

ARIZONA STATE UNIVERSITY
Center for Jewish Studies
2015-2016 annual newsletter

On behalf of the Center for Jewish Studies and Jewish Studies Program at Arizona State University (ASU), welcome to a new academic year (2015-2016). We wish the faculty, students and Friends of Jewish Studies a productive and creative new year. The center's 2014-2015 academic year was most successful, and we could not have done it without the wonderful Jewish Studies staff: Ilene Singer (Assistant Director) and Dawn Beeson (Coordinator Senior). I am deeply grateful for their dedication and hard work on behalf of Jewish Studies.

Together, the Center for Jewish Studies and Jewish Studies Program continue to offer exciting programs benefitting the discipline of Jewish Studies; the ASU community of faculty and students; Friends of Jewish Studies; and cultural life in metropolitan Phoenix. Following are summaries of our activities in the previous academic year and plans for the forthcoming year.

2014-2015 RESEARCH CONFERENCES

Healing: The Interplay of Religion and Science | October 26-27, 2014

The Center for Jewish Studies continues its involvement and contribution to the discourse of religion and science. The annual Judaism, Science & Medicine Group (JSMG) conference was held at ASU, and focused on “Healing: The Interplay of Religion and Science.” The keynote was delivered by Dan Sulmasy. Presenters included: Teodoro Forcht Dag; Jonathan K. Crane; Michal Raucher; Alan Astrow, M.D.; Rabbi and Rector Elliot Dorff; Alan Mittleman; David Shatz; Neil Wenger, M.D.; Cathie-Ann Lippman, M.D.; Michael Schwartz, M.D.; and Paul Mittman, M.D.

From Galicia to New York: Salo W. Baron and His Legacy | May 26-29, 2015

The Center for Jewish Studies continued its collaboration with the Institute of Jewish Studies at Jagiellonian University in Kraków, Poland, where we held an international research conference to commemorate and assess the legacy of Salo W. Baron, the most important Jewish historian in the 20th century. The conference received support from several academic institutions and private foundations. Jagiellonian University Press, in collaboration with Columbia University Press, will print a volume of the conference presentations and additional essays. We give special thanks to Assistant Professor of History, Anna Cichopek-Gajraj, *Arizona State University*, who served on the organizing committee and whose tremendous efforts ensured the success of the conference.

2014-2015 GUEST LECTURES

Harold and Jean Grossman Lectures in in Jewish Thought | February 12, 2015

organized by Norbert Samuelson, Harold and Jean Grossman Chair in Jewish Studies

- Sarah Pessin, *University of Denver* | **Rethinking Ibn Gabirol’s ‘Jewish God’: Divine Will, Divine Desire and the Greek Ground of Unknowing**

Jewish Argentinian Lecture Series | October 6-7, 2014

organized by David William Foster, Regents Professor of Portuguese and Spanish

- Ana María Shua | **Cultural Project of the 1976-83 Argentine Military Dictatorship: Imposition and Resistance**
- Sylvio Fabrikant | **Argentine Cumbia Stars and Other Marginal Subjects: A Photographer’s Experience**

Race, Class and Neighborhood: Jews and African-Americans in Gotham | February 16, 2015

Jeffrey Gurock, *Yeshiva University*

Albert and Liese Eckstein Scholar-in Residence | February 23, 2015

The 2014-2015 Albert and Liese Eckstein Scholar-in-Residence was Kenneth Frieden, *Syracuse University*. Professor Frieden delivered two lectures:

- **Traveling to Zion and Beyond: Sea Travel, Translation and the Rise of Modern Literature** | campus
- **American Cinema and the Yiddish Tradition** | community

2014-2015 COMMUNITY OUTREACH

The Center for Jewish Studies promotes adult education on various aspects of Jewish life independently and in collaboration with other Jewish, educational, and civic institutions in metropolitan Phoenix.

Health and Healing in the Jewish Tradition | November 5, 2014

The center organized this panel with Valley Beit Midrash, and I was pleased to participate as a panelist.

Judaism, Science and Medicine: How Do They Relate | October 15, 2014

Hava Tirosh-Samuelson | ASU Presidential Engagement Program (PEP) lecture | Northern Trust, Scottsdale

Limmud AZ | February 8, 2015

A one-day celebration of Jewish life and learning, co-sponsored by the Center for Jewish Studies, welcomed more than 400 people from across the state to Arizona State University.

Not on Our Watch | April 13, 2015

Hava Tirosh-Samuelson and Mark von Hagen | Genocide Awareness Week, organized by Scottsdale Community College

2014-2015 ADULT JEWISH LEARNING

From Eastern Europe to the United States: Our Wandering Jewish Ancestors | Tuesdays, October - December, 2014

Adult education course taught by Emily Garber, M.A. at the Valley of the Sun Jewish Community Center, in Scottsdale.

2014-2015 ART PROGRAMS

Jewish Studies works collaboratively with the Herberger Institute for Design and the Arts in supporting educational, artistic projects on campus.

“Dancing in Jaffa” | October 30, 2014

Film screening documenting ballroom dancing as a way to bridge between Jewish and Muslim children in Jaffa.

“Shifting Sands: Recent Videos from the Middle East” | September 9 - November 29, 2014

This exhibit at the ASU Art Museum featured videos by four international artists—including Israeli artist, Yael Bartana—who use film and video to explore the Middle Eastern desert as a site charged with meaning.

2014-2015 MUSIC OF THE HOLOCAUST ERA

Recovered Voices, a program of chamber music | March 29, 2015

In collaboration with The OREL Foundation and Arizona Opera, the continued exploration of Jewish music of the Holocaust era featured Student Artists of the Colburn Conservatory, Los Angeles, at the Arizona Opera Center, celebrating music by Gideon Klein, Bohuslav Martinu, Erwin Schulhoff and Viktor Ulmann.

For the coming academic year the Center for Jewish Studies has planned the following activities. Please refer to the calendar on the following pages for additional details.

2015-2016 RESEARCH CONFERENCE

Health, Mortality and Morality: Jewish Perspectives | February 21-22, 2016

The seventh annual conference of the Judaism, Science & Medicine Group (JSMG), co-sponsored by Valley Beit Midrash, will be devoted to end-of-life issues.

2015-2016 GUEST LECTURES

Grossman Lectures in Jewish Thought

- **Judaism and the New Reason: Reconciling Jewish Learning and the Science of Knowing and Understanding Judaism in a Pluralistic World: Who is My Neighbor and Who is the Stranger**
Randi Rashkover, *George Mason University* | September 10, 2015
- **From State to Star: Franz Rosenzweig’s Passage from Political Philosophy to Philosopher of Religion**
Jules Simon, *University of Texas-El Paso* | October 1, 2015

Lincoln and the Jews | October 28, 2015

This public lecture by author and professor Jonathan Sarna of *Brandeis University*, is co-sponsored by Valley Beit Midrash.

Social Justice: Issues to Watch in 2016 | November 12, 2015 | Sandra Day O'Connor College of Law, Armstrong Hall

Amy Laff, J.D., Ph.D., *Stanford University* | organized by the Jewish Law Students Association

Albert and Liese Eckstein Scholar-in-Residence | February 1, 2016 | Lynn Rapaport, *Pomona College*

- **The Holocaust in American Popular Culture** | 10:30 a.m. | ASU Tempe campus
- **Anti-Semitism on College Campuses** | 7 p.m. | Cutler★Plotkin Jewish Heritage Center

2015-2016 COMMUNITY OUTREACH

Limmud | January 31, 2016 | Memorial Union, ASU Tempe campus

Celebrate Jewish life and learning.

2015-2016 HISTORICAL EXHIBITS

Jewish Refugees in Shanghai Museum Exhibit | October 18 - December 15, 2015 | Cutler★Plotkin Jewish Heritage Center

In collaboration with the Confucius Institute at ASU, and the Arizona Jewish Historical Society, the Center for Jewish Studies brings to Phoenix an exhibit telling the story of some 18,000 Jewish refugees from Europe, saved from the Nazi regime by migrating to Shanghai, China. The exhibit is supported by a generous grant from the Jewish Community Foundation. The opening reception at 5 p.m. on October 18 will be free and open to the public. Reservations required: 602-241-7870.

Jan Karski: Humanity’s Hero, 1914-2000 | opening reception, January 24, 2016

organized by the Polish Consulate of Los Angeles with the Arizona Jewish Historical Society

This exhibit tells the story of Jan Karski, the young diplomat-turned-courier for the Polish Underground, who carried an eye-witness report of the destruction of the Jews of Poland, to the free world.

2015-2016 MUSIC OF THE HOLOCAUST ERA

Arizona Lady | October 7, 2015

The Arizona Opera’s upcoming season includes the performance of this work by Emerich Kálmán, a Jewish-Hungarian composer who fled Europe in World War II, and wrote it as a love letter to his new home, the southwest. This special program featuring Arizona Lady and singers of the Arizona Opera will be held at Temple Beth Israel.

Teaching the Human Tragedy: the Humanities in the Arts | April 9, 2016

An in-service workshop for teachers, and concert featuring *Annelies*, a full-length choral work based on *The Diary of Anne Frank*, by James Whitbourn.

I wish all of our readers and supporters an exciting and rewarding academic year and thank you for your support of our programs.

