

TEACHING ABOUT JEWISHNESS IN THE HEARTLAND

Misha Klein

ABSTRACT

Cultural anthropologist Misha Klein reflects on a Jewish Studies course, entitled Anthropology of Jews and Jewishness, taught at the University of Oklahoma. The recent explosion of interest in the anthropological study of Jews and Jewish cultures has occurred in large part because of the ways Jews provide a lens through which to examine core concepts and concerns within anthropology. As Klein conceives it, the course is an exploration of these core issues, including race, ethnicity, identity, kinship, migration, diaspora and transnationalism, gender and sexuality, religion and ritual, foodways, language, national identity, and globalization. A sample syllabus is provided.

The University of Oklahoma Hillel sells a bumper sticker that says “University of Oklahoma” in Hebrew letters, white on crimson, the school colors. Across the street from the picturesque heart of campus, the imposing white-columned Boyd House, where the President of the University lives, has a mezuzah on its doorframe. Alongside these tiny gestures of philosemitism, the University has small but growing Judaic Studies and Hebrew programs which enjoy support from prominent Tulsa Jewish families. Tulsa is also home to one of the finest small Jewish museums in the country. Jewish presence in Oklahoma dates back to the first non-Native settlers, before statehood, when Jewish families tended small dry goods stores in the tiny towns that popped up across the territory, and when oil was found they did well supplying the field equipment. However, Oklahoma has never been a hub of Jewish culture. Indeed, Oklahoma is considered a “fly over” state by most of the U.S., including my family and colleagues on the coasts, a place with little to offer in the way of “culture.” Since coming to this state nine years ago to teach at the University, I have found that Oklahoma is a fascinating place from which to relearn U.S. history, here at the crossroads of so many cultures. Yet, somehow this place at the very center is invisible to those with another narrative of what it means to be “American.” Perhaps this is part of what makes it a fitting place to teach a course about Jews in other places, Jews on the ideological margins, places that are usually not marked prominently on the global Jewish map.

Given the small population of Jews in the state (officially less than 5000 in 2012, representing 0.1% of the population), it is not surprising that the flagship state university has a very small number of Jewish students (and a good many of those are from Texas, especially the Dallas-Forth Worth area). Indeed, I know more Jewish and Jewish-descended faculty (all from out of state) than the total of Jewish students out of the thousands of students who have ever taken a class from me at this university. All of this is to say that OU is not a particularly “Jewish” place, by which I mean that there is not an obvious constituency for teaching a course about global Jewish cultures. Many of the students who pursue Hebrew or Judaic Studies are Christian, even Evangelical, and their interest in Jewish topics stems from their interest in roots Christianity, rather than in Jews per se. The only student who has ever missed my classes for the Jewish holidays was a fundamentalist Christian, who among other things set up a *sukkah* on the shores of a nearby lake with his friends. As I write, I have one former student who did her honors thesis with me on a Jewish topic who is overseas on a protracted Christian mission, while another (Christian) anthropology major with a minor in Hebrew is studying for the semester in Israel. However, most of the students who have taken my Anthropology of Jews and Jewishness course come with little to no knowledge about Jews. For those on the coasts it may be hard to imagine a student body that is unfamiliar with even the shallow knowledge of Jewishness that comes from living in proximity and that infuses popular television and film, but the great majority of students here really are ignorant in the simplest of ways. These social circumstances complicate teaching about Jews, especially when a major goal of my course is to deconstruct Jewishness.

