



Winter 2016 Course Guide

The University of Michigan
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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.

CORE JUDAIC STUDIES COURSES AND FIRST YEAR SEMINARS

Introduction to Methods and Topics in Judaism

Julian Levinson (jlevinso@umich.edu)
JUDAIC 601.001

Credits: 3
W: 9:00 AM –12:00 PM

This course introduces students to the questions, texts, methodologies, and perspectives that constitute the broad field of Jewish studies. It begins with a fundamental question: what are Jews, or more precisely, how are Jews constructed that they may be objects of academic study? We will be studying, in turn, some of the various and even conflicting ways in which that implicit question has been answered in contemporary scholarship with reference to different historical, geographical and cultural contexts. We aim for a deeper understanding of the transformations of Jewish experience in modernity and of the multidisciplinary field that has been constituted to study them.

JEWISH LITERATURE AND CULTURE

Jewish Film: Race, Ethnicity, and Nationality

Maya Barzilai (brmaya@umich.edu)
JUDAIC 250 / NEAREAST 280 / SAC 250

Credits: 4
M/W 2:30-4:00PM

This lecture course offers a broad introduction to Jewish cinema from the earliest silent films to contemporary animated documentary. Viewing a range of European, American, and Israeli films, the course compares representations of Jewishness across diverse national contexts and historical periods. We explore how the cinematic construction of Jewish ethnicity was informed by national developments—such as the foundation of the State of Israel—as well as by transnational aesthetic trends. We also discuss the significance of gender and class for Jewish modernization, as projected on the silver screen. Film screenings include a range of genres: musicals, horror films, Holocaust dramas and documentaries, Zionist epics, and Israeli comedies. We ask how filmmakers manipulate generic conventions for the sake of propaganda or social and political critique.

Tel Aviv and Jerusalem in Israeli Culture
Shachar Pinsker (spinsker@umich.edu)
JUDAIC 255 / HJCS 255

Credits: 3
M/W: 11:30AM-1:00PM

Study Abroad Component – GCC Program in Israel
JUDAIC 319

Credits: 2

Tel Aviv and Jerusalem are perceived as two polar opposites in the cultural geography of Israel. Jerusalem is a historical city in the Judean mountains with a rich and sacred past, while Tel Aviv, the first Hebrew city, seemed to emerge from the sand dunes of the Mediterranean Sea 100 years ago. Jerusalem, the official capital of Israel, endured wars and siege, while Tel Aviv has mostly remained outside the battlefield. Jerusalem is associated with religion, while Tel Aviv is a symbol of modern secularism. Through the years, both cities went through massive changes—geographical, cultural and social—and their images have developed in complex ways. In this course, we will examine prose, poetry, art and film which portray the two cities from the first half of the 20th century to present day, alongside historical and theoretical studies

Introduction to the Talmud
Rachel Neis (rneis@umich.edu)
JUDAIC 260 / HISTORY 269 / RELIGION 260

Credits: 3
T/Th: 11:30AM-1:00 PM

This course will introduce you to that great classic of Jewish culture, the Talmud. Part legal compendium, part ritual manual, part narrative anthology, the Talmud is an idiosyncratic, complex, profound, and sometimes humorous meditation on many aspects of ancient life including law, myth, desire, and God. The sages who produced the Talmud (the Rabbis) lived in the first several centuries C.E. under Roman rule in Palestine and under Persian rule in Mesopotamia (modern day Iraq). Topics we explore will include: the relationships between Rabbis and others; Jews under Roman and Persian empires; the relationships between Jews and other religious and ethnic communities; law, divinity, sexuality, and ritual.

We will also consider the ongoing life of the Talmud and its place in Jewish and global culture today. Our sources will include the Talmud (in translation), the writings of Church Fathers, modern scholarship; and contemporary novels and films. Students interested in history, religion, law, and literature are welcome.

Perspectives on the Holocaust
Elliot Ginsburg (elgins@umich.edu)
JUDAIC 296 / NEAREAST 255 / RELIGION 296

Credits: 3
T/Th 1:00-2:30PM

This course is a study of the Holocaust as an historical event and its impact on Jewish thought and culture. The first—briefer—part of the course will survey the historical context: the European Jewish community on the eve of the destruction, and the events leading up to and culminating in that destruction. The second part of the course will focus on inner Jewish (and some non-Jewish) reactions to the Holocaust, its representation in literature, art, and architecture, and the philosophical and ethical implications for those of us who come “after.” Historical writing, film, memoirs, poetry, fiction, theology, music, art and architecture will all be treated as

sources for exploration. This course demands engagement—intellectual, emotional, ethical—but the rewards for such engagement are considerable.

