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Paula Hyman and the Virtues of Collaboration

For both of us, a high point of collaboration occurred in 1994, after the demise of the YIVO Annual, when Paula invited me to co-edit Jewish Women in America: An Historical Encyclopedia. Although we both were established scholars, Paula Hyman at Yale University as Lucy Moses Professor of Modern Jewish History, we tackled this massive project with some of the same naïveté that characterized our first conference collaboration. Choosing whom to invite to the editorial board, and then picking the women to be included in the encyclopedia, themes to be addressed, and finding hundreds of scholars, young and old, to write the entries, turned out to be an enormous and highly politicized undertaking. Paula had asked me to join her in editing the encyclopedia not just because of the work involved or because she wanted an ally but because, she said, ‘we’d get to see each other regularly. That clinched it.’

When it came time finally to write the preface, all those years of collaboration paid off. The sentences just flowed. First hers, then mine, then her intervention, then my rewrite. It was exhilarating. Collaboration born of years of intellectual exchange, political discussion, and personal friendship, found its fulfillment in a worthy project.

The virtues of collaboration are manifold: intellectual rigor, strengthening of one’s own values, acquiring fresh perspectives, support for risk-taking and critical consciousness, and most importantly, enduring friendship.

Paula Hyman

We often speak in academia of collaboration, and we practice it as well. At the Frankel Center, faculty members team-teach; they conduct research together, co-author articles, and co-edit volumes. The Frankel Institute promotes intellectual collaboration through its weekly workshops. Indeed, this year’s Institute has produced a co-authored book project. Ken Wald (University of Florida) and Herb Weisberg (Ohio State University) are collaborating to examine the distinctive voting behavior of American Jews. But despite our extensive experience sharing ideas and working together to produce new knowledge, we rarely reflect upon the virtues—and challenges—of collaboration.

I have enjoyed the pleasures (and occasional frustrations) of collaboration with diverse scholars, but I first learned its virtues from Paula Hyman, who serves on the Academic Advisory Board of the Frankel Institute. We started out as friends in graduate school doing the things grad students do so well together: preparing for comprehensive exams, discussing our dissertations. But as feminist graduate students, we also shared political passions and a commitment to find a way to combine family with career. Both of us chose to have children while we were still students. The demands of raising young children led us to integrate our intellectual exchanges with personal and political ones.

After graduation, we began to navigate a collegial relationship. Paula Hyman stayed at Columbia University’s History Department and I went to the Religion Department at Vassar College but maintained affiliation with the YIVO Institute for Jewish Research in New York City. That provided the basis for our first collaboration.

Paula Hyman called me up one day in 1979 and invited me to lunch at the Columbia Faculty Club, a special treat, so that we could plan a conference to be sponsored jointly by YIVO and Columbia on “Jews, Cities, and Modernist Culture.” We aimed to bring writers and artists together with scholars and journalists, to connect young academics like Leon Botstein with established figures like Grace Paley, and to encourage them to speak across disciplinary boundaries as well as those separating practitioners from academics. We hoped for a large, diverse audience. When the conference opened in April 1980, we were not disappointed. Hundreds attended. Planning the conference we parcelled out the tasks; we wrote grant applications, invited participants, managed logistics, and argued over themes and people. It was challenging for two unenured faculty members to pull off, but ultimately rewarding; and we learned a lot about Jewish and academic politics.

Our subsequent collaborations extended across decades; one continues to this day. In 1982 Paula Hyman and I agreed to co-edit a series on the Modern Jewish Experience for Indiana University Press. We are a good team; Paula focuses on Europe and I cover the United States. Together with Janet Rabinowitch at the press, we have published a steady stream of books, including a number of prizewinners that helped to launch many of our colleagues’ careers.

In 1988 I invited Paula to serve on the editorial board of a reconstituted YIVO Annual for Jewish Research. She accepted. Then at one of our early board meetings she got into a knock-down, drag-out fight with another board member over the virtues of a feminist memoir that had been initially approved for publication. In the end, Paula convinced a majority of the board that the voices of unenured observers, including women, deserved to be heard, published alongside scholarship. Principle established, subsequent editorial board meetings spawned less conflict.

Paula and I agreed about the memoir and women’s voices, but we haven’t always agreed about Jewish politics. You see, the virtues of collaboration means that we keep on talking, arguing our points of view while still loving and respecting each other and finding ways to accommodate our different perspectives.