2015

SEP 10	lecture on campus Judaism & the New Reason: Reconciling Jewish Learning & the Science of Knowing Randi Rashkover <i>George Mason University</i> noon - 1:15 p.m. ASU Tempe campus Lattie F. Coor Hall, room 3323
SEP 10	lecture community Understanding Judaism in a Pluralistic World: Who is my Neighbor & Who is the Stranger Randi Rashkover <i>George Mason University</i> 7 p.m. Temple Emanuel 5801 South Rural Road, Tempe
SEP 10	book reading & signing Transgenerational Trauma, Memory & Repair author Martin Beck Matušík <i>Lincoln Professor of Ethics & Religion</i> 7 p.m. Changing Hands Bookstore at the Newton 300 West Camelback Road, Phoenix
SEP 17	student welcome back event What can Jewish Studies do for you? 5 - 7 p.m. ASU Tempe campus Memorial Union, Alumni Room
OCT 1	lecture on campus Harold & Jean Grossman Lectures in Jewish Thought From State to Star: Rosenzweig's Passage from Political Philosophy to Philosopher of Religion Jules Simon <i>University of Texas at El Paso</i> noon - 1:15 p.m. ASU Tempe campus Lattie F. Coor Hall, room 3323
OCT 7	lecture & recital Arizona Opera Rediscovered Voices Festival Program: Prelude to Arizona Lady introduction by Hava Tirosh-Samuelson <i>Director, Center for Jewish Studies and Jewish Studies Program</i> 7 p.m. Congregation Beth Israel 10460 North 56 th Street, Scottsdale
OCT 15	lecture community Science, Medicine & Health: A Jewish Perspective lecture by Hava Tirosh-Samuelson <i>Director, Center for Jewish Studies and Jewish Studies Program</i> Sagewood 4555 East Mayo Boulevard, Phoenix
OCT 17	symposium Melikian Bible Symposium: Part I Wanderings of the Sephardic Jews, From Spain & the New World to India 6:30 - 9:30 p.m. \$10 at the door Sylvia Plotkin Judaica Museum Congregation Beth Israel 10460 North 56 th Street, Scottsdale <i>presented by the Arizona Center for Medieval and Renaissance Studies and School of Historical, Philosophical and Religious Studies</i>
OCT 18	exhibit OCT 18 - DEC 15 Jewish Refugees in Shanghai Museum Exhibit Opening Night Reception 5 p.m. Cutler★Plotkin Jewish Heritage Center 122 East Culver Street, Phoenix exhibit admission: \$5 per person Arizona Jewish Historical Society Members, students and active duty military: FREE
OCT 21	concert Music During the Holocaust 7 p.m. Cutler★Plotkin Jewish Heritage Center 122 East Culver Street, Phoenix Music of the camps and ghettos, with emphasis on the composers imprisoned in Terezin, such as Gideon Klein, Hans Krasa and Viktor Ullman
OCT 28	student luncheon noon Hillel Jewish Student Center at ASU 1012 South Mill Avenue, Tempe <i>sponsored by ASU Jewish Studies</i>
OCT 28	lecture community Lincoln & the Jews author and lecturer Jonathan Sarna <i>Brandeis University</i> 7 p.m. Congregation Beth Israel 10460 North 56 th Street, Scottsdale <i>in partnership with Valley Beit Midrash</i>
NOV 1	symposium On the Cutting Edge ... Jewish Women's Symposium 8:30 a.m. - 1 p.m. Valley of the Sun Jewish Community Center 12701 North Scottsdale Road, Scottsdale pre-registration required \$48 (\$43 earlybird by October 8) 480-634-8050 or jewished@bjephoenix.org
NOV 4	lecture & book signing The Hilltop with Assaf Gavron, author 1:30 p.m. ASU Tempe campus Virginia G. Piper Writers House
NOV 7	symposium Melikian Bible Symposium: Part II Christian & Jewish Biblical Perspectives: From Anglo-Saxon to Post-Biblical Commentaries 6:30 - 9:30 p.m. \$10 at the door Sylvia Plotkin Judaica Museum Congregation Beth Israel 10460 North 56 th Street, Scottsdale <i>presented by the Arizona Center for Medieval and Renaissance Studies and School of Historical, Philosophical and Religious Studies</i>

NOV 12	lecture on campus Social Justice: Issues to Watch in 2016 Amy Laff 12:15 p.m. ASU Tempe campus Sandra Day O'Connor College of Law, Courtroom 115 <i>organized by the Jewish Law Students Association at ASU with support from the Jewish Studies Program</i>
DEC 1	concert “A wall of sound made from 6,000,000 voices...” 6 p.m. Tempe Public Library 3500 South Rural Road, Tempe Electro-acoustic music written in response to the Holocaust, created by electronic means, to be played through speakers.
JAN 21	lecture on campus Building Bridges: The Legacy of Polish-Jewish Artist Arthur Szyk, Fighter for Justice and Freedom Irvin Ungar 10:30 a.m. ASU Tempe campus West Hall 135 <i>in partnership with the Bureau of Jewish Education</i>
JAN 21	lecture community Justice Illuminated: The Art of Arthur Szyk Irvin Ungar 7 p.m. Valley of the Sun Jewish Community Center 12701 North Scottsdale Road, Scottsdale <i>in partnership with the Bureau of Jewish Education</i>
JAN 27	concert Butterflies Do Not Live Here 7 p.m. Cutler★Plotkin Jewish Heritage Center 122 East Culver Street, Phoenix Poems by children imprisoned in Terezin, as compiled in the book <i>I Never Saw Another Butterfly</i> , set to a variety of music.
JAN 31	conference Limmud AZ: A Day of Jewish Learning 9 a.m. - 5 p.m. ASU Tempe campus Memorial Union, Second Floor pre-registration required registration and additional information at http://limmudaz.org A gathering of hundreds of Jews from all walks of life, Jewish backgrounds, lifestyles and ages offering a full schedule of workshops, discussions, arts, music, performances, text-study sessions, and much more, planned by the Limmud AZ community of volunteers. <i>co-sponsored by the Center for Jewish Studies at Arizona State University</i>
FEB 1	lecture on campus Albert & Liese Eckstein Scholar-in-Residence Lecture The Holocaust in Popular Culture: A Close Look at Schindler's List Lynn Rapaport <i>Pamona College</i> 10:30 a.m. ASU Tempe campus Lattie F. Coor Hall, room 4401
FEB 1	lecture community Albert & Liese Eckstein Scholar-in-Residence Lecture Anti-Semitism on College Campuses Lynn Rapaport <i>Pamona College</i> 7 p.m. Cutler★Plotkin Jewish Heritage Center 122 East Culver Street, Phoenix r.s.v.p. at jewishstudies.asu.edu/eckstein or 480-727-5151
FEB 21-22	conference Judaism, Science & Medicine Group Annual Meeting Embassy Suites Hotel 4415 East Paradise Village Parkway South, Phoenix
MAR 20	student project presentations Joan Frazer Memorial Award for Judaism & the Arts at Arizona State University 2014-2015 Frazer Award recipient project presentations 2 - 4 p.m. ASU Tempe campus Memorial Union, Alumni Lounge r.s.v.p. to jewishstudies.asu.edu/frazer-rsvp or 480-727-5151
APR 9	concert Annelies by James Whitbourn performed by Ariana Zukerman 7:30 p.m. Temple Chai 4645 East Marilyn Road, Phoenix
APR 18	student awards & project presentations Jewish Studies Celebrates Our Outstanding Students 6:30 p.m. ASU Tempe campus Memorial Union, Cochise Room r.s.v.p. to jewishstudies.asu.edu/celebrate or 480-727-5151



Jewish Studies events



Arizona State University events involving Jewish Studies faculty



Arizona State University and Community events supported by the Center for Jewish Studies

Events are free and open to all unless otherwise stated. Event details are subject to change.
visit jewishstudies.asu.edu/events for up-to-date information and details.

FALL 2015 ADULT EDUCATION FROM EASTERN EUROPE TO THE UNITED STATES: OUR WANDERING JEWISH ANCESTORS

Have you always wanted to know where your family came from, who your distant relatives might be and where your family settled, worldwide, but you don't know where to start? This course will get you started and provide tools to help you begin to compile and understand your family's background.



Instructor: Emily Garber, M.A. in Anthropology (archaeology)
Wednesdays, October 14 - November 18, 2015 | 1-3 p.m.
registration: \$180

Ina Levine Jewish Community Campus | 12701 North Scottsdale Road, Scottsdale
capacity: 30 students • one class session per week for six weeks • course materials provided

The history of a family should not be restricted to points on a timeline indicating life-cycle events. Just as our own lives are affected by historic dynamics, our ancestors' lives were influenced by political, social, religious and economic conditions. This course provides the context to understand our ancestors' lives in Eastern Europe: how they survived, why they may have emigrated and their experiences during immigration to the United States.

We will examine documents used in genealogical research, historical forces that affect such research and the resources deployed in undertaking this research. While not required, basic computer skills and access to a computer are helpful.

jewishstudies.asu.edu/adult-ed



Together, the Confucius Institute and Center for Jewish Studies at Arizona State University, with the Arizona Jewish Historical Society, invite you to a special travelling exhibit of the Shanghai Jewish Refugee Museum.

October 18 - December 15, 2015

Cutler★Plotkin Jewish Heritage Center | 122 East Culver Street, Phoenix

exhibit admission: \$5 per person

Arizona Jewish Historical Society Members/students/active duty military: FREE

Jewish Refugees in Shanghai, 1933-1941 documents the unique story of the City of Shanghai during the Holocaust. Over 18,000 Jewish refugees obtained the required documentation to exit Europe—many of them through the heroic efforts of the Chinese consul in Vienna and Japanese consul in Lithuania—and headed for Shanghai, an open city, with no visa requirements.



This exhibit brings together photos, personal stories and artifacts from Shanghai's Jewish Refugee Museum. Located in the former Ohel Moshe Synagogue in the Tilanqiao Historical Area, the museum has played an important role in educating local and international visitors about the unique story of Jewish refugees in Shanghai.

Jewish Refugees in Shanghai opens with a formal reception on October 18, and will feature lectures, films, organized student tours, and a variety of community events involving Chinese and Jewish residents of

metropolitan Phoenix. Additional related materials will be exhibited at Hayden Library on the ASU Tempe campus.

If you have personal knowledge about the Jews of Shanghai or personal items related to the exhibit, or if you wish to serve as docent, please contact Lawrence Bell (lbell@azjhs.org / 602-241-7870).

This exhibit is made possible with financial support from the **ASU Confucius Institute, Center for Jewish Studies** and **College of Liberal Arts & Sciences** at Arizona State University, and a generous grant from the **Jewish Community Foundation of Greater Phoenix**.

full event details and additional information
confuciusinstitute.asu.edu/portal/JewishShanghaiExhibit

2015 Harold & Jean Grossman lectures on Jewish thought



Randi Rashkover
George Mason University

Judaism and the New Reason: Reconciling Jewish Learning and the Science of Knowing

noon | **September 10** 2015
Lattie F. Coor Hall, room 3323
ASU Tempe campus

Understanding Judaism in a Pluralistic World: Who is My Neighbor and Who is the Stranger

7 p.m. | **September 10** 2015
Temple Emanuel, Tempe



Jules Simon
University of Texas at El Paso

From State to Star: Franz Rosenzweig's Passage from Political Philosophy to Philosopher of Religion

noon | **October 1** 2015
Lattie F. Coor Hall, room 3323
ASU Tempe campus

Jewish philosophy is a distinctive, rich and complex intellectual tradition within Judaism that bridges the presumed gap between "Athens" and "Jerusalem," that is, between "religion" and "philosophy." This lecture series by internationally renowned scholars explores the interplay of philosophy, theology, political theory and ethics in Jewish philosophy while situating it in its proper historical context.

made possible with funding from the Harold & Jean Grossman Chair in Jewish Studies and support from the Center for Jewish Studies

jewishstudies.asu.edu/grossman

HEALTH, MORTALITY AND MORALITY: JEWISH PERSPECTIVES 2015-2016 JUDAISM, SCIENCE & MEDICINE GROUP

Sunday-Monday, February 21-22, 2016 | Embassy Suites Hotel | Paradise Valley, Arizona | OPEN TO THE PUBLIC

SUNDAY | FEBRUARY 21

1 - 1:30 p.m.

welcome

George Justice, Dean of Humanities | *Arizona State University*
Hava Tirosh-Samuelson | *Arizona State University*

1:30 - 3:30 p.m.

End-of-Life and America Today: Science, Religion and Culture

Can the Bible Be Our Guide?: The Lessons from Job
James Ponet | *Yale University*

Who's Dying? Which Death?: Contested Issues in Jewish End-of-Life Deliberations
Jonathan K. Crane | *Emory University*

Eyes Undimmed and Vigor Unabated: a Jewish Reflection on the Anti-Aging Movement
Paul Wolpe | *Emory University*

chair and respondent: David Shatz | *Yeshiva University*

3:30 - 4 p.m.

break

4 - 6 p.m.

