

FRANKELY SPEAKING



Jean & Samuel Frankel Center for Judaic Studies

• August 2014



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Judaic Studies Goes to Israel!



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The Town Crier, by Shoshana Eden

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<http://greenpebble.co.uk/artists/shoshana-eden-painter>

Looking Forward, Looking Backward: The Frankel Center Celebrates 25 Years

By Deborah Dash Moore, Director of the Frankel Center for Judaic Studies and Frederick G. L. Huetwell Professor of History

“It must be a center,” Stanley Frankel noted. Attending a meeting at the end of October 1985 to consider Judaic Studies program planning, he listened as faculty members Zvi Gitelman, Todd Endelman, and Saul Hymans, Dean Peter Steiner, and U-M President Harold Shapiro spoke about what it would mean to develop Jewish studies at Michigan. Then he penciled a couple of key points on a scrap of paper.

It would take another three years before the Jean & Samuel Frankel Center for Judaic Studies became a reality, founded with endowment gifts from the Frankels and the Detroit Jewish Federation, which were equally matched by \$2 million authorized by Shapiro. As Stanley Frankel had noted, it was a center; that is, a university unit that drew upon faculty members who had their tenured appointments in other departments. In 1988 those faculty members included, in addition to Gitelman in political science and Endelman in history, Edna Amir Coffin in Near Eastern studies (NES) and Anita Norich in English. A small cadre of scholars in NES also participated in the Judaic Studies program: Gene Schramm, in Semitics and Hebrew texts; Abraham Balaban, in modern Hebrew literature; and David Noel Freedman in Bible.

Among the useful historical insights revealed by the recent celebration of the Frankel Center’s 25th anniversary on April 28, the mutuality of those early exchanges stands out. Following

a panel discussion on the Frankel Center’s early years with Stanley Frankel, Gitelman, Endelman, and Norich, U-M Vice President for Development Jerry May remarked that he had learned about fundraising from Jewish volunteers in the 1985 Campaign for Michigan. Stanley Frankel, in addition to his notes, brought the program of an initial meeting along with a report prepared in anticipation. It recorded initiatives to establish Jewish studies on campus since 1971, and how Jewish studies had achieved independent status by 1976.

The Frankel Center has expanded significantly since its founding in 1988, especially with the creation of the Frankel Institute for Advanced Judaic Studies.

Other wonderful insights appeared throughout the event. Karla Goldman explored the prejudice Jews faced at Michigan prior to World War II in the context of attitudes toward Jewish students in higher education in the United States. Daniel Greene and Jonathan Pollack examined some impressive efforts Jewish students made to study Jewish thought and culture. Recollections by alumni from different eras about their Jewish



Photo by Jean-Pierre Jans

experiences at the University of Michigan contributed to knowledge of Jewish student life. Several alums spoke about first encounters with Christian students who had never met a Jew before. Their accounts implicitly underlined the role of Jewish students in introducing religious and ethnic diversity to Michigan. Others addressed politics, from the postwar decade following the victory over Hitler to the 1960s era of student activism. And most of the women mentioned Markley dormitory, apparently long considered a “Jewish” residence hall, a fact not altogether clear to students at the time.

This occasion to look backward offered a chance to gauge the changes that have occurred over 25 years and inspired everyone to look forward to build a flourishing future. The Frankel Center has expanded significantly since its founding in 1988, especially with the creation of the Frankel Institute for Advanced Judaic Studies. And as political controversies around Israel roil student life, academic opportunities to learn about Jews, their history, and culture take on added significance. Fortunately, the spirit of collaboration and mutual exchange that facilitated the Center’s establishment endures. ■

DEBORAH YALEN: Bringing the Soviet *Shtetl* to Life

Ann Arbor seems about as remote from a Soviet *shtetl* as possible, but Deborah Yalen, who is this year's Louis and Helen Padnos Visiting Professor in Judaic Studies and a fellow at the Frankel Institute for Advanced Judaic Studies, thinks it's a perfect vantage point to study the subject.



