

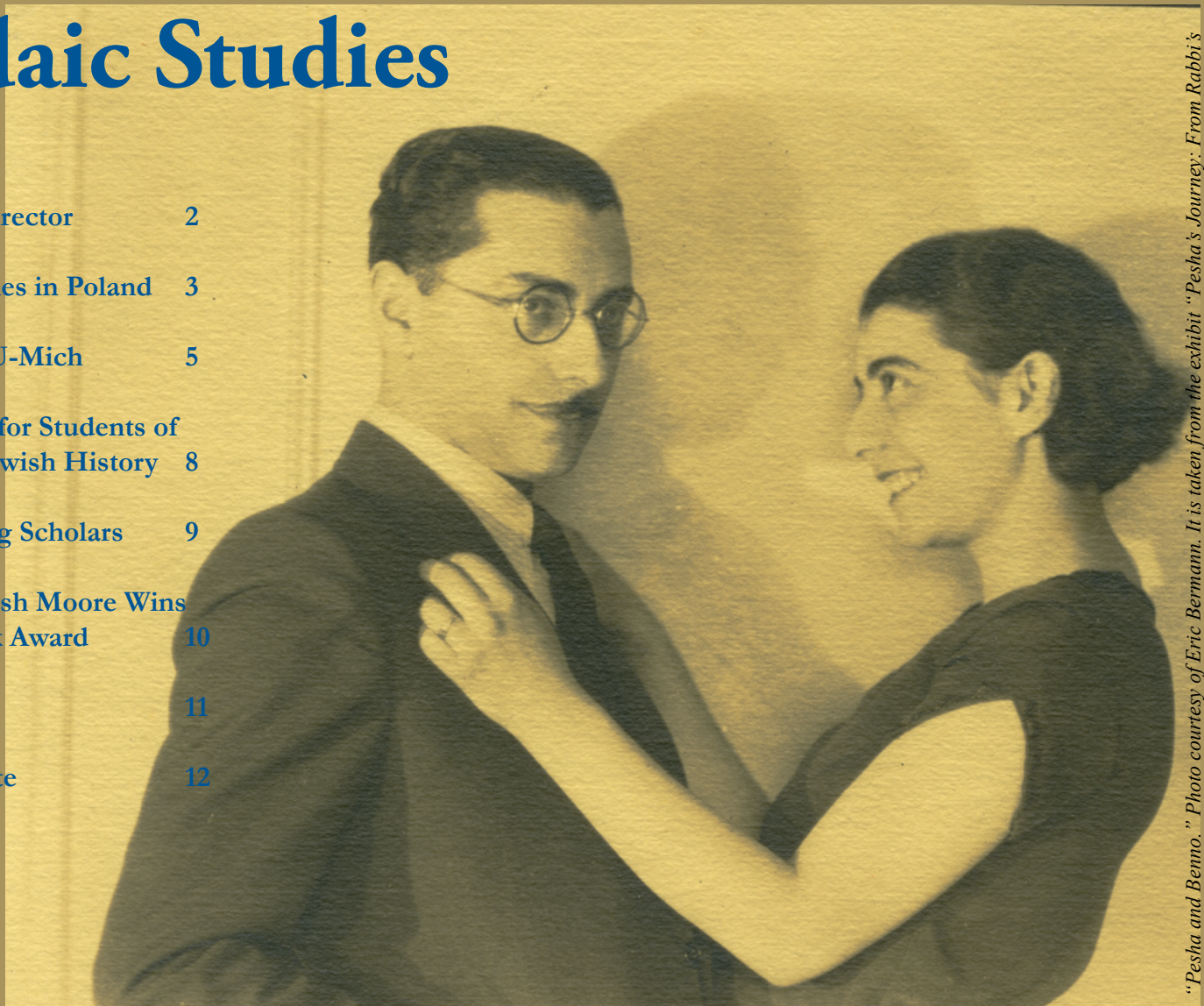
# FRANKELY SPEAKING

April 2013

Jean & Samuel Frankel Center for

## Judaic Studies

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*"Pesha and Benno." Photo courtesy of Eric Bermann. It is taken from the exhibit "Pesha's Journey: From Rabbi's Daughter to Feminist Radical" showing through May 31 at 202 South Thayer Street, Common Room.*



## From the Director: Living History

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

Reaching the postwar era in my course, History of American Jews, I come to a moment when potentially some of my own experiences become relevant to the subject matter. Then I face a dilemma: just how relevant and pedagogically useful are my memories? Should they enter self-consciously into my lectures and our discussions? Long ago I adopted a policy of never teaching my own books to undergraduates. I wanted to avoid any conflict of interest if students were purchasing books. I also anticipated that students would feel uncomfortable criticizing their professor's work. In addition, I recognized that students heard my interpretations in class and they didn't necessarily need to read them.

