

FRANKELY SPEAKING

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Jean & Samuel Frankel Center for

Judaic Studies

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Art this issue from Jerusalem Calendar by Lynne Avadenka,
The 2013 Jill S. Harris Visiting Artist Fellow of the Institute for the Humanities

Lynne Avadenka. Jerusalem Calendar: 14 December

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From the Director: Jewish Studies and the Liberal Arts

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

On May 22-24, Terry McDonald, Dean of the College of Literature, Science and the Arts, convened a conference examining the place of the liberal arts in the research university. The sessions offered stimulating presentations. It looked at problems facing the liberal arts today—David Hollinger of the University of California Berkeley spoke compellingly of a growing wedge hardening the gap between the hard sciences and humanities, and Andrew Abbott of the University of Chicago discussed the very different capabilities current undergraduates bring to their studies due to growing up internet and tech savvy. But opportunities were also considered. Sidonie Smith of the University of Michigan discussed possibilities presented by the digital humanities for graduate education. Linda Maxson described a fascinating proposal for interdisciplinary courses designed to bridge the sciences, arts and humanities at the University of Iowa.

Like many in the audience, I was particularly taken by Vanderbilt professor Sarah Igo's presentation of a program she developed with a colleague shortly after both of them received tenure. Designed to foster engagement with the liberal arts, the program invited early career scholars recommended by their universities to participate in lively exercises addressing questions in the liberal arts. The fresh perspectives and deep engagement with dimensions of liberal learning inspired a range of participants who planned to implement similar programs in their schools.

This presentation reminded me that as an untenured faculty member thirty years ago, I benefited from Jewish studies workshops held over the course of several summers at the Hebrew University. Moshe Davis was the driving force behind these five to ten day seminars conducted under the auspices of the International Center for University Teaching of Jewish Civilization of the Institute for the Study of Contemporary Jewry. There I learned much that I had not studied in graduate school: most importantly how to conceptualize courses that dealt with the Jewish world post-1945, the Holocaust, and Israeli society, politics and culture. In addition I built important networks of friends. Not only did I meet Anita Norich at one of the seminars but I also discovered colleagues in universities throughout the world, from Italy to South Africa to Mexico.

Jewish Studies as an interdisciplinary field emerged in part out of seminars that recruited early career scholars to think self-consciously about themselves as Jewish studies scholars and to develop an ability to speak across diverse disciplines and methodologies. These programs placed Jewish studies within a transnational context beyond the specific national and local worlds in which we lived. While we might on our campuses compare Jewish Studies to area studies, or ethnic studies, or women's studies in our efforts to explain what we were doing, we also knew that we were engaged in a form of liberal learning extending beyond these comparisons.



Photo by Jean-Pierre Jans.

This recent conference reminds me that as Judaic studies scholars, we must continually renew our commitment to nurturing early career faculty. We also should reflect upon how Jewish studies locates itself within the research university. Thirty years ago, the emphasis was on teaching undergraduates and developing an identity. Today we also need to consider new forms of research collaboration across disciplines, including such areas as the sciences, law, business and the arts. Jewish studies scholars possess exemplary depth of knowledge; engaging in interdisciplinary research introduces dynamic dimensions. Our new colleague Jeffrey Veidlinger's AHEYM project (see interview in this issue of *Frankely Speaking*) represents a good example of such research in digital humanities, as does Detroit's Chene Street project of our new Frankel Center associate Marian Krzyzowski.

Inspired by Dean McDonald's invitation to ponder the future of the liberal arts in the research university in the context of its past and current conditions, the Frankel Center should pioneer new intellectual partnerships that build upon and expand its leadership in Judaic Studies.

Frankel Institute Fellows Gather Around Theme of Gender & Jewish Life

Each year, the Frankel Institute invites scholars to Ann Arbor to pursue research projects on a general theme. For 2013-14, the group—led by University of Pennsylvania historian Beth S. Wenger—will gather around the theme of “New Perspectives on Gender & Jewish Life.”

“This year, the Frankel Institute plans to extend questions stimulated by gender to traditional aspects of Jewish studies, such as rabbinics, politics, literature, and history as well as to newer areas of Jewish studies, such as diaspora, culture, performance, and migration studies,” explains Deborah Dash Moore, director of the Frankel Center. “Not only women but also men and masculinity, sexuality and the sexual politics of Jewish identity are topics for study. We see this year as a chance to build on existing scholarship as well as to move research on Jews and gender into relatively unexplored areas, such as the senses, emotions, and new media, including the arts.”

Christine Achinger, University of Warwick
Constellations of Alterity: Conceptions of Femininity and Jewishness in Modern German and Austrian Culture

“I studied Philosophy, Literature and Physics in Paris and Hamburg.

