

Program in Jewish Culture & Society

2008-2009 Newsletter



DEAR FRIENDS,



It is with tremendous pleasure that I write this note, my first as Director of the Program in Jewish Culture & Society. I was brought to the University of Illinois by the Program which hired me in the fall of 1998, fresh out of graduate school. When I arrived in Champaign, I felt like I had won the lottery—and I still feel this way. Teaching and researching at the international powerhouse that is Illinois is an enormous privilege. But it is also sheer fun. Nothing beats the exhilaration of working with some of the country's brightest students; nothing compares to the intellectual camaraderie we share among the faculty. Growing up in post-Holocaust Vienna, East-Central Illinois would seem like an implausible

destination. But the Jewish experience is full of unlikely twists and turns—this is a very happy one.

The University of Illinois is a special place for so many reasons. But for me, it is the Program in Jewish Culture & Society that stands out. Not only is it home to the most brilliant and congenial colleagues on campus, it also endeavors to make a real difference in the field at large. Our emphasis on culture and society, the ways Jews have creatively reorganized their own lives while interacting with other groups, gives us a distinct profile. We owe this orientation to the vision of our two founders, Michael Shapiro and Gary Porton. Their service as long-time Director and Associate Director has made the Program into the special place it is. On the occasion of their retirements, we want to express our utmost gratitude, and we are thrilled that both have agreed to join our Advisory Council. Bruce Rosenstock, our new Associate Director, and I are honored and daunted by the prospect of continuing their legacy.

Everything we do is made possible by our friends and donors. The faculty we hire, the courses we teach, the public lectures we organize, the workshops we convene—the entire presence of Jewish Studies at Illinois—it all comes from the support of our contributors. We want

to thank all of our friends who continue to give with such generosity. We simply couldn't do our work without them.

We are proud to acknowledge all of our donors in this Newsletter. But let me give special thanks to Jeffrey Margolis and his family for the recent creation of the Tobor Family Endowment, which supports the Program's research and teaching in European Jewish history. We were also fortunate this past year to receive an (as yet) anonymous gift that has allowed us to endow a graduate fellowship in the Program.

If you are interested in becoming a friend of the Program, please don't hesitate to get in touch with me at bunzl@illinois.edu. Even the smallest contribution makes a difference!

Matti Bunzl

Director, Program in Jewish Culture & Society
Professor, Department of Anthropology

To learn more about Matti Bunzl's background and research, you can listen to Andrew Patner's interview, broadcast on February 25, 2008 on the WFMT radio show "Critical Thinking" (netfiles.uiuc.edu/bunzl/www/Bunzl-Patner.mp3).

PETER FRITZSCHE

LIFE AND DEATH IN THE THIRD REICH

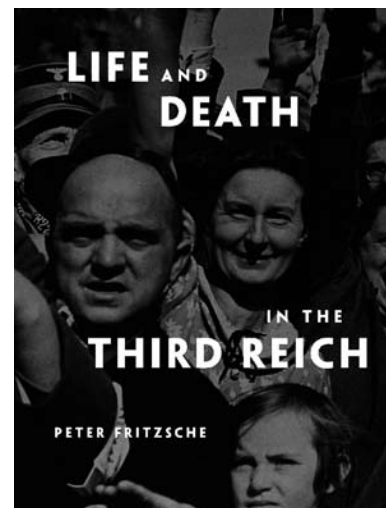
Is there really a need for yet another book on the Nazis? Dozens of excellent studies appear every year, examining important aspects of Nazis policies and the exterminatory war against Europe's Jews. But what is missing is a single volume that pursues a focused line of interpretation and evaluates the key questions about the nature of support for Nazism among ordinary Germans over the course of the twelve-year dictatorship; the degree to which Germans thought of themselves as "Aryans" or a part of a racial group that distinguished itself from Jews; and the scale of complicity in the Holocaust. In *Life and Death in the Third Reich*, I have tried to write this book, relying heavily on the diaries and letters of victims, perpetrators, and bystanders. These texts are not representative, but they are telling. Thus Karl Dürkefalden sketched out how Social Democratic workers in the



Lower Saxon town of Peine explained to themselves their "adjustment" to National Socialism. Lore Walb's diary discussed what it meant to be a "comrade." Elisabeth Brasch's 1940 autobiography weighed the good and bad of the Reich Labor Service experience. In her letters, Elisabeth Gebensleben attempted to justify to her incredulous daughter the persecution of German Jews. Her own son struggled to square his National Socialist convictions with his love for a Jewish *Mischling*. In his diary entries, the vigilant democrat Erich Ebermayer made sense of his joy over Anschluss with Austria. Franz Göll's diary recorded the deep impression that Otto Dix's tryptich, "Der Krieg," made on him after he visited the "Exhibit on Degenerate Art" in Berlin in March 1938. The sight of Erich Maria Remarque's *All Quiet on the Western Front* on a bookshelf launched countless arguments about whether Hitler means "war." Letters from the eastern front testified to the demands of total war, including orders to shoot innocent civilians. Toward the end of the war, the diarist Lieselotte G. worked strenuously not to let her reservations about Hitler get the best of her.

