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<td>History 492</td>
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<td>Water in Israel and the Middle East: Resilience, Sustainability, Security</td>
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Spring 2017 Courses

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

AMERICAN STUDIES

310-20: Storytelling in American Jewish Literature
M. Gealy, MWF 11:00-11:50am

(See Jewish Studies 379)

COMPARATIVE LITERARY STUDIES

CLS 278: Exploring Hebrew Literature
Y. Dekel, TTH 3:30-4:50pm

(See Jewish Studies 278)

CLS 413-20: Grad Seminar: Holocaust Writing and Its Discontents (open to advanced undergrads)
A. Parkinson, M 2:00 – 4:50pm

(See German 404)

ECONOMICS

Econ 236: The Israeli Economy
D. Peled, TTH 11:00-12:20pm

(See Jewish Studies 336)

GERMAN

German 366: Yiddish Culture and the Holocaust
M. Moseley, MW 3:30-4:50pm

(See Jewish Studies 366)
German 404-20: Grad Seminar: Holocaust Writing and Its Discontents (open to advanced undergrads)
A. Parkinson, M 2:00 – 4:50pm

Described as a fundamental “break in civilization” (Dan Diner) or a caesura in Enlightenment humanism, the term “Holocaust” designates the systematic persecution and murder of over two-thirds of the European Jews by the Nazi regime and its collaborators. More than half a century later, a vast body of fiction and non-fiction writing has been dedicated to recording, imagining, extrapolating from, and attempting to comprehend these catastrophic events. It has been argued that the Holocaust cannot be represented (aesthetic limitations), that it should not be represented (Bilderverbot/ban on graven images), and that it must be born witness to and never forgotten (ethical imperatives).

So, what exactly is Holocaust writing? This course seeks to answer this question through the analysis of both canonical and lesser-known variants of autobiographical as well as fiction writing about and by Holocaust survivors, such as Primo Levi, Tadeusz Borowski, Jorge Semprun, Grete Weil, and Elie Wiesel. We will explore genres, styles, and tropes associated with Holocaust writing. Other topics that will be addressed include the question of authenticity; the “era of the witness” and the status of testimony; copyright and the reproduction of memory; revenge and fantasy, the connection between writing and affect in postwar therapeutic and psychoanalytic writing; and, finally, what might be called Holocaust writing of the second degree.

HEBREW

Hebrew 111-3: Hebrew I
E. Tzelgov, MTWTH 11:00-11:50am

This is a course in elementary modern Hebrew. The course is designed to develop all four language skills (listening, speaking, reading and writing) and an explicit knowledge of Hebrew grammar. Class work centers on learning new vocabulary and grammatical structures. These are introduced and exercised orally in anticipation of dealing with written dialogues and essays. Drills in the texts and on audio files expand and reinforce the new material. Independent lab work is part of the coursework.

Hebrew 121-3: Hebrew II
E. Tzelgov, MTWTH 1:00-1:50pm

This is an intermediate level course in Hebrew. The purpose of the course is to enlarge the student's vocabulary and to reinforce and expand his/her knowledge of Hebrew grammar in order to improve conversational and writing skills as well as the ability to handle literary texts from biblical to modern.

Hebrew 216-3: Hebrew III: Topics in Hebrew Literature
E. Tzelgov, TTH 9:30-10:50am

This is an advanced level course in Hebrew. Contemporary Hebrew poetry will be read, discussed and analyzed orally and in writing. We will discuss questions such as what a poem is, and specifically what a political poem is, who defines a poem and who holds the keys to the Modern Hebrew canon and as such who is excluded from it. Northwestern students should have completed and received credit for Hebrew 121-3. New students must have permission of the instructor.
History 203-1: Jewish History 750-1492
D. Shyovitz, TTH 11:00-12:20pm

