



Bargad Returns to Jewish Studies

Center for Jewish Studies Director Dr. Warren Bargad recently returned from sabbatical leave in Israel. He wishes to thank Dr. Sheldon Isenberg for assuming his duties while he was in Israel.

The following article was written by Dr. Bargad in which he reflects on his time overseas.

-MC

The Fall Semester this year has been an extraordinarily busy time. Much of the sense of hecticness probably stems from the nature of a year's research leave in 1993-94, a year in which I was able to catch up on my reading in Israeli fiction and poetry -- a virtual bounty of young and veteran voices.

My visit to Jerusalem in the fall exceeded all of my expectations: a lovely small apartment in Rehavia; a mini-reunion with several alumni of the Boston Hebrew College, most of whom I hadn't seen in thirty years; the friendship of Paul and Rita Mendes-Flohr (Paul and I were fellow graduate students at Brandeis in the early sixties); and the outstanding hospitality and warmth of Yaacov and Ronit Bar Siman Tov and family, who lived and worked in Gainesville several times in the late 1980s.

I also had the privilege to meet my teacher, Dr. Ruth Rosenberg, who taught the courses in Hebrew literature for several years at Brandeis. It was she who forged the analytic base and aesthetic appreciation which led to my commitment to the field.

My daily work at the Hebrew University Library on Mt. Scopus was most pleasant and profitable. It also kept me trim: the constant trips up and down the four flights from the stacks of Hebrew fiction and poetry to the periodical room, to the basement copying machines (an unnerving descent into a chaos of lines, copying machines and apparatuses which constantly broke down) and back up the stairs.



It was also a long walk to the cafeterias -- but, all in all, the exercise did me good. (The food was great, too.) I've continued to exercise at home by juggling the gigantic piles of copied materials I brought from Israel -- not to mention the new shelves of volumes of literature. But that's where the fun -- and the work -- begins.

The activities of the Center this Fall have been indeed bountiful. The number of students interested in studying abroad in Israel has doubled -- seemingly overnight. Perhaps it is the Arab-Israeli peace process; perhaps the program itself has engendered a reputation of both academic excellence

and an attractive travel experience. Two annual scholarship funds recently have been established in the Center for Jewish Studies. Donna Weiss, President of the Norman Shulevitz Foundation in Miami, has allocated \$8,000 for Study Abroad in Israel programs. The gift will provide five generous scholarships to students who will study at an Israeli University for a semester or a full year. In addition, our outstanding benefactor, Gary R. Gerson of Miami, has established another scholarship fund for needy students who wish to study in Israel.

U.F. Jewish Studies Instructional Staff

Warren Bargad, Director

(Modern Hebrew Language and Literature)

Sheldon Isenberg (On Sabbatical)

(Jewish Mysticism; Classical and Modern Judaism; Women in Judaism)

Avraham Balaban (Modern Hebrew Language and Literature)

Dora Friedman (Hebrew)

Geoffrey Giles (History of the Holocaust)

Andrew Gordon (American Jewish Literature)

Galia Hatav (Hebrew)

Allan Lehmann (Classic Jewish Texts; Hasidism)

James Mueller (Hebrew Scriptures; Judaism and Christianity)

Melvyn New (The Modern Jewish Novel)

Miriam Peskowitz (Rabbinic Judaism; Gender and Judaism)

Harold Stahmer (Modern Jewish Philosophies)

Kenneth Wald (Religion and Politics)

Fall 1994 Lecture Series

Holocaust Memorials in History

Dr. James Young of the University of Massachusetts presented a public lecture on November 2, 1994 at the University of Florida. In his slide presentation, Young explored the constantly changing face of public Holocaust memorials in Europe, Israel and America.

He examined how and why different nations, cultures and artists remember as they do. Young illuminated the process whereby the meaning of the Holocaust continues to be redefined



with each new generation. In addition, Dr. Young showed a four-minute video of Yom Hashoa, Holocaust Memorial Day, in Israel.

Young is the author of several books including *Writing and Rewriting the Holocaust*. The lecture was sponsored by the Harry Rich Endowment in Holocaust Stud-

ies, the University of Florida Department of History, and the Gainesville Jewish Appeal.