Topic: Nazis and Art

Shelley Perlove (sperlove@umich.edu)

Credits: 3

M/W: 1:30-2:30PM

JUDAIC 317.001 / HISTART 292.003 / GERMAN 398.001 / HISTORY 399.004 /

RCCORE 334.002

This course investigates the Nazis and the art they promoted, demeaned, and plundered. We will investigate Nazi theories of art in relation to issues of race, gender, and politics. Of particular interest are the idealized images of Aryan men and women promoted by the Third Reich in the Great German Art Exhibition in Munich in 1937, which was intended to contrast with figures represented in art works in the Degenerate Art Exhibition of the same year. The course will study examples of art endorsed by the Nazis in painting, sculpture, architecture, and film. Of particular interest are the architectural plans of Hitler's architect, Albert Speer, and the buildings of Paul Ludwig Troost; sculpture and paintings by Arno Breker, Joseph Thorak, and Adolf Ziegler; the films of Leni Riefenstahl and others.

A main focus of the course is the Degenerate Art exhibition organized by the Nazis to mock modern art as "insane," "Jewish," "perverted," and "Negro." We will examine the installation of the works, as well as the statements written on the walls, in order to determine how Nazi ideologies of race, gender, and nationalism were conveyed through the public display of art as a tool of propaganda. We will study works of modern art demeaned by the Nazis including those of the German Expressionists Kirchner, Nolde, Mueller, Heckel, and Dix, and others.

Another area of considerable interest will be the Nazi collecting and plundering of art, and Hitler's project to set up a museum in Linz of works confiscated during the war. The last part of the course will be devoted to the role of the "Monuments Men" and others in rescuing plundered art. The ethical issues surrounding the restitution of art to the families of survivors will be discussed through the study of the Adele Bloch Bauer/Klimt case, the more recent Gurlitt case, and others. A field trip to the University of Michigan Museum of Art will be arranged.

Topic: The Bible from Antiquity to Modernity

Rebecca Wollenberg (rwollenb@umich.edu)

Credits: 3

M/W: 2:30 – 4:00 PM

JUDAIC 317.002 / RELIGION 380.001 / MEMS 360.001 / NEAREAST 390.001

Although we sometimes think of the Bible as a book that speaks for itself, the Bible is constantly reinvented by its interpreters. This course looks at how the biblical inheritance has been (re)interpreted and (re)deployed by Jewish thinkers from antiquity until modernity.

Topic: Jewish Comic Fiction

Eileen Pollack (epollack@umich.edu)

Credits: 3

T/Th: 2:30 – 4:00 PM

JUDAIC 318.001 / ENGLISH 317.001

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? Inter-marriage?

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 non-Jews? By both Jews and non-Jews? How does contemporary American Jewish humor compare to its counterpart in Great Britain?

Anne Frank in Context

Annemarie Toebosch (toebosch@umich.edu)
JUDAIC 351 / DUTCH 351

Credits: 3
T/Th: 2:30 – 4:00 PM

This course examines the Holocaust in The Netherlands and beyond through the analysis of the Diary of Anne Frank, its film, stage and television adaptations, and related materials. It aims to increase your understanding of anti-Semitism and other forms of hatred and discrimination. Topics include Jewish immigration, Jewish Amsterdam, bystanders, resistance movement, and controversial issues like the fictionalization of Anne Frank and alleged Holocaust exploitation. Taught in English

Jewish Literature

Walter Cohen (cowa@umich.edu)
JUDAIC 389 / ENGLISH 383

Credits: 3
T/Th: 10:00 – 11:30 AM

“After the Holocaust: Contemporary Jewish Fiction.” What does it mean to be a Jewish novelist after the Nazi death camps—everything, nothing? What does it mean that since 1945 important writers of Jewish descent, some of them Nobel Laureates, have composed literature on all six inhabited continents in over a dozen languages and in over two dozen countries—often far from traditional centers of Jewish culture and mistreatment? Does it even make sense to speak of a Jewish identity uniting so far-flung a set of figures? We’ll attempt to connect these questions by discussion of primarily English-language works that range from those profoundly concerned with Jewish experience to those that pay it no attention at all. The issues we’ll consider—exile, emigration, and assimilation; religion and ethnic identity; historical memory; social justice—are relevant to other groups. So, too, are the specifically literary concerns—with realism, modernism, postmodernism. Fiction selected from the following: Saul Bellow, Geraldine Brooks, Michael Chabon, E. L. Doctorow, Romain Gary, Nadine Gordimer, Joseph Heller, Imre Kertesz, Danilo Kiš, Philip Roth, Isaac Bashevis Singer, and A. B. Yehoshua. Three 5-7 page papers.

