

**FRANKEL CENTER  
FOR JUDAIC STUDIES  
FALL 2011  
COURSE GUIDE**



**The University of Michigan**  
202 South Thayer Street, 2111 Thayer Building, Ann Arbor, MI 48104-1608  
(734) 763-9047 Fax (734) 936-2186  
[www.lsa.umich.edu/Judaic](http://www.lsa.umich.edu/Judaic)

The following list includes courses offered by faculty associated with the Frankel Center for Judaic Studies, as well as other courses of interest to Judaic Studies students. We try to make this list as accurate and comprehensive as possible. If you have questions about offerings or times, check with the department in which the course is listed for the latest information.

**Introduction to Jewish Civilizations and Cultures**

Julian Levinson ([jlevinso@umich.edu](mailto:jlevinso@umich.edu))  
JUDAIC 205.001/HJCS 276

Credits: 4  
M/W: 10:00 – 11:30 AM

This course is a sweeping overview of Jewish civilization, from its ancient Near Eastern roots to its various expressions in the contemporary world. We will focus on developments within Jewish religious culture and political and social organization that united the Jewish people historically. At the same time, we will pay close attention to the diversity of expression of the Jewish people that reflects regional and gender differences, rational and mystical modes of expression, dissent and sectarian developments. The Introduction to Jewish Civilization is taught by an interdisciplinary team: the primary instructor provides the general framework in introductory lectures for each unit and U-M specialists in Judaic Studies offer guest lectures on a range of topics pertaining to Jewish history, religion, and culture. Discussion sessions provide the opportunity for direct contact with primary sources and for conversation. No prerequisites. Grades are based on attendance and participation in section, a midterm, a final, and a creative project.

**Introduction to Jewish Civilizations and Cultures (Graduate)**

Julian Levinson ([jlevinso@umich.edu](mailto:jlevinso@umich.edu))  
JUDAIC 505.001

Credits: 4  
M/W: 10:00 – 11:30 AM

See the description above from Judaic 205.001. *Meets with Judaic 205.001/HJCS 276.001.*

**Introduction to Methods and Topics in Judaism**

Deborah Dash Moore ([ddmoore@umich.edu](mailto:ddmoore@umich.edu))  
JUDAIC 601.001

Credits: 3  
T: 4:00 – 7:00 PM

This course introduces graduate students to the disciplines, texts, and methods of Jewish studies. Students read textual materials from various eras of Jewish history (from antiquity to the modern period) and current scholarly literature that illustrates critical and disciplinary approaches to these texts.

<b>CLASSICAL AND MODERN JUDAISM: LAW AND RELIGION</b>
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**Topics in Judaic Studies:**

**Law in the Pre-Modern**

Rachel Neis ([rneis@umich.edu](mailto:rneis@umich.edu))  
JUDAIC 218.002

Credits: 3  
T/Th: 2:30 – 4:00 PM

This course is a historical and comparative introduction to the study of law, thus exposing students to a variety of ancient and medieval legal cultures across the globe. Besides grappling with the basic question of what law actually is, we investigate how law was made and justified, how laws were involved in governing and regulating human relations and transactions, and shifting notions of justice. We examine a range of famous and lesser-known legal sources and materials (codes, narratives, documents, trial records, cases, rituals, performances and ceremonies) as well as literature drawn from history, anthropology, and political theory. *Meets with History 257.001. This course fulfills the HU distribution requirement.*

### **Introduction to Rabbinic Literature**

Yaron Eliav ([yzeliav@umich.edu](mailto:yzeliav@umich.edu))

JUDAIC 270.001

Credits: 3

T/Th: 4:00 – 5:30 PM

In this course, we will explore the history and substance of rabbinic writing on three levels. First, we will talk about the rabbinic literary enterprise within the broad cultural, historical and religious context of the Roman and Byzantine eras. Second, we will examine the many genres of rabbinic literature and literature and consider the sages — the elite group of Jewish intellectuals who created this corpus. Finally, we will trace the way in which subsequent generations have gradually shaped these texts to their current format and endowed them with their exalted status. The course will combine lectures and reading sessions of rabbinic texts (all material will be provided in English translation). Grades will be based on participation, a short and long paper, midterm, and a final. *This class meets with ACABS 270 / ACABS 470 / HJCS 270 / HJCS 470 / JUDAIC 270 / RELIGION 270.*

### **Women and the Bible**

Ruth Tsoffar ([rtsoffar@umich.edu](mailto:rtsoffar@umich.edu))

JUDAIC 376.001

Credits: 3

T/Th: 2:30 – 4:00 PM

A famous ethnographer has argued that entering a text is like entering a community, and that reading is a responsible, skillful and critical act of interaction with culture. The question is, therefore, what kind of tools, sensibilities and knowledge one needs in order to “enter” what we might call “women’s community” in the Bible. In this course we will pay close attention to an in-depth study of language — semantics, etymologies, poetics and aesthetics and literary devices — with an eye toward uncovering the workings of the writing sacred texts and narratives. Ethnographic, interdisciplinary approaches to biblical narratives help us to further situate them within the wider cultural perspectives of gender and sexuality, and to reconstruct women’s roles within theological and ideological systems of meaning.