BACKGROUND/DEVELOPMENT

I came to Jewish Studies by way of anthropology, both as a researcher and as a teacher. It was never my intention to study Jews, but I found that Jews were “good to think” with, in the oft-cited paraphrase of Claude Lévi-Strauss (Frank, 731); that is, they offer a compelling case for examining core anthropological concepts. With long-standing interests in Latin America and the relationship between ethnic and national identity, I had prepared to do research in Guatemala. When circumstances found me in Brazil, my interests led me to inquire about the experiences of those who are excluded from the national cultural practices that are so heavily associated with Catholicism, and Christianity. I did not set out to study Jews, but instead

found that the Jewish community provided a fertile field for the exploration of key questions about identity, diaspora, and belonging. I conducted ethnographic research in the Jewish community in the metropolis of São Paulo, Brazil, where Jews from over 60 countries of origin have constructed and maintained a community that recognizes their diverse cultural backgrounds and celebrates their inclusion in the world's largest Catholic country (Klein, 2012). Of greatest interest to me was the way in which members of the community explained both the place of Jews within the nation, and the way in which the community organized itself, as positive reflections of the prevailing national ideologies of inclusion. Here was an example of a Jewish community that could not be understood on its own terms, but had to be understood as a reflection of the surrounding community, a part of the culture, not apart from it.

I first developed a syllabus for what became my course, *The Anthropology of Jews and Jewishness*, when I was being considered for a position in a Jewish Studies program. Without a background in Jewish Studies, I had never considered applying for such a position, but this program's location in a school of international studies suggested a framing that might allow room for the sort of contributions I felt I had to offer, as an anthropologist. As a member of the Latin American Jewish Studies Association, I had imagined teaching an interdisciplinary course on Latin American Jewry that incorporated history and literature to make up for the almost total absence of ethnographic work on Jews in Latin America at the time. As part of the Jews and Judaism interest group of the American Anthropological Association, I had accompanied the recent growth of research on Jewish topics. So, I gave myself the exercise of writing a syllabus that drew entirely on anthropological literature.

This exercise offered me a way of thinking about the history of anthropology, as well as Judaic Studies. While the latter has tended to draw on the fields of history and literature, with very little input from the social sciences, and anthropology in particular, anthropology has had a somewhat fraught relationship with the study of Jews. The recent explosion of interest in the anthropological study of Jews and Jewish cultures has occurred in large part because of the ways Jews provide a lens through which to examine core concepts and concerns within anthropology. As I have conceived it, the course is an exploration of these core issues, including race, ethnicity, identity, kinship, migration, diaspora and transnationalism, gender and sexuality, religion and ritual, foodways, language, and national identity

and globalization. The course is a cultural anthropology course, with some linguistic anthropology, though it would be possible to teach it as a four-field anthropology course, by incorporating both archaeology and physical anthropology. Indeed, there has been some very compelling physical anthropological research with implications for the themes I address through cultural anthropology, including identity and descent, such as new work on the Kohen gene, with important implications for theory in cultural anthropology (Kahn, 2010). However, as a cultural anthropologist, I have kept the course focused on cultural anthropological explorations of Jewish themes.

INTRODUCING JEWISHNESS

At the University of Oklahoma, I teach entirely within the Department of Anthropology, though I have affiliations with other units, including Judaic Studies. Thus far, I have taught Anthropology of Jews and Jewishness three times, the last time in 2011. I have modified the course each time, adjusting the readings to work in new materials and new themes.

The course draws some students from outside anthropology (including an unfortunately small number from Judaic Studies), but most students have come from within the major. The majority of the students who have taken the course come to it with little to no background knowledge of Jewish culture or religion, and see the course as an opportunity to learn about a group of global significance with which they have had little contact but about which they have many questions. It is an upper-division course (for juniors and seniors) with a heavy reading load and a challenging set of concepts, made more challenging by students' lack of background knowledge of Jewish topics. This lack of cultural knowledge about even those aspects of Jewish culture that have been absorbed by the mainstream in the U.S. (at least on the coasts and in big cities) is most evident when I teach about humor; for one part of that section I hand out jokes for students to read so that we can then discuss the basis for the joke. Students with Jewish backgrounds give themselves away in this class, as they snort and guffaw while the rest of the class responds to the punchline with silence and befuddlement.