During that time, I also worked at the concentration camp memorial site Hamburg-Neuengamme and was involved in the independent radio station FSK and in running the independent political library ‘Hamburger Studienbibliothek.’ In both projects, I worked on the history and presence of anti-Semitism and on the German politics of memory. I moved on to Nottingham to write a PhD on the intersection of constructions of race, Jewishness, class, gender, and nation in 19th century Germany as reflected in Gustav Freytag’s novel *Soll und Haben* (1855). In 2006, I joined the Department of German Studies at the University of Warwick, where I am now an Associate Professor. My publications include a monograph, *Gespaltene Moderne: Gustav Freytags Soll und Haben—Nation, Geschlecht und Judenbild* [Split Modernity: Gustav Freytag’s Debit and Credit—Nation, Gender and the Image of the Jew] (2007) and multiple articles.

Benjamin Baadar, University of Manitoba
Creating Self and Creating Community: Gender, Class, and Jewish Difference in German Jewish Family Letters and Diaries, 1813-1871

“I am an associate professor of European History and Co-Coordinator of the Judaic Studies Program at the University



Lynne Avadenka. *A Selection from Jerusalem Calendar*

of Manitoba, Canada. I earned my doctorate at Columbia University with a dissertation published in 2006 by Indiana University Press under

the title *Gender, Judaism, and Bourgeois Culture in Germany, 1800-1870*. My most recent publication is the book *Jewish Masculinities: German Jews, Gender, and History*, co-edited with Sharon Gillerman and Paul Lerner, and also published by Indiana University Press (2012). Moreover, I have worked on Jewish history in the postwar period and have recently submitted an article on Jewish identity and the sacralization of the Shoah in Germany and North America.

Rivka Bliboim, Hebrew University (Fall Semester)
Language and Gender: The Case of the “Frecha”

“Currently, I am a senior lecturer of Hebrew Language at Rothberg International School, Hebrew University. I have taught at the Boston Hebrew College, the Oxford Center for Hebrew and Jewish Studies, and the University of Virginia among other institutions. My academic fields of interest are language and culture, the syntax-semantics interface of Hebrew and the language of earlier strata of Hebrew as reflected in the Jewish sources. I am the language editor for the Jerusalem Post Easy Hebrew Edition and have published several books on the theory and practice of teaching Hebrew as a second language, as well as many academic articles.

Susan Dessel, Independent Artist (Fall Semester)
Words Heard in a Black Maria

“I traveled a circuitous and unconventional road to this moment. I lived for two years in Jerusalem after college graduation, and then returned to New York where I earned nationally recognized bona fides as a Jewish Feminist. My career in (Jewish) not-for profit was followed by a successful corporate career during which time I completed an MA in Mass Communications (Hunter College, CUNY). In 1998, I left the corporate sector to study Studio Art (BFA Hunter College, CUNY, & MFA Brooklyn College, CUNY). My work reflects the fundamental dignity of individuals and suggests that, through actions and inaction, we each have the potential to transform our communities. I am the recipient of numerous awards and grants and have exhibited in the U.S., London, Prague, and Yerevan (Armenia). I have twice experienced censorship of my work. These events encouraged me to continue to develop my voice & visual vocabulary, both of which embody my Jewish and feminist characteristics.”



Above: Lynne Avadenka, *Jerusalem Calendar: 2 December*. Right: *Jerusalem Calendar: 12 November*

Galit Hasan-Rokem, Hebrew University (Fall Semester)
Women and Everyday Life: Folk-Literary and Ethnographic Aspects of Midrash Leviticus Rabbah

“I am the Max and Margarethe Grunwald Professor of Folklore, and Professor of Hebrew Literature at the Mandel Institute of Jewish Studies at the Hebrew University of Jerusalem, as well as head of the Mandel Institute of Jewish Studies (2001-2004) and President of the International Society of Folk Narrative Research (1998-2005). My research addresses folk literary and ethnographic aspects of classical late antique Rabbinic literature as well as its inter-cultural and inter-religious aspects; folklore and literary theory; the proverb genre; Jewish motifs in European folklore, especially the traditions on the Wandering Jew figure. Among my books: *Web of Life: Folklore and Midrash in Rabbinic Literature* (2000), and *Tales of the Neighborhood: Jewish Narrative Dialogues in Late Antiquity* (2003) and the edited Wiley and Blackwell *Companion to Folklore* (2012).”

