



Stanford University
Taube Center for Jewish Studies

2003–2005 REPORT

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Taube Center for Jewish Studies



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Eugene L. Friend

Eugene L. Friend*

August 16, 1916 – June 26, 2005

Eugene Friend, a founding member of Koret's Board of Directors and a member of our Executive Advisory Committee, passed away on June 26 after a long illness at the age of 88.

Born at Mount Zion Hospital in San Francisco, Mr. Friend was the son of immigrants from Poland and Russia. His love for San Francisco was no secret: He served the city tirelessly, as president of its Recreation and Park Commission, commissioner of the parking authority, and charter member of the Bay Area Conservation and Development Commission. He also served as trustee to the University of San Francisco; the University of California, San Francisco Medical Center; Mount Zion Hospital; and the From Institute for Lifelong Learning. He was regional president of the American Friends of the Hebrew University, and Lake Merced Golf and Country Club. Honored for his many community contributions, his awards included the Hebrew University's Scopus Award, the UCSF Medal, and the Banner of Love from the Recreation Center for the Handicapped. As president and vice-chairman of the Koret Foundation, Mr. Friend influenced many grants that have helped to strengthen Bay Area communities.

He is survived by his wife of 65 years, Elinor; by sons Robert and Don, daughters-in-law Michelle and Janie, and grandchildren Nicole, her husband Gar, Benjamin, Jason and Lauren.

Based on information from Koret Foundation: <http://www.koretfoundation.org/about/friend.html>

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Steven Zipperstein
Director



Vered Shemtov
Associate Director

Dear Friends and Colleagues,

In the last couple decades, as Jewish Studies emerged at Stanford it clustered in a handful of departments. First, Religious Studies (where Jewish Studies was first formally situated) and then History. It was in these two departments where, with few exceptions, graduate students clustered and where the first appointments at the university devoted specifically to Jewish Studies were created. To be sure, long before these hirings started, Stanford was blessed with superb faculty with a deep expertise in Jewish Studies—indeed, among the very first specialists teaching Jewish Studies at Stanford was the distinguished literary scholar and translator John Felstiner, in English Department. And, of course, Gavin Langmuir, who came to be widely considered among the most insightful and important of all historians of pre-modern antisemitism, held an appointment at Stanford many years before Jewish Studies was formally launched. Still, the major concentration of faculty talent in our field was, until rather recently, concentrated in two departments.

And then, quite fortuitously and without planning on our part, things changed: a few years ago the Slavic Languages and Literatures Department hired a new faculty member to teach nineteenth-century Russian literature, the splendid, young Jewish literature scholar Gabriella Safran. Soon afterward, Germanic Literature offered a position to Amir Eshel, whose many areas of specialization in modern literature include a deep, serious knowledge of modern Hebrew. We were also able to bring to Stanford to head our Hebrew Language and Literature program a recent Berkeley Ph.D. in Hebrew poetry, Vered Shemtov, and she in turn, transformed an already very fine solid program into what is now seen widely as among the country's most innovative. With the help of a major grant from the Koret Foundation, our Hebrew program was expanded in its scope: it now teaches biblical, modern Hebrew and Hebrew literature, and it regularly brings to campus major Israeli cultural and literary figures to speak in Hebrew classes and elsewhere at Stanford. We soon plan to launch a more fully ramified graduate program in Hebrew literature, based in the Department of Comparative Literature and headed by Amir Eshel. At the same time, of course, our graduate programs in Jewish history and religion continue to flourish.

Aron Rodrigue—who, for the past several years, has served with me as Co-director of the Taube Center for Jewish Studies—stepped down this fall to become Chair of Stanford's Department of History. Vered Shemtov was invited to take his place as our new Associate Director. She is an expert on Hebrew poetry, a nationally lauded Hebrew language lecturer, and a scholar with considerable academic administrative experience. We have already started working closely together, and I look forward to this promising, collaborative relationship.

It remains for me to thank Aron Rodrigue, a preeminent scholar of Sephardic and French Jewry who has devoted immense energy, intelligence, and imagination to strengthening Jewish Studies as Co-director of the Taube Center and as a faculty member at Stanford since 1991. He is a person of rare subtlety and great human delicacy, someone who thinks big but is also willing to throw himself into the small, mundane, but crucial tasks which ensure that a good program becomes that much better. Aron is among the finest, most truly interesting people I have been privileged to know, and serving as Co-director with him was never less than a pleasure.

Steven Zipperstein
Director

Mordecai Kaplan's *Judaism as a Civilization: The Legacy of an American Idea*

By **Arnold Eisen**

The following essay is based on the introductory address delivered at the opening session of the Mordecai Kaplan Conference held at Stanford, February 8–9, 2004.

Kaplan's great book has exerted enormous influence over American Jewish life and thought in the 70 years since it was published in 1934. It has also had a formative influence on me personally. So when we began to think about a conference marking the book's 70th birthday, we decided to put the emphasis on two features not often studied by Kaplan scholarship: new understandings of the context in which the author wrote and conceived his masterpiece, and consideration by experts in a variety of fields of the continuing relevance and impact of the work and its concerns. Papers were presented by an unusually diverse and distinguished group of scholars, artists, and community leaders. The audience response was likewise exceptional for an academic conference: overflow crowds fully engaged with the material and remarkably knowledgeable about the book we had come together to discuss.

For those less familiar with Kaplan's thought, let me explain the logic underlying the structure of the conference: why we choose to examine the themes in his work that formed the subject of the various panels, and why these analyses were placed in the order in which we conducted them.

I begin with a diary entry from October 18, 1931 (available to us thanks to the magnificent labors of Mel Scult, one of the conference's participants). Kaplan noted his failure the day before to convince his colleague Shalom Spiegel that Jews needed to break away from the religious conceptions that had governed their civilization in the past. "If Jewish life will have the power and the courage to perform this surgical operation upon itself its future is assured." Spiegel, like so many others whom Kaplan attempted to win over to his cause then and since, was not convinced. Jews had to be imbued with Jewish life before they could undertake the task of altering it, Spiegel maintained, and what Jew would want to join a civilization in need of total reconstruction? Why not opt instead for fulfillments already available elsewhere? Kaplan concedes the point to his diary. Even at the Society for the Advancement of Judaism, he reports, the congregation that he himself had founded and still directed, "the layman is too ignorant to appreciate the distinction between Jewish life and Jewish religion, or too reluctant to bother with Jewish life unless it can give him immediately authoritative and acceptable religious values." Kaplan could not get people to see that "being a Jew at the present time means first, being willing to identify oneself with the life and career of the Jewish people and to adopt as much of its civilization as is feasible in a non-Jewish environment, and secondly, being willing to reconstruct the religious concepts and practices which constitute the central element in that civilization so that they



Mordecai Kaplan

may answer our present-day spiritual needs." Here, as at so many other points in the journal, Kaplan despairs. "I am a veritable Don Quixote," he complained in 1926. "Beguiled by the delusion that I can help to render Judaism permanent, or even temporarily safe, I fight against windmills which always worst me." His life work seemed doomed to end in failure—and with it the project of renewing Jewish culture in America.

Kaplan begins *Judaism as a Civilization* by placing his readers at a crossroads, confident (for once) that the proposals he is about to make offered "the only plausible program for American Judaism." For centuries Jews had been kept apart from gentile society and culture by political and economic circumstances, and their religion had made ultimate sense of that apartness with a story of supernatural providence and revelation. Judaism had given Jewish life ultimate purpose by the promise of salvation in a world to come. Now, however, "the aura of divine election has departed from his people...[T]he Jew is maladjusted morally and spiritually as a result of losing the traditional conception of salvation." A new purpose in life as a Jew had to be evolved, and "that purpose will have to constitute his salvation." It could not include beliefs at variance with "the modern ideology," for example a personal God, any more than it could contradict the economic and political orders to which Jews had to adjust.

Kaplan is firm on this point. Outmoded notions of God had no place in present or future Judaism. "The consciousness of being anchored to certainties about religion and the future of the Jewish people," Kaplan told his diary in 1929, made his religious convictions "Freud-proof...a great source of comfort to me." Like Freud, who of course published a great book with civilization in its title in 1930, the



Left to right: Riv Ellen Prell, Rabbi Nancy Fuchs-Kramer, Benjamin Sommer, Charlotte Fonrobert, Arnie Eisen

“Kaplan, in a word, wanted Jews to remain Jews:
to find their fulfillment largely inside Jewish
institutions and to furnish their minds largely
from Jewish storehouses.”

year before Kaplan completed this one, Kaplan begins with a purportedly scientific analysis of the status of the relevant civilization: that of the Jews, in his case, rather than that of the human species as a whole. Kaplan argues that the various elements, which comprise modernity—political, economic, “ideological”—had provoked a crisis that rendered traditional conceptions of God, indeed of Judaism, irrelevant and unworkable. He writes time and again that, even if “supernaturalism” or “otherworldly” ideas were true (which he is sure they are not), they could not stand up against the entire tendency of modern life. In the first part of the book Kaplan calmly surveys “the factors of disintegration” just noted, and then turns just as dispassionately to “the factors of conservation,” including those “inherent” in Jewish behavior and those he ascribes to the “environment,” the most important of which is antisemitism. Kaplan calculates that the forces of conservation and the forces making for disintegration rested in precarious equilibrium in his day. He ends this part of the book with a call for a “program of reconstruction” based on “an alternative and realistic philosophy of Jewish life.” “Does the Jew find his heritage spiritually adequate and rewarding?” he asks. “This question is the crux of the problem of Judaism.”

Kaplan, in a word, wanted Jews to remain Jews: to find their fulfillment largely inside Jewish institutions and to furnish their minds largely from Jewish storehouses. But let us not forget that his aim, in the first instance, was for Jews to cease being “maladjusted morally and spiritually”—and in the end that they find self-fulfillment, which he called salvation. Kaplan wants Jews to be happy—and they could not be happy so long as they stood between a history and culture that no longer meant much to them, and a society and culture that had put up barriers to their belonging. Both the pleasure principle and the reality principle, we might say, impelled Jews away from Judaism and toward America. But America, at least for the time being, could not save Jews. Kaplan hoped to transform Judaism so that it could do the job.

Kaplan makes clear time and again, both in his book and in his diary, that he wants to save both Jews and Judaism—to keep both alive, to prevent their death and destruction. Each serves as the other’s life force, and at present both were in trouble.

All existing approaches to that task in the case of the American Jewish community had failed, in his view. Part Two of Kaplan’s book is devoted to a presentation and critique of those approaches, especially “Reformist” (focusing on Kaufman Kohler) and “neo-Orthodox” (focusing on Samson Raphael Hirsch). Kaplan’s own movement is treated rather dismissively in two separate chapters labeled “right wing of Reformism” and “left wing of neo-Orthodoxy.” Literal and figurative, fathers are clearly a problem for a man determined to break with the past at the same time as he continues it. The message Kaplan offers in Part Two is a harsh one to bring home to any Jewish family. The fathers, all of them, had failed. American Jewish children of Israel, with Kaplan in the lead, would have to find a different way.

That is where we picked up the story. Kaplan’s first crucial move comes in the title chapter of the book. Not coincidentally, it is presented as “the kind of principle which Frankel was groping after,” Zechariah Frankel being the ancestral founder of the Jewish movement to which Kaplan belonged and the best authority available to trump Kaplan’s own teacher and patron, Solomon Schechter. The first session of our conference was devoted to probing the sources, strengths, failings, and continuing influence of Kaplan’s definition of Judaism not as religion but as civilization. If Jewish civilization, itself suitably redefined, could ease Jews discontents, why would they want to look for satisfaction anywhere else? Historian Jon Butler at Yale provided a keynote address that set Kaplan in the context of religious thought in 1930s America, and his talk was followed by four presentations by historians—Noam Pianko (Yale), Beth Wenger (Univ. of Pennsylvania), Jonathan Sarna (Brandeis), and our own Steven J. Zipperstein—that further revised our sense of the forces shaping and shaped by Kaplan’s thinking.