FRANKLY SPEAKING: Can you describe your research and why it's important?

YALEN: I am working on a few different research projects devoted to Soviet Jewish scholars and scholarship during the interwar years. One of these focuses on intellectuals who studied the *shtetl* and its transformation under Bolshevik rule. Between the two world wars, Soviet Jewish scholars and political activists were deeply preoccupied with the *shtetl*: they wrote about it, documented it, and debated whether it should be relegated to the trash bin of history or “reconstructed” for the brave new world of Soviet Communism.

FS: As Padnos professor, you will be lecturing in Ann Arbor and Grand

Rapids. What do you want people to learn from your lectures?

YALEN: I would like people to imagine what it might have been like to live through an era of extraordinary social transformation. In the 1920s, Soviet Jewish ethnographers were concerned with recording the transition from the “old” to the “new.” Everything was changing with incredible rapidity, and they wanted to capture “snapshots” for posterity.

FS: What courses do you like to teach and why?

YALEN: At my home institution, I particularly enjoy teaching Soviet history. Students often register for the class with certain preconceptions about the Soviet Union, and it is interesting to see how their ideas evolve over the course of the semester. Recently, I also developed a new course in Jewish history called “Rabbis & Rebels, Tradition & Revolution: The Modern Jewish Experience.” Most of the students who enrolled in this class had no prior exposure to Jewish history whatsoever, and it is exciting to see them engage with a completely new subject.

FS: What are you most looking forward to at the University of Michigan?

YALEN: I had the great privilege of being a fellow at the Frankel Institute's “Jews and the City” seminar back in 2007–2008, and I have very fond memories of the vibrant intellectual community at the University of Michigan. I am delighted to be returning now as the Padnos professor, and to have the

Fast Facts



Name: Deborah Yalen

Title: Assistant Professor of History, Colorado State University

Education: PhD in history, University of California, Berkeley; MA in Russian Area Studies Program, Georgetown University; BA in English, Columbia University

Courses taught: Imperial Russia; The Soviet Union; Modern Jewish History

Latest project: A book manuscript, *The Soviet Shtetl: Ideology, Scholarship, Memory*

opportunity to teach at an institution with such a profound commitment to Jewish Studies.

FS: If you had the chance to meet a historical figure, who would it be and why?

YALEN: Most of my historical protagonists unfortunately left little in the way of personal records, and I often wish I could meet them in person to fill in the blanks. For example, my various sources include reports from young graduate students who conducted ethnographic expeditions and demographic studies in their native *shtetls* in the mid-1920s. I would love to ask them how people reacted to their questions. ■

Presenting the 2014–15 Frankel Institute Fellows

This fall, the Frankel Institute for Advanced Judaic Studies will host a prestigious group of scholars who will gather around the theme of “Jews and Empires.” Led by Mikhail Krutikov, professor of Slavic and Judaic Studies at U-M, the group will offer a broad range of events to the public, including lectures and symposia.

“The theme of Jews and Empires, because it applies to Jewish experiences as imperial subjects in so many times and places — from ancient Roman and Persian empires to 20th-century Russian and Ottoman empires — will bring together a particularly diverse group of scholars who rarely get an opportunity to talk to each other,” remarked Deborah Dash Moore, director of the Frankel Center. “It’s going to be a dynamite year.”

We are thrilled to welcome our new fellows.



Mira Balberg,
Northwestern University

“Blood for Thought: The Rabbinic Reinvention of Sacrifice in Its Roman and Early Christian Context”

As Northwestern’s assistant professor of religious studies, Balberg specializes in ancient Judaism, with a focus on rabbinic literature. She holds a BA and MA in Talmud from the Hebrew University in Jerusalem, and a PhD in religious studies from Stanford University. She is interested in how Jewish literature composed in the Hellenistic and Roman eras interpret and transform biblical institutions, concepts, and values, often through dialogue and interaction with Greek, Roman, and early Christian cultures. She is the author of *Purity, Body, and Self in Early Rabbinic Literature*.