Verena Kasper-Marienberg, University of Graz
Seeking Imperial Justice: Accounts of Conflict in the 18th Century Frankfurt Judengasse

“I did my Master Studies in Rhetorics and Modern History at the University of Tübingen, Germany. I continued with a PhD in Early Modern History and Historical Museology at the University of Graz in Austria. After a Yad Hanadiv Postdoctoral Fellowship in Jerusalem in 2009/2010, I finished my first book on the Jewish Community of Frankfurt in the late 18th century, which was published in 2012. It recently won the Rosl and Paul Arnsberg Prize as well as funding from the Austrian Science Fund. As a fellow at the Frankel Institute, I will be working on a new monograph in English.”

Dorothy Kim, Vassar College
Medieval Women and English Exoticism

“I have been a Fulbright Fellow in Iceland and a Ford Diversity Fellow. I finished my Ph.D. at UCLA and am currently an Assistant Professor of English Literature at Vassar College. My multimedia, multidisciplinary, and



multilingual research agenda focuses on Early Middle English culture (1100-1350)—a period bracketed by the Norman Conquest in the 11th century and the decline of the English populace as a result of the Plague. My work reframes the standard narrative about the period by revealing how its literary works

are influenced by cultural developments in foreign and “exotic” locales from Ireland to the Middle East. It engages with a literary world that is multilingual, culturally diverse, intellectually and aesthetically experimental—a far cry from the standard views of medieval England as monolingual, dull, and inaccessible. In keeping with the field, I work in a variety of media—dramatic play, the digital archive, the traditional print monograph, and journal articles—and have engaged with a variety of fields, including the history of the book, Jewish studies, performance studies, media studies, musicology, art history, feminist theory, race theory, and crusader studies.”

Rachel Kranson, University of Pittsburgh
Jewish Voices, Women's Choices: Jewish Involvement in American Abortion Debates, 1967-2000

"I am an assistant professor of religious studies at the University of Pittsburgh, as well as a core member of the Jewish studies and women's studies programs. Along with Hasia Diner and Shira Kohn, I am the co-editor of *A Jewish Feminine Mystique?: Jewish Women in Postwar America* (Rutgers University Press, 2010, National Jewish Book Award finalist).»

Marjorie Lehman, Jewish Theological Seminary (Winter Semester)

The Gendered Rhetoric of Tractate Yoma

Marjorie Lehman is associate professor of Talmud and Rabbinics at The Jewish Theological Seminary. Dr. Lehman's scholarly interests are focused on the En Yaaqov, an early 16th-century collection of talmudic aggadah. She recently published *The En Yaaqov: Jacob ibn Habib's Search for Faith in the Talmudic Corpus* (Wayne State University Press, 2012). The book was a finalist for the National Jewish Book Award-Nahum M. Sarna Memorial Award in the category of Scholarship. Her research also concentrates on the study of women and festival observance in the Babylonian and Palestinian Talmudim. She approaches rabbinic material from the perspective of gender and ritual theory, and has published numerous articles on the subject.

Evyatar Marienberg, University of North Carolina - Chapel Hill (Winter Semester)

How Should Jews Do it? The (Hi)story of Traditional Jewish Sex Instruction

"I am an assistant professor in the Department of Religious Studies at the University of North Carolina at Chapel Hill. Originally from Israel, I am a graduate of the Catholic Institute and the School of Social Sciences in Paris. In the past, I taught at Tel Aviv University, Notre Dame, Harvard, and the Jewish Theological Seminary. I am particularly interested in the study of beliefs and practices of lay Jews and Christians from various periods of marital sexuality."

Anita Norich, University of Michigan
Kadya Molodovsky: Fact and Fiction

"I am Professor of English and Judaic Studies at the University of Michigan and author of *Discovering Exile: Yiddish and Jewish American Literature in America During the Holocaust* (Stanford, 2007), *The Homeless Imagination in the Fiction of Israel Joshua Singer* (Indiana University Press, 1991), and the forthcoming *Writing in Tongues: Yiddish Translation in the Twentieth Century* (University

of Washington Press). I have also co-edited *Gender and Text in Modern Hebrew and Yiddish Literatures* (Harvard and JTS, 1992) and *Jewish Literatures and Cultures: Context and Intertext* (Brown, 2008). I teach, lecture, and publish on a range of topics concerning Yiddish language and literature, modern Jewish culture, Jewish American literature, and Holocaust literature."

Shachar Pinsker, University of Michigan
Urban Cafes, Gender and Modern Jewish Culture

"I am Associate Professor of Hebrew Literature and Culture at the University of Michigan and the author of *Literary Passports: The Making of Modernist Hebrew Fiction in Europe* (Stanford University Press, 2010), and the co-editor of *Hebrew, Gender, and Modernity* (University of Maryland Press, 2007). I have published articles and chapters dealing with Hebrew, Jewish, and Israeli literature and culture. I am currently working on a book about the role of Yiddish in Israeli literature and a book about urban cafés and modern Jewish culture."

