

Program in Judaic Studies

WINTER 2003-2004

NEWS

PERELMAN INSTITUTE
PRINCETON UNIVERSITY



עז כומר

DIRECTOR'S MESSAGE

Greetings to all of you as we open the new academic year, 2003-2004.

NEW PROGRAM NAME: Last spring we noted that our long-awaited change of name from the *Program in Jewish Studies (JWS)* to the *Program in Judaic Studies (JDS)* would take effect in the summer of 2003. In today's computerized world, it took a good deal of sleuthing to ferret out the University's innumerable web sites and documents in order to make the shift in nomenclature a reality, but we've done it!! And to make sure our new identity



takes hold, we've completely redesigned our brochure and web site. The revised format of the Newsletter, which you see before you, is also part of our "new look." Additionally, the Ronald O. Perelman Institute is now the Perelman Institute (a lot easier for all).

NEW IMAGE: Do observe the beautiful image which we chose as our centerpiece. It is a set of carved and painted wooden Torah Ark doors, from Krakow, Poland, dating from the 17th century. We

*Be strong as a tiger,
light as an eagle,
swift as a deer, and
mighty as a lion.*

liked it not only for its aesthetics but also for its relevance to our logo and motto. I hope that Princetonians have already noticed that the two animals flanking the menorah in our logo are none other than the familiar striped tigers we love so well. Most often, you will see two lions in this position (referring to the lion of Judah) although many other heraldic animals turn up in Jewish art throughout the ages, ranging from the common to

the fantastic. Our motto continues the theme: "Az K'Namér," which we translate "strong as a tiger." (We justify this reading since, oddly enough, Hebrew has only this one word to refer to all feral cats, whether panthers, leopards, or tigers!!). And why this quotation? The phrase, "az k'namér," heads the famous injunction from Pirkei Avot (the Sayings of the Fathers) bidding the faithful: "Be strong (or "bold") as a tiger, light as an eagle, swift as a deer, and mighty as a lion." This is the very same sentence that is carved over the top of the Torah ark doors, just above the crown. Below you may observe the four animals named, including our "tiger" (who admittedly is depicted here sans stripes). Taken all together—the logo, the motto, and the image—the message is loud and clear: Judaic Studies is strong and thriving at Princeton.

INTRODUCING OUR NEW WEB SITE.

Please visit us at

www.princeton.edu/~judaic



Painted wooden Torah Ark doors, from Krakow, Poland, dating from the 17th century.

In this Issue

2	Courses
3	Students
3	Class of 2003
3	Alumni 2003
4	Senior Theses 2003
6	Graduate Fellowships
7	Graduate Students
9	Summer Funding
13	Committee
13	Support
14	Haverim
15	Faculty
16	Research and News
22	Events

NEW BUILDING: Update on last year's report. We are coming closer and closer to occupancy of our new quarters that will be housed in a small building opposite the Joseph Henry House on the front campus, across from Firestone Library and fronting on Nassau Street. The anticipated date is the end of this calendar year. As we mentioned last year, this building will be part of the new Humanities complex, which includes East Pyne and Chancellor Green. East Pyne now houses again its former occupants (Classics, German, French, Italian, Spanish, Portuguese, Slavic, and Linguistics). The complex now boasts a new auditorium on the lower level as well as the Language Laboratory, which was housed elsewhere in the last few years. Still to come is a handsome café, a wholly restored Chancellor Green (to its pristine glory), and other goodies. We will share this new space with several other programs (notably, Hellenic Studies and European Cultural Studies) and are eagerly anticipating this move. This prime location is evidence of the administration's commitment to a strong JDS Program with high visibility on campus. We look forward to our full integration into the hub of activities that are already taking place.

(Director's Message continued on page 20)

COURSES

FALL SEMESTER: 2002

Topics in Jewish Studies: The “Other” in Jewish Tradition: From the Bible to the Present

John Gager, *Religion*

Gender, Sexuality, and the Body in Judaism: From Biblical Israel to Contemporary America

Susannah Heschel, *Visiting Professor* (Dartmouth College)

Texts and Images of the Holocaust
Froma Zeitlin, *Comparative Literature*

Jewish Thought and Modern Society
Leora Batnitzky, *Religion*

Masterworks of Hebrew Literature in Translation
James Diamond, *Near Eastern Studies*

The Art and Archaeology of the Ancient Near East and Egypt
William A. Childs, *Art & Archaeology*

Modern Jewish History: 1750-Present
Susannah Heschel, *Visiting Professor* (Dartmouth College)

The Bible as Literature
Esther Schor, *English and Humanities Council*

Elementary Hebrew
Esther Robbins, *Near Eastern Studies*

Intermediate Hebrew
Esther Robbins, *Near Eastern Studies*

Advanced Hebrew: Aspects of Israeli Culture
Esther Robbins, *Near Eastern Studies*

SPRING SEMESTER: 2003

Introduction to Judaism: Religion, History, Ethics
James Diamond, *Religion*

The Family in Jewish Tradition
Ruth Westheimer, *Visiting Professor*

Culture Mavens: American Jews and the Arts
Jenna Weissman Joselit, *American Studies*

Israeli Culture Through Film
Yaron Peleg, *Near Eastern Studies*,
Visiting Professor (American University)

Jewish Mysticism: From the Beginnings to the Kabbala
Rachel Elijior, *Visiting Professor* (Hebrew University)

Twentieth Century Jewish Philosophy
Leora Batnitzky, *Religion*

Elementary Hebrew
Esther Robbins, *Near Eastern Studies*

Intermediate Hebrew
Esther Robbins, *Near Eastern Studies*

On leave: 2002-2003 Mark Cohen, Barbara Mann [NES]; Olga Litvak [History], Martha Himmelfarb, Peter Schäfer [Religion], Barbara Hahn [Germanic Languages and Literature]

FALL SEMESTER: 2003

The Golem: The Creation of an Artificial Man
Peter Schäfer, *Religion*

From Pale to Pampa: Jews and Judaism in Latin American Literature
Edna Aizenberg, *Visiting Professor* (Marymount Manhattan College)

Modern Jewish History and the Urban Experience
Jenna Weissman Joselit, *Visiting Professor*

Rabbinic Judaism: Literature, History, and Beliefs
Peter Schäfer, *Religion*

Religion and Literature In the Old Testament: Through the Babylonian Exile
Martha Himmelfarb, *Religion*

Jewish Thought and Modern Society
Leora Batnitzky, *Religion*

Jews, Gentiles, and Christians in the Ancient World
John Gager, *Religion*

Masterworks of Hebrew Literature in Translation
James Diamond, *Near Eastern Studies*

Jews, Muslims, and Christians in the Middle Ages
Mark Cohen, *Near Eastern Studies*

Minorities in Contemporary Israel and the Middle East
Dan Rabinowitz, *Visiting Professor* (Tel Aviv University)

Readings in Judeo-Arabic
Mark Cohen, *Near Eastern Studies*

Elementary Hebrew
Esther Robbins, *Near Eastern Studies*

Intermediate Hebrew
Esther Robbins, *Near Eastern Studies*

Aspects of Israeli Culture in Hebrew
Esther Robbins, *Near Eastern Studies*

On leave: Barbara Mann [NES] and Olga Litvak [History]



Dr. Ruth Westheimer and her students in JWS 315.

STUDENTS



Drucker Prize winners

THE CLASS OF 2003

JEWISH STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Ira Jay Bedzow**, **Amos Bitzan**, **Walter Jonathann McMath III**, **Jessica Rose Munitz**, **David Jeremy Segal**, **Joseph Nahum Shapiro**, and **Rachel Melanie Smith** the 2003 Princeton University graduates who earned a Certificate in Jewish Studies.

THE CAROLYN L. DRUCKER (CLASS OF 1980) PRIZE

Through the generosity of the Drucker family, the Program awards an annual prize for the best senior thesis in Jewish Studies. Before the establishment of the program, the prize was offered under the auspices of the Committee for Jewish Studies, the program's predecessor.

The 2003 Drucker First Prize winner was **Amos Bitzan** for "The Sorrows of Young Graetz: A Jewish Historian in the Making, from *Aufklärung* to *Wissenschaft*", in the Department of Germanic Languages and Literature. A Second Prize was awarded to **David Jeremy Segal** for "A Platonic Relationship, Philo's Reading of Plato's *Phaedrus* and *Republic*", in the Department of Classics. And the Third Prize winner was **Jessica Rose Munitz** for "Ohev Shalom V'Rodef Shalom: A New Perspective on Peacemaking in Ancient Judaism" in the Department of Religion. Munitz was also awarded the thesis prize in the Department of Religion.



2003 Certificate Students

ALUMNI 2003

Ira Bedzow is currently living in New York City and working for Ackman-Ziff Real Estate Group, in mortgage financing.

Amos Bitzan will be in Berlin for the year on a DAAD fellowship (similar in guidelines and funding to the Fulbright but awarded by the German government). As part of the fellowship, he will be working in Berlin on his project, *The Sorrows of Young Graetz A Jewish Historian in the Making*, from *Aufklärung* to *Wissenschaft*. This was the topic of his senior thesis but he plans to continue his research and expand his findings. He is also taking two courses each semester at the Freie Universitat in Berlin.

W. John McMath is working part time at Princeton University, while continuing his job search in New York City.

Jessica Munitz is currently living right outside DC and working at the International Institute for Sustained Dialogue, where she consults with universities to help them implement the Sustained Dialogue framework in order to address issues of race and ethnicity on campus. She is also a Masters student at the Institute for Conflict Analysis and Resolution at George Mason University, where she is taking introductory courses and beginning to concentrate on the role of religion in conflict and in conflict resolution.

David Segal is a Legislative Assistant at the Religious Action Center (RAC). The RAC is the Washington office of the Union of American Hebrew Congregation and the Central Conference of American Rabbis, representing 1.5 million Reform Jews and 1,700 Reform rabbis in 900 congregations throughout North America. The Religious Action Center of Reform Judaism has been the hub of Jewish social justice and legislative activity in the nation's capital for over 40 years. It has educated and mobilized the American Jewish community on legislative and social concerns as an advocate in the Congress of the United States on issues ranging from Israel and Soviet Jewry to economic justice and civil rights, to international peace and religious liberty. David's job includes research, issue-tracking, policy analysis, and letter and speech writing.

Joseph Shapiro is doing private tutoring, substitute teaching at Solomon Schechter schools, freelance editing, and coaching high school Ultimate Frisbee.

Rachel Smith has received a Thomas R. Pickering Fellowship from the State Department and will be attending graduate school at New York University in an MA program in Near Eastern Studies. After that, she will join the Foreign Service and serve for at least 3 years. She spent the summer in Cairo studying Arabic.

JUDAIC STUDIES SENIOR THESES 2003

Ira Jay Bedzow, *Politics*
Israel: A Jewish and Democratic State?

This thesis discusses Israeli society and the current government of Israel, examines democracy from a Halachic perspective, and attempts to discover a philosophical basis for democracy within the Jewish tradition, looking at a Jewish democracy consisting of Jews and non-Jews. In practical detail, it analyzes marriage and divorce within Halacha in order to find possibilities for civil marriage and divorce laws, it examines civil adjudication in secular courts, as opposed to religious courts, and it proposes both legal and social-political reforms that will encourage both Jewishness and democracy in Israel, without hindering the expression of either characteristic.

Amos Bitzan, *Germanic Languages & Literature*

The Sorrows of Young Graetz
A Jewish Historian in the Making, from Aufklärung to Wissenschaft

Heinrich Graetz (1817-1891) was the preeminent Jewish historian of the nineteenth century. Bold and captivating, as well as scientific and learned, he is best remembered today for the grand eleven-volume history of the Jews from antiquity to the present that he published between 1853 and 1876 in Germany. Graetz's *Geschichte der Juden* (History of the Jews) was nineteenth-century German Jewry's most impassioned and foundational gesture of self-assertion. Graetz appealed to both the popular imagination of his readers as well as their demands for scientific erudition and analysis. In his narratives about the struggles of Jewish heroes from the past and present – for Graetz, the prophets of the Hebrew Bible, the rabbis who compiled the Talmud and the great medieval Jewish philosophers and poets – he captured the hearts of many German Jews well into the twentieth century. At the same time, he was an integral part of that rich world of philological and historical scholarship to which we now refer as the *Wissenschaft des Judentums* (Science of

Judaism). Graetz wanted his readers to know the great and villainous figures in the history of the Jews as individuals in a richly and accurately reconstructed context. In this biographical account, I try to recreate Graetz's early years until the beginning of his life as a historian. Through a comprehensive reconstruction of his formative experiences as a young man, I have tried to suggest how Graetz saw himself as recovering and transmitting a meaningful Jewish past for his readership, while at the same time conceiving of himself and the *Wissenschaft des Judentums* as champions of objectivity and critical history.