Jewish Law and the End of Human Life

Perpetuating Life Artificially: Respirators and the End of Life
Jason Weiner | *Cedar Sinai, Los Angeles*

Jewish Law Alternatives in the Contemporary Debate on End-of-Life Care
Saul Berman | *Yeshiva University*

Jewish Ritual and the End-of-Life Conundrums
Richard Address | *Union of Reform Judaism-New York*

chair and respondent: Carl Feit | *Yeshiva University*

6 - 7 p.m.

dinner break

7 - 8:30 p.m.

Keynote: Dying in the Age of Advanced Medicine: Should Doctors Intervene?
Elliot Dorff | *American Jewish University*

MONDAY | FEBRUARY 22

8:30 - 10 a.m.

Jewish Medical Ethics: Liberal Approaches

Preserving Quality of Life toward the End of Life: A Value-Based Approach
David Teutsch | *Reconstructionist Rabbinical College*

What I have Learned from Dying?
William Cutter | *Hebrew Union College-Los Angeles*

chair and respondent: Philip Cohen | *Temple Israel, West Lafayette, Indiana*

10 - 10:15 a.m.

break

10:15 - 12:30 p.m.

Jewish Doctors Face Patients: American and Israeli Health Care Systems

A Jewish Oncologist Confronts Mortality: Experiences and Reflections
Alan Astrow | *Maimonides Hospital*

Resilience: Facing Terminal Illness
Judith Engelman | *Mayo Clinic, Scottsdale*

End-of-Life Decisions: Secular vs. Orthodox Jews in Israel
Batsheva Ziff Werman | *Shaare Zedek Hospital, Jerusalem*

chair and respondent: Michael Schwartz | *Texas A & M*

12:30 - 1:15 p.m.

lunch break

1:15 - 3:15 p.m.

End of Life and Pastoral Care

"This Is Hard to Talk About": Preparing Orthodox Rabbis for End of Life Situations
Michelle Friedman | *Yeshivat Chovevei Torah Rabbinical School*

Moral Decision-Making at the End of Life: a Jewish Chaplain's Perspective
Naomi Kalish | *Columbia University*

End of Life Care: Balancing the Needs of Patient, Family and Staff
Joel Kushner | *Hebrew Union College, Los Angeles*

chair and respondent: Joel Ziff | *Cambridge College*

3:15 p.m.

departure

r.s.v.p. online: <http://jewishstudies.asu.edu/science>

Can There Be Music After Auschwitz?

a series of curated concerts about music and the Holocaust
organized by 2014-2015 Jess Schwartz Scholar, Gil Dori

Music During the Holocaust

Wednesday, **October 21** | 7 p.m.

Cutler★Plotkin Jewish Heritage Center

Music of the camps and ghettos, with emphasis on the composers imprisoned in Terezin, such as Gideon Klein, Hans Krasa and Viktor Ullman

"A wall of sound made from 6,000,000 voices..."

Tuesday, **December 1** | 6 p.m.

Tempe Public Library

Electro-acoustic music written in response to the Holocaust, created by electronic means, and meant to be played through speakers

Butterflies Do Not Live Here

Wednesday, **January 27** | 7 p.m.

Cutler★Plotkin Jewish Heritage Center

This concert presents different musical settings of poems written by children imprisoned in Terezin, compiled in the book I Never Saw Another Butterfly

Experimental Music Reacts to the Holocaust

details TBA

Herberger Institute for Art & Design, School of Music

Works about the Holocaust that utilize extended musical techniques, technology and other experimental means of expression

special thanks to the Cutler★Plotkin Jewish Heritage Center and Tempe Public Library for their support



for more information visit

musicandtheholocaust.blogspot.com

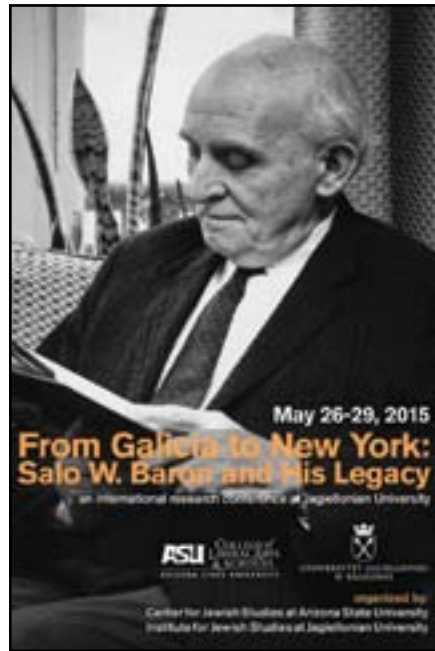
REMEMBERING MAESTRO ISRAEL YINON

The Center for Jewish Studies at Arizona State University mourns the death of the Israeli-born conductor Maestro Israel Yinon, who lived and worked in Germany. He collapsed during a youth concert at a Swiss University on Thursday, January 29, 2015. Maestro Yinon specialized in reviving the works of forgotten German-Jewish composers who were forbidden under Hitler. His first recording was of the Jewish Czech composer, Viktor Ullmann, who was interned at Terezin (Teresientadt) and died in the gas chambers of Auschwitz-Birkenau concentration camp in 1944.

In 2010, Maestro Yinon came to ASU to participate in a conference on the revival of Jewish arts in German speaking countries. He returned to ASU in 2011 to take part in the Rediscovered Masters Series that the Center for Jewish Studies put together in collaboration with the Herberger Institute for Design and the Arts, School of Music at ASU, the Phoenix Symphony, The OREL Foundation, and with resources from the United States Holocaust Memorial Museum in Washington D.C. On February 16, 2011, Maestro Yinon conducted the ASU Symphony Orchestra in a concert titled "Composers in the Concentration Camp," that featured the music of Erwin Schulhoff (1894-1942); Pavel Haas (1899-1944); Gideon Klein (1919-1945) and Viktor Ullmann (1898-1944).



May his memory and life's work be a blessing to all of us!



In May, 2015 the Center for Jewish Studies at Arizona State University (ASU) and Institute of Jewish Studies at Jagiellonian University held **From Galicia to New York: Salo W. Baron and His Legacy**, an international research conference commemorating and examining the intellectual legacy of Salo W. Baron. This conference honored and considered the scholarly work of Salo Wittmayer Baron, whose 120th birthday was celebrated on May 26. He was born in Tarnów, Poland and before his departure to the United States, he studied at Jagiellonian University and University of Vienna. His scholarship was uniquely interdisciplinary, encompassing the entire gamut of Jewish history from antiquity, through the middle ages, to modern times. His erudite, exacting, and insightful analysis has shaped the trajectory of Jewish history in the 20th century and left a lasting legacy.

Conference photographs were taken, and graciously shared for publication, by Alicja Maślak-Maciejewska, graduate assistant at Jagiellonian University.



right: Shoshana Tancer in front of her father's home in Tarnów
below: conference participants at Jagiellonian University



above: Michał Galas; Zachary Baker; and David Engel at Galicia Jewish Museum in Kazimierz/Kraków
above, right: conference participants in front of the Baron family home in Tarnów
right: Jewish cemetery in Tarnów



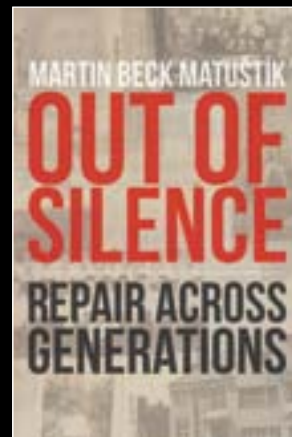
2014-2015 JEWISH STUDIES FACULTY PUBLICATIONS



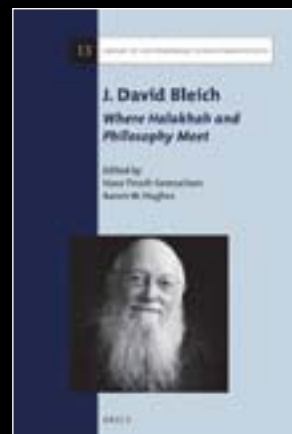
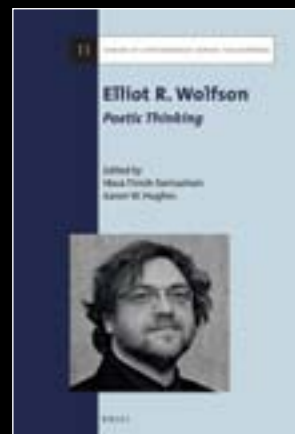
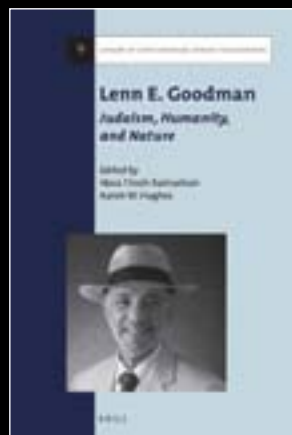
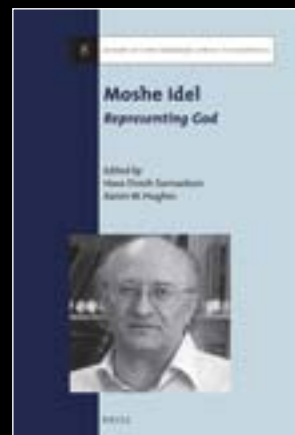
Paul Cassell
Religion, Emergence, and the Origins of Meaning



Laurie Manchester
Holy Fathers, Secular Sons: Clergy, Intelligentsia and the Emergence of Modern Selfhood in Revolutionary Russia



Martin Beck Matušík
OUT OF SILENCE: Repair Across Generations



Hava Tirosch-Samuelson
Library of Contemporary Jewish Philosophers Vol. 8-13

The faculty and staff of Jewish Studies at Arizona State University express our gratitude to affiliate faculty members **Rachel Fuchs** and **David Kader** for their years of dedicated service to the university and the community! We convey our best wishes, following their recent retirements.



Following 32 vibrant years at Arizona State University, **Distinguished Foundation Professor of History, Rachel Fuchs** became **Professor Emerita** upon her retirement from a **School of Historical, Philosophical & Religious Studies this summer**. Professor Fuchs positively impacted the lives of her colleagues and students, serving as a mentor and in her roles teaching a variety of courses in French and European history. During her tenure, she served as associate chair of the history department, as Undergraduate Director, and as Interim Director of the Institute for Humanities Research. Among her numerous accolades: in 2014, Professor Fuchs was named Woman of the Year by the Arizona Women in Higher Education; she has served as President of the Society for French Historical Studies; President of the Pacific Coast Branch of the American Historical Association; and has authored six books on French and European history.



Professor David Kader received **Professor Emeritus** status this summer, after 36 years on the law faculty at the **Sandra Day O'Connor College of Law at ASU**, and 41 years as a **law professor**. Professor Kader primarily taught in the areas of criminal procedure, torts, state constitutional law and religion, and the Constitution. Before joining the ASU faculty in 1979, he was law clerk to Justice R. F. Utter of the Washington Supreme Court and taught at Warwick University in England after obtaining his LL.M. from University College London in England. He served as Associate Dean of the law school at ASU from 1980-83, and as the president of the Phoenix Holocaust Survivors' Association from 1996-97 and 1998-2006.