Max Strassfeld, Stanford University
Classically Queer: Eunuchs and Androgynes in Rabbinic Literature

I received my doctorate in religious studies from Stanford University. I work on rabbinic literature, particularly focusing on the Babylonian Talmud. My dissertation, "Classically Queer: Eunuchs and Androgynes in Rabbinic Literature," was completed under the direction of Charlotte Fonrobert. My research interests include Judaism in Late Antiquity, rabbinic legal rhetoric, gender in Jewish culture, queer temporality, and transgender and intersex theory and activism."

Beth S. Wenger, University of Pennsylvania
Making American Jewish Men

"I am a Professor of History at the University of Pennsylvania, where I am chair of the History Department and director of the Jewish Studies Program. My most recent book is *History Lessons: The Creation of American Jewish Heritage* (Princeton University Press, 2010). I am the author of *The Jewish Americans: Three Centuries of Jewish Voices in America* (Doubleday, 2007). I have also authored *New York Jews and the Great Depression: Uncertain Promise* (Yale University Press, 1996), which was awarded the Salo Baron Prize in Jewish History. I serve as historical consultant to the National Museum of American Jewish History, as Chair of the Academic Council of the American Jewish Historical Society, and on the academic boards of the Center for Jewish History and the Katz Center for Advanced Judaic Studies. I also serve as a distinguished lecturer for the Organization of American Historians and the Association for Jewish Studies.

JCLP Conversation on Whiteness, Privilege, and Jewish Community

By Shayna Elizabeth Goodman, Judaic Studies MA and JCLP Student ('13)

Every year, the University of Michigan's Jewish Communal Leadership Program (JCLP) invites the broader community to participate in a series of Community Conversations. "From Silence to Recognition," on March 28, addressed the issue of anti-Semitism in higher education in the 1940s-60s,



Left to right: Deborah Dash Moore, Director of The Frankel Center; Allan Gale, JCRC; Perry Ohren, JFS Detroit; Marilyn Sneiderman, AVODAH; Mira Sussman, JFS Washtenaw .

and its legacy for today. "Serving Whom? How Jewish Organizations Navigate Whiteness, Privilege and Power," on April 11, examined the American Jewish community's growing acculturation, affluence, and acceptance in the post-war period.

The second event grew out of JCLP conversations and student fieldwork with varied Jewish organizations and social services agencies. We saw that the status of Jews as simultaneously privileged and oppressed was often addressed in academic settings, but rarely in the Jewish communal world. Although the notion of American Jewish "whiteness" has become an accepted academic trope, our personal conversations with community members and professionals confirmed that Jews do not always consider themselves white. Building upon the University's Winter 2013 theme semester on race, we wanted to explore why it might be difficult or uncomfortable for Jews to see themselves as white. Frankel Institute fellow, Jennifer Glaser opened the evening with an overview of what it has meant for Jews, despite a history of discrimination in Europe and

the U.S., to gain white privilege. Glaser described how growing acceptance and privilege can be complicated by a sense of continued vulnerability and a desire for continued particularity.

Frankel Center Director Deborah Dash Moore moderated a panel of four Jewish communal leaders: Allan Gale, Associate Director of the JCRC of Metropolitan Detroit, Marilyn Sneiderman, Executive Director of AVODAH: The Jewish Service Corps, Mira Sussman, Resettlement Services Coordinator at Jewish Family Services (JFS) of Washtenaw County and Perry Ohren, CEO of Jewish Family Service of Metropolitan Detroit. The panelists discussed how agency priorities were shaped by funding, opportunity, and circumstance. An organization like JFS Ann Arbor draws upon a history of expertise and governmental and communal funding to serve clients of diverse ethnicities. AVODAH draws



Alice Mishkin and Rachel Freedman-Doan.

upon Jewish communal commitments to societal equity and Jewish continuity to engage young people with anti-poverty organizations. Other organizations remain committed to addressing the most vulnerable in the Jewish community.

Panelist viewpoints coalesced around the idea that the privilege of collective affluence and perceived whiteness has enabled today's organized Jewish community to cultivate a sense of responsibility toward the most vulnerable, whether within the Jewish community or in the broader American and/or global spheres.

