

Winter 2023 Courses

COURSE	COURSE TITLE	DISTRO	INSTRUCTOR	TIME
HEBREW 111-2-20	Hebrew I		R. Alexander	MWF 9:30 – 10:40
HEBREW 121-2-20	Hebrew II		H. Seltzer	MWF 11:00 – 12:10
HEBREW 216-2-1	Hebrew III: Parents and Children in Israeli Society	VI	H. Seltzer	MW 2:00 – 3:20
HISTORY 200-0-20	Jewish Material Culture	IV	Y. Petrovsky-Shtern	TTH 9:30 -10:50
HISTORY 348-1-20	Jews in Poland, Ukraine, and Russia	IV	Y. Petrovsky-Shtern	TTH 11:00 – 12:20
JWSH_ST 279-0-1 (also MENA 290-6-1)	It's Complicated: Love Stories in Hebrew Literature and Israeli Culture	VI	G. Ehrlich	MW 11:00 – 12:20
JWSH_ST 280-4-1 (also HISTORY 200-0-24)	The Holocaust and Its Memory in Israel	IV	M. Hilel	MW 2:00 – 3:20
JWSH_ST 280-4-2 (also MENA 290- 4-1/HISTORY 200-0-26)	The Israeli-Palestinian Conflict and the Clash of Historical Narratives	IV	S. Abramson	TTH 3:30 – 4:50
JWSH_ST 396-0-1 (also RTVF 398-0-26)	Holocaust/Genocide in Film and TV	VI (if enrolled through JWSH_ST)	M. White	T: 3:00 – 4:50 TH: 3:00 – 5:50
PSYCH 317-0-1	The Holocaust: Psychological Themes & Perspectives	III	B. Gorvine	TTH 12:30 – 1:50
SPANISH 310-0-1 (taught in Spanish)	Entre convivencia e intolerancia: judíos, musulmanes y cristianos en la España medieval <i>(Between coexistence and intolerance: Jews, Muslims, and Christians in medieval Spain)</i>	VI	R. García-Velasco	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 Winter 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.

HEBREW 111-2-20: Hebrew I

R. Alexander, MWF 9:30 – 10:40am

This course is designed to develop all four language skills (speaking, writing, listening, and reading comprehension) as well as to provide a cultural foundation. It is based on *Hebrew from Scratch*, a comprehensive textbook with grammar and interactive exercises for the beginning adult learner.

The course builds on material learned in the first quarter. Equipped with the knowledge of the Hebrew alphabet and fundamental grammar structures and vocabulary, we will now delve into the core of the textbook and begin to read full length dialogues and texts. Students will learn the impersonal form widely used in everyday Hebrew, adjectives, and more question words, as well as numbers, and the direct object (a unique form in Hebrew). All these 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.

Registration Requirement: Hebrew 111-1 or placement in Hebrew 111-2 after taking placement exam.

HEBREW 121-2-20: Hebrew II

H. Seltzer, MWF 11:00am – 12:10pm

Second-Year Hebrew is a three-quarter sequence which will cover 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 in a level-appropriate difficulty with more information of Israeli daily life and reality and listening in the form of songs and clips in Hebrew.

During Hebrew 121-2, students will expand their vocabulary and will practice the words already familiar from the previous year. We will continue learning more binyanim of the past tense. Students will also learn conjugations or basic prepositions they were introduced to last year. We will also learn the body parts, colors, and more useful concepts, and we will integrate this knowledge into exploration of Israeli artworks. The readings will be in a level-appropriate difficulty with more information on Israeli daily life and reality.

Registration Requirement: Hebrew 121-1 or placement into Hebrew 121-2 after talking placement exam.

HEBREW 216-2-1: Hebrew III: Parents and Children in Israeli Society

H. Seltzer, MW 2:00 – 3:20pm

In this class, we will dive into the universal topic of relationships between parents and children as it is reflected in Israeli society. We will examine this topic through the lens of various genres, such as short stories, blogs, films, parental guides, and TV shows, and we will even taste a bit of creative writing. As we discuss the complexities and dilemmas of the relationships we encounter and ask ourselves if there is something like "Israeli parenthood" or "Israeli childhood", we will also pay close attention to the varied language levels and styles, grammar structures, and vocabulary.

Registration Requirement: Hebrew 121-3 or instructor's consent.

HISTORY

HISTORY 200-0-20: Jewish Material Culture

Y. Petrovsky Shtern, TTH 9:30 – 10:50am

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

HISTORY 348-1-20: Jews in Poland, Ukraine, and Russia

Y. Petrovsky Shtern, TTH 11:00am – 12:20pm

Who are the European Jews, how and when did they arrive to East Europe, and why did they seek to move to the United States at the turn of the nineteenth century? Why do Americans consider them too traditional and conservative while Russians and Poles view them as too leftist and liberal? Using contextualization and unique primary sources, this course explores how East European Jews managed to build a robust civilization that lasted over a millennium, how they perceived historical upheavals such as wars, revolutions, and pogroms, how they interacted with Christians and Muslims, and how the imperial politics in Russia, Poland, and Austria shaped Jewish identities that continue to frame Jewish mentality. This course traces the itinerary of East European Jews from the times of the medieval Kievan Rus to the early twentieth-century revolutionary upheavals taking a close look at Jews in Poland and the Russian Empire, which also include Lithuania and Ukraine. It challenges cultural myths, provides substantial European context, and integrates Jewish history within a framework of a broader imperial and national histories.