There are many ways to read the Bible and ways of reading and modes of interpretation have led to radically different constructions of women among various religious and ethnic groups and in diverse historical and geographical settings. In this course we will consider the burgeoning feminist literature and cultural productions about women such as Eve, Sara, Hagar, Miriam or Ruth in monotheistic traditions through names, language, fiction, poetry, ritual objects, folklore, music, and other cultural expressions. Key readings will draw on feminist theory, anthropology,

psychology, sociology, or history of religions. Part of the resources for the class will include multi-media presentation of maps, time-lines, art and other visual images, film clips, or music.

### **Jewish Mysticism**

Eliot Ginsburg ([elgins@umich.edu](mailto:elgins@umich.edu))

JUDAIC 468.001 / HJCS 478.001 / RELIGION 469.001

Credits: 3

M/W:10:00 – 11:30 AM

A study of the historical development of Jewish mysticism, its symbolic universe, meditational practices, and social ramifications. While we will survey mystical traditions from the late-Second Temple period through modernity, the central focus will be on the rich medieval stream known as kabbalah. Among the issues to be explored are:

- the nature of mystical experience;
- images of God, world, and Person;
- sexual and gender symbolism (images of the male and female); the problem of evil;
- mysticism, language, and silence;
- mysticism and the law;
- mysticism and community;
- meditative and ecstatic practices (ranging from visualization to chant, letter combination, and modulated breathing);
- kabbalistic myth and ritual innovation; and
- kabbalistic interpretations of history.

Modern interpretations of mysticism will also be considered. Readings for the course consist of secondary sources from the history of Judaism and comparative religion, and selected primary texts (in translation). Requirements include two exams and a research paper. Class lectures will be supplemented by discussion, contemplative exercises, and on occasion, music and other media.

### **Jesus and the Gospels**

Gabriele Boccaccini ([gbocca@umich.edu](mailto:gbocca@umich.edu))

ACABS 221.001/RELIGION 280

Credits: 4

M/W/F: 3:00 – 4:00 PM

The course focuses on the founder of Christianity, Jesus son of Joseph (Joshua bar-Yosef), as an historical character. By examining all extant historical sources (Jewish, Christian, and Pagan), the course offers a critical reconstruction of the major stages of the life and deeds of the prophet from Nazareth, from his birth under Herod the Great to his death and crucifixion under Pontius Pilate, within the diverse world of Second Temple Judaism. The course also explores the way in which the figure of Jesus has been reinterpreted over the centuries within the Christian, Jewish, and Muslim traditions, as well as his numerous portraits in the arts, involving the students in a multimedia experience of theater, fine arts, and music (Gospel music, and operas like *Amahl* and the *Night Vision* by Menotti as well as musicals like *Jesus Christ Superstar* and *Godspell*). Particular emphasis is placed on a detailed analysis of the many movies on Jesus, from Zecca-Noguét (1905) to DeMille (1927), Ray (1961), Pasolini (1966), Scorsese (1988), and Gibson (2004). The format of the course consists of two lectures per week by the instructor and a weekly

discussion session conducted by a GSI. The course grade will be based upon daily assignments and attendance; midterm(s) and final exam.

**The Thought of Abraham Joshua Heschel**

Eliot Ginsburg ([elgins@umich.edu](mailto:elgins@umich.edu))

HJCS 577.001/JS 467/Religion 471

Credits: 3

Tu: 4:00 – 7:00 PM

This seminar is devoted to unpacking and critically exploring the extraordinary life and work of Abraham Joshua Heschel (1907-1972), surely one of the most significant Jewish theologians and religious figures of the last century. Thinker and mystic; scholar of rabbinics and Jewish mysticism; Yiddish-language poet, ethicist and controversial social activist, Heschel bridged the worlds of East European Hasidism, Weimar culture, and 1960's political engagement/social justice. In this seminar, we will interweave biography and cultural history, with a close reading of his central theological, devotional and topical works (ranging from *God in Search of Man*; *The Sabbath*; *Kotzk*; and *Moral Grandeur and Spiritual Audacity*). In the closing weeks we will pay special attention to his understudied masterwork, *Torah min ha-Shamayim*, only recently available to the English reader.

While the required reading will be in English, I will make available Heschel's works in the original German, Yiddish and Hebrew, as well, and will work closely with students who have facility in those languages.