SALO WITTMAYER BARON AWARD: JEWISH SPACE IN POSTWAR GERMANY

LAURIE MANCHESTER
School of Historical, Philosophical & Religious Studies

Professor Laurie Manchester received a Salo Wittmayer Baron Endowment in Jewish Studies Faculty Research and Development Grant during the 2013-2014 academic year to conduct archival research toward hr publications.

Under the auspices of a Salo Wittmayer Baron Endowment in Jewish Studies Faculty Research and Development Grant, I spent two weeks this January working at the Hoover archive at Stanford University, followed by one week this summer working at YIVO in New York, conducting research for two interrelated projects on the plasticity of ethnic identity among émigrés from the Russian empire. At the Hoover I completed research for my article, "How Statelessness Can Force Individual Refugees to Redefine their Ethnicity: What Can be Learned from Russian Emigrés Dispersed to Six Continents in the Interwar Period," based on the records of an amateur nation building project I stumbled across several years ago when researching Russians in China. The article explores how roughly 400 Russian émigrés living in 58 countries redefined Russianness when answering the seemingly innocuous question regarding the number of Russians living in their host country. They provided a wide variety of either organic or voluntaristic definitions of Russianness, despite the fact that they were a homogenous group of monarchist nobles. Only one overarching feature united their responses: they were intent on excluding entire groups of would-be Russians whom they found already living abroad, even though it was in their interests to expand the size of the Russian diaspora. Yet despite widespread anti-Semitism, few respondents excluded Russian Jews—the former residents of the Russian empire that most preoccupied them—without first justifying at length why they were doing so, and their criteria for omitting Jews, like their criteria for determining Russianness, were often dissimilar to pre-revolutionary conceptions. The trauma of dispersal from their homeland and statelessness forced Russian émigrés to refine their ethnicity, in part to create an émigré ethnicity separate from that of Soviet Russians. This article is now forthcoming in *Immigrants and Minorities: Historical Studies in Ethnicity, Migration and Diaspora*.



Holy Fathers, Secular Sons: Clergy, Intelligentsia and the Emergence of Modern Selfhood in Revolutionary Russia by Laurie Manchester, was recently translated into Russian

most vibrant alternative to Soviet Russia. Russian Jews from Harbin in Israel correspond with repatriates and contribute to their newsletters, and at least the Russian edition of *Bulletin* shares this conception of Harbiners as a distinct people.

The Baron endowment also allowed me to conduct research on my monograph, "The Real Russians Return: Repatriation from China to the U.S.S.R." At YIVO I read a complete set of the Russian edition of *Bulletin* (it is so rare the University of Tel Aviv doesn't possess a single issue), published since 1954 by the association *Igud Yotsei Sin* in Tel Aviv. The Russian edition confirmed what I had found reading newsletters of repatriates from China in post-Soviet Russia: the distinct ethnicity Russians from China have developed includes all the various Russian speaking former residents of China, regardless of their religion or ethnic roots. While it appears on the surface to be a form of Russian nationalism, the distinct type of Russianness repatriates profess is based on the unique experience of having lived in and near Harbin, a liberal outpost of the Russian empire which following 1917 became the

20TH CENTURY GERMAN HISTORY BY GENERATIONS – INCLUDING GERMAN-JEWISH GENERATIONS

VOLKER BENKERT
School of Historical, Philosophical & Religious Studies



Volker Benkert speaking at Akademie für Politische Bildung
photo by: Miriam Zerbel | photo below by: Sebastian Haas

During my time as a visiting fellow at the *Akademie für Politische Bildung* in Tutzing near Munich, I had the pleasure to play host to several conferences. One of these sought to tell the traumatic past of Germany through the lens of generations that shaped and were shaped by this history. The conference also focused on two German-Jewish generations that bracket the horrors of the Holocaust in which almost all of Germany's lively, engaged and culturally rich Jewry was murdered with the tacit complicity of their German peers. Dr. Juliane Gibas from the *Otto-von-Guericke-Universität Magdeburg* focused on the German-Jewish soldiers in World War I who wanted to show their assimilation and belonging by volunteering to serve in the German army. Their hopes to become accepted as integral part of German society were first thwarted by anti-Semitic stereotypes in the army. Their sense of patriotism was then utterly betrayed with the rise of the Nazis, who blamed Germany's defeat on the alleged betrayal by socialists and Jews at the home front.



Thinking about Jewish life in contemporary Germany, Professor Bechthold from the *Hochschule Konstanz* then emphasized the desire of young German Jews today to not be defined by the Holocaust, discourses on the Middle East conflict or their Jewishness. As a particularly heterogeneous group after the influx of Jews from the former Soviet Union after 1990, this cohort emerges as a lively and engaged group that reflects the many different forms of Jewish life in contemporary Germany. While research based in nature, both projects involved student-led exhibition and film projects that show the interest of German college students to also engage Jewish pasts and Jewish peers today.

LATIN AMERICAN JEWISH CULTURE

DAVID WILLIAM FOSTER
School of International Letters & Cultures

Latin American Jewish Culture is a senior capstone course in the School of International Letters and Cultures (SILC). In spring 2015, 12 students were enrolled, completing their majors in various degree programs (e.g., Spanish, French, German, Japanese) and are enrolled in the course as part of the requirement that they complete at least one senior capstone course.

The course focuses on forms of cultural production in Latin America marked by or under the aegis of Jewish diasporic identity from the late nineteenth century to the present. While Jewish immigrants and Latin Americans of Jewish descent may be found in all Latin American societies, cultural production is found concentrated in countries like Argentina, Brazil, Mexico, and Chile. We are investigating essentially cultural versions of a sociohistorical consciousness, and we range across a broad spectrum of Latin American Jewish texts in an investigation of what forms of production have emerged to represent this important immigrant component of Latin American national societies.

Novels and other literary works are examined, along with photography and films, with an emphasis on themes, motifs, characters that can be identified with what might be called a Jewish consciousness or Jewish sensitivity. Of particular interest is the study of how this writing interacts with other immigrant cultural production and how it interacts with the hegemonic modes of the Hispanic or Portuguese traditions that underlie contemporary Latin American societies.

In addition to investigating the historical definitions of what can be called Jewish, including identity politics and the resistance to identity politics, we are discussing the several and different cultural traditions in Latin America pertinent to minority and/or immigrant writing. The course is conducted in English because the students come from across the degree programs of SILC.

The goal is for students to take away from the course an understanding of Latin American immigrant societies and the important role Jewish culture and its institutions play in Latin America. They are learning about the basic sociohistorical framework of Jewish immigration to Latin America, acquiring a critical and analytical vocabulary for an adequately informed conversation about the social and cultural roles Jews have played in Latin America.

Of direct pertinence to the course is an understanding of the conflicts between Latin American Christian heritage and the forms anti-Semitism has taken in Latin America. We are also considering concepts relating to major issues such as cultural survival vs. assimilation and the Latin American understandings of cultural diversity. Special attention is paid to the interaction between Spanish and Portuguese and the Jewish languages, specifically the important identifying power of Yiddish and Sefardí. Finally, the hope is that students will come to understand the importance of considering immigrant cultures as a challenge to the dominant belief of a Luso-Hispanic, Spanish/Portuguese-speaking Catholic continent.

Authors examined include Alberto Gerchunoff (Argentina), Marjorie Agosín (Chile), Moacyr Scliar (Brazil), Jacobo Timerman (Argentina), Ana Maria Shua (Argentina), and Marcelo Brodsky/Ilán Stavans (Argentina and Mexico, respectively). There are approximate 500,000 self-identified Jews in Latin America, with a bit more than half of them in Argentina, which accounts for the heavy emphasis of Argentina in the course). Films to be viewed include *Nora's Will* (Mariana Chenillo; Mexico), *Lost Embrace* (Daniel Burman; Argentina), and *The Year My Parents Went on Vacation* (Caio Hamburger; Brazil).



The Argentine writer, Ana María Shua, spoke at Arizona State during fall 2014, on being a Jewish woman writer in the context of the Argentine neofascist military dictatorship (1976-83).

opposite page: Sinagoga de la Congregación Israelita Argentina (a.k.a. Singaoga or Templo Libertad), Buenos Aires (cornerstone laid 1897; major modifications 1932). The principal synagogue in Buenos Aires, located in what was the first Jewish neighborhood of Buenos Aires (now the Tribunales neighborhood)



PROFESSOR DAVID WILLIAM FOSTER RECEIVES UNIVERSITY OF WASHINGTON LIFETIME ACHIEVEMENT AWARD

IRENE PANKE HOPKINS
excerpt reprinted with permission



Distinguished Alumnus, David William Foster, is the 2014 recipient of the Victoria Urbano Academic Achievement Award. This lifetime achievement award recognizes Foster's dedicated work in the field of feminist and gender studies and their impact on Hispanic society and culture. He is the first male recipient in the award's 30-year history.

"On my first day of class at UW in October of 1958," he said, "when I was 18 years old, I was shocked to learn that a female classmate in her mid-30's had been sneaking out of her house to attend classes because her husband would not allow her to go to school. That was a determinant moment in my pursuit of gender studies," explained Foster. "In six years, from entering UW to obtaining my Ph.D., I had only one woman professor. There were several gay and lesbian professors in the University community and there was information available but no classroom context or research."

"Receiving this award signals the way in which feminist and gender studies have become a vast enough intellectual and cultural undertaking that we needn't think of it as something just women do," said Foster. "Similarly," he added, "Queer studies are not something just gays and lesbians do." Foster has worked to demonstrate that both areas of study are central to a post-modern consciousness of lived human experience. "They interrelate with all aspects of our social existence," he said.

There are many levels to Foster's research and interest in feminism and gender studies. "In Latin America," he explained, "there is the added dimension of a history of military tyranny which has intersected with social institutions and contributed negatively to the quality of human life ... We have to take issues of humanities to the public arena," said Foster. "We have to convince our fellow citizens that the humanities have something to contribute to the debate over public policy issues and can provide perspective on solving pending social and political issues."

Foster attended the University of Washington from 1958 to 1964 during which time he earned an undergraduate degree in Spanish, a master's in Spanish and Romance Linguistics and a Ph.D. in Romance Languages and Literature.

Currently in his 49th year at Arizona State University, Foster is a Regents' Professor of Spanish and Women's and Gender Studies in the School of International Letters and Cultures. He has taught and lectured all over the United States, South America and Mexico, authored more than 50 books and completed countless articles, translations, and papers. "It's a pathological obsession," laughed Foster describing the pursuit of scholarly writing. He currently has two books under editorial review, one on Mexican American urban photography and another on Latin American graphic narrative.