But memories fall into a different category. I regularly ask students to read memoirs written by Jewish immigrants. They watch documentaries that include interviews of participants in living history. I encourage them to consider their own subject positions relative to such course topics as suburbanization. But to what extent should my own experiences matter in the classroom context?

These issues rose to the fore recently because of a provocative faculty-student colloquium given in February by Professor Miyuki Kita from the University of Kitakyushu in Japan. Professor Kita is researching the participation of Brandeis University students in civil rights. She is interested in exploring possible connections between the establishment of this secular, non-sectarian Jewish-sponsored university after World War II committed to non-discriminatory policies in admissions and its students' civil rights activism. In her presentation she discussed an intensive campaign joined by Brandeis students (most of them Jewish) against the national five and dime giant, Woolworth's, to integrate the lunch counters in its southern stores. The picketing

campaign targeted northern stores although they served both black and white customers.

As it happens one of the exercises I give students when we reach Jewish participation in the civil rights movement revolves around the moral dilemmas of picketing Woolworth's. I ask students to choose a position considering several intertwined questions. Would they cross picket lines under any circumstances? Picketing regularly occurred on Saturday. As Jews (and they are asked to assume Jewish identities for this exercise), would they walk a picket line on the Sabbath? Or would they just watch? Once they have chosen sides, I invite them to offer Jewish, ethical arguments for their position based on what they have read. (Theoretically they know from their assigned reading arguments Jews marshaled on different sides of the integration struggle.)

It is always a fascinating class and produces thoughtful, engaged participation. Relatively few of my students choose to picket. The majority prefers to be onlookers. But a vocal number decide to cross the picket line and purchase items in the store, thus violating both union solidarity and Sabbath prohibitions.

What I don't tell the students, however, is that my idea for the class exercise comes from my own experiences. I participated briefly in picketing Woolworth's. Now, after hearing Professor Kita's presentation, I wonder whether should I tell them. What would my experience as an informant add to or detract from the class? I don't have an answer to this dilemma of living history.



Photo by Jean-Pierre Jans.

## The State of Jewish Studies in Poland: A Conversation with Marcin Wodzinski

Marcin Wodzinski is a Professor of Jewish Studies and Director of the Centre for the Culture and Languages of the Jews at the University of Wrocław. His special fields of interests are nineteenth-century Jewish social history, the regional history of Jews in Silesia, and Jewish sepulchral art. Several of his books focus on intellectual and religious trends, such as *Haskalah and Hasidism in the Kingdom of Poland: A History of Conflict* (2005), published by the Littman Library, and *Hasidism in the Kingdom of Poland, 1815–1867: Historical Sources in the Polish State Archives* (2011). He has co-edited *Jews in Silesia* (2001); a special triple issue of *Jewish History* entitled *Towards a New History of Hasidism* (2013); *Polin: Studies in Polish Jewry* (Volume 27); and *Jews in Kingdom of Poland, 1815–1914* (forthcoming). He is vice president of the Polish Association of Jewish Studies and editor in chief of its periodical, *Studia Judaica*. In 2011, he received the Jan Karski and Pola Nirenska Prize, given by the YIVO Institute for Jewish Research.