Already in the title chapter, however, Kaplan makes it quite clear that some beliefs and assumptions precious to Jews would have to be sacrificed. Supernatural religious belief was first on the list. Jewish religion would have to be re-conceived if it were to serve rather than get in the way of participation in Jewish civilization. The second session of the conference featured four presentations about Kaplan’s conception of God—the title of the next part of his book, equated in its very subtitle with “the development of the Jewish religion.” The speakers were Leora Batnitzky (Princeton), Mel Scult (CUNY), Sheila Davaney (Iliiff Theological Seminary), and Steven T. Katz (Boston University).

Our program Sunday evening arose out of Kaplan’s insistence that Judaism give a prominent place to Jewish expression in cultural areas other than religion, which he believed had enjoyed unchallenged dominance over other parts of life for far too long. Noteworthy among these other sorts of Jewish expressions are “folk arts,” produced when “the artist breathes the mental atmosphere of contemporary life” but is “rooted in locality,” a community and civilization strong enough to inspire his or her art. Liz Lerman and her company, the Liz Lerman Dance Exchange, thrilled a Kresge Auditorium audience with a performance created especially for the conference, entitled “Creation as a Daily Act: Jewish Identity in the 21st Century.”

Kaplan returns to the subject of folk arts in his discussion of “Jewish folkways,” the heart of what he called “Torah [or Judaism] as a Way of Life,” our subject Monday morning. Benjamin Sommer (Northwestern) probed Kaplan’s use and mis-use of the Bible; Nancy Fuchs-Kreimer (Reconstructionist Rabbinical College) examined the

place of Kaplan's thinking in the contemporary theologies of the movement he founded; Riv-Ellen Prell (University of Minnesota) examined the havurah movement, a "sixties" development that owed a major debt to Kaplan—and took on forms that might or might not have earned his approval.

We then turned to the matter on which Kaplan's impact has perhaps been greatest: Jewish communal organization. Steven M. Cohen (Hebrew University of Jerusalem) juxtaposed Kaplan's notions of a "maximalist Judaism" with the place of Jewish culture and religion in the lives of American Jews today. Pierre Birnbaum (University of Paris VII) carefully studied Kaplan's references to French Jewry and detailed the major differences in the development and current patterns of the French and American Jewries. Barry Shrage, the visionary president of the Combined Jewish Philanthropies of Boston, discussed his own hopes for the American federation movement and the communities it serves in light of Kaplan's hopes for them.

Kaplan was ever aware of the difficulties Jews face in all these regards. Time and again he railed against the limits of his civilization's influence, chafing at the stubborn fact of voluntarism—the very freedom of choice on which he himself insisted and which he presumes throughout his book. If Jews really want to live Judaism as their primary civilization, he suggests, they should go to the place where it is not a minority option chosen individually but the dominant social reality. The penultimate session of the conference was to have featured an address by Paul Mendes-Flohr (Hebrew University and the University of Chicago) and a response by Stanford graduate student Robert Smith on Kaplan's notion of "ethical nationhood." Unfortunately, however, Robert became ill, and Paul flew to Israel to be present at the birth of a new grandson. In their place, I spoke briefly about Kaplan's worries over Zionism and the Jewish settlement in Palestine. On no other subject does the diary display such pathos; on no other subject is there such urgency as the insistence that nationalism really can answer the call of the spirit rather than trampling the best of which human beings are capable on its path to victory and self-aggrandizement.

The book ends with a direct appeal by Kaplan to his readers that they save Judaism, so that it could in turn save (that is, offer fulfillment to) Jews. Having begun with the past, he ends by pointing to the future. We too concluded that way, with a keynote by historian Deborah Dash Moore (Vassar College) on "The Second Century of Mordecai M. Kaplan." Kaplan would have liked the conference, I think. I suspect he would have shown his pleasure by criticizing every single presentation. We too enjoyed ourselves, in appreciation as well as critique of him and of each other. We spent two days in the company of something all of us value: a really good book.

When it was over, some of us gathered at dinner to thank and honor Miriam Roland. The Aaron-Roland Fund for Jewish Studies cosponsored the conference, along with the Taube Center for Jewish Studies and the Roy Berlin Fund. But we wanted to thank Miriam for much more. Her major gift to Stanford in 1969 in fact got Jewish Studies off the ground, long before the formal constitution of the program and the Taube Center. We have benefited not only from her continuing generosity but also from her wisdom. The latter was evident in remarks she made at dinner, with family and friends in attendance. It was a moving ending to a remarkable conference. ■

Miriam Roland: An Interview

Claire Sufrin, a PhD Candidate in Religious Studies, met with Miriam Roland and asked her what was it like to be a Jewish student on campus from 1947 to 1951. Miriam also described the beginning of the official academic recognition of Jewish Studies at Stanford and talked about the Mordecai Kaplan Conference.



There were few Jews on campus [in the late 1940s]. As an undergraduate, I only knew of one Jewish professor—he taught Hebrew as an ancient language. The only course relating to the Jews that I knew of was taught by the chaplain of Memorial Church on Old Testament. When I was a freshman, Hillel was not yet established, but we had the Brandeis Club with about 30 members. The Peninsula had Temple Beth Jacob, which at the time occupied a small building in Menlo Park. There were no Jewish community centers, day schools, or stores where Judaica could be purchased.

Stanford offered, of course, a wide range of courses, and I took as many as I could by enrolling for 21 units almost every quarter. Still, there was no opportunity to learn about the Jewish contribution to Western Civilization. In 1968, there still were no Jewish courses. I don't know how many Jews were on the faculty at that time, but the Committee for Special Programs in Humanities that I spoke to about structuring the program had no Jewish members. I decided to make an initial gift to Visiting Lectureship. The visiting scholar would bring some Jewishness to campus and would also present one lecture open to the general public to unite Town and Gown. That was the beginning of official academic recognition of Jewish Studies on campus.

The function of Jewish Studies, like any other academic discipline, is to sharpen critical thinking and analysis. I wanted [these courses] to be taken seriously and treated respectfully, without polemics or apologetics. As defined by Kaplan, Judaism is the evolving religious civilization of the Jewish people. As an academic discipline, Jewish heritage becomes available at an intellectual level comparable to other university courses, appealing to students of various backgrounds and interests. Through teaching and research, the campus provides another assurance that Judaism will survive.

As a conference, the Kaplan meeting was unprecedented in that it brought together scholars from many disciplines, including scholars who had never heard of Kaplan nor read his book *Judaism as a Civilization*. On a personal level, I was thrilled to see hundreds of people there, proud that, from a small beginning, a program of stature had developed. There was validation for me on many levels: as a Jew, as a Stanford graduate, and as a Reconstructionist. Jews constitute a small percentage of the American population, and a smaller percentage still are Reconstructionists. I felt good—really good—that my loves had been brought together: Stanford and Reconstructionism. The Kaplan Conference was an example of a world-class university's acknowledgment of Kaplan's contribution to Jewish ideas and ideals. My gratitude extends to all the supporters of Jewish Studies and to the faculty who over the years have brought prestige to Jewish Studies at Stanford.

The Limits of Translation: A Conversation About Teaching Jewish Languages at Stanford

Gabriella Safran is Associate Professor in the Department of Slavic Languages and Literatures. Vered Shemtov is Associate Director of the Taube Center for Jewish Studies and the coordinator of the Hebrew Language and Literature classes in the Language Center at Stanford. Their conversation about the teaching of Jewish languages at Stanford took place in August 2004.



Vered: In our Hebrew classes at Stanford, we try to emphasize that Hebrew exists not just in a single place at a single time but over a broad expanse and at many different times. Students gain a lot from being exposed to the history of the language and especially to the long textual tradition. It is difficult to understand even a single text or an academic lecture in Hebrew without having some sense that

those words were used by someone else, at some other time. Our students have to be in conversation with those other voices from far away and long ago. This perspective serves us also as a way of resolving the problem of the negation of diaspora that is implicit in so many Hebrew textbooks. It provides a space for an American-Hebrew identity. On the one hand, the historical context gives students the legitimacy to develop their own voice in the language outside of Israel. On the other, the Israeli context opens the door for a dialogue with Israelis and with the rich and interesting Israeli culture.



Gabriella: It's interesting to think that you're trying to make sure students see Hebrew as a language for speaking by different kinds of people, in different places. I think about this too with Yiddish. There are living communities of people who speak Yiddish, mostly the ultra-Orthodox and Hasidim, but it's not easy for our students to interact with them, whereas it's easy to expose our students to

the Yiddish revival, with its emphasis on music. In a way, I think Yiddish and Hebrew have changed places in Jewish culture. For so long, Hebrew was for special things and Yiddish was for everyday, but now Hebrew in Israel is for everyday and Yiddish is for special things, for singing, for art. In a way this is sad, but maybe we can also benefit from this change, since it gives us ways to make Yiddish accessible to our students.

Vered: Having Hebrew and Yiddish (and even students who are working on Ladino) at Stanford was very important for us. When we teach Hebrew we remember that, for a very long time, Jewish culture was multilingual and that Jews, no matter where they were, usually had access to several languages. This had a huge impact on their language and literature, on their identity, on the relations between their language and their identity. This is a quality that is being lost both in Israel and in America. For me, teaching Hebrew is more than opening a window on Israeli culture. It is also a way to continue a special part of Jewish life,

the ability to live in more than one language. Thus, when we expanded the teaching of Jewish languages here, we also created a strong connection between literature and language classes. One of the things that makes teaching at Stanford so special is that our students can work with professors of Hebrew, Slavic, German, or English literature who are interested in the relations between Jewish literature and linguistic choices. This helps our students understand the limits of translation and the Jewish cultures they're studying.

Gabriella: Yes, because learning a language makes you see the things you can't translate. In Yiddish stories, a Jew comes up to another Jew and asks "How are you doing?" but what he says literally is "Vos makht a yid?"—"What's the Jew doing?" This shows you a way of seeing the world that's almost impossible to convey in English. The answer might be not "Just fine, thanks" but "borukh ha-shem," or "blessed is the Name." What they mean is, "I'm doing okay, but I'm not going to say that explicitly because I fear the evil eye and I need to acknowledge that God is in charge of everything." It's a worldview that you get access to only when you read literature in the original. When students read in Yiddish, they come face to face with that Jewish multilingual-ness that you were talking about. Yiddish literature is full of Hebrew words that play very specific roles, and this gives students a sense of what it was like to live in a world where you could choose between two languages. It's true that most of our students are monolingual. But when they read Yiddish literature, they can start to experience what it is to live between languages, and that tells them something important about Jewish culture. ■

Hebrew at Stanford

Stanford Language Center
Website: <http://hebrew.stanford.edu>

Vered Shemtov (Hebrew Language and Literature)
Gallia Porat (Modern and Biblical Hebrew)
Ting Wang (Biblical Hebrew)
Estee Grief (Tutor and Conference Coordinator)

Yiddish at Stanford

Website: <http://Yiddish.stanford.edu>

Gabriella Safran, Associate Professor of Slavic Languages and Literatures (Yiddish Literature)
Jordan Finkin, Instructor (Yiddish Language 2004–05)
Amelia Glaser, Lecturer (Yiddish Literature and Language 2005–06)

The NAPH Conference on Hebrew Language and Literature

Stanford University, June 19–22, 2005 Vered Shemtov, Conference Chair

Under the auspices of the National Association of Professors of Hebrew (NAPH), more than 150 leading scholars and graduate students from Israel, America, Europe, South Africa, and Australia met in June 2005 to discuss their recent projects on Hebrew linguistics, literature, poetry, teaching methods, and the use of multimedia techniques and applications. The conference assessed the state of the field, with panels on such topics as historiographical perspectives on Israeli literature, new literary perspectives on the Akeda, rabbinic literature, feminist studies of Hebrew literature in the United States, the rise of the Hebrew novel, and language proficiency.