New York Times Correspondent Roger Cohen to Speak on ‘Israeli Spring’ at February 6 Conference

To what extent do recent developments in the Middle East challenge existing patterns of diplomacy, regional cooperation, decision making and public debates about and within Israel? On February 6, historians and political scientists will gather to discuss “Up Against the Wall: Israel in a Changing Middle East.” Designed for scholars, students and the wider public, the full-day conference will explore various political consequences of recent events in the Middle East and the official request from the United Nations to recognize Palestinian statehood on domestic Israeli politics, Israeli-Palestinian relations and international politics.

Panelists will include “Shifts in Political Decision Making Processes in Israel and Palestine” with Yoram Peri and Wendy Pearlman; “Cooperation or Isolation? Israel in International and Regional Politics,” discussed by Robert Axelrod and Shai Feldman; and the final panel with Sammy Smooha and Sarai Aharoni, “Has the Israeli Public Debe Debates Changed?”

The conference will close at 6pm with a talk by Roger Cohen, columnist for the International Herald Tribune and New York Times. His talk—“Israel’s Spring? The Enduring Jewish Question”—will ask how close, 63 years after the founding of the Jewish state, has Israel conformed to its ideals.

“IIsrael,” explains Cohen, “by giving Jews at last a small piece of earth, was supposed to create what Ben Gurion called ‘a self-sufficient people, master of its own fate,’ rather than one ‘hung up in midair.’ This was to be the resolution at last of the Jewish Question. After the millennia of marginalization,” he continues, “after the pits in the Lithuanian forests and Auschwitz and Dachau, it was supposed to end Jewish precariousness, Jewish annihilation angst—the inner ‘exile’ of the Jew.” This is what Zionists hoped to accomplish. “Know your history, be proud of your history, end Jewish meekness and humiliation, the acquiescence that took your forbears to the ditches and the gas: that was Israel’s message.” Cohen will discuss the lesson of strength, coupled with that of tolerance declared in the Founding Charter of 1948. After the gas: that was Israel’s message.” Cohen will discuss the lesson of strength, coupled with that of tolerance declared in the Founding Charter of 1948. After the

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Jews & the City: Five Years Later

In February 2005, the Jean and Samuel Frankel Jewish Heritage Foundation provided a gift of $20 million to establish the Jean and Samuel Frankel Institute at the University of Michigan. Two weeks later, I arrived to explore the theme of Jews and the City under the leadership of Frankel Center Director Deborah Dash Moore. This group of scholars from around the world examined the concept of sacred space as applied to diasporic cities as well as those in Israel and raised questions about the relation of text to space, of representation to practice, of prayer to built environment, of difference to holiness, of creative constructions to physical ones. They explored the fruitful intersections of gender and sexuality, commerce and entertainment, politics and public culture, labor and domesticity, class and religion, as mediated through urban spaces, cultural borders, identity formation and ethnicity. The commonality was urban space and Jews as one group among many who reside in cities.

Five years after the Frankel Institute’s founding, some of the 2007-2008 fellows look back at their time in Ann Arbor and discuss how their work now has been informed by their Institute projects.

Barbara Mann, Jewish Theological Seminary

I came to the Frankel Institute on the theme Jews and the City with the intention of working on an interdisciplinary study of space and place. I was especially interested in how critical and theoretical writing about space—broadly known as ‘the spatial turn’—might be helpful in thinking about space in Jewish cultures, especially the depiction and meaning of space in literary texts. I also thought that the particular character of space within Jewish experiences, in the meeting of the mundane with the transcendental that is contained in the Hebrew term for place, makom—could contribute in some fashion to the broader discussion of space within the academy. The Frankel Institute provided a supportive and nurturing environment in which to pursue my work, and the interactions with colleagues from a variety of disciplines and perspectives to look at Antwerp’s Jewish community. My submitted research topic was “Experiences of Jewishness and Creativity in Antwerp as a City.”

