

ARIZONA STATE UNIVERSITY

JEWISH STUDIES

Center for Jewish Studies

fall 2009 newsletter

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DEAR FRIENDS OF JEWISH STUDIES:

THE 2008-09 ACADEMIC YEAR HAS BEEN EXCEPTIONALLY SUCCESSFUL FOR JEWISH STUDIES AT ASU. After moving to its new location (Lattie F. Coor Hall, 4465) and hiring an assistant director, Ilene Singer, Jewish Studies conducted four international conferences, organized public lectures, seminars and panels, supported faculty research and provided scholarships to undergraduate and graduate students. In recognition of our excellence, the president of ASU approved the establishment of the Center for Jewish Studies, which will coordinate research activities and community outreach. The Jewish Studies Program will now be housed in the new School of Historical, Philosophical & Religious Studies.

RESEARCH CONFERENCES

In 2008-09 Jewish Studies sponsored the following research conferences:

- **Judaism and Science** (August 18-19, 2008) organized by Norbert Samuelson resulted in the creation of the Judaism, Science and Medicine Group, housed at ASU.
- **Stars of David: The Jewish Experience in American Cinema** (November 16-17, 2008) organized with Daniel Bernardi, Director of Film and Media Studies.
- **Holy Sites and Holy Wars in the Middle East** (March 2-3, 2009) organized by professors Arieh Saposnik and Yoav Gortzak with support from the Institute for Humanities Research at ASU.
- **Viewing Mendelssohn, Viewing Elijah: Assimilation, Interpretation and Culture** (April 2-May 1, 2009) organized in collaboration with David Schildkret of the School of Music and Joel Gereboff from the Faculty of Religious Studies in the School of Historical, Philosophical and Religious Studies.

COMMUNITY OUTREACH

Jewish Studies organized and funded the following public programs:

- **Meir Shalev**, Israeli author, lectured on his new novel *A Pigeon and a Boy* at Temple Emanuel in Tempe (November 11, 2008).
- **Professor David N. Meyers** (UCLA), Eckstein Scholar-in-Residence, delivered a lecture: "Remembrance of Things Past: The Place of History and Historians in Jewish Studies" (February 2, 2009).
- **Professors Arieh Saposnik, Madelaine Adelman and Amit Ron** of ASU joined Devin Sper in a panel at Temple Chai that analyzed the results of the Israeli elections (February 22, 2009).
- **Professor Jeffrey Lesser** (Emory University) led a seminar on the history and culture of Jews in Latin America (March 22, 2009).
- **David Schildkret** and I discussed "Jews and Paradoxes of Modernity: The Case of Felix Mendelssohn" at the home of Sheila Schwartz (April 22, 2009).
- **I delivered eight lectures** in Jewish congregations and organizations in metropolitan Phoenix and Prescott on various aspects of my research activities.

GIFTS AND DONATIONS

Friends of Jewish Studies continued to support the program and I am very grateful to them. In particular, Jewish Studies benefited from a very generous gift by Shoshana Tancer and Robert S. Tancer to establish the Salo Wittmayer Baron Dissertation Award for an outstanding dissertation in Jewish history and culture. This competition is open to holders of a recent doctorate from American universities.

Jewish Studies

Lattie F. Coor Hall, 4465
PO Box 874302 Tempe, AZ 85287-4302
(480) 727-6906 Fax: (480) 727-2023
<http://jewishstudies.asu.edu>



*Hava Tirosh-Samuelsan
Director, Jewish Studies*

FACULTY

Faculty members of Jewish Studies—Adam Cohen, Daniel Gilfillan, Anna Holian, Rachel Leket-Mor, Michael Rubinoff and Arieh Saposnik—received funding for various research activities. Jewish Studies also supported the Bible scholar, Françoise Mirguet (Belgium), as a Plotkin Visiting Professor. Unfortunately, we regret the departure of Professor Arieh Saposnik to UCLA. We wish him success in his new academic home and we look forward to joint projects with Jewish Studies at UCLA. Jewish Studies also said farewell to Rabbi Albert Plotkin, who retired from ASU after four decades of dedicated service. We thank Rabbi Plotkin for bringing scores of students (Jewish and non-Jewish) to care about and respect the Jewish tradition.

STUDENT SCHOLARSHIPS

Fourteen students (undergraduate and graduate) received a total of \$26,000 in funds for various research projects and learning opportunities in New York, Israel, Argentina, Ukraine and Lithuania. We recognized our students' accomplishments and diverse scholarly interests in a special evening conducted in collaboration with ASU-Hillel Foundation on April 21, 2009.

ACTIVITIES FOR 2009-2010 ACADEMIC YEAR

During this academic year (2009-2010) the Center for Jewish Studies continues to hold international conferences, public lectures and a film screening. Please consult the full listing of activities on page seven of the newsletter. The Center also launched two new initiatives: promotion of The Judaism, Science and Medicine Group locally, nationally and internationally, and collaboration with the Phoenix Symphony and with the School of Music at ASU on performing of music by Jewish composers who either died in the Holocaust or who were forced to flee Nazi Germany. Most importantly, Jewish Studies submitted a proposal for the establishment of a Bachelor of Arts in Jewish Studies to be approved by the Arizona Board of Regents. With these initiatives and projects, Jewish Studies at ASU will attain a new level of excellence and enhance the quality of Jewish life at ASU and in metropolitan Phoenix.