“I wish to spend the year focusing on the ways in which the sacrificial culture of the Roman Empire shaped the rabbis’ understanding of sacrifice as a religious and social custom and played a role in the radical re-interpretation of biblical sacrifices in rabbinic legislative works.”



Eitan Bar-Yosef, Ben-Gurion University of the Negev

“Zionism, the British Empire, and the Making of Israeli Identity: Mimicry, Resistance, and Nostalgia”

Bar-Yosef, senior lecturer at Ben-Gurion University’s Department of Foreign Literatures and Linguistics, pursues research on postcolonial studies, Victorian culture, Israel studies, and contemporary theater in Britain and Israel. He holds a BA in English literature and comparative literature from the Hebrew University of Jerusalem and an MPhil and DPhil from the University of Oxford. He is the author of *The Holy Land in English Culture, 1799–1917: Palestine and the Question of Orientalism*, and co-editor of *‘The Jew’ in Late-Victorian and Edwardian Culture: Between the East End and East Africa*. His latest book is *A Villa in the Jungle: Africa in Israeli Culture*.



Joshua Cole, University of Michigan

"A Riot in France: Violence and Colonial Reform in Algeria, 1919–1940"

As professor in the Department of History, Cole's research and teaching deal primarily with the social and cultural history of France in the 19th and 20th centuries. He has published on gender and the history of the population sciences, colonial violence, and the politics of memory in France, Algeria, and Germany. He received his PhD from the University of California, Berkeley, and his BA from Brown University. He is working on a book that will investigate an episode of anti-Semitic violence in French Algeria in August 1934.



Photo by D.C. Goings

Sara Feldman, University of Michigan

"People of the Russian Book: Translating Pushkin into Jewish Languages"

Feldman recently earned her doctorate in Near Eastern Studies, and her dissertation explored the role played by Russian high culture in the construction of a range of modern Jewish identities. She received many awards to support her dissertation research.

"While at the Frankel Institute, I plan to conduct further research for my book, especially on the significance of Russian culture in the forging of modern Jewish identity."

My study considers the various ways in which Zionism's alliance with the British Empire has been central to Zionist self-fashioning— during the Yishuv period, following independence, and in the aftermath of the 1967 War.

Eitan Bar-Yosef
Ben-Gurion University of the Negev



Photo by D.C. Goings

Zvi Gitelman, University of Michigan (winter term)

"Under and After Empire: Jewish Public Life After Communism"

Gitelman is Preston Tisch Professor of Judaic Studies and is a co-founder of the Judaic Studies program. He has been teaching political science at U-M since 1968, specializing in Eastern European and Soviet politics. He has introduced courses in the Jewish political tradition as well as the politics and culture of modern Eastern European Jewry. He has authored or edited 16 books, including *A Century of Ambivalence: The Jews of Russia and the Soviet Union, 1881 to the Present*. His most recent book is *Jewish Identities in Postcommunist Russia and Ukraine: an Uncertain Ethnicity*.

"At the Frankel Institute, I plan to study how Jewish communities in the formerly socialist states of Eastern Europe restructured themselves after the fall of Communism."



Reuven Kiperwasser, Open University of Israel (winter term)
"Rabbis Between Two Empires"

Kiperwasser lectures in rabbinics and Midrash and is in the final stages of preparing a critical edition of *Midrashei Kohelet*. He received his doctorate from Bar-Ilan University, and he specializes in rabbinic literature. He has published many articles, and his research interests include the interactions between Iranian mythology, Syriac-Christian storytelling, and Talmudic narratives.

"My research project is a series of articles that I hope to develop into a monograph about Babylonian and Palestinian rabbis as representatives of local rabbinic cultures produced in the shadow of the two great empires, Rome and Sasanian Persia, which were in constant conflict with each other."