<b>JEWISH LITERATURE AND CULTURE</b>
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**Old New Lands: Jewish Immigration in Literature and Film**

Maya Barzilai ([brmaya@umich.edu](mailto:brmaya@umich.edu))

JUDAIC 150.001

Credits: 3

M/W: 2:30 – 4:00 PM

First Year Seminar

Are the Jews the people of the graphic book? Can the Bible be rendered as comics? Did Jewish immigrants invent American superheroes? This seminar explores the poignant and oftentimes subversive ways in which graphic art and photography reconfigure canonical Jewish texts and address pivotal events in twentieth century Jewish history. Reading American, European, and Israeli novels, we will pay attention the complex relationships between text and image, narrative and visual surface. The juxtaposition of graphic novels and novels that incorporate photographs will also allow us to consider the different claims made by these works to the status of documentary or non-fiction. *Meets with HJCS 192.001.*

**Jews and Other Others**

Jonathan Freedman ([zoid@umich.edu](mailto:zoid@umich.edu))

JUDAIC 218.001

Credits: 3

T/Th: 2:30 – 4:00 PM

In this course, we'll look at the Jewish-American experience from roughly 1880 to the present day from a comparative perspective: that is, in terms of the ways in which that experience looks when placed in relation to that of African-Americans (and the fraught idiom of race), Asian-

Americans (and the "model minority" myths applied to both groups) and other Euro-Americans. Our readings will be drawn from history (e.g., Matthew Frye Jacobsen's *Whiteness of a Different Color*), from anthropology (Sherry Ortner's *New Jersey Dreaming: Capital, Culture, and the Class of '58*) musicology (Jeffrey Melnick's *The Right to Sing the Blues*), and film criticism (Michael Rogin's *Black Face, White Noise*); but we'll spend most of our time reading novels, poems, and plays, and watching films that speak to the complexities both of the Jewish-American experience and of its place in the ethno racial hurly-burly of twentieth-century America. Two short papers; one long one; quizzes every now and then to keep you on your toes! *Meets with AmCult 211. This course fulfills the HU distribution requirement. Meets with AmCult 211.001.*

**Sophomore Seminar: Jewish American Short Stories**

Anita Norich ([norich@umich.edu](mailto:norich@umich.edu))

JUDAIC 218.003

Credits: 3

T/Th: 1:00 – 2:30 PM

In this course we will read Jewish American short stories in order to consider a number of questions: What distinguishes the form of the short story from that of the novel or other prose writing (other than its length, of course)? What can we learn about the ways in which ethnic literature is produced and consumed in America? What happens to our sense of American culture when we consider not only English, but also works written in immigrant languages such as Yiddish? What difference does multilingualism make? What seems “Jewish” about these stories? What seems “American?”

All works will, of course, be read in English. Among the English-language authors to be considered are Saul Bellow, Delmore Schwartz, Tillie Olsen, Cynthia Ozick, Grace Paley, Bernard Malamud, Anzia Yezierska. Among the Yiddish authors, we will include the Nobel Laureate Isaac Bashevis Singer as well as lesser-known but no less important writers such as Sholem Asch, Fradel Shtok, Kadya Molodovsky and others. *Meets with UC 250.*

**Israeli Politics**

Sarai Aharoni ([saraia@umich.edu](mailto:saraia@umich.edu))

JUDAIC 317.001

Credits: 3

M/W: 2:30 – 4:00 PM

This course is designed to provide students with a basic knowledge about Israel by exploring Israel's contemporary political system and society. The first part of the course will include a short historical introduction to the creation of Israeli democracy, institutional structures, domestic political actors and the impact of social cleavages (ethnic, religious and national) on Israeli political processes. The second part of the course will focus upon recent developments, including conflict related politics, political economy, civil society organizations and religious fundamentalisms. Students will read scholarly materials, but will also regularly engage with other sources, such as: electronic journalism, new media, photography, prose and film. Students would be required to submit written responses/analyses of contemporary sources on a bi-weekly basis.

**The Arab-Israeli Conflict in Middle Eastern Literature**

Credits: 3

Carol Bardenstein ([cbardens@umich.edu](mailto:cbardens@umich.edu))  
JUDAIC 317.002

M/W: 1:00 – 2:30 PM

In this course, we examine the Arab-Israeli conflict as it is portrayed in both Arabic and Hebrew/Israeli literary traditions — poetry, short stories, novels, novellas, literary essays, and personal accounts — and film, looking at how adversaries portray each other, how mutual stereotypes are created and reinforced, or broken down as the case may be, and how the conflict has shaped the development of these respective literary and filmic traditions in substantially different ways. Complementing courses which examine the Arab/Israeli conflict from political and historical approaches, this course offers the unique perspective of examining it through the literature produced by parties to the conflict. Readings will include works of David Grossman, Emile Habiby, Ghassan Kanafani, Sahar Khalifeh, Sami Mikhail, Amos Oz, Khalil Sakakini, Anton Shammas, A.B. Yehoshua, etc., as well as a selection of Palestinian and Israeli films pertaining to the conflict. *Meets with AAPTIS 38.001.*