I arrived at the Frankel Institute shortly after obtaining my PhD, for which I had studied the return of Jewish life to Antwerp (Belgium) after the Second World War. The theme “Jews and the City” was provided me with a challenging new focus for the study of this topic, especially through the scope of markers, “borders and boundaries,” eruvim, Jewish neighborhoods, and the like. I learned new ways from different disciplines and perspectives to look at Antwerp’s Jewish community. My new book, Space and Place in Jewish Studies, is organized around a series of key sites and terms, some familiar and intimately connected with Jewish history—Jerusalem, Diaspora, the En—or others that are more abstractly conceived, such as the Environment and the City. I hope the book will both contribute to what has emerged as a new urban and Jewish spatial studies”—and serve as a model for future interdisciplinary work.

Lila Corwin Berman, Temple University

At the Frankel Institute, I started to research how Detroit Jews understood their migration away from the city after World War II. I am now writing a book, tentatively called Jewish Urban Journeys Through an American City and Beyond that focuses on the ways Jewish Detroiters understood their urban identities as they left cities after World War II. Detroit remains the focus of my research, a city that occupies an important place in the scholarly discussion about white flight. Yet more research is needed on the expulsion of white, middle class disinvestment from city politics, culture, and people after World War II. It also erodes standard explanations of Jewish leaving cities as evidence of Jews’ easy mobility and detachment from physical space. In the September 2012 issue of Journal of American History, my article entitled “Jewish Urban Politics in the City and Beyond” will appear. It argues that post-World War II Jews created a new brand of urban-centered politics even as they were leaving cities.

Veerle Vanden Aelens, University of Antwerp

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Scholars Convene in Milan at Sixth Enoch Seminar
by Jason M. Zurawski

In the summer of 2011, nearly 90 international experts from countries such as Ethiopia, Switzerland, Germany, Argentina, Israel, Australia, Scotland, Italy, Canada, England, Poland, Norway, Russia, Denmark, the Netherlands, and Hungary gathered at the beautiful Villa Cagnola to discuss two of the most valuable texts from the late first century, texts which bear striking witness to the ways in which Jews dealt with the loss of the temple after 70 C.E., 4 Ezra and 2 Baruch.

The twelve major papers by Devorah Dimant, Gabriele Boccaccini, John Collins, Hindy Najman, Lutz Doering, Loren Stuckenbruck, Adela Yarbo Collins, George Nickelsburg, Daniel Boyarin, Steven Fraade, Liv Ingeborg Lied, and Karina Hogan were the primary focus of the Seminar, but there were also short paper sessions and exegetical workshops devoted to a close reading of the texts. In addition, this summer’s Seminar featured two important sessions in Milan. The first, a public session at the Catholic University of Milan on “End of Times: Fear or Hope,” included papers by Marco Rizzi, James Charlesworth, Giuseppe Visòna, and Lawrence Schiffman, and addressed from representatives of the city of Milan and the Jewish, Christian, and Muslim communities of Milan. Following this public session, the participants of the Enoch Seminar were invited to a unique session at the Ambrosiana Library, home of the only manuscript of the Syntac 2 Baruch. In the conclusion of the Sixth Enoch Seminar, participants enjoyed a scenic ride from Lago Maggiore and a visit to several of the Borromean Islands, the perfect ending to an undeniably successful Seminar.

Since its inception ten years ago, the Enoch Seminar has met in Florence, Venice, Camaldoli (twice), Naples, and now Milan. Participation and attendance is by invitation only and is limited to specialists in the field. The Enoch Seminar is designed as an actual seminar where engaged discussion is fostered and true progress is made on the topics at hand. The structure of the Seminar, where all participants stay at the same location and enjoy all meals together, also creates an environment of camaraderie that encourages the dialogues which began during their time in Milan in a more relaxed atmosphere long after the official business has ended. Often these conversations extend well into the night and have sparked not a few rewarding insights.

In the high and Late Middle Ages (10th-15th centuries), exegesis (scriptural commentary) was at the heart of medieval Jewish, Christian, and Muslims traditions around the Mediterranean. Evolving in all three Abrahamic traditions as a response to the challenge of a devotional, intellectual, creative, and educational—it constituted an essential aspect of social and belief. At the same time, because it dealt by nature with issues such as the shape of the canon, the limits of acceptable interpretation, and the meaning of salvation history from the perspective of faith, exegesis was also characterized on the fault-lines of inter-confessional disputation and polemical conflict.