Reflections on My Stanley Frankel Summer Fellowship

by *Andrea Ritter, MA, Jewish Studies*

I used the funding to travel to Paris during my Spring Break (March 1st to March 11th, 2013) to conduct research within the Jewish quarter of Paris and at three different Parisian archives: les Archives de Paris (the Archives of Paris), les Archives Nationales (the National Archives), and the Centre de documentation juive contemporaine (the Center for Contemporary Jewish Documentation). While in the Jewish quarter of Paris, I took photographs of World War II memorial plaques and the environment surrounding the plaques, and asked locals if they had information about the plaques in the neighborhood. At the Archives de Paris and the Archives Nationales, I searched for requests submitted by various individuals asking permission from the Ministry of the Interior to put plaques up in honor of those who died while fighting in the Resistance, and in memory of Jews who were deported from France to death camps. At the Centre de documentation juive contemporaine, I searched for and obtained biographical information and primary sources relating to the individuals commemorated on the plaques in the Jewish quarter.

I recently graduated from the University of Michigan with a Master of Arts degree in Judaic Studies. For my graduate thesis, I focused on and studied memorial plaques in the Jewish quarter of Paris in relation to their current urban setting. With this focus, there were various kinds of sources I needed access to that could be obtained only by going to Paris. One such source was current photos of these plaques and of the various buildings and establishments surrounding them. Although I could lo-

cate some photos online, they did not include information on what was surrounding these plaques, which was something I needed for my research. Plus, I wasn't sure of how current the photos online were, and since I was studying plaques in their current setting, I needed to most current photos possible. Also, personal photos I had taken years ago while in Paris also didn't include information on what was surrounding them. Traveling to Paris allowed me to visit the Jewish quarter again to photograph these plaques along with their surrounding environment. In the process, I also found two other plaques that added to my discussion and further solidify my research.

In addition to photos, another source I needed access to were requests submitted by various individuals asking permission from the Ministry of the Interior to put plaques up in honor of those who died while fighting in the Resistance, and in memory of Jews who were deported from France to death camps. The reason for wanting this kind of source is because I wanted to historically place these plaques, meaning I want to know what time period they were put up. In one secondary source I used to help with my research, the author explained that the location of these plaque requests was the "Archives de la Préfecture de Paris," which based on research I found to be the "Archives de Paris." Going to Paris allowed me to visit the "Archives de Paris" to look through these various documents to see if requests for the plaques I'm studying were submitted to the Ministry of the Interior. Although I was only able to find information about one of

the plaques I was analyzing from the Jewish quarter, I gained valuable experience in conducting research in a French-speaking environment outside of the United States.

Finally, another source I needed access to was biographical information about the individuals being commemorated on these plaques; I was told about another set of archives that might possibly have such information: the Centre de documentation juive contemporaine (CDJC) or the "Center for Contemporary Jewish Documentation," which is located in Paris. Since I was able to travel to Paris, I visited the CDJC and I was able to find biographical information as well as primary sources from the 1940s where these individuals were mentioned, including a police report. I was also able to locate photographs of some of the individuals commemorated, and of their family members.

As a result of these funds, I was able to travel to Paris and obtain valuable information that greatly enhanced my research for my graduate thesis. In fact, I was able to use the photographs I had taken of the plaques and their surrounding environment as primary sources, which are visible for the reader to see while reading my thesis. I felt confident about the use of these photographs in my thesis because I had taken them myself and knew exactly when they were taken and in what context. In addition, I gained valuable experience working in archives and conducting research outside of the United States, which I believe will serve me well when searching for job positions relating to research work.

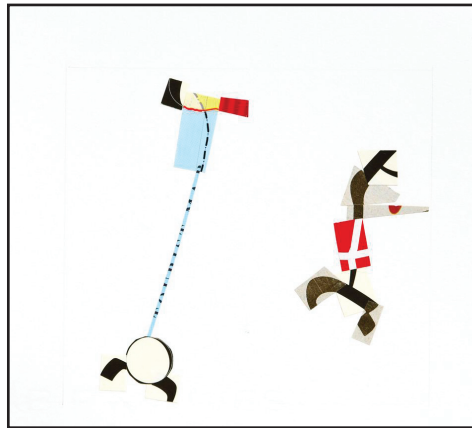
An Interview with Jeffrey Veidlinger, Professor of History and Judaic Studies