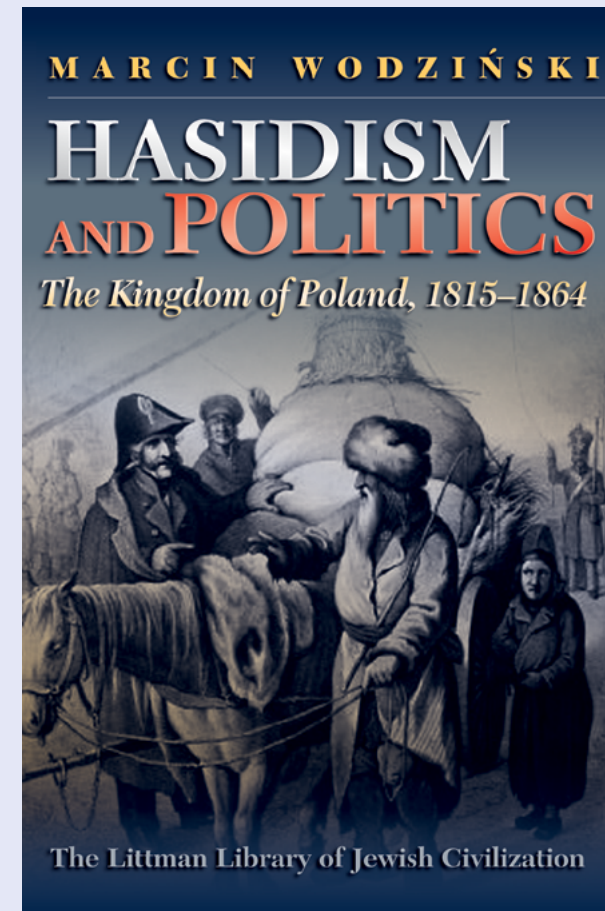
On April 3, he visited The Frankel Center and spoke on "Hasidism and Politics." This lecture

analysed the relationship between the state and the Hasidic movement from its inception in the Polish-Lithuanian Commonwealth in the 18th century, but focused on the critical development of the Hasidic involvement in politics in the 19th century. The central thesis of the lecture was the unusually modern character of Hasidic political activity and the role of politics in the distinctive path of Hasidic development into "anti-modernist modernity."

*FS: Can you talk a bit about Jewish studies in Poland?*

To put it briefly, Jewish studies in Poland are flourishing beyond any expectations. Thirty years ago, there was only one semi-academic, and isolated, institution dealing with Jewish studies in Poland, no publications, no scholars, no public. Now, we have six universities teaching BA or MA programs in Jewish

studies, hundreds of students enrolling in our courses each year, six scholarly periodicals, and some 100 books a year. Each year the national bibliography records between 1500 and 2000 publications—books and articles—dealing with Jewish subjects. Not all of them are, of course, academic. Still, it illustrates the size of public interest. It is important to stress that there is



increase in quality, too. A growing number of scholars in or from Poland publish important studies. Some people foretell the Poles will be the next wave, after Germans, to flood positions in Jewish studies in European universities. And maybe, one day, in North America, too. Beware, Ann Arbor!

*FS: What can you say about Jewish studies in Poland?*

The roots of Jewish studies in Poland reach as far back to amateur maskilic historiography in the early 19th century. But academic studies began only in late 19th century, with Galician Jewish graduates of Austrian universities turning to Jewish scholarship. Moses Schorr, Majer Balaban and Ignacy Schipper come to mind as innovators.

The great boom in Jewish studies came in interwar Poland, exemplified first and foremost by the YIVO (Yidisher Visnshaftlekher Institut) established in 1925 in Wilno (then Poland). Professor Majer Balaban established at the same time the first MA seminar in Jewish history at Warsaw University. This was annihilated with the Holocaust, but even at the time of the Second World War and the Holocaust, there were some scholarly activities. Emanuel Ringelblum documented life under Nazi occupation. Ignacy Schipper penned his history of Hasidism in Poland, miraculously survived and published only in 1992. (This is a very important and almost totally forgotten study.)

Immediately after the war, the Central Jewish Historical Commission was established, whose goal was mainly to document Holocaust crimes. In 1947, this was transformed into the Jewish Historical Institute, with a much wider scholarly agenda. Jewish studies did not

develop, however, in communist times. Some 250,000 Holocaust survivors left Poland, and the remainder were expelled in 1968. After 1968, state censorship did not allow many publications on Jewish studies, one notable exception being a study proving Zionism to be the imperialist and racist agenda.

It was only in the late 1970s that independent *samizdat* publications brought Jewish issues back to the Polish public consciousness and, soon, to the academy, too. Many people like myself started with documenting Jewish landmarks in nearby neighborhoods, discovering the Polish-Jewish past, literature or culture that once flourished here and is no more. This was certainly amateurish, but gave great impetus to more structured, academic endeavors. In the mid-1980s, the very first Department of Jewish Studies was established in a Polish university. Since then, the development of Jewish studies in Poland has been just amazing.