Photo by D.C. Goings

Gil Klein, Loyola Marymount University
"The Roman Architecture of Empire and the Establishment of Rabbinic Space"

Klein is an assistant professor in Loyola's Department of Theological Studies. He earned his undergraduate degree in architecture from the Bezalel Academy of Art and Design in Jerusalem and a PhD in history and philosophy of architecture from the University of Cambridge. His research interests include the rabbis' spatial culture, and his many published articles focus on architecture and Jewish history.

2014–15 Frankel Institute Fellows *(continued)*



Photo by
D.C. Goings

Mikhail Krutikov, **University of Michigan**

“Spaces of Memory: Imagining a Soviet Past in Post-Soviet Russian Jewish Writing”

Krutikov, this year’s head fellow, is a professor of Slavic and Judaic Studies. Born and raised in Moscow, he focuses on Jews in Eastern Europe and the Yiddish language. He wrote the award-winning *From Kabbalah to Class Struggle: Expressionism, Marxism and Yiddish Literature in the Life and Work of Meir Wiener*, and *Yiddish Fiction and the Crisis of Modernity, 1905–1914*. His extensive list of edited works includes many volumes on Yiddish literature. Most recently, he co-edited *Uncovering the Hidden: The Works and Life of Der Nister*.



Devi Mays, University of Michigan *(fall term)*

“Reorienting Imperial Jews: Constantinople at the Crossroads of Jewish Identities”

Mays is assistant professor of Judaic Studies, and her research interests lie in the modern Sephardic Mediterranean, transnational Jewish networks, and Jewish sub-ethnicities. She was the inaugural Post-Doctoral Fellow in Modern Jewish Studies at the Jewish Theological Seminary, and

received her PhD in history from Indiana University. Her first book manuscript traces the itineraries and connections of Sephardic migrants that perpetuated a transoceanic modern Sephardic diaspora.

“While a fellow at the Frankel Institute, I will begin work on my second book project, which explores the Ottoman capital of Constantinople as a central stage upon which Jewish sub-ethnic and imperial affiliations collided and coalesced.”



Alexei Sivertsev, DePaul University

“Jews and the Roman Imperial Culture in Late Antiquity”

Sivertsev is associate professor in the Department of Religious Studies at DePaul. Born in Moscow, he received his BA from Russia State University for the Humanities. There, he graduated from the joint program of the Historical Archival Institute, the Jewish Theological Seminary of America, and YIVO Institute for Jewish Research in Jewish history, culture, languages, and archives. He holds an MA and PhD in Hebrew and Judaic Studies from New York University. His articles have appeared in numerous publications, and he is the author of *Households, Sects, and the Origins of Rabbinic Judaism* and *Judaism and Imperial Ideology in Late Antiquity*.

“During my stay at the University of Michigan, I plan to complete work on the concluding chapter of my new monograph, which investigates Jewish participation in the shared semiotic spaces and structures of meaning of the eastern Roman Empire between the fifth and eighth centuries CE.”



Claude Stuczynski, Bar-Ilan University *(short-term fall semester)*

“Iberian Conversos: Victims, Agents, and Thinkers of Empire”

Stuczynski is a senior lecturer at Bar-Ilan’s Department of General History, where he earned his BA, MA, and doctorate. His two main fields of research explore the Converso phenomenon — mainly in Portugal — and early modern encounters between Europeans and non-Europeans — mainly Amerindians. He is interested in the relationship between religion and politics in the medieval and early modern periods.

“Conversos were both objects and subjects of Iberian imperial ideological thinking. The aim of my research project will be precisely to explore this unstudied avenue.”

Over the years I have researched Jewish culture in Bohemia, but there are still opportunities to look at a number of literary authors, cultural conflicts, and linguistic issues that have not been fully addressed. I hope to make substantial progress on a monograph on these topics.

Jindrich Toman
University of Michigan



Jindrich Toman, University of Michigan (fall term)

“Bohemia’s Jews and Their Decentered Empire”

As professor of Slavic languages and literatures, Toman follows an academic path defined by languages and cultures of Central Europe. His extensive published works include *The Magic of a Common Language: Mathesius, Jakobson, Trubetzkoy and the Prague Linguistic Circle*; *Czech Cubism and the Book*; and *Photo-Montage in Print: The Moderne Czech Book 2*. He has also co-curated several exhibitions, including *Jindrich Heisler: Surrealism Under Pressure* at the Art Institute of Chicago, and is co-editor of a volume on Czech anti-Semitism.