On October 17-18, 2011, I was pleased to welcome twenty-one scholars from Europe, Israel, Canada, and around the United States, to the Rackham Graduate School at the University of Michigan for a conference entitled “Late Medieval Exegesis: An Interfaith Discourse.” My goal in organizing this conference was to explore medieval exegesis as a discourse of cross-cultural and inter-religious conflict in all three traditions, paying particular attention to the exegetical production of scholars in the Western and Southern Mediterranean.

Speakers at the conference posed some of the following questions: Who was reading exegesis from other faith traditions and in what contexts? In what contexts did exegeses collaborate across confessional divisions? Was the discourse of medieval exegesis another polemical (polemical and polemical) discourse, or was there also a counter-tradition of “intertwined” (peaceful) exegesis? How did the practical and theoretical demand of reading foreign scriptures and commentaries affect exegesis’ views and traditions? How did scholars working with foreign commentaries negotiate their relationship with the larger traditions to which they themselves belonged? In exploring these questions, the presentations addressed the complex relations between commentary, polemic, dialogue, and scholarship within the boundaries of Jewish, Christian, and Muslim scriptural interpretation across the Mediterranean.

I organized this conference as part of my ongoing work with a Spanish/American team of five researchers on a project entitled “INTELEG: The Intellectual and Material Legacies of Late Medieval Sephardic Judaism, the first having been held in Madrid in 2009 (“on the Bible and fifteenth-century literature”) and the second at Brandeis in 2010 (“on pseudepigraphy and the sacred book”). While most of the funding came from the European Research Council, additional funding was provided by the Freimaurerstiftung for Judaic Studies, the Department of Romance Languages & Literatures, and the Center for Middle Eastern and North African Studies.

The conference offered a new perspective on medieval exegesis by approaching it as a vehicle for interaction and conflict between communities and religions rather than merely as a tool for preserving and teaching a single religious tradition. Some panels approached Sephardic Jewish commentaries in terms of the interactions with Muslim and Christian majority cultures. Others situated Islamic commentaries on the Qur’an in the context of Medieval Mediterranean. In addition to Dr. Alfonso and me, the American team of five researchers on the Qur’an in the context of Medieval Mediterranean was provided by the Frankel Center for Judaic Studies, the Department of Romance Languages & Literatures, and the Center for Middle Eastern and North African Studies.

The conference included thematic panels, focusing on links between exegesis and issues of gender and concrete issues arising from manuscript work and paleography. Not only did the conference explore how commentary on scripture in the Middle Ages was a manifold and fluid practice in all three major religious traditions of the Mediterranean, but it also made manifest how even collaborative and non-polemical interest in other traditions and languages was very often a means of self-definition rather than contact with difference.

While the conference addressed many important questions about the role of Scripture in belief and identity in the Middle Ages, many new questions were also raised, and all of the participants look forward to continuing this conversation in the months to come. To that end, I am currently organizing a collection of selected essays based on the presentations to further explore these questions.
How did you happen upon the subject(s) of your book? And what resources did you use for the research of Literary Passports?

Researching and writing Literary Passports was a slow and prolonged process, with many stages and themes. "prehistory" of the book was my PhD dissertation, which I had written as a graduate student at UC Berkeley under the wonderful supervision of Professor Robert Alter, Chana Kronfeld, and Naomi Seidman. The dissertation was entitled "Old Wine in New Flasks: Rabbinic Intertexts and Modernist Hebrew Fiction," the main question which preoccupied me was: what was modernist Hebrew fiction written during the early decades of the 20th century, created in a language that was not used as a spoken language, but a literature of books, most of which were published in Yiddish. I was engaged in a close reading of stories, novellas and novels by three Hebrew writers, showing how they fashioned intricate prose by appropriating texts from the rabbinic corpus (Talmud and Midrash) in order to express the upheavals of modern life in the Diaspora and the future of the Jewish people, and life and of life around them in time of great historical changes. I began writing very intensively for a number of years. "prehistory" of the book was my PhD dissertation. My initial plan was to revise the dissertation into a book manuscript. I then worked very hard to make the manuscript readable and accessible as possible. I was aware that the book values mostly are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. The urban café as a space of literary and interpersonal relationships. My initial plan was to revise the dissertation into a book manuscript. I then worked very hard to make the manuscript readable and accessible as possible. I was aware that the book values mostly are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values mostly are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields. I was aware that the book values most are those that are written in a lucid style and also because I had a hunch that I was writing for a large audience of scholars and readers in many fields...
University of Michigan Teams with Harvard for Conference on Russian-Speaking Diaspora

Generous grants from the Frankel Family Foundation and the Blavatnik Family Foundation enabled the Frankel Center for Judaic Studies to co-sponsor a conference with the Davis Center for Russian and Eurasian Studies at Harvard University on November 13-15, 2011. The conference focused on the contemporary Russian-speaking Jewish diaspora and drew over a hundred scholars from eight different countries.