Read the entire article at <http://spanport.washington.edu/news/2015/02/20/distinguished-alumnus-receives-lifetime-achievement-award>

SABBATICAL ROAMING

MARTIN BECK MATUŠTÍK

Center for Critical Inquiry and Cultural Studies | New College of Interdisciplinary Arts & Sciences

Professor Martin Matušík is Lincoln Professor of Ethics & Religion, Professor of Philosophy and Religious Studies, and Affiliate Professor of Jewish Studies at Arizona State University.

This year's publication of my book *Out of Silence: Repair across Generations* brings together a number of themes: ethics of memory, transgenerational trauma, and possibilities of repair. In 2011 and 2012 I organized two major symposia on Memory and Counter-Memory at ASU. At the end of my sabbatical this past June, I took my book on a tour to Slovenia, Italy, and the Czech Republic. I spoke at Prague's Jewish Museum, the site where the Nazis planned in 1942-45 to create a museum of the exterminated Jewish peoples—a pan-European think tank that would perversely celebrate the dastardly Nazi deed. The Prague book event was introduced by Helena Klímová, a psychoanalyst who works with generations of Holocaust survivors and supervises encounters between children of Nazi victims and those of perpetrators. Mrs. Klímová's husband, Ivan Klima, is a survivor of Terezin camp. My novels and essays were translated into English and other languages, and my memoir was released last year.

Out of Silence: Repair across Generations is a story of one person's journey through three generations and across five continents to find—and heal—a past I didn't know existed. I made a dramatic discovery at the age of forty that I was the child of a Holocaust survivor. I found my mother's secret hidden in shoeboxes I, myself, had to hide while fleeing Prague's Communist regime at 19. When I recovered them a decade later, after the fall of the Iron Curtain, they contained her literary and personal archives. Shaping my philosophical autobiography for almost 20 years, my research unveiled my mother's remarkable life—and the truth behind her painful decision to reject her Jewish heritage and keep it hidden from her family.



Martin Beck Matušík's mother's food stamp card (Myjava, June 30, 1946)



photograph by Martin Beck Matušík | Kathmandu, Nepal

During my sabbatical, in October-November 2014, I participated in an in-depth Tibetan Buddhist study of Lamrim ethics and meditation practices at Kopan monastery in Kathmandu, Nepal. Kopan has been instrumental in bringing Tibetan Buddhism to the West with an annual November seminar that attracts some 300 participants from across the globe. I have been working on the impact of certain ethical and meditation practices on coming to terms with personal and social trauma, and sectarian conflict. The Kopan course was directed by an Australian professor-monk together with an Israeli monk and a Swedish nun, while Lama Thubten Zopa Rinpoche guided in depth sessions of insight meditation.

As part of my sabbatical, I spent four days in the Lawudo meditation cave and retreat center where Lama Zopa lived for a decade before becoming spiritual leader of Kopan. The Lawudo cave is accessible on a remote trek in the altitude of more than 13,000 feet on the route from Namche Bazaar to the Everest base camp. During my “summer” vacation, I participated in a 20 day trek to the Everest region, going through Kongma-La Pass (18,159 feet), one of the three highest Everest circuit passes. My experience of remote beauty and high altitude solitude under conditions that press human endurance beyond limit offered a unique ethical perspective on matters of lasting importance and, as the devastating Nepal earthquake reminded the world in April, the ephemerality of many things humans take too seriously and many more they forget.

I have been thinking and writing about several new topics, one of which is “spiritual trekking”—a name I coined for strains of non-tourist travel with transformative significance. People used to go on pilgrimages to holy sites but in our post-denominational, interfaith age with lost and phantom limbs of faith and disbelief, even self-professed atheists suffer pangs of hunger for some form of engaged, non-sectarian, sober nomadism. Whether we find them on the ancient pilgrim roads to Santiago de Salamanca, or in the Nubra Valley of Laddakh, or in proximity to the 26,000-foot-high Himalayas where many Israelis spend their extended travel, people everywhere roam again in search of origins, destinies, anchors, dials, coordinates, hidden maps and signs, as if the entire world has become diasporic.



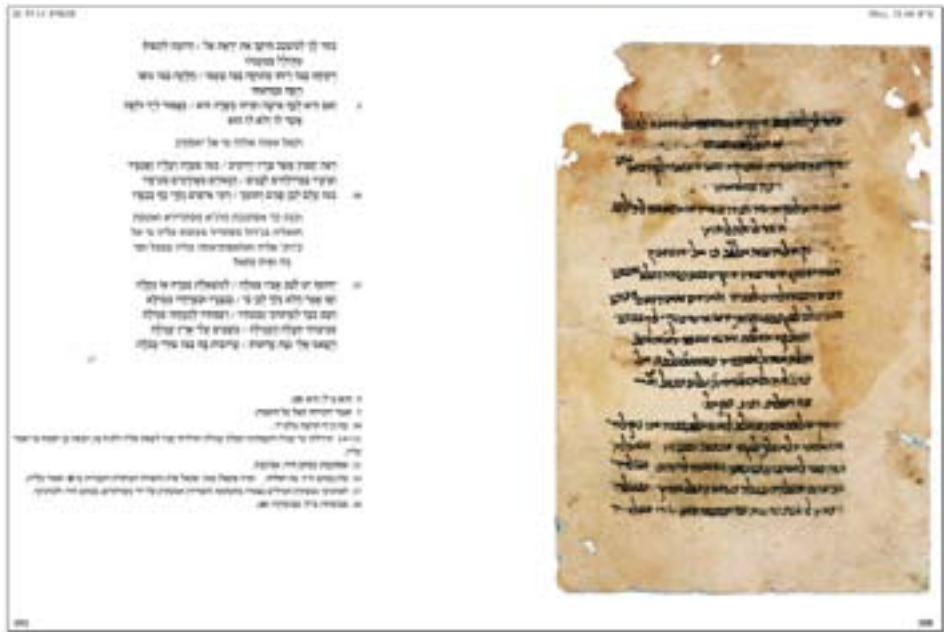
BOOK PRODUCTION AND READING CULTURES: THE 2015 MANFRED R. LEHMANN MEMORIAL MASTER WORKSHOP IN THE HISTORY OF THE JEWISH BOOK, PHILADELPHIA, MAY 2015

RACHEL LEKET-MOR
Jewish Studies Librarian, ASU Libraries

Keeping abreast of exponentially developing new technologies is one of the greatest, but rewarding, challenges of academic librarianship. No less enjoyable for me, as Arizona State University's Jewish Studies librarian, is taking part in advancements of the discipline itself through professional conferences of national and international societies such as the Association for Jewish Studies, the Association of Jewish Libraries or World Union of Jewish Studies. These meetings are usually attended by hundreds of participants who come to expand their knowledge and share their own research with colleagues, as I have done numerous times.

This past spring, I had the privilege of attending, for the first time, a much smaller and more focused gathering of scholars who convened to study together with Dr. Judith Olszowy Schlanger, the Medieval Hebrew Paleography and Manuscript Studies Chair at the École Pratique des Hautes Études (Sorbonne) in Paris. An enthusiastic *havrutah* of Jewish Studies professors, graduate students, librarians, independent researchers and rabbis participated in this phenomenal two-day workshop, titled “Cheap Books From The Cairo Genizah: Formats, Texts, and Readers in Medieval Egypt,” part of the annual Manfred R. Lehmann Memorial Master Workshop in the History of the Jewish Book, hosted and sponsored by the Jewish Studies Program at the University of Pennsylvania.

As described in Adina Hoffman and Peter Cole's best seller *Sacred Trash: The Lost and Found World of The Cairo Geniza* (New York: Schocken, 2011), the repository of worn-out Hebrew manuscripts discovered in Old Cairo's Ben Ezra synagogue in the late 19th century is a rich source of information about the life of medieval Jews in the region. The Taylor-Schechter Genizah Collection at the University of Cambridge, the major research center in the field, provides access to this treasure trove via its Digital Library. Among the acclaimed authors whose work is documented in this collection—some of it in their own handwriting—are Saadia Gaon (882–942), Maimonides (1135–1204) and Yehuda Halevi (1075–1141). Some of the sacred texts in the Genizah include early versions of core works such as the Jerusalem Talmud or a sixth century Greek translation of the Tanach. The Genizah is also a treasure trove of non-sacred texts: legal documents (e.g. *ketubbot*), liturgical texts and literary works that shed light on everyday life of Jews, their languages (e.g. Hebrew, Judeo-Arabic) and customs. An example for such a literary work is the *Diwan* (in Arabic: book of poems) of the polymath Samuel ha-Nagid (993–1056), the famous Hebrew poet who is also known as a Talmudic scholar, a lexicographer and a general and statesman (in Hebrew: *nagid*) who lived and worked in Muslim Spain. A newly published facsimile edition of this classic work is available at ASU Libraries. This beautifully made volume is solely based on individual pages from the Cairo Genizah that found their way to different libraries in the world, now reunited to reconstruct the earliest version of this Hebrew poetry book, otherwise known to us from a late 16th century manuscript, copied over 500 years after the author's death.



Samuel ha-Nagid, Michael Rands, and Jonathan Vardi. *Diwan of Samuel Ha-Nagid: a Geniza Codex*. Jerusalem: Academy of the Hebrew Language, 2015, pp. 180–181.

The 2015 Lehmann workshop did not focus on big names or cornerstone manuscripts, but rather on the economical aspects of fragments preserved in the Cairo Genizah. By examining 11th century evidence for wages of Hebrew scribes, cost of writing materials, techniques used for creating “pocket books” (rolls made from stitched scraps) and Hebrew script and handwriting analysis, the community of learners gathered around Dr. Olszowy Schlanger had a rare opportunity to take a crash course on Hebrew book production and dissemination in medieval Egypt. Like inexpensive books made many generations later—think Penguin Books’ paperbacks—the portable rolls made for everyday use contained good-quality texts: bible commentary, liturgical literature (*piyutim* and personal prayers), but also medical texts and responsa; in short, “highbrow” readings that attest to the high literacy level of those who carried these rolls around, some of them probably scholars or medical doctors. The cheapness of these books only marked their production, not their content: the books had small margins; small spaces between lines, words and letters; text written on both sides; poor quality writing material and small script. The fact that some of these books were evidently do-it-yourself products is even more remarkable, attesting to individuals’ ability not only to read but also to write in Hebrew.

Stepping back from Fustat (Old Cairo) into 21st century Arizona after this eye-opening workshop, I kept thinking about Jewish intellectual life in medieval times and today. The Cairo Genizah unintended library mirrors a material culture in which textual exchanges had to be disposed of once they wore out. While these remnants lacked the loving, organizing hand of a curator at the time of their disposal, they may tell us the story of their production through their materiality, sometimes with the help of technological aids. Will our own deliberately put-together library collections be able to do the same? Can the metadata describing an eBook or eJournal replace the scribe hand?



T-S C2.87, Commentary on the biblical Book of Ezekiel
Taylor-Schechter Cairo Genizah Collection

The generosity of our donors enables the Jewish Studies Program to offer a variety of scholarships, fellowships and grants to ASU students at every academic level.

