

# FRANKELY SPEAKING

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Photo by Luna Anna Archey

# Engaged Students and Experiential Learning

By Jeffrey Veidlinger, Director of the Frankel Center for Judaic Studies and Joseph Brodsky Collegiate Professor of History and Judaic Studies



Photo by D.C. Goings

Earlier this semester, the students in my “History of the Holocaust” course went on a field trip to the Holocaust Memorial Center in Farmington Hills, Michigan (see cover photo). Organizing a field trip for 100 students with diverse schedules proved to be far more complicated than I had imagined, but in the end the buses arrived, and in two trips over two days every student visited the museum. I must admit that I was anxious about how the trip would go both from a practical perspective—would the buses arrive on time?—and from a pedagogical perspective—would the time be better spent engaging in classroom discussion about the newest research on the Holocaust?

In the end, the student response was overwhelmingly positive. In a survey I conducted of students after the visit, 71 percent rated it as “an outstanding educational experience,” with an additional 21 percent rating it positively. Many commented that the museum had a significant emotional and psychological impact on them, complementing the intellectual rigor of the classroom. The museum modeled ways of presenting the types of knowledge they gained in the classroom to a larger public, and allowed the students to reflect on how best to communicate complex ideas to diverse audiences.

The reaction was similar when I took my modern Jewish history class on a field trip to the University of Michigan Museum of Art (UMMA), where they were able to view up close the works of art I had selected from the museum’s Object Study Classroom. Students reported a new appreciation for art, and were “starstruck” to be in the presence of a Chagall.

Clearly, lessons learned through experience resonate in ways that complement the classroom environment. The Frankel Center for Judaic Studies provides multiple opportunities for students to expand their academic interests beyond the university classroom through study-abroad experiences, participation in research projects, and internships.

This winter, Shachar Pinsker will be teaching Judaic 255, “Tel Aviv and Jerusalem in Israeli Culture.” The course will begin in an Ann Arbor classroom and end in Jerusalem and Tel Aviv, where students will explore key sites in the history of these diverse cities, and meet with Israeli writers, filmmakers, and other artists. In order to help fund their study-abroad experiences, students can take advantage of the Weingast Family Fund for Study in Israel. We are grateful to Joshua and Fran Weingast for endowing this gift.

Students also have opportunities to assist faculty in research projects. A

previous issue of *Frankely Speaking* showed how some of our students have been exploring the multiethnic history of Detroit’s Chene Street, in a course co-taught by Deborah Dash Moore and Marian Krzyzowski. Other students work through U-M’s Undergraduate Research Opportunity Program. I had the rewarding experience of working with two undergraduate students last year developing digital maps of Jewish demography based on census data from the 1926 Soviet census.

Finally, students can engage in a variety of internships facilitated through the LSA Internship Network, allowing them to apply academic knowledge gained in the classroom to real-world situations. Scholarships are also available to help make internship experiences affordable, and the Frankel Center will be announcing additional internships in the coming months.

I encourage all students to explore how their classroom learning can be enhanced by developing leadership skills, forming communities of interest, and broadening their intellectual perspectives through the experiential opportunities available at the Frankel Center. ■



# Rebecca Wollenberg: Scholar of the Book

As a new Michigan Society Fellow and assistant professor at the Frankel Center, Rebecca Wollenberg will be spending the next three years investigating the role of the Bible in Jewish life.

**FRANKELY SPEAKING:** What do you hope to accomplish as a Michigan Society Fellow?

**WOLLENBERG:** I hope to make progress on two major projects. The first is a book manuscript based on my dissertation research entitled, *The People of the Book before the Book*. It explores the doubts that many classical rabbinic authorities harbored concerning the possibility that divine revelation could ever be adequately reduced to writing, and the deep ambivalence that these sages felt toward the written text of the Bible as a result.

The second project, tentatively titled *Becoming a People of the Book*, looks at what happened when rabbinic Judaism finally embraced the written text of the Bible at the beginning of the Middle Ages and began to think of the Hebrew Bible as a text like other texts. This second project argues that many of the genres and intellectual movements that we associate with Judaism today emerged as a response to this new medieval Jewish vision of the Hebrew Bible as a sacred monograph — that is, as a divinely authored treatise with a single, intentional meaning and a continuous rhetorical project.

