

FRANKELY SPEAKING

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Jean & Samuel Frankel Center for

Judaic Studies

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Lynne Avadenka. Fleeting Days II (2011). relief and letterpress printing, pochoir, folding screen.



Picturing the 20th Century

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

I have just finished teaching a freshman seminar on Jewish photographers, a course anchored by history and Jewish studies. The course begins with a question: Why did so many Jews become professional photographers in the decades after World War I? And it continues with another question: Why does this matter?

Answers to the first question can be found in part in the character of photography. Located between craft and art, commerce and politics, photography beckoned to Jews as a field without ethnic restrictions, requiring no advanced training and little capital. Some Jewish photographers came from poor and working-class backgrounds, seeing in photography an opportunity to earn a decent livelihood even as they discovered a means of self-expression. Others from middle class and prosperous families found that the camera liberated them from parental expectations. In both cases, taking pictures opened doors, empowering Jews often in unexpected ways.

Answers to the second question depend in part on where one stands. Looking at photographs as historical documents offers insight into the physical textures and material cultures of European, Jewish, and American society across the 20th century. These pictures provide a rich visual dimension to Jewish history, amplifying, complicating, and occasionally contradicting

written texts. From the clothes worn by men, women, and children, to their houses and shops, to the streets of towns and cities, pictures portray social history. Jewish photographers often cast an ethnographic eye on their world, adopting postures either of participant observers or engaged outsiders.

Viewing those same photographs from the perspective of Jewish studies, one sees how these photographers made specific and often distinctive choices in visual subject matter. People usually mattered to them more than landscapes or even cityscapes. Aesthetics also changed, as did the emotional valences of the photographs. We learned as the course progressed how the meanings that we read into the photographs depend in part on what we know about the milieu and biographies of these photographers. While many of them did not consider themselves “Jewish photographers,” many learned techniques and ways of seeing from other photographers who were also Jewish in background and identification. Especially in the interwar years, these photographers often hung out with other Jews, taking pictures together in documentary projects, developing the images in collective darkrooms, honing their skills and sense of what made a good photo through discussion and debate.

As we reached the postwar era, we began to identify a school of photography connected



Photo by Jean-Pierre Jans.

overwhelmingly with Jewish photographers: the New York School. As a group, these photographers took documentary, ethnographic, fashion and commercial photography in new, slightly edgy directions. Commercial work spilled over into the sort of personal projects that increasingly engaged Jewish photographers in the 1980s and 1990s. Could one go home again? If so, what would it look like? What would one find? Family albums, so mundane and ubiquitous, assumed a new significance as professional photographers contemplated photos and home movies taken by their parents. Assembling their photos in the context of the *photobook*, Jewish photographers produced alternative family albums that implicitly, and occasionally explicitly, illuminate the history of American Jews.

Swept up in events of the 20th century, Jewish photographers contribute to our understanding of the past through images of singular power and narrative sequences of photos. Teaching a course on Jewish photographers signals one of the new frontiers of Jewish studies, a field that continues to grow with amazing vigor.

Jews & Empire: Frankel Institute Invites Participants in 2014-2015 Theme Year

by Mikhail Krutikov, 2014-2015 Head Fellow



Throughout history, and in different parts of the world, Jews lived under the rule of many imperial powers: ancient Egypt, Assyria and Babylonia; Persia, Rome and its Byzantine successor; the Arab Caliphate and the Ottoman Empire; the continental European empires of Russia, Austria-Hungary, Germany;

the colonial French and British Empires; and, today, the United States. Although providing an exact definition of empire that could encompass this concept in its complexity would be difficult, most imperial formations share one feature: “politics of difference.” Unlike the nation state, which is a recent product of European modernity, empires for centuries tried to maintain the diversity of people under their rule. And Jews, due to their specific ethno-religious identity and often exterritorial status, find a natural place in the imperial order, although the relationships between Jews and empires were always complex and ambivalent, sometimes productive and sometimes destructive.