Russian-speaking Jews are concentrated overwhelmingly outside their birthplaces or the birthplaces of their parents. Today almost two million Russian-speaking people, most of them Jews, live outside the Former Soviet Union (FSU). There are probably no more than 300,000–400,000 Jews living throughout the former Soviet territories, about 250,000 in Russia itself. Just between 1989 and 2009 about 1.6 million Jews and their non-Jewish relatives left the FSU, with nearly a million going to Israel (61%) and about 320,000 immigrating to the United States and 224,000 to Germany. All told, 1,890,000 Jews and their non-Jewish relatives emigrated between 1970 and 2009, about the same number as immigrants themselves, complemented the formal papers. Zvi Gitelman delivered the keynote address, “Homelands, Diasporas, and the Islands in Between.”

Other Frankel Institute Fellows or Frankel Center affiliates who participated in the conference were professors Brian Horowitz, Mikhail Krutikov and Lenore Weitzman. Former Fellow Alanna Cooper and upcoming Fellow Olena Bagno also presented scholarly papers. Conferences analyzed several dimensions of the largest Jewish emigration in a century: demographic, political, cultural and sociological. Many presentations addressed broader questions about the concepts of diaspora, globalization and transnationalism. A volume of selected papers, edited by Zvi Gitelman, is planned, and it is likely that all the papers will be made available online.

Many Jewish native speakers of Russian outside the borders of the FSU as within them.

Of nearly 140 proposals for papers submitted to the conference, convenors Zvi Gitelman of Michigan and Lisbeth Tarlow of Harvard selected 26 for presentation. Symposia involving those who work with Russian-speaking Jews in Germany, Israel, and the United States, as well as immigrants themselves, complemented the formal papers. Zvi Gitelman delivered the keynote address, “Homelands, Diasporas, and the Islands in Between.”

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Upcoming Events at The Frankel Center

January 14, 12 noon
Panel Discussion: Deborah Dash Moore, Zvi Gitelman, and Steven Zipperstein
911 N. University, Michigan League, Kalamazoo Room

January 22, 2 pm
Concert: Italian Day of Rememberance
1911 University, Michigan League, Kalamazoo Room

January 24, 4 pm
Wiera Gram: A Singer, A Collaborator? The Other Side of Polanik’s Pianist
Agata Tuszynska, author of Wiera Gran: A Singer, A Collaborator?
International Institute, Room 1636

January 26, 12 noon
Brian Horowitz, Tulane University, 2011-2012 Frankel Institute
The Politics of Jewish Enlightenment
In Late-Tsarist Russia
202 South Thayer Street, Room 202
February 4, 9:30 am - 4 pm
Exhibit: Up Against the Wall: Israel in a Changing Middle East
911 N. University, Michigan League, Kesselar Room
(Sponsors: Center for Middle East and North African Studies (CMENAS), The Frankel Center)

February 6, 6 pm
Roger Cohen, New York Times
Israel: Spring? The Enduring Jewish Question
530 S. State Street, Michigan Union, Rogel Ballroom

February 8, 4 pm
Mark Slobin, Wesleyan University
Klezmer Time Zones
202 South Thayer Street, Room 202

February 9, 12 noon
Olena Bagno-Moldovski, Stanford, 2011-2012 Frankel Institute
Political Culture of FSU Jews in Germany, Israel, and the Ukraine
202 South Thayer Street, Room 202

February 14, 4 pm
Mark Slobin, Wesleyan University
Mogulesco: A Tale of the Yiddish Theater
(Film and Discussion)
202 South Thayer Street, Room 202

February 15, 4 pm
Michal Krutikov, University of Warsaw
An Accounting of the Soul: The American Jewish Community, Social Science and the Language of Crisis
202 South Thayer Street, Room 202

February 16, 4 noon
Michael Schantzi, Indiana University, 2011-2012 Frankel Institute
The Politics of Evil: Franz Rosenzweig, Leo Strauss, and the Last Man
202 South Thayer Street, Room 202

Mazel Tov!