Photo by D.C. Goings

Jeffrey Veidlinger, University of Michigan

“Border Jew: Between Empires”

Veidlinger is Joseph Brodsky Collegiate Professor of History and Judaic Studies. He is the author of numerous articles and books, including the award-winning *The Moscow State Yiddish Theater: Jewish Culture on the Soviet Stage* and *Jewish Public Culture in the Late Russian Empire*. His newest book, *In the*

Shadow of the Shtetl: Small-Town Jewish Life in Soviet Ukraine, is based on some 400 interviews with Yiddish speakers conducted in the small towns of Eastern Europe. His work has been recognized through substantial research grants and fellowships. (See page 10 for more information about his current research.)



Deborah Yalen, Colorado State University (fall term)

“Forging the Anti-Imperial Empire: Jews, Ethnographic Science, and the Soviet Family of Nations”

Yalen is assistant professor of history at Colorado State and is the Frankel Center’s 2014–15 Louis and Helen Padnos Visiting Professor in Judaic Studies (see page 3). Her work focuses on the interaction of Jewish scholars with the Soviet state apparatus during the interwar period. She initiated a collaborative project with colleagues at the Center “Petersburg Judaica” (European University in St. Petersburg, Russia). Tentatively titled “Studying Jews in the Age of Lenin and Stalin: Isaiah Mendeleevich Pul’ner and the Jewish Section of the State Museum of Ethnography in Leningrad,” this English-language volume will feature scholarly essays and annotated translations of previously unpublished archival materials. ■



Mazel Tov

to our 2014 Graduates

MAJORS

- Melissa Glassman
- Molly Mardit
- Leah Sternberg

MINORS

- Aliza Altman
- Daniel Baum
- Hannah Gross
- Alysa Levine
- Andrew Lieberman
- Kenny Oh
- Laura Ratner
- Hayley Sakwa
- Joseph Shulman
- Adam Stillman
- Franchesca Venzor
- Amalia Zimmerman
- Emily Zussman

Yiddish Lives at UMich

The Frankel Center's commitment to Yiddish Studies produces new generations of scholars, continued programming, and funds earmarked specifically for teaching the language. These are just some of the reasons we *kvell** over our Yiddish program.

The Student and the Graduate

Google U-M senior **Jamie Nadel**, and you'll discover an unusual YouTube video. In it, he strums his guitar and sings Bob Dylan's "Blowin' in the Wind"—in Yiddish.



Jamie Nadel

"The most frequent reaction I get to that video," said Nadel, "is 'I've never seen anything like that!'"

The song was his final project for his first Yiddish course at U-M, a class that he admits he initially took "sort of as an icebreaker." Coming from a small high school in New York, he was nervous about enrolling in a large university, and hoped that a Yiddish course would attract a smaller niche of students. He was right. But ultimately, that class sparked his interest in the language.

"The language was fantastic, the teaching was remarkable, and I got very interested in Yiddish poetry and history," he said.

Saul Hankin, a 2013 U-M graduate who recently spent a year as a fellow at the Yiddish Book Center (YBC) in Amherst, Massachusetts, also began his Yiddish studies as more of a pastime.

"I knew I wanted to take up Yiddish, but I did not plan to become as immersed and focused on it as I did," he said. "The Yiddish coursework and the broader Jewish historical coursework were just so interesting to me that I wanted to go even further with it. Originally, I thought I would just dabble in it."

Not anymore. Hankin devoted 2013–14 to work cataloguing Yiddish audio archives and assisting the YBC translation program. This fall, he will begin pursuing an MA in Judaic Studies at Columbia University, where he intends to continue his focus on Yiddish.

