## Jewish Studies Winter 2020 Courses

### 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 of the students who take our classes are Jewish, many are not. We offer a 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 Studies (MENA) to provide Hebrew language classes, which are offered at three levels.

For more information visit: www.jewish-studies.northwestern.edu, or email: jewish-studies@northwestern.edu

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HEBREW 111-2-20: Hebrew I
H. Seltzer, M/T/W/TH 10:00 – 10:50am

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 (Ivrit Min Ha-Hatchala), 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 111-2, taught in the Winter Quarter, is the second quarter of first-year Hebrew. The course builds on material learned in the first quarter by introducing additional fundamental sentence structures, by presenting new vocabulary, and by providing students ample opportunities to practice and expand all skills.

HEBREW 121-2-20: Hebrew II
H. Seltzer, M/T/W/TH 11:00-11:50pm

Hebrew 121 is a second-year Hebrew course sequence taught over three quarters. The course sequence picks up from where we left in the end of Hebrew first year, in the middle of the textbook Hebrew From Scratch, Part I which contains comprehensive grammar explanations and examples as well as interactive exercise for the intermediate 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. The purpose of the course is to enlarge the student's vocabulary and to reinforce and expand their knowledge of Hebrew grammar in order to improve conversational and writing skills as well as the ability to handle short literary texts (from Biblical to modern). Throughout the year, students will be exposed further to Israeli culture through video clips, readings and special projects we will have in class. Hebrew 121-2 in Winter is a continuation of second year Hebrew. We will review and build on the concepts and vocabulary learned during the first quarter. Special emphasis will be placed on starting to create with the language, practice speaking and connect it to current Israeli culture.
HISTORY 203-3-20: Jewish History III: 1789-1948
Y. Petrovsky-Shtern, M/W 2:00 – 3:20pm

Modernity has dramatically changed the profile of Western Civilization and had a major impact on the European Jews. How did Jews contribute to European modernity? How did European Modernity change the Jews? The course will take students from French Revolution that started integrating the Jews into the fabric of European society to the establishment of the State of Israel. It will highlight the plurality of models of Jewish integration and acculturation, the formation of new Jewish identities, the split of the traditional community under the impact of Enlightenment, the rise of Reform and Orthodox trends within Judaism, and the spread of Jewish political movements ranging from socialism to nationalism. Based on a plethora of primary documents (provided in English translation), the course will explore the fascinating responses of the Jews to modernity on political, societal, theological, artistic, and cultural levels. Students will meet with the Jewish enlighteners, reform rabbis, radical revolutionaries, agricultural settlers in Palestine, European politicians, famous artists, journalists, lawyers, composers, and writers of Jewish descent - but also with impoverished proletarians, silenced victims of the Holocaust, and ordinary Jews who pass through history without leaving a trace.

HISTORY 349-0-20: History of the Holocaust
B. Frommer, T/TH 11:00am – 12:20pm

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 the disabled, 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 involved 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 perished, 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 end with a consideration of postwar efforts to punish the Holocaust's perpetrators, to commemorate its victims, and to deny its very existence.

HISTORY 392-0-20: Origins of Zionism
Y. Petrovsky-Shtern, M/W 3:30 – 4:50pm

What does the "national home" for the Jewish people, mentioned in the Balfour Declaration, imply? Why did Jewish national revivalists chose the land of Israel and not Uganda when seeking to establish a Jewish State? Why did they prefer ancient and elitist Hebrew to their contemporary spoken German, Yiddish, or Russian? How did they plan to deal with the Arab population in the contemporary Palestine - and how did the Arab population in Palestine respond to their influx? Focusing on Europe between the 1860s and the 1920s, this course traces the rise of the Jewish movement of national revivalism, contextualizes it against the backdrop of the rising European nationalisms, discusses the forging of new Jewish identities, and analyzes the causes of modern Middle Eastern conflicts. The course discusses how various groups of enthusiasts and visionaries with diverse political convictions made the creation of the state possible. Students will consider the contributions to the Zionist movement made by political leaders, military figures, philosophers, journalists, women, farmers, writers, and artists. The diversities of Zionism will be in the focus of the class discussion.
E. Rekhess, M/W 3:30 – 4:50pm

This seminar discusses the historical background to the rise of political Islam within Palestinian society, reviewing three periods: Mandatory Palestine (1920s - 1940s), the West Bank and Gaza under Jordan and Egypt's rule (1948-1967), and Israel since 1967. The central part of the seminar focuses in more detail on Hamas, "Islamic Jihad," and the Islamic Movement in Israel. It analyses the causes for the rise of revivalist Islam in the territories and in Israel since the 1970s. It deals with the ideology and political platform of Hamas as outlined in its "Charter" (the Islamicization of the Israel-Arab conflict, the Islamicization of the Palestinian nation identity). We will examine the doctrinal and practical principle of Jihad and the idea of martyrdom in Islam (Istishad). A special emphasis will be laid on suicide bombing from a doctrinal and practical point of view. The seminar examines the political participation of Hamas (Municipal, Legislative Council elections - 2006) and its relationship with the PLO. Finally the seminar reviews the rise of the Islamic Movement in Israel, its particular characteristics, the political divide of the movement (1996) and its role as a social, economic and cultural agent of change in the life of the Arab minority in Israel.