This course surveys the development of Jewish culture and civilization in the medieval period, from roughly 750 (the rise of the Abbasid Caliphate in Baghdad) to 1492 (the expulsion of the Jews of Spain). We will explore the varied, rich, nuanced experiences of Jewish communities in Europe and the Islamic East, and trace the ways in which Jewish culture, thought, and socio-political life developed over a vast chronological and geographical expanse. We will consistently seek to situate Jewish experiences both against the backdrop of earlier Jewish history, as well as in relation to the contemporary Christian and Islamic cultures in which medieval Jews were embedded. The course will conclude by exploring the varied ways in which medieval societies gave way to “early modernity,” and by tracing the continuities and disjunctures between the two periods. Readings for this course include both primary documents (in English translation) and secondary sources. The goals of the course will include grappling with how historians use primary documents to reconstruct Jewish history, and learning to read works of historical interpretation with a careful and critical eye.

History 348-2: Jews in Poland, Ukraine and Russia
Y. Petrovsky-Shtern, MW 2:00-3:20pm

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”? 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 349-20: History of the Holocaust
D. Greene, MW 9:30-10:50am

This course examines the history of the Holocaust. We will read secondary sources and diaries and memoirs written by the victims as we seek to understand the causes, consequences, and extent of Germany’s and its allies’ genocidal policies against Jews and other victim groups. We will explore questions of complicity, the motives of perpetrators, and the responses of Europe’s Jews and gentiles to the onslaught. The course will end with a consideration of the legacies and meanings of the Holocaust in history.

History 392/395: Origins of Zionism
Y. Petrovsky-Shtern, MW 3:30-4:50pm

What does the “national home” for the Jewish people, mentioned in the 1917 Balfour Declaration, imply? Why did Jewish nationalists decide to choose Palestine to establish the Jewish state? Why did they prefer the elitist Hebrew to their contemporary spoken German, Russian, or Yiddish? How did they plan to deal with the Arab population in the contemporary Palestine? Focusing on Europe and the Middle East between the 1850s and the 1930s, this course explores the rise of the Jewish Diaspora nationalism, known as Zionism, discusses the forging of modern Jewish political identities,
showcases the early stages of the Jewish resettlement in the land of Israel and delves into the causes of modern Middle Eastern conflicts. The course considers Zionism against the backdrop of rising European nationalisms and links Jewish nationalism to the modernization of Jewish life, to new trends in Judaism, to the nineteenth and twentieth century cultural myths, to the emerging racial antisemitism and new types of mass violence, and to the demise of multi-ethnic empires. Students will consider the contribution to the Zionist movement of such figures as Theodor Herzl, Ahad ha-Am, Eliezer ben Yehuda, and Zeev Jabotinsky. Explore how diverse groups of national-minded individuals transformed themselves into an ambitious modern political movement, which helped create the State of Israel and shaped contradictions that plague this state to date.

History 492: Grad Seminar: Documents and Narratives: Jews and Modernity (open to advanced undergrads)
Y. Petrovsky-Shtern, T 2:00-4:50pm

This is a part of the two-quarter course designed for the Jewish Studies cluster graduate students and graduate students in the Humanities, particularly in History, Philosophy, and Religious Studies, to introduce them to the field of Jewish studies, methods, historical narratives and a plethora of primary sources (in translation). Using chronicles, legal texts, literary works, mystical and liturgical writings, epistles, autobiographies, and scientific and philosophical treatises, as well as material, visual, and artistic texts this course focuses on Jews in urban centers in Europe and Ottoman Empire between the 1450s and the 1780s. The course trains students to identify, explore, question, compare, and integrate primary sources of different genre within a broader picture of Jewish political, social, economic, religious, and cultural endeavors. Students will explore and analyze some of the major scholarly debates of contemporary Jewish historical writing, including the relationships between Jews and mercantile elites in early modern Europe; the rise of print and its role in intellectual exchange; clerical, political, and popular anti-Judaism; Jews’ economic and political roles in Christian and Islamic territories; the relationship of Jewish history and Jewish memory; and the role of millenarianism and messianic religious movements in shaping shared cultural spaces of Jews and Christians.