Benjamin Goldberg Scholarship

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Jewish Studies Scholarship Fund

The Joan Frazer Memorial Award for Judaism & the Arts

Morris & Julia Kertzer Scholars

Research, Study & Travel Grant

Schwartz Scholars

Seymour H. Jacobs Memorial Prize in Jewish Studies

Applications for Jewish Studies scholarships, fellowships and grants are accepted on an ongoing basis. Please visit the Jewish Studies website for deadlines, eligibility requirements and forms.

You are invited to join us for coffee and dessert as Jewish Studies honors the accomplishments of Jewish Studies degree, certificate and award recipients and recognizes the benefactors who make these awards possible.

Jewish Studies Celebrates Our Outstanding Students
April 18, 2016 | 6:30 p.m.
Memorial Union, Cochise Room (228) | ASU Tempe campus

learn more and reserve your seat
jewishstudies.asu.edu/celebrate

Elisa Chavez
Intensive Modern Hebrew
Critical Languages Institute at ASU
Jewish Studies Scholarship

Gil Dori *
dissertation research: Holocaust-inspired compositions by Israeli composer Arie (Arik) Shapira
Schwartz Scholar

John Horan *
Intern/Graduate Exhibit Assistant: Jewish Refugees of Shanghai
Schwartz Scholar

Kerri Mathew
Intensive Modern Hebrew
Critical Languages Institute at ASU
Jewish Studies Scholarship

Holly O'Rourke
Rabbis Without Borders research project
Great Students Graduate Fellowship

Norma Owens
Intensive Modern Hebrew
Critical Languages Institute at ASU
Jewish Studies Scholarship

Naomi Telushkin *
Creation of a site-specific theater piece interacting with the Jewish Museum of Berlin
Great Students Graduate Fellowship

Claire Weisberg
Intensive Modern Hebrew
Critical Languages Institute at ASU
Jewish Studies Scholarship

** these students have been asked to present April 18, 2016 at the Jewish Studies Celebrates Our Outstanding Students event*

CELEBRATING OUTSTANDING JEWISH STUDIES STUDENTS

April 27, 2015

2013-2014 Jewish Studies scholarship and fellowship recipients presented their experiences funded through the generosity of Jewish Studies donors

from left to right
Hava Tirosh-Samuelson Director
Sharath Patil
Philip Skorokhodov
Mehmet Volkan Kasikci
Carli Anderson



SONIA MINUSKIN MEMORIAL AWARDS



from left to right
Hava Tirosh-Samuelson Director of Jewish Studies
Anna Cichopek-Gajraj Assistant Professor

Sonia Minuskin Memorial Competition for the Best Undergraduate Research Paper Related to the Holocaust Award Winners

Amy Jamieson | *first prize* | "The Importance of Teaching the Holocaust to Children"
Christopher Zomaya | *third prize* | "Anti-Judaism in the Gospels and Early Christianity"
Samantha Jo Buettner Oswitch | *second prize* | "Antisemitism in Nazi Germany"

Mr. Harold Minuskin award benefactor

Sonia Minuskin Award for Graduate Scholarship on the Holocaust winner
Shauna Stein | "Tuvia Bielski: A Moral Leader"

AWARD-WINNING PAPER: “TUVIA BIELSKI, A MORAL LEADER”

When Arizona State University (ASU) law student Shauna Stein enrolled in a spring course called “The Moral Leader”—taught by local attorney Howard Cabot, in the Sandra Day O’Connor College of Law—she never imagined her final paper for the course would be an award-winner.

Shauna selected Tuvia Bielski—a Jewish partisan in pre-war Poland, responsible for saving more than 1,200 Jews during the Holocaust—as the subject of her research and writing. Upon completing her paper, she forwarded a copy to her former professor, Hava Tirosh-Samuelson, Director of Jewish Studies at ASU, who subsequently shared it with Harold Minuskin.

In 2009, Mr. Minuskin generously established the Sonia Minuskin Memorial Endowment at the Center for Jewish Studies at ASU, in honor of his mother, Sonia, who was also Jewish partisan during World War II. After reading Shauna’s paper on moral leadership during the Holocaust, Mr. Minuskin contacted her to discuss it and share his appreciation with her.

Soon afterward, to her great surprise, Shauna also received word from the Jewish Studies Program at ASU that she would receive the Sonia Minuskin Award for Graduate Scholarship on the Holocaust in recognition of her research. “Incredible!” she enthusiastically reacted to the news. Following the conferral prizes to the winners of the Sonia Minuskin Memorial Competition of the Best Undergraduate Research Paper Related to the Holocaust, Shauna’s award presentation culminated the annual “Jewish Studies Celebrates Our Outstanding Students” event on April 27, 2015.

Shauna is co-president of the Jewish Law Students Association at ASU and a Valley Beit Midrash Leadership Corps fellow. She has kept in contact with Mr. Minuskin, and plans to write a future paper on his mother, Sonia’s, moral leadership.

learn about the Sonia Minuskin Memorial Endowment for Jewish Studies, at jewishstudies.asu.edu/minuskin



Hava Tirosh-Samuelson, Director of Jewish Studies; Harold Minuskin, founder of the Sonia Minuskin Memorial Endowment; and Shauna Stein, recipient of the Sonia Minuskin Award for Graduate Scholarship on the Holocaust

THE JEWISH LAW STUDENTS ASSOCIATION (JLSA) AT ASU

SHANE ROSS
Director of Community Relations, JLSA

The Jewish Law Students Association (JLSA) at the Sandra Day O’Connor College of Law at Arizona State University promotes a commitment among Jewish and non-Jewish law students toward serving the legal needs of their respective communities and of the disadvantaged populations. JLSA focuses on *Tikkun Olam* or “healing the world” and achieving social justice through utilizing our ability to promote and encourage action, by raising awareness about international and domestic human rights, and by helping those in need.

Each year, JLSA conducts educational activities designed to inform members of the organization and the Greater Phoenix community about the legal needs and issues confronting Jewish communities. Furthermore, JLSA seeks to promote and encourage full participation and equal opportunity for women, third world, and disadvantaged persons in all institutions of society. For example, last year, JLSA was honored to host Professor Marcie Lee, who teaches and lectures widely on a variety of subjects ranging from the Hebrew Bible to LGBT issues and rights, to speak about the comparison between Jewish law and American law. This semester, we are thrilled that Dr. Amy Laff, a social justice advocate and Stanford law alum has agreed to speak to our students. We will also be opening the event up to Hillel undergraduate students who are interested in a career in law and who may have an interest in social justice.

Judaism is more than an identity; it’s a philosophy that encompasses the principles of justice and fairness central to our legal system. Rabbinic scholars have wrestled with complicated questions for thousands of years, applying principles of old to contemporary challenges. As lawyers, we will carry on the spirit of this tradition.



members of Jewish Law Students Association (JLSA)

For further information about JLSA, or to discuss partnership opportunities with us, please contact me at ShaneRoss@asu.edu.

RABBIS WITHOUT BORDERS SURVEY PROJECT

HOLLY P. O’ROURKE
Great Students Graduate Fellowship



Earlier this year, I was involved in a study conducted by ASU Associate Professor of Psychology, Adam Cohen, in conjunction with Rabbis Without Borders, designed to discover how participation in High Holidays services influenced several psychological outcomes, such as gratitude,

belongingness, religiosity, satisfaction with life and hope. We were interested in determining how these variables of interest changed over the period of the High Holidays, and whether that change was differential for people who attended High Holidays services versus people who did not. We found that, in general, after the High Holidays, participants had higher life satisfaction and lower fear of sin. We also found that self-report of religiosity increased after the High Holidays. Additionally, when comparing results across denominations, we found that participants identifying as Conservative Jews had higher ratings of several facets of religiosity, and also had lower ratings of hope and satisfaction with life.



I was pleased when Dr. Cohen contacted me about being a part of this project, and found the experience to be interesting and educational. In meeting with Dr. Cohen and communicating with the researchers at Rabbis Without Borders, I constantly learned answers to questions about religiosity that I had not considered. I was also able to utilize skills I have acquired in psychometrics and measurement, areas I had studied objectively but had very little “hands-on” experience with, before conducting this research. The project increased my understanding of religion and allowed me to translate theoretical quantitative research into applicable skills. My involvement in the project greatly benefited me by giving me more experience in applying advanced methods to substantive areas of research, specifically the study of religiosity.

FINANCIAL, CULTURAL AND POLITICAL DIFFICULTIES OF MICROCREDIT LENDING IN ISRAEL & THE PALESTINIAN TERRITORIES

SHARATH PATIL
 Jess Schwartz Memorial Scholarship

Thanks to the generous contribution of the Jess Schwarz Memorial Scholarship, I was funded to complete my field research for my honors thesis “The Financial, Cultural, and Political Difficulties of Microcredit Lending in Israel and the Palestinian Territories.” During my undergraduate studies, I grew fascinated with the topic of microcredit lending. I was amazed by how extending credit to the world’s poorest people can lead to incredible benefits to those families financially and socially, and can even have butterfly effects that benefit everyone environmentally and politically.

Despite the growing popularity and apparent effectiveness of this method to fighting poverty, I remained unconvinced from my academic study. It seemed like too easy a solution. So, with the help of the Schwartz Family and Jewish Studies Program at ASU, I was able to visit Israel and the Palestinian Territories to meet with, and interview, microcredit lending organizations in that region. This was a meaningful and extraordinary experience because I was able to see firsthand the challenges and successes of this business model, and become intimately familiar with the mechanisms and work involved.



I chose Israel and the Palestinian Territories as my geographic case study because of the difficult economic, political and military complications, as well as the entrepreneurial and industrial promise of that region. I learned a great deal during my time there. I concluded that, from my experience, microcredit lending is, in fact, an effective, new method to combat poverty (though it is not without its faults). I learned that it is a way to help people help themselves, and also that the risk is relatively minimal, while the benefits are numerous.



The most interesting find of my research was that women make better borrowers than men, and also that economic vibrancy is one important pathway towards peace in that beautiful yet conflict-ridden region. Perhaps more importantly than anything else, I was given the rare and meaningful opportunity to get to know the struggles and challenges of most vulnerable people of both Israel and Palestine, and realize how similarly beautiful we all are as people despite our national and religious differences.



MUSLIMS AND JEWS: CHALLENGING THE DYNAMICS OF HATE

EYAL BAR
 Doctoral Student, Political Science

Last Fall, I had the privilege of attending the “Muslims and Jews: Challenging the Dynamic of Hate” conference hosted by the Martin-Springer Institute at Northern Arizona University. As part of a select group of four Arizona State University graduate students, I had the opportunity to observe and participate a number of public panels and closed-door sessions. In my view, these fora served two functions that should be encouraged in the academic community and beyond.

First, they provided a space for public education on critically important social and political issues facing the increasingly global community. As rhetoric of East vs. West, Islam vs. Modernity, and Jewish vs. Arab pervade our daily lives through techno-mediatic dispersal, few have the time to step back and carefully analyze the implications of these narratives and the interests they serve. With the participation of NAU faculty, undergraduates were invited to attend panels and ask questions to the invited speakers. The students appeared highly engaged, asking questions that demonstrated their concerns and genuine interest.