The Israeli author Ronit Matalon had been invited to give a lecture, and her talk followed a special panel devoted to different aspects of her work. The conference closed with a roundtable discussion led by Arnold Eisen, Steven M. Cohen, and Shlomi Ravid on Israel engagement through literature, language, and culture.

In addition to the many academic discussions, two evenings of excellent entertainment (open and free to the public) were presented: the opening night of the conference included the Oshra Elkayam Movement Theatre, which gave an interdisciplinary, multimedia performance. The events of the second night included a musical tribute to



Ronit Matalon



Oshra Elkayam's
Movement Theatre

Nathan Zach, with Israeli musicians and some videotaped interviews with the poet.

The organizing committee and I would like to use this opportunity to thank again the professors who gave the special keynotes addresses: Amir Eshel (opening address), Chana Kronfeld and Yigal Shwartz

(opening panel), Elizabeth Bernhard (language address), and Robert Alter (closing address.) It took us over two years to prepare for this meeting, and its success would not have been possible without the help of Estee Grief, Donny Inbar, Gallia Porat, Kara Sanchez, Ting Wang, Rafal Klopotoski, Ruth Lowy, Dan Gilbert, and Adelaide Dawes. Many thanks also to the Taube Center for Jewish Studies and the Language Center for sponsoring the event, and to the Israel Center and the Israeli Consulate for co-sponsoring the evening events and the roundtable.

For a complete list of the talks and abstracts, visit the conference website: <http://Hebrew.stanford.edu/events/conference2005/index.html>. ■

The Enigma of Isaac Babel International Conference

Stanford University, February 29–March 2, 2004

Welcoming Remarks

Steven J. Zipperstein, Co-director of the Taube Center for Jewish Studies

Introduction to the Babel Events

Gregory Freidin, Professor of Slavic Languages and Literatures

Conference Introduction

Arnold Rampersad, Cognizant Dean for the Humanities

Gregory Freidin, Stanford University, "The Other Babel: The Play Maria and Babels Petersburg Myth."

Reinhard Krumm, Friedrich Ebert Foundation, Tashkent, Uzbekistan, and Germany, "Writing A Biography of Isaac Babel: A Detectives Task."

Patricia Blake, Davis Center for Russian and Eurasian Studies, Harvard University, "Researching Babels Biography: Adventures, Fiascos and Consummations."

Carol Avins, Rutgers University, "Isaac Babel and the Jewish Experience of Revolution."

Efraim Sicher, Ben-Gurion University of the Negev, Israel, "Breakdown and Bereavement: Babel, Bialik, and Others."

Robert Alter, University of California, Berkeley, "Babel, Flabert, and the Rapture of Perception."

Zsuzsa Hetenyi, ELTE University, Budapest, "The Child's Eye: A Pattern in the Literature of Jewish Assimilation: Babel in Russian-Jewish, American and European Literary Context."

Alexander Zholkovsky, University of Southern California, "Towards a Typology of Debut Narratives: Babel, Nabokov and Others."

Michael Gorham, University of Florida, "Writers at the Front: Language of State in the Civil War Narratives of Babel and Furmanov."

Marietta Chudakova, Institute of Literature, Moscow, "Diluted and Thinned Out: Babel in Official Russian Literature of the Soviet Period."

Oleg Budnitskii, Institute of History of the Russian Academy of Sciences, Moscow, "Jews and the Red in the Civil War: Red Cavalry in Historical Perspective."

Round Table: "Babel in Film." **Oksana Bulgakowa**, Stanford University, Chair

Exhibition Isaac Babel: "A Writers Life (1894–1940)" from the Irwin T. and Shirley Holtzman Collection at the Hoover Institution Archives and other Stanford, Hoover, and private collections Cissie Dore Hill, Exhibits Coordinator of the Hoover Institution Archives.

Performance of Babel's play "Maria", directed by Carl Weber and produced by Stanford Drama Department

Sponsored by: Department of Slavic Languages & Literatures, Department of Drama, Taube Center for Jewish Studies, Center for Russian, East-European, and Eurasian Studies, Division of Literatures, Cultures, and Languages, Hoover Institution and Archive, Institute for International Studies, Stanford Humanities Center, Irwin T. and Shirley Holtzman and The Leytes Foundation ■

Faculty News & Bios 2003–2005



ZACHARY BAKER is Reinhard Family Curator of Judaica and Hebraica Collections at Green Library, Head of the Humanities Resource Group of the Stanford University Libraries and a member of the Taube Center for Jewish Studies Academic Advisory Board. At the Association for Jewish Studies conference in December 2003, he organized the panel “Yiddish in the Contemporary Hasidic Milieu” and

delivered a paper entitled “Piracy, Politics, and Product Placement.” Two of his articles will appear in the forthcoming encyclopedia *Jews in Eastern Europe*. In 2004, he prepared a photo exhibit, “Ira Nowinski: The Photographer as Witness,” which went on display in Stanford University’s Green Library in August that year and was accompanied by a published catalogue. In Winter Quarter 2005, he taught a graduate seminar, “Research Methods in Jewish Studies,” under the aegis of the Taube Center and Stanford’s History Department. He assumed the editorship of *Judaica Librarianship*, the peer-review journal of the Association of Jewish Libraries, and coordinated programming for that organization’s 2005 annual convention, which was held in Oakland. In 2004, Zachary received the Association of Jewish Libraries’ Life Membership Award.



JOEL BEININ, Professor of Middle East History and a member of the Taube Center for Jewish Studies Academic Advisory Board, spent the fall and winter quarters of 2004–05 in Cairo and taught in the Stanford Program in Paris in the spring. His recent publications include “Forgetfulness for Memory: The Limits of the New Israeli History,” *Journal of Palestine Studies* (Winter 2005). A volume co-

edited with Rebecca Stein, *The Struggle for Sovereignty: Palestine and Israel, 1993–2005*, will be published in early 2006 by Stanford University Press in the *Studies in Middle Eastern and Islamic Societies and Cultures* series, which he co-edits with Juan Cole.



ARNOLD EISEN is Koshland Professor in Jewish Culture and Religion and Chair of the Department of Religious Studies. When not occupied with those duties or teaching courses in theories of religion or various aspects of modern Judaism, he continues to work on a book tentatively entitled *Rethinking Zionism*, an expansion of the Rosenzweig Lectures he delivered at Yale University

in the spring of 2003. The book is scheduled for completion in early 2006. In the meantime, he has written articles on the concept of hyphenated self-hood (American-Jew) among American Jewish religious thinkers, the concept of community among those same thinkers, and the small amount of attention given by modern Jewish thinkers as a whole to any Jewish self who is less than rational, autonomous, self-aware, and healthy.



AMIR ESHEL, Associate Professor of German Studies, Chair of the department of German Studies, and member of the Taube Center for Jewish Studies Academic Advisory Board, teaches courses on 20th-century German culture and thought, German-Jewish culture from the Enlightenment to the present, history and memory, narrative theory, and modern Hebrew literature.

Following work in his book *Zeit der Zäsur: Jüdische Dichter im Anguish der Shah* (Heidelberg: Universitätsverlag, 1999), he co-edited (with Ulrich Baer) a special issue of the journal *New German Critique* (2004) on the German Jewish poet Paul Celan. In June 2005, he delivered the keynote address at the annual convention of the National Association of Professors of Hebrew with a lecture entitled “Writing the Unsaid: Israeli Prose and the Question of Palestinian Flight and Expulsion.” Currently, he is working on a book manuscript entitled *Telling Times: Contemporary Literature and the Quest for History*. Together with Russell A. Berman, he is also editing the volume *Germany After the Dictatorships: Totalitarianism and Its Consequences*, and, with Todd Presner, a special issue of the journal *Modernism/Modernity* entitled *Modernism and the Jewish Voice*.



JOHN FELSTINER is Professor of English and member of the Taube Center for Jewish Studies Academic Advisory Board. During 2004–05, John Felstiner gratefully (and regretfully) spent his third and last year at Stanford’s Humanities Center, working toward his book, *So Much Depends: Poetry and Environmental Urgency*. In November he gave a talk at the Reno Public Library, “Still

Songs To Sing: Poetry, Art, and Music from the Holocaust,” and at the University there spoke on his book project. Later in the month he gave three forums on “Translation: The Art of Loss” at Cornell’s Humanities Center. December saw him conducting a public conversation with cellist Yo-yo Ma and pianist Emanuel Ax, “Centering the Arts in a Campus Community,” for Stanford’s Lively Arts series. Last March, he spoke at the San Francisco Jewish Community Center on “Jewish Poetry after World War II.” In Jerusalem in March, John gave a class at The Hebrew University on creative resistance during the Holocaust, and at the Jerusalem Print Shop, read his essay “A Violence from Within” for the publication of Israeli artist Zvi Lachman’s Paul Celan: Fugate-Mavet, which contains English and Hebrew translations of Celan’s “Deathfugue.” He lectured on “Poetry and Environmental Urgency” at Denver University in April, and for a May two lines publication party at Blue Room Gallery in San Francisco, he spoke a piece called “Sing Now If You Can, Hijo de Puta!,” on the murdered Chilean folksinger Victor Jara. Accompanied on guitar by his son Alek, John sang his version of Jara’s *Te recuerdo Amanda*. At the Association for the Study of Literature and Environment’s biennial conference, in Eugene, Oregon in June, he organized a panel on “Lyric Voice as Human Trespass?: The Paradox of Environmental Poetry.” John’s APR essay “Paul Celan

Meets Samuel Beckett” ran on poetrydaily.org and was translated for publication in Lima’s *El Peruano* and Buenos Aires’ *Diario de Poesía*. Pablo Neruda and García Lorca translations appeared in *Pen America*, and his Victor Jara piece came out in two lines. He spent a summer month at the Jentel Artists Residency in northern Wyoming, and in October, was inducted into the American Academy of Arts and Sciences in Cambridge.



CHARLOTTE ELISHEVA FONROBERT is Assistant Professor of Religious Studies and a member of the Taube Center for Jewish Studies Academic Advisory Board. Her publications during the past two years include a contribution entitled “Purification in Judaism” to the 2nd revised edition of the *Encyclopedia of Religion* (2004) and a chapter entitled “Judaizers, Jewish Christians, and Christian Anti-Judaism” for *The People’s History of Christianity* (2005) in the volume on *Late Antiquity*. She co-edited, with Vered Shemtov, a special edition of *Jewish Social Studies* on “Jewish Conceptions and Practices of Space” (n.s. 11, no. 3 [Spring/Summer 2005]), a collection of papers from a conference at the Taube Center for Jewish Studies under the same title in 2003. For that issue, she contributed the article “The Political Symbolism of the Eruv”; she also published “From Separatism to Urbanism: The Dead Sea Scrolls and The Origins of the Rabbinic Eruv” (*Dead Sea Discoveries* 11, no. 1 [2004]). These articles are preparatory studies for her second book project on the Eruv and conceptions of political and social space in rabbinic Judaism. Further, she is editing the *Cambridge Companion to Rabbinic Literature* with Martin Jaffee of the University of Washington. She is also working on an introduction to and exposition of the Talmud (under contract with Cambridge University Press as part of their new series on the great texts of the world’s religions). During the fall of 2005, Fonrobert is teaching for the Stanford Overseas Program in Berlin.