The Frankel Center is a wonderful place to conduct this research because everyone wants to come

here, even for a short visit. So my time at the Center will allow me to coordinate a series of scholarly gatherings that I hope will help to support new research that complicates our understanding of the Jewish relationship to the Bible and that explores the diverse ways in which Jews have been a people with, besides, and even sometimes against, the Book.

**FS:** What drew you to your research, and what did you find interesting or surprising about it?

**WOLLENBERG:** I was startled to discover a series of classical rabbinic traditions that suggested that some of the greatest rabbinic authorities in history could not sight-read the Hebrew text of the Bible any better than the average English-speaking bar or bat mitzvah student might today. Which made me wonder: what did these stories suggest about the role the Bible played in that period of Jewish history if even the intellectual elite were imagined to be barely able to decipher the written text of the Bible? And what happened later to transform rabbinic Judaism into the intensely literate movement we are familiar with today?

**FS:** What do you hope students will learn from your courses?

**WOLLENBERG:** I hope that shifting back and forth between modern discoveries and ancient history will help students appreciate how much of our understanding of what the Bible is, and what role it has played in Jewish history, has been shaped by historical contingencies—

## Fast Facts



Photo by Leisa Thompson

**Name:** Rebecca Wollenberg

**Title:** Assistant professor in Judaic Studies and postdoctoral fellow in the Michigan Society of Fellows

**Education:** PhD in history of religions, University of Chicago; MA in Jewish Studies and religions of late antiquity, Hebrew University of Jerusalem; BA in history, University of Chicago

**Upcoming Courses:** The Bible from Antiquity to Modernity; and Paper Trails: the Lost Books that Rewrote the Bible

sometimes even incredibly mundane occurrences like the fact that certain ancient works survived until the modern period while others were eaten by mice.

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

**WOLLENBERG:** I'm eagerly anticipating the start of several of the university's interdisciplinary workshops. The opportunities for scholarly exchange and collegiality at the Frankel Center, and the University of Michigan in general, are really unparalleled. ■

# Graduate Students: Where Are They Now?

Two of our alumni describe how their graduate studies at the Frankel Center shaped their careers.



**Name:** Josh Lambert

**U-M Degree:** PhD in English language and literature, 2009

**Title:** Academic director of the Yiddish Book Center; visiting assistant professor of English at the University of Massachusetts, Amherst; contributing editor at *Tablet*.

**Author of:** *Unclean Lips: Obscenity, Jews, and American Culture*



**Name:** Anna Cichopek-Gajraj

**U-M Degree:** PhD in history, 2008

**Title:** Assistant professor of history and Jewish Studies at Arizona State University

**Author of:** *Beyond Violence: Jewish Survivors in Poland and Slovakia in 1944–1948*

How did your education at U-M prepare you for the work you do today?

**LAMBERT:** I'm tempted to say: How *didn't* it? I could go on, at length, about the faculty, classes, peers, and support I had in Ann Arbor and while writing my dissertation. But I'll focus on one of the main aspects of my current role: the discipline-straddling role I play in a number of contexts. Whether I'm shuttling from the Yiddish Book Center to the English department at UMass Amherst, trying to find ways to make academic scholarship more accessible to K-12 educators, or organizing panels on social media in teaching for the Association for Jewish Studies conference, I'm always energized by the prospect of bringing people and ideas together in new ways. Optimism about interdisciplinarity was one of the most valuable things I took away from Ann Arbor. At U-M, I found so many scholars, from multiple disciplines, who are genuinely committed to excellence, and who are dedicated to doing the work to make their voices heard both in Jewish Studies and in other disciplines, both inside and outside the academy.

**CICHOPEK-GAJRAJ:** Quite simply, I learned to think as a humanities scholar at the University of Michigan. I learned that at the heart of intellectual production lies rigor, humility, and collaboration. These were the most valuable lessons from Ann Arbor.

## Which U-M professors helped inspire your work?

**LAMBERT:** When I came to visit U-M for the first time, Anita Norich — upon discovering that I’m Canadian — told me how important, and deserving of rediscovery, she felt Adele Wiseman’s novel *Crackpot* was. I read the novel a few weeks later, and began thinking about why an author like Wiseman would have written a novel about a Jewish prostitute. My answer to that question is at the center of the third chapter of my book, *Unclean Lips*.