Walter Johnathann McMath III, *Religion*

Defining Ourselves Through Difference: Early Jewish Religious Disputation and the Reasons for, Characteristics, and Significance of Religious Polemic

Each person harbors certain ideas; this set of ideas forms his symbolic universe. When a person or group of people comes across an idea or a set of ideas counter to their own, it causes psychological discomfort, which must be dealt with. Polemical discourse is a way of dealing with this discomfort, because it both negates the offending ideas and localizes them within the desired symbolic universe. Moreover, polemic becomes especially important and especially intense when the conflicting ideas are similar to each other, because it is more difficult to differentiate the desired symbolic universe from the offending symbolic universe without undermining it. Jewish religious polemic, both against other religions (i.e. Christianity and Islam) and within Judaism (i.e. Rabbanite Judaism versus Karaite Judaism) has been driven by these factors.

Jessica Rose Munitz, *Religion*
Ohev Shalom V'Rodef Shalom: A New Perspective on Peacemaking in Ancient Judaism

Despite the presence of the significant conflicts in Jewish history of the Greco-Roman period, the first two centuries C.E. also saw the development of sophisticated and effective conflict

resolution mechanisms. The first section of this paper seeks to establish an accurate description of the diversity of Jewish conflict resolution systems in the first century C.E. and in the decades following the destruction of the Temple. This discussion focuses on different types of legal systems (addressing the Sanhedrin, the rabbinic movement, and Gentile courts), arguing that at the time, the rabbinic movement was often not the system of choice for Jews, as demonstrated by the remarkable ease with which the Jews of the Judean Desert moved between Jewish and Gentile courts at will. The second section examines the Gospel of Matthew and the community that produced it. Characterizing the community as fully Jewish (viewing itself as Jewish and being viewed that way by its neighbors), I argue that Matthew's Gospel serves as an instructive handbook for community members on the appropriate means for resolving interpersonal disputes. Although this conflict produced vicious anti-Pharisaic polemic, it is imperative that we understand this as a conflict within the larger Jewish community, as opposed to a conflict between Jews and non-Jews. But if the Gospel promotes the swift and peaceful resolution of disputes, it also includes numerous passages prophesying and awaiting a violent conflict that will usher in the kingdom of God. Couched in this intense eschatological framework, Matthew's community felt free to avoid all conflict and ignore justice, as they believed that a massive conflict in which justice would be realized was imminent.

Melissa Harvis Renny, *English*
Filling in the Blanks: Storytelling in a Post Holocaust World

This thesis examines the art of storytelling in four fictional works written by children and grandchildren of Holocaust survivors. I explore the use of storytelling as the primary means of access for second and third generations to the experience of the Holocaust, and demonstrate the general importance of storytelling to both the survivors and their descendants. In Anne Raeff's *Clara Mondschein's Melancholia*, storytelling is the only link between a survivor and her daughter and granddaughter. For Joseph Skibell's *A Blessing*

on the Moon, I focus on the art of Jewish folklore and further suggest how the novel exemplifies the redemptive value of storytelling. A similar effect can also be proposed for Elizabeth Rosner's *The Speed of Light*, but here I emphasize the impact on the second generation of silence and untold stories. Finally, with Jonathan Safran Foer's *Everything is Illuminated*, I probe the use of storytelling as a way of creating truth. Through my analysis of these four novels, I identify a trend in contemporary Holocaust literature away from survivor memoir and toward a fictional reconstruction of the past. I distinguish between the novels of the second and third generations. For the second, the major issue is growing up in a household dominated by the Holocaust and its unresolved memories and traumas. The novels of the third generation, by contrast, are overwhelmed by an urgent need to reimagine and recreate the European pre-Holocaust world.

David Jeremy Segal, Classics
A Platonic Relationship, Philo's Reading of Plato's *Phaedrus* and *Republic*

Too often, religion and philosophy are kept in separate departments, but they are also linked by their common efforts to understand what is of utmost concern. To this end, I examined Plato as a religious philosopher through the eyes of Philo, known for his philosophical Judaism. Philo was a 1st century CE Hellenized Jew living in Alexandria, Egypt, a cultural focal point of that era. Scholars tend to examine whether Philo was a Jew reading Greek philosophy or a Greek philosopher studying Judaism, but I took a different course in my research. I did a close reading of two texts of Philo (*On Abraham* and *The Life of Moses*) alongside Plato's *Phaedrus* and *Republic*, noting instances of influence — direct and subtle — as well as Philonic deviations from his Platonic predecessor.

Joseph Nahum Shapiro, Classics
Yearning for Paradise: A Study of the Impulse Towards Something Better

My thesis investigates the psychological, religious experience of the divine, the



2003 Judaic Studies Theses Students

ineffable, or the metaphysical in the universe as seen through ancient texts, both pagan and Jewish. In viewing three pieces of ancient writing — Hesiod's *Works & Days*, Plato's *Phaedrus*, and the biblical *Book of Daniel* — I trace different ways which people in antiquity saw their place in the cosmos at large and how they conceptualized the possibility of attaining a better, transcendent life. How did each, individual author contemplate the issues at hand? How did they contextualize these issues in order to overcome any felt sense of injustice or iniquity? How was each discussion framed — by genre, ethos, or faith? Through these analyses, it was possible to gain a great deal of information about the authors and their views of their own life experiences.

Rachel Melanie Smith, Near Eastern Studies
Construction of Identity in Naguib Mafouz's *Palace Walk* and Anton Shammas' *Arabesques*

My senior thesis explores the question of identity in two novels: *Palace Walk* by Egyptian writer Naguib Mahfouz and *Arabesques* by Palestinian Israeli writer Anton Shammas. Both Mahfouz and Shammas address changes to traditional societies as a result of interactions with the Other. Mahfouz, writing as an insider, focuses on the positions of women, patriotism, and religion in Egyptian society and constructs an Egyptian identity in opposition to the English occupiers. Similarly, Shammas addresses the roles of family, religion and nation in the construction of Palestinian Israeli identity, and writing as an outsider, he constructs an identity in opposition to Jewish Israeli hegemony. In their own ways, each of them broadens the conception of national identity and pushes against the prevailing societal boundaries. *Palace Walk* and *Arabesques* are two very different novels depicting two very different societies. They are linked by the way their authors expand the realm of possibility for

Egyptian and Palestinian Israeli identity, encompassing a range of experiences and beliefs that varies from individual to individual. Though each author grounds his characters in a particular family, religion, society and history, construction of identity is ultimately open to the individual whose unique decisions, beliefs and experiences shape the way in which he identifies himself as a member of his nation.

Samuel Jacob Spector, Politics
Towards Strategic Convergence: The Alliance of the Periphery and the Reshaping of the US-Israel Relationship, 1953-1960

The existing literature on great-power regional relations overlooks a significant element in the thinking of regional powers. Although contemporary scholars are correct in moving away from conceptions of international power as the determining factors in the relationship between great powers and regional powers, the model which they construct in its place nonetheless fails to acknowledge the multi-dimensional nature of regional power policies — instead perpetuating the view that their regional policies are primarily targeted at their region rather than at reshaping their relations with the great powers. Specifically, no consideration is given to the potential for regional policies, which on the surface appear to be solely directed at influencing other states in a region, to be essentially strategic in nature — designed primarily with the objective of coercing or persuading a great power to more closely align itself with it, a regional power. An assessment of Israeli regional policies between 1953 and 1960, coinciding with the term of the Eisenhower administration, offers valuable insight into the strategic motivations that drove Israeli behavior at the regional level in this period. This thesis set out to demonstrate that Israeli regional policies between 1953 and 1960 — particularly as reflected in its

(Senior Theses continued on page 6)

cross-border reprisal policy leading up to the 1956 War and its forging of an alliance of the periphery with Iran, Turkey, and Ethiopia – were primarily directed at altering the nature of the US-Israel relationship at the strategic level.

Adena Tamar Spingarn, *English*
A Clematis Understanding: Joel Elias Spingarn, Scholar and Activist

Past portrayals of Joel Elias Spingarn (1875-1939) have presented him either as an elitist literary critic or as a tireless civil rights leader, so that the literary aristocrat Spingarn and the civil rights crusader Spingarn almost seem to be two different people. “A Clematis Understanding: Joel Elias Spingarn, Scholar and Activist” explores the commonalities between the many identities of Spingarn, an assimilated Jew, as a public intellectual. Spingarn’s intense involvement in both criticism and the early civil rights movement—a rare combination, particularly for a white man — allows for an important examination of the linkages between these two seemingly unconnected fields. Looking at the progression of his life, this thesis charts Spingarn’s development as a thinker and doer, paying special attention to the ideological considerations that motivated his many strikingly incongruous activities. Spingarn’s literary criticism supported his civil rights activism in a unique and fascinating way: just as he rejected the necessity of context in categorizing art, he refused to use categories like race to define people. He believed in an abstract, inner value of art and of critics of art that extended to his view of the value of individuals. Ultimately, his life provides a compelling argument for the intimate relationship between abstract theory and concrete action.



GRADUATE FELLOWSHIPS

A new initiative was implemented for 2003-04 graduate school applicants who demonstrate a major interest in some aspect of Judaic Studies. In consultation with the relevant department, the Program is now offering top up fellowships, with the understanding that the students will maintain research interests in Judaic Studies throughout their graduate careers. Additionally, there will be opportunities for draw-down and dissertation assistance later on in students’ graduate careers.

The following students are the first to benefit from the new Judaic Studies graduate fellowships: **Gregg Gardner** in the

*The Program is
now offering top up
fellowships.*

Department of Religion will study ancient Judaism within Greco-Roman and Christian context, specifically focusing on the economy of ancient Palestine during the Mishnaic and Talmudic periods; **Danielle Shani** in the Department of Politics will concentrate on political theory relating to Israel’s attempt to reach a constitution by consensus; and **Jamie Sherman** in the Department of Anthropology will focus on ties between gender and power and the prescriptive models embedded within representations, fictional and ‘real,’ in the contemporary Middle East.

GRADUATE STUDENTS

Although the Program in Judaic Studies is designed for undergraduates, there are many graduate students at Princeton who are pursuing topics relevant to Judaic Studies within their home departments. At the present time, these include Anthropology, Architecture, Comparative Literature, English, Germanic Languages and Literature, History, Music, Near Eastern Studies, Politics, and Religion.

Abby Bender, *English*, will be a graduate prize fellow at the University Center for Human Values this year. Her dissertation, entitled “Out of Egypt and into Bondage: Exodus and the Location of Irish Identity from the Revival to the Republic,” investigates the ways in which the Biblical story of Exodus—a narrative that lends itself to a range of political ideologies—has been appropriated, interrogated, and reinvented in the Irish national imagination. Her article on the San Patricio Battalion (Irish soldiers fighting for Mexico in the Mexican-American War) and transnational solidarity will appear in *Genre* this winter.