ADRIANE B. LEVEEN is Senior Lecturer in Bible and a member of the Taube Center for Jewish Studies Academic Advisory Board. In April 2004, the *Journal for the Study of the Old Testament* accepted her article “Reading the Seams.” A collection of poetry, “The Lord Has a Taste for Clowning” by Stanley Chyet, edited by Yaffa Weisman and Adriane Leveen, won first place in the Poetry Category for 2004 in *Independent Publisher Magazine*. She presented a lecture series at Temple Beth Am in Los Altos Hills, entitled “Did the Exodus Ever Happen? Archaeology and the Bible,” and she continues to lecture in the Bay Area Jewish community. In December 2004, at the annual Association for Jewish Studies meeting, she gave the paper “Making Distinctions: Constructions of Self and Other in Biblical Narrative.” In 2005, she contributed to a forthcoming women’s Torah commentary. She also contributed an essay on the reception of Anita Diamant’s *Red Tent* to a forthcoming volume on the impact of feminism on American Judaism and an essay to a volume on healing in the Jewish tradition. She is currently completing a book on tradition and memory in the Book of Numbers.



MARK MANCALL is Professor of History and a member of the Taube Center for Jewish Studies Academic Advisory Board. He teaches courses on Buddhism, on the Bible, and on other subjects, and he has taught courses on the History of Zionism and the State of Israel. He is currently engaged in writing on Buddhist social and political history and a textbook of the Dzongkha language, which has nothing to do with Zionism, Israel, or the Bible.



NORMAN NAIMARK, is McDonnell Professor of Eastern European Studies, Senior Fellow at the Stanford Institute for International Studies and the Hoover Institution, and Director of the Overseas Studies Program. His current research focuses on Soviet policies and actions in Europe after World War II and on genocide and ethnic cleansing in the 20th century. He continues to be a member of editorial boards of a number of major professional journals in the United States and abroad, including *The American Historical Review*, *The Journal of Contemporary History*, *The Journal of Cold War Studies*, *Jahrbuch für Historische Kommunismusforschung*, *Kritika: The Journal of Modern European History*, and *East European Politics and Societies*. His most recent publication is an edited volume of documents, together with Wolfgang Mueller, Arnold Suppan, and Gennadij Bordiugov on Soviet Policy in Austria, 1945-1955: *Sowjetische Politik in Oesterreich 1945-1955: Dokumente aus russischen Archiven* (Vienna: Austrian Academy of Sciences, 2005)



JACK RAKOVE, Coe Professor of History and American Studies and Professor of Political Science, spent the fall semester at NYU School of Law. Once returned to Stanford, he was immersed in a deluge of teaching and administrative duties but also found time to lead the faculty campaign for the renovation of the Dunn-Bacon House (only at Stanford!) as the new permanent home of Hillel at Stanford. He is back at work on his next book, *Revolutionaries: Inventing an American Nation, 1773–1791*, to be published by Houghton Mifflin. He spent winter quarter teaching at the Stanford Program in Florence.



ARON RODRIGUE, Eva Chernov Lokey Professor in Jewish Studies and Professor of History, served as the co-director of the Taube Center for Jewish Studies over the past two years. He spent the 2003–04 academic year as the Ina Levine Senior Scholar in Residence at the U.S. Holocaust Memorial Museum in Washington, D.C. He delivered the annual Ina Levine lecture there on the subject of Sephardim and the Holocaust, and this lecture has now been published by the museum. During the year, he also delivered lectures at Georgetown University, George Washington University, and Webster University in St. Louis. He published “Totems, Taboos, and Jews: Salomon Reinach and the Politics of Scholarship in Fin-de-Siècle

France,” in *Jewish Social Studies: History, Culture, and Society* n.s. 10, no. 2 (Winter 2004). During the 2004–05 academic year, he gave lectures on various aspects of Sephardi history and culture at UCLA, University of California at Irvine, the University of Oklahoma, Smith College, and Wellesley College. In May 2005, he delivered the Stroum lectures on the subject of Sephardim and the Holocaust at the University of Washington at Seattle. He will expand these lectures into a book. His co-authored book, *Sephardi Jewry: A History of the Judeo-Spanish Community, 14th–20th Centuries*, has now appeared in 10 languages. He has been appointed a member of the Academic Committee of the Center for Advanced Holocaust Studies at the U.S. Holocaust Memorial Museum. He continues to co-edit, with Steven J. Zipperstein, the journal *Jewish Social Studies* and the *Stanford Series in Jewish History and Culture* at Stanford University Press. He stepped down on September 1, 2005, as co-director of the Taube Center and became Chair of the Department of History. He has also launched two new initiatives—the Mediterranean Studies Forum and the Sephardic Studies Project—that will provide venues for the exploration of the interplay of the various societies and cultures around the Mediterranean basin, and situate the experience of Sephardi Jewries within this general context.



GABRIELLA SAFRAN is Associate Professor and Interim Chair of Slavic Languages and Literatures, and a member of the Taube Center for Jewish Studies Academic Advisory Board. She continues to work on her biography of the Russian and Yiddish writer, ethnographer, and revolutionary S. A. An-sky. In 2004–05, she presented portions of her work in New York, Boston, New Orleans, St. Petersburg (Russia), and Jerusalem. The volume of essays and source texts on “An-sky that she is co-editing with Steven J. Zipperstein is due out from Stanford University Press in early 2006. Currently, she is overseeing the production of a compact disk featuring songs from An-sky’s works and collections that will go in the book. She and Zipperstein organized a workshop on “Jews and Russian Revolutions,” held at Stanford on November 6–7, 2005.



VERED SHEMTOV is Associate Director of the Taube Center for Jewish Studies and the coordinator of the Hebrew Language and Literature classes. She is currently working on a book entitled *Verse and Place: Poetic Form Between Home and Exile in Modern Hebrew Literature*. In 2005, she co-edited (with Charlotte Fonrobert) a special issue of *Jewish Social Studies* on “Jewish Conceptions and Practices of Space,” and she published articles on works by A. B. Yehoshua and by Yehuda Amichai, and on creating Web-based assignments for promoting language proficiency. She was invited to speak at a conference on Amos Oz at the University of Pennsylvania, at a conference on A. B. Yehoshua in Venice, at the NMELRC/ UCLA seminar for Hebrew language educators, at the University of Southern California Center for Scholarly Technology, and at the Annual South Asia Conference at Madison, Wisconsin. Some of the papers she presented recently include “Using Technology for Teaching Heritage Learners of

Hebrew” (USC, 2005), “Technology at the Edge: How Much Technology Is Too Much?” (NAPH, 2004), and “Locality, Trans-locality, and Language in Ronit Matalon’s *The One Facing Us*, A. B. Yehoshua’s *The Liberated Bride*, and Orly Castel Bloom’s ‘Umami Fi Shuri’” (NAPH, 2005.) She was Chair of the 2005 Annual Conference of the National Association of Professors of Hebrew and is continuing her involvement in the association as a member of the 2006 conference committee. In the past two years, she has expanded the Hebrew program to include biblical Hebrew and new literature classes. She continued developing the Hebrew multimedia program and organized many enrichment events for the Hebrew classes.



PETER STANSKY is Frances and Charles Field Professor of History Emeritus and a member of the Taube Center for Jewish Studies Academic Advisory Board. He is finishing a study of the first day of the London Blitz, September 7, 1940. His study has a slight Jewish aspect as there was, ironically and sadly, a marginal increase of anti-semitism in the shelters in London at the time of the Blitz. In his book *Sassoon: The Worlds of Philip and Sybil* (New Haven, Conn.: Yale Univ. Press, 2003) he discussed, among other issues, the position of Jews in England. He has now officially retired but will be teaching half-time through the calendar year 2006.



AMIR WEINER, Associate Professor of Modern Russian and Soviet History, is the author of *Making Sense of War* (Princeton: Princeton Univ. Press, 2002) and editor of *Landscaping the Human Garden: Twentieth Century Population Management in a Comparative Framework* (Stanford: Stanford Univ. Press, 2003), which includes chapters on the Jewish experience in wartime and postwar Soviet Union. His current project on the Soviet western frontier also engages the fate of the Jewish communities between the Baltic and Black Seas from 1939 to present. His courses on World War II, the totalitarian phenomenon, and Soviet civilization include readings and discussions of the relevant episodes in Jewish history.



SAM WINEBURG is Professor at the School of Education and director of the Ph.D. program in History of Education. Following graduate school, he spent 12 years at the University of Washington, where he was Professor of Cognitive Studies in Education and Adjunct Professor in the Department of History, the first psychologist in that university’s history to share an appointment between the departments of education and history. In 2002, he joined Stanford, the same year that his book, *Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past* (Philadelphia: Temple Univ. Press, 2001), won the Frederic W. Ness Award from the Association of American Colleges and Universities for work that makes the most important contribution to the “improvement of Liberal Education and understanding the Liberal Arts.” His work has been featured on

C-SPAN, NPR, and WBUR-Boston, and features about him have appeared in newspapers across the nation, including the *New York Times* (March 6, 2002) and the *Washington Post* (March 9, 2004).



STEVEN J. ZIPPERSTEIN is Daniel E. Koshland Professor in Jewish Culture and History and Director of the Taube Center for Jewish Studies. He continues to work on a cultural history of Russian and East European Jewry from the 18th century to the present, which will be published by Houghton Mifflin, and is putting the finishing touches on his biography of Isaac Rosenfeld. He wrote a lengthy

introductory essay, "S. An-sky and the Guises of Modern Jewish Culture" for a volume he edited (together with Gabriella Safran), *S. An-sky and the Turn of the Century*, which is forthcoming in early 2006 from Stanford University Press. In the past two years, he has written entries for the *Encyclopedia of Jewish Culture*, which will be published in Israel, and for the YIVO *Encyclopedia of Jews in Eastern Europe* (forthcoming from Yale Univ. Press), and has published articles in the journal, *American Jewish History*, the *Simon Dubnow Institute Yearbook* (in Leipzig), and *Jewish Social Studies: History, Culture, Society* (which he continues to edit with Aron Rodrigue). He has also published essays in the *New York Times Sunday Book Review*, the *Forward*, and elsewhere. He gave endowed lectures at Princeton and Indiana, and gave talks at UCLA, the Hebrew University of Jerusalem, Brandeis, and Harvard (where he now holds a research appointment at the Davis Center for Russian and Eurasian Studies and where he leads a monthly seminar on Russian Jewish Studies). He spoke at conferences held at Stanford—and cosponsored by Jewish Studies—on Mordecai M. Kaplan and Isaac Babel. He continues to serve as a Vice President of the Association for Jewish Studies, as a member of the international advisory board of the Posen Library of Jewish Civilization and Culture, and as a member of the academic board of the Center for Jewish History in New York. Recently, he stepped down after seven years as Chair of the Koret Jewish Book Awards.

JOHN FELSTINER was elected in 2005 to the American Academy of Arts and Sciences, one of the country's oldest honorary learned societies. Founded in 1780 by Revolutionary leaders John Adams, John Hancock, and James Bowdoin, the academy has provided a forum for scholars, professionals, and government leaders to share ideas and work together for the betterment of the nation.

Visiting Faculty & Scholars



MARK OPPENHEIMER, who earned his Ph.D. in Religious Studies from Yale, taught at Stanford during the Fall Quarter of 2003–2004 as the Koret Young Writers in Jewish Themes Award winner for 2003. He taught a course on "The Questions of Jewish American Fiction" and lectured widely in the Bay Area.



RACHEL KADISH, who has published *From the Sealed Room*, won in 2004 the Koret Young Writers in Jewish Themes Award. She spent the fall of 2004 at Stanford University doing research and meeting informally with students to talk about their creative writing. She also held a reading of sections of her book *The Argument*.



JANIS PLOTKIN, former Executive Artistic Director of the San Francisco Jewish Film Festival, spent Autumn 2003 and Winter Quarter of 2005 at Stanford teaching courses on Jewish Film. Her courses provided fresh and alternative perspectives on history, ethnicity, and identity. A variety of film genres brought the viewer closer to the emotional reality of displacement, memory, and renewal.