**Jews in 20<sup>th</sup> Century Latin America**  
Flavio Limonic ([limonic@umich.edu](mailto:limonic@umich.edu))  
JUDAIC 317.003

Credits: 3  
M/W: 1:00 – 2:30 PM

At the beginning of the twentieth century, tens of thousands of Ashkenazi Jews migrated from Europe to Latin America, with most settling in the Southern Cone (especially Brazil, Argentina, and Uruguay). While this generation of immigrants was broadly characterized by its participation in commerce, the first generation of Ashkenazim born in the Southern Cone benefitted profoundly from post-World War II modernization and social differentiation. Having achieved university educations, these Jews became liberal professionals, businesspersons, and intellectuals, and in this process of upward social mobility, they were forced to redefine their relationship with Judaism and with the political traditions inherited from their parents, such as communism and Zionism. This broad process took particular contours in distinct national and regional settings. The objective of this course is to trace the broad historical and sociological panorama of Ashkenazi immigration to Latin America and the insertion of these Jews into distinct national societies, against the background the profound transformation of these nations during this period, when they shifted from a society based primarily on an agro-exporting economy to become a highly complex urban-industrial societies. We will consider broad trends in Latin America as a whole, with primary emphasis on Brazil, Argentina, and Uruguay.

Main topics of the course:

- Latin America in the beginning of the 20<sup>th</sup> century, with focus on Brazil, Argentina and Uruguay
- The generation of immigrants: first jobs, first institutions
- The main difference between Brazil and Argentina: commerce and the Jewish working class
- The transformation of Latin America after the 1930s: industrialization and urbanization
- The first generation born in Latin America: entrance of Jews in the University and in the middle class
- The military dictatorships of the 1960s and 1970s and the Jews

- Brazil, Uruguay and Argentina today: anti-semitism, Zionism, assimilation

*Meets with History 358.001 and LACS 355.002.*

**Jewish Comic Fiction**

Eileen Pollack ([epollack@umich.edu](mailto:epollack@umich.edu))

JUDAIC 318.002

Credits: 3

M/W: 11:30 – 1:00 PM

What's so funny about being a Jew in America? Where are the laughs in exile and immigration? The Holocaust? Anti-Semitism? Relations between Jews and other minorities? Intermarriage? Sexual longing, repression, and liberation? Have the subjects of Jewish-American humor changed over the past century? What is there to make fun of now that Jews in America lead lives of relative security? Are female Jewish authors as funny as their male counterparts? Are they funnier? From vaudeville to the Borscht Belt to *Saturday Night Live*, why have Jewish stand-up comics achieved such celebrity in America, and how has the tradition of Jewish comedy on the stage influenced Jewish-American literary culture? How do movies starring or directed by actors/directors such as Woody Allen, Ben Stiller, Adam Sandler, and Seth Rogen compare to the novels and short stories being produced by Jewish writers of the same generation? Where is the line between a comic character and a cartoon stereotype? Is humor directed at one's own ethnic or religious group a sign of self-hatred? Is Jewish humor intended to be read and laughed at primarily by other Jews? By nonJews? By both Jews and nonJews? How does contemporary American Jewish humor compare to its counterpart in Great Britain?

No prerequisites required, except a sense of humor and a willingness to read fiction that might offend your sensibilities. You do not, of course, need to be Jewish to appreciate Jewish comic fiction. Students will be expected to attend every class and participate in all discussions. Requirements might include a one-to-two paper in response to each novel or group of stories we read; one five-page essay that explores in more depth a question first raised in one of the response papers; a midterm; and a ten-page final paper or creative project.

The reading list might include novels or stories by the following authors: Sholem Aleichem, Leo Rosten, Philip Roth, Saul Bellow, Bernard Malamud, Joseph Heller, Woody Allen, Leonard Michaels, Tova Reich, Binnie Kirshenbaum, Grace Paley, Nora Ephron, Cynthia Ozick, Howard Jacobson, Steve Stern, Gary Shteyngart, and a mystery author TBA. *Meets with English 383.001.*

**Passing: Race, Religion and Getting By**

MacDonald Moore ([macmoore@umich.edu](mailto:macmoore@umich.edu))

JUDAIC 344.001/AMCULT 344

Credits: 3

T/Th: 4:00 – 5:30 PM

Passing is the pretense of being a different sort of person for advantage or protection. Passing reeks of inauthenticity; it arouses pity, amusement, and loathing. But authenticity, notes Henry Louis Gates, Jr., is "among the founding lies of the modern age." As a violation of American racial codes, passing is seen as a color problem to be policed through constant surveillance. The contours of gender, sexuality, class, and ethnicity (including "The Jewish Problem" of assimilation) are also scrutinized. Not that passing is new. Moses passed. Many Jews caught up in the Spanish Inquisition acted Christian in public. Both terrors of the Shoah and opportunities of life in America have been associated with Jewish passing, not always by Jews. The course

approaches these issues through historical and theoretical studies, memoirs, short stories, plays and films.