The few students with any background in Jewish culture or religion who have taken the course have had a variety of responses to the content of the course. While some have been stimulated by the theoretical perspectives that are brought to bear on various aspects of Jewish identity, others have been enthralled by the tremendous cultural variety that we examine. Unfortunately, I have also had unpleasant experiences with Jewish students

who take the course expecting to sail through because they imagine that they already know everything, and are prepared to teach the other students. I had one student who showed great intolerance and an ethnocentric dismissal of other experiences of Jewishness, utterly missing the point of the course. What is most challenging for both Jewish and non-Jewish students is that the major focus of the course is the deconstruction of Jewishness. For Jewish students, it is difficult to take apart that which they take for granted. For non-Jewish students it is difficult to deconstruct that which they do not yet understand. For all students, the anthropological literature on Jews and the critical insights to be gained by both cross-cultural comparison and the use of anthropological theory help them to examine the idea of Jewishness.

In spite of the course being offered at the 4000 level, meaning that it is intended for more experienced students with some background (presumably in anthropology), the course serves as an introduction in at least two major ways. (This occurs alongside of a perennial problem of students enrolling in upper-division courses without having the appropriate prior course work or academic preparation needed to accompany the heavy reading load and conduct library research, but that is another issue.) These two kinds of introduction depend on the personal and academic background that each student brings to the course. For those students with little or no background experience with or knowledge of Judaism and Jewish cultures, who are the vast majority of the students who have taken the course, it provides them with their first systematic exposure to Jewish history, religious practices, and cultures. Though I do not teach the course as an introduction to Judaism (more on that below), the emphasis of the course is overwhelmingly on cultural practices and worldview, and students learn history and religion as background to the issues we explore. For those rare students who already have a background in mainstream Jewish history, religion, and culture, the course offers an introduction to the enormous variety of Jewish cultural expression, examining the implications of diaspora in cultural terms. For these students, the contributions that anthropology can make to their understanding of Jewish culture in relation to the cultures among which Jews have lived along their crisscrossing historical trajectories offer a challenge to rigid or singular conceptions of Jewishness that may be familiar, but limited. This, of course, is not unlike the experiences of students in large general-education courses (Introduction to Cultural Anthropology, which at the University of Oklahoma is called Peoples of the World), in which students experience the disorientation of exposure to

worldviews and ways of being and meaning-making that are quite distinct from their own. These students have the challenge of both finding common humanity and valuing difference as part of that larger human experience. For students with background Jewish cultural knowledge, this course can be similarly disorienting, as we effectively deconstruct Jewish culture. For those students who have a strong background in anthropology, this is a very valuable process, as the theoretical tools that anthropology offers, including cross-cultural comparison, and core analytic concepts such as identity, gender, ethnicity, race, nation, religion, belonging, etc., can be brought to bear on the examples we examine, in order to understand them as Jewish examples, and as instructive for non-Jewish examples as well. What is unique and compelling about examining these core concepts through the lens of Jewishness is that in one way or another the idea of Jewishness is held constant while we examine other issues, something that does not happen in a general anthropology course. Nevertheless it is possible to address all of the major topics that might be found in a general anthropology course through this lens of Jewishness.

The layered dispersals and migrations, expulsions and escapes that make up the map of the Jewish diaspora mean that Jewish practice may reflect a combination of cultural practices from multiple points along multiple trajectories. Wherever Jews have lived, they have adopted and adapted the cultural practices of their surrounding societies. Oftentimes the cultural practices of Jews in one place are not recognizable as Jewish by Jews in another part of the world. When Jews are studied in their national and/or cultural context, we find that they reflect the culture of the other people who surround them. Occasionally they also influence that culture, but more often what is considered Jewish is recognizably Indian, Argentinian, Danish, Turkish, Russian, etc., with slight modifications. These modifications are usually the result of adaptations to accommodate Jewish religious practices, though they may be equally as significant as a way of marking ethnic difference within a cultural milieu.

The implications are that Jews should not be studied separately from the rest of humanity, for there is much more in common than there is distinct. The understanding of other ethnic experiences would be greatly enhanced by the inclusion of more materials on Jews, just as the analysis of Jewish experiences is enhanced by comparison to those of other ethnic groups.