Janis focused especially on films from Argentina, France, Germany, Holland, Hungary, Israel, Mexico, and the former USSR.



In the spring of 2005, **ADA RAPOPORT-ALBERT**, Head of the Department of Hebrew and Jewish Studies at University College, London, was visiting faculty in the Department of Religious Studies and taught "Eastern European Jewish Mysticism: The Hasidic Movement" and "Readings from the Literature of Hasidism." She is currently completing a book entitled *Female Bodies—Male Souls:*

Asceticism and Gender in the Jewish Mystical Tradition (forthcoming from the Littman Library of Jewish Civilization) and has recently published a monograph in Hebrew on the position of women in the 17th–19th centuries' messianic heresy of Sabbatai Sevi and his successors, including the Polish false messiah Jacob Frank and his daughter Eva.

Graduate Student Research & News

ELISSA BEMPORAD is a Ph.D. candidate in the Department of History. With the support of a Jewish Community Newhouse Fund summer grant, she spent two months in Jerusalem conducting archival research for her dissertation, entitled “Between Constraint and Synthesis: Soviet Jewish Life in Minsk, 1918–1939.” She was also awarded a Mellon Dissertation Fellowship for the 2004–05 academic year. She is one of the contributors to the YIVO *Encyclopedia of Jews in Eastern Europe* (forthcoming from Yale Univ. Press).

DANIELA BLEI is a Ph.D. candidate in the Department of History. Her dissertation examines the history of elementary education in Imperial Germany and explores some of the ethnic and religious tensions that constituted a significant part of the school experience. She is currently conducting archival research in Berlin and Dresden with the support of a grant from the DAAD (Deutscher Akademischer Austausch Dienst).

GEORGE BLOOM is a second-year Ph.D. student in the Department of Comparative Literature. In 2004–05, he passed his first qualifying exam and delivered papers on W. G. Sebald at the AJS conference and at a Stanford-Berkeley graduate student conference. He also delivered a conference paper on Sebald and Aharon Appelfeld at Jagiellonian University in Kraków, Poland. In 2005–06, he will take his second qualifying exam and will present a paper on Latin American Jewish films by Guita Schyfter and Daniel Burman at the AJS conference. He will also participate in a conference on Holocaust representation at the College of William and Mary in Williamsburg, Virginia. His ongoing primary research topics include urban Jewish literatures and cultures.

MIA BRUCH is a Ph.D. candidate in the Department of History. She is living in New York and working on her dissertation, “The Fatherhood of God and the Brotherhood of Man: American Jews and American Religious Pluralism, 1945–1960.” In 2004–05, she was sponsored by a National Foundation for Jewish Culture dissertation grant, and will be a graduate fellow at the Center for Jewish History.

NADAV CAINE is a Ph.D. candidate in the Department of Religious Studies. He is working in the philosophical areas of modern Western religious thought and modern Jewish thought. He is currently working on his dissertation, which deals with epistemological models for understanding Jewish “knowledge” in terms of behavior rather than beliefs, such as in pragmatic, cultural, and Aristotelian models. In the summer of 2003, he taught a course in Religious Studies.

JULIA COHEN recently returned from advanced Turkish language study and research in Turkey. She is now in Jerusalem, where she will conduct the final stages of research for her dissertation project, tentatively entitled “Sephardi Celebrations of the Ottoman Empire, 1856–1911.” She has helped to organize two panels for the 2005 AJS conference under the title “Visions of Sepharad” and will present a paper there treating modern Sephardi conceptions of Spain. She also has plans to

participate in the “Bridging the Worlds of Judaism and Islam” conference to be held in January 2006 at Bar-Ilan University, Israel.

DINA DANON is a second-year Ph.D. student in the Department of History and works under the direction of Aron Rodrigue and Steven J. Zipperstein. Her main area of interest is modern Sephardi Jewry. She just completed her first research project, which examines the Haskalah in the Ottoman Empire through the lens of *El Progreso*, an 1888 journal published in Ladino and Hebrew.

MIRIAM HELLER STERN is a Ph.D. candidate at the School of Education. She received her master’s degree from the History Department in 2002. She currently teaches part-time at the Fingerhut School of Education at the University of Judaism while she writes her dissertation, entitled “Your Children, Will They Be Yours? Jewish Education for Jewish Survival in the Early Twentieth Century.”

ANDREW KOSS is a second-year Ph.D. student in the Department of History, working with Steven J. Zipperstein and Aron Rodrigue. His main academic interest is the history of East European Jewry in the early 20th century. He recently finished a paper on aspiring scholars of Jewish Studies in Poland in the 1930s. He spent part of the summer of 2005 in Kraków, studying Polish at Jagiellonian University.

AKIBA LERNER is a Ph.D. student in the Department of Religious Studies. He is currently focusing on his dissertation, entitled “The Phenomenology of Hope,” which treats the concept of social hope and the crises of reason within modern Jewish thought.

EMILY J. LEVINE is a Ph.D. candidate in History and the Humanities. With the support of a Jewish Newhouse Fund Summer Grant, she spent the summer of 2004 conducting preliminary dissertation research at the Beinecke Rare Book and Manuscript Library at Yale University and at the Warburg Institute in London. Following the completion of her oral exams in June 2005, she was awarded a Deutscher Akademischer Austausch Dienst (DAAD) Fellowship for the academic year 2005–06 to conduct archival research in Hamburg for her dissertation, “Jews, Culture, and Weimar Politics: Ernst Cassirer, Erwin Panofsky, and Aby Warburg in Hamburg, 1919–1933.”

DAVID LEVINSKY has been busy over the past year with three things: his academic career, his rabbinic career, and his new son—Noam. In 2004–05, David acted as teaching assistant for Robert Gregg in a course entitled “I’m Spiritual, Not Religious: What Does This Phrase Mean?” and in Arnold Eisen’s “Theory of Religion” course. His academic work included reading Talmud, learning German, and finishing his course work. Over the next year, David plans to read tractate Nazir in the Babylonian Talmud and prepare for his comprehensive exams. David serves Keddem Congregation locally as their rabbi and enjoys playing with his son on the playground.

Continued on next page

Awards & Fellowships

Graduate Awards, Summers of 2004 & 2005

Jewish Community Endowment Newhouse Fund

The following graduate students received summer research support in the form of grants from the **Jewish Community Endowment Newhouse Fund of the Jewish Community Federation**. These study grants are available each year to graduate students in Jewish Studies and provide a monetary amount toward travel and research expenses over the summer quarter. They also provide a limited number of summer dissertation writing fellowships. The grant application deadline is mid-April; awards are made in mid-May.

**Elissa Bemporad • Mara Benjamin • Sarah Benor • Daniela Blei
Marcy Brink • Mia Bruch • Julia Cohen • Dina Danon • Andrew Koss
Akiba Lerner • Emily Levine • David Levinsky • Ekaterina Nekliouдова
Jess Olson • Joshua Peskin • Anat Plocker • Shira Robinson
Noam Silverman • Robert T. Smith • Miriam Heller Stern
Claire Sufrin**

Undergraduate Awards

The Donald and Robin Kennedy Undergraduate Award honors the best essay written by an undergraduate at Stanford on a Jewish theme, and offers a prize of \$500. This award is made possible by the generous gifts of **William J. Lowenberg** and **Barbara and Ken Oshman**.

The 2004 winner was **Emily Dawson**, an honors major in History, for her paper entitled “The Jewish Mother Reconsidered: A Portrait of Jewish Motherhood on the West Coast of the U.S. 1949–1960.”

The 2005 winner was **Matan Shacham**, an honors student in History who also majored in English, for his paper entitled “The Views of Vanoc: Arnold White as a Case Study of Modern English Anti-semitism.”

EKATERINA NEKLIODOVA is a Ph.D. student specializing in Russian literature and Jewish Studies. She focuses on exploring the literary and cultural heritage of the Bohemian Jewish ghetto Theresienstadt (1941–45) as well as on texts created by the inmates of Russian prisons of the 19th–20th centuries. She and her husband recently became the proud parents of a son, Boris.

JESS OLSON is currently completing his Ph.D. dissertation, “From Freethinker to Believer: Nationalism, Peoplehood, and Religion in the Thought of Nathan Birnbaum.” He is currently the Hazel D. Cole Fellow in Jewish Studies at the University of Washington in Seattle, where he lives with his wife, Kara, and two-year-old son, Tuvia.

JOSHUA PESKIN is a fifth-year Ph.D. student. In 2004–05 he presented a paper on Emmanuel Levinas and religious community at the “Levinas: Encountering the Other” conference in Chicago. He is currently writing a dissertation proposal on Levinas and religion/judaism. After completing his proposal, he will take his final comprehensive exams in the spring.

ANAT PLOCKER is a Ph.D. student in the Department of History and is the recipient of the William J. and Fern E. Lowenberg Graduate Fellowship in Holocaust Studies. During 2003, she continued research into the relationship between the socialist regime and the Jews in Poland. She examined how changes in the regime influenced Polish-Jewish relations and how they shaped the memory of the past and the images of the future.

JESSICA ROSENBERG is a second-year Ph.D. candidate in the Department of Religious Studies. She spent part of 2004 working at the

Center for Teaching and Learning in Theology and Religion at Wabash College. Since her arrival at Stanford, she has studied modern Jewish thought with Arnold Eisen. She has also integrated music into her work on Indian religions thanks to Linda Hess, and she helped to found and lead a workshop series on gender and sexuality in the Talmud that will be ongoing in the coming year.

ROBERT TERRELL SMITH is a Ph.D. candidate in the Department of Religious Studies. He is writing a dissertation examining the nationalist thought of Rabbi Abraham Kook and Mordecai Kaplan within the context of 20th-century philosophies of culture and community. From 2003 to 2005, he held a graduate dissertation fellowship at Stanford’s Research Institute for the Comparative Study of Race and Ethnicity.

CLAIRE SUFRIN is a sixth-year Ph.D. candidate in the Department of Religious Studies. Over the past two years, she has completed her coursework, submitted a dissertation proposal, and passed her comprehensive exams. She also delivered papers on Martin Buber’s biblical hermeneutics at a Stanford colloquium on philosophy and literature and at conferences at UCLA and McMaster University in Hamilton, Ontario. Her dissertation focuses on the role of the Bible in the thought of Baruch (Benedict) Spinoza and Martin Buber.

SIVAN ZAKAI is a Ph.D. student in the School of Education’s Curriculum and Teacher Education program and a student in the master’s program in modern Jewish history. Recently she co-authored a paper entitled “When History Matters: Epistemic Switching in the Interpretation of Culturally Charged Texts,” which was given at the European Association of Learning and Instruction. ■

MARA BENJAMIN completed her Ph.D. dissertation, “Franz Rosenzweig and Scripture,” and graduated in 2005. She was the Hazel D. Cole Fellow in Jewish Studies at the University of Washington (2004–05) and is currently Jacob and Hilda Blaustein Post-doctoral Fellow in Judaic Studies at Yale University.

SARAH BUNIN BENOR is Assistant Professor of Contemporary Jewish Studies at HUC-JIR/Los Angeles, where she teaches courses related to the sociology and anthropology of American Jews and advises students in the School of Jewish Communal Service on their theses and projects. In addition, she teaches courses on Jewish language, culture, and society for HUC-JIR’s Jerome H. Louchheim School of Judaic Studies, which provides undergraduate courses in Judaic Studies for the University of Southern California. Her research interests continue to focus on Jewish languages, sociolinguistic variation, language socialization, linguistic construction of identity, language contact, ethnography, Orthodox Jews, and Jewish culture. She has published several academic papers as well as co-edited the book *Gendered Practices in Language* (Stanford: CSLI Press, 2002).