Dániel Péter Biró, *Music*, is currently working on his dissertation, which consists of two parts: one theoretical, the other, a musical composition. The theoretical section is a phenomenological essay that continues his research into musical-semiotic systems. One chapter deals with aspects of musical rhetoric and system within

Torah trope and how these relate to other forms of chant, while another chapter explores the influence of Jewish thinking on music composed in the Ars Nova period (14th century). His dissertation composition is based on the Biblical text “Mishpatim.” With this piece he continues his research into organizing sound by means of Hebrew *gematria*. He began his musical studies at the Bartók

Conservatory in Budapest, Hungary. From 1991-1992 he was a Fulbright scholar in Frankfurt, Germany. He later studied in Bern and Vienna. In 1995, he did folk music research at the Academy of Science in Budapest. He received an opera commission from the Neue Horizonte—Bern/Schlachthaus Theater in Bern, Switzerland in 1998. In 1999, he was awarded the Hungarian Government’s Kodály Award for Hungarian Composers. In 2000, he received grants from Center for Near Eastern Studies and the Association of Princeton Graduate Alumni for purposes of Hebrew study and dissertation research at Haifa University, Israel. In 2001, his piece “The Crossing (Daf),” based on a text by Franz Kafka, was performed as a commissioned piece of the Stuttgart Opera. In the summer of 2003, he was awarded a summer research grant from the Princeton Council on Regional Studies, enabling him to attend the composition master class at the Schloss Solitude in Stuttgart, Germany. There he worked with Israeli composer Chaya Czernowin and with the Ensemble SurPlus, which performed the first part of his dissertation composition “Mishpatim.”

Jesse Ferris, *Near Eastern Studies*, is a second year PhD candidate. He holds a BA in History from Yale University and is writing a dissertation on the Cold War in the Middle East.

Devra Jaffe-Berkowitz, *Sociology*, is a fourth-year graduate student, with interests centering on religion, culture, and communal involvement. Before coming to Princeton she earned a B.A. in religious studies at the University of Pennsylvania and a M.A. in religious studies at Rice University. This year, she is a dissertation fellow with the Center for the Study of Religion. Her topic is on communal involvement in the contemporary American Jewish community.

Kevin Osterloh, *Religion*. A fourth-year student in Late Antiquity and the Program in the Ancient World, he specializes in Hellenistic Judaism. His dissertation will focus on Jewish national identity formation in the 2nd and 1st centuries BCE. He is also interested in representations of Moses (and other Jewish ancestral heroes) from the Hellenistic period to late antiquity in Jewish and Christian texts. Osterloh completed a BA at Ohio State University in Hebrew, and in Ancient History and Classics in 1996. He received his MA from NYU in Hebrew and Judaic Studies in 2000.

William Plevan, *Religion*. Bill entered the program in 2002 after earning his rabbinic ordination from the Jewish Theological Seminary. His primary area of research is modern Jewish philosophy, theology and ethics, but he also studies the history of modern western philosophy, moral, political and legal philosophy, social theory, feminist theory, philosophy of religion and philosophy of mind. He is finishing up a project on Mordecai Kaplan’s theory of religion and his relationship to American pragmatism.

Elliot Ratzman, *Religion*. He is in his fifth year in the Religion, Ethics and Politics program. His dissertation, “Jewish Thought and the Problem of the 20th Century” examines issues of political and ethical agency in the light of recent diaspora Jewish philosophers (Michael Wyschogrod, Gillian Rose, Michael Walzer, David Novak, Steven Schwarzschild, Emil Fackenheim, Emmanuel Levinas). He is also working on a book about his years in Israel, tentatively entitled “After Zion: Israel in Theory and Practice.” A native of Cincinnati, Ohio, he has a BA and MA in Philosophy from Ohio University, a MTS from Harvard Divinity School, and studied at the Hebrew University from 1997-1999.

Zur Shalev, *History*. He earned a BA from the Hebrew University (1997) and specializes in early modern European history. In January 2004, Zur will defend his dissertation, “Geographia Sacra: Scholarship, Mapping, and Religion in the 16th and 17th centuries.” The study surveys the intersection of biblical scholarship and geography, and touches on Christian Hebraism and the study of Jewish antiquities by Christian scholars, such as Benito Arias Montano and Samuel Bochart. Several essays pertaining to his research have already been published or are forthcoming. He is also the author of *Rituals in Jerusalem* [Hebrew] with photographs by I. Grinberg, 1999, and is currently conducting research in Oxford. Zur was recently awarded a Hanadiv postdoctoral fellowship in European history. See his web page for further information: www.princeton.edu/~zshalev

Many graduate students at Princeton are pursuing topics relevant to Judaic Studies

David Snyder, *Architecture*. He is a fourth-year graduate student with a BA from Columbia University (1988), a BA from the Jewish Theological Seminary (1988), and a Master of Architecture from Yale (1991). His dissertation is entitled “Constructing the Modern Metropolis: Urban Renewal and the Space of the Jewish “Other” in Prague and Warsaw.” It is an investigation of the architectural and urban qualities—both imagined and real—that constituted the particular ghetto spaces in postwar Warsaw and fin-de-siècle Prague in order to determine what role the figure of the Jewish ghetto played in urban renewal schemes in both cities. By positioning the ghetto space as the archetypal marker of difference in the modern city, this project will ultimately suggest a series of linkages and points of tension—1) between ethnicity, multiculturalism, liberalism, and the construction of identity, 2) between perception and physical reality, and 3) between modernity and history. From these perspectives, the ghetto space, it is argued, elucidates the shifting concerns within the discourses of modern architectural and urban planning. The Program in Judaic Studies granted him summer funds in 2003 to pursue archival research in Berlin and Prague in support of his dissertation. He was awarded a Fulbright fellowship for study in Poland (1992) and is currently the recipient of a research fellowship at the Center for Jewish History in New York City.

Adriana X. Tatum, *Comparative Literature*, is entering her third year of graduate study. Her research focuses on modern Hebrew poetry of the 20th century, with an emphasis on issues of translation, multilingualism, and national canon-building. She works closely on the poetry of Esther Raab, Leah Goldberg, and Harold Schimmel. Adriana graduated in 1998 from the College of William and Mary with a BA in Literary and Cultural Studies. As an undergraduate, she studied Latin American Modernist poetry and published several translations of Ecuadorian poetry. Prior to coming to Princeton, she attended the Hebrew University of Jerusalem.

Natasha Zaretsky, *Anthropology*, is a fourth year graduate student studying Argentine Jews. Her dissertation topic is “Memory and Identity after Tragedy: European Jews in Argentina.” She received her BA from Dartmouth College and earned a Senior Fellowship (1996-1997) at Dartmouth, working on “Negotiating Identities, Transcending Boundaries: Soviet Jewish immigrants in Brooklyn, New York.” See the report of her summer field work in this issue of the Newsletter.

Holger Zellentin, *Religion*, is a third year student in the field of Late Antiquity. His dissertation project focuses on Rabbinic Literature in the Greco-Roman context, especially modes of literary reception and the genre of parodies. Current projects include Rabbinic reactions to messianism, Jewish literature in the Greek diaspora, and the Greek prose romance. He received his undergraduate education in France and holds one Masters Degree in Divinity, and one in Hebrew and Aramaic Language, both from the University of Amsterdam. Before coming to Princeton he studied in Jerusalem.

Other graduate students working in areas relevant to Judaic Studies are the following:

Seth D. Abelson, *Comparative Literature*

Jutta S. Adams, *Germanic Languages and Literatures*

Eli Alshech, *Near Eastern Studies*

Joseph Braude, *Near Eastern Studies*

Marilyn C. Cooper, *History*

Soelwe I. Curdts, *Comparative Literature*

Adam J. Davis, *History*

Joshua Derman, *History*

Joshua Dubler, *Religion*

Gregg Gardner, *Religion*

Eduard Iricinschi, *Religion*

Jay Ladin, *Writing Program*

Ernestina Osorio, *Architecture*

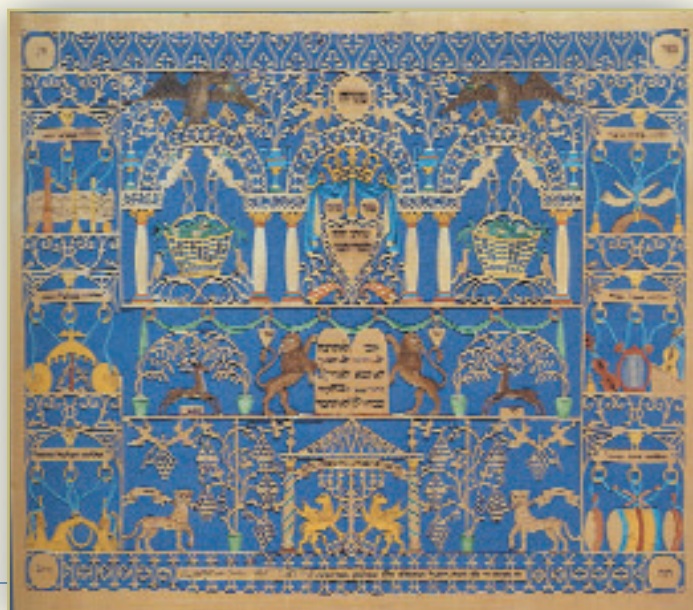
Danielle Shani, *Politics*

Hanoch Sheinman, *Philosophy*

Jamie Sherman, *Anthropology*

Natasha Tessone, *English*

Eric Yellin, *History*



SUMMER FUNDING

In the summer of 2003, the Program in Judaic Studies assisted one undergraduate and seven graduate students with special funding grants for summer projects. **Beth Gordon '04** did research on her senior thesis, *Jews of the American West and the Taboo of Intermarriage*, which included travels to Colorado, New Mexico, and Arizona. The graduate students varied in level from I-IV. **Jesse Ferris, I** (Near Eastern Studies), journeyed to Israel to pursue research about the Sabra and Shatila massacres. **Devra Jaffe-Berkowitz, IV** (Sociology), continued her dissertation research on Jewish philanthropy. **Eduard Iricinschi, I** (Religion), studied intensive Hebrew at the Jewish Theological Seminary. **Kevin Osterloh, III** (Religion), received a grant to study artifacts in France and Germany. **David Snyder, III** (Architecture), traveled to Warsaw and Prague to study the architecture of the Jewish ghettos. **Adriana Tatum, II** (Comparative Literature), did archival research in Israel. **Holger Zellentin, II** (Religion), traveled to Germany and the Netherlands for his dissertation research. **Natasha Zaretsky, III** (Anthropology), continued her dissertation research in Argentina on the politics of Jewish memory in post-dictatorship Argentina, and also studied Yiddish. The following are excerpts of the reports of their experiences. These are well worth reading. They give a sense of the variety of opportunities for research in Judaic Studies and are proof, if proof were needed, of the vitality of such graduate studies at Princeton.

BETH GORDON

As the issue of intermarriage comes to the forefront of modern Jewish sociology and deeply concerns all generations of Jews, it becomes necessary to study and analyze what is happening to this enduring community. Furthermore, there are some geographical regions in the country with much more rapidly growing rates of intermarriage than others. Why is this so? What will happen to Judaism in the next few generations? Is it any more endangered than it's been in the past?

The grant provided by the Program in Judaic Studies allowed me to explore these questions and shed light on some of the answers. Traveling out west and speaking with everyone from research librarians in the Denver Public Library to Rabbi Eisen of Tucson's Congregation Anshei Israel to staying overnight in the home of a Jewish family in Tucson gave me both a new research perspective as well as an increased awareness and pride in my own Judaism. I was able to spend a week in both Denver and Tucson, where I gathered data such as the historical Jewish origins of each city, archived newspaper articles and current local Jewish demographic survey statistics.



Beth Gordon at Temple Emmanuel, Tucson, AZ.

Possibly the most exciting component of my trip and the most valuable for my senior thesis were the personal interviews I conducted with interfaith couples. I was welcomed into the homes of a number of couples in Tucson where I was able to discuss everything about their relationships: how they met and became engaged, the adversities they had to overcome with friends and family who disapproved, letting go of some traditions (especially the beloved Christmas tree), factors causing some spouses to convert, and in turn, the expectations they have of their children for marriage. Because I was able to meet face to face with each individual, I felt the realness, the genuine trouble and love each relationship consisted of and I appreciated the effort to give honest answers to all my inquiries.

Although this summer's work was only the beginning of the months' worth of

research I have yet to accomplish, it was the best start I could have gotten for motivation and inspiration. I hope to come to general conclusions regarding regional tolerances of intermarriage within the US as well as predictions of what key issues lie ahead for Judaism in the future regarding size and strength of the population.