I want to thank my staff, Dawn Beeson and Ilene Singer, who have worked very hard on behalf of Jewish Studies. Their dedication, effort and competence ensures the high quality of our programs. I am also very grateful for the enthusiastic support of Dean of Humanities, Deborah Losse, who has helped me carry out my plans for the growth of Jewish Studies. In the coming year, I look forward to working with faculty, students and communal supporters to enhance the reputation of the Center for Jewish Studies at ASU.

With best wishes for a happy, healthy and productive year,

Sincerely yours,

Hava Tirosh-Samuelsan

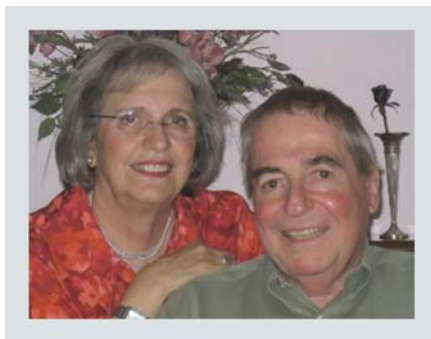
Irving & Miriam Lowe Professor of Modern Judaism

The Center for Jewish Studies at ASU is grateful to Dr. Shoshana B. Tancer and Mr. Robert S. Tancer for their generous gift that will fund the Salo Wittmayer Baron Dissertation Award in Jewish Studies. The award is named for Shoshana Tancer's father, Professor Salo Wittmayer Baron, the most important Jewish historian of the 20th century. The award will be given to the best dissertation in the field of Jewish History and Culture in the Americas, to reflect the contribution of Professor Baron to this particular subfield of Jewish Studies. The \$5,000 award will be granted every three years, beginning in 2012. The goal of this award is not only to recognize and encourage excellence in Jewish Studies, but also to help the recipient publish their research. The competition is open to all graduate students enrolled in United States universities. Applicants' doctoral dissertations must be completed and accepted within the year prior to receiving the award.

SHOSHANA B. TANCER received her Bachelor of Arts from Barnard College in 1954 and her Juris Doctor from the University of Michigan Law School in 1956. Concentrating in Latin American Politics and Economic Development, she was awarded a doctorate in Political Science from Columbia University in 1970. She was admitted to the District of Columbia Bar in 1957, the State Bar of Arizona in 1976 and the United States District Court, District of Arizona, United States Court of Appeals, Ninth Circuit in 1988.

Dr. Tancer taught at the Universidad Nacional Pedro Henríquez Ureña in the Dominican Republic and Thunderbird School of Global Management, where she served as Director of the NAFTA Center and is currently a Professor Emeritus. As a professor at Thunderbird, she developed courses on NAFTA, Latin America, Global Resources and Doing Business in the United States, Mexico and Canada. She has also testified before the United States International Trade Commission on issues concerning NAFTA.

Dr. Tancer plays an active role in the community. She is a founding member of several organizations, including the Phoenix Committee on Foreign Relations, Arizona Women in International Trade, the Governor's Commission on the Status of Women and the Phoenix Commission on the Status of Women, of which she became chair. She was the first female Vice President of the Phoenix Chamber of Commerce, has served as Vice President of United Way and has been a member of numerous other organizations including: Arizona Business Leadership; the Board of Visitors of Stanford University Libraries; the Board of Visitors of the University of Arizona Law School and the Board of the Friends of Jewish Studies at Arizona State University.



Dr. Tancer's publications include the book: *Economic nationalism in Latin America: An historical overview* and numerous articles addressing NAFTA, strategic management, international business transactions, immigration and tobacco regulation in the United States and Canada.

ROBERT S. TANCER received his Bachelor of Arts, and Juris Doctor (1957) from the University of Michigan and a Master of Law from Harvard University (1960). He has practiced law in Washington, D.C., Buenos Aires, Argentina and Phoenix, Arizona. He has also worked for the Department of State in Washington, D.C. and Santo Domingo.

Mr. Tancer is Professor Emeritus of International Studies at Thunderbird School of Global Management in Glendale, Arizona, where he has taught courses in intellectual property, legal problems of international business and trade, competition policy, the World Trade Organization and the pharmaceutical industry. Mr. Tancer has contributed articles to various journals in the areas of intellectual property in world trade, foreign investment and the pharmaceutical industry, including "The Pharmaceutical Industry in India: Adapting to TRIPS" in *The Journal of World Intellectual Property*, March 1999 and a chapter, "Managing Intellectual Property Abroad: The Limits of Protection" in *Thunderbird on Global Business Strategy*, ed. R.E. Grosse, Wiley, 2000.