What attracts these students to the language? "So many Yiddish works are untranslated," said Nadel. "I've found that being able to translate those pieces—which are often quite beautiful, introspective, and profound—is a noble mission. If people are looking for a tangible reason to study Yiddish, it's right there. There are gems waiting to be found."

Hankin sees Yiddish knowledge as crucial for studying Eastern European Jewish history. "Yiddish is



Saul Hankin

very relevant if you have an interest, like I do, in the legacy of Eastern European Jewry," he said.

For some students, Yiddish has become a tangible way to express Jewish identity. "In the United States, there are two main ways of showing that you are Jewish," Nadel said. "One is support for Israel, and the other is being religious. I don't really have much of a background in either of those forms of Jewish identities. I think of Yiddish as another direction: a way of showing your Jewishness and connecting to an ancestral identity.

"It's even more than that," he added, "because for me, it has been a way to see Eastern European Jewry as something that is not necessarily defined by the Holocaust. If you study the literature, the people's lives, and what they wrote, you see that they were able to produce works of great joy and profundity." ■

The Ann Arbor Yiddish/Klezmer Festival

The Frankel Center will be a key player in the Ann Arbor Yiddish/Klezmer Festival from October 28–November 2, when over 1,000 people are expected to attend Yiddish

lectures, films, meals, concerts, and music workshops.

Frankel faculty will speak at many events, and a movie, *The Last Klezmer*, will be presented at the Frankel Center on October 27, with filmmaker Yale Strom as a guest speaker.

“The Jewish Federation of Greater Ann Arbor is thrilled to present the Yiddish/Klezmer Festival as an entire Jewish Ann Arbor

community effort,” said Mimi B. Weisberg, campaign director at the Jewish Federation of Greater Ann Arbor. “This festival was the brainchild of Anita Norich, Sam Norich, and Harlene and Henry Appelman, and it is not to be missed!” ■



Learn Yiddish

**kvell*

Derived from the Yiddish word

kvellen קוועלן

meaning: to take great pride and pleasure

The Rita Poretsky Fund for Yiddish Challenge Grant

The Frankel Center is pleased to announce the establishment of the Rita Poretsky Fund for Yiddish Challenge Grant to benefit Yiddish Studies at U-M. Gifts of any size will be matched dollar for dollar up to \$150,000; the matching program ends January 31, 2019.

The fund was created by the Rita Poretsky Foundation, which is dedicated to the promotion of Jewish culture, education, arts, and health in the United States and Israel. Trained as an engineer, Rita Poretsky devoted most of her life to the study of Judaism and artistic expression. Her interest in Yiddish, like her interest in Hebrew, which she spoke fluently, came from a commitment to learning about Jewish languages, cultures, politics and folklore. She established her foundation before she died tragically at a young age.

“This gift recognizes the enduring importance of Yiddish for future generations of students who seek to understand the Jewish world of Eastern Europe, America, and even Israel,” said Deborah Dash Moore, director of the Frankel Center. “It will allow the Center to maintain its extraordinary position as the leading academic venue for the study of Yiddish in the United States.”

To contribute to the Rita Poretsky Fund for Yiddish, please visit

<http://www.lsa.umich.edu/judaic>
and click on “Give Online.” ■

Border Jews

By Jeffrey Veidlinger, Joseph Brodsky Collegiate Professor of History and Judaic Studies and 2014–15 Frankel Institute Fellow



In the late 19th and early 20th centuries, many of Europe's largest Jewish communities were located in vast border regions — the Pale of Jewish Settlement, Alsace-Lorraine, Subcarpathian Rus, and Galicia, to name but a few. Smaller cities located directly on imperial borders often hosted the most culturally and economically vibrant Jewish communities, whose imprint was left on world Jewish culture writ large. In Jassy (Iași), on the Romanian side of the Prut River, just across from Russian-controlled Bessarabia, Avrom Goldfadn is said to have established the first Yiddish theater. In Brody, a major transfer point between the Austro-Hungarian Empire and the Russian Empire, the Broder singers developed a type of musical performance that remains a hallmark of Jewish shtetl to this day. And Czernowitz (Chernivtsi), where Yiddish was famously declared “a national language,” nourished some of the most celebrated Jewish writers, each composing in a different language — Paul Célan in German; Itzik Manger in Yiddish, and Aharon Appelfeld in Hebrew. It was in erstwhile border towns like Shklov (Škłoŭ) that the Enlightenment first made its inroads into Russia, and it was in the border town of Pressburg (now Bratislava) — separating the Hungarian from the Austrian parts of the empire — that Chatam Sofer made his stand against it. These cities shared a sense of cosmopolitanism unusual for cities of their size precisely because of their location on imperial borders.