Nearly all events that shaped Jewish religion and peoplehood took place in imperial contexts: the exodus from Egypt and the Babylonian captivity, the birth of Rabbinic Judaism and Christianity and the destruction of the Jerusalem Temple under the Roman rule, the flourishing of Jewish culture in Arab Caliphate and the expulsion from Spain on the verge of its imperial expansion, the mass migrations of the 19th and the 20th century, the Holocaust, and the establishment of the State of Israel on the ruins of the British colonial system. Memories of the triumphs and losses in Jewish relationships with the empires of the day are preserved in religious festivals and fasts, such as Purim, Hanukah, and Tish’a be-Av, while biblical and

post-biblical characters that figure in accounts of empires provided archetypal roles for future generations. Joseph and Moses, Mordecai and Esther, the prophets and the Maccabees, Rabbi Akiva and Bar Kokhba, all served as models for subsequent generations of Jews, who often turned to them when seeking support for or fighting against imperial powers. A diverse set of Jewish intellectuals, courtiers, military commanders, financiers, industrialists and politicians, from Josephus to Joe Lieberman, played important, often crucial roles in the politics, economies and cultures of imperial powers. One can argue that today’s situation of Jews in the world, with all its advantages and problems, is a direct outcome of the collapse of the European imperial order in the twentieth century.

The recent interest in the field of Imperial Studies has produced a number of important and interesting works which greatly expanded our understanding of the ways in which imperial orders are created, maintained, and destroyed, yet no substantial attention has yet been given to Jewish perspectives. The theme year “Jews and Empires” seeks to fill this gap by bringing together an interdisciplinary group of scholars of social sciences and humanities, as well as creative artists, and engaging them in productive dialogues across time and space. Questions to be considered include the possibilities of developing theoretical paradigms to describe the peculiar nature of Jewish-imperial relationships. In addition, the theme encourages scholars to explore specific issues related to the interaction of Jews and empires in particular geographic and historical contexts, from ancient Egypt to contemporary America. The “imperial turn” in Jewish Studies can offer new illuminating perspectives on such diverse range of issues as anti-Semitism and the Holocaust; Zionism and Jewish statehood; relationships between Judaism, Christianity, and Islam; and international trade and commerce. The significance of the theme goes beyond the traditional limits of Jewish studies. “Jews and Empires” invites applications touching upon the broader problematics of minority status, ethnicity and identity, migration and mobility, diaspora, and power.

[For more information or to apply for a 2014-2015 fellowship, visit www.lsa.umich.edu/judaic.]

U-M Judaic Studies Adds Two Members to Its Faculty

This year, two faculty members joined the Frankel Center—Jessica Marglin (Assistant Professor, Judaic Studies) and Alexandra Hoffman, Yiddish Instructor. By way of introduction, Frankely Speaking asked each of them a series of questions.

Jessica Marglin



Jessica Marglin

What is your area of study and how did you come to it?

My area of study is the history of Jews in North Africa and the Islamic Mediterranean during the early modern and modern periods. As an undergraduate at Harvard, I knew I was interested in Jewish history, but I assumed that this meant European Jewish history since I was largely unfamiliar with the history of Jews in the Islamic world. I was fortunate enough to study with Susan Gilson Miller, who introduced me to the history of Jews in Morocco; during my first course with her, I fell in love with the study of Jews in North Africa and have pursued it ever since. At Princeton, Professor Mark Cohen guided my graduate work and introduced me to the world of the Cairo Geniza, which gave me an excellent grounding in the history of Jews in the Islamic World during the *longue durée*.

What are some of the projects you've involved yourself in?

My dissertation looks at the history

of Jews in the Moroccan legal system during the nineteenth century. I am interested in understanding how Jews moved among the various legal institutions available to them, including Jewish courts, Islamic courts, state courts, and consular courts (run by foreign nations with diplomatic representatives in Morocco). I argue that Jews moved frequently and easily among these different legal orders, and that doing so allowed them to integrate into the broader society in which they lived. When I come to Ann Arbor, I will begin revising my dissertation for publication.