Jewish Fundamentalism in Israel

The movement of Jewish fundamentalism in Israel arose in the wake of the 1967 and 1973 wars. On November 30 Dr. Ian Lustick, noted scholar from the University of Pennsylvania, will present a lecture on this topic in room 282 of the J. Wayne Reitz Union at 8:00 P.M. The program is free and open to the public. Although fundamentalists still constitute a minority of Israelis, their political influence has been enormous. The Jewish fundamentalists are opposed to any peace accord. They believe that the Messiah will come only if the entire Land of Israel is governed solely by the Jewish people. Professor Lustick will trace the history of fundamentalism in Judaism and analyze the current scene.

A prolific author, his works include *For the Land and the Lord* and *Unsettled States, Disputed Lands*. The lecture is sponsored by the Gary R. Gerson Lecture Series Endowment, the UF Departments of Religion and Political Science, and the Gainesville Jewish Appeal.



News from the Center

Breakthrough

The Hebrew staff has had a major breakthrough this year. Since UF has a basic foreign language requirement of one year, the general experience is that nearly one hundred students in the first-year Hebrew classes dwindle to about a dozen. This fall, however, the population in second-year Hebrew has more than doubled to twenty-six students. The current goals are to maintain the increase each year, to create two second-year Hebrew classes, and, especially, to promote a good number of second-year students to the third-year course. The program also provides a fourth-year class for native or near-native Israeli students who can read original literary texts.

Faculty Search

A search is on in the Department of History for an Assistant Professor in Jewish History. The Search Committee has been working diligently for several weeks and have gathered a large

number of promising candidates. Interviews will be held in December at the annual conferences of the American Historical Association in Chicago and the Association for Jewish Studies in Boston. The new appointment will begin as of the Fall 1995 Semester.

Donations

To all of our donors during the 1994-95 period, many thanks for your loyal and beneficent gifts to the Center for Jewish Studies. Should you, the readers of *Amudim*, like to contribute to the Center, please fill out the cutout form on page eight and mail it in with your check payable to the Center for Jewish Studies. Should you wish to discuss a more substantial gift, such as the cost of producing an issue of *Amudim* or a scholarship for a needy student, please contact me at (904) 392-9247. Best wishes to all of our donors and readers for a pleasant and healthy 1995.

-Warren Bargad, Director

Price Library of Judaica

*Robert Singerman,
Price Library of Judaica Librarian*

Over the years, the Jewish Studies Bibliographer has been able to solicit desirable volumes as gifts from individual donors and institutions while opportunities to obtain choice volumes from the scholarly personal collections of Mordecai Yardeini, Zevulun Ravid, Menahem Mansoor, and Theodore Gaster were actively pursued as a way of enriching the Price Library. Important volumes of Judaica are often obtained when scholarly collections are acquired for other library units; such was the case when Dr. Paul L. Hanna's library and that of the Chilean author Alberto Baeza Florez, came to the George A. Smathers Libraries of the University of Florida. Dr. Hanna (Professor Emeritus, UF Department of History) had been a member of the Anglo-American Committee of Inquiry on Jewish Problems in Palestine and Europe and his collection held innumerable little pamphlets related to mandatory Palestine that are seldom encountered in the book trade at any price. Dozens of Spanish-language titles of Jewish interest were retrieved from the personal library of the Chilean author, Alberto Baeza Florez (born 1914), now being integrated into our neighbor in the Smathers Library, the Latin American Collection.

The catalogs of antiquarian booksellers are quickly scanned for potential acquisitions because of the keen competition we encounter with other libraries supporting programs in Jewish

Studies. Owing to a combination of inadequate budgetary resources and a veritable publishing explosion of Judaica and Biblical studies, less out-of-print book buying is being done as priority attention is increasingly given to coping with the ever rising number of new Jewish publications, both domestic and foreign, in English, Spanish, German, French, Hebrew, etc.



It may be noted that several hundred brittle books were microfilmed this past year with the cooperation of the Preservation Office; the resulting cataloging data also records the existence of a master negative and is supplied to RLIN, a major international bibliographic database and the preferred utility for Judaica libraries because of its support of data in non-Roman alphabets.

The Price Library of Judaica and UF's Center for Jewish Studies were profiled by Karen Haymon Long, religion section editor of the *Tampa Tribune*, under the heading, "A Place to Remember," in that paper's July 17, 1993 issue.