INSTITUTE FELLOWS:
Brian Horowitz published one article—“Semyon An-sky Dialogic Writer”—in Polkin: A Journal Devoted to Polish-Jewish Relations (Vol. 24, 2011, 131-149), and another was accepted for publication in Zion: “The Russian Roots of Simon Dubnow’s Life and Thought” (in Hebrew).
Olena Bagno-Moldovski gave an invited talk in November at Stanford. The topic was “Russian Foreign Policy in the Middle East: A Reversal to Come in 2012”
Melissa Klapner has been promoted to full professor at Rowan University. She also received the Cashmere Subvention Grant from the Association for Jewish Studies Women’s Caucus and was awarded the Charles DeBenedetti Best Article Prize from the Peace History Society for “Those By Whose Side We Have Labored: American Jewish Women and the Peace Movement Between the Wars” (December 2010, Journal of American History).
Miriam Bodian gave a lecture at the University of Florida in November titled “Liberty of Conscience: The Inquisition Case of Isaac de Castro Tarraza” and presented a graduate seminar the following day on her book Dying in the Law of Moses.
Lenore J. Weitzman was invited to give the keynote address at the International Conference on Women in the Holocaust in Warsaw, Poland, at the Polish Academy of Science in November 2011, along with her co-author, Dalia Ofer. They presented “A Conceptual Framework for Explaining the Presence (and Absence) of Gendered Behavior during the Holocaust.” The American Embassy in Warsaw sponsored Weitzman’s visit to Poland and they arranged for her to travel and to speak at Lodz University in Lodz, Poland. The trip to Poland also provided Weitzman with an opportunity to examine personal testimonies at the Jewish Historical Institute in Warsaw.


FACULTY:
Deborah Dash Moore gave an invited lecture in Amsterdam sponsored by the Menasseh ben Israel Institute for Jewish Social and Cultural Studies, a collaboration of the University of Amsterdam and the Jewish Historical Museum of Amsterdam. Its title was “Loyalty Debates Among American Jews in a Transnational Era, from the Rosenberg Case to the Israeli Lobby Controversy” and was part of a series on Jewish Loyalties.

Zvi Gitelman lectured at the 92nd Street Y in New York in October 2011, opening the exhibit, “Lives of the Great Patriotic War: The Untold Stories of Soviet Jewish Soldiers in the Red Army During World War II.” The exhibit was mounted by the Blavatnik Archive and ran from October to December. The Blavatnik Family Foundation has sponsored and organized the collection of a thousand videotaped testimonies from Jews who served in the Soviet military or partisans during the War. Gitelman also wrote the introduction to the bilingual (English-Russian) exhibit catalogue, edited and designed by Julie Chernovin, Aaron Kreiswirth and Leonid Reines.

Also in October, Gitelman spoke on Soviet Jewish partisans in WWII as part of the series organized by the Hatcher Graduate Library, complementing the exhibit of photographs taken during the war by Faye Schuldman, herself a partisan in Belorusia. Frankel Institute Fellow Lenore Weitzman spoke that same evening on “Women in the Holocaust.”

Ryan Szpiech edited the critical cluster “Between Gender and Genre in Late-Medieval Sephardic Love, Sex, and Polities in Hebrew Writing from Christian Iberia” in the Journal of Medieval Iberian Studies 3.2 (2011): 119-217, for which he also wrote the introduction (119-129). He also published “‘Converting the Queen: Gender and Polimic in the Book of Ahitub and Salmen (Sefer Ahitub ve-Salmon)” in the same journal.

STUDENTS:
Jessica Evans (M.A., 2008) is the new co-director of the Posen Foundation in the U.S.
SAVE THE DATE

March 7, 7 pm (Reception at 6:30 pm)

22nd Annual Belin Lecture:
Samuel Norich, Publisher,
The Forward

“The Forward: Independent Jewish Journalism in the Age of Digital Media”

100 Washtenaw Ave., Palmer Commons, Forum Hall

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JudaicStudies@umich.edu  734/763-9047

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