An 1878 map of Galicia and Bukovina

Jews traveled across imperial borders for a wide variety of reasons: trade, marriage, pilgrimage, education, and trafficking.

My current project, which I will be working on as a fellow at the Frankel Institute for the 2014–2015 academic year, looks at the influence of border towns on the development of Jewish culture, and at how “border Jews” navigated their roles as trans-imperial travelers. Jews traveled across imperial borders for a wide variety of reasons: trade, marriage, pilgrimage, education, and

trafficking. Sometimes they were forcibly evicted across the border. At other times borders traveled across them, as imperial wars, political negotiations, and land grabs transformed the map, forcing border communities to reevaluate existing loyalties and alliances.

The current situation in Ukraine — a country whose very name can be translated as “borderland” — is a case in point. Although the Jewish population of Ukraine is relatively small today, Jews have figured prominently in political rhetoric about these shifting borders. In the Central European imagination, it is difficult to dissociate borderlands from the Jews who often inhabit them. ■

MAZEL TOV!

Graduate Students

Shayna Goodman and **Avery Robinson** received the Simeon Brinberg Outstanding Student Award.

Shira Schwartz received the 2014 Radcliffe/Ramsdell Fellowship from Rackham Graduate School and the 2015 Brandt Graduate Fellowship from the Frankel Center.

Past Graduate Students

Rebecca Wall won an ACLS 2014 Public Fellows Program at the Smithsonian Institution's Office of International Relations.

Past Fellows

Lois Dubin was a guest editor of *Jewish History's* special issue, "From History to Memory: The Scholarly Legacy of Yosef Hayim Yerushalmi." In May, she was visiting professor at the École des Hautes Études en Sciences Sociales (EHESS) in Paris.

Jason von Ehrenkrook has accepted a position as Assistant Professor of Religious Studies in the Department of Classics and Religion at the University of Massachusetts in Boston.

Oren Gutfeld received the 2014 Irene Levi-Sala Book Prize in Archaeology of Israel. He also recently served as excavation director at Tiferet Israel Synagogue in Jerusalem's Jewish Quarter on behalf of the Israel Antiquities Authority and the Hebrew University of Jerusalem.

Brian Horowitz published *Bounded Mind and Soul: Russia and Israel, 1880–2010*, co-edited with Shai Ginsburg, and *Russian Idea—Jewish Presence: Essays on Russian-Jewish Intellectual Life*.

Alexandre (Sandy) Kedar received a grant for "The Legal Geography of the Negev, 1900–1947" from the Israeli Science Foundation. He recently co-edited *The Expanding Spaces of Law: A Timely Legal Geography*.

Melissa Klapper won a National Jewish Book award for her book, *Ballots, Babies, and Banners of Peace: American Jewish Women's Activism 1890–1940*.

Ranen Omer-Sherman has been appointed The Jewish Heritage Fund for Excellence Endowed Chair in Judaic Studies at the University of Louisville in Kentucky.

Catherine Rottenberg is now chair of the Gender Studies Program at Ben-Gurion University. She recently published two articles, "Happiness in the Liberal Imagination: How Superwoman Became Balanced" in *Feminist Studies* (May 2014) and "The Rise of Neoliberal Feminism" in *Cultural Studies* (November 2013).

Faculty

Deborah Dash Moore was awarded a 2014–15 faculty fellowship from U-M's Eisenberg Institute for Historical Studies.