Other news worthy of mention in this space is the availability (upon request) of a listing of the Price Library's current serial subscriptions and the newly revised town list of communities represented by memorial books in Hebrew and Yiddish. While not an exhaustive collection in relation to the 600+ volumes published since 1945, some 475 highly sought after and scarce *sifre zikaron* are currently held and a dozen or so are added to the collection in a typical year, resources permitting. Also, the combined Price Library and Latin American Collection reading room and reference areas now have extended service hours to 9 PM, Monday through Thursday and 5 to 9 PM on Sunday (except during posted exceptions).

Gifts are especially welcomed in this area of economic retrenchment, not only the major collection perhaps in a rabbi's study but also for opportunity to obtain the miscellaneous little pamphlets, bulletins, and volumes not already in our collections. If you are contemplating an endowment opportunity or you have a sizable collection of Judaica you would like to donate, please contact Mr. Robert Singerman, 406 Smathers Library, University of Florida, Gainesville, FL 32611, or call (904) 392-0308, to discuss your contemplated gift. Smaller gifts of materials can simply be mailed to Mr. Singerman without prior consultation; gifts from benefactors and donors will be acknowledged in accordance with the library policy.

In tribute to professor and Tau Epsilon Phi (TEP) fraternity advisor Irving J. Goffman, a memorial fund has been established which will enhance collection development in the Price Library.

The University of Florida has been designated by the American Veterans of Israel (AVI) as its official archives of documentation and primary sources related to American volunteers in Israel's War of Independence in 1948. The "Machal-Aliyah Bet" archives will be curated by the De-

partment of Special Collections at the George A. Smathers Libraries with supporting resources to be organized in the Price Library of Judaica.

Machal, the Hebrew acronym of *mitnadve huts la-arets* ("volunteers from outside the country"), refers to all overseas volunteers regardless of origin. Aliyah Bet is the pre-State movement to smuggle refugees and immigrants, including displaced persons and Holocaust survivors, by ship to Palestine at the time of the British blockade and British limitations on the granting of legal immigration visas.

Roadblock to Peace?

The Handshake is History. On that historic day in Washington not so long ago, adversaries PLO Chairman

Yasir Arafat and Israeli President Yitzhak Rabin pledged to give peace a chance. However, normalization of Arab-Israeli relations is tenuous as extremists on both sides remain defiant against the winds of change.

One of the primary reasons for their dissent and doubt is the fate of one city: Jerusalem. Three of the world's major religions claim rights to one of the oldest cities on Earth. Each year Jews, Christians, and Moslems from around the world travel to their religious homeland, the current capital of the State of Israel.

Some Palestinians argue that the Arab portions of the city should be turned over to the PLO. Israelis reject this territorial claim and pledge never to give up Jerusalem. Several leaders on both sides warn that the entire peace process can be derailed if this issue is not resolved.

On this issue there is no shortage of opinions and suggestions. Here is what three of UF's scholars have to say about the background, the problem, and the potential impasse.

-MC

Ralph Lowenstein,
*Dean Emeritus of the College of
Journalism and Communications*

Dr. Lowenstein served as an American volunteer in Israel's War of Independence from 1948-49. His memoirs about the war were published shortly thereafter.

In 1969 I was a faculty member at the University of Missouri. It was two years after the Six-Day War, and I had a Jordanian government communications executive as a graduate advisee.

When I heard that an Israeli foreign service official was coming to speak to Hillel, I thought it would be a great idea to get these two guys together. Maybe

they could quietly begin to build bridges. Both parties agreed, and we arranged to meet for morning coffee in an unused back room of a campus restaurant.

"You have defeated us," the Jordanian said to the Israeli. "Now is the time for Israel to be magnanimous about withdrawing from land it has captured so we can start afresh."

The Israeli held his coffee mug in both hands, pushing inward with his palms. "We have you like this," he said, "and we are going to continue squeezing until we get the settlement we want."

There was a longer conversation, but the possibility for progress had essentially ended with those opening sentences.



How nice it would be if King Hussein were now in charge of the West Bank, if there were a national or bi-national state of Jordan/Palestine with its capital and banking center in Amman, if there were not 118 Jewish settlements pick-pocked throughout the Golan, the West Bank and Gaza, and if there were not 100,000 settlers waiting to be bought out or thrown out of the homes they have built and lands they have tilled for upwards of 25 years.