JEWISH STUDIES

JWSH_ST 279-0-1 (also MENA 290-6-1): It's Complicated: Love Stories in Hebrew Literature and Israeli Culture **G. Ehrlich, MW 11:00am – 12:20pm**

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 post-modern – Hebrew literature and culture. This course seeks to observe the 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? The eruption of love and its decline; the excitement of desire revealing itself and the disappointment in the (inevitable?) failure that follows; the diasporic Jewish men's complex attitude toward Eros and the suffering of the abandoned wives of the shtetl; the gendered roles and the queer alternatives; the excitement, the anticipation, the pain and the melancholy – these are some of the themes that the course will explore. During the course we will read literary texts from Shmuel Yosef Agnon, Yosef Haim Brenner, Dvora Baron, Yehudit Hendel, Orly Castel-Bloom, Alon Hilu and others. We will also watch some recent Israeli films/TV shows. The literary discussions will be accompanied by relevant theoretical texts. 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 HISTORY 200-0-24) The Holocaust and Its Memory in Israel **M. Hilel, MW 2:00 – 3:20pm**

This course examines the origins, development, course, and consequences of the most comprehensive genocide in history and, the ways it is remembered by Israeli society. The first part of the course will focus on the persecution of Jews during the first half of the 20th century culminating in their genocide between 1939-1945. We will discuss Nazi ideology; the complex interface between the Nazi regime's espousal of racism and the motivation of perpetrators on the ground; the interface between politics and law; the victims' reactions to persecution; conditions of life in the ghettos and camps; the response of the international community; the complex question of the role of 'collaborators,' 'bystanders,' 'beneficiaries'; and the aftermath of the war. In the second part of the course, we will examine the contradicting attitudes of Israeli society towards the Holocaust. We will probe how the establishment of the State of Israel, the 1950's mass immigration, and the evolving Arab-Israeli conflict shaped Israeli's understanding and memory of the Holocaust. Throughout the course, we will analyze various primary documents: manifests, protocols, speeches, letters, and memoirs of men and women, as well as films and documentaries.

JWSH_ST 280-4-2 (also HISTORY 200-0-26/MENA 290-4-1): The Israeli-Palestinian Conflict and the Clash of Historical Narratives

S. Abramson TTH 3:30 – 4:50pm

It could well be argued that the Israeli-Palestinian conflict is as much about history as about land. Just as possession of the Land of Israel/Palestine is contested between Israelis and Palestinians, so the right to that land is contested between the two peoples, and for both sides, it is history that establishes that right, as if conferring a title deed to the country they both claim as their own. Israeli and Palestinian views of history, however, are so different as to be irreconcilable. This course explores this discrepancy, looking at the two peoples' narratives both on their own terms and in relation to one another. How is it, we will ask and answer throughout the course, that the central events in the history of the Israeli-Palestinian conflict are recounted and remembered so differently by the two sides? We will then look at the ways in which Israelis and Palestinians have enlisted history in the service of their cause to vindicate their own right to the land while impeaching that of the other claimant. Accordingly, we will consider the polemical and apologetic dimensions of the two narratives, as we analyze each narrative's omissions, emphases, distortions, trivializations, exaggerations, and appeals to pathos. It will be seen, from our inquiry in this course, that history itself is another battleground in the century-plus-old conflict between Israelis and Palestinians.

JWSH_ST 396-0-1 (also RTVF 398-0-26): Holocaust/Genocide in Film and TV

M. White, T 3:00 – 4:50 TH 3:00 – 5:50pm

How do the aesthetic and rhetorical resources of cinema engage historical events of unspeakable horror? The class will consider documentary and narrative films focusing on genocides. The aim of the course is to understand how telling these stories in different registers offers diverse ways of understanding what happened. We will pay particular attention to the distinctive points of view and entrées to historical events afforded by various genres and modes of cinematic narration. The first part of the class will be devoted to films dealing with the World War II European Holocaust. The last four weeks will consider films representing other historic genocides: Armenian, Cambodian, Rwandan, and Yugoslav.

PSYCHOLOGY

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

B. Gorvine, TTH 12:30 – 1:50pm

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.

SPANISH

SPANISH 310-0-1 (taught in Spanish):

R. García-Velasco, TTH 12:30 – 1:50pm

Was medieval Spain a land of Three Faiths? This course examines the cultures of al-Andalus and Christian Iberia, focusing on the period between the Islamic conquest of the Iberian Peninsula in 711, and the forced conversions and expulsions of 1492. It is structured around readings of different facets of the interaction between Jewish, Christian, and Muslim communities. It will juxtapose the study of archetypal texts such as the *Cantar de Mio Cid* or the *Libro del Buen Amor* with an examination of contemporary Iberian Arabic and Hebrew poetry, travelogues, philosophical texts, or religious polemics. Students will also examine instances of material culture and architecture as an integral part of this history of cultural exchanges. Key themes include testing the dynamics of religious integration, exclusion, and conversion; the making and breaking of inter- and intra-community boundaries; the impact of multilingualism, translation, and knowledge transfer across communities; as well as the varying discourses of religious collective and individual allegiances. Students will test the validity of theoretical frameworks employed by scholars to understand the cultural production of this period: tolerance (“*convivencia*”), “race” and “ethnicity”, religious violence and anti-Judaism, the impact of frontiers and borderlands, cultural “hybridization”, or the “global turn”. While the primary vehicular language of the class will be Spanish, the course will also explore the linguistic diversity of the premodern Iberian Peninsula. As such, sources will be included that demonstrate how Castilian interacted with Portuguese, Catalan, Arabic, Hebrew, and hybrid languages such as Aljamiado or Ladino, both in modern Spanish and English translation.