**Cultural History of Russian Jews through Literature and the Arts**

Mikhail Krutikov ([krutikov@umich.edu](mailto:krutikov@umich.edu))  
JUDAIC 435.001/HISTORY 435/RUSSIAN 435

Credits: 3  
T/Th: 4:00 – 5:30 PM

Thematically, the course deals with the two centuries of Jewish cultural creativity in the Russian Empire, the Soviet Union, and the Russian Federation. Interdisciplinary in approach, the course combines historical analysis with close reading of works of literature, art, and cinema. The first part of the course familiarizes students with the different concepts of Jewish history in the Russian Empire from the Partitions of Poland in the late 18th century to the October Revolution of 1917, with the emphasis on cultural transformation and modernization. The second and the third parts deal with the emergence and growth of two main centers of Russian-Jewish cultural production in Odessa and St. Petersburg respectively, and with their representation in literature and arts. The fourth part is dedicated to the Soviet and post-Soviet period, focusing on the issues of assimilation and anti-Semitism, forms of cultural resistance to the totalitarian regime, and the revival of Jewish life in post-Soviet Russia.

**Introduction to Modern Hebrew Literature**

Shachar Pinsker ([spinsker@umich.edu](mailto:spinsker@umich.edu))  
HJCS 472.001

Credits: 3  
M/W: 2:30 – 4:00 PM

The course examine the ways in which Israeli culture has dealt with the Holocaust in stories, poems, plays and films, as well as in visual culture (paintings, sculptures, sites of commemoration). The central topics are:

- the "difficulties" that characterize the representation of the Holocaust;
- the tension between private memory and collective memory, as well as between documentation and literary innovations, between the experience of survivors and \*Second Generation\*;
- the relationship between literary, theatrical and cinematic representation.

We will read poems, stories and plays by writers like Pagis, Meged, Appelfeld, Guri, Kanyuk, Grossman, Liebrecht, and Keret, and watch a number of films dealing with the topic. Reading of theoretical background on trauma, commemoration and representation will accompany the discussion of these topics.

<b>JEWISH HISTORY AND SOCIAL SCIENCE</b>
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**FYS: Entry of Jews into European Society, 1750-1850**

Todd Endelman ([endelman@umich.edu](mailto:endelman@umich.edu))  
HISTORY 196.002

Credits: 3  
M/W: 2:30 – 4:00 PM

This course offers students the opportunity to take a close look at how the Jews of Western and Central Europe made the passage from tradition to modernity in the eighteenth and nineteenth centuries. We will discuss how Jews became citizens of the states in the which they lived, how they redefined the nature of Jewishness and the character of Judaism to fit their new status, how they adopted non-Jewish values and modes of behavior, and how they entered (or tried to enter) new spheres of activity in state and society. We will examine, in particular, why this transformation proceeded more rapidly and smoothly in some states (like France, the Netherlands, and Great Britain) than in others (like Prussia and the Habsburg Empire). We will also focus on the subjective experience of the transformative processes of acculturation, integration, and secularization. Accordingly, the reading will emphasize, as much as possible, primary sources illuminating how individuals experienced the passage from tradition to modernity. We will also utilize graphic materials from the special collections division of the University Library to understand how representations of Jews and Jewishness influenced the above processes.

Students will be expected to do a considerable amount of reading, some of it difficult, and to discuss the assigned texts in class. This is a discussion-driven, rather than lecture-driven, class. Students will be evaluated on the basis of their classroom participation and the three analytical essays they will be asked to write.

**The Arab-Jewish Conflict in the Middle East,  
c. 1880 to the Present**

Credits: 4  
T/Th: 4:00 – 5:30 PM

Victor Lieberman ([eurasia@umich.edu](mailto:eurasia@umich.edu))

JUDAIC 244.001 / AAPTIS244 / HISTORY 244/HJCS 244 / MENAS 244

For over a hundred years Arabs and Jews have been engaged in what is arguably the world's most long-lasting, bitter, and intractable dispute. This conflict has engendered five interstate wars (1948, 1956, 1967, 1973, and 1982) and innumerable low-intensity clashes. As a source of daily media attention, United Nations resolutions, impassioned global debate, and Great Power rivalry, the Arab-Israeli conflict has no equal. Despite persistent interventions by the United States, Europe, and the United Nations, no resolution is in sight.

This course assesses the origins, dynamics, and the amazing, chameleon-like persistence of Arab-Jewish conflict over some five generations.

- How did the rivalry begin?
- What historical, legal, and moral arguments does each side marshal to justify its position?
- What has been the role of the United States?
- What does the conflict say about the nature of truth and morality in the modern world?
- And what does the future hold?

This course welcomes students from all backgrounds — including those who have no prior knowledge of the conflict, students who by personal background or interest already know a good deal, and all those who fall between these poles.