This imperative to study Jews as part of their cultural milieu is complicated by the idea of Jewishness. I call the course the Anthropology of

Jews and *Jewishness*, rather than Judaism, because it is not an introduction to Judaism. Following the first time I offered the course shortly after arriving in Oklahoma, when I realized just how little students knew about Jews and Judaism, I have successfully used Steven Lowenstein's textbook, *The Jewish Cultural Tapestry* (2000), to cover the basics while maintaining an anthropological orientation, so that classroom discussion could focus on analysis and not the fundamentals.

While not exclusively so, the course also emphasizes non-normative Judaism, and Jews who are outside of the mainstream. My friend and colleague, Naomi Leite, and I like to call these sorts examples, "Jews in weird places," because of the quizzical looks we are accustomed to getting when discussing our ethnographic research on Jews in Portugal (in her case) or Brazil (in mine). Rarely do we encounter people who know much of anything about Jews outside of the U.S., Europe, and Israel, and it is rarer still to encounter someone who realizes that there are still Jews living all around the globe who have not responded to the call to "return" to Israel, or who, increasingly, would not be eligible. For many of these newer Jews (such as the Abayudaya in Uganda), or those who would like to reconnect to their ancestral family tree (such as the growing number of crypto-Jewish descendants around the world, including most famously in Portugal and New Mexico, but also in Brazil and elsewhere), the goal is not necessarily migration to Israel as is frequently presumed. Those suspicious of material motivations do not understand the power of belonging, even if only at the margins.

Another reason for using the term "Jewishness" rather than Judaism, or simply calling the course The Anthropology of Jews is because the anthropological literature is not only descriptive, but also includes analyses of the idea of Jewishness, even where Jews are absent, and especially where there was formerly a thriving Jewish population, in Poland, for example (Lehrer, 2003, 2013), or Portugal (Leite, 2007; forthcoming). In Brazil, Jewishness, as distinct from actual Jews, can signify modernity (Klein, 2012). These are just some of the themes that have emerged in what I have called "the new Jewish ethnography" (Klein, 2014), the explosion of ethnographic work around the globe since the turn of the twenty-first century that seeks to explore core theoretical questions through the example of Jews. Each time I teach this course, I have more wonderful material from which to choose. The next time I offer this course, the syllabus that I present here will certainly be updated with new ethnographic work.

PEDAGOGY

When I first offered the course, I gave the students an 11-page syllabus that included long lists of suggested readings for each of the subjects covered in the course. I had compiled an extensive bibliography in researching the course, and thought it would help to make it available to students as inspiration and resource for their research projects. Instead, the very long syllabus overwhelmed students, and they did not read it for sources, so in subsequent versions I have cut the suggested readings, and instead focused on required readings and assignments. Class meetings are discussion based and interactive, and reading materials are supplemented with a set of films that I seek to pair thematically with the week's readings. Use of films is especially important as a supplement when students are unfamiliar with the cultural worlds described in the readings. Changes in technology may soon allow the electronic posting of films so that they can be viewed outside of class to preserve valuable classroom time for discussion.

In addition to the required course material, students have the opportunity to develop their interests through several writing projects, and a library research project. A surprising number of students come to the course with poor library research skills, and so the assignments build in the research process, explaining scholarly fundamentals alongside the research content. The first assignment is a news analysis for which students find a news item with a Jewish theme in a major print news source; I use this assignment to evaluate students' writing and analytic skills. The second assignment is a review of an ethnography, ideally one that will help students with their research projects; this assignment also asks students to consider the ethnographic methods used and their implications for the research focus and outcome to make sure students are cognizant of the difference that an anthropological approach makes in the research about which they are reading. Finally, the research project itself is broken down into a topic statement that must be approved, a research statement and annotated bibliography to make sure they are developing their projects with appropriate sources, and a final paper. These research projects have allowed students to pursue topics of their choosing, and two past students have further pursued their research projects for this class and turned them into their honors theses under my supervision.