What becomes clear is that Germans debated for themselves the whole question of *becoming*, becoming a National Socialist, a comrade, a race-minded German. They grappled with questions

about the importance of fitting in, the convenience of going along, and the responsibilities the individual owed to the collective. There was also considerable discussion about the morality of anti-Jewish policies, euthanasia, and the conduct of war. The outcomes of these examinations varied from person to person, but the *process* of thinking



about Nazism gave them an ideological inflection. This struggle is what Germans came to share in the Third Reich. Scholars will continue to argue whether the glass was half empty or half full when they scrutinize popular support for the regime; for myself, I am astonished at how far the Nazi endeavor to mobilize the population succeeded. More important, however, is the finding that Germans made an effort to become Nazi in varying degrees. Most people rejected parts of the ideology, just as most people generally accepted the

overall terms of the Nazi revolution. In any case, Germans struggled with Nazi ideas, they made deliberate and knowledgeable choices about going along or stepping aside, and therefore they knew what was happening to nay-sayers and Communists and to the Jews. Knowledge about the killing on the eastern front was widespread even if it was not interpreted as a comprehensive process of extermination. Indeed, the Nazis managed, but did not entirely suppress knowledge of the Holocaust in an effort to make Germans realize, once the war was going badly after 1943, that there was no alternative to triumphing over a world of enemies lest Germans be called to account for their crimes after Germany's defeat. This shock continues to detonate, and even after writing the book, I find that explanation falters in the face of the Third Reich.

Peter Fritzsche is a Professor in the Department of History at the University of Illinois, where he also serves on the faculty of the Program in Jewish Culture & Society. A leading historian of twentieth-century Germany, he is the author of several books, including *Rehearsals for Fascism: Populism and Political Mobilization in Weimar Germany* (1990), *A Nation of Fliers: German Aviation and the Popular Imagination* (1992), *Reading Berlin 1900* (1996), *Germans into Nazis* (1998), and *Stranded in the Present: Modern Time and the Melancholy of History* (2004). Here, he discusses his most recent book, *Life and Death in the Third Reich* (2008).

DANA RABIN

JEWES AND OTHER "OTHERS" IN BRITISH HISTORY



My work focuses on conceptions of difference in eighteenth-century Britain. By examining a series of notorious scandals as they reverberated through legal records, pamphlets, newspapers, prints, satires, ballads, images, and novels, I can reconstruct how Britain's imperial expansion shaped notions of gender, race, religion, and ethnicity. The book aims to pair contemporaneous events that have generally been studied in isolation from each other to compare more than one category of difference at a time. Reading one against the other I aim to examine the discursive oppositions of civility and barbarity, north and south, Christian and "heathen," and masculine and feminine.

Through an approach that emphasizes gender, race, and law as categories of analysis, I demonstrate that the cultural crises of eighteenth-century Britain were formative moments, coalescing around perceived differences of race, ethnicity, religion, gender, age, sexuality, class, and region and foregrounding questions of identity in the nascent nation and in Britain's emerging empire. I argue that these events became newsworthy because they insistently and disconcertingly erased the line between empire and home. My study shows that events in the metropole were always already interpreted within an imperial frame while those unfolding in the colonies shaped and metropolitan values, ideas, and

events. Embedded in the discussions surrounding these events was a debate about the implications of Britain's imperial expansion, specifically the reality of a religiously, racially, and ethnically diverse empire populated by Jews, gypsies, Africans, Scots, Irish, Catholics, and non-conforming Protestants. My work explores the discourse surrounding these events and the anxiety about a mutual imprinting and syncretic combination for definitions of Englishness as a cultural tradition, England as a nation, and Britain as an empire.

Migration, movement, and adaptability in changing environs were simultaneously spurned in an English setting and embraced in a British one. Even those who touted Britain's international expansion provided a coherence and interconnectedness to this presence by rooting it in an English territoriality defined by racial, religious, and cultural homogeneity. Any accommodation of these "others" exposed the fictive nature of this imagined "English" community and the futile attempt to distinguish home and away, insider and outsider.

Jews figure in every chapter of this story from the financial crisis of the South Sea Bubble (1720) to the Scottish rebellion of 1745 (in which Jews supported the government and propped up its currency), to the Jewish Naturalization Bill of 1753, and the Chelsea Murder of 1771 (featuring a gang of Jewish thieves from Amsterdam who

killed a man in a burglary gone wrong), to Lord Gordon's conversion to Judaism in 1780. While I'm still in the process of figuring out exactly what this means, my work seeks to contextualize the Jewish presence rather than exceptionalizing it. The same is true for my approach to British history. Arguing against the exceptionality of Britain and its history, the scandals often exposed contradictions in Britain's ideology of equality and freedom and conventions regarding English femininity, masculinity, and civic virtue. These events reveal the moral and social threat ascribed to empire, its multiplicity of sites, and the mobile bodies that moved in its shadows. The reality of geographic mobility and mixed communities shattered notions of continuity and place and with them traditional means of assessing character and credibility. This analysis enhances

our understanding of the emergence of modernity and the freighted categories of gender and race in the nascent nation and in Britain's emergent empire.



Dana Rabin is an Associate Professor in the Department of History at the University of Illinois. A faculty member of the Program in Jewish Culture & Society, she also serves on the Program's Executive Committee. She is the author of *Identity, Crime, and Legal Responsibility in Eighteenth-Century England* (2004). Here, she discusses her next book project which will make an important contribution to Anglo-Jewish history.



JAN GROSS AT ILLINOIS

During October 2007, the historian Jan Gross served as the Krouse Family Visiting Professor in Judaism and Western Culture in the Program in Jewish Culture & Society. Professor of History and the Norman B. Tomlinson '16 and '48 Professor of War and Society at Princeton University, Jan Gross is the author of three of the most influential studies that analyze modern violence and warfare, race and ethnicity, totalitarianism and communism, and political retribution in Poland, Ukraine and Belorussia.