JEWISH STUDIES

JWSH_ST 101-6: First Year Seminar - Job's Tears: Jewish Response to Suffering
M. Moseley, TTH 2:00-3:20pm

This seminar revolves around a question that can be easily formulated but cannot be easily answered: why do the righteous suffer? This question has been at the center of Jewish thought and practice from its very earliest times to the most recent. Beginning with passages from the Book of Genesis, the seminar discusses the question of unjustifiable suffering by examining a range of biblical texts and figures, culminating in the exemplary figure of Job, whose story we will read in conjunction with classical rabbinic commentary and impressive illustrations of the romantic poet William Blake. The seminar then turns to texts written in response to the Khmielnitsky massacres in the seventeenth century and the surge of pogroms in early twentieth-century Russia, with special emphasis on H. N. Bialik’s poetic response to the Kishinev Pogrom of 1903 and Marc Chagall’s Jewish crucifixion series composed in the wake of the destruction of Jewish shtetls in the First World War. The final four weeks of the class are concerned with the Holocaust, as we read excerpts from diaries written in the Warsaw and Lodz ghettos, analyze Elie Wiesel’s Night, and conclude with Art Spiegelman’s Maus.
JWSH_ST 278: Exploring Hebrew Literature
Y. Dekel, TTH 3:30-4:50pm

The term "Hebrew Literature" has both archaic and modern connotations: Hebrew is the language of the Hebrew Bible, as well as the language of today's literature and culture in Israel. In this survey course, we will sample Hebrew literary texts (in English translation) ranging from biblical to modern times. We will ask: What is the role of Hebrew literature in the formation of the Jewish collectivity? How does Hebrew literature interact with Jewish scriptures? How does it contribute to Jewish nationalism? In addition to the Hebrew Bible, we will read texts from medieval Muslim Spain and from the period of the Jewish enlightenment; we will ponder texts written as a response to the Holocaust as well as texts dealing with the nation-state, written circa 1948. Moreover, the course will introduce the case of Palestinian authors writing in Hebrew, thereby challenging the equation between the language (Hebrew) and the People (Jews).

JWSH_ST 336: The Israeli Economy
D. Peled, TTH 11:00-12:20pm

Students will learn how the Israeli economy developed from a barren socialist country to a thriving, high-tech, net-exporting economy. What were the key developments and policies that helped to bring about this transition, and what are the challenges facing the Israeli society today. At the end of this course, students will not only have better understanding of the Israeli economy and society, but will also develop better research skills and practice critical thinking.

JWSH_ST 366: Yiddish Culture and the Holocaust
M. Moseley, MW 3:30-4:50pm

Modern Yiddish secular culture, language and literature was all but destroyed in its Eastern European homelands by the Nazis. Thus, after the Holocaust, secular Yiddish literature and culture endured as a spectral haunted remnant, a branch severed from the trunk doomed to extinction. This course examines Modern Yiddish Literature written before the Holocaust that is uncanny in its premonitions of disaster; Yiddish literature written during the Holocaust--especially the Warsaw and Vilna ghetto diaries; the outpouring of Yiddish literary responses to the Holocaust from immediately after the event to the end of the twentieth century. The literature examined remains a dark continent for the majority of scholars of both the Holocaust and of modern Jewish culture. Thus, this course serves also as an introduction to a magnificent literature in its own right.

JWSH_ST 379-0: Storytelling in American Jewish Literature
M. Gealy, MWF 11:00-11:50am

The achievement of a select group of American Jewish writers is dependent in large measure on the way in which their writing reveals a Jewish past. Their treatments of Jewish tradition and Jewish history are the particulars which paradoxically often give their best work its most distinctive claim to universality. This course will focus on stories by American Jewish writers such as Anzia Yezerska, I.B. Singer, Grace Paley, Bernard Malamud, Cynthia Ozick, Saul Bellow, Lore Segal, Philip Roth, Rebecca Goldstein, Jonathan Safran Foer, and Woody Allen, who have reshaped the Jewish tradition of storytelling to their own individual talents.