JEWISH STUDIES (JWSH_ST)

JWSH_ST 280-4-1: Modern Israel: History, Politics and Society, 1882-Present
S. Hirschhorn, M/W 2:00 – 3:20pm

The history of modern Israel can be viewed as the narrative of bringing Jews of many different persuasions to live together for the first time in 5000 years in a new nation-state, while simultaneously confronting the reality of an indigenous population within its territorial bounds and “imagined community”. This course is organized around the classic theme of the “aliya” (lit., ascendance), adapted to encompass both the pre-state and post-state period as well as to discuss groups/topics that have been marginalized in the traditional history and historiography of modern Israel. At the same time, this new approach underscores that the history and historiography of modern Israel is truly that of a dual narrative, as two nations developed side-by-side in the same geographic and temporal space of Israel/Palestine. Yet, as this course will also emphasize, the history of modern Israel goes far beyond the Israeli-Palestinian conflict and we will explore the complexity and dynamism of the state and society of Israel today.

JWSH_ST 280-4-2: Arabs and Jews in Palestine/the Land of Israel, 1880-1948
M. Hilel, T/TH 12:30 – 1:50pm

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 the middle of the twentieth. According to prevalent assumptions, both inside and outside academia, this relationship was characterized solely by mutual rivalry, violence, and conflict. This course, however, aims to challenge these assumptions by analyzing a wide range of daily connections, interactions, and collaborations that took place between individuals and groups among the two societies. Relying on a “history from below” approach, we will examine planned and spontaneous encounters between Jews and Arabs with a focus on social and cultural arenas, such as sports, cafes, movie theaters, beaches, schools, labor and political organizations and more. Using different primary sources, we will look at the ways in which Jews and Arabs constantly imitated, learned and influenced each other, and how they formed personal and even romantic relationships in the background of the escalating national struggle.
RELIGIOUS STUDIES (RELIGION)

RELIGION 230-0-20: Introduction to Judaism
B. Wimpfheimer, M/W/F 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 (LEGAL_ST 376-0-23): Law as Literature
B. Wimpfheimer, M/W 11:00am – 12:20pm

Rabbinic Literature—the literature produced by rabbis who lived between the destruction of the Second Temple in Jerusalem in 70CE and the Islamic Conquest in the seventh century CE—is famous for reimagining Judaism as a law-based rather than temple-based religion, for validating contradictory legal and theological opinions, and for producing arguably the earliest set of hermeneutic rules for interpreting a canonized text. These three innovations mark Rabbinic Literature as a special site for investigating a variety of questions about legal meaning that are relevant for understanding both Jewish law and law more generally. This course will utilize rabbinic texts that discuss ethically problematic precedents in biblical law as a laboratory within which to explore such questions as the location of legal meaning, the authority of legal interpreters and the cultural impact of law. *Counts towards Religion, Law and Politics (RLP) major concentration in Religious Studies.

RELIGION 339-0-21 (AMER_ST 310-0-21): American Judaism
C. Sufrin, T/TH 9:30 – 10:50am

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 unique setting in which to live and work and a unique setting in which to worship and understand their God and observe the customs of their religion. In this course, we will examine the evolution of American Judaism from the colonial period through to the present day. Using a variety of perspectives, we will trace shifts in the situation of Jews in America and corresponding changes in the way(s) Jews have practiced and understood their religious traditions. Emphasis will be placed on critical understanding of theology and cultural materials such as short stories, films and music as well as other primary documents.
So...what's "Jewish" about Argentina? This seems an odd question to ask about a predominantly Catholic Latin American country—even though its small Jewish population is the largest in Latin America and the third largest in the Americas overall. Yet this seemingly homogeneous nation is more multi-ethnic and multi-cultural than one might suppose. Indeed, the story of the Jewish presence in Argentina is a surprising—and yet surprisingly familiar—story. We will explore episodes in this story through works of literature and film that will also push us to think about identity and difference, memory and history, testimony and truth, immigration and assimilation, among other topics. Our close readings and analyses will focus on four writers and one film maker: Alberto Gerchunoff (1884-1950), Jorge Luis Borges (1899-1986), Jacobo Timerman (1923-1999), Ana Maria Shua (1951-), and Daniel Burman (1973-). Secondary materials will include essays and documentary films about history, culture and literature.