SHANA BERNSTEIN, Assistant Professor of History at Southwestern University, is a historian of modern America, specializing in civil rights, social reform, the West, comparative race and ethnicity, urban history, and immigration. Her book in progress, *California Dreaming in a Divided World: Building Multiracial Bridges in World War II and Cold War Los Angeles*, examines how international circumstances facilitated the emergence of a multiracial moderate civil rights agenda with lasting influence. She has received funding from the Andrew W. Mellon Foundation, the Huntington Library, the Historical Society of Southern California, the Feinstein Center for American Jewish History, the Jewish Community Endowment Newhouse Fund, and the John Randolph Haynes and Dora Haynes Foundation.

ZACHARY J. BRAITERMAN is Associate Professor in the Department of Religion, Syracuse University. He works in the field of modern Judaism, specializing in the 20th century. His latest project examines shifting aesthetic canons defined by Jugendstil, Expressionism, and Bauhaus as they shape modern Jewish thought and culture in Germany prior to the Holocaust. His book *The Shape of Revelation: Aesthetics and Modern Jewish Thought* is forthcoming and will be published by Stanford University Press.

MICHELLE CAMPOS received her Ph.D. from Stanford in 2003. She is currently Assistant Professor of Modern Middle Eastern History in the Department of Near Eastern Studies at Cornell University. She is working on her manuscript study of the creation of and contest over an Ottoman imperial citizenship among Palestine’s Jewish, Muslim, and Christian residents on the eve of World War I.

KENNETH KOLTUN-FROMM is Associate Professor of Religion at Haverford College, Haverford, Pennsylvania. His book *Abraham Geiger’s*

Liberal Judaism: Personal Meaning and Religious Authority, will be published by Indiana University Press in 2006. His new research focuses on American Jewish thinkers and the ways in which they situate Jewish identity within material culture and things.

NAOMI KOLTUN-FROMM is Associate Professor and chair of Religion at Haverford College. She specializes in Late Ancient Jewish history, Jewish and Christian relations, religious polemics, comparative biblical exegesis, rabbinic culture and the Syriac speaking churches. Her present work focuses on the interchanges and parallels both historically and exegetically between Syriac Christianity and rabbinic Judaism in fourth-century Persian Mesopotamia.

AMELIA GLASER is currently a lecturer in Yiddish Language and Literature and Slavic Literature at Stanford University. She received her Ph.D. in Comparative Literature at Stanford in 2004, and spent the past academic year as a fellow at the Harvard Ukrainian Research Institute and University of Pennsylvania’s Center for Advanced Judaic Studies. She recently translated and co-edited a bilingual anthology of Yiddish poetry, entitled *Proletpen: America’s Rebel Yiddish Poets* (Madison: Univ. of Wisconsin Press, 2005), and is currently revising a book on images of markets and fairs in Russian, Yiddish, and Ukrainian literature.

GREGORY KAPLAN is the Anna Smith Fine Assistant Professor of Judaic Studies in the Department of Religious Studies at Rice University. His primary research areas are modern Judaism and the philosophy of religion. In addition to completing his book manuscript, tentatively *An Ordinary, Everyday Crisis: Martin Buber, Franz Rosenzweig, and the Question of Modern Jewish Survival*, he is writing a book chapter on divine immanence in the history of Jewish philosophy in the modern era. Recently, he has published essays in the journals *CrossCurrents* and *Philosophy Today*.

CECILE KUZNITZ is Assistant Professor of Jewish History and Director of Jewish Studies at Bard College, working with various programs in Historical Studies. Under her direction, the Jewish Studies Program was awarded a grant for curriculum development from the Center for Cultural Judaism for the academic year 2005–06. In the spring of 2004, she held a Skirball Visiting Fellowship at the Oxford Centre for Hebrew and Jewish Studies; that summer she was the keynote lecturer at the Vilnius Summer Program in Yiddish Language and Culture, University of Vilnius (Lithuania); and in the summer of 2005 gave the commencement address at the Uriel Weinreich Program in Yiddish Language, Literature, and Culture (YIVO and NYU). Recently, she contributed articles to *The YIVO Encyclopedia of Jews in Eastern Europe* and *The Encyclopaedia Judaica*.

TONY MICHELS is George L. Mosse Associate Professor of American Jewish History at the University of Wisconsin, Madison. His book *A Fire in Their Hearts: Yiddish Socialists in New York* was published by Harvard University Press, November 2005. He is currently a research

fellow at New York University's Goldstein-Goren Center for American Jewish History for the academic year 2005–2006.

KENNETH MOSS is Assistant Professor of Modern Jewish History at Johns Hopkins University. He completed his dissertation, "A Time to Tear Down and a Time to Build Up: Recasting Jewish Culture in Eastern Europe, 1917–1921," in 2003 and is currently transforming it into a book.

EINAT RAMON, the first Israeli-born woman rabbi, received her ordination from the Jewish Theological Seminary of America and her doctorate from Stanford University. She teaches modern Jewish thought and Jewish feminism at the Schechter Institute of Jewish Studies in Jerusalem, is a guest lecturer at Hebrew Union College, and supervises Havurat Tel Aviv, a Masorati congregation in north Tel Aviv. She has served on the boards of the Rabbinical Assembly in Israel and of the Masorati Movement. Her writings include numerous articles on modern Jewish thought, Jewish feminism, and Zionist intellectual history, and a book, near completion, on the theology of the Zionist thinker Aharon David Gordon.

SHIRA ROBINSON is an Assistant Professor of History at the University of Iowa. She is currently preparing a manuscript on the elaboration of citizenship in early Israel and the state's imposition of military rule on the Palestinian Arabs who remained within its borders from 1948 through 1966. At the same time, she is continuing to pursue research on the comparative history of settler colonialism, and has been invited to co-author an introduction to an upcoming forum on this topic in the *American Historical Review*. In 2003, she published an article on "Local Struggle, National Struggle: Palestinian Responses to the Kafr Qasim Massacre and its Aftermath, 1956-1966" in *International Journal of Middle East Studies* and she was a contributing translator for Wendy Pearlman's book, *Occupied Voices: Stories of Everyday Life from the Second Intifada* (New York: Nation Books, 2003).

SIMONE SCHWEBER is Assistant Professor of curriculum and development in the University of Wisconsin-Madison's School of Education. She is transforming her Stanford Ph.D. dissertation into a book on *Making Sense of the Holocaust: Lessons from Classroom Practice*.

ALYSSA SEPINWALL is Assistant Professor of History, California State University, San Marcos. Her recent publications include essays in the journals *Annales Historiques de la Revolution Francaise*, the *Revue francaise d'Histoire d'Outremer*, and *Zion*; and in the essay collections *The Abbe Gregoire and His World*, *The Color of Liberty: Histories of Race in France*; and *Renewing the Past, Reconfiguring Jewish Culture*. Her book *The Abbe Gregoire and the French Revolution: The Making of Modern Universalism* was published by the University of California Press in February 2005. In 2004, she received the President's Award for Innovation in Teaching at California State University, San Marcos.

MARCI SHORE is Assistant Professor of History (and Jewish Studies) at Indiana University. Her book *Caviar and Ashes: A Warsaw Generation's Life and Death in Marxism, 1918–1968* is forthcoming from Yale University Press in the spring of 2006. In 2004–05, her articles "Children of the Revolution: Communism, Zionism, and the Berman Brothers" and "Conversing with Ghosts: Jedwabne, Żydokomuna, and Totalitarianism" appeared in *Jewish Social Studies* and *Kritika: Explorations of Russian and Eurasian History*, respectively. Her translation of the Polish literary theorist Michal Glowinski's memoir of his childhood in the Warsaw Ghetto, *Czarne Sezony (The Black Seasons)*, was published in 2005 by Northwestern University Press. She is currently beginning research on a project on avant-garde movements throughout Eastern and Central Europe in the 1910s and 1920s.

NINA SPIEGEL is Curator at the National Museum of American Jewish History in Philadelphia. She earned her Ph.D. from Stanford University in 2001 in modern Jewish history and dance history. In 2004, she received Honorable Mention for the Raphael Patai Prize in Jewish Folklore and Ethnology for her article "Cultural Formulation in Eretz Israel: The National Dance Competition of 1937" published in *Jewish Folklore and Ethnology Review*, 2000. Nina has developed workshops teaching Israeli history and culture through folk dance that have been presented in a variety of venues including Hunter College and the Jewish Museum in New York. In addition, she has delivered lectures at several universities as well as the 92nd Street Y and served on the faculty of the national teaching workshop program sponsored by Emory University's Institute for the Study of Modern Israel. She currently serves on the board of the Congress on Research in Dance.

SARAH ABREVAYA STEIN has been a member of the University of Washington History Department and Jewish Studies Program since completing her Ph.D. at Stanford University in 1999. She now serves as Associate Professor. Her book, *Making Jews Modern: The Yiddish and Ladino Press in the Russian and Ottoman Empires* (Bloomington: Indiana Univ. Press, 2003) won the Salo Wittmayer Baron Prize for Best First Book in Jewish Studies for 2003 and was a finalist for the 2004 Koret Jewish Book Award. With the support of a National Endowment for the Humanities Fellowship and a Charles Ryskamp Fellowship from the American Council of Learned Societies, she is working on a new book that explores Jews' involvement in the global trade of luxury goods in the modern period. Forthcoming articles by her will appear in *Peamim: Studies in the Cultural Heritage of Oriental Jewry*, *AJS Perspectives*, and *Sacred Stories: Religion and Culture in Imperial Russia* (Bloomington: Indiana Univ. Press, 2006).

SARAH SUSSMAN received her Ph.D. from Stanford's Department of History in 2002. Her dissertation examined the migration of Algerian Jews to France in the 1950s–1960s, during the period of the Algerian War. Currently, she is Curator of the French and Italian collections at Stanford

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THANK YOU TO OUR GENEROUS DONORS

Gifts, Academic Years 2003–2004 and 2004–2005

The Taube Center for Jewish Studies received generous support from the **Koret Foundation** and the **Taube Family Foundation**. In September 2003, we began the first year of the Koret Foundation major three-year grant award, which supports our new Hebrew Language, Literature, and Culture program. The Taube Family Foundation, in addition to its recent gift to help underwrite the center's operating expenses, continues to support the Taube Faculty Research Fund, which provides supplemental research and travel grants for Jewish Studies faculty.

The Taube Center also received grants and gifts in support of its activities from the **Aaron-Roland Fund in Jewish Studies**; the **Jewish Community Endowment Fund of the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties**; the **Lucius N. Littauer Foundation**; the **Nehemias Gorin Foundation**, the **Shoshana and Martin Gerstel Conference Fund in Jewish Studies**; the **Roy Berlin Fund**; and the **Clara Sumpf Yiddish Lecture Series**.

The Taube Center for Jewish Studies is grateful to the **Jewish Community Endowment Newhouse Fund**, the **Frances K. and Theodore H. Geballe Fellowship Fund**, the **Reinhard Graduate Fellowship Fund**, the **William J. and Fern E. Lowenberg Graduate Fellowship in Holocaust Studies Fund**, the **Partnership Endowed Fellowship Fund**, and the **Tad Taube Fellowship Fund** for their continued support of graduate students in Jewish Studies.

Undergraduate programming continues to receive a wide range of supplemental support. We are delighted to announce the **Bernard Kaufman Undergraduate Research Award**, established to focus on Jews in modernity and contemporary life. The **Dorot Foundation** continues to provide travel subsidies for undergraduates to study in Israel for the summer; however, as in the recent past, no awards have been made this year due to the unrest there. The **Frieda Ahelleas Fund** provides support for undergraduate study, research, and programming in the field of Jewish Studies. The **Donald and Robin Kennedy Undergraduate Award** honors the best essay written by an undergraduate at Stanford on a Jewish theme.