Jeffrey Veidlinger is Professor of History, Alvin H. Rosenfeld Chair in Jewish Studies and Director of the Borns Jewish Studies Program at Indiana University. His first book, *The Moscow State Yiddish Theater: Jewish Culture on the Soviet Stage*, won a National Jewish Book Award, the Barnard Hewitt Award for Theatre Scholarship, and was named a *Choice* Outstanding Academic Title. His second book, *Jewish Public Culture in the Late Russian Empire*, was published by Indiana University Press in 2009 and won the Abe and Fay Bergel Award in Scholarship at the Canadian Jewish Book Awards as well as the J. I. Segal Award. The catalog of *Chagall and the Artists of the Russian Jewish Theater*, to which he contributed, received the Award for Excellence from the American Association of Museum Curators and was a National Jewish Book Award finalist. Professor Veidlinger is co-director of the Archives of Historical and Ethnographic Yiddish Memories oral history project. His forthcoming book, *In the Shadow of the Shtetl: Small Town Jewish Life in Soviet Ukraine*, is based on materials from the AHEYM project, and he is also working on a documentary film on the topic. He has published essays in numerous journals, including *Slavic Review*, *The AJS Review*, *Studies in Jewish Civilization*, *Ab Imperio*, *Kritika*, *Jews in Eastern Europe*, *East European Jewish Affairs*, *Studies in Contemporary Jewry*, *Simon Dubnow Institute Yearbook*, *Cahiers du Monde Russe*, and others. In 2006 Professor Veidlinger was named a “Top Young Historian” by History News Network. He teaches courses in Jewish History and Russian History. In Fall 2013, he will join the University of Michigan as Professor of History and Judaic Studies.

Your background is in modern Jewish and Russian history. Can you talk a bit about your research interests? And what led you to these interests?

I began my graduate work studying Russian History soon after the disintegration of the Soviet Union. At the time, I was intrigued by the role that public culture played in bringing the empire down. I used to listen to dissident Russian rock music and read dissident articles and poetry, and was inspired by how powerful it seemed that ordinary people could be in the face of terrible oppression. I was absorbed in the writings of Sakharov, Solzhenitsyn, Medvedev, and Brodsky and the music of DDT. I wrote my undergraduate thesis on popular culture under Gorbachev.

I wanted to do my graduate work with Richard Stites at Georgetown because I had read his works on popular culture in the early Soviet period, and was intrigued as well with the role that popular culture played in



Lynne Avadenka, *Jerusalem Calendar*: 8 November

creating support for the Soviet regime in its early years. When Richard discovered that I read Yiddish, a skill I had learned in elementary school, he encouraged me to turn my attention to Jewish culture in the Soviet Union. It didn't take long to realize that much of the Soviet culture I had grown to admire was produced by people of Jewish heritage, and I became fascinated by the history of Russian Jewish culture.

Yiddish theater seems to figure into quite a few of your publications. How

did you come to be interested in it?

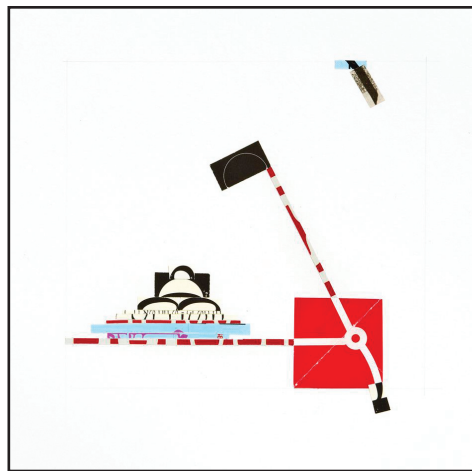
I have always liked theater, and even tried my hand at writing a couple of musicals when I was in college. From a scholarly perspective, I find theater interesting because it encapsulates the ethos of the day in important ways. Before there was television to serve as a barometer of the nation, there was theater. Theater is not just about what happens on the stage, but also about what happens in the audience. You can get a glimpse not only of what professional producers of culture were thinking, but also of the mindset of the common theatergoers. Theater is also, by its very nature, a collective art form: you can make music by yourself, you can paint by yourself, you can write by yourself, but you can't put on theater by yourself. All theater needs an audience, and the audience needs to form its own understanding of what's happening on the stage for it to work. Really, it provides an effective means of getting at the communal values that make up public culture.

Theater is also a wonderful art form because it can encompass so many different forms of art—dance, painting, music, costume, and literature, for instance, all come to life on the stage. Finally, theater has a tremendous range—it can include everything from plays children put on with their friends in the living room to multimillion-dollar Broadway spectacles. In my first book, I studied the Moscow State Yiddish Theater, which was a highly acclaimed professional theater that began as an avant-garde experiment and ended as the most important Jewish cultural organization in the Soviet Union before its leading members were executed by Stalin’s agents. In my second book, on the other hand, I had a few chapters on amateur theater, looking at how young Jews in early twentieth-century small-towns, put on plays in firehouses and outdoor fields in order to express their cultural identity.

I read that you are co-director of The Archive of Historical and Ethnographic Yiddish Memories (AHEYM). Can you explain this project?