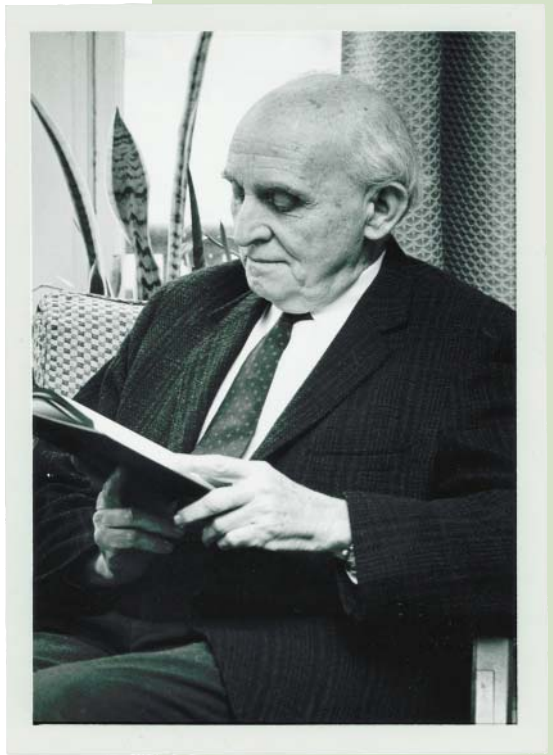
Mr. Tancer is active in the community and is a current board member, and former President of the Board, of the Arizona Opera. He is also a trustee of the Desert Botanical Garden and president of the Friends of Jewish Studies at Arizona State University.

SALO WITTMAYER BARON is the most eminent Jewish historian in the 20th century. He was born in 1895 in Tarno, Galicia, a part of Poland which was then within the Austro-Hungarian Empire. Like most Jews of his generation he learned Yiddish, Hebrew, Polish and German as a child, and as a teenager he struggled to find the balance between commitment to Judaism, Polish nationalism and then Zionism. Prior to World War I he studied rabbinics with an Orthodox rabbi in Cracow but when the war broke, the family moved to Vienna. There he completed his religious and secular studies. In 1920 he was ordained at the Jewish Theological Seminary in Vienna, and then received three doctoral degrees from the University of Vienna: philosophy (1917), political science (1922) and law (1923). He taught Jewish history at the Jewish Teachers College in Vienna from 1919 to 1926 and then accepted an invitation to teach at the Jewish Institute of Religion in New York, under the leadership of Rabbi Stephen S. Wise. He remained there until 1929 when he was invited by Columbia University to hold the Nathan J. Miller Chair of Jewish History, Literature and Institutions, a position he held until his retirement in 1963. Professor Baron established and directed the Center for Israel and Jewish Studies at Columbia and in 1979 the Salo Wittmayer Baron Professorship in Jewish History, Culture and Society was established in his honor.

Salo Wittmayer Baron is the author of numerous books, the most influential of which is the multivolume masterpiece, *Social and Religious History of the Jews* (New York: Columbia University Press, 1960) which encompassed Jewish history through time and in almost all regions of the world. Other influential works include: *The Jewish Community, Its History and Structure to the American Revolution* (1942); *Great Ages and Ideas of the Jewish People* (1956); *The Jews of the United States 1790-1840: A Documentary History* (1963); *History and Jewish Historians: Essays and Addresses* (1964); *Economic History of the Jews* (1975); and *Contemporary Relevance of History: A Study in Approaches and Methods* (1989).

In all his research, professor Baron was assisted by his devoted wife, Jannette Meysel Baron, whom he met when she was a graduate student in economics at Columbia University. The couple married in June 1934, had two daughters, Shoshana and Toby, and seven grandchildren.

The Center for Jewish Studies at Arizona State University is most grateful to Professor Baron's daughter, Dr. Shoshana B. Tancer and her husband, Robert S. Tancer, for their generous gift establishing the Salo Wittmayer Baron Award in Jewish Studies. In line with Baron's vision of Jewish studies, the Center is committed to integrate Jewish studies into all relevant disciplines of the university, illustrating the depth, complexity and evolution of Jewish civilization.



“Jewish Studies represent the convergence of all intellectual disciplines that illumine and interpret the history and culture of the Jewish people from earliest days to the present, both according to their intrinsic natures and in the context of the world they influenced and which in turn influences the development of Jewish tradition.”

“Why is a university the only adequate setting for study of the continuity in the historical life of the Jews, the extent of their influence on the world around them and on human history, and this history's influence on the evolution of Jewish tradition?”

“Only in a university can be found the range and diversity of disciplines and intellectual strengths that are necessary components of contemporary Judaica—history, political science, economics, sociology, philology, languages and literatures.”

Salo Wittmayer Baron

The vitality of the Center for Jewish Studies and Jewish Studies Program depends upon the generosity and investment of our donors. Thank you for your support!

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SONIA MINUSKIN MEMORIAL ENDOWMENT FOR JEWISH STUDIES

The Center for Jewish Studies and Jewish Studies Program are grateful to Mr. Harold Minuskin for his beneficent gift establishing the Sonia Minuskin Memorial Endowment for Jewish Studies. This endowment—a tribute to his mother, her bravery and tenacity during World War II and her steadfast commitment to her family throughout her life—will be used to keep the memory of the Holocaust alive through research, teaching and education related to the Holocaust and anti-Semitism.

By escaping the Nazi massacres in their Belorussian hometown near the Polish border, Sonia Minuskin saved the lives of her two very young children, as well as her own. They avoided capture, and fled into the nearby forests where she joined up with the Jewish Partisans. Sonia's husband was a Partisan fighter who battled the Nazis. The family lived in hiding for nearly three years, until their liberation by the Russian army in 1944.

Sonia Minuskin cherished her children and had a warm heart, always willing to help those less fortunate during the wartime years. After the war, she and her family immigrated to the United States. Despite all the hardships she had suffered, she retained her good nature, sense of humor and commitment to her family throughout her life. She passed away in November 2008 at the age of 102.