Each time I have taught this course, it has been during the fall semester. Offering the course in the fall allows me to take advantage of a regional quirk in order to schedule an optional fieldtrip to the Sherwin Miller Jewish

Museum of Art in Tulsa. University regulations make it prohibitively complicated to formalize the fieldtrip and arrange for students to miss other classes for a required fieldtrip that takes a minimum of six to seven hours. However, every fall the student body votes to have their floating holiday fall on the Friday before the OU-Texas football game; classes on that Friday are cancelled and students head en masse south across the Red River for the weekend rivalry. I can usually count on the students who take my class to be less interested in football, and the majority has been willing to make the trip to Tulsa to go to the museum. At the museum, we have enjoyed docent-led tours of the exceptionally multicultural permanent exhibit, with cultural artifacts from around the Jewish world. The permanent exhibit on the Holocaust makes explicit connections to the kind of racism that also led to the 1921 Tulsa race riot. Students benefit enormously from this experience.

The attached syllabus represents my approach to the course as of 2011. With several major new ethnographies published since then, and several more on the way, I will certainly continue to revise the course to reflect current thinking in anthropology. Jewish Studies would benefit from greater diversity of disciplinary approaches, anthropology among them. The study of Jews has much to gain from comparison with other cultural and ethnic groups, and anthropology offers rich resources for doing so.

ANTHROPOLOGY OF JEWS AND JEWISHNESS

Sample syllabus

Professor Misha Klein

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Course description

Since the early 20th century and the beginning of American anthropology, anthropologists have taken up the study of Jews as a way to explore current theoretical problems of broader anthropological interest. Through the comparative cultural approach, anthropologists have considered Jews within a wide range of cultural contexts, not in isolation from these cultural settings. Whether studying Jewish communities in India, Israel, Cuba, South Africa, or the United States, among others, anthropologists have found that the particular combination of race and religion, ethnicity and identity, and life cycles and gender roles, have provided challenges to our understanding of cultural continuity and change, some of the central questions that we have about the human condition. In this course we will explore major anthropological issues, including race and descent, language, nation, and

belonging, through the lens of ethnographic research on Jewish communities and through addressing Jewish topics (hence the “Jewishness” in the course title).

Required readings

- Fader, Ayala. 2009. *Mitzvah Girls: Bringing up the Next Generation of Hasidic Jews in Brooklyn*. Princeton: Princeton University Press.
- Kahn, Susan Martha. 2000. *Reproducing Jews: A Cultural Account of Assisted Conception in Israel*. Durham, NC: Duke University Press.
- Lowenstein, Steven M. 2000. *The Jewish Cultural Tapestry: International Jewish Folk Traditions*. New York: Oxford University Press.
- Seeman, Don. 2010. *One People, One Blood: Ethiopian-Israelis and the Return to Judaism*. New Brunswick, NJ: Rutgers University Press.

Other required readings listed by the week include articles, book chapters, and a dissertation, and these are on Electronic Reserve, and indicated on the syllabus by (ER).

Course requirements

Your grade for the course will be determined by the total number of points you have earned on a 1000-point scale. On that scale, 900-1000 pts. = A; 800-899 pts. = B; 700-799 pts. = C, 600-699 pts. = D; and 599 or fewer = F. Your learning will be evaluated according to the following assignments and expectations (descriptions below); detailed handouts will be provided for each assignment.

Participation and attendance	100 points
News assignment	50 points
Ethnography review	100 points
Midterm exam	200 points
Research topic (approved)	50 points
Research statement & annotated bib	100 points
Research paper	200 points
Final exam	200 points
	1000 points Total

Participation and attendance: Students are expected to attend class, take notes, and participate in discussion, as well as attend office hours. In order

to receive an A for attendance and participation, students must both attend class and participate in class discussion. The readings and class meetings are complementary, with the additional material given in class providing necessary background for the readings and further examples and development of the themes under discussion. Readings are expected to be completed prior to the class meeting for which they are assigned.