JESSE FERRIS

This summer, funds provided by the Program in Judaic Studies enabled me to travel to Israel and pursue research on the 1982 Lebanon War. Following up on a semester of research on wartime documents at Princeton, I used the opportunity to conduct a series of interviews with Israeli generals, academics, and journalists who experienced the war firsthand. Specifically, I was interested in lessons of the Battle of Beirut for democratic armies engaged in urban combat. The battle began in mid-June 1982, with a prolonged siege and bombardment of Palestinian militants entrenched in several densely populated neighborhoods of Beirut by the Israeli military. Eventually, the combination of Israeli force and American diplomacy produced the negotiated evacuation of the PLO at the end of August. The battle ended on a particularly gruesome note with the massacre of several hundred Palestinian Arabs by Christian militiamen allied with Israel in mid-September during a cleanup operation authorized by the Israeli army at the Sabra and Shatila refugee camps.

The interviews provided a spectrum of vital insights into the circumstances of the battle, and underscored the difficulty of resolving moral, strategic, and tactical dilemmas in real-time on the field of battle. One of the most intriguing conclusions I have reached is that the catastrophe at Sabra and Shatila—certainly the most controversial incident of the war—was a natural (though unintended) consequence of the basic strategic parameters of the Israeli invasion. Specifically, Israel's strategic decision to ally with Lebanon's Maronite Christians on a political level necessarily entailed close cooperation with the

(Summer Funding *continued next page*)

unscrupulous Phalange militia on a military level. This, in turn, led naturally to the operational circumstances that produced the massacre. A comparison with America's recent experience with the Northern Alliance in Afghanistan is illuminating. Similarly, Israel's adoption of a political strategy of regime-change imposed on the Israeli military the ambitious mission of thoroughly eliminating all sources of opposition to the new regime in Lebanon. Inevitably, this led to operational assignments of questionable tactical value and moral justification for a democratic army fighting an offensive campaign far from home. This situation, exacerbated by heightened domestic sensitivity to casualties in a war of choice, made the selection of means for a particular mission—like the tragic decision to employ an allied militia to execute the complex search and destroy mission at Sabra and Shatila—dependent on less than professional considerations. Here again, a comparison with America's present mission in Iraq is instructive.

EDUARD IRICINSCHI

In the summer of 2003, I took an introductory course in Modern Hebrew. The course was the 2003 Summer Ulpan of the Hebrew University of Jerusalem in New York. For four weeks, I commuted from Princeton to New York on a daily basis, since the classes were held every day of the week from 9 am until 1:30 pm. My professor, Miri Bar Ziv from Hebrew University, proved to be extremely helpful in guiding me through the grammatical maze of Hebrew, using the following textbooks: *Shlomit Chayat*, by Sara Israeli & Hilla Kobliner and *Hebrew from Scratch, Part I*.

I am happy with my first academic encounter with Hebrew, a language so different from the modern (German, French) and ancient (Coptic, Greek, Latin) languages I have studied until now. I intend to continue the study of Hebrew, and during the Spring semester, 2004, I will definitely make use of it in a reading course that I intend to take in the Department of Religion on the Second Temple and Rabbinical Judaism.

DEVRA JAFFE-BERKOWITZ

During the summer of 2003, due to the generous support given to me by the Program in Judaic Studies, I was able to make a great deal of progress on my dissertation. The dissertation looks at communal involvement in the contemporary American Jewish community. Part of my study is an analysis of the relevant national data. Recently, the 2000 National Jewish Population Study dataset became publicly available and I began to analyze the dataset's questions that are relevant to my research.

Additionally, this summer I accomplished a significant amount of background research through reading of primary and secondary sources as well as doing some background interviews with officials in the Jewish community. With all this information in mind, I have put together a workable plan and timetable for the completion of my dissertation and am set to commence the participant observation and interview portions of my research.

KEVIN LEE OSTERLOH

Thanks to generous funding from the Program in Judaic Studies my summer research project turned out even better than I had originally planned. The basic itinerary called for me to conduct research at Berlin's Pergamon Museum on the Great Altar of Pergamon, reconstructed in part and housed at the Museum since the 1880's, in particular on the relief sculptures that adorn the inside walls of the court of the Great Altar, where the actual altar of burnt sacrifice itself once stood. My first-hand study of these reliefs has helped me to understand the nature of local identity formation in Pergamon (on the coast of Asia Minor) during the Hellenistic period, and consequently to better contextualize later Roman and Jewish attempts to explain their own national identity to the broader Hellenistic world in the 2nd century BCE. I also was able to photograph these reliefs in sequence with a digital camera, so as to use them for teaching (Hellenistic History, CLA/HIS 217) and incorporate them into future lectures and conference talks.

I also traveled from Berlin to Oxford, England, where I viewed one of the best coin collections from the Hellenistic period at the Ashmolean Museum. Since I plan to integrate a numismatic survey into my dissertation, the opportunity to examine these coins firsthand has proven invaluable for my research. I also took digital photos of the relevant coins for the same purposes as stated above.

What is more (and this is where the unique opportunity to conduct summer research abroad has resulted in truly unexpected benefits to my scholarly prospects), while in Oxford I happened to make contact with a potential colleague in the field, Liv Marie Yarrow, a recent Oxford PhD, whose dissertation takes up the issue of local history writing in the Hellenistic period. I had long hoped to include an analysis of one of the key primary source texts for my dissertation, Second Maccabees, in just this context: as local history. Having the chance to meet Ms. Yarrow in person to discuss her dissertation (an abstract of which she has generously provided to me) has indeed answered many of my more general questions and has thus consequently shortened the amount of time that I would have otherwise invested in compiling the necessary background information relevant to the topic.



DAVID SNYDER

This summer, with the financial support of the Program in Judaic Studies, I was able to travel to Berlin and Prague to conduct research for my dissertation. While in Berlin I was able to gain access to the important drawings/set designs by the architect Hans Poelzig for the 1920 film *Der Golem*. The visual representation of the Prague ghetto after its demolition and reconstruction and the relationship of these set designs to the broader context of early-modern architectural discourse in Europe are key elements in my dissertation. On one level it is important to locate these designs by Poelzig—a major figure in twentieth century architecture—within the milieu of German Expressionism and the shifting artistic and architectural discourses of the interwar period, and also to interrogate the relationship between stylistic representations of the ghetto and the cultural perceptions of such spaces of difference.

An equally important resource for this topic was the material I was able to find at the archive of the Kinemathek in Berlin. The reception of the film by the German-speaking public, its exportation around the world, the specific cinematic innovations of its director Paul Wegener, and public relations/advertising materials produced by the UFA film studio all contribute to my developing a better understanding of how this artistic representation of the ghetto can be used within an architectural/urban discussion about ghetto spaces.

On the second leg of my research trip I traveled to Prague. At the archives of the State Jewish Museum in Prague I was able to continue researching this aspect of my dissertation by reviewing other artistic representations of the Prague ghetto. In addition to the resources I intended to gain access to—including the lithographs of Hugo Steiner-Prag for Gustave Meyrink's *The Golem*—I was able to study their collection of photographs taken during the demolition of the ghetto at the turn of the century. While there I found additional resources, including documentation surrounding the founding of the Jewish Museum which coincided with the

period of demolition and reconstruction.

Perhaps most importantly, while in Prague I was able to meet with a number of people at the Jewish Museum whose assistance will be critical for the next stage of my research in Prague. Moreover, they introduced me to contacts at the Municipal Museum and others whose help will be invaluable in the future. Although my research in Prague goes well beyond the scope of this particular investigation, the funding I received from the Program in Judaic Studies enabled me to spend the necessary time at the Jewish Museum establishing contacts and relationships with researchers and scholars there who will play a significant role in the future development of my dissertation.

Because my approach to this topic is fundamentally interdisciplinary, it is sometimes difficult to gain the full understanding and find the necessary financial support for each phase of my investigation. For this reason I am extremely grateful to the Program in Judaic Studies for its continued support for my project that crosses disciplinary boundaries typically not associated with one another. It is from such positive support and encouragement that I envision my dissertation as a contribution to both Judaic Studies and Architecture.

ADRIANA TATUM

With the generous support of the Program in Judaic Studies, I traveled to Israel in late July for an intensive month of pre-generals research. For the past two years, I have focused increasingly on the works of non-Hebrew Israeli writers, particularly those who write in English and Spanish. My interest in these writers stems from a larger preoccupation with multilingualism and the development of the Israeli national canon. Many pre-State writers, who would later play a major role in the formation of the Modern Hebrew canon, were not native Hebrew speakers but ultimately shaped the national literature. Their fluency in other languages led to considerable contributions in translation; indeed, one of the remarkable literary achievements of the early twentieth century was the volume of “world classics”

readily available to the first generation of native Hebrew speakers. Nevertheless, these literary labors were primarily in service to the Hebrew language and the development of the modern Hebrew literary canon and not to the preservation of the languages of the galut.

Still, there were—and are—writers who opted to work in their native languages though doing so severely limited their possibilities for publishing. Today, in Israel there are several writing institutes and organizations that actively promote non-Hebrew writers, but usually within a particular language community and with varying degrees of success. One of the most prolific and organized is the Russian-language literary community, which also maintains close ties to the Moscow and St. Petersburg literary scenes. The internet, where much of current Russian literary activity takes place, has promoted as well the distribution of works by Russian Israeli authors. The journals *Ariel* and *Modern Hebrew Literature in Translation* occasionally feature English-language writers in Israel, but focus otherwise on English translations of Hebrew texts. And for Spanish writers, *Entrelineas* (Between the Lines) is currently attempting to provide a more ample platform for these writers, but after two issues it's still too soon to say how its efforts will fare.

One of the best examples I have found of “translingualism” (to use Steven G. Kellman's term) at work is the journal *Reflejos* (Reflections), which the Latin American Studies Department at the Hebrew University inaugurated in 1992. Every issue includes original Spanish texts by Israeli writers along with translations into Spanish of Hebrew texts by Latin American Israeli writers. Even the journal's very name, “reflections,” emphasizes the powerful coexistence of these two languages within this community. It was in *Reflejos* that I came upon a wonderful story by Noa Peled, an Israeli-born HU student who writes in Spanish. And French, I was later told.

I also interviewed a few immigrant writers, some who write in English and others in Spanish. These interviews focused not only on the experience of immigration

and its effect on language and identity, but also on personal observations on Israeli literary culture and its reception of non-native voices. My interview with Sergio Gerenson, an Argentinian psychoanalyst, yielded fascinating material for future interviews. Gerenson, who is in his late 50s, began to write fiction in Spanish almost from the onset of his arrival in Israel. He spoke at length on the trauma of immigration and the difficulty of assuming a new national identity, particularly at his age.

The research I undertook on this trip gave me a strong critical basis for my dissertation. Today in Israel, the ethos of “one nation, one language” is no longer taken for granted yet it continues to shape literary culture. For some time now, scholars and writers have been exploring and challenging the old standards and limits of the Israeli literary canon, but it is still not clear if their inquiries will result in a significant audience for non-Hebrew writers. My sincerest thanks go to the Program in Judaic Studies for facilitating this opportunity to become part of an important discussion.

NATASHA ZARETSKY

I spent the summer of 2003 conducting ethnographic research with the Jewish community of Buenos Aires, Argentina for my dissertation in Anthropology. In 1994, a terrorist bombing destroyed the AMIA building (Argentine Jewish Mutual Aid Society), killing 85 people, wounding hundreds, and destroying one of the principal centers for Jewish life in Argentina. Many Jews were forced to reevaluate their place in the nation and to reconsider participating in Jewish activities. Security measures in the community also intensified and have ultimately transformed the city’s landscape—they include cement barricades in front of every Jewish building which now mark these spaces as separate and different. In the wake of destruction, groups also formed to remember the victims and fight for justice as a way to respond to the violence of that day.

I worked intensively with *Memoria Activa* (Active Memory), *Familiares y Amigos de las Víctimas* (Family Members and Friends of the Victims), *Niños*

Sobrevivientes de la Shá, (child survivors of the Holocaust), and *Coro Guebartig* (the Guebartig Chorus which sings in Yiddish) to research what past experiences of violence have meant for everyday life and ritual practices and how these memories affect the question of belonging for Jews in Argentina. My methods were primarily ethnographic, focusing on in-depth interviews with members of the groups and participating in and observing their activities and ceremonies. In addition, I consulted archives for primary materials relating to the bombing, and filmed key aspects of my research for future use as supplementary material to my dissertation.