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*gifts recorded at the ASU Foundation
September 2008-October 2009*

ways to give

Outright gifts can be given in the form of cash, checks, property and securities or use your credit card to give online.

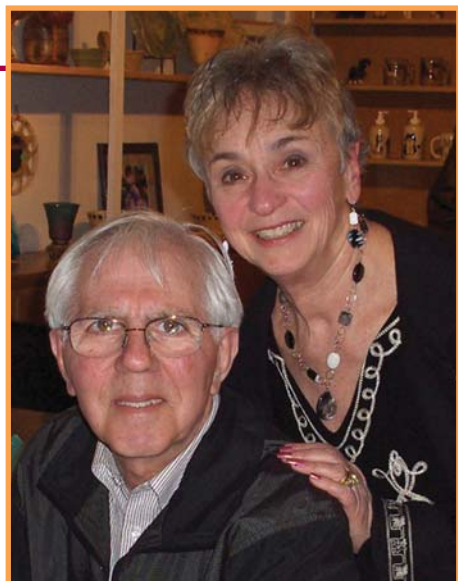
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\$100 - \$249	friend
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Pledges allow Jewish Studies donors to plan a personal giving program that is convenient for them. A pledge may enable a donor to consider a more significant gift than may have been possible otherwise. Terms for payment on pledges are flexible.

Charitable trusts, gift annuities and bequests are examples of **planned gifts**—giving arrangements often offering tax advantages and allowing you to maximize your giving potential.



Harold & Arlene Minuskin

Not surprisingly, many of the nation's best universities also have the largest permanent **endowments**. Endowed funds provide a predictable, annual stream of operational income which enables Jewish Studies to provide quality public programs, scholar-in-residence programs, visiting professorships, research conferences and numerous student scholarships.

Many companies provide **gift matching programs** that enable employees, and sometimes retirees and employee's spouses, to increase their support to the causes important to them. Corporate matching gifts are a powerful companion to outright gifts, and we appreciate the extra effort our friends make to secure such gifts!

The Center for Jewish Studies provides a substantial outreach program; assumes a leadership role in educating the public about Jewish history, civilization and culture; contributes to the production of collaborative scholarship in Jewish studies; and offers an innovative model for the inclusion of Jewish perspective into academic disciplines and units at ASU. **Your support is critical to these endeavors.**

fall 2009

August 16-18 | annual meeting (by invitation)
Judaism, Science and Medicine Group
The Buttes, A Marriott Resort

October 5 | 7 p.m. | conference keynote lecture
The Big Void: In Search of Jewish Culture in Post-War Germany
Michael Brenner, Ludwig-Maximilians-Universität, München
University Club, South Room | Tempe campus of Arizona State University

October 6 | 2 p.m. | special event
Author Reading with Doron Rabinovici
Readings will be in German, followed by discussion in English
Institute for Humanities Research | Social Sciences Building, room 109 | Tempe campus of Arizona State University
Cosponsored by the School of International Letters and Cultures

October 6 | 7-9 p.m. | lecture
Jewish Youth in Germany Today: A Multi-Media Project
Andreas Bechtold, Hochschule Konstanz
Congregation Beth Israel | 10460 North 56th Street, Scottsdale
southwest corner of 56th Street & Shea Boulevard

November 10 | 7 p.m. | film screening commemorating the 71st anniversary of Kristallnacht
The Lost Wooden Synagogues of Eastern Europe
Temple Emanuel | 5801 South Rural Road, Tempe
For hundreds of years, the Jews of Eastern European rural communities built their houses of worship from wood. Narrated by Theodore Bikel, this award-winning film tells the story of those synagogues, the life that surrounded them before World War II and their fate in the past 50 years.

spring 2010

February 15 | 10:30 a.m. | Albert and Liese Eckstein Scholar-in-Residence lecture
The Politics of Knowledge: Israel Studies, Jewish Studies and Academia
Derek Penslar, University of Toronto
Lattie F. Coor Hall 4403 | Tempe campus of Arizona State University

February 15 | 7:00 p.m. | Albert and Liese Eckstein Scholar-in-Residence lecture
Jewish Origins of the Israeli Army
Derek Penslar, University of Toronto
ASU Kerr | Scottsdale, Arizona

March 9 | 10:30 a.m. | lecture
Environmentalism between the Personal and the Political: Religious Language in the Public Sphere
Dr. Jeremy Benstein, Heschel Center for Environmental Learning and Leadership, Tel Aviv
Global Institute of Sustainability, room 481 | Tempe campus of Arizona State University
southwest corner of University Drive and College Avenue - look for the wind turbines on the roof

March 9 | 7 p.m. | lecture
Environmental Activism and Policy in Israel: Developing Cultural Resources and Public Awareness
Dr. Jeremy Benstein, Heschel Center for Environmental Learning and Leadership, Tel Aviv
Temple Chai | 4645 East Marilyn Road, Phoenix

April 8-9 | conference
The Refugee in the Post War World
This conference will examine the postwar period from a global and interdisciplinary perspective, bringing together scholars in history, anthropology, political science and international relations to examine this critical moment in the history of refugees. The goal of the conference is to better understand the causes, consequences and contemporary interpretation of the population upheavals of the postwar period. *Organized by Anna Holian (ASU, History), Daniel Cohen (Rice University) and Hava Tirosh-Samuelsan (ASU, Jewish Studies)*

April 14 | 7 p.m. | author lecture and book signing
The Challenges of Writing and Filmmaking in Israel Today
Etgar Keret, bestselling Israeli author and filmmaker
Temple Chai | 4645 East Marilyn Road, Phoenix
Etgar Keret is internationally acclaimed for his short stories. His books are best-sellers in Israel and have been published in 22 languages. His books include Bus Driver Who Wanted to Be God (2004); Gaza Blues (2004) and Missing Kissinger (2007).