**Modern Jewish History to 1880**Todd Endelman ([endelman@mich.edu](mailto:endelman@mich.edu))

JUDAIC 383.001/HISTORY 383

Credits: 3

M/W/F: 11 AM – 12:00 PM

This course is an introduction to Jewish history in Europe, America, and the Middle East from the mid-seventeenth century to the 1870s. It begins with the emergence of West European Jews from cultural and social isolation, discusses their political emancipation, and traces their efforts to modernize Jewish ritual and belief. The focus then shifts to Eastern Europe, where the world of tradition lasted much longer. The lectures on Eastern Europe focus on the religious and social character of Jewish life in Poland and Russia, the development of Hassidism (the most dynamic and creative religious movement in modern Jewish history), and the first glimmerings of intellectual and socio-economic challenges to tradition in the mid-nineteenth century. The course concludes with a look at the Jewish community in the United States before the mass migration from Eastern Europe and the Jewish communities of North African and the Middle East. There will be an essay-type midterm, a ten-to-twelve-page paper analyzing a primary source, and a comprehensive final. The books for this course cost \$100 or more but less than \$150.

**Topics in Judaic Studies: Literature of the Holocaust**Anita Norich ([norich@umich.edu](mailto:norich@umich.edu))

JUDAIC 417.001

Credits: 3

T/Th: 10:00 – 11:30 AM

This course is designed for advanced undergraduates in the interdisciplinary field of Judaic Studies and taught by a member of Judaic Studies regular or visiting faculty. It will be an in-depth examination of selected topics in areas such as literature, history, philosophy, film, political science and law as they relate to Judaic Studies. Using primary source materials, the course will develop critical tools of comparative analysis, situating Judaic Studies methodologies in dialogue with diverse disciplines. As such, it will be multidisciplinary in structure. Although taught in English, it will require students to interpret various texts and to situate them in relation to historical traditional contexts.

Course Requirements: Students will be required to write interpretive exercises (500-1000 words in length), as well as a longer term paper (4,000-5,000 words in length) appropriate to the topic under study. In addition, students will be expected to prepare class material for oral presentations. A take-home midterm is an optional requirement depending on the instructor in any given term. *Meets with English 407.001 and English 540.001.*

**Topics in Judaic Studies: Gender, Peace, and War**Sarai Aharoni ([saraia@umich.edu](mailto:saraia@umich.edu))

JUDAIC 417.002

Credits: 3

M/W: 11:30 AM – 1:00 PM

Following a brief view of the historical formation of feminist ideas concerning women and war during the 20th century, the course will focus upon recent attempts to secure women's rights during and after armed conflict and their empowerment through peace-building. Special attention will be given to the development of international norms, practices and institutions designed by the United Nations. The course will also present some local interpretations of international norms

from a comparative perspective focusing upon the case of the Northern-Ireland peace agreement, the war in Bosnia-Herzegovina, the ongoing Israeli-Palestinian conflict and the current violent outbreak in the Democratic Republic of Congo. *Meets with Women's Studies 435.001.*

**Cuba and its Diaspora**

Ruth Behar ([rbehar@umich.edu](mailto:rbehar@umich.edu))  
AMCULT 313.001

Credits: 4  
T: 1:00 – 4:00 PM

This course examines Cuban history, literature, and culture since the Revolution both on the island and in the United States diaspora. In political and cultural essays, personal narratives, fiction, poetry, drama, visual art and film, we will seek a comprehensive and diverse view of how Cubans and Cuban-Americans understand their situation as people of the same nation divided for years by the Cold War, revolution, and exile. Topics will include: discussions of race, ethnicity and intolerance in the context of Cuba and the diaspora, the meaning of diasporas in the twentieth century, Fidel Castro and the making of the Cuban Revolution, masculinity and gay sexuality in the Revolution and Cuban diaspora, women's dreams, everyday life under communism, Afro-Cuban culture and religion, the Cuban arts movement, and the construction and deconstruction of exile identity. We will read and discuss the writings of Fidel Castro, Oscar Hijuelos, Edmundo Desnoes, Reinaldo Arenas, Lourdes Casal, Senel Paz, Dolores Prida, and Carmelita Tropicana, among others, and view major Cuban feature and documentary films.

**European Intellectual History**

Scott Spector ([spec@umich.edu](mailto:spec@umich.edu))  
GERMAN 401.001

Credits: 3  
T/Th: 11:30 – 1:00 PM

Between the upheavals of the French Revolution and the First World War, the European nations witnessed an utter transformation of their world. The relations of the person to the nation, to the state, to history, and to the physical world were rethought from top to bottom. Our exploration of modern ideas takes us from rationalism to racism and from utopian ideologies to the birth of psychoanalysis.