I continued studying Yiddish at the *IWO* (Jewish Institute for Scientific Investigations), to use in research with materials relating to the history of the community and Yiddish. I also conducted archival research at the *AMIA’s Marc Turkow Center* for materials relating to the 1994 bombing, including testimonies, newspaper and journal articles, and photos; and conducted research with the oral testimonies at *Memoria Abierta* for material related to effect of the Dirty War on Argentina’s Jewish community.

I also attended a conference on Argentine Jewish culture held at the AMIA, and talks on Jewish identity at the Gino Germani Institute, and academic meetings about memory at the IDES (Institute of Social and Economic Development).

In addition to this, I also met with many other members of the community: leaders of non-profit organizations, journalists, researchers, young Jewish professionals, educators, leaders of youth movements, and rabbinical students. And, I made initial contacts with communities outside of Buenos Aires—in Cordoba and Santa Fe. Finally, I began photographing and filming key sites and activities of the groups, to potentially include as supplementary ethnographic film in the future.

I plan to return to Argentina in late September 2003 to begin the final phase of my dissertation research. As I have already finished the majority of my in-depth interviews, I will focus on finishing archival research, continuing participant-observation with the groups mentioned above, and filming my work.



HOLGER ZELLENTIN

The generous funding of the Program in Judaic Studies contributed to the funding of activities I pursued in Europe: I met with several European scholars in order to discuss my dissertation projects, I attended a conference in order to deliver a paper; and I finished a seminar paper, thus completing all requirements for my pre-dissertation work in Princeton.

The conference at which I delivered my paper was the European Association of Biblical Studies’ second annual meeting, held August 3rd – 6th in Copenhagen, Denmark. My paper was titled “Exegesis vs. the Messiah: Rabbinic views on the Passion and Bar Kokhba.” It was part of the conference’s “Early Judaism and Rabbinics” section. The paper was well received and the discussions that evolved were helpful. I made promising contacts with several scholars. Other conference papers were equally interesting for my own research, especially contributions to the study of the Targumim, the early Aramaic Bible translations.

Towards the end of the summer, I visited Berlin and discussed my dissertation projects with scholars, continuing an ongoing intellectual exchange. Furthermore, I had a chance to visit the much celebrated newly inaugurated Jewish Museum.

Before returning to Princeton I continued to Amsterdam and thus to the University from which I received most of my previous education. I made use of the facilities of the Bibliotheca Rosenthaliana, but most of all met with former professors of mine in order to evaluate the intended methodology for my dissertation project.

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We thank the members of the Program in Judaic Studies Advisory Council, listed below, who graciously serve and help us in our efforts to improve and grow.

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The Biderman Family and Dr. Ruth Westheimer.

HAVERIM OF JUDAIC STUDIES

The Program in Judaic Studies continues to raise the profile of Jewish interests at Princeton, offering opportunities for our students, faculty, and the general public to benefit from exposure to the many facets of Jewish life, learning, and experience.

Please let us know if you are willing to be a part of our Haverim

In an effort to further this endeavor, our Haverim was created with an inaugural reception held on Sunday, April 29, 2001 at the home of Joseph and Ruth Fath, Judaic Studies Advisory Council members and President Harold Shapiro was the guest speaker. On March 14, 2002 a second reception was held in the Manhattan home of Mark and Wendy Biderman in order to establish a New York Haverim. Mark Biderman is both a Princeton alumnus, and a member of the Judaic Studies Advisory Council, who has supported our endeavors from the very beginning. The success of that evening was due in large part to the lovely atmosphere created by the warmth of their hospitality, but we can also thank Dr. Ruth Westheimer. Dr. Westheimer, who is also a member of the Judaic Studies Advisory Council, was the guest speaker for the evening. We also featured her at a special event and reception on March 27, 2003, after her lecture at Princeton.

Our hope is that this association will help us achieve an even greater measure of success and increase our visibility on the University campus, especially, among residents of Princeton and New York. Aside from invitations to our many lectures, conferences, and other events, one of which will be organized specifically for this group, we envision the Haverim as ambassadors of a sort, who can spread the word about our initiatives and accomplishments, be an advocate for our needs, and finally, help us financially, where possible, to further our goals.

Our Haverim members include:

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We hope that we can count on support from many more readers of this Newsletter and their friends. Please let us know if you are willing to be a part of our Haverim, at whatever level, by contacting Marcie Citron at 258-0394 or mcitron@princeton.edu. We look forward to hearing from you.





CULTURE MAVENS: THE JEWS AND THE ARTS IN AMERICA

NEWS

FROM THE TEACHING FRONT

Jenna Weissman Joselit

Once upon a time, Harry Von Tilzer, Irving Berlin, Sophie Tucker, Sid Caesar, Al Jolson, Fanny Brice, Billy Rose, Marcus Loew and “Mr. Television” himself, Milton Berle, were the reigning kings and queens of American popular culture. The sons and daughters of Jewish immigrants

*...transforming
Princeton
undergraduates
into discerning
“culture mavens”*

or, in some instances, recent immigrants themselves, they changed the way Americans laughed, danced and pursued pleasure.... “The spectacle of Jolson’s vitality had the same quality as the impression I got from the New York skyline,” related the esteemed Gilbert Seldes in his classic account of cultural criticism, *The Seven Lively Arts* (1924), referring to Al Jolson, the vaudevillian turned Hollywood

star. “One had forgotten that there still existed in the world a force so boundless, an exaltation so high and that anyone could still storm Heaven with laughter and tears.”

Taking my cue from Seldes’s observation, I developed a brand new course called “Culture Mavens: American Jews and the Performing Arts,” which introduces students of the 21st century to some of the larger-than-life but now forgotten performers of the 20th. It traces the development of American popular culture, from vaudeville in the 1880s and 1890s to Hollywood of the 1920s; from the heyday of radio, that most democratic of public arts, to the emergence of television in the postwar era.

As a big fan of popular culture and a devotee of the performing arts whose ups and downs I follow with the same degree of passion that others lavish on baseball, I was prompted to develop “Culture Mavens” out of concern lest the cultural capital of the contemporary undergraduate be limited to *Seinfeld* and the *Simpsons*... Context is everything, especially when it comes to pop culture.

As an historian of American daily life, I am also drawn to exploring those social forces, from Seventh Avenue to Hollywood, which profoundly affected the ways Americans went about their day-to-day lives. What better way, then,

to get an immediate sense of how earlier generations of Americans experienced modernity than by listening to the music and radio programs they had listened to and watching the films and television programs they had watched? Through the prism of popular culture, teaching the course allows me to engage some of the big themes of modern America: acculturation, identity, marginality and belonging....

We listened to Sophie Tucker belt out her bawdy songs; eavesdropped on Molly Goldberg, that “*balebuste* [housewife] of the airwaves,” conversing with her neighbors, and held our breath—and our ears—as Jack Benny practiced the violin. We viewed a wide range of classic films, from *The Jazz Singer*, the very first “talkie,” and Mel Brook’s *The Producers* to Woody’s Allen’s *Radio Days*, and *West Side Story*. And we heard from people like McCarter Theatre’s Emily Mann, who spoke about the history of Broadway, and Henry Sapoznik, creator of N.P.R.’s recently broadcast *Yiddish Radio Project*, who discussed the challenges and possibilities of researching the history of ethnic radio.

The course was designed to coincide with the opening, last February, of a major exhibition at the Jewish Museum in New York. Entitled “Entertaining America: Jews, Movies and Broadcasting,” it was organized by J. Hoberman and Jeffrey Shandler. (A catalogue, bearing the same name, was published by Princeton University Press.) The exhibition not only offered a great opportunity for a field trip as well as a special behind-the-scenes tour with the curators but also enabled the students to put their new-found knowledge to immediate use.

Through it all, this course—which will be offered again this spring—aspire to live up to its name by transforming Princeton undergraduates into discerning “culture mavens,” at home in the byways of popular culture. Al Jolson and Sophie Tucker may never take the place of the performers currently in favor among contemporary undergraduates. Still, I’d like to think that my students’ encounter, with earlier generations of stars and older forms of entertainment, may have expanded their capacity for wonder, delight, and, as Gilbert Seldes would have it, even exaltation. Who could ask for anything more?

RESEARCH AND NEWS

2003

LEORA BATNITZKY, Associate Professor of Religion, was promoted to Associate Professor with tenure this past spring. The author of *Idolatry and Representation: The Philosophy of Franz Rosenzweig Reconsidered* (Princeton, 2000), she is just completing a new book, *Reason and Revelation: Leo Strauss, Emmanuel Levinas, and the Possibility of Modern Rationalism*. She also continues her work as one of the editors of the 21-volume *Martin Buber — Werkausgabe* (of which Peter Schäfer is an editor-in-chief). This past year she presented papers at the Benjamin N. Cardozo School of Law, the annual meeting of the Association for Jewish Studies, Yale University, the University of California at Los Angeles, and the Hebrew University of Jerusalem. In the coming year, she will present papers at Brandeis University, Stanford University, as well as at two international conferences in Germany. In 2003-2004, Batnitzky's forthcoming publications include the articles "Spinoza's Critique of Miracles and its Implications for his View of Law" in *Cardozo Law Review*, "Renewing the Jewish Past: Buber on History and Truth," in *Jewish Studies Quarterly*, "Encountering the Modern Subject in Levinas" in *Yale French Studies*, as well as essays ("Jewish Philosophy after Metaphysics" and "Dependency and Vulnerability: Jewish and Feminist Existentialist Constructions of the Human") in the edited collections *Religion after Metaphysics* and *Women and Gender in Jewish Philosophy* respectively. Batnitzky was awarded one of Princeton's President's Awards for Distinguished Teaching in 2002 and was named Laurence S. Rockefeller Preceptor for the University Center for Human Values in 2001 and the Richard Stockton Bicentennial Preceptor in 2000. An indispensable member of the Program in Judaic Studies, she is also a faculty associate of the Center for Human Values, the Program in Law and Public Affairs as well as of the Center for the Study of Religion.

DAVID BELLOS, Professor of French Languages and Literatures, was on leave in 2002-03. A specialist in literary biographies (Georges Perec; Jacques Tati),

he is currently writing a study of Romain Gary (1914-80), a French novelist, film director, and diplomat of Litvak origin, who twice won the Prix Goncourt (once under the name of Gary — itself a pseudonym — and the other under a different name).

MARK COHEN, Professor of Near Eastern Studies, specializes in Jewish history in the medieval Islamic world and in the documents from the Cairo Geniza. His most recent book, *Under Crescent and Cross: The Jews in the Middle Ages* (1994), has appeared in Turkish and Hebrew translations. He completed a two-volume project on poverty and charity in the Jewish community of medieval Egypt while a Fellow of the Wissenschaftskolleg in Berlin in 2002-2003. These books will be published by Princeton University Press. While on leave, he lectured in Berlin, Budapest, and Granada.

In 2001-2002 he was recipient of a project grant from the Center for the Study of Religion for his research on poverty and charity and in May 2002 directed a conference on "Poverty and Charity: Judaism, Christianity, Islam" sponsored by CSR. He is now editing the conference proceedings for possible publication. Cohen has just been elected to the prestigious American Academy for Jewish Research.

STANLEY CORNGOLD, Professor of Germanic Languages and Literature, was presented with a Festschrift entitled *Literary Paternity, Literary Friendship* (University of North Carolina Press, 2002). His new book on Franz Kafka, *Lambent Traces: Franz Kafka*, is forthcoming from Princeton University Press in Spring 2004. He recently lectured at Symphony Space in New York, the University of North Carolina, NYU, Yale, Western Ontario, Notre Dame, Copenhagen, and Cambridge on topics including aberrations of metaphor in *Kafka's Metamorphosis*; bureaucracy and literary destiny in *The Castle*; visual and rhetorical distortion in Kafka, Goethe, and Benjamin; the aesthetics of bookkeeping in the modernist novel; and hero and heroism in German Great War literature.