Topic: Exile and Homecoming in Modern Jewish Literature

Shachar Pinsker (spinsker@umich.edu)
JUDAIC 517.001 / NEAREAST 590.001

Credits: 3
T: 2:00 – 5:00 PM

Exile and homecoming have been central concepts in traditional Jewish culture long before they became essential metaphors in the formation of transnational Modernism. In recent years, Jews have also figured in postmodernist thought as the paradigmatic “exilic” people. Literary representations of the experience of migration, displacement and the homecoming in Modern Hebrew and Jewish literatures deal extensively with these issues. In this seminar, we will read and analyze literary texts of and about immigrants, emigrants, travelers and exiles from the end of the 19th century Europe to contemporary Israel and America. We will also examine central modernist and contemporary thinkers (Benjamin, Lyotard, Said, Steiner and Clifford) on exile, diaspora, homecoming, displacement and travel. Students will read and work with texts in the original language (Hebrew, Yiddish or German) in which they have a reasonable proficiency. Students will be required with meet with me during office hours on a regular basis for work on reading and writing proficiency.

Topic: Tracking “The Jew” In American Culture

Julian Levinson (jlevinso@umich.edu)
JUDAIC 517.003 / ENGLISH 526

Credits: 3
M/W: 1:00 – 2:30 PM

The figure of “the Jew” has assumed a variety of divergent, often contradictory roles in the American imagination. This class surveys a range of Jewish “types” in the public mind, from the spiritually corrupt nonbeliever to the prophetic savior, from the arch-capitalist or infiltrating communist to the countercultural hero. We also explore ways in which Jewish cultural performances have absorbed, reproduced, recast, and/or subverted these types. We will locate our readings in relation to key historical events such as the recrudescence of anti-Semitism in the 1920s, the Holocaust, the creation of the State of Israel, and the de-radicalization of American political culture after World War II. Writers to be considered include Henry Roth, Saul Bellow, Philip Roth, Allen Ginsberg, Grace Paley, Isaac Bashevis Singer, Cynthia Ozick, Adrienne Rich, Eileen Pollack, Tony Kushner, and Nathan Englander.

JEWISH HISTORY AND SOCIAL SCIENCE

The Arab Israeli Conflict

Victor Lieberman (eurasia@umich.edu)
JUDAIC 244 / NEAREAST 284 / HISTORY 244 / MENAS 244

Credits: 4
T/Th: 4:00 – 5:30 PM

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?
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Course Requirements: One midterm, one final exam, a research paper that is merely optional.

Intended Audience: 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.

The Mediterranean: Jewish Studies

Devi Mays (devimays@umich.edu)

JUDAIC 253

Credits: 3

M/W/F: 12:00 – 1:00 PM

The Mediterranean is a region of tremendous diversity and vibrancy, with a long and checkered history of travel, trade, tourism, intellectual trade, piracy, conquest, and war. This interdisciplinary course studies the Mediterranean Sea as a geographical space and zone of contact, as a field of study, and a unit of analysis from the medieval to the modern period. It incorporates visual and material culture, as well as historical and literary sources of the Mediterranean basin, from Iberia to Anatolia, and from Venice to Algiers. The course is composed of three tracks -- Classics, History and Culture, and Judaic Studies. Students follow one of the three tracks by enrolling in the related seminar. The three tracks meet together for a shared lecture on Fridays, given by interdepartmental faculty and outside speakers, and break into separate seminar groups devoted to the respective tracks on Mondays and Wednesdays. This track, JUDAIC 253.002 The Mediterranean: Jewish Studies, explores the Jewish Mediterranean, spanning the early modern and modern periods to focus on the 19th and 20th centuries. We will use a range of primary sources, from imperial decrees, rabbinic responsa, and personal correspondence to memoirs and novels, to explore some central features of the modern Jewish Mediterranean, including trans-Mediterranean commercial and philanthropic networks, Jewish intermediaries, the fall of empires, colonialism and nationalism, emancipation and migration. Through emphasizing key themes of mobility and contact, this course highlights the interconnectedness of the Mediterranean region across geographical, linguistic, ethnic, and religious divides.