**CICHOPEK-GAJRAJ:** I came to the U-M history graduate program from the Jagellonian University in Poland with an MA in Jewish history. My three advisors, Zvi Gitelman, Todd Endelman, and Brian Porter-Szücs were each, in their own way, incredibly influential in my academic development. They introduced me to the world of American academia and helped me navigate a cultural transition where reading, writing, and thinking in English were the least of my worries. Each of them taught me valuable lessons. Zvi’s vast knowledge of the East European Jewish experience has always inspired me and sets the “gold standard” to which I aspire. Todd made me feel at home in modern Jewish social history and showed me how to use historical theory as a means and not the end of research. And Brian forced me to think outside the box, outside the intellectual paths familiar to me from the Polish historiography.

## What projects are you working on now and/or hope to work on in the future?

**LAMBERT:** On the research side, I’m working on two books. One, which I want to call *The Literary Mafia*, is about Jews, American publishing history, and questions of nepotism

“There is simply no better place in the world to pursue a degree in Judaic Studies than at the University of Michigan.”

— Josh Lambert

and fairness, with a focus on the decades after the end of World War II. The other is a series of essays on American Jewish culture in the age of the internet, looking at the ways that new media technologies and the rise of foundation funding created a boom in Jewish culture.

In terms of my work at the Yiddish Book Center, I created a program this past summer called the Great Jewish Books Teacher Workshop. The workshop brought together teachers from Jewish day schools and supplementary schools to think about new ways of bringing modern Jewish literature and culture into their classrooms. As part of that project, we’ll be launching a website that will share resources with teachers in the field, and I’m really excited about that.

**CICHOPEK-GAJRAJ:** My new project deals with a topic close to my heart, immigration, and builds on Todd’s work on Jewish integration and assimilation. It focuses on the immigration and assimilation of Holocaust survivors and their children who were born in prewar, wartime, and immediate postwar Poland. Questions about assimilation, acculturation, and integration of Holocaust survivors and their families to the United States and the “American way of life” are at the heart of this study. How did they rebuild their lives or build a new home here? How did they “become American” and what did that mean to them? How did the trauma of the Holocaust

and memories of the old homeland, Poland, impact the immigrants’ postwar socialization in the United States?

## What advice would you give to students who are considering Judaic Studies at U-M?

**LAMBERT:** As far as I can tell, there is simply no better place in the world to pursue a degree in Judaic Studies than at the University of Michigan. In terms of advice, I think it’s important for graduate and undergraduate students to think broadly about the ways in which their studies could be useful in a variety of professional contexts. The fields of education, publishing, and nonprofits are changing so rapidly, and I’m hopeful that Judaic Studies students and scholars will have increasingly influential voices in all of these areas.

**CICHOPEK-GAJRAJ:** Take advantage of the incredible, intellectually rich environment at U-M. It’s a wonderful school full of exceptionally passionate scholars who are at the top of their fields. And read, read, read. Chain yourself to one of the greatest libraries in the country. After graduate school, you will have fewer and fewer days available for the simple pleasure of reading. Finally, and probably most importantly, learn to find balance in your life, because the atmosphere at U-M can get quite competitive. But every scholar works best at his or her own pace and graduate school is where you should find out what works best for you. ■



# A Digital Map of Historical Cafés

## U-M undergrads are using Geographic Information Systems to study Jewish literature.

It was an unusual topic, with a lot of geographic material, and Shachar Pinsker was looking for an effective way to teach it.

Pinsker, who is associate professor of Hebrew language and literature at the Frankel Center, had just completed his year as a 2013–14 Frankel Institute fellow. His research focused on the role of urban cafés in the formation of modern Jewish culture during the late 19th and early 20th century in Eastern and Central Europe, North America, and Israel. He believed that cafés played a key role as centers of political, financial, scientific, and literary exchange, and was eager to present his findings in a new course for undergrads. But how?

Pinsker turned to Justin Joque, a visualization librarian at U-M's Clark Library, who began scanning and geo-referencing maps from the time period that Pinsker was teaching. Joque ultimately connected him with Peter Knoop, a research computing consultant for LSA Information Technology, for a high-tech solution.