April 28 | 7 p.m. | special event
Jewish Studies Student Recognition Event
University Club | Tempe campus of Arizona State University
Join the Jewish Studies Program as we recognize our 2008-2009 scholarship recipients. Each student will briefly present their research findings. Refreshments will be served.

for up-to-date news and event information: jewishstudies.asu.edu

JEWISH SPACE IN GERMANY AFTER THE HOLOCAUST

ANNA HOLIAN is assistant professor of modern European history in the School of Historical, Philosophical and Religious Studies at Arizona State University. She received her doctorate in history from the University of Chicago and is currently a Fellow at the Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum. During her tenure at the Center as a recipient of the Sosland Foundation Fellowship, she is conducting research on “Jewish Space in Germany after the Holocaust: The Möhlstrasse of Munich.”

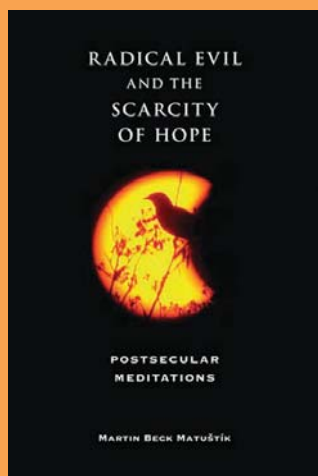
Dr. Holian’s research begins with the premise that how people utilize space is a key indicator of the way they see the world, and their place in it. She is exploring how Jewish displaced persons (DPs) created autonomous social spaces in Germany and how they shared space with other groups in German society, focusing on the way Jewish Holocaust survivors allocated “German” space for their own political and economic activities.

The area around the Möhlstrasse—a four-block long street in the upper-middle class neighborhood of Bogenhausen—was home to many Jewish organizations, a place of extensive interaction between Jews and non-Jews and a thriving commercial and black market center. Dr. Holian’s project brings together two areas of research in Jewish history—Jewish DPs and Jewish space—to shed new light on the reconstruction of Jewish life in postwar Germany.



RADICAL EVIL AND THE SCARCITY OF HOPE

MARTIN BECK MATUŠTÍK is Lincoln Professor of Ethics and Religion at Arizona State University, in the New College of Interdisciplinary Arts and Sciences at the West campus. His book *Radical Evil and the Scarcity of Hope* (Indiana University Press, 2008) was featured in a current-research session at the 2009 annual conference of the Society for Phenomenology and Existential Philosophy, in Arlington, Virginia. The Society is a professional organization devoted to supporting philosophy inspired by continental European traditions and fosters discussion on all philosophical topics.



2009 faculty publications



DANIEL GILFILLAN

*Pieces of Sound:
German Experimental Radio*

University of Minnesota Press

**DANCE,
HUMAN RIGHTS,
AND SOCIAL JUSTICE**

Dignity in Motion



EDITED BY
**NAOMI JACKSON
TONI SHAPIRO-PHIM**

NAOMI JACKSON

*Dignity in Motion—Dance,
Human Rights, and Social Justice*

coedited by Toni Shapiro-Phim

Scarecrow Press



FRANÇOISE MIRGUET

*La représentation du divin
dans les récits du Pentateuque.
Méditations syntaxiques et
narratives*

Vetus Testamentum Supplements.123

Brill

Diversity and Social Justice in Israel

Madelaine Adelman

Associate Professor, Justice & Social Inquiry | School of Social Transformation

This summer a man walked into a building in Tel Aviv where he shot and killed two and wounded more than a dozen people. The targets of this violence were participants in a support group for lesbian, gay, bisexual and transgender (LGBT) youth, and their straight allies. The LGBT community was shocked by the attack, particularly because it took place in Tel Aviv. Tel Aviv has been the center of gay life in Israel: the city is youthful, multicultural and secular. It is Israel's cultural capital, where new fashion, art, music and dance compete with the Mediterranean beach and its shopping districts, cafés and clubs for the leisure time of local residents and tourists, gay and straight.

While business leaders and others seek to capitalize on Tel Aviv's reputation as Israel's gay-friendly pink city, opposition to public expressions of support for gay rights permeates Jerusalem. When the first gay pride parade in Israel was held in the streets of Tel Aviv in 1998, a small indoor party was held in Jerusalem. This contrast inspired the president of the oldest gay rights organization in Israel to promise "This year we took Tel Aviv; next year we take Jerusalem."