Todd Endelman spent the fall and winter terms as a Polonsky Fellow at the Oxford Centre for Hebrew and Jewish Studies. In January, the Littman Library of Jewish Civilization published a paperback edition of his book *Broadening Jewish History: Towards a Social History of Ordinary Jews*.

Zvi Gitelman gave several workshops: "Challenging Belarusian and Jewish Narratives of the Partisan Experience," at Yad Vashem Research Institute in Jerusalem's "Soviet Partisans and the Holocaust" (January); "The Russian-speaking Jewish Diaspora," at Carleton University in Canada (March); and "Was Communism a Jewish Conspiracy? The Evidence from Eastern Europe," at Yad Vashem Research Institute's conference on "The Judeo-Bolshevik Myth" (March).

Mikhail Krutikov was promoted to the rank of professor.

Rachel Neis was awarded a 2014–15 faculty fellowship from U-M's Institute for the Humanities.

Shelley Perlove published two new articles, "'The Glory of the Last House' (Haggai 2:9); Rembrandt and the Prophets Malachi and Haggai," in *Imago Exegetica: Visual Images as Exegetical Instruments, 1400–1700* (April 2014), and "Judaism and the Arts in Early Modern Europe: Jewish and Christian Encounters," in *A Companion to Renaissance and Baroque Art*, edited

by Babette Bohn and James M. Saslow (December 2013).

Shachar Pinsker's article, "The Language that Was Lost on the Roads: Discovering Hebrew through Yiddish in Aharon Appelfeld's Fiction," appeared in *The Journal of Modern Jewish Identities* (2014).

David Schoem co-organized a tri-campus Provosts' Seminar, supported by a U-M Third Century Grant, with 165 faculty and administrators from U-M, Michigan State University, and Wayne State University to explore multi-campus collaborations with communities and possible creation of a Community Engagement Consortium.

Ryan Spiezch lectured in May at the Consejo Superior de Investigaciones Científicas in Madrid on medieval Christian anti-Jewish polemics entitled "The Testimony of the Litigant is Worth a Hundred Witnesses': Sources and Rhetoric between Ramon Martí and Alfonso de Valladolid." That same month, he delivered a paper entitled "Conversion as a Historiographical Problem" at the conference "Debating Conversion in Different Historical Contexts" at the Center for the Study of Conversion and Inter-Religious Encounters at Ben Gurion University in the Negev.

Jeffrey Veidlinger received the 2014 Canadian Jewish Book Award for History for his book *In the Shadow of the Shtetl: Small-Town Jewish Life in Soviet Ukraine*. His recent articles include "Culture and the Public: a Yiddish Perspective," in *Canadian-American Slavic Studies* (2013); "How the Jews of Eastern Europe Read the Bible: Tsene-rene and Purim Plays," in *Russian History* (2014); and "Before Crimea Was an Ethnic Russian Stronghold, It Was a Potential Jewish Homeland," in *Tablet Magazine* (2014).

Past Visiting Faculty

Keren McGinity authored a new book, *Marrying Out: Jewish Men, Inter-marriage, and Fatherhood*.

University of Michigan Frankel Center for Judaic Studies

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Judaic Studies students visiting Israel in spring 2013

Coming Soon: Judaic Studies Goes to Israel!

This winter, students will be given an amazing opportunity to learn about Israeli culture—both in Ann Arbor and in Israel.

The course taught by Shachar Pinsker this winter, Judaic 255: “Tel Aviv and Jerusalem in Israeli Culture,” will culminate in a trip to Tel Aviv and Jerusalem in spring 2015. It will be similar to a highly successful program offered in spring 2013, when nine of Pinsker’s “Jews in the Modern World” class traveled to Israel.

The three-week trip is being partially underwritten by an award Pinsker received from the Center for Global and Intercultural Study; additional financial aid will be available through the Frankel Center.

For more information about our events, visit www.lsa.umich.edu/judaic or like us on Facebook (UM Judaic Studies)

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