In fall 2003 he will be the Hooker Distinguished Visiting Scholar at McMaster University and will spend Spring 2004 at the Internationales Forschungszentrum Kulturwissenschaften in Vienna working on Nietzsche and Karl Kraus. He has recently published essays on skepticism in Kafka, tropes in Stendhal, a pochoir of Matisse and a sculpture of Bruno Freddi. He has two new projects: to translate and edit the Norton Critical Edition of selected stories of Franz Kafka and finish a book of linked essays entitled *The Will to Art: or, the Aesthetic Ideology*.

JOHN GAGER, is the Danforth Professor of Religion. His scholarly concerns are the religions of the Roman Empire, especially early Christianity, and relations between Jews and Christians in the early centuries of the common era. He is the author of *Moses in Greco-Roman Paganism; Kingdom and Community: The Social World of Early Christianity; The Origins of Anti-Semitism; Curse Tablets and Binding Spells from the Ancient World; and Reinventing Paul*.

ANTHONY GRAFTON, Henry Putnam University Professor and Chair of the Council on the Humanities, works on European intellectual history. His special interests lie in the history of the classical tradition, chiefly during the Renaissance, in the history of science and scholarship, and in the history of books and readers. Author of *Joseph Scaliger: A Study in the History of Classical Scholarship*, vol. 2: (1993); *Commerce with the Classics* (1997); *The Footnote: A Curious History* (1997); *Cardano's Cosmos* (1999); and *Leon Battista Alberti: Master Builder of the Italian Renaissance* (2000). He takes a strong interest in the ways that Christian thinkers interpreted and appropriated Jewish magical practices and exegetical techniques; in 1999-2000 he was a member of a research group studying Christian Hebraism at the Center for Advanced Judaic Studies of the University of Pennsylvania, and hopes to join the Center again, for a year devoted to the Jewish book. One of his current research projects is a study of learned magic in

Renaissance Europe, which includes a close look at Christian versions of Kabbalah. In fall 2002 he was awarded the internationally prestigious Balzan Prize (Switzerland), in the field of the History of the Humanities. It carries a stipend of 1,000,000 Swiss Francs.

BARBARA HAHN, Professor of German, was on leave 2002-03. She recently published *Die Jüdin Pallas Athene. Auch eine Theorie der Moderne* with Berlin Verlag, Berlin (March, 2002). An English translation is forthcoming from Princeton University Press in 2004. The book traces the history of German-Jewish intellectual women from the middle of the 18th century until the period after 1945, studying such figures as Rahel Levin Varnhagen, Rosa Luxeumburg, Else Lasker-Schüler, Margarete Susman, and Hannah Arendt. Tracing the history of the ‘mothers’ of the first generation of acculturated Jewish women, who still lived in a traditional world, she explores the history of their ‘daughters’ who paid a high price for their defection. Currently, she is completing the third volume of Rahel Levin Varnhagen’s unpublished correspondences and an edition of the letters of Ludwig Boerne, Eduard Gans, Rahel Levin and Karl August Varnhagen. She is also writing a book on constellations of theoretical writing in the early 20th century (Martin Buber, Max Weber, Marc Bloch, Georg Lukacs etc.), *Wege nicht Werke. Theoretisches Schreiben im frühen 20. Jahrhundert*. In May 2002, she was one of the first recipients of Princeton’s new Graduate Mentoring Award 2002, which gives special recognition to professors for their outstanding work with graduate students.

MARTHA HIMMELFARB, Professor of Religion and Chair of the Department of Religion, was on leave 2002-03. She is currently completing a book titled, *‘A Kingdom of Priests’: Priesthood and Purity in the Second Temple Period* and has begun work on a book about apocalypses for *Blackwell’s Brief History* series.

STANLEY KATZ, Lecturer with the rank of Professor in Public and International Affairs, Faculty Chair of the Woodrow Wilson School Undergraduate Program, Director of the Princeton University Center for Arts and Cultural Policy Studies, and Past-President of the Center for Jewish Life. Together with Benny Gidron of Ben-Gurion University, he recently published a book, *Mobilizing For Peace*, on the role of nongovernmental organizations in the peace processes in Northern Ireland, Israel and South Africa (Oxford University Press, 2002). In Israel, the research team was led by Tamar Hermann of the Tami Steinmetz Center for Peace in Tel Aviv.

ULRICH C. KNOEPFLMACHER, Professor of English and Paton Foundation Professor of Ancient and Modern Literature, specializes in Romantic and Victorian literature as well as children’s literature. He recently published the Penguin editions of *The Complete Fairy Tales of George MacDonald* and Frances Hodgson Burnett’s *A Little Princess*, and is currently writing a memoir called “Oruro: Growing Up Jewish in the Andes” about his life as a refugee child in South America. Together with Professor Claudia Johnson, he has devised and taught courses on the intersection of Englishness and Jewishness in British literature, most recently in spring 2002.

THOMAS Y. LEVIN, Associate Professor of Germanic Languages and Literatures and Director of Graduate Studies, teaches courses that range from the history of aesthetic theory and Frankfurt School cultural theory to the history and theory of media (Weimar cinema, rhetoric of new media, archaeologies of vision). A former fellow at the Internationales Forschungszentrum Kulturwissenschaften (Vienna) and at the Institute for Advanced Study (Budapest), Levin has recently published a study of the origins of synthetic sound in the late 1920’s, and is currently completing a small book on the work of Guy Debord and the Situationist International.



OLGA LITVAK, Assistant Professor of History, was on leave 2002-03 as the Philip and Beulah Rollins Bicentennial Preceptorship. She is completing a book entitled *Military Conscription and the Making of Russian-Jewish Memory*. Her work conceptualizes the interface between literature and history in the service of a deeper and more complex understanding of the formation of a modern Russian Jewish identity. Based on close examination of 19th-century primary texts written in Russian, Hebrew, and Yiddish, her study aims to construct a very different picture of the uses of conscription stories, which told and retold of the hardships suffered by Jews forced into the czar’s armies. Instead of a single, unified line of interpretation, Litvak both emphasizes the competing voices of these different narratives and the broad range of their various influences in both Jewish and Russian circles. In spring 2003, she was a fellow at the Center for Advanced Judaic Studies at the University of Pennsylvania. Recent talks at conferences includes “An-ski and the Invention of Yiddishland” (Berkeley), “Literature and History in the Study of Russian Jewry (Penn), and “Martyrs for the Empire: Russia’s First Jewish Soldiers” (YIVO). In the coming year she will give a lecture entitled, “The Russian Jew as Reluctant Bourgeois” (Maryland) and will participate in a panel about Jewish St Petersburg at a conference marking the 300th anniversary of the city (Hofstra). Returning to active teaching in spring 2004, she is currently developing a course on the Jewish Enlightenment and another in European history as part of Princeton’s Sophomore Initiative program.

(Faculty continued next page)

BARBARA MANN, Assistant Professor of Near Eastern Studies, and recipient of a Bicentennial Preceptorship, was on leave 2002-03 and again in fall 2003. She specializes in modern Hebrew literature and contemporary Israeli culture, but teaches Jewish literature more broadly and in comparative contexts. Her interdisciplinary study *A Place in History: Modernism, Tel Aviv and the Creation of Jewish Urban Space* will be published by Stanford University Press. She has also published articles on visuality and Jewish identity, most recently "Picturing Anna Margolin: Yiddish Poetry and Idolatry," *Modern Language Quarterly* 63:4 (December 2002). During her recent leave she lectured at the University of Florida, Gainesville, and Stanford University, and was a Visiting Professor at the Jewish Theological Seminary in New York (summer 2003). Her current research project concerns the relation between photography and Jewish memoir.

DEBORAH NORD, Professor of English. With fellowship support from the American Council of Learned Societies, she will be spending the 2003-04 academic year on leave to work on her book, *Myths of Origin: Gypsies and the Nineteenth-Century British Imagination*. In June 2002 she attended "Virginia Woolf Across Cultures," an international conference in Moscow and delivered a paper on "Orlando, A Room of One's Own," and the idea of androgyny. In October 2003 she will speak at the Humanities Institute at SUNY Stony Brook in a series on the representation of Gypsies in European culture.

THEODORE K. RABB, Professor of History, has written on various aspects of the relationship between Jewish and general history in early modern Europe, and taught a pioneering course on this subject at Princeton with Mark Cohen and Natalie Davis. He serves on the Board of Governors of the Hebrew University of Jerusalem, and is a member and former chair of the Academic Advisory Committee for the Hebrew University's Rothberg School for Overseas Students.

ANSON RABINBACH, Professor of History and Director of the Program in European Cultural Studies, specializes in 20th century European history, with an emphasis on German intellectual history. He teaches courses on European intellectuals, fascism, and the history of technology. Rabinbach is the author of *The Crisis of Austrian Socialism* (1983); *The Human Motor* (1990); and *In the Shadow of Catastrophe: German Intellectuals Between Apocalypse and Enlightenment* (1997); and is also the co-editor of *New German Critique*. He is currently co-editing *The Nazi Culture Sourcebook* (with Sander Gilman). In Spring 2003 he organized an international conference at Princeton on the Humanities under Nazi Germany, with publication of the papers expected next year.

LAWRENCE ROSEN, W.N. Cromwell Professor of Anthropology. His book, *The Justice of Islam*, was published by Oxford in 2000, and *The Culture of Islam*, was published in 2002 by the University of Chicago Press. Both books contain discussions of Muslim-Jewish relations in North Africa. He is presently completing a book entitled *Drawn From Memory* that explores the lives of four North Africans, both Muslim and Jewish. He also retains an appointment as an Adjunct Professor of Law at Columbia Law School.

PETER SCHÄFER, Perelman Professor of Judaic Studies and Professor of Religion returns to Princeton after a year of leave as a full-time member of the faculty. His new book, *Mirror of His Beauty: Feminine Images of God From the Bible to the Early Kabbalah*, was published by Princeton University Press (2002). Together with William Jordan (History), he edits a series for the Press entitled *Jews, Christians, and Moslems From the Ancient to the Medieval World*. Five books have already been published in this series, with many more to come. Schäfer also edits another series "Texts and Studies in Ancient Judaism" and the three most recent volumes are derived from three conferences sponsored



Perelman Professor Peter Schäfer

by Judaic Studies at Princeton: *The Talmud Yerushalmi and Graeco-Roman Culture III* (2002); *The Bar Kokhba War Reconsidered: New Perspectives on the Second Jewish Revolt against Rome* (2003), and *The Ways that Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, Adam H. Becker and Annette Yoshiko Reed, eds (2003). In fall 2002, work was started on an ambitious long-term collaborative project under his guidance: an edition, translation, and commentary on *Sefer Hasidim*, an important pietist text of the medieval period. Schäfer continues as editor of the *Jewish Studies Quarterly*, with offices now transferred to Princeton.

ESTHER SCHOR, Professor of English, is working on a biography of Emma Lazarus for Schocken's Jewish Lives series. Her latest book is a volume of poems, *The Hills of Holland*, published by Archer Books (www.archerbooks.com). She is editor of the forthcoming *Cambridge Companion to Mary Shelley* and a Longman Cultural Edition of plays about Italy by P. B. Shelley and Byron. Her teaching for the Program includes "The Bible as Literature," "Introduction to Jewish Studies," and a new course slated for the near future on Yiddish Literature and Culture.

ABRAHAM L. UDOVITCH,

Khedouri A. Zilkha Professor of Jewish Civilization in the Near East, Department of Near Eastern Studies, he is co-editor of the journal, *Studia Islamica* and a member of the Executive Committee of the *Encyclopaedia of Islam*. He is also on the World Executive Committee of the International Center for Peace in the Middle East. He is a member of the Board of Overseers of Koc University in Istanbul. His current research centers on a study of the social and economic life of the 11th century Mediterranean world based on a collection of about 500 Geniza documents relating to the career of a merchant by the name of Nahray ben Nissim. He is also working on a short monograph on rural society in 11th century Egypt as reflected in the Geniza documents. His other projects include one on intercommunal relations in the medieval Near East and another in the field of Islamic law.