*FS: How did you become involved in Jewish Studies?*

In the mid-1980s, I was studying Polish literature and found it not exactly to my liking, especially that Polish literary studies at the time were still dominated, horrible dictu, by structuralism. For some time, I was searching for something else, including esoteric literatures and anthropology, but did not consider Jewish studies. As some point I happened to meet Professor Jerzy Woronczak, one of the great scholars of the time who became my mentor. He was so much smarter than me, and I don't really know when he urged me to study Jewish literature and culture. Then, you can say my involvement in Jewish studies is a product of disappointment, chance, and of the encounter with an interesting person.

## Yiddish@UMich: Geh' Blau!

Yiddish arose nearly a thousand years ago in Western Europe, flourished for centuries in Eastern Europe, and was brought to the U.S. and elsewhere by immigrants who built a rich cultural life with it. At Michigan, Yiddish is a vibrant language. Students learn its idioms and grammar, read its literary treasures, and explore its centrality to modern Jewish life.

When asked the question, "Why study Yiddish?," a very Yiddish answer might be, "Why not?" Study of Yiddish may stem from a personal connection to the language, its cultural heritage, its role as a window to Eastern European Jewish history and its connection to the Jewish American immigrant experience. Yiddish played and continues to play an important role within the modern Jewish experience.

Learning the language enables students to engage with the study of historical, literary and religious texts, as well as politics, folklore, anthropology, and other contemporary aspects of the culture, such as film and media.

Students of Yiddish can progress to a high level of fluency at the University of Michigan. Texts include Yiddish children's literature, folklore, literary and historical texts, films, and music. Yiddish is examined within a broader context within the history, sociology, politics, and culture it produced.

The Yiddish program at Michigan has been built from scratch by a dedicated faculty and committed donors. Below, these faculty and students, too, talk a bit about Yiddish @ Umich.

**Alexandra Hoffman, full-time lecturer, Yiddish**

"Studying, working, and living in Ann Arbor for the past eight years, I have grown attached to the active and growing Yiddishist community at and around the Frankel Center for Judaic Studies. The first time I taught Yiddish was in the Fall of 2009, and I received particular pleasure from my growing interaction with the students seeking to study Yiddish. The students in my classes have been - almost without exception - earnest, enthusiastic, independent, ambitious, amiable. I delight in learning with them and from them, as we share an appreciation of what we know of the Yiddish language and sustain each other's curiosity to learn more.

"My only complaint, really, is that there aren't more students. In the winter of 2010, we designed a new flier advertising the Yiddish language course, and hung it around campus and the larger community. David Schlitt created a "Yiddish@umich" logo that we used on t-shirts that we distributed to students, staff, faculty, friends, and Frankel Institute fellows. This year, in order to create an opportunity for students of all levels to get to know

each other and to promote Yiddish to the larger university community, we had a session of do-it-yourself stencil and free-hand t-shirt design; there will be another session on the last day of school, April 23rd. Learning through collaborative creativity has been a passion of mine since my involvement with Imagine Community, a grassroots organization promoting solidarity among homeless and homed people through skill-sharing, creativity and care. With the same goal of strengthening and expanding the community of Yiddish students and enthusiasts, I organized a short film series of old and new Yiddish films. I screened *Yidl mitn Fidl* in February, a medley of Yiddish shorts in March, and the new Yiddish film *Romeo and Juliette* in Yiddish was screened on April 9th."

**Anita Norich, Professor of English and Judaic Studies**

*FS: What is the role/use of Yiddish in your research and teaching?*

"All-encompassing! I teach a range of Jewish literature

courses as well as courses the English Department that are not about Jewish literature, but in all cases I try to incorporate some Yiddish in translation. My scholarly work is entirely concerned with modern Yiddish literature.”

*FS: What do you think differentiates U-M from other schools in its Yiddish curriculum?*

“It has a full three years. Mostly, it has a wide range of faculty from different disciplines and departments who rely on Yiddish materials: English, Comp Lit, German, NES, PoliSci, History. It’s impossible to imagine a Jewish Studies curriculum at UM that doesn’t include some aspect of Yiddish alongside, of course, Hebrew.”

*FS: To what do you attribute the surge in popularity of Yiddish?*

“Good teaching!