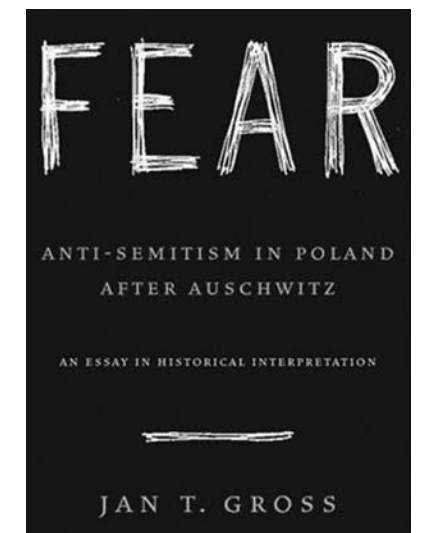
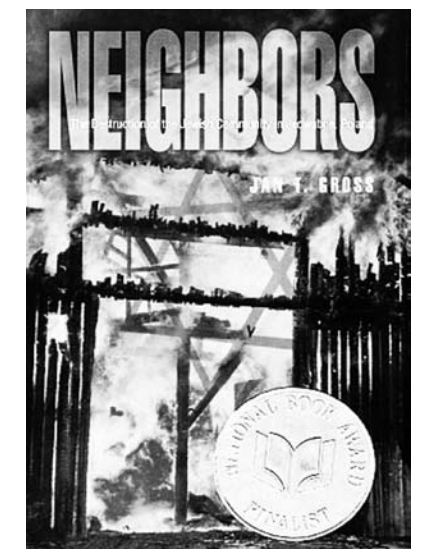
His slim but highly influential and extremely controversial *Neighbors* appeared in 2000, and quickly became a classic of Holocaust literature. A finalist for the National Book Award, *Neighbors* reconstructs the events that took place in July 1941 in the small Polish town of Jedwabne, where virtually every one of

the town's 1,600 Jewish residents was killed in a single day. Using eyewitness testimony Professor Gross demonstrates that the Jews of Jedwabne were murdered by their Polish neighbors and not by the German occupiers, as previously assumed. Translated into eight languages, the shocking story occasioned an unprecedented reevaluation of Jewish-Polish relations during World War II and touched off passionate debate.

While on campus, Professor Gross gave the CAS/MillerComm lecture, "Anti-Semitism in Poland after Auschwitz," based on his most recent research, at the Levis Faculty Center. Lecturing to a full capacity audience, Professor Gross analyzed the politics and memory of anti-Jewish violence in Poland after the Holocaust. Gross discussed not only the ramifications of anti-Semitism in Poland on Jewish daily life and Polish-Jewish relations in the immediate postwar period, but also the ways in which Polish society has attempted to confront and master its own past many years after the violence had taken place.

In addition to the lecture, Gross participated in a number of diverse and interdisciplinary activities that were well attended by the academic community and the wider public. For the evening of October 10, the Program in Jewish Culture & Society organized a discussion of his most recent book, *Fear: Anti-Semitism in Poland after Auschwitz*. The following day, Jan Gross served as

a commentator for a very successful panel, organized by Eugene Avrutin (Assistant Professor of Jewish History at Illinois), on the comparative dimensions of "Neighborly Politics before, during, and after WWII," with papers by Peter Fritzsche (Illinois), Benjamin Frommer (Northwestern University), and Jeffrey Burds (Northeastern University).



THE ISRAEL STUDIES PROJECT A SUCCESS STORY



Orly Castel-Bloom

An elderly gentleman speaks vividly about life in Israel after the founding of the state. The faculty and students listen intently. They know they are fortunate to hear this account, the unique product of first-hand knowledge and first-rate scholarship. The man is Yosef Gorny, Professor Emeritus at Tel Aviv University and one of the leading historians of Israel. For two memorable weeks in the fall of 2007, the Program in Jewish Culture & Society was privileged to host Professor Gorny at the University of Illinois. During this time, he gave six public lectures, met with countless students and faculty members, and left a deep impression with everyone who came across him.

The visit by Yosef Gorny was made possible by "The Israel Studies Project," an innovative collaboration between the University of Illinois and the Jewish Federation of Metropolitan Chicago. The goal is simple: to bring the highest caliber of Israeli writers and scholars to Urbana-Champaign. And since its inception four years ago, it has been a tremendous success.

The Israel Studies Project grew out of an op-ed piece by Michael Kotzin, Executive Vice President of the Jewish Federation of Metropolitan Chicago. Kotzin proposed that federations and universities work together to foster the

study of Israel at North American college and universities.

The University of Illinois took up the challenge. With the active support of Chancellor Richard Herman, we conceived an ambitious series of visits, giving both campus and community access to important and often little-known work on Israel and the Middle East.

The inaugural visitor was noted journalist Yossi Klein Halevi, followed by such luminaries as writer and translator Hillel Halkin and writer Gail Hareven. They have come from two weeks to an entire semester. Highly visible on campus,

they have given major public lectures, visited numerous classes, and lead scores of workshops. They have also been active in the community, speaking on WILL-AM, the local NPR station and visiting Hillel, Sinai Temple, and the Rotary Club.

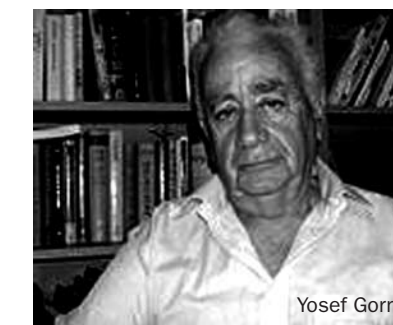
The Israel Studies Project has been a great success. And it is about to get even better!

The academic year 2008/09 will see the year-long visit by screenwriter Asaf Ashery who will offer four courses on various aspects of Israeli culture.

At the same time, we are conducting an international search for a permanent

faculty member in Israeli Cultural Studies. Financed jointly by the Jewish Federation of Metropolitan Chicago and the Office of the Chancellor, the tenure-track position is the full realization of Kotzin's vision of a durable partnership between academy and Jewish community.

For the Program in Jewish Culture & Society, the new professorship will be an



Yosef Gorny

enormous boon. It will anchor research and teaching on Israel at the heart of our Program, energizing the entire campus in the process. Concretely, we envision the arrival of a young scholar who will build a program in Israeli Cultural Studies, not least by making use of the Israel Studies Project (which will continue through 2010-11 and hopefully beyond). We also foresee the development of a study abroad program in Israel.

