

Spring 2023 Courses				
COURSE	COURSE TITLE	DISTRO	INSTRUCTOR	TIME
ECON 315-0-30	Economic History of Israel		O. Loewenthal	TTH 11:00 – 12:20
HEBREW 111-3-20	Hebrew I		R. Alexander	MWF 9:30 – 10:40
HEBREW 121-3-20	Hebrew II		R. Alexander	MWF 11:00 – 12:10
HEBREW 216-3-20	The Four-Dimensional Jerusalem	VI	H. Seltzer	MW 2:00 – 3:20
HISTORY 348-2-20	Jews in Poland, Ukraine, and Russia	IV	Y. Petrovsky-Shtern	MW 11:00 – 12:20
HISTORY 349-0-20	History of the Holocaust	IV	B. Frommer	MW 9:30 – 10:50
HISTORY 393-0-20 (also GNDR_ST 382-0-20)	Gender, Race, and the Holocaust	IV	S. Cushman	MW 3:30 – 4:50
JWSH_ST 278-0-1 (also MENA 290-6-1/GNDR_ST 361-0-25)	Specters of the Canon: Women Writers in Modern Hebrew Literature	VI	G. Ehrlich	MW 11:00 – 12:20
JWSH_ST 280-4-1 (also HISTORY 200-0-26/MENA 290-4-21)	Jews and Arabs in Palestine/The Land of Israel	IV	M. Hilel	MW 2:00 – 3:20
JWSH_ST 280-6-1 (also MENA 290-6-2/RTVF 351-0-20)	Otherness and Othering in Israeli Film	VI (through JWSH_ST or MENA)	H. Seltzer	MW 9:30 – 10:50
JWSH_ST 390-0-1 (also CIV_ENV 395-0-25/ENRV_POL 390-0-25)	Water in Arid Lands: Israel and the Middle East		E. Rekhess & A. Packman	W 4:00 – 6:50
JWSH_ST 390-0-2 (also SPANISH 397-0-3)	Medieval Sepharad: Language, History, and Memory of the Jewish Communities of Medieval Iberia	VI (through SPANISH)	R. Garcia-Velasco	TTH 9:30 – 10:50
RELIGION 220-0-20	Introduction to Hebrew Bible	V	B. Wimpfheimer	TTH 9:30 – 10:50
RELIGION 339-0-20	From Jacob’s Tents to Katz’s Deli: American Judaism and “Sacred Space”	V	A. Schwartz	TTH 11:00 – 12:20
SESP 323-0-20	Trauma & Atrocity: Holocaust Memory, Memorials & Museums		D. M. Cohen	TTH 12:30 – 1:50

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.

www.jewish-studies.northwestern.edu

Jewish Studies Spring 2023 Course Descriptions

ECONOMICS

ECON 315-0-30: Economic History of Israel

O. Loewenthal, TTH 11:00 – 12:20

The course provides an overall analysis of the Israeli Economy, its development in the 70 years since the establishment of the state of Israel, and how it coped with various crises during those years. The course will focus on economic growth, the effects of the Israeli-Arab conflict, the inflation crisis and stabilization policy, and on inequality in Israel. We will study those issues by applying fundamental concepts in economic analysis.

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 111-3-20: Hebrew I

R. Alexander, MWF 9:30 – 10:40

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 the translations of the vocabulary lists are in English. Otherwise, the course is taught in Hebrew, creating an important immersive environment for the students throughout the year. Hebrew 111-3, taught in the Spring Quarter, builds on material learned in the first two quarters. New words and structures will be integrated into short texts and lively conversations which are part of the wider context of Israeli culture. As always, students will have ample opportunities to practice and expand all skills. Prerequisite: Hebrew 111- 2 or placement in Hebrew 111-3 after taking the placement exam.