The distance between Tel Aviv and Jerusalem is recognized both by those who object to gay pride and by those who support it. As an effect of secular Jewish out-migration, and the displacement and political marginalization of Palestinian residents, Jerusalem is governed largely by the ultra orthodox contingent of the city's Jewish majority. Leaders in Jerusalem opposed to gay pride have ceded secular Tel Aviv in order to focus their protection on sacred Jerusalem. This non-negotiated stalemate not only increases the social distance between Tel Aviv and Jerusalem, it also sets up Tel Aviv as the modern and secular face of Israel, rendering Jerusalem as the last living embodiment of its religious identity.

As a result, Jerusalem's treatment of the gay community has become the object of a kind of endgame battle over the democratic nature of the state. Those who reject the legitimacy of homosexuality stand in a defensive posture against the threat of gay visibility on the Jerusalem streets, and the extraordinary growth of gay rights within the Israeli legal system. At the same time, gay Jerusalemites, religious and secular, who wish to neither leave the city nor become invisible in it, continue to push for a more inclusive Jerusalem. For both sides of the gay pride debate, Jerusalem has become a tipping point in the fight over the future of the state. Should gay pride advance successfully, Jerusalem may become more like Tel Aviv. How this outcome is assessed depends upon one's aspirational desires for the city.

Jerusalem's struggle over gay pride illustrates how it is a city formed by contested notions of justice and identity.

Jerusalem's struggle over gay pride illustrates how it is a city formed by contested notions of justice and identity. I have posed research questions that explore these contested notions such as: 1) Why is being gay in Jerusalem considered to be such a problem for supporters and opponents alike? 2) How have supporters and opponents of gay rights sought to secure their vision for the city of Jerusalem? To address these questions and others related to competing understandings of and production of knowledge about the city, I have collaborated with Miriam Elman (Maxwell School, Syracuse University) on a work-in-progress, coedited volume titled *Jerusalem Across the Disciplines*. Our project has been supported by Jewish Studies and the Center for the Study of Religion and Conflict at Arizona State University, and includes contributions by other scholars at ASU such as Dallen Timothy (School of Community Resources & Development) and Mark Woodward (School of Historical, Philosophical and Religious Studies Faculty of Religious Studies).

Jewish Studies/Israel Studies: Tension and Collaboration

Amit Ron

Assistant Professor, Political Science | New College of Interdisciplinary Arts and Sciences

The way academic disciplines are organized shapes the knowledge that they produce, knowledge that affects the way all of us think and the actions that policy-makers take.

A few years ago, I attended an academic talk by a fellow political philosopher who happens to teach in a business school. When asked about whether government regulation can solve more effectively the problem he discussed, his reply was that it might well be the case, but there are some options that you cannot discuss in a business school. We now know the consequences of this myopia. The architecture of academic institutions is not merely an administrative decision. The way academic disciplines are organized shapes the knowledge that they produce, knowledge that affects the way all of us think and the actions that policy-makers take. It matters who is the colleague in the next office and what does she study. It matters what questions your colleagues ask, and which ones they choose not to ask.

Jewish Studies and Israel Studies are members of the same family. As is the case in any (Jewish) family, there is a lot of love to be shared but also many tensions. The challenge is to encourage intellectual relationships that are nourishing and supportive but not constraining and judgmental. This is easier said than done. Disagreements within the family are seldom the most substantive but often the most painful.

It is not necessary to belabor here the tight connections between the topics they study. What I want to emphasize is that both these fields study fragile communities with particularly rich but particularly painful pasts and a challenging future. In these circumstances, there is no ivory tower. Academic research, be it on Jewish education or on Zionism and settlement, is bound to touch open nerves in the community. Therefore, Jewish and Israel Studies are part of an extended family that include their respective communities.

Disagreement can break families apart, but they can make them stronger. Some major exceptions notwithstanding, the long Jewish history and the young Israeli one provide us with multiple models for how to channel disagreement and dissent toward growth. My own studies focus on the ways in which democratic institutions that allow open dialogue contribute to such processes. I believe that the academic organization of these two fields of study should build upon the communal legacies of pluralism and openness and in turn contribute to the strengthening of these traditions.

Scholars of Jewish Studies and scholars of Israel Studies need a space that will allow them to converse. It makes their scholarship better. I believe that the respective communities should want these scholars to talk to each other. Thick and informed traditions make families stronger. The challenge is to ensure that the schmooze encourages and does not prevent scholars from raising and studying tough and provocative questions. Our communities have the inner strength to withstand the financial loss that is the result of the intellectual rigidity of business schools. They cannot afford losing the energy and growth that emerge from pluralism and dissent.

Each spring, outstanding Jewish Studies students—scholarship and fellowship recipients—are asked to present the experiences resulting from their awards. Casey Enright and Natalie Wilcoxon were Schwartz Scholars for the 2008-09 year, and as such were asked to commit to a minimum of 30 community service hours in the greater Phoenix Jewish community, per semester. Casey and Natalie volunteered at Jess Schwartz Jewish Community High School.

Casey Enright is a senior majoring in Education and pursuing a certificate in Jewish Studies at ASU. His award funded summer study at the Hebrew University of Jerusalem.

Studying and living in Jerusalem provided me with one of the most rewarding experiences of my life. Until going to Jerusalem, I had never been part of a minority group. I live in the United States; I am white, of Irish, French, Swedish, Norwegian descent and a Protestant. As professor Arieh Saposnik once told me, I am the majority of the majority in my own country. Because of this, I had no reference for what it felt like to be a minority.