In addition, I am currently working on a project with Brill to digitize thousands of Jewish legal documents from North Africa and make them available to scholars via an online database. The documents include contracts and records of lawsuits from Jewish and Islamic courts in Morocco, Algeria, Tunisia, and Libya. The idea is to make documents which are found in small collections in Israel, Europe, and the United States accessible in a single database, and also to make it possible to search these documents by date, place, subject, etc. My hope is that this project will encourage more scholars to use legal documents as sources for the social, cultural, economic, and legal history of Jews and Muslims in North Africa.

Which classes have you taught in the past?

In June 2012, I taught a Masters course at Hartford Seminary entitled "The Multi-Religious Mediterranean." The course looked at the history of Jews and Christians in the Islamic Mediterranean, from the rise of Islam to the present. I chose five moments to examine, such as the world of the Cairo Geniza and Jerusalem at the turn of the 20th century, as examples of the ways in which Jews, Christians, and Muslims have interacted in the past.

What do you hope to bring with you to your teaching in Ann Arbor?

In Ann Arbor, I hope to be able to introduce students familiar with the history and culture of Ashkenazi Jews to a new dimension of Jewish history. The experience of Jews in the Islamic world is quite different from that of Jews in Europe and can change our assumptions about what it meant to be Jewish and how Jews related to Muslims in the past. I also hope to introduce students interested in Middle Eastern history to the study of Jews in the Islamic Mediterranean; all too often Middle Eastern history is equated with the history of Muslims, and I believe it is important to study the Islamic Mediterranean as a diverse place which was home to three major world religions.

What are some of the classes you will teach or hope to teach?

I very much look forward to co-teaching the new course on the Mediterranean with the other new faculty hired as part of the

Mediterranean Studies cluster hire. I also hope to teach a course on Jewish-Muslim relations and a course on the Sephardic Diaspora. (However, I will not be teaching in Winter Term 2013 because I will be a fellow at the Frankel Institute.)

What are you most excited about in coming to Ann Arbor?

I am most excited about being in a Judaic Studies program with such excellent faculty and students whose interests span a wide range of subjects. I am very much looking forward to the interdisciplinary nature of the Frankel Center and the Frankel Institute. I am also eager to participate in the Mediterranean Perspective on Global History and Culture; this is a unique program that is perfectly suited to my interests, and I feel very fortunate to help shape the future of Mediterranean Studies at Michigan and in the academy more broadly.

Alexandra Hoffman

What are some of the projects you've involved yourself in?

Since last fall, I have been involved in community organizing, primarily with the Imagine Community group. As a response to the lack of a day-time homeless shelter, we are trying to open a community center for skills-sharing, creativity, and solidarity that would be available for all.

Which classes have you taught in the past?

Aside from Beginner Yiddish, I have taught College Composition

classes and served as a discussion leader in literature and culture classes (Detective Fiction and Epistemology, New American Fiction, Jews and the Modern World).

What do you hope to bring with you to your teaching of Yiddish?



Alexandra Hoffman

I hope to bring my own love for the language and the world it opens up in music, folklore, literary criticism.

What are some of the classes you will teach or hope to teach?

Aside from the three levels of Yiddish language instruction, I have two courses I may be proposing to teach in the future:

1. A course that I taught this summer under CompLit, though not only about Yiddish literature—"It sounds better in Yiddish": Translation and Adaptation of Yiddish Humor. This course would look at English translations, film (English or subtitled) and music, and historiographies of translation and adaptation into other languages. The organizing tension driving this course

is the apparent untranslatability of humor on the one hand and the constant practice of translating humorous texts, which suggests that humor in fact travels very well. If humor is dependent upon the context in which it is first created, what are some of the ways in which these translations and adaptations come to terms with this dependency? Depending on the year-level of the course, it can be theory-heavy or light.

2. A comparative course based on my research—The Pains and Pleasures of Modernity: Humor, Nationalism and Diaspora in African American and Yiddish Renaissances. The course would use metaliterary and folklore-imbued primary texts, and some humor and diaspora theory. The course will be organized along the tensions between different conceptions of liberation within the context of scientific racism (national and diasporic belonging and longing), of the role of literature and humor in politics and community building, and of the use of stereotype in literature.

