Jewish Studies Winter 2019 Courses

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Instructor</th>
<th>Distro</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>German 366 (also JWSH_ST 366)</td>
<td>Yiddish Culture and the Holocaust</td>
<td>M. Moseley</td>
<td>VI</td>
<td>T/TH 3:30 – 4:50</td>
</tr>
<tr>
<td>Hebrew 111-2</td>
<td>Hebrew I</td>
<td>H. Tzuker Seltzer</td>
<td>M/T/W/TH 10:00 -10:50am</td>
<td></td>
</tr>
<tr>
<td>Hebrew 121-2</td>
<td>Hebrew II</td>
<td>H. Tzuker Seltzer</td>
<td>M/T/W/TH 11:00-11:50am</td>
<td></td>
</tr>
<tr>
<td>HIST 349-20</td>
<td>History of the Holocaust</td>
<td>B. Frommer</td>
<td>IV</td>
<td>T/TH 11:00 - 12:20pm</td>
</tr>
<tr>
<td>HIST 392-0/24/395-0-24</td>
<td>Hamas and Palestinian Political Islam</td>
<td>E. Rekhess</td>
<td>M/W 3:30 - 4:50pm</td>
<td></td>
</tr>
<tr>
<td>HIST 392-0-26/395-0-26</td>
<td>Holocaust Trials</td>
<td>B. Frommer</td>
<td>T/TH 3:30 - 4:50 pm</td>
<td></td>
</tr>
<tr>
<td>JWSH_ST 101 (First Year Seminar)</td>
<td>Job's Tears: Jewish Response to Suffering</td>
<td>M. Moseley</td>
<td>M/W 3:30 - 4:50pm</td>
<td></td>
</tr>
<tr>
<td>JWSH_ST 280 -5</td>
<td>Topics in Israel Studies: Zionism and its Critics</td>
<td>S. Hirschhorn</td>
<td>V</td>
<td>T/TH 2:00 - 3:20pm</td>
</tr>
<tr>
<td>JWSH_ST 280-7</td>
<td>Topics in Israel Studies: From globalization to nationalism: Should we blame the media?</td>
<td>E. Daskal</td>
<td>M/W 9:30 - 10:50am</td>
<td></td>
</tr>
<tr>
<td>JWSH_ST 366 (also German 366)</td>
<td>Yiddish Culture and the Holocaust</td>
<td>M. Moseley</td>
<td>VI</td>
<td>T/TH 3:30 - 4:50 pm</td>
</tr>
<tr>
<td>REL 230-20</td>
<td>Introduction to Judaism</td>
<td>B. Wimpfheimer</td>
<td>V</td>
<td>M/W/F 1:00 - 1:50pm</td>
</tr>
<tr>
<td>REL 339-20</td>
<td>Topics in Judaism: Kabbalah</td>
<td>B. Wimpfheimer</td>
<td>V</td>
<td>M/W 11:00 – 12:20pm</td>
</tr>
<tr>
<td>REL 339-21</td>
<td>Topics in Judaism: Gender and Sexuality in Judaism</td>
<td>C. Sufrin</td>
<td>V</td>
<td>T/TH 2:00 – 3:20pm</td>
</tr>
<tr>
<td>POLI-SCI 395-21</td>
<td>The Israeli-Palestinian Conflict</td>
<td>W. Pearlman</td>
<td></td>
<td>T 9:00 – 11:50am</td>
</tr>
</tbody>
</table>

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
Jewish Studies Winter 2019 Course Descriptions

GERMAN

GERMAN 366: Yiddish Culture and the Holocaust
M. Moseley, T/TH 3:30 – 4:50
(See JWSH_ST 366 for description)

HEBREW

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

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

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. Students should have completed and received credit for 121-1. New students must have permission of the instructor.

HISTORY

HISTORY 349-20: History of the Holocaust
B. Frommer, T/TH 11:00 – 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, consequences, and extent of the genocidal policies of Germany and its Axis allies from the rise of the Nazis to their ultimate defeat. 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 region's Jews and other victims to the onslaught. The course will end with a consideration of the fate of the survivors and of postwar efforts to identify and punish the perpetrators of and profiteers from the Holocaust. History Area of Concentration: European.

E. Rekhess, M/W 3:30 – 4:50pm

This seminar discusses the historical background to the rise of political Islam within Palestinian society with a focus on 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 and deals with the ideology and political platform of Hamas as outlined in its "Charter" including the Islamicization of the Israel-Arab conflict and the Islamicization of Palestinian national identity. We will examine the doctrinal and practical principle of Jihad and the idea of martyrdom in Islam (Istishad). A special emphasis will be placed on suicide bombing from doctrinal and practical points of view. The seminar also examines the political participation of Hamas in elections 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 in 1996 and its role as a social, economic and cultural agent of change in the life of the Arab minority in Israel. History Area of Concentration: Asia/Middle East.