FROMA ZEITLIN, Director of the Program in Judaic Studies is the Charles Ewing Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature. She is on leave this year at the Institute for Advanced Studies in Princeton, but will continue to direct the Program (with help from the committee) in order to supervise the move to our new quarters at the end of the calendar year. In addition to her recent publications in Classics, her essay entitled “New Soundings in Holocaust Literature: A Surfeit of Memory,” just appeared in a collective volume, *Catastrophe and Meaning*, eds. Moishe Postone and Eric Santner (University of Chicago Press 2003). This past summer she participated in an Eastern European Seminar to Poland and Ukraine under the auspices of the Holocaust Education Foundation and journeyed to Lithuania and Latvia in search of pre-war and contemporary Jewish life.

ADJUNCT FACULTY

JAMES S. DIAMOND, Lecturer in the departments of Religion, Near Eastern Studies, and Comparative Literature and Director of the Center for Jewish Life, regularly offers courses for the Program. He is currently teaching “Masterworks of Hebrew Literature” in the Department of Near Eastern Studies for the second time and in Spring 2004 will teach “A Literary Tour of the Middle East: Arab and Israeli Short Stories.” He served as a Resource Scholar at the 2003 Coolidge Colloquium in New York City in July, sponsored by the Association for Religion & Intellectual Life and Cross Currents.

JENNA WEISSMAN JOSELIT, noted historian, author, and curator, specializes in the study of material culture and its relationship to daily life. As a Visiting Professor, she regularly teaches courses at Princeton in such varied programs as Freshman Seminars, American Studies and, most particularly, Judaic Studies in collaboration with the Department of History. She has offered seminars on “The Making of Americans: Material Culture and the Immigrant Experience,” “The Exhibition in Modern and Postmodern Culture,” “Getting Dressed” and on different aspects of modern Jewish history. In spring 2003, she introduced a new course, “Culture Mavens: American Jews and the Performing Arts,” which will be offered again in the spring of 2004. She is currently teaching “Modern Jewish History and the Urban Experience.” A frequent contributor to *The New Republic* and a columnist for the *Forward*, Joselit is currently working on a new book about an early 20th-century scandal at the Louvre.



**VISITORS
2002-2003**

SUSANNAH HESCHEL, Eli Black Associate Professor of Jewish Studies, Department of Religion at Dartmouth College, and Chair, Program in Jewish Studies, offered two courses in fall 2002: “Modern Jewish History: 1750-Present” (History) and “Gender, the Body, and Sexuality in Judaism from the Bible to Contemporary America” (Women and Gender Studies).

RACHEL ELIOR, Professor of Religion at Hebrew University, offered a course, under the auspices of the Department of Religion in spring 2003, on the history of mysticism from its origins to Kabbalah, and gave a series of lectures on the Dead Sea Scrolls.

RUTH WESTHEIMER (DR. RUTH), a member of our Advisory Council, taught a course on “The Family in Jewish Tradition,” co-sponsored with the program in Women and Gender Studies.

YARON PELEG, Assistant Professor at George Washington University, specializes in Hebrew language and literature and contemporary Israeli culture and film. He is the author of two forthcoming books, a study of Orientalism and the Jewish imagination, 1890-1930, and a critical anthology of homoeroticism in modern Hebrew literature, 1880-2000. In addition, he is co-author of the forthcoming *Brandeis Modern Hebrew Textbook*. In Spring 2003, he taught “Israeli Culture Through Film.” This was the first course on Israeli culture to be offered at Princeton.

(continued from page 1)

VISITORS 2003-2004

EDNA AIZENBERG A world-renowned Borges scholar, Prof. Aizenberg has been an activist for human rights in Latin America and an advocate for multiculturalism in Latin American Studies. She is Professor and Chair of Hispanic Studies at Marymount Manhattan College and Adjunct Professor of Jewish Literature at the Jewish Theological Seminary of America. She is currently teaching “From Pale to Pampas: Jews and Judaism in Latin American Literature,” (Comparative Literature).

DAN RABINOWITZ, an anthropologist, is Senior Lecturer at the Department of Sociology and Anthropology at Tel-Aviv University. His academic research areas include The Palestinian citizens of Israel, Nationalism, Ethnicity; social aspects of environmental issues and demographic projections in ethnically divided states and regions. A regular contributor to the op-ed page of *Haaretz*, he is a leading commentator on politics, environmental issues and society in Israel and the Middle East. He was President of the Israeli Anthropological Association 1998-2001, and is a Founding Member of PALISAD—a group of Palestinian and Israeli academics involved in on-going exchange and intellectual debate since 1998. He is teaching “Minorities in Contemporary Israel and the Middle East,” (Near Eastern Studies).

YISRAEL JACOB YUVAL, a scholar of medieval Jewish-Christian relations at Hebrew University in Jerusalem, writes about the continuous interchange between Judaism and Christianity. He is the author of *Scholars in Their Time: The Religious Leadership of German Jewry in the Late Middle Ages* (1989) and *Two Nations in Your Womb: Perceptions of Jews and Christians* (2000). Yuval will be a Stewart Fellow for the Council of the Humanities in Religion in the spring and will team teach a course “Christianity and the Rabbis in Late Antiquity” with Peter Schäfer.

HEADLINES ON THE FACULTY FRONT:

Here are a few headlines in advance.

Peter Schäfer, the Ronald O. Perelman Professor of Judaic Studies, returns to Princeton after a year’s leave at the Historisches Kolleg in Munich. Appointed to his chair in 1997, he now finally joins our faculty on a full-time basis. Previously, he was obliged to share his time with the Institut für Judaistik at the Frei Universität in Berlin, which he founded and directed for many years. Needless to say, we are delighted at this development. In addition to his courses on Rabbinics, Kabbalah, and other topics, he brings with him the prestigious *Jewish Studies Quarterly* and he has a number of projects either in process or planned for the future. With his now permanent residence, we expect to make the Perelman Institute a thriving center of research and learning. In the fall term he teaches once again his popular course on the Golem, which explores the Jewish notion of an artificial human being, from its beginnings in the Hebrew Bible, through its manifestations in mysticism and magic, in fiction, film and on stage, and, of course, in the history of science and technology (computer, internet). The timeliness of this topic in the light of modern debates on bioethics is self-evident. We also note, however, that just two years ago, Michael Chabon’s brilliant novel, *The Amazing Adventures of Kavalier and Clay*, in which the Golem of Prague plays an important part, won the Pulitzer Prize for fiction. (A highly recommended read, if you haven’t already done so).

Leora Batnitzky, Department of Religion, begins this year as a tenured member of the faculty as an associate professor. Winner of one of the four prestigious University awards for outstanding teaching, which we mentioned last year in these pages, she renders invaluable service to the Program with her expertise in modern Jewish thought. Her work on Rosenzweig, Levinas, Strauss, and Buber (to name her primary scholarly interests) and her investigations of the relations between religion and law, as



The design of our logo represents the traditional Jewish symbol of the seven-branched Menorah, flanked by Princeton tigers. The Hebrew words, “strong as a tiger,” heads the list of attributes in a famous line from *Pirkei Avot* (*Sayings of Our Fathers*), 5.23.



between reason and revelation, have won her high accolades in the field as on the campus. An active member of the Princeton community, she is also affiliated with the Center for Human Values and will share editing responsibility for the *Jewish Studies Quarterly* with Peter Schäfer. We offer her our congratulations and look forward to many years of still more fruitful collaboration.

Jan Gross. The Department of History has appointed Jan T. Gross as Norman B. Tomlinson '16 and '48 Professor of War and Society, who will formally take up his position in 2004-05. This is a wonderful development for our Program as well. Professor Gross, who received his Ph. D from Yale, is a major figure in the historiography of the Holocaust and Eastern Europe. He is the author of several path-breaking books including *Polish Society under German Occupation 1939-1944* (1979), *Revolution from Abroad: Soviet Conquest of Poland, Western Ukraine and Western Belorussia* (1988), and most recently, *Neighbors: Destruction of the Jewish Community of Jedwabne* (2001). A painstaking and judicious reconstruction of a massacre of Jews by their Polish neighbors in the town of Jedwabne 1941, *Neighbors* became a cause célèbre in Poland. It provoked a national debate on Poland's wartime record and brought about a government commission of investigation. After much detailed scrutiny, Gross's findings were confirmed. As a result, a monument to the victims was dedicated in the summer of 2002. Gross will be teaching a variety of courses on World War II, Eastern Europe, and the Holocaust. He will also join the faculty committee of Judaic Studies. Needless to say, we are very excited at this turn of events, which augurs well for a still more prominent presence in the Department of History.

EVENTS: We take a good deal of pride in the variety and extent of our programming. As a relatively new Program, still in the process of growth and development, one of the surest ways we know to raise our profile on campus, in the community,

and nationwide, is to provide exciting and stimulating events for audiences, both academic and general. Many of these we initiate on our own or are invited to co-sponsor. I don't think there is another program or department in other institutions, which offers as rich a schedule of events as we do. We aim for variety of topics, ranging from ancient to modern, from politics to literature, and we are keen to invite distinguished speakers to campus. These events are generally open to the public, who fill our seats with admirable zeal and regularity. In this way, we contribute to the community, gain welcome visibility, and build bridges between generations. To this end, we organize film series, lecture series, symposia, conferences, and individual events. The Program regularly hosts Israeli visitors (journalists, writers, poets, political analysts, and performers), especially through the zeal of our Hebrew lecturer, **Esther Robbins**. You will read further details below on the year's activities (2002-03).

THE BIG PICTURE: The year 2002-03 was a year of transition. A new administration was taking hold and putting its own stamp on the University, its values and priorities, for the present and the future. A few years hence the student body will increase by about 10%, a total of 500 new students overall. This enlargement of our student population is a development that many of us have wished for over the last years, since it will give new opportunities for recruitment and will broaden the outreach to students, whose interests and accomplishments, it is hoped, will highlight academic excellence, intellectual adventurousness, and independent creativity to an even greater degree. We are eager to work with our new admissions director, Janet Rapelye (from Wellesley). In a very brief time she has won accolades for her accessibility and

thoughtfulness. The Program in Judaic Studies looks forward to working closely with her.

While we are very gratified by our progress over these last years, there are many initiatives we wish we could undertake. At present, we have several endowments earmarked for named lectures and other events, although we must count on assistance from other departments and programs and other sources on campus. We would like to extend support for these activities. Even more pressing, we would like to add more permanent faculty to our roster in a number of fields, provide for invitations to distinguished visiting faculty on a regular basis, and procure funds for several post-doctoral fellowships. These fellows would have some teaching responsibilities and would add significantly to our intellectual community. All of these ambitions, of course, take more funds than we have at present. While our endowment has been substantially increased over the last two years, and the University has again put us on the priority list (no small achievement!), we are eager to seek further assistance from our friends and alumni—in the way of advice, suggestions, and more..... So please don't hesitate to contact us.

Aside from our conviction that Judaic Studies at Princeton should be an important element of the University's mission, I believe that at the current time, the urgency is more pronounced than ever. It is no secret that these are difficult times in the political arena, with a great deal of tension, controversy, and at times, even a sense of embattlement. The one certain way to go is through education. The riches of Jewish culture and civilization over the centuries make for exciting learning in a congenial and respectful environment. If ever there was a time when historical perspective and informed knowledge were needed, it is now.

EVENTS



King David Drummers



Eskesta Dancers

LECTURES AND EVENTS 2002-2003

FILMS: The weekly showings of Holocaust films in the fall semester (required for the course, COM 349, "Texts and Images of the Holocaust," but open to the public) included the following: "The Shop on Main Street," "The Boat is Full," "Life is Beautiful," "Trial of Adolf Eichmann" and "Der Ewige Jude," "Schindler's List," "Europa, Europa," "Revolt of Job," "The Fighter," "Sunshine," "Divided We Fall," "Enemies, A Love Story," and "Because of That War." Also in the fall, a special screening of the Israeli film "Local Angel," was introduced and discussed by the director, Udi Aloni. In the spring we sponsored an Israeli film series in conjunction with the course in Near Eastern Studies, entitled "Israeli Culture Through Film." Another series of films was also shown in the spring to accompany Dr. Ruth Westheimer's course "The Family in Jewish Tradition." Finally two documentaries were presented to commemorate Yom HaShoah, "The Children of Chabannes," with director **Lisa Gossels**, and "Paragraph 175," on the treatment of homosexuals under the Nazis, co-sponsored with LBGT.