AHEYM—the acronym means “homeward” in Yiddish, is an oral history and linguistic project I have been working on with my colleague Professor Dov-Ber Kerler to interview elderly Yiddish-speakers in small towns in Eastern Europe. Since 2002, we have interviewed about 400 people in Ukraine, Moldova, Romania, Slovakia and Hungary. We talk to them about Jewish life in their shtetl before the war, about their experiences during the war, and about what it has been like to live as a Jew in Eastern Europe since the Holocaust. The interviews present a variety of perspectives on

how ordinary Jews experienced the twentieth-century, and also provide valuable linguistic data for those interested in the Yiddish language. All of the interviews were professionally videotaped and are becoming available online at www.ahey.org. We are also working on a film in collaboration with PBS about the project. This collection has also served as the



Lynne Avadenka, *Jerusalem Calendar*: 20 December

basis for my forthcoming book, *In the Shadow of the Shtetl: Small-Town Jewish Life in Soviet Ukraine*, which should be out in the fall. In the book, I chose to focus on the experiences of a group of Jews who lived in a region of Ukraine between Kiev and Odessa that was once the heartland of the Hasidic movement and continued to have a strong Jewish presence and identity into the twenty-first century. The book presents an alternative narrative of twentieth-century Jewish life in Eastern Europe by looking not just at oppression and antisemitism, but also at family life and work life, and by focusing not only on the upwardly mobile Jews who became scientists and intellectuals in the capitals, but also on those working-class Jews who remained in their ancestral towns. I think it’s inspiring how these people

persevered in light of the unimaginable suffering and oppression they experienced during the Holocaust and under Communism, and how they tempered their sense of victimhood during the Holocaust with their pride in having been victors against the Nazis during what they call the Great Patriotic War.

Which classes will you teach at U-M?

In the fall, I will be teaching a course on modern Jewish history that focuses on the major changes that impacted European Jewry in the era of nationalism. The course will look at the variety of responses Jews had to modernity and at how modernity itself was impacted by Jews. The Jews are numerically an insignificant size, but you really can’t understand modernity itself without understanding the Jews. The course explores topics like Zionism, socialism, the Holocaust, antisemitism, and religious reform.

The other course I am teaching in the fall is one on Jewish memoirs, memory, and history. In this class we will be reading a variety of Jewish memoirs and autobiographies from different historical periods and different places, in order to see how Jews have defined themselves and constructed their own identities around changing circumstances. The course asks what memory is and how it is related to history, and explores the role of the individual in history.

Are there additional courses that you would like to create?

In the future, I would like to teach courses on the Holocaust, as well as courses on broader related themes

such as comparative genocide and mass violence. I am also interested in developing a course on comparative utopian ideology. Ironically, my interest in utopias stems from my studies of mass violence—all too often the struggle to bring about a perfect society leads to mass violence, so the two are somewhat related topics. I am also interested in teaching courses in the future on oral history, and on issues of migration.

Finally, I also plan on teaching a variety of courses on different aspects of Jewish history and Jewish culture.

You are moving from one idyllic Midwest college town to another—Bloomington, IN, to Ann Arbor. Besides Little 5 vs. Michigan football, are there distinct differences that you've identified?

I definitely like Michigan colors more

than Indiana colors—at Indiana they call their colors cream and crimson, but really they are just red and white; maize and blue are so much more distinctive! I have loved biking in Bloomington—there are beautiful hills and lakes around south-central Indiana and the weather is ideal for biking almost all year round. But, I am Canadian myself and definitely miss the snow and the cold. I also love the lakes of Michigan and look forward to going up north for hiking in the summer and skiing in the winter. With any luck, I'll also be able to convince my daughters one day to go to a hockey game with me. Really, though, both Bloomington and Ann Arbor are indeed idyllic towns and I will be fortunate to have had the opportunity to live in both.

What do you look most forward to at

University of Michigan?

A lot of friends and family of mine have gone to U-M as students, so I have had the opportunity to visit on numerous occasions and have grown to love the university and town over the years. My wife is from Bloomfield Hills, and her family still lives in the area, so I always enjoy coming into town when we are visiting. My kids, I should add, are also thrilled to be moving closer to their grandparents and cousins. Michigan is truly an outstanding university, and both its History department and the Frankel Center are stellar units. I have already had the opportunity to get to know some of the faculty at the university, and really look forward to working with them and meeting others. I am also eager to get into the classroom and start learning with the talented students at Michigan.