HISTORY 392-0-26/395-0-26: Holocaust Trials
B. Frommer, T/TH 3:30 – 4:50pm

After the Second World War, the victorious Allied powers and the liberated peoples of Europe engaged in an unprecedented attempt to bring Nazi war criminals and domestic collaborators to justice. Courts throughout the continent tried and punished hundreds of thousands for having worked with and for Germany and the Axis powers. By and large, however, these trials concentrated on crimes of political collaboration and paid little attention to what is now accepted as the Nazis' greatest crime: the genocide of European Jewry. Although courts did punish some architects of the so-called Final Solution, thousands of Europeans who had organized, perpetrated or otherwise contributed to the Holocaust escaped with minimal penalties or no punishment at all. Over the subsequent decades, individuals, organizations, and states have sought to redress the failure to seek out and punish those perpetrators at war's end. Lawyers have prosecuted and defended accused war criminals before courts. Historians have documented the development and execution of genocide, while others have sought to deny the very murders themselves. Through the examination of a series of trials, this course will discuss both the struggle to bring perpetrators to justice and the efforts to obscure the crimes that had been committed. We will consider the prosecution of war crimes and genocide in the context of the development of international law and historical knowledge over the decades from the Second World War to the present day. History Area of Concentration: European
JEWISH STUDIES (JWSH_ST)

JWSH_ST 101-6: First Year Seminar – Job’s Tears: Jewish Response to Suffering
M. Moseley, MW 3:30 -4:50

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 Khmelnytsky 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 280-5: Topics in Israel Studies: Zionism and its Critics
S. Hirschhorn, T/TH 2:00 – 3:20pm

Zionism — or Jewish nationalism — is a little studied, yet much maligned ideology. For some, it is the truest expression of Jewish sovereignty. For others, Zionism has been derided as colonialism and racism. Yet, what is Zionism? (Or more accurately, is there such thing as one monolithic “Zionism”? And who and what have been its historical proponents and opponents?

The first half of the course focuses on the pre-1948 period, considering classical Zionist thought (selected from different streams of Zionist ideology) such as political Zionism (Herzl), cultural Zionism (Ahad Ha-am), revisionist Zionism (Jabotinsky), and binationalism (Buber), as well as dissent both within and outside the pre-state community in Palestine, including the incipient Palestinian national movement. Particular attention will be paid to themes such as the “Rejection of the Diaspora” and the “Creation of the New Jew,” the “Arab Question,” and the religious/secular divide. The second half of the course will examine the evolution of Zionist thought in the post 1948 period, revisiting some old debates as well as new developments on left and right like the Caananite movement, the Israeli settler movement, the Israeli Black Panther party, and critiques from women, post-Zionists, and the Jewish-American diaspora. The course will also highlight the growth of external opponents to Zionism amongst the Palestinians (secular and religious), the Arab world, and the international community. The course will conclude with discussion of two contemporary debates on “Zionism is Racism,” and the relationship between anti-Zionism and anti-Semitism.
JWSH_ST 280-7: Topics in Israel Studies: From Globalization to Nationalism: Should we blame the media?
E. Daskal, M/W 9:30 – 10:50am

The relationship between the media and nationality is a complicated one. On the one hand, the printing press was essential for the creation of nation states, and the telegraph was used as the means of controlling colonies. On the other hand, technological inventions such as television and the internet have led to audiences' fragmentation and globalization, which have eroded and changed the structure and the meaning of the nation state and national identity. This course will explore the role of the media in constructing and deconstructing the idea of nationality through the socio-political milestones in the evolution of the Israeli mass media with comparisons to the US and Europe.

JWSH_ST 366: Yiddish Culture and the Holocaust
(Also German 366)
M. Moseley T/TH 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.

RELIGIOUS STUDIES (RELIGION)

RELIGION 230-20: Introduction to Judaism
B. Wimpfheimer, M/W/F 1:00 – 1:50pm

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 339-20: Topics in Judaism: Kabbalah
B. Wimpfheimer, M/W/F 11:00 – 12:20pm

Kabbalah, or Jewish mysticism, is an esoteric (secret) tradition of deliberating about and experiencing the mysteries of those spaces that are inaccessible to the five senses. Though for much of its history Jewish mysticism has been the province of a select few devotees, at times Kabbalah has flourished as a popular religious movement. Recent years have seen a rise in the popularity of Kabbalah as various celebrities (including Madonna and Kanye West) have become affiliated with the Kabbalah Center. This course will introduce the discourse of Kabbalah, think about mysticism as both an experiential and an intellectual tradition and consider why Kabbalah has become so popular today.
339-21: Topics in Judaism: Gender and Sexuality in Judaism
C. Sufrin, T/TH 2:00 – 3:20pm

From its most traditional to its most liberal forms, contemporary Judaism has been deeply influenced by feminism and its call to pay attention to the way gender and sexuality shape and are shaped by religious experiences and ideas. In this course, we will use gender and sexuality as lenses for analyzing the sacred texts, rituals, and theology of Judaism. Along the way, 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. The course is divided into three sections, each organized around a central category of Jewish thought: Torah, Israel, and God. The first section, Torah, considers two stories from the biblical book of Genesis: first the creation of the world and then the sisters Leah and Rachel, both married to the patriarch Jacob. How does each story define what it is to be a man or a woman? Where is there room for more subversive readings that might question masculinity or femininity? The second section, Israel, turns our focus to the rituals of Niddah, women’s monthly immersion in the mikveh, ritual bath, following menstruation, and brit milah, circumcision. We will consider the origins of these rituals, how they construct notions of gender and personhood, and contemporary views of the practices such as how these rituals have been adapted for use by individuals who are transgender. The third section, God, examines examples of feminist and queer Jewish theology and, in particular, the use of marriage as a metaphor for the relationship between God and the Jewish people in biblical, rabbinic, and contemporary contexts.

POLITICAL SCIENCE (POLI_SCI)

POLI_SCI  395-21: The Israeli-Palestinian Conflict
W. Pearlman, T 9:00 – 11:50am

This course explores the history and politics of the Israeli- Palestinian conflict. We will study the conflict’s development from its origins until the present, as well as a range of perspectives on topics such as the sources of violence, the rise and fall of the peace process, United States policy toward the conflict, and the nature of internal politics for both Israelis and Palestinians.