Knoop recalled his initial meeting with Shachar. "What was most interesting to me," Knoop said, "was that this was a good example of geographic data that is challenging to present in typical ways, because it really has nothing to do with the boundaries of existing countries."

Knoop introduced them to ArcGIS Story Maps, which combines geographic data and multimedia content in an online presentation.

The technology would allow students, for example, to create layers of maps comparing different time periods, while also including text, links, and images of cafés and the people who frequented them. It would be the first time such technology would be utilized in a U-M humanities course.

"I was both excited and concerned about using technology in this course," Pinsker admitted. "Excited because I knew that it would enable students to get to know the space and history of cities, cafés, and Jewish culture in a totally different way. And concerned about the technology, because I had no previous experience with the tools."

With the help of a team of graduate students, Knoop ran workshops to train Pinsker's class in Story Maps. The students, he said, caught on quickly, and eventually created projects that were rich in data and images.

"They instinctively know how to pan around a map, they are familiar with the hand icon, they know how to scroll, and they know how to use the mouse or two fingers on the Mac," Knoop explained. "They have a lot of different basic skill sets than students had even five years ago."

The success of the "Urban Cafés and Modern Jewish Culture" course set a technological precedent at U-M. The course was first offered in fall 2014 and is being repeated this year. Last spring, the Departments of

Photo by Ruby Wallau



Above, Shachar Pinsker uses mapping technology in his course while his students, right, follow along.

Anthropology and Afroamerican and African Studies offered a course that utilized the same technology. Knoop hopes that other professors and departments will soon follow their example.

"It changed the way I do the research and how I understand the topic I currently write about," noted Pinsker. "The digital mapping and the integration of maps, images, and texts were incorporated into my thinking about Jewish café culture in a variety of cities and transformed the ways I approach it.

"The same thing happened to the students who read texts, saw images, and reviewed other materials and

## From Our Students



**Name:** Rachel Shuster

**From:** Dix Hills, New York

**Major:** Undecided, but considering psychology

"I was definitely surprised to discover that the course would be requiring the use of technology to create maps. At first, I was a little nervous to be using new programs and technology for a Judaic Studies class. But I was surprised by how much creating the maps helped me to understand the material.

"We created a map of Odessa that included important cafés, homes of sages and more! Putting all the information I have learned about Odessa into a concise location was very helpful."



**Name:** Jody Liu

**From:** Ann Arbor

**Major:** Anthropology

"I was a little confused by the technology at first, but I thought it was a dynamic way to interact with the materials we learned in class. It allowed for a visual representation of the cafés we discussed. The maps also offered a look into the changes that had occurred with the reconstruction of cities that were basically razed during World War II.

"Although most of my classes use technology as part of lectures, very few allow us to use technology in an interactive fashion. This course changed that, and I thought it was a great addition."