This changed when I stepped off the plane at Ben-Gurion. Suddenly, I was no longer a member of the majority group. For the first time in my life I was surrounded by people who did not speak my language or share my spiritual beliefs.

I was nervous walking around the airport, relying on pictures to guide me through most of it, as the only Hebrew words I knew were *Shalom* (Hello or Peace); *Toda* (Thank you); *Ken* (Yes) and *Lo* (No). Because of this, I had a lot of trouble with the cab to Jerusalem; I did not know how to say the street I needed to go to, and my cab driver spoke little English. Luckily, an Israeli who spoke English fluently served as translator for me and I arrived at my hotel.

In Jerusalem, I did not see many Christian churches. This may seem silly, but I was astounded. I did not expect Jerusalem to be overrun by Christian churches, but still it was a big culture shock. I am used to walking around and being constantly reminded of my faith. It was odd to walk around a city and not see several steeples ending with a cross.

How did these occurrences change my perspective on minorities here in my country? I have a better understanding of what it is like to be a minority. I have gone to a place where the native language is not mine and experienced some of the problems that occur because of that. I have greater sympathy for students who are struggling with English in my classroom, and gained perspective on what it is like to be surrounded by people who do not share my faith. I have a better understanding of what Jewish students may feel here at ASU, and in my classrooms, as they are surrounded by a majority Christian population.

I want to thank the Jewish Studies Program and its donors for allowing me this opportunity. Without their generous funding and support, my studies in Israel would not have been possible.

Natalie Wilcoxon graduated Cum Laude from ASU in May 2009 with a Bachelor of Arts in History, minors in Religious Studies, English Literature and English and a certificate in Jewish Studies.

I spent more than 30 hours each semester at Jess Schwartz Jewish Community High School and had a marvelous time of it. I was already acquainted with the reputation of the school. Some of my dearest friends are alumni and spoke very highly of it.

When Casey Enright and I first got to Jess Schwartz we spent a lot of time observing in the classroom setting. This was a great part of the experience. For the first couple of weeks, we did nothing but watch great teachers in action. From sitting in on Rabbi Kleinberg's Judaic core classes to Mr. Crowley's government classes or even observing Mr. Trapani's amazing drama class, I learned a great deal about what a good teacher should be and how the kids should be reacting to the learning environment. I must admit, I was a little nervous about being around high school-aged kids, and even told the first class who I talked with that I was scared to death of them. The students, sophomores I believe, thought this was extremely funny.

We had the privilege of addressing college life and getting accepted to college with the different classes. This worked well considering Casey and I came from completely different backgrounds. Toward the end of our time volunteering, we each took half the junior class and began meeting with them on an individual basis to ascertain their personal goals and what they might focus on in college. It was also a chance to impress upon the students that they need to focus on good study and living habits now, so that college is not a shock. The number of highly motivated juniors was astonishing. We were able to refine what the students were looking for in a university and to make some helpful suggestions.

The experience I had at Jess Schwartz was amazing. I counted my time there as well spent. What a group of dedicated, hardworking and incredibly intelligent students! The teachers and staff at the school were equally gifted, and it is no wonder the students turn out the way they do. Rabbi Kanter made me feel at home and was incredibly kind and considerate.

This was a huge growing opportunity, experiencing the fruits of truly good teaching. Anyone who has the chance to be a part of this unique and enjoyable experience should count their blessings and apply for the scholarship. Thank you, Mrs. Schwartz, for allowing me this unique opportunity.

Congratulations to our exceptional students who received scholarships in the 2008-09 academic year!

Research by selected students below will be featured in the next newsletter.

Jared Blitz Great Students Graduate Fellowship

Brian Diamond Great Students Graduate Fellowship
Morris and Julia Kertzer Scholar

Casey Enright Benjamin Goldberg Scholarship
Jess Schwartz Scholar



Todd Grooms Morris & Julia Kertzer Scholar

Whitney Meshay Morris & Julia Kertzer Scholar

Lisa Parisi Jess Schwartz Scholar

Andrew Reed Great Students Graduate Fellowship
Morris & Julia Kertzer Scholar
Or Adam Congregation for
Humanistic Judaism

Aliya Rosenbloom Cabot Family Scholarship
Morris & Julia Kertzer Scholar

Norman Shamas Jess Schwartz Scholar

Tamara Shamas Benjamin Goldberg Scholarship

Rachel Stewart Morris & Julia Kertzer Scholar

Martin Sueldo Morris & Julia Kertzer Scholar
Seymour H. Jacobs Memorial Prize
in Jewish Studies

Gary Vogel Morris & Julia Kertzer Scholar

Natalie Wilcoxon Jess Schwartz Scholar

We are grateful for the generosity of our donors which enables the Jewish Studies Program to offer scholarship, fellowship and grant opportunities to undergraduate and graduate students of all majors at Arizona State University.

Benjamin Goldberg Scholarship

Cabot Family Scholarship

Great Students Graduate Fellowship

Harold Alpert Memorial Scholarship

Jewish Studies Scholarship Fund

Morris and Julia Kertzer Scholars

Research, Study and Travel Grant

Schwartz Scholars

**Seymour H. Jacobs Memorial Prize
in Jewish Studies**

**To contribute to the Jewish
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visit our Web site.**

jewishstudies.asu.edu/support

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17TH CENTURY CEMETERIES OF DUTCH JEWS

In 2004, as a Great Students Graduate Fellow and Morris and Julia Kertzer Scholar, **Eileen Engle** conducted research on Dutch Jewish history and examined what makes Dutch Jewish cemetery monuments unique among Jewish funerary monuments. As part of her project, she took over 500 photographs at cemeteries in Europe and the United States.