Crazy ventures, lost opportunities, blurred vision. A reasonable person would have surmised that big powers, not to speak of the surrounding Arab nations, would ever agree to the colonization of territory granted to Palestinians by U.N. Resolution or once possessed by an Arab nation -- with the exception of minor border modifications.

Now Jerusalem is a microcosm of the overall problem. Everyone knew it would be the most difficult knot to untangle, which is why, supposedly, it was left for last.

East Jerusalem, within the confines of the Old City, is mostly Arab. It has an Arab character and even an Arab charm (making it highly attractive for purposes of tourism). The Temple Mount is not only sacred to 100 million (or more) Arabs, but attracts them physically in a way that it does not attract Jews. Arabs go there to pray, while true Orthodox Jews -- the prevailing denomination in Jerusalem -- will not set foot on the place lest they inadvertently step on the Holy of Holies.

So why does Israel not please its Arab friends and shock its Arab enemies by announcing that it is willing to make the Arab portion of East Jerusalem the capital of a Palestinian state. East Jerusalem is so completely encapsulated territorially that it can pose no military danger. Terms can be negotiated for Israeli control of municipal services, including water and electricity, assuring its peaceful position in the future.

What better sign of the mutuality of Israel and Arab interests than the existence of two capitals in the religious heartland of two great religions. What better acknowledgment of the security of Israel, now with an overwhelmingly Jewish majority in its own land, than acquiescence to a concern that goes to the heart of Arab sensitivity.

A handshake on the White House lawn. An embrace in the Arava. Now, how about magnanimity in Jerusalem?

Avraham Balaban,
Department of Religion

A veteran of the Six-Day War, Dr. Balaban has a unique perspective on the Jerusalem question. His remarks were recorded in an October interview with Amudim. The message was one of reconciliation.

Amudim: Please explain some of the background that has led to this stage of the talks.

Balaban: While there are some who are against peace on both sides we must understand the (continued on next page)

What to Do About Jerusalem

(continued from previous page) leadership. On the Israeli side, Peres has always been in favor of the peace process. It is more significant that Rabin has moved toward peace with the Palestinians and the Arab nations.

Amudim: It's not easy to put away all of that history, is it?

Balaban: No, especially for Rabin. He is no fan of Arafat. But now is the time to make a deal.

Amudim: How have the average Israelis reacted to the peace process. What is the difference this time as compared to the Camp David Accords?

Balaban: Geographically, Egypt is very far away. The Sinai Desert served as a buffer for so long as to prevent a sense of immediacy.

However, ending hostilities with the Palestinians and Jordan would be far more meaningful to the average Israeli than the accords with Egypt. You can feel it on the streets, there is a sense of joy and relief about the future.

Amudim: What is the attitude of the elite in Israel. Many students at UF are skeptical of any agreement with the PLO and other Arab representatives.

Balaban: It's interesting. The Israeli intelligentsia is far more left on this issue than the students here. Average Israelis and the elite agree that it is time to live in peace.

Amudim: Now that it appears that both sides want peace, the final roadblock appears to be the status of Jerusalem. What should both sides do?

Balaban: I hope the issue won't break the agreement. It would be a shame. They must find some way of compromise so that it will not derail the progress of the peace process with the Palestinians.

Amudim: How can this be accomplished?

Balaban: Not all of Jerusalem is ours. There are sacred Islamic sites that should be returned. The city now is divided. Some type of territorial compromise needs to be made.

We knew at the end of the Six-Day War that some of the land we won was to

be used to bargain for peace someday. That time has come.

Kenneth Wald

Department of Political Science

As a member of the political science department at UF, Dr. Wald has studied the Middle East in depth. He was recently awarded for meritorious contributions to teaching and research from the Religion and Politics Section of the American Political Science Association.

There is an old joke that when you lock four Israelis in a room, they walk out with five political parties. While there is much truth to that line, it doesn't apply to Jerusalem. Even those who disagree about the peace process as it affects the West Bank or the Golan hold to this view. Thus, all the issues facing Israel as it attempts to normalize relationships with the Arab world, none is more vexing than the status of Jerusalem.