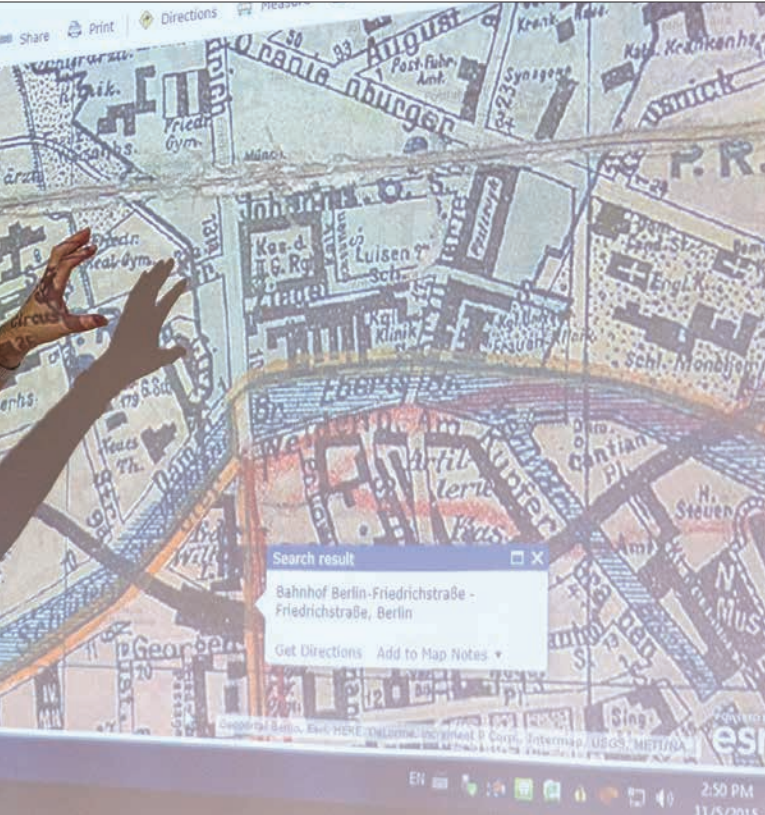


Photo by Ruby Wallau



pieces of information in the course. It was the digital project that enabled them to bring it all together and show, in a visually enticing and rich way, how they understood it." ■



# Samuel G. Freedman: Exploring the Issues that Matter

**This year's Belin lecturer will speak about political divisions in the Jewish community—one of many important topics that he has examined.**



In his award-winning book, *Jew vs. Jew: The Struggle for the Soul of American Jewry*, Samuel G. Freedman describes two types of Jews: the “I am what I feel” Jew, meaning, my feelings define my Jewish identity; and the “I feel what I am” Jew, meaning, my Judaism defines my identity.

The question is: which one is he?

“I’m probably some kind of a hybrid of the two,” he replied. “I have elements of both. This morning I went with a friend of mine to help make the *minyan* at a modern Orthodox shul that I used to belong to. I keep a kosher home. My wife is a Jew by choice. So I think all of those are, ‘I feel what I am.’ But I also grew up in a very anti-religious but culturally Jewish family, and so more cultural elements of being Jewish affect me as well. It made me the right person to write that book because I’d experienced both ways of being Jewish.”

But he is also the right person to explore issues far beyond the Jewish community. His eight acclaimed books focus on such varied topics as black civil rights, 20th-century politics, his mother, and, most recently, LGBT issues. Yet all of his books, he insists, share a common thread.

“I’m drawn to the issues that I think matter and that have some staying power, and are not just temporal issues,” he explained. “I’m not motivated to write just about what was the big event of last year, but more to these larger, longer-lasting issues, whether it’s the nature of faith, the immigration experience, inequalities of race or income, or the experience of being gay.”

Freedman, who will be delivering this year’s Belin Lecture in American Jewish Affairs on March 22, is a religion columnist for *The New York Times* and a professor at Columbia University’s Graduate School of Journalism. His most recent book is *Dying Words: The AIDS Reporting of Jeff Schmalz and How it Transformed The New York Times*, which was published this month and will accompany an audio documentary that he co-produced. His upcoming talk, “Pigskin Isn’t Kosher: American Jewry as a Political Football,” will focus on how a polarized American Jewry has been manipulated as a potential swing vote.

“I want to give people some historical perspective on what has turned the Jewish American vote into this perceived swing vote and made

Jewish issues into wedge issues in a highly polarized political climate,” he said. He pointed out that divisions in the Jewish community are particularly evident now because of heated disagreement over the Iran deal.

But Freedman noted that polarization in the Jewish community has existed for a long time. He likened the situation to a fissure in the ground that’s been split wider by a railroad spike and a mallet. Today’s wedge issues “didn’t create the chasm,” he said, “but it widened it.”

Today, he said, we see a cynical pandering to get Jewish votes, resulting in having the middle ground “torn in a really profound way between being supportive of Israel’s elected government and simultaneously having very liberal, traditionally democratic opinions on virtually every domestic issue. . . . That creates an excruciating situation.”

Meanwhile, Freedman is by no means finished exploring important issues. He is currently working on two projects: a young adult nonfiction book about a Jewish GI during World War II, and a longer narrative book about Hubert Humphrey’s role in the civil rights movement. He acknowledges that he is not quite sure where his ideas come from.

“E. L. Doctorow has a great line about a reporter: ‘His cilia are quivering all the time,’” Freedman said. “The way I get my book and article ideas is that my cilia are quivering. I try to be an alert insect.” ■



# A Close-Up of Religious Pilgrimage

Pawel Figurski's photos offer a rare glimpse of spiritual journeys in Eastern Europe



Photo by Pawel Figurski

Hasidim gather in Lezajsk, Poland, to visit the grave of Rabbi Elimelech Weissblum.