“Also: Yiddish is often seen as a source of ethnic identification that is neither religious nor Zionist. It may well be that for a number of our Jewish students, but it is also being studied by those who are not seeking that kind of identification or by those who are not Jewish. These students may come to study the language because they have become excited about literature they read in English translation, or because they are interested in some aspect of popular culture (such as film or klezmer music). Many—especially, but not only our graduate students—recognize that there are many subjects of interest to them that they simply cannot study without Yiddish. Some examples of reasons some of our recent students have learned Yiddish: to study American immigration; to compare Yiddish and Hebrew or Yiddish and German or Yiddish and English literatures; to study Eastern European Jewish history; to understand contemporary ethnicity. And because it’s a pleasure to learn a language with such rich cultural and literary treasures!”

**Orian Zakai, post-doctoral fellow at the Frankel Institute**

“I study Hebrew Literature and am currently working on a book about Hebrew Women’s writing from the pre-state

period. Yiddish is important to my research because it was one of the native tongues of many of the writers I work on.

“Yiddish studies at the U of M consist of a really exciting mix of language with the study of Yiddish literature, culture, and history. The fact that the teacher, Sasha [Alexandra Hoffman] is a scholar of Yiddish literature really makes a difference. She succeeds in making the class fun and challenging, and in expanding students’ perspective beyond the nostalgic dimension of learning Yiddish.

“I believe the recent surge in the popularity of Yiddish has something to do the identity crisis of American Jewry in recent years. It seems to be part of the effort of certain parts of this community to better understand, and perhaps underscore, its difference from other white Americans.”

**Zvi Gitelman, Professor of Political Science and Preston R. Tisch Professor of Judaic Studies**

“I have been using Yiddish in my research since writing a term paper as a junior in college (1960). My first book (1972) was based largely on Yiddish sources and my current research on the Holocaust in the USSR uses Yiddish newspapers, memoirs, diaries and anthologies. Our curriculum is a solid combination of language and literature and gives graduate students some ability to work with Yiddish sources and undergraduates an appreciation of Yiddish culture and literature. Unfortunately, we have not done enough to place our Yiddish curriculum on a firm financial footing.”

**Yaakov Herskovitz, first-year Ph.d. student, Near Eastern Studies and Judaic studies**

“I am a student of Modern Hebrew and Yiddish literature. During my M.A. studies, I took Yiddish as a research language and fell in love. I was drawn to its strong connection to Hebrew literature, as well as the fact that most early Hebrew modern writers were bilingual, to some extent, Yiddish being their writing language as well.”

**Mikhail Krutikov, associate professor, Judaic Studies and Slavic Studies**

“Yiddish literature is my primary research subject. I am primarily interested in its transnational and transcultural dimensions, the way Yiddish writers in various parts of the world represented their past and present, the ways of interaction between different parts of the Yiddish-speaking world, especially the Soviet Union, Poland and America. I always incorporate Yiddish literary texts in my courses, some of which are focused on Yiddish—such as the first-year seminar Yiddish Love Stories; others include Yiddish sources along with texts in other languages—Contact and Conflict: Jewish Experience in Eastern Europe or The Shtetl: Image and Reality.”

*FS: What do you think differentiates U-M from other schools in its Yiddish curriculum?*

“The number of faculty and diversity of their interests: We have the largest number of Yiddish-speaking faculty of all American universities, and Yiddish is incorporated in courses in various fields and disciplines: English, Slavic Studies, Hebrew, Comparative Literature, German, Political Science, American Culture.

“There is a combination of factors [that have brought

on a renewed interest in Yiddish]: ethnic revival, search for roots and authenticity, klezmer, and the political and ideological “neutrality” of Yiddish—it creates a common ground for people with different political views, religious affiliation, forms of Jewish identity, as well as non-Jews.

Yiddish is cool, ‘organic,’ homey, warm, unpretentious, open for all kinds of interpretation, and completely harmless.”

**Avery Robinson, first-year master’s student, MA in Judaic studies, researching Jewish American culinary history**

“I’ve wanted to learn Yiddish for quite some time: In addition to using a bisele Yiddish in my daily speech, I’m interested in knowing Yiddish so I can sing more songs, use more cookbooks, and read more stories. An emphasis on Yiddish culture for learning the language through songs, history, jokes, parables, and curses are the foundation for this colorful class. To me, the revival of Jewish culture sees Yiddish as a tool to create a distinctly Jewish setting that recalls the Ashkenazic heritage for building contemporary identities and connections.”



Students from Alexandra Hoffman’s Yiddish class custom-design t-shirts.

## U-M, American Jewish Historical Society, and American Jewish Archives Host First Conference for Ph.D. Students of American Jewish History May 21-May 23

During late May 2013, some 15 Ph.D. students of American Jewish History will gather with U-M Professor Deborah Dash Moore and Beth Wenger (University of Pennsylvania) for several days of workshoping but also to discuss jobs, teaching, and writing strategies.