Our special gratitude is extended to all of the following donors to the Taube Center for Jewish Studies for the period July 1, 2003 to June 30, 2005. Your thoughtfulness and generosity have made many of our yearly programs possible.

Roy J. and Carol G. Blitzer
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Taube Center Lectures & Colloquia

Endowed Lectures, 2003–04



THE SHOSHANA AND MARTIN GERSTEL CONFERENCE FUND LECTURE IN JEWISH STUDIES

November 2003: Elisheva Carlebach, Professor of Jewish History, Queens College at CUNY, “The Anti-Christian Strain in Early Modern Yiddish Culture” and a colloquium, “Jewish Time/Christian Time: Calendar and Culture in Early Modern Ashkenaz”



THE JEWISH COMMUNITY ENDOWMENT FUND LECTURE

April 2004: A. B. Yehoshua, “An Attempt to Explore the Root of Antisemitism”



THE CLARA SUMPFF YIDDISH LECTURE SERIES

May 2004: Avraham Novershtern, Associate Professor of Yiddish Literature at Hebrew University, Jerusalem, “Land of Life, Land of Death: The Big City (or: Metropolis)” and in Yiddish, “Yiddish Literature in Eretz Yisrael” (“Yidishe literatur in Erets Yisroel”)

Endowed Lectures, 2004–05



THE CLARA SUMPFF YIDDISH LECTURE SERIES

October 2004: Ruth R. Wisse, Professor of Yiddish Literature and Comparative Literature, Harvard University, “A Prophet of the 1930s: The Vision of Jacob Glatstein” and in Yiddish, “Avrom Sutzkever: Jewish Poet Laureate”



THE AARON-ROLAND LECTURE IN JEWISH STUDIES

November 2004: David Berger, Professor of History, Brooklyn College at CUNY, “The Lubavitcher Rebbe as Messiah: Does Contemporary Judaism Allow for the Belief in a Second Coming?” and a colloquium, “Historians and Apologists on the ‘Jewish Contribution to Civilization’: The Difficult Case of Christianity”



THE SHOSHANA AND MARTIN GERSTEL CONFERENCE FUND LECTURE IN JEWISH STUDIES

May 2005: Derek Penlar, Professor of Jewish History, University of Toronto, “Writing Israeli History: Between Myth and Counter-myth” and a colloquium, “The Continuity of Subversion: From Jewish Humor to Israeli Satire”



THE JEWISH COMMUNITY ENDOWMENT FUND LECTURE

May 2005: Paula Fredriksen, Aurelio Professor of Scripture, Boston University, “Jesus of Hollywood: Romans, Jews, and Christians on the Silver Screen” and a colloquium, “Augustine and the Jewish Question: The Witness Doctrine, Reconsidered”

Alumni News *Continued from page 15*

University Libraries and teaches a course on the bibliography of French and Italian studies. Her research interests include the history of Jews of France and North Africa and issues of migration in modern Europe.

Gillian Weiss is Assistant Professor of History at Case Western Reserve University. Her book *Barbary Captivity and the French Idea of Freedom* is forthcoming 2005. Honors and Awards: Library of Congress Fellowship in International Studies, ACLS, New York, NY, 2004–2005; Kluge Postdoctoral Fellowship, Library of Congress, Washington, DC, Summer 2004, Summer 2005. ■

Lectures & Colloquia

November 2003

Yossi Beilin, former Israeli Minister of Justice, Rabin Memorial Lecture, co-sponsored with Hillel

Sami Michael, Guest speaker in a Hebrew Language Class

Continued on next page

January 2004

Barbara Honigmann read from her collection of novellas, *A Love Made Out of Nothing/Zohara's Journey* (Boston: David R. Godine, 2003)

Rabbi Chaim Seidler-Feller, Director of UCLA Hillel, "Holy Land, Sacred Space: Land for Peace in the Jewish Tradition"

Gloria Lyon, Guest speaker in Professor John Felstiner's class "Imagining the Holocaust"

February 2004

Ruth Gavison, Senior Fellow, Israel Democracy Institute and a Professor of Human Rights at the Hebrew University, Jerusalem, "Can Israel Be a Jewish and Democratic State?" co-sponsored with Stanford Law School

Symposium and Performance: "Hanoch Levin, The Labor of Life" with Barbara Harshav, translator; Freddie Rokem, Tel Aviv University; Vered Shemtov, Stanford University; Donny Inbar, Israeli Consulate; Sharon Farber and Maya Zebley, Musicians; Paul Silverman, Amy Tobin, Dan Wolf, Actors

Marge Piercy read poetry from her book, *The Art of Blessing the Day*, (New York: Knopf, 1999)

March 2004

Rabbi David Dalin, Professor of History and Political Science at Ave Maria University, Ann Arbor, "Jews and the American Presidency: Presidential Politics and the Jewish Community in Historical Perspective"

APRIL 2004

Alan Wald, Professor of English Literature, University of Michigan, Ann Arbor, "African Americans, Jewish Americans, and the Anti-Fascist Crusade in Literature, 1936–1946"

Olga Borovaya, Lecturer, Stanford University, "New Forms of Ladino Cultural Production in the Late Ottoman Period"

MAY 2004

Olga Litvak, Assistant Professor of History, Princeton University, "Way of Return: Nationalism and the Persistence of Enlightenment in Russian Jewish Culture," co-sponsored with the Center for Russian, East European, and Eurasian Studies

OCTOBER 2004

Konstanty Gebert, founding editor of *Midrasz* magazine, "Jewish life in Poland During and After Communism"

Susan Weidman Schneider, a founder of *Lilith* magazine, "On the Importance of Civic Engagement Among Youth, Particularly Young Women, Particularly During the 2004 Presidential Election," co-sponsored with the Jewish Women's Collective

Orli Castel Bloom, "Ambiguous Identity of the Modern Jew in Israel and Abroad"

NOVEMBER 2004

Aryeh Cohen, Associate Professor of Rabbinic Literature and Chair of Rabbinic Studies, University of Judaism, Los Angeles, "The Anxiety of Exile"

Sever Plocker, Chief Economic Editor of the Israeli daily Yedioth Ahronoth, "Political and Economic Turmoil in Israel," co-sponsored with the Department of History

Rachel Kadish, Winner Koret Young Writers' Award 2004, read from her short story, "The Argument", co-sponsored with the Creative Writing Department

DECEMBER 2004

Andrew Heinze, Professor of Jewish Studies, University of San Francisco, introduces his new book, *Jews and the American Soul*

JANUARY 2005

Lois Dubin, Associate Professor of Religion, Smith College, "Jewish Women, Marriage Law, and Emancipation: The Civil Divorce of Rachele Morschene in Late-18th-Century Trieste"

Ghil'ad Zuckerman, Research Fellow, Churchill College, Cambridge, "_Mosaic_ or _m_osaic?: The Genesis of the Israeli Language"

Marcus Moseley, Visiting Assistant Professor of Jewish Literature, Northwestern University, Evanston, "Sholem Aleichem as Pater Familias: Di Yidishe Folks-bibliotek"

FEBRUARY 2005

Rabbi Chaim Seidler-Feller, Director of UCLA Hillel, "Exile as Redemption: The Secret of Jewish Survival"

Mark Cohen, Professor of Near Eastern Studies, Princeton University, "Maimonides and Charity in the Light of the Geniza Documents"

Klez-X, a Klezmer group performance, co-sponsored with the Slavic Department

Zali Gurevitch, Professor of Sociology and Anthropology, Hebrew University, Jerusalem "The Anthropology of Place"

Xu Xin, Professor of History of Jewish Culture, Nanjing University, "The State of Judaic Studies in China," co-sponsored with the Religious Studies Department and Asian Religions & Cultures

Michael Brenner, Professor of Jewish History and Culture, Ludwig-Maximilians-Universität, Munich, "Meta-Narratives and Beyond: Writing a History of Jewish Historiography"

Donald Weber, Professor of English and Chair of the Department of English, Mt. Holyoke College, "The Genealogies of Jewish Stand Up"

MARCH 2005

"Reconstructions of Biblical Gender"—Discussion followed film showing Benjamin Braude, Associate Professor of History, Boston College, "The Sexual Justification of Slavery in Judaism, Christianity, and Islam"

Continued on next page

Ira Nowinski: The Photographer as Witness?

By Zachary Baker



"Strategizing" Ira Nowinski Collection, from the series Soviet Jews in San Francisco. Stanford University Libraries, Department of Special Collections)

In 2002, the Stanford University Libraries acquired 15,000 negatives, 1,200 study prints, and over 600 archival prints from three extensive series of photographs taken by Ira Nowinski, mainly during the mid- and late 1980s:

- In Fitting Memory: The Art and Politics of Holocaust Memorials
- Karaite Jews in Egypt, Israel, and the San Francisco Bay Area
- Soviet Jews in San Francisco

Prints from these series—along with other photographs—were exhibited in Green Library's Peterson Gallery (2nd floor, Bing Wing) from August 2004 until March 2005.

As an independent photographer, Nowinski has been active on San Francisco's artistic and cultural scene for over three decades. After receiving his Master of Fine Arts degree from the San Francisco Art Institute in 1973, he quickly rose to prominence with his work on several highly acclaimed projects. In "No Vacancy", Nowinski photographed the elderly and impoverished residents of single-occupancy hotels South of Market, shortly before the San Francisco Redevelopment Agency tore these buildings down to make way for the Moscone Convention Center and Yerba Buena Gardens. The Café Society project took him to North Beach in the mid-1970s, where he photographed many of the leading figures of the Beat Generation as they were entering their middle years. Subsequently, Nowinski achieved considerable renown as the official photographer of the San Francisco Opera and the Glyndebourne Opera Festival. Most recently, Nowinski has expanded his repertory to nature photography. During the past two years, he has visited the Galapagos Islands several times as part of a five-year project aimed at documenting changes to the islands wrought by immigration from the mainland and by globalization. ■

Lectures & Colloquia *Continued from previous page*

Israel Knohl, Professor of Bible and Chair of the Department of Bible Studies, Hebrew University, Jerusalem, "Does the Bible Provide a Model for Religious Pluralism?"

Omer Bartov, Professor of European History, Brown University, "Interethnic Relations in the Holocaust as Seen Through the Postwar Testimonies: Buczacz, East Galicia, 1941–44"

APRIL 2005

Avraham Burg, former Speaker of the Israeli Knesset, "Religion, State, and Politics in Israel," co-sponsored with Hillel

Tim Bradford, Winner Koret Young Writers' Award 2005, interviewed by Alana Newhouse, Arts & Culture Editor of The Forward, co-sponsored with Hillel and the Koret Foundation

Hillel Halkin, spoke about his new book, *A Strange Death: A Story Originating in Espionage, Betrayal, and Vengeance in a Village in Old Palestine*

Havi Ben Sasson, Ph.D. Candidate, International School for Holocaust Studies at Yad Vashem, Jerusalem, "We, Polish Jews: Poland and Poles as Perceived by Polish Jews at the Onset of the Nazi Occupation"

MAY 2005

Chana Kronfeld, Professor of Hebrew, Yiddish and Comparative Literature, University of California, Berkeley, "Intertextual Agency: Translation, Allusion, and the Construction of a Poetic Subject in the Poetry of Yehuda Amichai and Dahlia Ravikovitch"

Marion Kaplan, Professor of Modern Jewish History, New York University, "Based on Love, A Jewish Courtship in 1803"

Aviva Zornberg, "Seduced into Eden: The Beginning of Desire," co-sponsored with Hillel

Michael Stanislawski, Professor of Jewish History, Columbia University, New York, "Autobiography as Historical Source: The Cases of Moshe Leib Lilienblum and Osip Mandelstam"

JUNE 2005

Shmaryahu Ben Pazi, Ph.D. Candidate, Hebrew University, Jerusalem, "Who Initiated the 1948 War: Center and Periphery in the Fight over Palestine" ■

The Mediterranean Studies Forum and Sephardic Studies Project



Professor Aron Rodrigue, a member of the Jewish Studies faculty and Chair of the Department of History, is the head of both of these initiatives.