Photographer Pawel Figurski grew up noticing the abundance of religious life surrounding him. It was hard, in fact, *not* to notice it. He lives in Poland—one of the most devoutly religious countries in Europe.

“It seemed to me not only interesting in a social sense,” he recalled, “but I found it very picturesque as well.”

His exhibition, “Converging Paths: Photography of Pawel Figurski,” focuses on the many religious pilgrims he has observed in Eastern Europe. Figurski will be visiting U-M on January 27 for the opening of the exhibition, when he will be participating in a round table conversation with U-M faculty members Geneviève Zubrzycki and Jeffrey Veidlinger. The feature exhibition will be on display through

February 26 in the Institute for the Humanities seminar room, while an auxiliary exhibition highlighting his Jewish-themed photography will be exhibited in the Frankel Center’s seminar room.

“For me, what is most fascinating about religion is the invisible boundary between the sacred and the profane,” Figurski explained. “I like to observe when people are passing through those spaces, leaving one world and going deep into another.”

The photo here, for example, depicts pilgrims who journeyed to the tomb of 18th-century Rabbi Elimelech Weissblum, regarded as one of the three fathers of Hasidism. The annual pilgrimage to his grave in Lezajsk, Poland, takes place to commemorate

his *yahrtzeit* on the 21st day of the Hebrew month of Adar.

“Figurski’s work challenges the ways Communist rule in Eastern Europe once sought to desacralize public space,” noted Veidlinger. “Just as quotidian life intrudes on even the most sacred of activities, the sacred is always present in the secular realm. His photos also demonstrate the ways different religious traditions have coexisted within the multiethnic mosaic of Eastern Europe.”

Ultimately, Figurski hopes that his work will illustrate the importance of spirituality, regardless of location or religion. “There’s an infinite plurality of the spiritual paths that one can choose,” he said, “and I think that they are all related to each other.” ■

# What's New at the Frankel Center?

## *POLIN Curator to Visit U-M*

On January 13, Barbara Kirshenblatt-Gimblett, chief curator of the core exhibition of POLIN, the Museum of the History of Polish Jews in Warsaw, will speak on “Rising from the Rubble: Creating the Museum of the History of Polish Jews.” The event will take place at 5:30 pm at the U-M Museum of Art’s Stern Auditorium.

“The core exhibition at POLIN recovers the thousand-year history of Polish Jews and tells the story in the very place where it happened,” Kirshenblatt-Gimblett explained. “The museum completes the memorial complex. We go to the Monument for the Ghetto Heroes to honor those who perished by remembering how they died. We come to POLIN Museum to honor them and those who came before and after by remembering how they lived.”

Kirshenblatt-Gimblett is university professor emerita and professor emerita of performance studies at New York University. She is the author of several acclaimed books, including *Destination Culture: Tourism, Museums, and Heritage*; *Image before My Eyes: A Photographic History of Jewish Life in Poland, 1864–1939*; *The Art of Being Jewish in Modern Times*; and *They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland Before the Holocaust*, which she co-authored with her late father, Mayer Kirshenblatt. She has received many awards for her work, including a recent medal from the president of Poland for her contribution to the creation of POLIN.

Her visit is the latest event planned as part of an official partnership



Photo by Adrian Gryciuk

POLIN, the Museum of the History of Polish Jews.



Barbara Kirshenblatt-Gimblett

established last year between the museum and the Copernicus Program in Polish Studies (CPPS), along with the Frankel Center. The agreement facilitates collaboration on research exchanges for faculty, as well as pedagogic activities for U-M students.

“POLIN is a very important cultural institution,” noted Geneviève Zubrzycki, director of CPPS and a Frankel Institute fellow. “The museum pointedly shows that the current intrinsic Catholicity of Poland is the exception instead of the rule in Polish history. Polish visitors therefore learn that Poland was and can be different than it currently is, and that it can live relatively peacefully with others without any threat to their own identity.”

Kirshenblatt-Gimblett has served as a consultant for many museums, including the Jewish Museum

in Berlin, the National Museum of American Jewish History in Philadelphia, and the United States Holocaust Memorial Museum in Washington, DC. Yet she insists that POLIN is unique.