HEBREW 121-3-20: Hebrew II

R. Alexander, MWF 11:00 – 12:10

Second-year Hebrew is a three-quarter sequence covering comprehensive grammar explanations and examples as well as cultural themes. The purpose of this course is to enlarge the students' vocabulary, and to reinforce and expand their knowledge of Hebrew grammar, as well as to deepen their knowledge of Israeli culture. Class will consist of interactive exercises for the intermediate learner, readings of a level-appropriate difficulty with more information on Israeli daily life and reality and listening to form of songs and clips in Hebrew. In Hebrew 121-3, taught in the Spring quarter, we will expand our knowledge of past tense verbs to forms of (לכתוב, לאכול, לרקוד) and פעל שלמים (לעשות, לרצות) and פעל ל"ה (להזמין, להרגיש) and פיעל (לדבר, לספר) and התפעל (להתרגש, להתלבש). These variety of forms will allow us to develop our self-expression and to include writing and conversations about childhood memories, everyday situations like visit at the doctor, volunteering in organizations, and more. We will learn more prepositions and their conjugations (like שלי, שלך) and more useful grammar structures like אפשר, יכול, צריך. We will have a fun unit about family and childhood (prepare your pictures!) and we will also learn about the Jerusalemite Zoo. As always, grammar and new vocabulary will be woven into the content. Prerequisite: Hebrew 121-2 or equivalent; or instructor consent.

HEBREW 216-3-20: The Four Dimensional Jerusalem

H. Seltzer, MW 2:00 – 3:20

In this course, students will gain a deeper understanding of some of the complexities of Israeli culture through the specific example of Jerusalem. Jerusalem is one of the oldest cities in the world and she saw many victories and downfalls before her eyes. She is the subject of writing for poets and storytellers, Jews and non-Jews alike, and she is often the setting for many films and TV series that were produced in Israel. Jerusalem is immensely diverse, encompassing ultra-orthodox Jews next to secular Jews, Ashkenazi Jews and Sephardi ones, and Jews and Arabs. In this class we will get a glimpse of these sectors as they are portrayed in literary and visual art. We will read poems by Yehuda Amichai (the poet who lived and died in Jerusalem and wrote about and to Jerusalem throughout his entire life) and a short story that takes place in the Mahane Yehuda's Market and portrays the fragile relationship between the various groups in Jerusalem. We will watch clips from a dance project that brings to life love stories that took place in Jerusalem and we will speak with Miriam Engel, the artist who created this project. We will learn about the complex relationship between Jews and Arabs in Jerusalem, the volatile situations and the unique projects of social organizations that strive to promote understanding and co-existence. We will also learn about the history of Jerusalem and how this history affects the current intricacies of this unique city. Prerequisite: Hebrew 121-3, or permission of the instructor.

HISTORY

HISTORY 348-2-20: Jews in Poland, Ukraine, and Russia

Y. Petrovsky Shtern, MW 11:00 – 12:20

The 1917 February revolution emancipated Jews of the Russian Empire; in 1991, the collapse of communism triggered mass emigration of Jews from the Soviet Union. Based on multi-media power-point presentations, this lecture course illuminates the encounter of Jews as a national minority with the communist state in general and leftist ideology in particular. It explores Jewish responses to communism using archival photos and Soviet propaganda posters, Jewish film, music and art, Yiddish literature and folklore, secret KGB and the USSR communist party documents. The course seeks to answer a number of pertinent questions: Who were Jews living in the USSR between 1917 and 1991? Why were they so remarkably visible among the ruling and elite under Stalin and why did Stalin make them targets of his xenophobic campaign? Why did the communist regime suppress the memorization of the Holocaust in the USSR? Ultimately, what made Russians call the Soviet citizens of Jewish origin "Jews" and what makes Americans call former Soviet Jews "Russians"? How about "Ukrainian" Jews? The course integrates the Soviet Jews into the transformation of the Soviet empire and questions the role of Jews in this process. Explore the political, social, religious, cultural, literary, and artistic aspects of the interaction of the East European Jews with communism.

HISTORY 349-0-20: History of the Holocaust

B. Frommer, MW 9:30 – 10:50

This course examines the Holocaust of European Jews from its origins through its aftermath in the context of Nazi Germany's murderous campaigns against other groups of victims, including disabled persons, sexual minorities, Roma, and Slavs. We will read first-hand accounts and analyze primary documents written by victims and perpetrators as we seek to understand the causes, course, and consequences of the genocidal policies of Germany and its Axis allies. From Vichy France in the West to the occupied Soviet territories in the East, the persecution, expropriation, and murder of millions necessitated the participation of countless civilians and state officials. With a special focus on Eastern Europe, where the greatest number of Jews lived and nearly all of the murdered died, we will explore questions of local complicity, the motives of perpetrators and of those who sought to impede them, and the responses of the continent's Jews and other victims to the onslaught. The course will conclude with postwar efforts to punish the Holocaust's perpetrators, to commemorate its victims, and to deny that genocide was even committed.