The idea for the conference grew out of conversations between U-M Ph.D. students Katie Rosenblatt and Ronit Stahl.

“Part of the impetus for this was an ongoing conversation that Ronit and I have had with Deborah [Dash Moore], Matt Lassiter, Gina Morantz-Sanchez, and others about the

relationship between the main field of American history and the subfield of American Jewish history,” explains Rosenblatt. “Rather than thinking about American history and Jewish history as two separate fields, we’d like to explore the ways these two fields are related and, in fact, mutually constitutive. In many ways, this conversation has been a sustained response to a March 2009 article by UC Berkeley professor David Hollinger, “Communist and Dispersionist Approaches to American Jewish History in an Increasingly Post-Jewish Era.” Hollinger called on American Jewish historians to move beyond communalist strategies

that emphasize the internal world of the “Jewish people” and instead to embrace a dispersionist methodology that “might promote stronger and more sustained mutual engagements with other specialists in U.S. history.” In other words—how do those of us who identify as both American historians and American Jewish historians ask questions and produce scholarship that is relevant to both American and Jewish scholars?

“More immediately, though, the grad student workshop was an outgrowth of the experience Ronit and I had at the Biennial Scholars Conference in American Jewish History this past June held at the Center for Jewish History. In addition to giving us the opportunity to meet many scholars, the conference was great because we got to meet and interact with a group of graduate students who are all doing work on various aspects of American Jewish history. Ronit and I both felt after the fact that it would be great to find ways to maintain a graduate student community outside of the confines of a biennial conference, to foster a sense of cohort-ness among those of us who work on related topics.”

“The conference will allow us to workshop dissertation chapters,” adds Stahl, “but I’d suggest that there are other goals as well: providing the space for us to have conversations about professionalization, teaching pedagogy, dissertation writing strategies, etc.

“We spoke to Deborah about this, and she, as usual, worked her magic, getting the American Jewish Historical Society and the American Jewish Archives to partially sponsor a graduate student workshop at Michigan.”

## Two Prominent Israeli Scholars to Visit the Frankel Center in Fall 2013



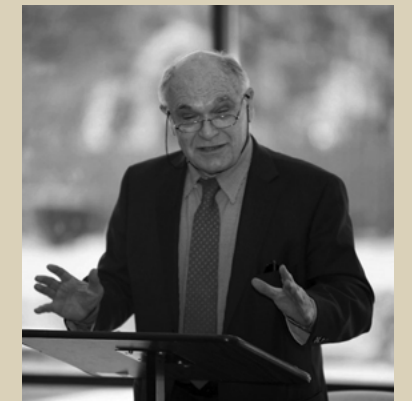
During Fall 2013, The Frankel Center will welcome two prominent Israeli scholars: Galit Hasan-Rokem and Moshe Moaz.

**Galit Hasan-Rokem** is the Max and Margarethe Grunwald Professor of Folklore &

Professor of Hebrew Literature at the Hebrew University of Jerusalem and has been appointed the Louis and Helen Padnos Visiting Professor of Judaic Studies for the Fall term 2013.

Professor Hasan-Rokem is a distinguished scholar of Jewish ethnology and folklore, with an international reputation. Her scholarship includes *Tales of the Neighborhood: Jewish Narrative Dialogues in Late Antiquity* (2003), an influential study of rabbinic texts that moves beyond traditional analyses into the realm of gender and literary study. She has led several research groups in Israel on such topics as Hebrew and Israeli proverbs, rabbinic and midrashic folklore, and the exegetical imagination. Out of these research seminars have come varied volumes that explore some of these themes. Professor Hasan-Rokem has co-edited *A Companion to Folklore* (2012), *Web of Life: Folklore and Midrash in Rabbinic Literature* (2000), *The Defiant Muse: Hebrew Feminist Poetry* (1999), and *Untying the Knot: On Riddles and Other Enigmatic Modes* (1996) among other noteworthy books. In her scholarship, Professor Hasan-Rokem bridges the divide that often exists between scholars of late antique Judaism and those of contemporary Jewish life.