News analysis: For this assignment students are to select one article about Jewish culture from a major print news source published in the last year. This will help you explore possible topics for your research paper. Write a brief summary of the article along with an analysis of the significance of the news.

Ethnography review: Students will select an ethnography on a Jewish topic (other than those required for the course) and write a brief (3-page), thoughtful, critical essay examining the author's research approach and theoretical considerations. One of the purposes of this assignment is to assist you in selecting the topic for your research paper.

Research paper: Students are to write a research paper on an approved topic of your choice that is related to the course. Rather than a summary report about how Jews live in a particular country, the research paper is to focus on a particular issue of anthropological significance, exploring that topic through various scholarly sources. There are three parts to the assignment: 1) a brief topic statement – be prepared to revise and resubmit if necessary; 2) a research statement and annotated bibliography, which will help you further define your research focus and progress with the research process; and 3) a 10-12 page research paper.

Exams: The in-class midterm and the final exam will be comprehensive of the readings and additional material provided in class, and will consist of short and long essays.

Extra Credit Field Trip: The Sherwin Miller Museum of Jewish Art in Tulsa has a nationally recognized permanent collection that includes archaeological, ritual, and ethnological objects from around the globe. I will make arrangements for us to have a docent tour of the collection on the Friday of the "Fall (Texas) Holiday." Students are strongly encouraged to take advantage of this opportunity – in the past students have said the museum visit was a highlight of the semester. Those who would like to receive extra credit for participating in the field trip may submit a brief essay responding to the collection. Those who are unable to visit the museum with the group may visit it on their own time and submit an essay.

COURSE SCHEDULE**Week 1: Introduction: Jewish Roots and Routes**

Lowenstein, Steven M. *The Jewish Cultural Tapestry*, pp. 1-83.

Week 2: Ethnographic Fieldwork on Jewish Themes

Myerhoff, Barbara. 1978. "So what do you want from us here?" in *Number Our Days*. New York: Simon & Schuster, pp. 1-39. (ER)

Mitchell, William. 1988. "A Goy in the Ghetto: Gentile-Jewish Communication in Fieldwork Research," in *Between Two Worlds: Ethnographic Essays on American Jewry*, J. Kugelmass, ed. Ithaca: Cornell University Press, pp. 225-239. (ER)

Markowitz, Fran. 2006. "Blood, Soul, Race, and Suffering: Full-Bodied Ethnography and Expressions of Jewish Belonging." *Anthropology and Humanism* 31(1): 41-56. (ER)

Week 3: Religious Practice and Moments in the Life Cycle

Lowenstein, Steven M. *The Jewish Cultural Tapestry*, pp. 85-117.

Zborowski, Mark and Elizabeth Herzog. 1995 (1956). "Making Children into People," in *Life is with People: The Culture of the Shtetl*. New York: Schocken Books, pp. 330-360. (ER)

Markowitz, Fran. 2001. "A Bat Mitzvah among Russian Jews in America," in *The Life of Judaism*, H. Goldberg, ed. Berkeley: University of California Press, pp. 121-135. (ER)

Myerhoff, Barbara. 1992. "Bobbes and Zeydes: Old and New Roles for Elderly Jews," in *Remembered Lives*. Ann Arbor: University of Michigan Press, pp. 191-218. (ER)

Week 4: Stereotypes, Folklore, and Humor

Schul, Yaacov and Henri Zukier. 1999. "Why Do Stereotypes Stick?" in *Demonizing the Other: Antisemitism, Racism and Xenophobia*, R. Wistrich, ed. Amsterdam: Harwood Academic Publishers, pp. 31-43. (ER)

Dundes, Alan. 1981. "Wet and Dry, the Evil Eye: An Essay in Indo-European and Semitic Worldview," in *The Evil Eye: A Casebook*. Madison: University of Wisconsin Press, pp. 257-312. (ER)

Prell, Riv-Ellen. 1988. "Laughter That Hurts: Ritual Humor and Ritual Change in an American Jewish Community," in *Between Two Worlds: Ethnographic Essays on American Jewry*, J. Kugelmass, ed. Ithaca: Cornell University Press, pp. 192-221. (ER)