ISRAELI CULTURAL SERIES: An Israeli Cultural Series was an ongoing project throughout the year. It was coordinated by Hebrew lecturer Esther Robbins and proved a great success. The events included a performance by the Eskesta Dance Theater, an Ethiopian Israeli dance troupe from the University of Haifa; a video presentation by Princeton University's Ze'eva Cohen, "Israeli Dance;" "A Tribute To The Famous Israeli Playwright Hanoch Levin" (in Hebrew), by Shimon Mimran; a screening of "Kastner Trial," followed by a presentation by the director, Motti Lerner; a screening of the film "Beyond the Walls," with a presentation by the writer and director Eran Preis. The Israeli actor, Moshe Ibegi, spoke on "Life of an Israeli Actor;" and the academic year ended with a performance by the King David Drummers.

ISRAELI WOMEN WRITERS: THE NEW GENERATION: A fall series of talks showcasing Israeli women writers drew large audiences. Featured were the following: **Karen Alkalay-Gut**, who teaches poetry at Tel Aviv University; **Savyon Liebrecht**, author of novels, stories, television scripts and plays. She has published a half dozen works of fiction, received the Alterman Award for her first short story collection *Apples for the Desert*, and has twice been awarded the Prime Minister's Prize for Literature. Her most recent work published in English is *A Man a Woman and a Man: A Novel* (2001); and **Shifra Horn**, who currently works as a journalist, lecturer, TV host, and has been awarded several literary prizes, including the Book Publishers Association's Golden Book Prize for her bestseller *Four Mothers* (1999). Her most recent work published in English is *The Fairest Among Women* (2001). **Nili Gold**, Professor of Hebrew Literature, University of Pennsylvania, closed the series with a lecture on two other Israeli authors, "Postmodernism in the Works of Orly Castel-Bloom and Etgar Keret."

HUMANITIES COUNCIL SHORT-TERM

VISITORS: There were two short-term Humanities Council visitors in 2002-03. In October, **Tom Segev**, Hebrew University, noted journalist, came under the auspices of the Department of History. He presented three lectures: "Israel's New Historians," "Palestine under the British Mandate, from Balfour to Sharon," and "Israel and the Holocaust." In April **Jack Kugelmass**, Arizona State University, an anthropologist of Jewish culture, offered two lectures: "You Too Can Be a Jew: 'How to' Books and the Secret Language of American Jews," and "Rediscovering Eastern Europe: The Construction and Reconstruction of Memory in the Famed Old Jewish Quarter of Krakow." He also paid a class visit to Jenna Joselit's course, "Culture Mavens: American Jews and the Arts" and he concluded his visit with a lunch talk for the Department of Anthropology, entitled "Sifting the Ruins: Yiddish Travelogue to Poland Immediately After World War II."

COLLOQUIUM. "Monotheism and Its Others: Jews, Christians and Muslims Imagining Each Other" This colloquium, which took place in October, was organized by **Leora Batnitzky**, Religion, and **Susannah Heschel**, Visiting Professor from Dartmouth College. The mission of the colloquium read as follows: The fact that the three "monotheisms" share overlapping texts and stories points as much to the tensions between these traditions as it does to their similarities. Judaism, Christianity, and Islam all claim to be God's chosen and to represent "true monotheism." How does each tradition then imagine the other two monotheisms? From different methodological perspectives—history, philosophy, theology, and ethics—this colloquium began a conversation about this question. **Paula Fredriksen**, Boston University, delivered the keynote address on Thursday evening: "Gods and Their Humans: Jews and Gentiles in the Ancient Mediterranean City." The following papers and responses were presented and discussed on Friday: **Susannah Heschel**, Dartmouth College, "The Aryan Jesus: German Christians Reply to Jews and Nazis" with **Eugene Rogers**, University of Virginia, as respondent; **John Gager**, Princeton, "In Search of a Jewish Paul" with **Eric Gregory**, Princeton, as respondent; and **Michael Cook**, Princeton University, "Islam and Supersessionism" with **John Kelsay**, Florida State University, respondent. The colloquium closed with a Round Table discussion led by Paula Fredriksen and Susannah Heschel. This colloquium was sponsored by the **Jeannette Krieger and Herman D. Mytelka Memorial Lecture on Jewish Civilization Fund**.

FALL LECTURES: A busy roster of lectures in the fall, each co-sponsored with different departments, included **Victoria Khiterer**, Harvard University, who spoke on "The Danger of Covert Anti-Semitism: A Review of Alexander Solzhenitsyn's Book, *Two Hundred Years Together*"; **Hector Feliciano**, "The Lost Museum – An Investigation into Art Looting by the Nazis"; **Zeev Weiss**, Hebrew University and Institute of Advanced Studies, "The House of Dionysos in Sepphoris and the Question of Its Patronage"; and **Hamutal Bar-Yosef**, Ben Gurion University, "A Cross-Cultural Exploration of Mysticism in Hebrew, Christian, and Islamic Literature and Traditions."



Arnost Lustig and Froma Zeitlin



David Menashri



Meir Litvak

LECTURE SERIES: Israel and the Middle East

There were two lecture series during 2002-03, consisting of well known experts, that focused on Israel in the Arab world. These events were extremely well attended.

Israel—Palestine Peace Process: What Went Wrong and Can it be Righted?

A six-part series (fall 2002), sponsored by the Program in Near Eastern Studies, Center for Regional Studies, the Global Issues Forum, the Center for International Studies and the Institute for the Transregional Study of the Contemporary Middle East, North Africa and Central Asia.

Dr. Khalil Shikaki, Director of the Palestinian Center for Policy and Survey Research, Professor of Political Science at Birzeit University: “The Blessed Peace Versus the Cursed Peace in the Palestinian – Israeli Conflict”

Dr. Matti Steinberg, Hebrew University, Jerusalem, Israeli expert on the Palestinian issue: “Between Ending, Managing, and Escalating the Palestinian-Israeli Conflict: the Desirable and the Inevitable”

Dr. Sari Nusseibeh, President, Al-Quds University, PLO Commissioner for Jerusalem Affairs: “Cross-National Coalitions for Peace: Are They Still Possible in Israel-Palestine?”

Ami Ayalon, President Netafim Corp, former Commander of the Israeli Navy and former Head of Israel’s Internal Intelligence Service: “Israelis and Palestinians—Where Should We Go From Here?”

Nabil Shaath, Minister of Planning, International Cooperation for the Palestinian Authority: “Israel—Palestine Peace Process: What Went Wrong and Can it be Righted?”

Yossi Beilin, former Minister of Justice and architect of the Oslo Accord: “Israel and the Palestinians on a Crossroad to the Road Map.”

Politics and Conflict: Israel and Her Neighbors,

(spring 2003): This series, co-sponsored with the Woodrow Wilson School and the Program in Near Eastern Studies was coordinated with the Israeli Consulate in New York and featured three Israeli political scientists from Tel Aviv University.

Meir Litvak, Tel Aviv University, lectured on “The Islamization of the Arab-Israeli Conflict.”

David Menashri, Tel Aviv University, spoke on “Iran and Israel: A Couple at Odds.”

Gideon Doron, author and political strategist, “Post 2003 Election: The Future of the Israeli Parliamentary Democracy” (had to be cancelled due to a major snow storm)

SPRING 2003 LECTURES: Our spring schedule of lectures was so full that we often had two or three speakers in one week. February and March welcomed **Marianne Hirsch** and **Leo Spitzer**, of Dartmouth College, who addressed “Ghosts of Home: The Town of Czernowitz, in Jewish History and Memory”; **Susan Einbinder**, Hebrew Union College, “God’s Forgotten Sheep: Jewish Poetry and the Expulsion from

France (1306)”; **Patricia Woods**, University of Florida, “Courting the Court: A Small Women’s Movement, the Judicial Community, and the Battle for the Soul of the Jewish State”; **Binny Friedman**, “Inside the Cauldron: A Survivor’s Account of the Jerusalem Sbarro’s Pizzeria Bombing”; **Steven Zipperstein**, Stanford University, “Past Revisited? Historical Reflections on Contemporary Antisemitism”; **Arnost Lustig**, American University, “Tales from a Scholar, Screenwriter, Storyteller, Survivor”; **Jeffrey Shandler**, Rutgers University, “At Home on the Small Screen: American Jews and 1950’s Television”; **Nike Wagner**, University of Vienna, “The Political Dreams of Theodor Herzl”; **Renata Segre**, “The Shoah in Italy: Current Trends and Research”; and visiting professor **Rachel Elijor**, “The Mystery of the Dead Sea Scrolls: Who wrote them? Who wanted them to be forgotten? When and why?” “Solar Calendar and the Lunar Calendar in Jewish History in Late Antiquity,” and “Priests and Sages in Early Jewish Mysticism.” Our additional speakers in April were **Steven Aschheim**, Hebrew University, “Theatricality, Identity and the Modern Jewish Experience”; **Yehouda Shenhav**, Tel-Aviv University, “The Cloak, the Cage and the Fog of Sanctity: The Role of Religion in the “Discovery” of Arab-Jews by the Zionist Movement”; **Robert Chazan**, New York University, “Violence and Sex: Jewish Polemic Imagery of Medieval Christendom”; **Gabriella Safran**, Stanford University, “Martyrdom and Revenge: S. An-sky on Terror and the Jewish Response to Violence”; **Roslyn Weiss**, Lehigh University, “Maimonides on Prophecy and Cosmogony”; and **Hanno Loewy**, Rutgers University Scholar in Residence, “Judgement in Twilight: The Holocaust in Courtroom Films.” The year of events closed on May 1 with a lecture co-sponsored with the Woodrow Wilson School featuring **Tamar Hermann**, Director, Tami Steinmetz Center for Peace Research at Tel Aviv University and Chairperson of the Department of Sociology and Political Science, The Open University of Israel. She addressed “Neither Dove Nor Hawks: The Reshuffling of Israeli Public Opinion on the Middle East Conflict 2000-2003.”

BIDERMAN LECTURE: **Dr. Ruth Westheimer** presented the 5th Annual Biderman Lecture to an overflow audience: Her topic was “Sexually Speaking: Recent Trends in Knowledge, Attitude, and Practice.” The well-known sex therapist and devoted supporter of our Program, entranced her listeners with her combination of wit and wisdom. An adjunct professor at N.Y.U. and a fellow of the New York Academy of Medicine, she lectures at universities across the country and twice has been named “College Lecturer of the Year.” She taught “The Family in Jewish Tradition” for the Programs in Judaic Studies and Women & Gender Studies in spring 2003, to rave reviews from the students.

DRUCKER LECTURE: **Bernard Lewis**, Cleveland E. Dodge Professor of Near Eastern Studies, Emeritus, presented the 25th Carolyn L. Drucker Memorial Lecture on April 30, co-sponsored with the Department of Near Eastern Studies. His topic was “The Judaeo-Islamic Tradition.” A riveting speaker, Lewis faced a huge audience in McCosh 10.



UPCOMING PROGRAMS

NOVEMBER 10, 8:00pm

Amos Oz, Ben Gurion University of the Negev, "Israel: Peace and War" Princeton University Public Lecture Series: Walter E. Edge Lecture, Helms Auditorium Mc Cosh 50.

NOVEMBER 19, 4:30pm

Edna Aizenberg, Marymount Manhattan College, "Argentine Space, Jewish Memory: Memorials to the Blown Apart and Disappeared in Buenos Aires," Bowl 1, Robertson Hall, WWS.

DECEMBER 8, 7:30pm

"The Future of Zionism," **Michael Walzer, Brad Hirschfeld**, Dodds Auditorium, Robertson Hall.

FEBRUARY 23

"Biblical Translation in Antiquity," A Symposium. Venue and times TBA

MARCH 24, 4:30pm

Noam Zohar, Bar Ilan University, "How to Think about Tiny Embryos: Exploring a Jewish Approach to Stem-cell Research," venue TBA

APRIL 8, 7:30pm

Sallam-Shalom! Series—The Sultana Ensemble: **An Israeli Moroccan Musical Experience**, Liberation Room in the Carl Fields Center.

APRIL 21, 8:00pm

Meir Shalev, author and Israeli TV journalist, **The 26th Carolyn L. Drucker Memorial Lecture**, McCosh 10.

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FOR FURTHER INFORMATION

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