Check back next year when we hope to introduce our new colleague!

Visitors through the Israel Studies Project

2005-06

Yossi Klein Halevi, Journalist-Writer
(Fall, two weeks)

Hillel Halkin, Journalist, Writer, Translator
(Spring, two weeks)

2006-07

Gail Hareven, Writer
(Fall semester)

Hana Wirth-Nesher, Lit. Scholar
(Spring, two weeks)

2007-08

Yosef Gorny, History, Tel Aviv Univ.
(Fall, two weeks)

Orly Castel-Bloom, Writer
(Spring, two and a half weeks)

2008-09

Asaf Ashery, Writer and Screenwriter
(Fall and Spring semesters)

ALMA GOTTLIEB

JEWS IN/AND/OF AFRICA: NEW RESEARCH IN CAPE VERDE AND THE CAPE VERDEAN DIASPORA

I'm excited to join the Jewish studies community after almost three decades specializing in African studies.

In 2006-07, I spent a sabbatical year in Lisbon, where I discovered a fascinating community with deep roots in both Judaism and Africa, and I'm now researching both the history and contemporary experiences of Cape Verdeans (on and off the islands) who have some Jewish ancestors. As such, this new project bridges my longstanding professional interest in Africa with my upbringing as a Jew.

Arriving in Lisbon in summer 2006, I considered possible research projects with Cape Verdean immigrants. The focus I thought would be the most intellectually daring—and the most practically difficult—and the least likely to attract interest on the part of either Cape Verdeans or West Africanist scholarly colleagues—and the least likely to even net me any living “informants”—concerned the option of finding living Cape Verdean immigrants with Jewish ancestry. But the possibility fascinated me, and I asked about it.

From preparing to work with Cape Verdean immigrants in Portugal, I'd read that the 15th/16th century peopling of the originally uninhabited ten Cape Verde islands—some 300 miles off the West African coast of Senegal—had comprised a mixed group that included Jews fleeing the Iberian Inquisition. But those early immigrants arrived a half-millennium ago. Would current residents

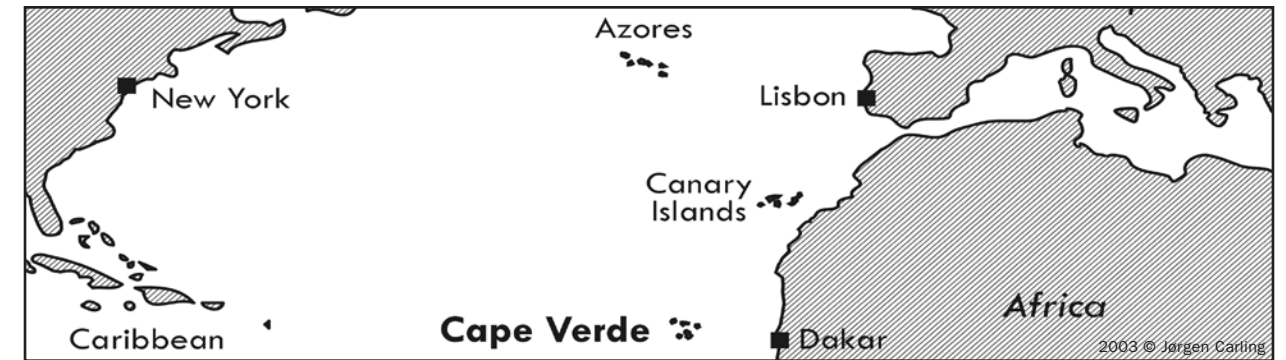
of the islands have any knowledge of the Jewish portion of their islands' complex history? More importantly for me—since I am an anthropologist looking primarily for a living community to work with—could I find any descendants of Jewish immigrants who now recognized their Jewish ancestors?

To my surprise and delight, the answer to both questions was an exuberant Yes. Everywhere I went, both in Lisbon and, later, in Cape Verde during a brief first visit (in March-April 2007), every Cape Verdean I met knew that their islands' history included Jews. Not everyone knew the exact reasons for the presence of Jews, let alone the details concerning who arrived, and when; but every Cape Verdean I met knew that a significant number of Jews had arrived at some point on the islands. Moreover, virtually everyone could point to someone they knew who had some Jewish ancestry; and the first Cape Verdean I met in Lisbon who could trace some direct Jewish ancestry easily led me to many more.

Indeed, I soon learned that not one but two distinct waves of Jewish immigration characterized Cape Verdean history. New research is now demonstrating that the first wave—resulting from the Iberian Inquisition's persecution of Jews in both Spain and, soon after, Portugal—brought far more Jews (and former Jews, or “New Christians” forced to convert) to the Cape Verde islands than had previously been acknowledged by scholars.

The second wave of Jewish emigration to Cape Verde occurred in the 19th century, when North African Jews fled difficult circumstances in Morocco. Descendants of this second wave of Jewish immigration retain an active memory and knowledge of their Jewish ancestors' travels from Morocco, and it is this group that has, so far, constituted my main “informant pool.” In short, what had begun as a charming fantasy of an exotic project turned out to be an entirely viable and compelling study that should occupy my professional time for many years to come.