<b>LANGUAGES</b>
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**Elementary Yiddish I**

TBD  
JUDAIC 101.001 / YIDDISH 101

Credits: 4  
M/T/W/Th: 1:00 – 2:00 PM

This course offers you the opportunity to learn the basics of Yiddish grammar and to acquire basic reading, writing, speaking and listening skills. You will learn to talk about yourself and your interests, surroundings, friends, and family. You will also learn about the history, sociology and culture of Yiddish and how Jewish life of the past centuries is reflected in the language. You will become acquainted with simple Yiddish texts from various times and places – a poem from a Yiddish children's textbook published in New York in the 1930s, Yiddish folksongs that have been sung in Eastern Europe for many, many years, stories from a school book used in our days

in some *haredi* schools in Israel, and more. Games and audio-visual materials will enhance the learning process! Active classroom participation is very important, as are daily homework assignments. *Meets with Judaic 431 / Yiddish 431 (graduate students)*

### **Intermediate Yiddish I**

Mikhail Krutikov ([krutikov@umich.edu](mailto:krutikov@umich.edu))  
JUDAIC 201.001

Credits: 4  
M/W: 5:00 – 7:00 PM

This year we will continue the course of study we began last year. Emphasis will shift slightly towards reading and speaking. We will read and discuss more complicated texts, continue class correspondence and you will immerse yourself in another project. Grading: Classroom Work: 30%, Quizzes & Homework: 30%, Exams: 30%, and Project: 10%. Active classroom participation is required. *Meets with Judaic 531/Yiddish 531. Prerequisite: Judaic 101/Yiddish 101(undergraduate students) or Judaic 431/Yiddish 431 (graduate student)s.*

### **Beginning Yiddish 1 for Graduate Students**

Mikhail Krutikov ([krutikov@umich.edu](mailto:krutikov@umich.edu))  
JUDAIC 431.001

Credits: 4  
M-Th: 1:00 – 2:00 PM

This course offers you the opportunity to learn the basics of Yiddish grammar and to acquire basic reading, writing, speaking and listening skills. You will learn to talk about yourself and your interests, surroundings, friends, and family. You will also learn about the history, sociology and culture of Yiddish and how Jewish life of the past centuries is reflected in the language. You will become acquainted with simple Yiddish texts from various times and places — a poem from a Yiddish children's textbook published in New York in the 1930s, Yiddish folksongs that have been sung in Eastern Europe for many, many years, stories from a school book used in our days in some *haredi* schools in Israel, and more. Games and audio-visual materials will enhance the learning process!

### **Elementary Classical Hebrew I**

Brian Schmidt ([bschmidt@umich.edu](mailto:bschmidt@umich.edu))  
ACABS 101.001

Credits: 3  
T/Th: 2:30 – 4:00 PM

The purpose of this and the complementary course, ACABS 102 Elementary Classical Hebrew II (Winter Term), is to equip the beginning student with the basic tools necessary for reading the Hebrew Bible. The course will introduce the student to the grammar of biblical Hebrew; its phonology (the study of speech sounds), morphology (the study of word formation), and syntax (the study of phrase and sentence formation). In addition to mastering the grammar, the student will need to acquire a sizable working vocabulary of the language, as competency in grammar and lexicon best facilitates the goal of reading the biblical text. The grading will be based on corrected daily assignments (*i.e.*, the textbook exercises), 13-14 announced quizzes (with one class day advance notice), a final comprehensive exam, as well as attendance and participation.

The daily assignments will comprise 25% of the grade, the ten best quizzes, 25%, the final exam, 25%, and attendance and participation, 25%.

**Intermediate Classical Hebrew I**

Brian Schmidt ([bschmidt@umich.edu](mailto:bschmidt@umich.edu))

ACABS 201.001

Credits: 3

TBA

This and the complementary course, ACABS 202/ACABS 602 Intermediate Classical Hebrew II (Winter Term), are designed to introduce the second year or intermediate level student to the fundamental syntactic features of the language of the Hebrew Bible. The features covered include the syntax of individual words and phrases as well that of clauses and sentences. By advancing the student's analytical skills beyond basic morphological observations to syntactic analysis, the course aims to facilitate greater competency in translation and interpretation of select portions of the biblical text. Course requirements include attendance and participation (10%), daily readings in a text book grammar (10%), written syntax analysis and translation of select biblical texts (10%), vocabulary and paradigm review quizzes (10%), and two half-term exams (30% each). *Meets with ACABS 601.001.*

**Advanced Classical Hebrew I**

Brian Schmidt ([yzeliav@umich.edu](mailto:yzeliav@umich.edu))

ACABS 601.001

Credits: 4

T/Th: 10:00 – 11:30 AM

This and the complementary course, ACABS 202/ACABS 602 Intermediate Classical Hebrew II (Winter Term), are designed to introduce the second year or intermediate level student to the fundamental syntactic features of the language of the Hebrew Bible. The features covered include the syntax of individual words and phrases as well that of clauses and sentences. By advancing the student's analytical skills beyond basic morphological observations to syntactic analysis, the course aims to facilitate greater competency in translation and interpretation of select portions of the biblical text. Course requirements include attendance and participation (10%), daily readings in a text book grammar (10%), written syntax analysis and translation of select biblical texts (10%), vocabulary and paradigm review quizzes (10%), and two half-term exams (30% each).