Second, they created an atmosphere where academics and social activists could share their knowledge and experience on the topic of identity politics, particularly those relating to Judaism and Islam. The conference demonstrated the best of what public educational institutions and the American academy can achieve when bringing together scholars from various cultural backgrounds and areas of expertise. Several disciplines were represented, including sociology, history, law, social psychology, politics and religion. Participant backgrounds were similarly diverse, including Turkish, Arab, Jewish, and Anglo-American and a fair balance of male and female attendees.

The conference was designed to be a small and intimate gathering, both in the number of participants and the planning. To break the monotony of the typical conference experience, the presentations were kept short, with several coffee breaks, a group dinner, and a social function at Professor Bjorn Kronendorfer’s home. The formal and informal session struck a balance that allowed creative thinking and unique conversations to emerge. I would encourage and would be pleased to see more iterations of the conference, bringing in new perspectives, and bridging diverse communities to help achieve sustainable solutions to political antagonisms through free and open dialogue.



CRITICAL LANGUAGES INSTITUTE HEBREW INSTRUCTOR ABBY LIMMER

Abby Limmer received her doctorate in Near Eastern Studies from the University of Arizona in 2007, with a research focus on Iron Age Levantine jewelry. She began teaching courses on the Middle East, Bible, history, and archaeology during graduate school, and began teaching modern Hebrew at the University of Arizona in 2009. For the past two summers, she taught first year Hebrew for the Critical Languages Institute at the Melikian Center at ASU. That course covers the entirety of a first year language class in seven weeks, using as little English as possible. It's intensive and effective. The small class size and long class sessions allow for a lot of individual attention and constant feedback for each student. In addition to learning Hebrew language, students learn about various aspects Israeli culture, including music, sports, the relationships between the various cultural and religious groups in Israel, and food.

KERRI MATHEW

Jewish Studies Scholarship, CLI

I enrolled in the Critical Languages Institute to study first-year Modern Hebrew. My goals were to complement my practice of Judaism by learning how Hebrew is constructed, what its natural rhythms sound like, and how to read it. I met these goals—and then some! We were warned that to get the most out of the experience, we would need to treat the course like a full-time job. Four hours of class a day, five days a week, three (or more) hours of homework a day. I have rarely been as mentally exhausted as I was at the end of the seven-week course. On day one, we learned the cursive Alef-Bet. On day three, we learned the block Alef-Bet. By day four, if we hadn't mastered both, we were in trouble. So, by the end of my first week of first-year Hebrew in the Critical Languages Institute, I was reading and writing in Hebrew! Dr. Limmer, our professor, is patient and responsive and funny, qualities I appreciated as I slogged through unfamiliar verb conjugations and repeatedly failed to notice the silent *ayin* in the unfamiliar words. One of my favorite moments of the summer was when I was having Shabbat dinner with some friends, and one of diners told a story about growing up with his dog, named *Kelev*. I was so excited to understand the joke! All in all, it was an intense but deeply rewarding experience. I met my goals, and I continue to be delighted when I am able to read a word or understand a reference that I would have missed just a few months ago. I am truly grateful to the Department of Jewish Studies for funding my summer study.



Abby Limmer, CLI Hebrew Instructor; Kerri Mathew; Rabbi Barton Lee

CLAIRE WEISBERG

Jewish Studies Scholarship, CLI

After graduating from Northern Arizona University in the Spring of 2015, I attended Arizona State's Intensive Hebrew course offered through the Critical Languages Institute at the Melikian Center. Entering the class with merely a knowledge of the Hebrew alphabet, I left the seven-week course with a basic understanding of sentence structure, grammar, and verb tense. I cannot speak highly enough about my Hebrew course at the Critical Language Institute. The small class size provided ample individual attention while the class length, intensive structure, and exemplary instruction ensured our rapid introduction—and most importantly—our thorough comprehension of elementary Hebrew. Following the completion of the seven-week course at ASU, I went to Israel to complete a month-long Ulpan and begin my master's degree in Israeli/Holocaust Studies at the University of Haifa. Upon arrival, I was placed in the lower-intermediate class with classmates at a similar Hebrew level—though with generally one to two years of prior instruction. Unquestionably, my summer course through the Melikian Center provided the best possible preparation for my current language class and subsequently, my year-long stay in Haifa. Whether it is asking locals for help with the bus routes or ordering the desired falafel toppings, I am using the information from the ASU Hebrew course on a regular basis. Though I will surely surpass my current Hebrew level by the end of my studies in the fall of 2016, I will forever be thankful to the Melikian Center for providing the basics!



Claire Weisberg; Hava Tirosch-Samuelson, Director of Jewish Studies; Kathleen Evans-Romaine, Director of the Critical Languages Institute

NORMA OWENS

Jewish Studies Scholarship, CLI

The first day of CLI Hebrew 101 was June 1, 2015. It was amazing to be a participant with over 100 other students who had a passion to learn, or master, an international language. When we departed for our classes, it was this intimate setting of five students that gave me hope.

I am thankful for the tools in my Modern Hebrew book that laid the foundation to learn this lovely language. It guided me in repetitive Aleph-Bet drills; released understanding of the vowels and the sounds associated with each; and it also gave me an admiration for conversation as I saw an increase from one word to a sentence in a short time.

I am thankful for the patience and grace demonstrated by my instructor. It was an honor to receive the wisdom and knowledge poured into me daily regarding Hebrew's past, some of its challenges and how it is used today. Abby made learning the language fun! Each day added a greater appreciation and confirmed my passion.

I am thankful for my class mates who were successful to become wonderful, Hebrew conversationalist. One of the highlights of my course of study was hosting Hebrew night. We opened the event by singing four songs in Hebrew. We made Israeli salad, and served humus, pita bread, cheese and delicious cookies. We share a wonderful memory of unity, joy and shalom.



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The Joan Frazer Memorial Award for Judaism & the Arts

awards of **up to \$1,500** support students' creation of original, **artistic expressions** combining elements of **Judaism and the arts**



2013-2014 Joan Frazer Memorial Award for Judaism and the Arts at Arizona State University award winners. From left to right: Joseph Finkel; Elizabeth Schildkret; Garret Laroy Johnson

The Joan Frazer Memorial Award for Judaism and the Arts is a designated scholarship of the Jewish Studies Program at Arizona State University, and a fitting tribute to the memory of Joan Frazer, who deeply loved all aspects of the arts. This special award offers financial assistance to students in the arts at ASU and enables student artists to share their work with the Jewish community. Award funding is designated through the Jewish Community Foundation of Greater Phoenix.

purpose

This award provides students at Arizona State University with funding to support the creation of original, artistic expressions combining elements of Judaism and the arts. It promotes creativity, thoughtful consideration of Judaica, and encourages students in the arts to become involved in Jewish learning and to showcase their talents in a public presentation.

eligibility and application criteria

- Individual and group projects are considered for this award.
- Applicants must be undergraduate or graduate students of any major, enrolled at Arizona State University during the entire scholarship process (application through presentation of completed project).
- Proposed projects must explore a Jewish theme, and any form of artistic expression may be considered.

submission deadline: Friday, November 20, 2015

full award details and application form
jewishstudies.asu.edu/frazer

MEMORY, HEROISM AND DR. JANUS KORCZAK

ELIZABETH SCHILDKRET

Joan Frazer Memorial Award for Judaism and the Arts at Arizona State University

On April 15, 2015, five actors and 45 audience members gathered in a small theatre in the Nelson Fine Arts Center to celebrate Yom Ha'Shoah, Holocaust Remembrance Day, through a staged reading of the play, *Dr. Korczak and the Children* by Erwin Sylvanus. The performance was made possible by the Joan Frazer Memorial Award for Judaism and the Arts, and part of a larger project I designed to examine memory and heroism in the holocaust through theatre and education.

The play, *Dr. Korczak and the Children*, tells the story of Janus Korczak, a Polish and Jewish pediatrician and author who ran an orphanage in the Warsaw Ghetto. While Korczak is relatively unknown in the United States, he is hailed as a hero in Poland and Germany because, when offered his freedom in exchange for delivering the children in his care to an extermination camp, Dr. Korczak refused the offer. Instead, he accompanied his sixty-six children all the way to the gas chamber. The play, *Dr. Korczak and the Children* deals with this decision. In the play, five actors—three men, a woman, and a child—debate how best to tell Dr. Korczak's story. They argue with one another, add scenes and delete scenes, and debate what constitutes the truth. This constant negotiation raises the question, how do we collectively remember the holocaust?

With the help of the Jewish Studies Program, I curated a performance in honor of Yom Ha'Shoah to ask this question. The performance began with a lecture by Dr. Erika Hughes, and culminated in a discussion with audience members about the nature of memory and heroism. The evening concluded with audience members sharing their own stories and memories. The actors and I also took the play into local high schools and taught workshops around its content. In these workshops, students explored the question, how do we remember something that didn't directly happen to us?

This performance and the workshops that surrounded it examined collective memory. In the performance, I introduced the concept of collective memory with a story from my childhood:

When I was young, my family moved from Rochester, New York, to Danville, Kentucky, a small town right in the heart of the Bluegrass State. I remember feeling like a stranger in a foreign land. To my classmates, everything about me was new and different, from my accent (on my first day of school, someone asked me if I was from London), to my family's traditions. For many of the students in my first grade class, I was the first Jewish person they had encountered. When my teacher found out that we celebrated Hanukkah, she asked my father to come in and give a presentation on the holiday. He came with the menorah that has been in my family for five generations, and I felt so proud. At the end of his presentation a teacher's aide asked, "But when do you celebrate the birth of Jesus?" At the time, I didn't understand exactly why this question made my father uncomfortable. I don't remember how he responded, but I do remember the question being asked, and the mood in the room immediately changing.

My family discusses this incident from time to time. We remember it because it defines us, in a way. The telling of stories is a powerful tool for memory. For my family, retelling this story is a performance of collective memory.

On April 15, we remembered the Holocaust through Erwin Sylvanus's play, *Dr. Korczak and the Children*. This play is, at its heart, an exercise in collective memory. The actors tell a story of heroism in the face of tragedy, and through this, invite us, the audience, to remember together. But Sylvanus does not include in his script instructions for how we should engage with this memory. That is up to us. This project invited adults and youth to remember together, and to examine what we remember when we remember the Holocaust. While we did not necessarily answer this question—perhaps it is unanswerable—the act of posing it is, in itself, an important act of remembrance. How do we collectively remember the Holocaust? It is a question I intend to continue to ask.



Dr. Korczak and the Children performance at Nelson Fine Arts Center photographs courtesy of Erika Hughes

EMBRACING JEWISHNESS IN CONTEMPORARY COMPOSITION: ALVIN CURRAN'S CRYSTAL PSALMS, A CASE STUDY

JOSEPH FINKEL

Joan Frazer Memorial Award for Judaism and the Arts at Arizona State University

My research for the Joan Frazer Memorial Award for Judaism and the Arts focused on a living American composer and performer: Alvin Curran. Thanks to this generous award for which I am grateful to the Frazer family, I was able to make a research trip to Oakland, California to access unpublished sketches and recordings of Curran's letters and notes in the archives of Mills College. This is the place where Curran was the Darius Milhaud Professor of Composition. The materials I studied granted me more insight into Curran's work and have given me a more refined understanding of his music. I was fortunate to meet faculty at Mills College who know Curran: professors Maggi Payne and David Bernstein. Crucially, I have also communicated with Curran. My research trip was fruitful, as I have uncovered new information about Curran's Jewish-inspired works.

