monsters & The Holocaust
D.M. Cohen, TTH 12:30 – 1:50pm

What is Holocaust memory? How has Holocaust memory changed over time, and how does the Holocaust continue to affect our understanding of trauma, atrocity, and human rights today? This seminar addresses individual memory, including survivor and witness testimony, memory and trauma, and the impact of the Holocaust on survivors' families and communities. We also explore collective Holocaust memory and the development of mainstream framings of Holocaust history. We consider Jewish, Roma, and other victim narratives, including national memorialization, rituals of commemoration, and the development of Holocaust memorials, museums, and institutions in the United States and around the world. And we study how we have come to remember the Nazi perpetrators and their collaborators. We draw on course texts, including film and fiction, to ask questions about the relationships between individual and collective memories, as well as between commemoration and education.

SPANISH

SPANISH 232-0-1 (also COMP_LIT 202-0-22): Discovering Jewish Latin America
L. Kerr, MWF 1:00 – 1:50pm

“Jewish Latin America”: An oxymoron? Well, yes and no. Aren’t Latin American countries, in fact, Catholic? Well, yes and no. If the region is Catholic, what can possibly be “Jewish” about Latin America? Well, that’s what we’re going to “discover” in this course. Indeed, as it turns out, Latin America--and especially Argentina and Brazil (our focus), but also somewhat Chile, Peru, Mexico, and Cuba, for example--is much more heterogeneous than you might have thought. The story of the Jewish presence in Latin America is a surprising--and yet surprisingly familiar--story that begins with Jewish emigration/immigration in the late 19th-early 20th centuries and beyond (e.g., after the Holocaust), and continues to unfold to the present day. In reading some parts of that story in works of narrative fiction and film, and in reading about that story in secondary sources, we’ll also be pushed to think about--and interrogate--topics such as identity and difference, memory and history, testimony and truth, immigration and assimilation, and so on.