**Moshe Ma’oz** is professor of Islamic and Middle Eastern studies at Hebrew University of Jerusalem, where he has specialized on Syria, Palestine, and Arab-Israel relations. In addition, he has also held scholarly positions at prominent American and British research centers, including the Middle East Institute, Harvard University, the Brookings Institution, and the Wilson Center. Ma’oz twice served as director of the Harry S. Truman Institute for Advancement of Peace at Hebrew University. He is also prominent in Israeli politics where he served as an adviser to Israeli Prime Ministers Yitzhak Rabin and Shimon Peres, Defense Minister Ezer Weizman, and on the Knesset Committee on Foreign Affairs and Defense.



Professor Ma’oz has also authored several books—*Asad: The Sphinx of Damascus: A Political Biography*; *Palestinian Leadership on the West Bank*; *The PLO and Israel, Syria and Israel*; *Studies on Palestine During the Ottoman Period*; *Palestinian Arab Politics*; *Middle East Minorities*; and *Palestinian Nationalism: The West Bank Dimension*.

Hasan-Rokem and Ma’oz will offer two classes each in Fall 2013. Hasan Rokem is offering “Folkloristic and Ethnographic Perspectives of Rabbinic Literature: Sirens in the Synagogues” and “The Wandering Jew in Folklore, Literature, and Art.” Ma’oz courses are “Arab-Israeli Relations” and “Religious and Ethnic Minorities and Communications in the Middle East.” Visit [www.lsa.umich.edu/judaic](http://www.lsa.umich.edu/judaic) for details.



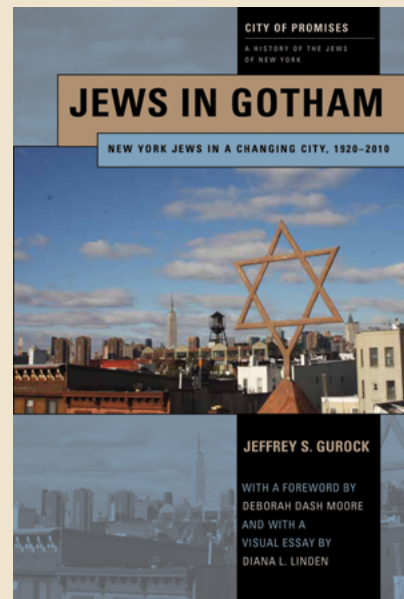
“Pesha in New York.” Photo courtesy of Eric Bermann. Taken from the exhibit “Pesha’s Journey: From Rabbi’s Daughter to Feminist Radical.”

# Deborah Dash Moore Wins National Jewish Book Award

*City of Promises: A History of Jews in New York* edited by U-M Professor of History Deborah Dash Moore has won the Everett Family Foundation Jewish Book of the Year Award. Given each year by the

the second volume, Annie Polland and Daniel Soyer chronicle the metamorphosis of New York into a “Jewish city,” exploring the impact of immigration on New York Jewish life. The third volume, *Jews in Gotham* by Jeffrey Gurock highlights the neighborhood as a cornerstone of New York Jewish life.

“I am deeply honored to receive this award,” acknowledged Deborah



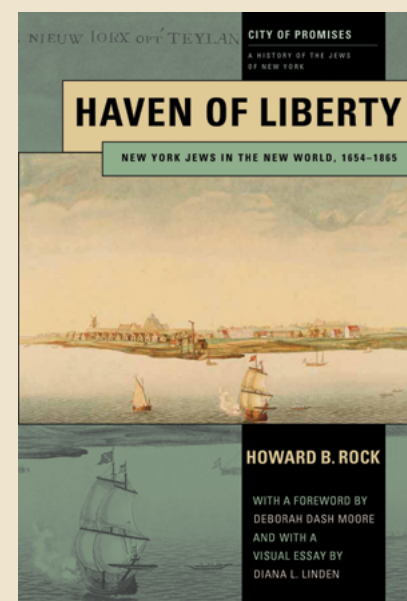
Dash Moore, director of the Frankel Center for Judaic Studies and Frederick G.L. Huetwell Professor of History, “because it recognizes the importance of collaboration in writing history. The sprawling complex history of Jews in New York City has eluded scholars. Its size—more Jews lived in New York than in most western and central European countries—and its centrality for American Jewish history proved daunting,” she acknowledged. Now, however, New York Jews have a history of

their own.

The National Jewish Book Awards program began in 1950 when the Jewish Book Council presented awards to authors of Jewish books at its annual meeting. Past notable literary winners include Chaim Grade, Deborah Lipstadt, Bernard Malamud, Michael Oren, Chaim Potok, Philip Roth, and Elie Wiesel.