**Elementary Modern Hebrew I**

Paula Weizman ([pauliw@umich.edu](mailto:pauliw@umich.edu))

HJCS 101.001

M/W/F: 9:00 – 11:00 AM

Credits: 5

Paula Weizman

HJCS 101.002

M/W/F: 11:00 AM – 1:00 PM

HJCS 101.003

M/W/F: 11:00 AM – 1:00 PM

HJCS 101.004

M/W/F: 1:00 – 3:00 PM

Sections 001 and 002 of Modern Elementary Hebrew I are for students with no background and experience in Hebrew. (Students with previous knowledge of Hebrew SHOULD REGISTER for

Sections 003 and 004.) This course will offer instruction on all four language skills, starting with reading and writing the alphabet.

### **Intermediate Modern Hebrew I**

Levana Aronson ([aronsonl@umich.edu](mailto:aronsonl@umich.edu))

HJCS 201.001

M/W/F: 9:00 – 11:00 AM

Credits: 5

HJCS 201.002

M/W/F: 11:00 AM – 1:00 PM

Ilan Rosenberg ([ilanr@umich.edu](mailto:ilanr@umich.edu))

HJCS 201.003

M/W/F: 11:00 AM – 1:00 PM

HJCS 201.004

M/W/F: 1:00 – 3:00 PM

The focus of instruction is on the development of advanced language skills with an emphasis on oral and written communication and in standard modern Hebrew. In addition to reading texts, relevant cultural materials are provided through the use of video and technology based materials. This course is taught in small sections and class discussion. The final grade is based on class activities, students presentations, written assignments, and unit tests: midterm and final. Class discussions and activities are exclusively in Hebrew.

### **Advanced Hebrew I**

Doron Lamm ([dlamm@umich.edu](mailto:damm@umich.edu))

HJCS 301.001

M/W: 10:00 – 11:30 AM

Credits: 3

HJCS 301.002

M/W: 11:30 AM – 1:00 PM

Maya Barzilai ([brmaya@umich.edu](mailto:brmaya@umich.edu))

HJCS 301.003

M/W: 11:30 AM – 1:00 PM

The course materials consist of texts from Modern Hebrew prose: fiction and non-fiction. Writing and speaking skills are enhanced through a series of related assignments. Review of basic language structures and enrichment of vocabulary are among the objectives of this course.

### **Reading the Rabbis**

Yaron Eliav ([yzeliav@umich.edu](mailto:yzeliav@umich.edu))

JUDAIC 470.001

Credits: 4

Th: 4:00 – 5:30 PM

*Reading the Rabbis – The Mishnah* is a reading course in Hebrew geared toward advance undergraduate students with 4th semester proficiency in Hebrew (having completed either ACABS 202 or HJCS 202, or placed out) as well as graduate students interested in the Hebrew language. Student enrolled in ACABS/HJCS/JUDAIC 470 will attend a 3 hour, weekly lecture together with HJCS 270, and will meet separately for another hour weekly for reading the *Mishnah* in Hebrew. During this hour we will get to know the register of the language known as “Rabbinic/Classical Hebrew” and associate it with both the biblical and the modern registers.

Final grade will be determined based on an oral reading exam of Mishnaic passages. *Meets with ACABS 270 / ACABS 470 / HJCS 270 / HJCS 470 / JUDAIC 270 / RELIGION 270.*

<b>INDEPENDENT STUDY</b>
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**Independent Study**  
JUDAIC 495

Credits: 1 to 3

This is a non-repeatable undergraduate-level independent studies course under the supervision a Judaic Studies faculty member.

**Independent Study**  
JUDAIC 496

Credits: 1 to 3

This is a non-repeatable undergraduate-level independent studies course under the supervision a Judaic Studies faculty member.

**Senior Thesis – Independent Study**  
JUDAIC 497

Credits: 3

This is an undergraduate-level independent studies course during which senior thesis research is performed under the supervision a Judaic Studies faculty member. Students may request a “Y” grade for this course and complete their thesis in the following winter term during a second independent study course (JUDAIC 498). The grade received at the end of JUDAIC 498 will be recorded for both terms. This class is non-repeatable.

**Independent Study in Judaic Studies**  
JUDAIC 500

Credits: 1 to 3

This is a graduate-level independent studies course under the supervision of one of the Judaic Studies faculty members. This class is repeatable.

**Judaic Studies Graduate Certificate Capstone Course**  
JUDAIC 890

Credits: 3

This is an independent studies course available only to those PhD students who are participating in the Frankel Center’s Graduate Certificate program.