JWSH_ST 390: Water in Israel and the Middle East: Resilience, Sustainability, Security
E. Rekhess and A. Packman, T 2:00-4:50pm

Water has indelibly shaped the historical and geopolitical landscape of the Fertile Crescent. This seminar will focus on water issues in Israel and the Middle East. Among the topics that will be discussed are: the centrality of water systems in the region from ancient times to present-day, how water scarcity spurs the development of new technologies and
innovations in water use, the breakthrough of drip-water irrigation, modern recycling systems, and water management systems. The seminar will also feature a half-day conference with international experts exploring how control and access of water play into trans-boundary politics and whether recent advances in water technologies in Israel may provide a model for sustainable water development in other water-poor regions of the world.

PHILOSOPHY

PHIL 311: Studies in Medieval Philosophy: Maimonides’ Guide of the Perplexed
K. Seeskin, TTH 11:00-12:20pm
This course will consist in an intensive analysis of Moses Maimonides’ views on God, the interpretation of sacred texts, creation, prophecy, providence, religious ritual, and human perfection. Reference will also be made to Aristotle, Plotinus, Alfarabi, Aquinas, Spinoza, and Kant.

RELIGION

Religion 339-20: Gender and Sexuality in Judaism
C. Sufrin, TTH 9:30-10:50am
How does Judaism define what it means to be male or female? How does gender shape Jewish experience? How have feminist and queer activists changed Judaism in the last century? In this course, we will use gender and sexuality as lenses for analyzing Jewish ritual, theology, and sacred texts. We will also consider how attention to gender and sexuality sheds light on the lives of Jewish men and women of the past and present and how the practice of Judaism today is shaped by new ways of understanding gender and sexuality.

Religion 339-21: Ethnic Communities in Contemporary Israel
J. Ringel, MW 11:00-12:20pm
In this course, you will learn about the variety of ethnic and religious minorities in the State of Israel. The State of Israel defines itself as a Jewish and democratic state. At the same time, about 25 percent of its population is not Jewish, and Jews themselves are divided along ethnic and ideological lines. Among Jews, Sephardim (Jews whose origins trace back to Spain) and Mizrahim (Jews whose origins trace back to the Islamic world) struggled against an Ashkenazi (central and eastern European) elite up through the 1990’s, which saw waves of Russian and Ethiopian Jews come to the country. The largest ethnic group among non-Jews is the Arab/Palestinian population, which is divided in terms of religion between Christians and Muslims on the one hand and between Bedouin and settled communities on the other. Armenians, Circassians, and Druze, who often speak Arabic at home but largely do not regard themselves as Arab, likewise occupy a place in Israeli culture and society. In recent decades, immigrants from the Far East and refugees from Africa have added to the rich ethnic tapestry, even as the refugees’ arrival has been accompanied by increasing tensions.
TEACH ED. (School of Ed.)

Teach_Ed 351: The Holocaust and Education
D. M. Cohen, TTH 12:30-1:50pm

How can we design engaging and relevant Holocaust education? How has Holocaust education developed over time? What is its purpose? And what is its future? In this course, we consider and debate the complexities and challenges of Holocaust pedagogy, including responding to learners' emotions and misconceptions. We explore the possible goals of educating about the Holocaust, the merits and challenges of addressing all of the Nazis' target groups, and the relationship between Holocaust education and genocide education. We study the benefits and challenges of prioritizing specific perspectives, including those of victims, survivors, the second and third generations, rescuers, liberators, bystanders, perpetrators, and collaborators. Through theoretical texts, fiction, film, witness testimony, school curricula, and museum and online exhibitions, we explore appropriate and inappropriate teaching methods and consider the design of training for Holocaust educators across formal and informal learning environments.

YIDDISH

Yiddish 366: Yiddish Culture and the Holocaust
M. Moseley, MW 3:30-4:50pm

(See Jewish Studies 366)