What are you most excited about or interested in for your new role here?

I am happy to be sticking around Ann Arbor, to see through the community organizing project I've been involved in, since it deepened my connection to this town's community. I am also delighted to have the opportunity to participate in the Yiddishist hub that has been developing at the University, and hoping that my students will continue to be active and creative participants in it as well.

“Kichel”? Vos iz Dos? (“Kichel”? What is this?)

by Avery Robinson



Coming across “cookie” in most every introductory language course wouldn’t be a big deal: You’d learn the word, maybe discuss your favorite type of cookie, and then quickly move on to cake. But in a recent

bowties?

kichlach?

nothings?

EYER-KICHEL?

kichel?

“Nothings”; in Cleveland, Chicago, and New York, I have experienced “Bowties”; at an English expat’s home in Jerusalem, I had “*eyer kichel*,” and in *The Center Table Cookbook* (1929) compiled by Temple Mishkan Tefila of Boston, these same cookies appear as “*kichlach*.”

They all looked and tasted the same—twisted, puffed dough covered in sugar and tasting almost like nothing—so they have to be related. But which is the (historically) correct name?

According to Gil Marks’ *Encyclopedia of Jewish Foods*, the most common cookie from Jewish homes and bakeries in Eastern Europe was the sugarcoated egg cookie, or “*eier kichel*.” Depending on the community and local palates, these may have been coated in poppy seeds, sesame seeds, or even onions. Eventually, these devolved and disappeared so that most all of what is left are the bowtie and disc-shaped, sugary, near-flavorless, and airy egg kichel.

If you feel inspired to recreate this iconic Ashkenazi cookie, there is a very simple recipe in Stanley Ginsberg and Norman Berg’s *Inside the Jewish Bakery*, or online on many blogs. For (added) flavor, consider adding a little lemon zest to the dough or sesame seeds to the sugar coating.

[Avery Robinson is a first-year master’s student in Judaic Studies. When he is not researching Jewish culinary history, he enjoys shmoozing over a nice piece of kugel, camping, and feeding his vermicompost.]

Yiddish 101 class session, we went well beyond this superficial icebreaker to a discussion of our cookie heritages.

Growing up in Suburban Detroit with little Yiddish exposure, most of my vocabulary came from Kiddush luncheons, so I had no idea that *kichel* was the generic term for “cookie.” At the weekly synagogue spread, we had Detroit’s iteration of *dobish torte*, the seven-layer cake, sugary Kiddush cookies, Shabbos brownies, and the flakiest of all, the *kichel*. There were no fewer than four different iterations of the Kiddush cookie, so how could this “kichel” be just an ordinary cookie. Also, these cookies were relatively flavorless and seemed to be mediums for sugar delivery (aside from the “diabetes-friendly” kichel found in a specially marked bowl).

But then I grew up, and left Detroit. I visited my friends in Toronto and discovered these same cookies, except there, whether from United Bakers, Grodzinski’s, or elsewhere, they were called

Kichel

(From *Inside the Jewish Bakery* by Stanley Ginsberg and Norman Berg)

Prep Time: 30 minutes

Cook Time: 25 minutes

Dough Resting Time: 30 minutes

Total Time: 1 hour, 25 minutes

Yield: 2 to 3 dozen

Ingredients:

Cookie Dough:

3 tablespoons + 1 teaspoon/43g granulated sugar

1 teaspoon/5g salt

4 large beaten eggs

9 large beaten egg yolks

3/4 cup/170g vegetable oil

1 1/4 teaspoons/5g vanilla

1 1/4 teaspoons/5g rum flavoring

3 1/2 cups/455g unsifted all-purpose flour

Sugar Coating:

3 cups/595g granulated sugar

Preparation:

Place the rack on the middle shelf of the oven and heat to 350F/175C. Combine all the cookie dough ingredients in a large bowl or stand mixer and beat with the paddle attachment on low speed (1 or 2 on a KitchenAid) until a smooth dough is achieved and the gluten is well-developed, about 20 minutes.