The Israeli position is simply that Jerusalem must remain undivided and under Israeli sovereignty. The argument has much to recommend it. First, Jerusalem has long been the geographical center of the Jewish world as well as the fount of Jewish civilization. Secular and religious Jews alike recognize that Jerusalem is special. Second, the historical record of divided Jerusalem is lamentable. During the period from 1948 to 1967, when Jordan controlled the eastern part of the city and Old City in particular, Jewish sites were treated with a mixture of contempt and destruction. Given the willful vandalism and desecration of that time, few Israelis would accept Arab guarantees about the sanctity of the Holy City.

The Israelis can also point with considerable pride to the manner in which Jerusalem has blossomed under their control since reunification in 1967. While nobody would confuse Arab neighborhoods with Rehavia and other posh parts of West Jerusalem, the municipality

has poured millions of shekels into urban development in East Jerusalem and the Moslem Quarter and allowed a considerable degree of autonomy to Arab Jerusalemites.

Reasonable though it may be, the Israeli position encounters resistance from two sources. The West, including the nations that have supported Israel, refuse to recognize and accept Israeli annexation of East Jerusalem. The United States has never recognized Jerusalem as Israel's capital and maintains its embassy forty miles away in Tel Aviv.



The U.S. clings to the fiction that Israelis who reside in new neighborhoods established east of the armistice line of 1948 are living in the Occupied Territories. (I was amused in 1990 to discover that my thoroughly middle-class neighborhood, built on empty land near Mt. Scopus, was deemed to be part of the West Bank and I was living among settlers.) The other barrier to the Israeli claim is the belief of Palestinians and other Arab peoples that they too have a legitimate historical and religious claim on the city.

Now that the Roman Catholic church has accepted Israel by conferring the Vatican's diplomatic recognition -- effectively acknowledging Israeli sovereignty over Jerusalem -- the West has less incentive to withhold its recognition of this fact. Even the external Arab world is likely to find the whole issue of Jerusalem less compelling now that Israel has rather skillfully exploited tensions between the claims of Jordan and the PLO over control of the holy sites in the Old City.

(continued on page seven)

Faculty and Alumni News

Each year *Amudim* reports on Jewish Studies faculty members' activities and publications. This issue also include an update on some of the students who have graduated the program in recent years.

-MC

Warren Bargad recently published *To Write the Lips of Sleepers: The Poetry of Amir Gilboa* through the Hebrew Union College Press. The product of several years' work, the study features copious analyses and interpretations of poems taken from Gilboa's eight volumes, an overview of his oft-changing poetics, poignant Holocaust poetry, early Yiddish poems, and critical views of his works throughout his career. Widely admired yet little understood, Gilboa (1917-1984) combined a traditional romanticism and an idiosyncratic modernism which often engendered a sense of "difficulty" in his works and in his reading audience.

Avraham Balaban has been awarded a Skirball Fellowship from the Oxford Center for Post-Graduate Hebrew Studies. His tenth book, *A Different Wave of Hebrew Fiction: Post Modernist Tendencies in Contemporary Hebrew Fiction*, has been accepted by Keter Publishing in Jerusalem for publication in early 1995. Balaban's article "Mr. Mani" has been accepted for an anthology of essays edited by Nitzah Ben-Dov.

Jessica Daniels graduated from the University of Florida in 1992 with a Major in Jewish Studies. Since then, she earned a master's degree in Social Work at Florida International University in two years. She now works for the Fort Lauderdale Lighthouse for the Blind as a social worker.

Darin Diner earned a certificate in Jewish Studies and a major in telecommunications in 1993. After some time as a television news anchor, Darin has accepted the Director's position at Hillel at

the University of North Carolina, Chapel Hill.

Wendy Feiner has resumed her Jewish Studies program at the University of Florida after studying abroad for the Spring 1994 semester at Tel Aviv University. She plans to graduate in Spring 1995 and pursue a law degree.

Dora Friedman is entering her 17th year as an instructor at the University of Florida. This summer she traveled to Israel where she attended workshops in Hebrew Instruction, Jewish Civilization, Bible History, and Israeli Dance. She recently attended the Conference for Alternative Jewish Education held at Indiana University in Bloomington. At UF she leads the Hillel Israeli Dance Group and serves as the faculty advisor for AEF sorority. As usual, her door is *always* open to students.