Musical modernism and the avant-garde have always captivated Curran. He is one of many Jewish composers interested in discovering new artistic territories and in exploring Western music of the past as well as his Jewish heritage. Born into a Yiddish-speaking family in Providence, Rhode Island, in 1938, Curran has embraced many musical traditions. He studied composition at Brown University and earned a master's degree in music at Yale University in 1963. Curran then moved to Rome in 1965, where he earned a living as a pianist and studied with Italian composer Giacinto Scelsi. Around the same time he co-founded Musica Elettronica Viva, a new music group dedicated to experimental and live-electronic improvisation.

In his childhood, Curran learned from letters written by his family's relatives in Latvia about the dire situation in Europe. When the correspondence stopped, Curran gradually realized that his relatives might have suffered a horrific tragedy. Being raised in a primarily secular household, it would not be until the 1980s when he and many other American composers of Jewish extraction—among them Steve Reich, Richard Teitelbaum and John Zorn—would begin to openly embrace their Jewish heritage. At that time there were many events and discussions that shed new light on the Holocaust in both Europe and the United States.

Curran's composition *Crystal Psalms* (1988) represents one of his earliest works incorporating Jewish elements and is a Holocaust-based piece written for the 50th anniversary of Kristallnacht. It advocates for an awareness of all crimes against humanity.

Crystal Psalms is a concerto for musicians of six nations (Denmark, Holland, Germany, France, Italy and Austria). It is simultaneously mixed and performed as a live radio concert. This composition was broadcast throughout a large portion of Western Europe on October 20, 1988, and brought together through radio over three hundred musicians who did not know each other, but performed as a unified ensemble. In this work Curran wove a tapestry of live-performed and recorded sounds. He borrowed excerpts from musical works by early Baroque Jewish composers, excerpts from compositions of Jewish liturgical music of the 19th century. Further he composed passages for quartets of strings and winds, one percussionist and one accordionist. The pre-recorded sounds can also be heard in *Crystal Psalms* and point to many aspects of Jewish life: the sounds of



"This event—for me a very special form of human artistic collaboration—now exists, alongside the memory of the inhuman pogrom of 1938 that inspired it. One can only wish that it had been otherwise, that instead we could be remembering and celebrating some noble acts of humanity and love." - Alvin Curran

ALCHEMY, FEEDBACK AND TECHNOCRACY IN RICHARD TEITELBAUM'S GOLEM: AN INTERACTIVE OPERA

GARRETT LAROY JOHNSON

Joan Frazer Memorial Award for Judaism and the Arts
at Arizona State University

With the support of the Joan Frazer Memorial Award for Judaism and the Arts, I conducted research investigating *Golem: an interactive opera* (1990-92), a musical work by Richard Lowe Teitelbaum (b. 1939). Teitelbaum is a secular Jewish experimental musician who has achieved renown as a pioneer of intercultural music, live electronics, as well as his work with biosensors. Among his well-known works is a cycle of pieces which draws on the Jewish myth of the golem of Prague. Inspired by a visit to the tomb of the golem's supposed creator Rabbi Loew, Teitelbaum explored this myth in five pieces. In the last of these, *Golem: an interactive opera* (1990-92), Teitelbaum employs an array of acoustic and electronic instruments as well as video elements to evoke the narrative of the Golem myth. A work unexplored in scholarly circles which expresses Teitelbaum's Jewish identity, *Golem: an interactive opera* draws parallels between its anecdotal source materials and the ever-evolving wicked problems of modern technologies.

My research culminates in a paper, which takes a close look at *Golem: an interactive opera* and shows how Teitelbaum portrays the golem story in music and how this work relates to his Jewish identity. I am currently submitting the paper to various academic periodicals for publication.



A Musica Elettronica Viva: Alvin Curran, Caspar, Edith Schloss, Richard Teitelbaum, Barbara Mayfield, Nicole and Frederic Rzewski in Piazza Navona, 1967. photo by Clyde Steiner

shofars evoke ancient Jewish traditions: the prayers of Yemenite Jews at the Western "Wailing" Wall suggest Jewish traditions in the Middle East; the chanting of famous East European cantors taken from old sound archives recall Jewish musical heritage in Russia. He also used recordings of children in a Roman Jewish orphanage, his niece singing her Bat Mitzvah prayers, his father singing in Yiddish at family gatherings, and sounds of ship horns, trains and breaking glass.

The significance of this work lies in its stream-of-consciousness recollection of the sonic environments of Jewish traditions in Europe, the Middle East, and the United States, in its sonic remembrance of the "Night of the Broken Glass," and in its attempt to reunite European cultures.

This is only a brief overview of the research outcomes that the Joan Frazer Memorial Award has enabled me to produce. I will certainly pursue many more questions and projects related to this topic. I plan to submit paper proposals on this research to professional conferences and an essay to a few academic journals. Alvin Curran is one of the most fascinating Jewish composers of the past and current centuries, and through further scholarship, I will bring more awareness to his artistic work.



Friends of Jewish Studies understand knowledge is inseparable from identity formation, and knowledge transforms the present and the future.

Jewish Studies at Arizona State University offers critical inquiry, inspired teaching, and inventive engagement, and helps transform cultural life in metropolitan Phoenix by offering a model of life-long learning through adult education courses, lectures and exhibits.

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The Center for Jewish Studies is engaged in knowledge production through conferences, lectures, exhibits, films and concerts that creatively fuse the sciences, humanities and fine arts. Working closely with civic organizations in metropolitan Phoenix, the center's programs and activities are open to the public.

Friends of Jewish Studies believe in the qualities that make Jewish Studies at ASU distinct.

Inclusivity: open to all students and faculty members regardless of religion, ethnicity, political affiliation, sex, gender and class.

Comprehensiveness: encompassing the entire scope of the global Jewish civilization from antiquity to the present.

Creativity: offering innovative ways to think about Judaism in the past and present in order to address the challenges of the future, recognizing that innovation is always tradition-dependent.

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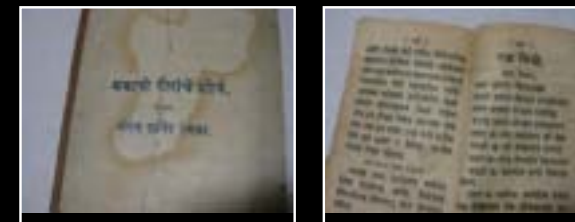
THE ANA AND JAMES MELIKIAN COLLECTION

JAMES S. MELIKIAN

Community Member and Rare Books Collector

My wife Ana, and I, have been collecting antique bibles, manuscripts and artifacts for just over 10 years. Elements of our collection can be viewed online at MelikianCollection.com. The site features examples of some of our earlier acquisitions from a variety of cultures—many of these pieces have been displayed in museums around the United States and Europe—and include the first complete Jewish bibles in Yiddish and Ladino.

In February, 2015, I started a small collection of manuscripts and documents focusing on the Jewish communities of India. I first bought a Jewish manuscript from Cochin at Sotheby's December 4th Important Judaica auction, and followed that up with the acquisition of three printed Jewish books from India, from a bookseller in New York. Though two of these books had no Hebrew, Ladino, Yiddish or any language the book dealer could use to identify them, Indian scholars in Europe were able to identify the author through a Jewish archive from Basel. They are written in the Marathi language of India and were printed in India by Yosef David Penkar, a pioneering screenwriter and producer of early Bollywood productions. WorldCat (the world's largest network of library content and services) lists seven titles he published in Bombay between 1889 and 1925. One of his two books, we now have, is probably about the Maccabees, printed in 1921. We are still working on identifying the other book.



Books printed in Bombay in the Marathi language by Yosef David Penkar, 1921. Maccabees - bible plays.

Also among the growing collection is a two volume set of *mahzorim* for Yom Kippur, printed for the Jewish community of Bombay, in Hebrew, and various documents about the Sassoon family, a famous family of Iraqi Jewish descent and international renown. They were based in Baghdad, Iraq, before moving to Bombay, India and then spreading to China, England and other countries.

My wife and I aren't antique dealers, and we don't create collections just to resell them. Rather, we want make our collections long-term holdings that scholars can research and museums display.

To that end, we have worked with several units at Arizona State University to organize an exhibit of rare Jewish manuscripts and books at the Sylvia Plotkin Judaica Museum, at Congregation Beth Israel, with public symposia on October 17, and November 7. Registration and additional information about these events is available at acmrs.org/news/events



The first complete bible printed in Ladino, volume III. Constantinople, 1743 by Abraham ben Yitzhak Asa.



The first complete bible in Yiddish, printed in Amsterdam in 1678 with 6,000 copies. Made for the Jews arriving to Amsterdam from Central Europe, who primarily spoke and read Yiddish rather than Hebrew.

Friends of Jewish Studies

In Memoriam

With sadness we share the news that Jewish Studies board member, Donald Lubin, passed away on June 30, 2015. Don was deeply interested in, and committed to, Jewish Studies at Arizona State University. In 2008, Don offered his help and support by joining the Jewish Studies Board of Advisors, graciously and generously donating his expertise. We will miss his wisdom and practical advice.

May his memory be a blessing to all of us.

Sun Devil

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THANK YOU to these Friends of Jewish Studies for participating in Sun Devil Giving Day, March 19, 2015. Together, you donated \$1,985!

\$2,020 in matching funds were provided through the generous philanthropic support of the CLAS Dean's Investment Fund by alumni and friends of the College of Liberal Arts and Sciences.

Every effort has been made to ensure the inclusion of donors who supported the Center for Jewish Studies between July 1, 2014 and June 30, 2015. If we have mistakenly omitted your name, please contact us immediately and accept our heartfelt gratitude for your generous support as a Friend of Jewish Studies.

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thank you all for your continued generosity!

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front cover art

Janusz Korczak Monument
Pomnik Janusza Korczaka
Warsaw, Poland

2014-2015 Joan Frazer Memorial Award for Judaism and the Arts at Arizona State University recipient, Elizabeth Schildkret developed "The Holocaust Remembrance Day Project: Examining Heroism and Memory in the play, Dr. Korczak and the Children with High School Students" with her award.

Created around the play, *Dr. Korczak and the Children*, the project examined heroism and memory in the Holocaust through the life of Dr. Janusz Korczak, and included a performance event (talk, staged reading and post-show workshop), and culminated in two weeks of in-school workshops at local high schools.

applications for the next award cycle will be accepted September 1 - November 20, 2015

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Lynn Rapaport

Henry Snyder Professor of Sociology, Pomona College

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Professor Rapaport is the author of *Jews in Germany after the Holocaust: Memory, Identity, and Jewish-German Relations*—which won the 1998 Most Distinguished Publication Award in the Sociology of Religion from the American Sociological Association. She is currently working on a project about the portrayal of Holocaust in American popular culture from the 1940s to present day.

event registration, maps & additional information available online

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