Katie Rosenblatt Receives Prestigious Marshall Weinberg Prize

“I am honored and delighted to receive this year’s Marshall M. Weinberg Prize in Judaic Studies. The generous support provided by the prize will greatly assist my dissertation research and support dissertation writing. As a doctoral candidate in the Department of History, my dissertation seeks to understand in what ways and to what extent laborers and farmers sought to transform the structures of the industrial and agricultural economies between the late Progressive period and the early postwar years. Though widely accepted that, by the Progressive period, Americans had embraced capitalism as the way forward, disparate groups sought alternative economic arrangements. Backed by the organizational strength of the labor movement, a network of cooperative organizations, and with the benefits of favorable tax exemptions granted to cooperatives, laborers and farmers sought to redress the inequalities of capitalism by recognizing the power that could come from harnessing the collective economic clout of ordinary Americans. They sought to do just that through the organization of consumer and producer cooperatives, credit unions, and cooperative health, housing, and insurance programs. Situating American Jewish history in a comparative context—

placing, for example, Jewish urban workers cooperatives in conversation with Protestant rural farming cooperatives—will allow me to answer questions about American history and the place of Jews in that history.

Since my arrival as an MA student in Judaic Studies, the Frankel Center has served as an important intellectual home, offering me the space, resources, and guidance to explore my interests in political history, radicalism, and labor at the intersection of American and American Jewish history. My knowledge of Jewish culture, languages, literatures, and politics has been enriched immeasurably through classes, workshops, lectures, and colloquium. More importantly, I have had the opportunity to work with a wonderful cohort of wise scholars. Deborah Dash Moore has served as an unparalleled advisor; her knowledge, support, and generosity continues to inspire me. Todd Endelman, Anita Norich, Misha Krutikov, Elliot Ginsburg, and Gina Morantz-Sanchez have generously shared their knowledge and time with me. Equally as important has been the friendship, intellectual engagement, and high standards set by fellow graduate students Ronit Stahl, David Morrill Schlitt, Lissy Reiman, and Ben Pollak.”

MAZEL TOV!

STUDENTS:

Joshua Friedman received the U-M Institute for the Humanities Graduate Student Fellowship.

Moshe Kornfeld was awarded the 2013 Lake Doctoral Dissertation Fellowship by the Lake Institute on Faith and Giving at the Lilly Family Center on Philanthropy at Indiana University.

Ann Kreps successfully defended her dissertation, "The Crucified Book, Textual Authority and the 'Gospel of Truth'" in April. In the fall, she will be joining Yale-NUS, the new liberal arts college in Singapore.

Ronit Stahl received an Eisenberg Graduate Student Research Fellowship for 2013-14.

A revised form of **Isaac Oliver's** dissertation, *Torah Praxis after 70 CE: Reading Matthew and Luke-Acts as Jewish Texts*, has been accepted for publication with Mohr Siebeck. Also, he recently was invited by the Faculty of Theology of the University of Copenhagen, Denmark, to give a lecture, entitled, "Gentilizing Luke's 'Most' Jewish 'Moment': Reassessing the Circumcision, Purification, and Redemption of Jesus" (April 9, 2013). He also gave a seminar the following day (April 10) to some of their students on the Gospel of Matthew and Jewish-Christian Relations.

FACULTY:

Scott Spector retires from his three-year chairmanship of the German Studies Department and looks forward to a year of research leave, including a stint at the International Research Center for Cultural Studies (IFK) in Vienna as Fulbright Senior Visiting Fellow 2013-14. In the current issue of the *Journal of the History of Ideas* you will find his introduction to the forum on "Central Europeans, Cities, and Ideas: Reconsidering the Urban Model for Intellectual History," and this year his co-edited book was published under the title *After the History of Sexuality: German Genealogies With and Beyond Foucault*. He was invited to offer the keynote lecture for the Yom HaShoah Commemoration by Ann Arbor Holocaust Survivors in April among many other invitations.

Todd Endelman has been awarded a visiting fellowship at the Oxford Centre for Hebrew and Jewish Studies for the fall and winter terms next year (October 2013 through March 2014). He will be participating in the Oxford Seminar in Advanced Jewish Studies on the theme "On the Word of a Jew: Oaths, Testimonies, and the Nature of Trust."

Deborah Dash Moore has received a 2013 Jewish Cultural Achievement Award from the Foundation for Jewish Culture. Other recipients include Michael Chabon, Leon Botstein, and the Lower East Side culinary destination Russ & Daughters.

Karla Goldman delivered 2013 Jacob M. Rothschild Seminar at Emory University on "Jewish Women's Organizations and the Challenge of Race Relations in Atlanta and Beyond."

Rachel Neis was promoted to associate professor of History and Judaic Studies. Mazel Tov!

Anita Norich has been promoted to collegiate professor.

CONGRATULATIONS, GRADUATES!

Judaic Studies Majors

Jessica Curhan
Jacob Fromm
Joanna Greenberg
Saul Hankin
Emily Meister
Rachael Misch

Judaic Studies Minors

Allison Berman
Danielle Brodsky
Joseph Eskin
Laura Kaye
Laura Rapoport
Abigail Rubin
Jennifer Schoenberger
Ariella Yedwab
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