Geoffrey Giles recently served as the Holocaust Education Foundation's Academic Coordinator on a trip to Eastern Europe. Over forty professors traveled to inspect the Nazi death camps. In October, Giles presented a paper entitled "Blind in the Right Eye: German Justice and Holocaust Denial," at a Dartmouth College plenary session on the Holocaust.

Galia Hatav will begin teaching a new course, "Biblical Hebrew," in Spring 1995. She will add this class to an already hectic schedule of three courses in Modern Hebrew. Dr. Hatav has also found time to author "Coordination and the Interpretation of Situation Type." The article is currently under review for publication in the *Journal of Linguistics* in England.

Sheldon Isenberg, having served as Acting Director of the Center for Jewish Studies in 1993-94, is on sabbatical during 1994-95. In May, he was invited to a meeting of the Inter-Religious Federation for World Peace in Seoul, South Korea, to deliver a paper on "The Evolution of God

and Evil." He is currently organizing a seminar for another meeting of the IRFWP on the subject of "The Ideal in World Religions" to be held in Seoul in August, 1985. During this Sabbatical period, his research and writing on his volume on "Aging in Judaism" continue.

James Mueller has been a member of the Jewish Studies faculty since 1988. His most recent works include *The Five Fragments of the Apocryphon of Ezekiel: A Critical Study* published by the Sheffield Academic Press in England. Dr. Mueller currently serves as the editor of the *Journal for the Study of the Pseudepigrapha and Related Literature* and the area sub-editor of the *Religious Studies Review*.

Miriam Peskowitz is entering her second year at the University of Florida as a professor of religion focusing on Roman-period Judaism. She published several articles in 1994 including "Spinning Tales and Crafting Identities: Gender, Otherness, and the Interpretation of Tannaitic Texts from Roman-period Judaism" and "The 'Other' in Jewish Thought and History." With the support of a 1994 UF Research Development Award, Dr. Peskowitz has done some preliminary archival in research London and in the western Mediterranean for her next book, "Imagining Home: Second Century Rabbis in Palestine."

Kenneth Wald, professor of political science, will spend the spring semester of 1995 in Israel. He will teach a seminar at Hebrew University and continue his research on the role of religion in mass politics. He has recently published an article on Israeli religious-secular divisions in *Political Behavior*, and another study on religion in Israeli voting is forthcoming in the *Journal of Politics*. Together with a colleague at George Washington University, he is also studying the political behavior of American Jews.

Visiting Professor

The Center and the Jewish Studies faculty are eagerly awaiting the arrival in January of Itamar Singer, professor of Ancient History at the University of Tel Aviv. After visiting at Harvard and the University of Chicago in the fall, he will spend the Spring Semester at UF in teaching and research. Professor Singer will be the fourth Visiting Professor from Israel to have spent a semester or a year here at the invitation of the Center for Jewish Studies. Two of these visits have been supported by Fulbright Scholar-in-Residence Fellowships. Currently, the Center has four Visiting Professor endowment funds. Our ultimate goal is to have an Israeli scholar in residence for one semester each year.

(continued from page five, Wald)

The most serious remaining barrier to the Israeli position is altogether different. In fact, Jerusalem is already divided. There are areas of the city where Jews do not venture simply for fear of encountering violence. This has been recognized in various ways, perhaps the most evident in the building of a new road from the northeast suburbs to the city center.

The new road skirts ultra-Orthodox neighborhoods and has been the cause of violence between religious and secular Jews over Sabbath traffic. Knowing this was likely, the city nonethe-

less located the road because it enables residents of Jewish neighborhoods to travel downtown without risking a drive -- and possibly a smashed windshield or worse -- through an Arab neighborhood.

Long a "collection of alienated islands" (Amos Elon) rather than an integrated community, the city's de facto bifurcation between Jews and Palestinians is confirmed by paving stones. Israelis have long argued for the supremacy of "facts on the ground" over theories and treaties. In that perspective, divided Jerusalem is now a fact of life.

Diplomats will continue to search for elusive middle ground. In a binational city, it is unlikely that any solution will be found to satisfy all participants. Divided cities have already yielded satisfactory alternatives to partition -- one thinks of the discouraging examples of Belfast, Berlin, and Beirut.