- Brandes, Stanley. 1983. "Jewish-American Dialect Jokes and Jewish-American Identity." *Jewish Social Studies* 45(3/4): 233-240. (ER)
- Pearse, Holly A. 2008. "As *Goyish* as Lime Jell-o? Jack Benny and the American Construction of Jewishness," in *Jewishness: Expression, Identity, and Representation*, Simon J. Bronner, ed. Oxford: The Littman Library of Jewish Civilization, pp. 272-290. (ER)

Week 5: Food as Ethnic Symbolism

- Lowenstein, Steven M. *The Jewish Cultural Tapestry*, pp. 119-195.
- Buckser, Andrew. 1999. "Keeping Kosher: Eating and Social Identity Among the Jews of Denmark." *Ethnology* 38(3): 191-209. (ER)
- Siporin, Steve. 1994. "From *Kasrut* to *Cucina Ebraica*: The Recasting of Italian Jewish Foodways." *Journal of American Folklore* 107 (424): 269-281. (ER)
- Merwin, Ted. 2008. "The Delicatessen as an Icon of Secular Jewishness," in *Jewishness: Expression, Identity, and Representation*, Simon J. Bronner, ed. Oxford: The Littman Library of Jewish Civilization, pp. 195-210. (ER)

Week 6: Jewish Identity, Symbols, and Ethnic Strategies

- Teman, Elly. 2008. "The Red String: The Cultural History of a Jewish Folk Symbol," in *Jewishness: Expression, Identity, and Representation*, Simon J. Bronner, ed. Oxford: The Littman Library of Jewish Civilization, pp. 29-57. (ER)
- Plotnicov, Leonard and Myrna Silverman. 1978. "Jewish Ethnic Signaling: Social Bonding in Contemporary American Society." *Ethnology* 17(4): 407-423. (ER)
- Dahbany-Miraglia, Dina. 1988. "American Yemenite Jewish Interethnic Strategies," in *Persistence and Flexibility: Anthropological Perspectives on the American Jewish Experience*, W. Zenner, ed. Albany: SUNY Press, pp. 63-78. (ER)
- Markowitz, Fran. 1988. "Jewish in the USSR, Russian in the USA: Social Context and Ethnic Identity," in *Persistence and Flexibility: Anthropological Perspectives on the American Jewish Experience*, W. Zenner, ed. Albany: SUNY Press, pp. 79-95. (ER)

Week 7: Gender and Sexuality

- Fader, *Mitzvah Girls* (entire book).

Week 8: Bodies: Blood, Descent, and "Race"

- Lowenstein, Steven M. *The Jewish Cultural Tapestry*, pp. 197-228.

Glenn, Susan A. 2002. "In the Blood? Consent, Descent, and the Ironies of Jewish Identity." *Jewish Social Studies* 8(2/3): 139-152. (ER)

Glenn, Susan A. 2010. "'Funny, You Don't Look Jewish': Visual Stereotypes and the Making of Modern Jewish Identity," in *Boundaries of Jewish Identity*, Susan A. Glenn and Naomi B. Sokoloff, eds. Seattle: University of Washington Press, pp. 64-90. (ER)

Kahn, Susan. 2010. "Are Genes Jewish? Conceptual Ambiguities in the New Genetic Age," in *Boundaries of Jewish Identity*, Susan A. Glenn and Naomi B. Sokoloff, eds. Seattle: University of Washington Press, pp. 12-26. (ER)

Week 9: Bodies: Blood, Descent, and "Race", cont.