“POLIN Museum is a *gesamtkunstwerk*, a remarkable integration of a memorial site, fitting architecture, and innovative multimedia narrative exhibition,” she said. “Nowhere else is this story told in this way. And there is no more appropriate place to tell this story.” ■

## Lecture Series Slated for February

The Frankel Institute will be back at the JCC of Metropolitan Detroit this winter for a free lecture series on “Wrestling with Angels: The Struggle between the Sacred and the Secular in Jewish Life.”

**When:** February, 3, 10, 17, and 24 at 7 pm

**Where:** 6600 W. Maple Rd., West Bloomfield

### Fellows and Lectures:

Shaul Kelner, “Freedom Seders and Matzohs of Hope: Ritual and Politics in the American Movement for Soviet Jews”

Eva Mroczek, “The Dead Sea Scrolls and the Lost Scriptures of Early Judaism”

Scott Spector, “Two Vultures: Freud between ‘Jewish Science’ and Humanism”

Geneviève Zubrzycki, “Making Sense of the ‘Jewish Revival’ in Poland”

**Co-sponsored by:** Seminars for Adult Jewish Enrichment (SAJE)



# MAZEL TOV!

## Graduate Students

Beginning this January, **Sarah Garibova** will serve as Sosland Fellow at the United States Holocaust Memorial Museum in Washington, DC.

**Joanna Mazurkiewicz** received a Weiser Center for Europe and Eurasia summer grant. Her new book is *Śmierć czy zmartwychwstanie? Współczesny teatr jidysz w Europie na tle historycznym [Death or Resurrection? Modern Yiddish Theater in Europe on the Historical Background]* (2015).

## Alumni

**Mika Ahuvia** is the new assistant professor of classical Judaism at the University of Washington's Jackson School of International Studies.

**Nick Block** was awarded the 2015 Leo Baeck Institute Essay Prize. His many recent lectures include "The Shifting Locale of Jewish Orientals in German-Jewish Thought" at Emory University, and "The Ostjude and its Discontents: Alternatives for Jewish Identification" at Duke University.

**Helen Dixon** is now a postdoctoral researcher for the faculty of theology at the University of Helsinki.

**Jessica Evans** was recently promoted to assistant director of foundation, corporate, and government support at the 92nd Street Y in New York.

**Melissa Glassman** is the new chair of two committees at the New York Women's Bar Association: the Students and New Lawyers Committee and the History and Archives Committee.

**Sara Halpern** was awarded a Starkoff Family Fellowship in American Jewish Studies from the American Jewish Archives.

**Erica Lehrer** co-edited *Jewish Space in Contemporary Poland* (2015). Her recent articles include "Niepokoj ce pami tki: kurator i muzeum w strefie konfliktów kulturowych" ["Most Disturbing Souvenirs: Curative Museology in a Cultural Conflict Zone"] which appeared in *Collected Notes on Museum Anthropology* (2015); and "'A Picnic Underpinned with Unease': Spring in Warsaw and New Genre Dialogues in Polish Memory Work" in *Preserving the Living Connection: Holocaust Mediation in the Arts of the Post-Witness Era* (2015).

**Sheri (Wallach) Rodman's** article, "Let Expert Educators Decide How to Evaluate Teachers," appeared in *Buffalo News*.

**Oren Segal** received the AJS 2015 Women's Caucus Innovative Scholarship in Gender and Jewish Studies prize.

**Asa Smith** is now an associate at Liddle & Robinson, LLP, in New York.

## Past Fellows

**Brian Horowitz** co-edited *Vladimir Jabotinsky's Story of My Life* (2015). He was also awarded a summer fellowship from the Alexander von Humboldt Foundation.

**Brian Schmidt** edited the just-published *Contextualizing Israel's Sacred Writings: Ancient Literacy, Orality, and Literary Production* (2015), in which his article, "Memorializing Conflict: Toward an Iron Age 'Shadow' History of Israel's Earliest Literature," appears. In July, he presented "The Egyptian God Bes in the Iron Age Levant: 'Marketing Security' in a Reemergent Global Economy" at the Society of Biblical Literature International Meeting in Buenos Aires, Argentina.