Turn the dough out onto a well-floured work surface and knead for 2-3 minutes, until it no longer sticks. Cover with plastic wrap or a damp cloth and let it rest for 20-30 minutes to relax the gluten.

Spread half (1 1/2 cups/298g) of the granulated sugar to be used for coating on your work surface and roll the dough out on it to 1/4-inch/6mm thick. Sprinkle the remaining 1 1/2 cups/298g granulated sugar on the top surface. Using a sharp knife or a pizza wheel, cut the dough into 1x2-inch/2.5x5cm rectangles. Give each strip a half twist to form the bow tie and arrange on a parchment-lined cookie sheet about 1 inch/2.5cm apart.

Bake for 20-25 minutes, until the bowties are golden brown. It's important that the cookies be fully baked, otherwise they'll collapse when they cool. Remove to a rack and let cool for 3-4 hours, until cold and thoroughly dried out. Store immediately in plastic to retain freshness.



Institute Fellows Reflect On Time in Ann Arbor

*This past Fall, a group of postdoctoral fellows from institutions around the country—and Israel—gathered at the Frankel Institute around the theme of *Borders of Jewishness: Microhistories of Encounter*. Head Fellow Jonathan Freedman led this multi-disciplinary group in weekly workshops, colloquia, and conversation. As three of the fellows prepared to depart Ann Arbor, they reflected on their time at the Institute.*



Harvey Goldberg



Ranen Omer-Sherman



Isaac Oliver

Photos by D.C. Goings

Harvey Goldberg, Hebrew University

Work: For about half a year, before arriving in Ann Arbor, I—together with a colleague at the Hebrew University, Hagar Salamon—interviewed people who had lived in small towns in rural Libya and southern Tunisia before moving to Israel more than 50 years ago. These people reported an interesting practice concerning the festival of Shavuot, when the standard Torah Reading in the synagogue is an account of the giving of the Ten Commandments (in the Book of Exodus). In various parts of the Arabic-speaking world, Jews (who follow the Sephardic tradition) had a custom of also reading a “translation” into Arabic of the Ten Commandments, which involves an interpretation and elaboration of the original Torah text. What was special about the original communities of our interviewees was that each year some Muslims would come to the synagogue and listen to the reading—actually the chanting—of the Arabic rendition of the Ten Commandments. During my time at the Institute, I have been going over the interviews.

Workshops: These were very enjoyable sessions. The contact with other disciplines was not only interesting as

something “new,” but at times unexpected connections were found linking work that at first seemed to be in different areas. I personally am looking forward to getting the perspective of literature scholars on the anthropological field interviews that we carried out.

Ranen Omer-Sherman, University of Miami

Work: I’ve been working on two somewhat interrelated projects, both concerning literary portrayals of the Israeli mainstream and minorities. The first is relatively narrow in scope, an essay in process addressing A. B. Yehoshua’s portrayals of Arabs, Jews, and boundaries in Israel, between nations and between identities. This essay is limited to analyzing the novel *The Liberated Bride* but I am considering a longer project addressing roughly the same themes in later novels by the author. A more elaborate project explores the literary and cinematic history of representations of the kibbutz. A major trajectory within that book-length manuscript considers the kibbutz and its “Others” (encompassing Mizrahi Jews, Arabs as living individuals and as displaced collective, the aging, the disabled, among others).

Highlights: I liked the fact that we interact with other disciplines in this program. Jewish Studies is one of the most exemplary fields when it comes to genuine interdisciplinarity. Academia frequently gives lip service to that but often is surprisingly ghettoized. This semester's group has been composed largely of historians on the one hand and literary scholars on the other and I sense that we have all been genuinely excited about learning from one another. I have been surprised and gratified by how often another colleague's workshop and/or public lecture has provided me with a valuable new perspective and even resources for pursuing my own work. I don't think that any of us have felt inhibited in responding with either comments or questions about what resonates with us or what is unclear. The conversations often continue long after the workshops and the proximity of our offices to one another might sound a little trivial but I think is another wonderful way for us to continue and deepen valuable exchanges that begin in the workshop format.