Sacks, Karen Brodtkin. 1994. "How Did Jews Become White Folks?" in *Race*, S. Gregory and R. Sanjek, eds. New Brunswick, NJ: Rutgers University Press, pp. 78-102. (ER)

Buijs, Gina. 1998. "Black Jews in the Northern Province: A Study of Ethnic Identity in South Africa." *Ethnic and Racial Studies* 21(4): 661-682. (ER)

Freedman, Jonathan. 2010. "Conversos, Marranos, and Crypto-Latinos: The Jewish Questions in the American Southwest (and What It Can Tell Us about Race and Ethnicity)," in *Boundaries of Jewish Identity*, Susan A. Glenn and Naomi B. Sokoloff, eds. Seattle: University of Washington Press, pp. 188-202. (ER)

Week 10: Bodies: Blood, Descent, and "Race," cont.

Kahn, *Reproducing Jews* (entire book).

Week 11: Identity, Kinship, and Crypto-Jews

Leite, Naomi. 2011. "Global Affinities: Portuguese Marranos (Anusim), Traveling Jews, and the Cultural Logics of Kinship." Ph.D. dissertation, University of California, Berkeley. Chapters 1-4. (ER)

Week 12: Jewish "Return"

Seeman, *One People, One Blood* (entire book).

Week 13: Migration, Immigration, Diaspora and Transnationalism

Behar, Ruth. 1996. "Los Colados," in *The Jewish Diaspora in Latin America: New Studies on History and Literature*, D. Sheinin and L. B. Barr, eds. New York: Garland Publishing, pp. 117-126. (ER)

Behar, Ruth. 2005. "While Waiting for the Ferry to Cuba: Afterthoughts about *Adio Kerida*," in *Memory, Oblivion, and Jewish Culture in Latin*

America, Marjorie Agosín, ed. Austin: University of Texas Press, pp. 221-234. (ER)

Stratton, Jon. 2000. "Historicizing the Idea of Diaspora," in *Coming Out Jewish: On the Impossibility of Jewish Assimilation*. London: Routledge, pp. 137-163. (ER)

Boyarin, Daniel and Jonathan Boyarin. 1993. "Diaspora: Generation and the Ground of Jewish Identity." *Critical Inquiry* 19(4):693-725. (ER)

Week 14: Diaspora and Transnationalism, cont.

Zenner, Walter P. 1996. "The Transnational Web of Syrian-Jewish Relations," in *Urban Life: Readings in Urban Anthropology*, 3rd ed. George Gmelch and Walter P. Zenner, eds. Prospect Heights, IL: Waveland Press, pp. 459-472. (ER)

Frankental, Sally. 1999. "A Frontier Experience: Israeli Jews Encounter Diaspora in Cape Town, South Africa," in *Jewries at the Frontier: Accommodation, Identity, Conflict*, S. Gilman and M. Shain, eds. Urbana, IL: University of Illinois Press, pp. 155-184. (ER)

Week 15: National Identity, Citizenship, and Belonging

Markowitz, Fran, Sara Helman, and Dafna Shir-Vertesh. 2003. "Soul Citizenship: The Black Hebrews and the State of Israel." *American Anthropologist* 105(2): 302-312. (ER)

Grin, Monica. 2008. "Jews, Blacks, and the Ambiguities of Multiculturalism in Brazil," in *Identities in an Era of Globalization and Multiculturalism: Latin America in the Jewish World*, Judit Bokser Liwerant, Eliezer Ben-Rafael, Yossi Gorny, and Raanan Rein, eds. Leiden, The Netherlands: Brill, pp. 172-184. (ER)

Lehrer, Erica. 2003. "Repopulating Jewish Poland—in Wood." *Polin: Studies in Polish Jewry* 16: 335-355. (ER)

Brink-Danan, Marcy. 2010. "Names That Show Time: Turkish Jews as 'Strangers' and the Semiotics of Reclassification." *American Anthropologist* 112(3): 384-396. (ER)

Zaretsky, Natasha. 2008. "Singing for Social Change: Nostalgic Memory and the Struggle for Belonging in a Buenos Aires Yiddish Chorus," in *Rethinking Jewish-Latin Americans*, Jeffrey Lesser and Raanan Rein, eds. Albuquerque: University of New Mexico Press, pp. 231-265. (ER)

Week 16: Global Connections and Final considerations

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