Of the many fascinating intellectual discoveries I've made, let me share two notable ones here. First, some European scholars of Cape Verde as well as indigenous intellectuals claim that the nation of Cape Verde itself is a “creolized” culture with Judaism as a foundational component. Thus one prominent Cape Verdean writer, Germano Almeida, told me, “many, many Jews came to the islands and married Cape Verdeans, and had children with Cape Verdeans. So although they've all died,



they mixed with us, and they are part of us.” Likewise, the British historian Tobias Green argues, “the presence of people of Jewish descent helped to shape the Caboverdean economy and modes of exchange; yet the *idea* of the Jew was equally, if not more, important, as helping to shape the perception and thereby the reality of the creolizing societies that evolved.” In an even broader claim, Green argues that the international dimensions of the 15th-16th century Atlantic space constituted in many ways a significantly Cape Verdean/Jewish space and, by extension, that the origins of modernity itself owe much to post-Inquisition Jewish trading networks and liminal diasporic mentality, both of which were forged in good part via the 16th century Atlantic entrepôt that was Cape Verde. Second, scholars of Judaism often characterize Jews as the original diasporic people; likewise, many scholars of Cape Verde describe write of a “diasporic nation.” In other words, the history of both Jews and Cape Verdeans is parallel in such a way that their travels crossed and became inextricably interlinked at two crucial points in their shared history.

The implications—both scholarly and political—of this unexpected braiding of two ethnic/religious groups concerning the history of the Afro-Atlantic world, as well as for contemporary interethnic/

interracial relations, are enormous. For Jewish studies, this group adds rich new dimensions to the perennial question of *What is a Jew?*—especially because most of the Cape Verdeans I have met do not consider themselves “practicing Jews” (some identify as Catholics while others deny having any religious orientation) yet they see their Jewish heritage as an integral part of their identity. At the regional level, I plan to expand my research to encompass Cape Verdean-Americans with Jewish ancestry living in North America (especially the New England seacoast), South America (especially Brazil and Argentina) and Europe (especially England, France, the Netherlands, Luxembourg and Gibraltar). At the theoretical level, I hope my project will speak to important conversations challenging essentialist notions of race and religion, and that it will foster dialogue among normally discrete groups of scholars and citizens in the race/religion divide that marks so much of the modern world. I've given a few conference talks stemming from this research and have begun writing articles that should ultimately culminate in a book.

Melanie Katz/Kantrowitz has bluntly written, “the history of Ashkenazim has often been read as all of Jewish history.” If even the erasure of those easily categorized as “Sephardim” is

a problem, imagine how those with far more historically and spiritually complex identities have been even more invisible in scholarly explorations. From the standpoint of Jewish studies, then, I hope that my new research can contribute to the growing urge to transcend established categories and explore the history and experience of Jews, and those with mixed/Jewish heritage, in Africa and elsewhere, as their diasporic travels have taken them—both literally and figuratively—far from the quintessential Jewish homeland. Thus down the line, on campus here at Illinois, perhaps we can forge links between the Jewish Studies Program and our Center for African Studies. As my research develops, I look forward to getting to know my colleagues in Jewish studies both on our campus and elsewhere, and to learning from the accumulated expertise.

Alma Gottlieb is a Professor in the Department of Anthropology at the University of Illinois. A leading anthropologist of Africa, she is the author of several books, including *Under the Kapok Tree: Identity and Difference in Beng Thought* (1992), *Parallel Worlds: An Anthropologist and a Writer Encounter Africa* (with Philip Graham) (1993), and *The Afterlife Is Where We Come from: The Culture of Infancy in West Africa* (2004). She has recently embarked on research on Cape Verdeans with Jewish ancestry and joined the faculty of the Program in Jewish Culture & Society in 2008.

ARRIVAL OF PROMINENT SCHOLARS STRENGTHENS THE PROGRAM IN JEWISH CULTURE & SOCIETY

William Brustein was brought to the



University of Illinois as a high-powered administrator. Since January of 2007, he has been the Associate Provost for International Affairs and Director of International Programs and Studies at Illinois. But his arrival has also been a boon for the Program in Jewish Culture & Society. Brustein, a sociologist by training, is a leading expert on anti-Semitism and the politics of racial exclusion. Among his books are *The Logic of Evil: The Social Origins of the Nazi Party, 1925 to 1933* (1996) and *Roots of Hate: Anti-Semitism in Europe Before the Holocaust* (2003).

He is currently at work on a new book to be titled *The Socialism of Fools?: Leftist Origins of Modern Anti-Semitism*.

Virginia Dominguez became the Gutgsell



Professor of Anthropology at Illinois in January of 2007. One of the leading anthropologists in the world and the incoming President of the American Anthropological Association, she is an expert on cultural politics, ethnicity, semiotics, and critical discourses. She has undertaken extensive research in the Caribbean as well as the American South, focusing on questions of sameness and difference

in the context of kinship, descent, alliance systems, and race. Particularly relevant for our Program, Dominguez is also an expert on Israel. She conducted several years of research on Israeli society in the 1980s, resulting in the seminal book *People as Subject, People as Object: Selfhood and Peoplehood in Contemporary Israel* (1989). She has maintained her interest in Israel and the Middle East since then and frequently returns there for research and lectures.

We are thrilled that William Brustein and Virginia Dominguez have accepted our invitation to join the faculty of the Program in Jewish Culture & Society. We look forward to their many contributions!

THANK YOU FOR YOUR LEADERSHIP OVER THE YEARS



Michael Shapiro

Director of the Program in Jewish Culture & Society from its Inception as the Committee on Jewish Culture & Society in 1981 until 2007.



Gary Porton

Director of the Program in Jewish Culture & Society from its Inception as the Committee on Jewish Culture & Society in 1981 until 2008.



Dale Bauer

Interim Director of the Program in Jewish Culture & Society, 2007/08.



Natalie Handley

Director of Development of the Program in Jewish Culture & Society, from 1997 until 2008.

MEET OUR STUDENTS MELLISA BUSHNICK, GRADUATE STUDENT IN ART HISTORY

I was interested in Jewish Studies at the onset of my college career. As a freshman at the University of Florida in Gainesville, I tried unsuccessfully to register for Jewish Studies courses. Surprised, I realized that not only were these classes popular, but they were nearly impossible to get into as a lowly underclassman. When I transferred to the University of Illinois, Champaign-Urbana the following year, my goal was to register for a class that pertained to Jewish Studies in some way. Thankfully, I was successful which ultimately led me to formally declare a minor in Jewish Studies.