Workshops: I love the structure of the program; the workshops always pass so quickly and the conversations are always passionate and illuminating. The sharp differences between us are always expressed with tremendous collegiality, respect and even affection. And most of us strive to attend each other's public lectures and give valuable critical feedback in that venue too. I have been terrifically jazzed by the scholarly acumen of my peers but also by their gifts as lecturers. Everyone expresses a sense of infectious excitement and discovery when talking about their work. I received very valuable criticism on my own work that I know will make a substantial difference in upcoming publications. This is a wonderful group!

Ann Arbor: For me Ann Arbor is a terrifically exciting place, a "little" town compared to Miami that offers a great deal of the cultural excitement and diversity of a much larger city. It's actually the ideal college town as far as I am concerned. I love the ability to walk everywhere and have taken lots of advantage of the university and the community's theater, musical, and culinary offerings. And the intellectual life on campus itself is profoundly exciting. Every day seems to present new opportunities, including visiting writers and academic luminaries. It's been a blessing to spend time here in countless ways.

Isaac Oliver, University of Michigan

Work: My dissertation focused on reading the gospels of Matthew and Luke as well as the Acts of the Apostles as Jewish texts. Since these documents belong to the foundational and canonical corpus of Christianity, namely, the New Testament, their Jewishness is not fully appreciated by Jewish and non-Jewish readers alike, particularly the author of Luke-Acts, who is traditionally viewed as a Gentile Christian writer. The topic this year at the Frankel Institute was a perfect fit for my research, as it dealt with Jewish identity at the margins. During my stay, I have been able to revise a considerable portion of my dissertation for publication. In addition, I have published a couple of other articles. The conditions here for doing research are excellent.

Workshops: The fellows were talking about work that was completely outside of my own discipline, as I was the only person this semester dealing with ancient history. I heard and learned about various authors and writings from a very different literary corpus than the one I am used to treating. Nevertheless, the discussions and the readings proved very enlightening, and I am beginning to detect ways in which this material and interaction can enrich my own research.

Highlights: Besides the yummy food every Wednesday, I did enjoy sharing my research with the public during my colloquium presentation as well as meeting with and getting to know the fellows from the Institute. I think it is a great idea to connect the Frankel Institute with the wider public. The turnout for some of the public presentations has been great. I also enjoyed the informal conversations that happened during the meals and in the hallways. These exchanges are just as enriching as the official gatherings.

Ann Arbor: Ann Arbor represents six years of my life. My stay at the Frankel Institute marks the end of a chapter and the transition into a new exciting journey as an Assistant Professor at Bradley University. I will miss many people from Ann Arbor: my professors, colleagues, and friends. Ann Arbor is a great place to raise a family too. There is a nice, diverse community here of people stemming from various cultures. I will always highly value the time and funding allotted for doing research both as a Ph.D. student and now as a fellow. But hopefully a time will come again for a visit back to this wonderful community and campus.

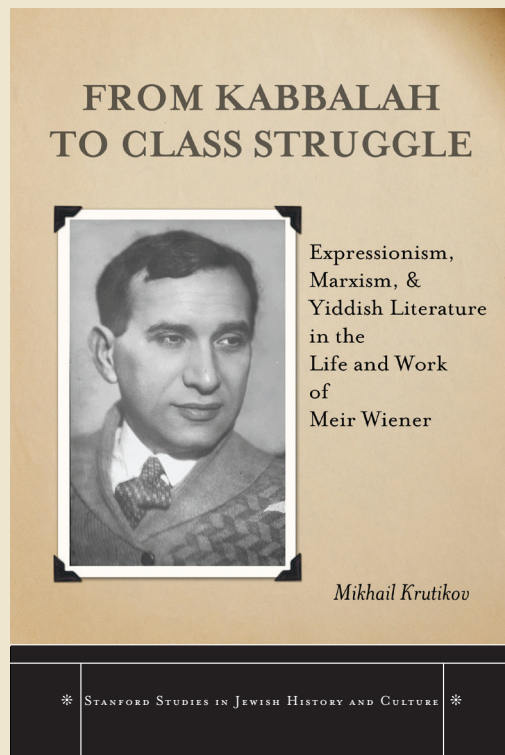
MLA Awards U-M Professor Mikhail Krutikov Fenia and Yaakov Leviant Memorial Prize