A Global History of the Jews of Spain

Devi Mays (devimays@umich.edu)

JUDAIC 360 / HJCS 360 / HISTORY 328.005 / INTLSTD 389

Credits: 3

M/W: 10:00 – 11:30 AM

1492 marked the expulsion of the Jews from Spain, which had been one of the most flourishing centers of the Jewish world. But the end of Jewish life in Spain did not mean the end of Spanish Jews; on the contrary, Sephardi Jews (as the Jews from the Iberian Peninsula are called) retain a distinct identity even today. This course traces the Jewish diaspora from Spain and Portugal with particular attention to how Sephardi Jews maintained ties of commerce, language, and identity across increasingly large distances. We begin with a brief overview of the history of Jews in Spain and Portugal before moving on to explore the connections between Sephardi Jews in Italy, North Africa, the Middle East, Northwestern Europe, and the Americas. We will look at how dispersed Sephardi populations maintained an active diaspora through transnational commercial, religious, and familial ties; Sephardi Jewish identity as expressed through language, literature, and culture; how Sephardi Jews interacted with the broader Muslim and Christian societies around them; and the unique ways in which Sephardi Jews faced modernization, rising nationalism, migration, the Holocaust, and Zionism. We will end the class by examining aspects of Sephardic Jews' experiences in Israel, Turkey, and the Americas today, including how a number of Christians in the American Southwest are claiming a "crypto-Jewish" identity as the descendants of *marranos* (Jews converted to Christianity).

Antisemitism and Philosemitism: Jews in Myth and Thought

Jeffrey Veidlinger (jveidlin@umich.edu)

JUDAIC 388 / HISTORY 384

Credits: 3

T/Th: 10:00 – 11:30 AM

From Moses the lawgiver to Madoff the shyster, Jews have figured prominently in European myth for some two thousand years. Regardless of whether it is out of admiration for their contributions to modern civilization or as a warning about imagined Jewish conspiracies, the nature of "the Jew" has occupied some of the most influential minds of the last two centuries. Some have lauded them as God's Chosen People, Hollywood moguls, Nobel Laureates, intellectual geniuses, and highly accomplished doctors, lawyers, and professionals. At the same time "the Jews" have been feared and despised as imagined worshippers of the Anti-Christ, political conspirators, financial manipulators, child murderers, and threats to racial purity. Through close readings of some of the most influential works on the nature of Jewish identity---written by Jews and non-Jews alike-- this course will analyze some of the ways that Jews have been imagined in modern history.

Topic: American Jews and Social Justice

Karla Goldman (kargold@umich.edu)

JUDAIC 417.001 / SW 513.003

Credits: 3

T: 2:00 – 5:00 PM

American Jews have played vital roles in shaping the critical reform movements that have defined twentieth- and twentieth-first-century American society. This course will explore the striking profile of Jewish engagement in broad social movements including labor, civil rights, and feminism. In addition, it will examine how the creation of organizations meant to address particular Jewish interests propelled Jews and Jewish communities into the forefront of American municipal reform and social welfare efforts.

Even as conflicts over civil rights and support for Israel in recent decades have called American Jewish progressivism into question, Jews continue to display a liberalism that undermines conventional explanations for the political behavior of all comparable groups. How should we understand this legacy of American Jewish social and political activism? Is it a meaningful reflection of Jewish teachings and historical experience? What might it teach about the complex political, religious, class, social, and racial dynamics that have shaped the contours of American Jewish identity?