HISTORY 393-0-20 (also GNDR_ST 382-0-20): Gender, Race, and the Holocaust

S. Cushman, MW 3:30 – 4:50

The aim of this seminar is to introduce students to the history and historiography of race and gender during the Holocaust. As in many historical contexts, race and gender interacted dynamically and created the particular context of Nazi-occupied Europe, which was a place where Jewish men and women suffered in particular ways, German men and women participated in particular ways, and other racial groups - men and women alike - were targeted, collaborated, resisted and rescued. We will read a variety of texts that explore the influences that shaped the behavior and response of an array of people during the Holocaust. Racism sat directly in the center of the Nazi world view. Once the Nazis got into power, they sought to translate ideology into policy. Still, their racial policies evolved over time, spurred by opportunism, innovation, and war. And too, Jewish men and women responded in ways similar and divergent to the Nazi onslaught. Sexism was also seemingly an important aspect of the Nazi perspective. While they indeed embraced an anti-feminist stance, the Nazis nevertheless sought to incorporate "German" women into the national community and women participated actively in the implementation of Nazi racism.

JEWISH STUDIES

JWSH_ST 278-0-1 (also GNDR_ST 361-0-25/MENA 290-6-1): Specters of the Canon: Women Writers in Modern Hebrew Literature

G. Ehrlich, MW 11:00 – 12:20

The last decade of the 20th century was marked by the "feminization" of Hebrew literature. What thoughts arise regarding this "phenomenon" from our current perspective? Has the literary canon also undergone a "feminization" or has it remained male dominated? This course seeks to introduce central, important Hebrew women prose writers and to rethink their place in the historiography of modern Hebrew literature – from Dvora Baron, the first "mother," up to contemporary women writers. Have women writers succeeded in shifting from the margins to the center, or is their presence in the Hebrew canon merely spectral and partial as it had been before? During the course, we will read from the works of important and influential women prose writers, such as Baron, Yehudit Hendel, Amalia Kahana-Carmon, Orly Castel-Bloom, Ronit Matalon, Maya Arad, as well as contemporary writers from the new generation of women writers, such as Hila Amit Abas and Maayan Eitan. We will also read feminist, gender and queer theories that will accompany the literary discussions. While some classes will be solely dedicated to a specific writer, others will explore various writers through a prism of a common theme or a theoretical aspect. In this manner, the course seeks to point to the potential relations and correlations between these authors, who often remain outside of "strong" (male) historiographic depictions. By the end of the course, we will try to think of an alternative to the "strong" models of historiographic depictions through the recent prism of "weak theory." No previous knowledge of Hebrew, Israel or Judaism is required! All the Hebrew prose texts will be read in translation.

JWSH_ST 280-4-1 (also MENA 290-4-21/HISTORY 200-0-26): Jews and Arabs in Palestine/The Land of Israel, 1880-1948
M. Hilel, MW 2:00 – 3:20

This course will explore the historical relations between Jews and Arabs in Palestine/The Land of Israel from the close of the nineteenth century to 1948. According to prevalent assumptions inside and outside academia, the relationship between Jews and Arabs in those years was solely characterized by mutual rivalry, violence, and conflict. This course, however, aims to challenge this belief by looking at diverse interactions that went beyond the political rivalry between the two communities. Relying on a 'History from Below' approach, we will examine shared identities and common experiences and discuss a wide range of daily encounters and collaborations that took place between ordinary Jews and Arabs in different public spheres such as mixed cities, education systems, business and labor markets, political organizations, leisure venues and more. Using primary historical sources, we will analyze the myriad ways in which Jews and Arabs formed personal and even romantic relationships in the background of the escalating national struggle.