Associate Professor Mikhail Krutikov (Slavic Languages and Literatures and Judaic Studies) received the Fenia and Yaakov Leviant Memorial Prize for his recent book *From Kabbalah to Class Struggle: Expressionism, Marxism, and Yiddish Literature in the Life and Work of Meir Wiener* (Stanford University Press, 2011).

“I am deeply honored to receive this prestigious award,” Professor Krutikov remarked, adding, “I would like to thank all of my colleagues at the University of Michigan for their incredible support and encouragement of my work.”

A bi-annual prize, it is awarded by the Modern Language Association (MLA) alternately to an outstanding translation of a Yiddish literary work or an outstanding scholarly work in English in the field of Yiddish.

The Fenia and Yaakov Leviant Memorial Prize in Yiddish Studies is one of fifteen awards that will be presented on 5 January 2013, during the association’s annual convention, to be held in Boston. The members of this year’s Leviant prize selection committee were Alan Astro (Trinity Univ.); Marc Caplan (Johns Hopkins Univ.), chair; and Goldie Morgentaler (Univ. of Lethbridge). “Mikhail Krutikov’s *From Kabbalah to Class Struggle: Expressionism, Marxism, and Yiddish Literature in the Life and Work of Meir Wiener* calls attention



to a significant but overlooked figure whose career stood astride the Hapsburg Empire and the Soviet Union, German cosmopolitanism and Yiddish cultural nationalism, belles lettres and literary theory,” read the committee’s citation for the winning book. It continues:

“Standing at the crossroads of Jewish learning and dialectical materialism, Western Marxism and the Communist party line, Wiener’s writing contributed to innumerable cultural and historical debates. One comes to recognize through Krutikov’s research that Wiener was a kindred spirit to Mikhail Bakhtin, Walter Benjamin, Georg Lukács, Joseph Roth, and Gershom Scholem. In short, Meir Wiener was one of the great intellectuals in the Yiddish literary tradition,” they note. “Krutikov’s study is superlatively well suited to its subject.”

Associate Professor of Slavic Languages and Literatures and the Frankel Center for Judaic Studies at the University of Michigan, Mikhail Krutikov also holds a position as senior research associate at the Oxford Centre for Hebrew and Jewish Studies and as fellow at Oxford University’s European Humanities Research Centre. He is the author of *Yiddish Fiction and the Crisis of Modernity, 1905–1914* and coeditor of six books, including *Translating Sholem Aleichem: History, Politics, and Art* and the forthcoming *Joseph Opatoshu: A Yiddish Writer Between Europe and America*. In addition, he is a prolific writer, having penned numerous articles and chapters for refereed publications as well as serving as an editor of the *YIVO Encyclopedia of Jews in Eastern Europe*.

FACULTY:

Zvi Gitelman's *Jewish Identities in Postcommunist Russia and Ukraine* (Cambridge University Press) was published in November. Additionally, he presented two papers—the first on “Individual Decisions and Collective Fates in the Belorussian Ghettos” (co-authored) at a conference at the Ecole Normale Supérieure in Paris and the other, “Jewish Partisans in Belorussia: Context, Conflict, Comparison,” at a conference at the Higher School of Economics/National Research University, Moscow.

Deborah Dash Moore spoke at the Miami Book Fair on *City of Promises: A History of Jewish New York* in November and in Boston on a panel discussing “Are American Jews still Liberal?” She also gave an invited lecture in Pittsburgh, “Putting Pittsburgh on the Map of American Jewish History.” The launch of her new book, *The Posen Library of Jewish Culture and Civilization: Volume Ten, 1973-2005*, co-edited with Nurit Gertz, was hosted at the 92nd Street Y and included a panel discussion with Moore and Amos Oz, Daniel Libeskind, James Young, and Fania Oz-Sulzberger. This volume was chosen by *Booklist's* editors for their Editors' Choice list of the best reference sources published within the past year. Finally, *Kirkus* named her three-volume *City of Promises* set a Best Nonfiction choice of 2012.