Still, despite my interest and enthusiasm in my religion and culture, I never anticipated integrating Jewish Studies with my major—Art History. It had sim-

ply never occurred to me that I could actually combine the two areas of study. However, while doing an internship in Washington D.C. as a junior, I discovered Shimon Attie. Attie is an internationally acclaimed artist whose complex works, which combine projection and photography, truly spoke to me as both an art historian and as a student interested in Jewish topics. In his *Writing on the Wall* series, Attie projected archival photographs of Berlin's obliterated Jewish community onto buildings in the city's former Jewish quarter. In doing so, Attie poignantly comments on what was *lost* as opposed to simply what was.

After completing a research project on Attie, I knew I had found my niche. I was thankful to Illinois' Program in Jewish Culture & Society for offering diverse courses: my curriculum included Jewish literature and history as well as Holocaust studies and a scholarly approach to Jewish ceremony and ritual. Through these courses, I discovered Jewish communities in parts of the globe that I did not know existed; I read memoirs of extraordinary people; and I realized that my knowledge of Jewish holidays was minimal, at best. I was lucky enough to have wonderful faculty who facilitated my interest in Jewish Studies while encouraging my desire to integrate Art History with my minor.

My undergraduate work culminated in my thesis, "Identity and Cultural Heritage: The Art of Gerhard Richter and Anselm Kiefer in Post-War Germany." In this project, I explored how Richter and Kiefer attempt to reconcile their identity with Germany's Nazi past. Working in the 1960s, at a time when art did not overtly address Germany's past, both artists sought to work through their nation's difficult legacy and its impact on German identity. Further, for these two artists photography plays a critical role in their artistic practice yet they use the media in remarkably different ways. By playing off of the features and assumptions inherent in photography itself, Germany's past reveals itself as Richter and Kiefer demonstrate that all Germans, even the post-war generation, struggle with culpability to some degree.

Now, as a graduate student in Art History here at the University of Illinois, I hope to continue my work on the representation of memory. My interest in Jewish topics remains integral to my work, and I am excited to participate in the Program in Jewish Culture & Society in a different capacity now that I am a graduate student. This is a time of great change in the Program, and I look forward to giving back to a unit that has given me so much.



CARY NELSON

THE POETRY OF HATE

In the course of studying progressive poetry for many decades, I would occasionally find long lost poems from the other side of the political spectrum. Among those that surprised me were a series of classic leftwing and union poems and songs rewritten to promote Barry Goldwater's presidential campaign. But I also occasionally found much darker texts—racist poems distributed by the Ku Klux Klan, anti-Irish poems responding to nineteenth-century

immigrants, anti-Catholic poems produced by early twentieth-century hate groups. For years I set these texts aside, wanting nothing to do with them. I decided not to write about them because I did not want to be responsible for disseminating them again.

All that began to change when the internet and online auctions made worldwide contacts possible both with dealers and with people who simply found poem broadsides, books, and cards in their attics. I realized that what I now call “the poetry of hate” was much more common than I had thought. Those in the discipline who believed poetry was typically on the side of the angels were wrong. Like any other cultural form and medium, poetry could readily be adopted for any purpose. Our ignorance about this kind of literature left our historical memory—and our understanding of how poetry functioned for audiences in various contexts—seriously flawed. While rhetorical analysis of the poems themselves can give plau-

Hark, the herald angels sing,
Buy your gifts from ROSENLING;
at Xmas get a tree of pine,
And buy your bells from SILVERSTEIN.
Down the chimney Santa's going,
With toys he bought from ISAAC COHEN.
Ring out the old, ring in the new!
And help to fatten up the JEW.
Out of the West came three wise men—
LEVI, MOSE, and UNCLE BEN.
Hark, the herald angels sing,
See KATZ & KATZ for a diamond ring.
Our Saviour was born on Xmas Day,
LEVI will give you six months to pay;
O, Little Town of Bethlehem,
For Xmas Gifts see ABRAHAM.
Peace on Earth, Good Will Toward Men,
You can hock your coat at UNCLE BEN.
O Silent Night, Holy Night,
Damned if I don't think Hitler's right.

sible insights into their reception, in the end evidence of production and use is essential. Thus, while books of poems are important, hate poetry intended for interpersonal exchange—including small broadsides, fliers, and preprinted poem postcards—have special relevance.

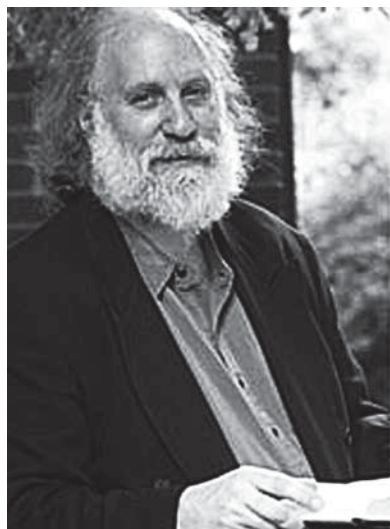
There are several tasks to be done if I am to account for these texts and

justify the broad comparative category of the poetry of hate. The first task is archival—to assemble a multinational collection of the poems at issue. The second is to place the poems in their different historical and cultural contexts. The third task will be continuous with the others—to test the possibility of theorizing the transhistorical descriptive and functional category with which I am working.