Mediterranean Studies Forum at Stanford University, part of the new division of Inter-national Comparative and Area Studies, provides a forum for scholars to explore the interplay between societies, cultures, and communities around the Mediterranean basin from the Middle Ages to the present. Its focus is on all aspects of coexistence and conflict that have marked these encounters in the empires, port cities, nation-states, and transregional and transnational social, religious, cultural, economic contexts of North Africa, the Levant, the Balkans, and southern Europe. It is also interested in the multiple relations of the Mediterranean with other regions and areas of the world. Its central goal is to contribute to new inter-field and interdisciplinary dialogue among scholars of these various areas through lectures, colloquia, workshops, conferences, and publications.

In conjunction with the Mediterranean Studies Forum, the Taube Center for Jewish Studies (which is also now part of the division of International Comparative and Area Studies) is launching a new initiative, the Sephardic Studies Project. This will be a new venue to explore the history and culture of Sephardi and Eastern Jewries through the same perspectives of the Mediterranean Studies Forum, and to engage in the same sort of activities. It will also develop a Website that will include representative samples of writings in various Judeo languages of the Sephardim over the ages, starting with Ladino. ■



Jewish Studies Courses Academic Years 2003–04 & 2004–05

English

Imagining the Holocaust (Felstiner)

Feminist Studies

Rereading Judaism in Light of Feminism (Karin-Neumann)

German Studies

Culture of Terror: Nazi Germany (Berman)

Antisemitism and Antizionism in Postwar Germany (Tempel)

History

Research Methods in Jewish Studies (Baker)

Palestine, Zionism, and the Arab-Israeli Conflict (Beinin)

Cabaret, Conflict, and a Constitution: The Weimar Republic, 1918–1933 (Blei)

Medieval Antisemitism (Buc)

Jews and Muslims (Cohen)

The History of East European Jews in the Mirror of Literature (E. Frankel)

Nationalism, Socialism, and Modern Jewish History (J. Frankel)

Convivencia: Jews, Christians, and Muslims in Medieval Iberia (Gutwirth)

Mourning and Celebration: Medieval and Renaissance Jewish Historiography (Gutwirth)

Other Renaissances: Jewish History, from the 14th to the 17th Centuries (Gutwirth)

Masters, Neighbors, and Victims: The German-Jewish Dialogue from the Enlightenment to Modernity (Levine)

Problems in the History of Zionism and the State of Israel (Mancall)

Poverty and Charity in Medieval Christianity, Judaism, and Islam (Miller)

Beyond the Shtetl: Jews and Poles, 1881–1946 (Plocker)

The Holocaust (Rodrigue)

Jews and Muslims (Rodrigue)

Core Colloquium in Jewish History, 17th–19th Centuries (Rodrigue)

The Holocaust in Latvia (Stranga)

Modernity, Revolution, and Totalitarianism (Weiner)

Graduate Seminar in Modern Jewish History (Zipperstein)

Jews in the Modern World (Zipperstein)

International Relations

History, Memory, and Cultural Discourse in Germany, Austria, and Israel (Eshel)

Jewish Studies

Beginning Yiddish Language (Finkin)

Directed Reading in Yiddish (Finkin)

The Question of Jewish American Fiction (Oppenheimer)

The World of Jewish Cinema (Plotkin)

Immigrant Mothers and Fathers, Rebellious Sons and Daughters: The Changing Jewish Image in U.S. Film (Plotkin)

Language Center

Beginning Hebrew (Shemtov)

Intermediate Hebrew (Porat)

Advanced Hebrew (Shemtov)

Reading Biblical Hebrew (Porat, Wang)

Land and Literature (Shemtov)

Hebrew Forum (Shemtov)

Religious Studies

Introduction to Judaism (Benjamin)

Feminism and Religion (Benjamin)

Contemporary Jewish Thought (Eisen)

Modern Judaism (Eisen)

The Creation of Woman: Eve, Pandora, and Their Interpreters (Fonrobert)

Judaism and the Body (Fonrobert)

Readings in Rabbinic Texts (Fonrobert)

Four Sacred Stories of Judaism, Christianity, and Islam (Gregg)

Ancient Asceticism: Self-Improvement Practices in Greek, Roman, and Jewish Belief Systems (Gleason, Gregg, Kallares)

The Hebrew Bible (Leveen)

Biblical Reflections on Power and Powerlessness (Leveen)

Biblical Conceptions of Tradition (Leveen)

Handmaids and Harlots (Leveen, Pitkin)

Reading the Bible Today (Leveen)

God: A Biography (Leveen)

Prophetic Voices of Social Critique (Leveen)

Eastern European Jewish Mysticism: The Hasidic Movement (Rapoport-Albert)

Readings from the Literature of Hasidism (Rapoport-Albert)

The Secrets of the Dead Sea Scrolls (Shemesh)

Slavic Languages and Literatures

Beyond "Fiddler on the Roof": The Eastern European Jewish Experience in Literature and Film (Safran)

Yiddish Literature (Safran)

Stanford Studies in Jewish History and Culture

Aron Rodrigue and Steven J. Zipperstein, *Editors*
Published by Stanford University Press

History

Harnessing the Holocaust: the Politics of Memory in France, by Joan B. Wolf, 2004

Israel, the Impossible Land, by Jean-Christophe Attias and Esther Benbassa, translated by Susan Emanuel, 2003

Physician of the Soul, Healer of the Cosmos, by Lawrence Fine, 2003

The Sultan's Jew, by Daniel J. Schroeter, 2002

The Regal Way: The Life and Times of Rabbi Israel of Ruzhin, by David Assaf, 2002

Social Science and the Politics of Modern Jewish Identity, by Mitchell B. Hart, 2000

Uneasy Asylum, by Vicki Caron, 1999

The Port Jews of Habsburg Trieste, by Lois C. Dubin, 1999

Jewish Emancipation in a German City, by Shulamit S. Magnus, 1997

The Jews of the Republic, by Pierre Birnbaum, translated by Jane Marie Todd, 1996

The Jews in Nineteenth-Century France, by Michael Graetz, translated by Jane Marie Todd, 1996

Land and Power, by Anita Shapira, 1992

Literature

Antonio's Devils: Writers of Jewish Enlightenment and the Birth of Modern Jewish Literature, by Jeremy Asher Dauber, 2004

Yiddish Fiction and the Crisis of Modernity, 1905–1914, by Mikhail Krutikov, 2001

Love + Marriage = Death, by Sander L. Gilman, 1998
Between 'Race' and Culture, edited by Bryan Cheyette, 1996

Religion

Jews and Christians on Time and Eternity, by Annette Aronowicz, 1998

Shaking the Pillars of Exile, by Talya Fishman, 1997

Social Science

From Immigrant to Ethnic Culture, by Rakhmiel Peltz, 1998

To be published in 2006

A Place in History: Modernism, Tel Aviv, and the Creation of Jewish Urban Space, by Barbara E. Mann (est pub 3/06)

The Worlds of S. An-Sky: A Russian Jewish Intellectual at the Turn of the Century, edited by Gabriella Safran and Steven J. Zipperstein (est pub 4/06)

For more information or to place an order, go to
www.sup.org



STANFORD STUDIES IN JEWISH HISTORY AND CULTURE

Other Jewish Studies Publications from Stanford Press

The Arab Jews: A Postcolonial Reading of Nationalism, Religion, and Ethnicity, by Yehuda Shenhav (est pub 5/06)

Nathan Mayer Rothschild and the Creation of a Dynasty: The Critical Years, 1806–1816, by Herbert Kaplan, 2005

Homelands and Diasporas: Holy Lands and Other Places, edited by André Levy and Alex Weingrod, 2004

Questioning Judaism: Interviews with Elisabeth Weber, 2004

Telepopulism: Media and Politics in Israel, by Yoram Peri, 2004

The Remains of the Jews: The Holy Land and Christian Empire in Late Antiquity, by Andrew Jacobs, 2004

A Guide to the Zohar, by Arthur Green, 2004

The Zohar: Pritzker Edition, Volume Two, translated with commentary by Daniel C. Matt, 2004

The Zohar: Pritzker Edition, Volume One, translated with commentary by Daniel C. Matt, 2003

Marc Chagall and His Times: A Documentary Narrative, by Benjamin Harshav, 2003

The Labor of Life: Selected Plays, by Hanoach Levin, translated by Barbara Harshav, 2003

Articles Published Winter 2003–Spring/Summer 2005

Winter 2003 (Vol. 9, No. 2)

Cohen, Mitchell, “A Preface to the Study of Modern Jewish Political Thought”

Alroey, Gur, “Journey to Early-Twentieth Century Palestine as a Jewish Immigrant Experience”

Gillerman, Sharon, “Samson in Vienna: The Theatrics of Jewish Masculinity”

Gordon, Neve, and Gabriel Motzkin, “Between Universalism and Particularism: The Origins of the Philosophy Department at Hebrew University and the Zionist Project”

Lupovitch, Howard, “Between Orthodox and Judaism and Neology: The Origins of the Status Quo Movement”

Bunzl, Matti, “Austrian Zionism and the Jews of the New Europe”

Spring/Summer 2003 (Vol. 9, No. 3)

Meyer, Michael A., “Most of My Brethren Find Me Unacceptable: The Controversial Career of Rabbi Samuel Holdheim”

Black, Eugene C., “A Typological Study of English Zionists”

Porat, Dan A., “One Historian, Two Histories: Jacob Katz and the Formation of a National Israeli Identity”

Nissimi, Hilda, “Memory, Community, and the Mashhadi Jews During the Underground Period”

Weingrad, Michael, “Jewish Identity and Poetic Form in ‘By the Waters of Babylon’”

Eshel, Amir, “Cosmopolitanism and Searching for the Sacred Space in Jewish Literature”

Schorsch, Jonathan, “Jewish Ghosts in Germany”

Gordon, Neve, and Gabriel Motzkin, “Erratum”

Fall 2003 (Vol. 10, No. 1)

Rodrigue, Aron and Steven J. Zipperstein, “Note from the Editors”
“Bibliographic Index, by Author, of Articles Published in Jewish Social Studies, new series, 1.1–10.1 (Fall 1994–Fall 2003)”

Penslar, Derek Jonathan, “Transmitting Jewish Culture: Radio in Israel”

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Taube Center for Jewish Studies Staff



Ruth Lowy, Administrator, completed her third year with the Taube Center, and fifteen years at Stanford University. She looks forward to continuing her work with the faculty and students and the Center's myriad activities.



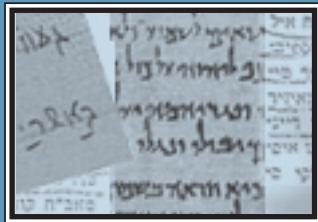
Susan Cordas announced her retirement, which took effect October 15, 2004. She worked at Stanford University for 15 years in several departments, the last 6 of which were at the Taube Center for Jewish Studies. We were very sad to see her go. Sue was a wonderful part of our center and was devoted to the students, the program, and its mission.

We miss her. We wish Sue and her family the very best of luck and an enjoyable retirement in this next stage of her life. She and her husband moved to Washington state. We hope that she will visit us on her trips to the Bay Area.



Rafal Klopotoski, Administrative Associate, came to the United States from Poland in 1981 and joined the Taube Center for Jewish Studies in November 2004. His background is in theater and visual arts as well as private and government management. "I love being on campus! Being surrounded by researchers and students, having access to Stanford's

events and resources—especially libraries—is really fun!"



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