JWSH_ST 280-6-1 (also MENA 290-6-2/RTVF 351-0-20) Otherness and Othering in Israeli Film
H. Seltzer, MW 9:30 – 10:50

Since its inception, Israeli society has been comprised of various and different social groups: immigrants, Arabs, Jews, foreign workers, religious people, secular people, ultra-orthodox Jews, Christians, to name several. In a society where many feel themselves as outsiders, what does Otherness actually mean? Is it a subjective stance or a definite (and “objective”) position? Does Otherness exist only when juxtaposed with what is supposedly the social norms of “Israeli society” or can it stand by itself? Is Israeli society othering others to have a false sense of unity? And is there an actual entity of “Israeli society” or is it only imagined by those who seek to be part of it? Film in its nature is an introspective tool, and in the case of Israeli film it has always been a prism through which Israeli directors examine questions of identity, the treatment of “others”, and the relationship between the center and the margins. In this class we will watch various Israeli films that relate to the notion of otherness and to the dilemmas that arise from the characters’ complex positions in Israeli society. Among the movies we will watch are *Noodle*, *Borrowed Identity*, *Sandstorm* and *Baba Joon*. We will read texts that will contextualize the movies and will shed light on the stance of otherness in Israeli society. No previous knowledge of Hebrew or Israel or Israeli cinema is required. All the movies will have English subtitles and all the readings will be in English, as well as the lectures and class discussions.

JWSH_ST 390-0-1 (also CIV_ENV 395-0-25 and ENVR_POL 390-0-25): Water in Arid Lands: Israel and the Middle East
E. Rekhess and A. Packman, W 4:00 – 6:50

This seminar will explore how the availability of water has shaped the development of civilizations and driven innovation in water technologies. The course will investigate historical dimensions of water in Israel and the Middle East, focusing on ancient civilizations and the water infrastructures that are essential tools in aiding the development of water-poor societies. We will use this historical context as a stepping-stone to transition into a more recent history of the Middle East, focusing on the challenges that the nascent state of Israel faced following the influx of millions of immigrants. We will then examine efforts to develop the necessary water resources needed to support the burgeoning population as well as the irrigation projects designed to convert barren desert land into cultivated agriculture. This more recent history will help to set the stage for discussions regarding geopolitical conflicts over land and water that continue to this day. We will evaluate regional climate and water in the context of current and future geopolitical conflicts, reviewing recent advances in water technologies spurred by these limitations as well as the potential development of combined social and technological solutions for long-term water sustainability in Israel and the Middle East. We will end the course with discussions regarding opportunities for global translation of innovative water technologies and water-management solutions developed in Israel to other water-poor regions. In addition, the course will host a symposium featuring international experts. It will explore how water access and control contributes to trans-boundary politics and how recent advances in Israeli water technologies may serve as a model for sustainable water development in other water-poor regions of the world.

JWSH_ST 390-0-2 (also SPANISH 397-0-3) Medieval Sepharad: Language, History and Memory of the Jewish Communities of Medieval Iberia

R. Garcia-Velasco, TTH 9:30 – 10:50

This course provides a broad introduction to the legacies and histories of medieval Spanish Jewish communities, from their late Roman origins through their eventual conversion and expulsion in the 15th century, and their subsequent global diaspora during the early modern period. It follows a mixed chronological and thematic approach, allowing students to think comparatively in historical, literary or philosophical terms about the Iberian Jewish tradition. It will invite students to reflect on how we study pre-modern Jewish communities, and more broadly minority groups in medieval Spain and the Mediterranean basin, and address questions of agency, visibility, textuality or identity of these groups. The course will challenge students' understanding of what is distinctively 'Spanish', 'Jewish', or 'Medieval' about these collectives. It will also discuss the legacy of Jewish culture and philosophy in Spain, and historiographical models that underpin the study of these groups,

RELIGION

RELIGION 220-0-20: Introduction to Hebrew Bible

B.Wimpfheimer, 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. This course is a critical introduction to the Hebrew Bible.

RELIGION 339-0-20: From Jacob's Tent to Katz's Deli: American Judaism and "Sacred Space"

A.Schwartz, TTH 11:00 – 12:20

This course offers an in-depth study of the concept of "sacred space," engaging American Judaism for its case study repertoire. Rather than thinking broadly and linearly about the history of American Judaism, we will consider: What is sacred space? What makes or unmakes sacred space? How have sacred spaces shaped American Judaism, and how has American Judaism contributed to the formation of American sacred space? We will map the topography of American Jewish sacred spaces, both literal and conceptual, and we will consider the effects of American laws, practices, and norms on Jewish communities. As a central component of the course, students will craft their own "site biography," acquiring first-hand experience conducting ethnographic and historical research. Students will gain a critical understanding of "sacred space" as an academic construct and learn how Judaism uniquely germinated in American soil.

SESP

SESP 323-0-20: Trauma & Atrocity: Holocaust Memory, Memorials & Museums

D. M. Cohen, TTH 12:30 – 1:50

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.