**Alexei Siverstev** was promoted to full professor of religious studies at DePaul University.

## Faculty

**Todd Endelman's** article, "Aestheticism and the Flight from Jewishness," appeared in *Visualizing Jews through the Ages: Literary and Material Representations of Jewishness and Judaism* (2015). In September, he delivered the keynote lecture on "The Emotional Toll of Anti-Semitism and Its Consequences in Modern Jewish History" at the 50th anniversary conference of the James Parkes Institute for Jewish/non-Jewish Relations at the University of Southampton, England. In January, he will become an associate editor of the journal *Holocaust and Genocide Studies*, published by the United States Holocaust Memorial Museum.

**Zvi Gitelman** was elected to the Board of Directors of the American Jewish Joint Distribution Committee, where he serves on the Former Soviet Union and Archives Committees.

**Karla Goldman** recently published two articles in eJewishPhilanthropy.com: "The First Woman Rabbi: Bringing Fräulein Rabbiner Regina Jonas into our Past and

Future," and "Katrina's Jews: Reflections on Privilege, History, and American Jewish Community."

**Caroline Helton** recently recorded a second CD on "Songs from a Lost World by Italian Jewish Composers" with pianist Kathryn Goodson. In October, she presented on "Intersection and Inspiration: Johannes Brahms and His Influence on the Jewish Composers Robert Kahn and Leone Sinigaglia" at the conference "Jewishness & the Arts: Music and Composers in 19th-Century Europe," in Rome. In November, she and Goodson participated in Florida State University's commemoration of Kristallnacht.

In October, **Deborah Dash Moore** delivered the James L. Weinberg Distinguished Lecture at The Jewish Museum on "The Liberating Lens: Jewish Photographers Picture the Modern World"; and presented the Leonard and Saradona Lefkowitz Lecture in Jewish Studies at Alfred University on "The Urban Origins of American Judaism."

**Shachar Pinsker's** article, "How to Build Bridges to People? Benjamin Harshav and Yiddish," was published in *Haaretz* and in the journal *In Geveb*. His Hebrew translation of the Yiddish story "The Letter" appeared in maaboret.com. His recent lecture, "A Hebrew Table at Cafe Monopol? On the Place of Hebrew in Early 20th-Century Berlin," took place at the Hebrew University of Jerusalem.

**Jeffrey Veidlinger** delivered the Richard Stites Memorial Lecture at Georgetown University on "Six Million Jews in Peril: The Pogroms of 1919 in Ukraine."

## Visiting Faculty

**Shelley Perlove**, who was recently nominated for U-M's Golden Apple Teaching Award, co-edited *Seventeenth-Century Drawings in Midwestern Collections: The Age of Bernini, Rembrandt, and Poussin* (2015). Her article, "The Ferocious Dragon and the Docile Elephant: the Unleashing of Sin in Rembrandt's Garden of Eden," appeared in *Religion, the Supernatural and Visual Culture in Early Modern Europe* (2015). This year, she presented two papers at the Renaissance Society of America's conference in Berlin, and was the keynote speaker for the "Rembrandt and the Jews: The Berger Print Collection" exhibition at the Westmont Ridley-Tree Museum of Art in Santa Barbara, California.

# University of Michigan Frankel Center for Judaic Studies

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# Save the Date!

## January 13:



Photo by Adrian Grycuk

Barbara Kirshenblatt-Gimblett, chief curator of the core exhibition of POLIN, the Museum of the History of Polish Jews in Warsaw, "Rising from the Rubble: Creating the Museum of the History of Polish Jews." 5:30 pm at UMMA's Stern Auditorium.

## February 3, 10, 17, and 24:



Frankel Institute lecture series on "Wrestling with Angels: The Struggle between the Sacred and the Secular in Jewish Life."

7 pm at the JCC of Metropolitan Detroit, 6600 W. Maple Rd., West Bloomfield.

## March 22:



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US Israel Flag Photo

26th Belin Lecture: Samuel Freedman, Columbia University, *New York Times* columnist, "Pigskin Isn't Kosher: American Jewry as a Political Football."

7 pm lecture, 6:30 pm reception, at Palmer Commons Forum Hall.

*For more information about our events, visit [lsa.umich.edu/judaic](http://lsa.umich.edu/judaic) or follow us on Facebook and Twitter (UM Judaic Studies)*

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