The Israeli Government has hinted that it might be willing to grant a purely symbolic form of Arab authority over parts of the eastern city. Even this trial balloon, scorned by the PLO as a non-starter, is regarded by some Israelis as a dangerous concession that could lead to unacceptable compromises.

As it has been for years, Jerusalem is likely to remain the ambit of conflict long after the less intractable differences between Jews and Palestinians have been mediated effectively. Ironically, this City of Peace (*Ir Shalom*) is likely to know more war.

Graduate Assistant

Michael D. Cohen is currently serving as the Graduate Assistant to the Center for Jewish Studies. Michael's duties include the editing of *Amudim*. As president of UF's Graduate Student Council, Michael represents all of the university's 9,000 graduate and professional students. Michael was recently inducted into the University of Florida's Hall of Fame and is a member of several national honor societies. He is working toward a Ph.D. in political science with concentrations in American government, political behavior, and public administration. Next year, he plans to intern at the Florida State Legislature in Tallahassee where he will write his dissertation.

Michael wishes to thank all of the contributors to *Amudim*, including guest columnists, professors, students, and staff who made this issue special. In addition, he would like to acknowledge Dr. Warren Bargad and Carlene Smith, Center for Jewish Studies Program Assistant, for their suggestions and their support of this year's *Amudim*.

1993-94 Graduates in Jewish Studies

Four students graduated with majors in Jewish Studies during the 1993-94 academic year: Shoshana Bass, Shari Borek, Stein-Atle Vere, and Wendy Wunsh.

The Center for Jewish Studies congratulates them all, and wishes them good luck in all of their future endeavors.

1993-94 Certificates Awarded

Nine students were awarded the Certificate (minor) in Jewish Studies for the 1993-94 academic year: Ruth Aloni, Benjamin Neal Cohen, Galit Gontarz, Lizette Kabak, Mindy Liebman, Carol Ann Strauss, Deborah Fluk, Evan Shear, and Melissa Zalkin.

Congratulations!

1994 Bnai Zion Award

Each year, the Center for Jewish Studies awards an outstanding student for accomplishment in Hebrew language study. The 1994 Bnai Zion Award for excellence in Hebrew goes to Larry Dearman of Aventura, Florida. This award is made possible by the Bnai Zion Foundation of New York.

1994-95 Study In Israel

The Center for Jewish Studies arranges for students to study in Israel at Ben-Gurion University, Haifa University, Hebrew University, and Tel Aviv University. This year, the *Center* is proud to announce that ten students will participate in the program.

Congratulations to: Allison Bass, Joseph Diamond, Sharon Feuer, Marc Goldberg, Jonathan Goldberg, Amy Gross, Lauren Loef, Louis Reinstein, Amie Silver, and Wendy Widom.

Fall Semester Courses

The courses in Hebrew language and literature include: Beginning Modern Hebrew 1, 2nd-Year Modern Hebrew 1, 3rd-Year Modern Hebrew 1, Readings in Modern Hebrew Literature 1, Introduction to Judaism, The Jewishness of Modern Literary Discourse, Judaism & Christianity, Israeli Literature in Translation, and Early Rabbinic Judaism.

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Spring Semester Courses

The course offerings in Hebrew language and literature for Spring 1995 include: Beginning Modern Hebrew 2, 2nd-Year Modern Hebrew 2, 3rd-Year Modern Hebrew 2, History of the Holocaust, Ancient Near East and the Emergence of Israel, Struggle Between Israel and the Philistines, Hebrew Scriptures (Honors), and Gender & Judaism.

Spring 1995 Lecture Series

February 22, 1995

Professor Itamar Singer

“The Emergence of Israel in the Ancient World”

Location TBA, 8:00 P.M.

March 1995

Dr. Irena Klepfisz

“Gender and Judaism”

and

“Judaism in the 21st Century”

Location TBA, 8:00 P.M.

April 19, 1995

Raphael Rosenzweig

Son of Eminent Jewish Philosopher

Franz Rosenzweig

“From German Nationalism to Jewish Identity”

Location TBA, 8:00 P.M.

Spring 1995

Film Series

“Documentaries of the Holocaust”

Times and Locations

TBA



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