Topic: The Jewish-Christian Debate in Medieval Iberia and Beyond

Ryan Szpiech (szpiech@umich.edu)

JUDAIC 417.002 / SPANISH 488.006

Credits: 3

M/W: 2:30 – 4:00 PM

This course explores the history of Jewish-Christian debate in the pre-modern period. It begins with a consideration of the foundations of Christian thinking about Jews and Judaism in antique and late antique texts, from the New Testament through the Church authors and Fathers (Tertullian, Justin Martyr, St. Augustine, St. Isidore of Seville). It considers the formation of the “hermeneutical Jew,” an image formed in Christian writing that depicted Jews as “bad” readers of the Bible. We will then turn to medieval engagements with these traditional images, looking at the rise of the friars in the thirteenth century and the role of public debate in the later middle ages. We will read Nachmanides’s representation of the Disputation of Barcelona (1263), look at philosophical attacks by Jews and Christians on each other’s texts (Jacob ben Reuben, Petrus Alfonsi, Abner of Burgos), and conclude with a discussion of the “converso” problem of fifteenth-century Iberia, in which debates raged over the place of Jewish converts in Christian society (culminating in the expulsion of 1492). This course will constitute a historical exploration of the important role of Judaism in Christian thought and the common arguments, both philosophical and literary, used by Jews throughout the Middle Ages to counter Christian attacks and resist Christian appeals to conversion and assimilation.

Topic: Ritual in the Ancient Mediterranean

Rachel Neis (rneis@umich.edu) & Celia Schultz (celiaes@umich.edu) F: 9:00 AM – 12:00 PM
JUDAIC 517.002 / HISTORY 594.001 / LATIN 860.001

Credits: 3

This course introduces students to theoretical approaches to the study of ritual, focusing on ancient Roman and Jewish ritual as case studies. We will investigate the value of ritual theory for the study of ancient history and ancient religion, and vice versa: the possible contributions of a deeper history of ritual for contemporary and broader theories of ritual. As such, we will read standard works on ritual theory from fields in the social sciences and the humanities (such as those by Catherine Bell, Clifford Geertz, Jonathan Z. Smith), as well as more recent interventions (such as those by Ronald L. Grimes, John P. Hoffman). We shall draw on approaches ranging from the anthropological and sociological, to the archaeological, and historical. We shall also focus on several topics including prayer, sacrifice, meals, purity practices, domestic rituals, and magical and mystical practices, while at the same time drawing on scholarship on ritual in ancient Roman and Jewish culture, as well as on Greek religion and early Christianity. These readings will be accompanied by some study of ancient sources such as selection from the elder Cato, Livy, and the Mishnah.

We expect students from Classics, History, Judaic studies, Near Eastern Studies, and elsewhere, as well those interested in the study of religion, will find the blend of different approaches to ritual useful in both deepening and broadening their own research interests. While all ancient texts will be provided in their original language and in English, it is hoped that all members of the seminar will be able to deal with at least some texts in the original.

CLASSICAL AND MODERN JUDAISM

Topic: History and Religion of Ancient Judaism: The Dead Sea Scrolls and the Essenes

Gabriele Boccaccini (gboca@umich.edu)

Credits: 4

JUDAIC 318.003 / NEAREAST 335 /

Lec.: W: 5:00 – 8:00 PM; Dis.: W: 4:00 – 5:00 PM

RELIGION 359

The finding of the Dead Sea Scrolls near Qumran in the Desert of Judah in the 1940s and 1950s has been the most important archeological discovery in the field of ancient Jewish studies. The scrolls revealed the life and ideology of a Jewish sect, the Essenes, whose memory had only barely survived in ancient Jewish and Christian sources. And yet the Essenes were a vast and popular apocalyptic movement spread in all cities and villages of ancient Israel. Now the role they played in Christian and Rabbinic origins could for the first time be fully understood and appreciated, with surprising results.

Topic: The Thought of Abraham Joshua Heschel

Elliot Ginsburg (elgins@umich.edu)

Credits: 3

JUDAIC 467.001 / AMCULT 405.003 / HJCS 577.001 /

W: 2:00 – 5:00 PM

RELIGION 471.001

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. 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 of the course, we will explore Heschel's influence on contemporary theology, and issues of spirituality, education and ecology, and social justice). While the required reading will be in English, the instructor will make available Heschel's works in the original German, Yiddish and Hebrew, as well.

Jewish Mysticism

Elliot Ginsburg (elgins@umich.edu)

Credits: 3

This course is an engaged study of the development of Jewish mysticism, its symbolic universe, meditational practices, and social ramifications. While we will survey Jewish mystical traditions from the late antique era through the modern, the heart of the course is that many-branched medieval and post-medieval stream known as kabbalah. Among the issues we will explore are: the nature of mystical experience; the place of mysticism in Judaism; mysticism and community; models of God, Person, and World; gender roles and gender bending; mysticism's relation to language and silence (and to No-Thing); myth and ritual creativity; mysticism and ethics; and meditation and ecstatic practice. Modern interpretations of the phenomenon of mysticism will be considered as well.