Awards are presented in over 18 categories. In addition, since 2003, one non-fiction book has been selected as the winner of the Everett Family Foundation Jewish Book of the Year Award. Last year, Simon Montefiore’s *Jerusalem: A Biography* was chosen.

A complete list of the 2012 National Jewish Book Award winners and finalists is available at the Jewish Book Council’s website, [www.JewishBookCouncil.org](http://www.JewishBookCouncil.org).



National Jewish Book Council, the Everett award recognizes the best book of Jewish non-fiction.

“*City of Promises* is an unparalleled and essential study of one of the most significant Jewish communities in the modern world—and the largest in Jewish history,” attested the award committee.

Deborah Dash Moore served as general editor for the three-volume set. Each volume includes a visual essay by art historian Diana L. Linden, an unusual feature in history books. The series begins with *Haven of Liberty*. Howard Rock traces the first Jews’ arrival in New Amsterdam in 1654 up through the end of the Civil War in 1865. In *Emerging Metropolis*,

## MAZEL TOV!

### FACULTY:

**Deborah Dash Moore** will be honored along with Michael Chabon, Scott Berrie, and Leon Botstein with the 2013 Jewish Cultural Achievement Award, given by the Foundation for Jewish Culture.

Mark Tessler was the keynote speaker earlier at a conference at the Hebrew University. The topic of the conference was “The Many Faces of Public Opinion.” His talk, based on his research in Arab countries, looked at “Attitudes toward Islam’s Place in Political Life Before and After the Arab Spring.”

### STUDENTS:

Nick Block won an award for outstanding GSI. He will also begin a three-year postdoctoral appointment at Emory University in Fall 2013.

Oren Segal has accepted an appointment as assistant professor at the College of Charleston - South Carolina.

Saul Hankin and Aliza Storchin have been invited to join the Alpha of Michigan Chapter of Phi Beta Kappa.

Katie Rosenblatt and Ben Pollak have been awarded summer fellowships from the Institute for Research on Women and Gender (IRWG).

Ronit Stahl (Ph.D. Candidate, History), is the winner of the Eisenberg Institute’s winter 2013 photo contest. Ronit’s image features a man sitting among the lush, verdant landscape of northwestern Vietnam. According to Ronit, “the man, who had been working, was resting and looking over terraced rice fields ... near a Black Hmong village outside of Sapa.” Her image was featured on the Insti-

tute’s winter 2013 event poster and website.

### FELLOWS

Lisa Silverman (University of Wisconsin, Milwaukee) gave the inaugural lecture of UCLA’s new “Vienna in Los Angeles” series at their Center for Jewish Studies. The talk was titled “Vienna’s Jewish Geography: Beyond the Leopoldstadt.”

Lois Dubin (Smith College) will publish “One Jewish Woman, Two Husbands, Three Laws: The Making of Civil Marriage and Divorce in a Revolutionary Age” in *AJS Perspectives*. She also gave a lecture at the Annual Meeting of the American Historical Association in New Orleans on a panel devoted to “Jewish Society and Culture from the Enlightenment to the Napoleonic Period (1750-1815).”

Dubin is guest-editing a special issue of *Jewish History* devoted to the scholarly legacy of historian Yosef Haim Yerushalmi (1932-2009) in which she has an article, “Yosef Hayim Yerushalmi, the Royal Alliance, and Jewish Political Theory” for a special issue of the journal *Jewish History* to be devoted to the scholarly legacy of Yerushalmi (1932-2009).

She has been invited to deliver a lecture at an international conference: “Revealers of Secrets – 200 Years of Galician Haskalah (The Fifth International Conference for the Study of the Haskalah Movement),” Jerusalem, December 22–25, 2013. Finally, she presented a talk at the Gendered Rites/Gendered Rights conference at Brandeis this month entitled “Jewish Women, the State, and the Making of Civil Marriage in Revolutionary Europe.”

She also published “Medicine as Enlightenment Cure: Benedetto Frizzi, Physician to Eighteenth-century Italian Jewish Society,” in the journal *Jewish History* 26: 1-2 (2012).

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SAVE THE DATE

April 16, 2013, 4 pm

**“Black Harlem and the Lower East Side:  
Narrative Out of Time”  
Catherine Rottenberg**

202 South Thayer Street, Room 2022  
Ann Arbor

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