After some years of collecting, one conclusion seems unavoidable: in terms of sheer numbers, one type of hate poetry seems to outnumber all others—anti-Semitic poems. And while I have such poems from France, Britain, Russia, Hungary, and the United States, one country's output trumps all others—Germany. And while anti-Semitic poetry literally saturated cultural life in Nazi Germany, the tradition there dates back at least to the late nineteenth century. Illustrated anti-Semitic poem postcards appeared in substantial numbers in Germany as

soon as postcards came into existence in the 1890s. Local bank notes carried anti-Semitic poems during the Weimar period. Hitler promoted his cause with anti-Semitic poems for a full decade before he came to power. One of the more shocking displays in Washington's Holocaust Museum is of books of illustrated anti-Semitic poems for young school children. In fact Nazi Germany produced anti-Semitic poems for every age group.

Nazi Germany's anti-Semitic poems exhibit a special structural relationship to poems praising Hitler or celebrating the German state. While other countries debase real or imagined enemies, in no other Western country, I would argue, is the relationship between poems debasing others and poems aggrandizing the nation state so interdependent. As a uniquely structural relationship, the two impulses in Germany are inseparable. Loving Hitler and hating Jews are two



sides of the same coin in Germany. Indeed both the poetic paeans to Hitler and the poetic rants against the Jews are ventriloquist echoes of Hitler's own voice and obsessions. The poets are trying not merely to affirm Nazi ideology but rather to fuse themselves with Hitler's consciousness and speak from within it. The whole dynamic is grounded in the relationship between Germany's self-image as a wounded and mistreated nation and its compensatory images of wartime apotheosis.

Here is "If all people were Jews...", a translation of "Wenn alle Menschen Juden wären," headlined "a thoughtful song," issued by the Nazis late in their struggle for power during the Weimar Republic. Some may recognize it as a precursor to American poet Ezra Pound's well known—and apocalyptically obsessed—Canto 45, devoted to his belief that Usura, loaned money, destroys all natural inclination to creative labor:

If all people were Jews,
What would become of the world?
No corn would grow,
No plow would move through the fields,
No forester would tend the woods,
No miner would start his shift.
What's more, Jews don't like
To sail the seas.

The steamboat would never
have been invented,
Nor would the train.
No dirigible would rise
Shining into the sky.
We wouldn't have gunpowder,
Nor electric lights.
For the Jew can barter,
But he cannot invent.

No nurse would set out
To treat the sick,
And if fire broke out,
No fire truck would come,
No lifeboat would leap across the waves
If mast and anchorage broke.
For the Jew always seeks help,
But he will not help others!

What can the Jew give,
He who has nothing,
Yet presumes to
Call himself "elect"?
Only the devil knows,
For he loves pride and arrogance.
Thank God there are still
Other people on earth!

Wenn alle Menschen Juden wären . . .

Ein Volkslied zum Nachdenken.

Wenn alle Menschen Juden wären,
Was würde aus der Welt?
Kein Acker ständ in Ehren,
Kein Pflug schnitt mehr durch's Feld,
Kein Förster schritt im Walde,
Kein Bergmann mehr zur Schicht,
Auch auf dem Meer zu segeln,
Behagt den Juden nicht! . . .

Zu unsrer Kranken Pflege
Käm keine „Schwester“ mehr,
Und brennt es im Gehege,
Auch keine Feuerwehr,
Kein Rettungsboot flög brausend,
Wenn Mast und Anker bricht,
Stets braucht der Jude Hilfe,
Doch helfen will er nicht!

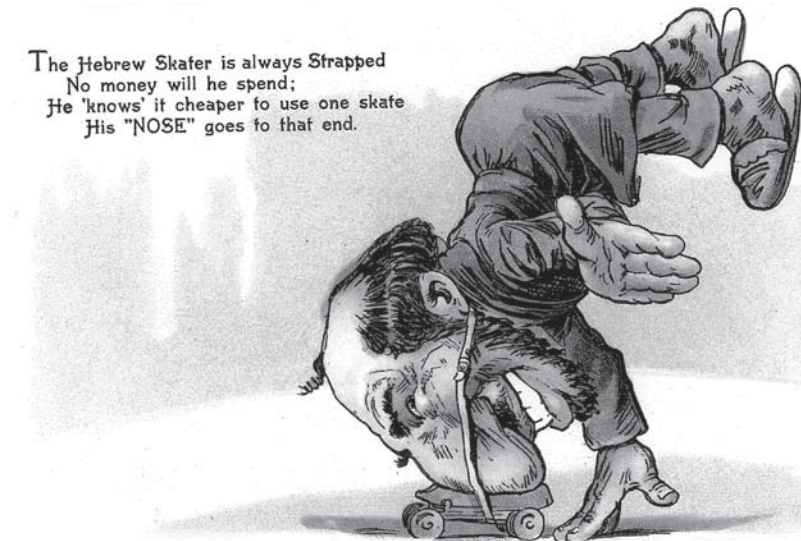
Kein Dampfschiff wär' erfunden
Und keine Eisenbahn,
Kein Luftschiff ungebunden
Stieg leuchtend himmelan;
Wir hätten auch kein Pulver
Auch kein elektrisch Licht,
Denn handeln kann der Jude,
Erfinden kann er nicht!

Was kann der Jude geben,
Dem selber alles fehlt?
Im frechen Überheben
Sich selbst nennt „ausgewählt“?
Der Teufel mag es wissen,
Der Stolz und Hochmut liebt,
Gottlob, daß es auf Erden
Noch andre Menschen gibt!

Max B e w e r.

J. Berger in Germ.

The Hebrew Skafer is always Strapped
No money will he spend;
He 'knows' it cheaper to use one skate
His "NOSE" goes to that end.



Such cards were different from other German poems not primarily in the texts they disseminated but rather in their capacity to offer large numbers of ordinary Germans the opportunity to help distribute anti-Semitic sentiments, to endorse the Nazi project by purchasing the cards cheaply and sending them to others. This is a preprinted card, but during World War II German citizens also wrote their own original anti-Semitic poems and signed them in groups.