Eileen has graciously donated a digital archive of her photographs to the Center for Jewish Studies, in addition to several framed prints.

We are grateful to Eileen for her generous donation and the opportunity to share the beautiful product of Jewish Studies scholarship at work.



photograph locations

top & middle: Ouderkerk Cemetery | Amsterdam, The Netherlands

bottom: Catham Square Sephardic Cemetery | New York, New York



Jewish Studies, in collaboration with the Melikian Center: Russian, Eurasian & East European Studies, announces two new summer language programs.

NEW! SUMMER 2010 INTENSIVE LANGUAGE STUDY ELEMENTARY MODERN HEBREW & YIDDISH

JUNE 1 - JULY 23, 2010

Four hours of daily instruction plus cultural programming on the Tempe campus of Arizona State University. Receive eight ASU credits; equivalent to 101 and 102 level courses. Open to ASU and non-ASU students, non-students and upper-level high school students.

HEBREW PROGRAM trains students to interact in Hebrew as spoken in Israel today. Participants graduate with ILR 1 proficiency or better in comprehension, speaking, reading and writing.
<http://cli.asu.edu/hebrew>

YIDDISH PROGRAM emphasizes reading and listening. Participants graduate with ILR 1+ proficiency or better in comprehension and reading, and level 0+ or better in writing and speaking.
<http://cli.asu.edu/yiddish>

Rachel Malis received her bachelor's degree from George Washington University and is currently pursuing a Master of Fine Arts in Creative Writing (Poetry) at ASU. She was awarded a Morris and Julia Kertzer Scholarship which enabled her to travel, along with her father, to his childhood home of Odessa during the summer of 2009. Her travel and research inspired a new body of poetry. She shares three, here.

MATRIOSKA OCTET

1.
I can smell my grandmother's apartment,
talcum powder and yams,
though I haven't seen it in a decade.
I am a woman inside a woman
and I know this silhouette houses another.
2.
Fan blades make their revolutions.
Turning clock hands find a new face
in each hour. I burned my hand
and it is red and white and purring.
The other hand has no idea.
3.
All the Russian dolls I've ever seen
are handmade, hand painted.
Dresses of infinitesimal flowers
come in every size. The wood carved thin
and buoyant, like boat bottoms.
4.
As a child, I would empty the mother doll
and close her up again, matching the top half
to the bottom by the paint strokes, proceeded
with all of them until they were lined up by height
as they are in souvenir shop windows.
5.
There is a picture on the mantle
of my mother and her grandmother.
She keeps it there to hear her guests'
comment on the striking similarity:
they all ask if the girl in the photo is me.
6.
Together, the dolls are a maraca,
a bamboo wind chime, both shell and center
of a nut. They are each a membrane,
a layer of atmosphere, rings in a tree trunk,
both window and everything it contains.
7.
The smallest doll, of course, does not open.
She is part mistake, seamless. She is not hollow,
cannot be pried apart. She is the yolk of the egg,
the sturdy and unquestionable nucleus.
Without her, the woman cracks open indefinitely.
8.
The biggest doll does not look
like she could house eight others,
but she does. Even all inside
one another, the wood
is surprisingly light.

NIGHT IN CYRILLIC

I won't go to Odessa to raise our dead.
We have enough to talk about.

Tell me stories about you,
slipping across roofs

At dusk in the summer. Tell me which park benches
did you bring girls to, and what were their names?

How much did you ever win at cards? Tell me
which watermelon stands you liked best.

What did your house smell like,
how were you punished if you broke something
inside?

Finally, name the exact green
of your army uniform.

The kind of weather on the day
you realized you had to leave.

List those who said goodbye at the train,
what you packed, the color of your suitcase.

I want to know if you held your mother's hand.
The shade of blue her eyes were that night.

CALL THIS ODESSA

Call this shore for the Black Sea.
Call this port, ornate
with cargo boxes in green, yellow, red.
Call this a plain once mostly Kashtan trees.
Call this crumbling forts on the water.
Call this city of no old men.
Call this a town where Jews were burned.
Call this land with few graves
and graves untended,
Call this beach with breakers.
Call this fishing each morning.
Soviet buildings crumbling.
Stray cats under every dinner table.
Call this a place where fruit is new.
Call this one great bazaar.
Call this boys jumping rooftops,
trailing string through catacombs.
Call this every woman with a full face.
Call this the topmost tree branches
touching down the center of Primorsky Boulevard.
Call this a land of roaming yellow dogs
belonging to no one.



ARIZONA STATE UNIVERSITY

Center for Jewish Studies

PO Box 874302, Tempe, AZ 85287-4302

p. 480-727-6906

f. 480-727-2023

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Center for Jewish Studies Staff

Hava Tirosh-Samuelson director
hava.samuelson@asu.edu | 480-965-7767

Ilene Singer assistant director
ilene.singer@asu.edu | 480-965-8094

Dawn Beeson coordinator
dawn.beeson@asu.edu | 480-727-6906