LANGUAGES

Elementary Yiddish IIAlexandra Hoffman (aleksh@umich.edu)

JUDAIC 102 / YIDDISH 102

Credits: 4

M-Th: 1:00 – 2:00 PM

This is the second term of the two-year Yiddish language sequence. You will now continue to improve your speaking, understanding, reading and writing skills, and study more complicated grammatical structures and idiomatic expressions. You will expand your vocabulary and learn to talk about ideas and emotions. We will start reading simple folk tales and modern Yiddish literary texts: poems by Itzik Manger, Kadya Molodowsky, Avrom Reyzen and short stories by Sholem Aleichem, Moyshe Nadir and others. We will continue the class correspondence and you will be required to write weekly compositions, just like last academic term. A project report is due again at the end of the academic term, which can be an individual or a group project, and can vary from a research paper (in English about any Yiddish topic) to a performance of a scene in Yiddish or presenting some Yiddish food along with the recipe in Yiddish.

Intermediate Yiddish IIAlexandra Hoffman (aleksh@umich.edu)

JUDAIC 202 / YIDDISH 202

Credits: 4

M/W: 11:00 PM-1:00 PM

This is a continuation of Intermediate Yiddish I. We will continue reading, speaking, and listening to and about more complex texts, and students will immerse themselves in another project.

Advanced Yiddish IIAlexandra Hoffman (aleksh@umich.edu)

JUDAIC 302 / YIDDISH 302

Credits: 4

T/Th: 2:00 PM-3:30 PM

Third year of the language sequence, focusing on reading and speaking Yiddish. Literary, historical and other texts are considered, along with film, folklore, and music. Student learn how to approach handwritten documents.

Elementary Classical Hebrew II

NESLANG 102

Credits: 3

M/W/F: 12:00 – 1:00 PM

NESLANG 102 is a continuation of NESLANG 101 with an increased emphasis on the Classical Hebrew verbal system and syntax as presented in Seow's A Grammar for Biblical Hebrew. Reading comprehension, grammatical understanding, and the finer points of Biblical translation will be stressed. Final grades will be based upon daily class performance, homework assignments, quizzes and two exams

Intermediate Classical Hebrew II

NESLANG 202

Credits: 3

T/Th 2:30 – 4:00 PM

NESLANG 202, Intermediate Classical Hebrew II (Winter Term), is designed to begin where NESLANG 201 ended and to continue the second year or intermediate level of biblical Hebrew which introduces the student to the fundamental syntactic features of the language. 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 competent translation and interpretation of select portions of the biblical text.

Elementary Modern Hebrew II

HEBREW 102.001

M/W 9:00 – 11:00 AM

Credits: 5

HEBREW 102.002

M/W 11:00 AM – 1:00 PM

HEBREW 102.003

M/W 10:00 AM – 12:00 PM

This is a continuation of the development of basic communication skills of reading, writing, and speaking modern standard Hebrew. You will encounter class drills and class discussions in Hebrew.

Intermediate Modern Hebrew II

HEBREW 202.001

M/W 9:00 – 11:00 AM

Credits: 5

HEBREW 202.002

M/W: 11:00 AM – 1:00 PM

HEBREW 202.003
M/T/W/Th/F 12:00 PM – 1:00 PM

HEBREW 202.004
M-F: 1:00 PM – 2:00 PM

The focus of instruction is on the four language skills. Review of morphology and syntax, and readings in fiction and nonfiction prose. Continued emphasis on oral work and writing skills.

Advanced Hebrew II
HEBREW 302.001
T/Th: 10:00 AM – 11:30 AM

Credits: 3
HEBREW 302.002
M/W: 2:30 – 4:00 PM

This advanced Hebrew course introduces students to a variety of sites and places in modern-day Israel, drawing on literary, visual, and historical sources. We explore representation of Tel Aviv, Jaffa, the development towns, and the kibbutzim in order to better understand Israeli society as constituted by immigrants of divergent ethnic, national, and religious backgrounds. Using authentic Hebrew-language materials, students review linguistic topics, learn advanced sentence construction, and enhance their written and oral skills.

Course prerequisite: Hebrew 301 or an equivalent level of language competency.

INDEPENDENT STUDY

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.