Karla Goldman addressed the Ann Arbor Reconstructionist Havurah on Yom Kippur, offered the keynote talk for the annual Conference on the Holocaust at the University of Michigan Hillel on November 4, and addressed the annual dinner of the Detroit chapter of the American Jewish Committee, on December 4, on the topic of “Jail-time, Conventional Wisdom, and Coming Home: Jewish Leadership for the Ages.”

Mikhail Krutikov gave a keynote lecture at the Magnes Museum at Berkeley at the commemoration of the 60th anniversary of the execution of the members of the Soviet Jewish Anti-Fascist Committee in 1952.

Eileen Pollack's recent novella-length essay about her wanderings in Israel and the West Bank, “All of Us, We All Are Arameans,” was published as a *Ploughshares* Solo.

Ryan Szpiech's book *Conversion and Narrative: Reading and Religious Authority in Medieval Polemic* was published by University of Pennsylvania Press.

Julian Levinson published a review of Herman Wouk's *The Lawmaker* in the *Jewish Review of Books*.

Mark Tessler coauthored the following: “Attitudes towards High-skilled and Low-skilled Migrant Workers in the Arab Gulf Countries: Evidence from Qatar,” *Journal of Arabian Studies: Arabia, the Gulf and the Red Sea* 2.2 (December 2012); “Arab Attitudes toward Democracy and Governance: Findings from the 2010-2011 Arab Barometer,” *Journal of Democracy* 23, Vol. 4 (October 2012); “The Effect of Elections on Public Opinion toward Democracy: Evidence from Longitudinal Survey Research in Algeria,” *Comparative Political Studies* 45 (October 2012); and “The Arab Barometer: Taking Stock after Five Years,” *APSA-CD Newsletter* 10 (October 2012). Additionally, he gave a talk on “What Do Arab Publics Think about Islam's Political Role” this fall at Qatar University in Doha, at Shanghai Jiao Tong University in China, and at Peking University in China.

MAZEL TOV!

FELLOWS:

Jennifer Glaser gave a talk titled “The Color of Marriage: Jews, Race, and Inter-marriage” at UCLA's Center for Jewish Studies. She also published “Race, Ethnicity, Postcoloniality, and the New Jewish (Trans) cultural Studies” in the journal *Literature Compass*.

Lisa Silverman was invited to give a talk at The Jewish Museum in Vienna on Jewish women photographers in conjunction with an exhibit on the same topic. The title of her talk, on November 22, 2012, was: “Fashioning Vienna's New Woman: Madame d'Ora meets Ella Zirner-Zwieback.” In addition, her essay was published in the exhibition catalogue: “A Room of Her Own: the Photographer's Salon,” in *Vienna's Shooting Girls: Jüdische Fotografinnen aus Wien* (Jewish Museum, Vienna, Metroverlag).

Ranen Omer Sherman's book *Narratives of Dissent* was published by Wayne State University Press.

Andrea Siegel published “Rape and the Arab Question in L.A. Arieli's *Allah Karim!* and Aharon Reuveni's *Devastation*” in *NASHIM: A Journal of Jewish Women's Studies and Gender Issues*, Spring 2012.

STUDENTS:

Nick Block was awarded *The German Quarterly's* 2012 Best Graduate Student Paper Award for his essay “Ex Libris and Exchange: Immigrant Interventions in the German-Jewish Renaissance,” which will be forthcoming in that publication.

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SAVE THE DATE

January 20, 2013, 7 pm

**Barbez (Musical Performance)
Force of Light: Songs for Paul Celan**

Lydia Mendelssohn Theater
911 North University, Ann Arbor

Visit www.lsa.umich.edu/judaic/ or find us on Facebook.
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