Perhaps one may say that the first Holocaust poems were, in effect, produced by the Nazis themselves, though they were not poems of despairing witness but rather of demonic affirmation. In the shadow cast by such cards—arguably the darkest use of poetry in the twentieth century—one may well wonder if Adorno was literally, not metaphorically, right that to write poetry after Auschwitz is obscene. Was the genre so marked by its demonic uses that its myths of transcendence became a cruel joke?

When people debate the meaning of Adorno's challenge they usually wonder whether poetry's capacity for witness has been so decisively outmatched by the Holocaust that it cannot rise to the occasion, that the events are beyond description or understanding. Or they wonder whether the history of literariness serving the will to transcendence now speaks to a human capacity become meaningless. But we might also ask whether poetry can be irredeemably corrupted by its own uses.

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Cary Nelson is a Professor in the Department of English at the University of Illinois. A leading scholar of American poetry and influential commentator on the state of the academy, he currently serves as President of the American Association of University Professors. He is the author and editor of countless books, including *Our Last First Poets: Vision and History in Contemporary American Poetry* (1981), *Repression and Recovery: Modern American Poetry and The Politics of Cultural Memory, 1910-1945* (1989), and *Manifesto of a Tenured Radical* (1997). His book *When Death Rhymed: Poem Cards and Poetry Panics of the Great Wars* is forthcoming. A faculty member in the Program in Jewish Culture & Society, he considers here what he calls "the poetry of hate," in which anti-Semitic poems play a central role.

NEW INITIATIVE IN HOLOCAUST, GENOCIDE, AND MEMORY STUDIES



As the events of the Holocaust recede in history and the eyewitnesses pass away, the memory of those tragic events becomes increasingly crucial. How we remember and respond to the history of the Holocaust is a critical challenge for the twenty-first century.

Thanks to the leadership of faculty members Michael Rothberg and Harriet Murav, the Program in Jewish Culture & Society has just launched a new initiative in Holocaust, Genocide, and Memory Studies. Our goal is to provide fundamental education and community outreach on the history and legacies of genocide, racism, and anti-Semitism; promote cutting-edge research on

the ethical, political, and cultural implications of extreme violence; and, most important, develop responses and offer resources to counter the continued threat of genocide.

The initiative in Holocaust, Genocide, and Memory Studies makes use of Illinois's unique resources, including a world-class library and an energetic core faculty with national and international reputations. With its particular focus on Holocaust memory and representation, the initiative makes Illinois one of the leading centers in the United States for the study of cultural responses to genocide in literature, art, film, and other commemorative practices.

The initiative in Holocaust, Genocide, and Memory Studies has a strong pedagogical component designed to provide training for future citizens and scholars. Undergraduates will be able to pursue a rigorous curriculum emphasizing the historical, ethical, and cultural preconditions and legacies of racism, anti-Semitism, and extreme violence. In addition, we will offer the first graduate concentration in Holocaust, Genocide, and Memory Studies at a major American research university.

The initiative in Holocaust, Genocide, and Memory Studies will be formally launched with a major international conference in fall 2009.

SELECTED COURSES IN HOLOCAUST, GENOCIDE, AND MEMORY STUDIES

Anthropology 161 The Holocaust and Its Meanings
Comparative Lit. 320 Literary Responses to the Holocaust
English 396 The Holocaust: Literature, History, Theory
German 260 The Holocaust in Context
History 252 The Holocaust
History 456 Twentieth-Century Germany
Religion 242 The Holocaust: Religious Responses

ILLINOIS FACULTY IN HOLOCAUST, GENOCIDE, AND MEMORY STUDIES

Eugene Avrutin, History
William Brustein, Sociology/International Studies
Matti Bunzl, Anthropology
Peter Fritzsche, History
David Goodman, East Asian Languages and Culture
Brett Kaplan, Comparative Literature
Harriet Murav, Slavic and Comparative Literature
Cary Nelson, English
Anke Pinkert, German
Bruce Rosenstock, Religion
Emanuel Rota, Italian
Michael Rothberg, English
Mara Wade, German
Yasemin Yildiz, German

For more information on the initiative in Holocaust, Genocide, and Memory Studies, contact Michael Rothberg (mroth@illinois.edu) or Harriet Murav (hlmurav@illinois.edu).

ANNOUNCING THE GARY PORTON FUND

The Program in Jewish Culture and Society at the University of Illinois at Urbana-Champaign is proud to announce the creation of the Gary Porton Fund. The Fund fulfills a two-fold objective: to honor Gary Porton's exceptional service to the University of Illinois and to continue the tradition of excellence in the research and teaching of Judaism in the Department of Religion.

At the end of summer 2008, Gary Porton retired from the University of Illinois at Urbana-Champaign after a 35-year career marked by superb scholarship, dedicated teaching, and a series of key administrative positions. Trained at UCLA, Hebrew Union College, and Brown University, Porton arrived at the University of Illinois in 1973. An expert

on rabbinic literature, he quickly distinguished himself with his work on Rabbi Ishmael, whose teachings he investigated in their historical context and regarded as a response to cultural challenges and political pressures from beyond the world of Jewish discourse. He pursued this line of analysis in subsequent studies of Midrash as well as in path-breaking books on rabbinic attitudes toward non-Jews and conversion.

The excellence of Porton's scholarship has been recognized by prestigious grants from the National Endowment for the Humanities and the Guggenheim Foundation.

Gary Porton has also been an exceptional presence in the classroom. The first faculty member hired to teach courses on post-biblical Judaism, he offered a vast range of classes, including Introduction to Judaism, Jewish Customs and Ceremonies, American Judaism, European Judaism, Hellenistic Judaism, Religious Responses to the Holocaust, Sacred Jewish Literature, and Studies in Talmud, Mishnah, Midrash, Liturgy, and Theology. A charismatic teacher, Porton inspired numerous students, many of whom have become lifelong friends.

Gary Porton was also instrumental in the creation of the Program in Jewish

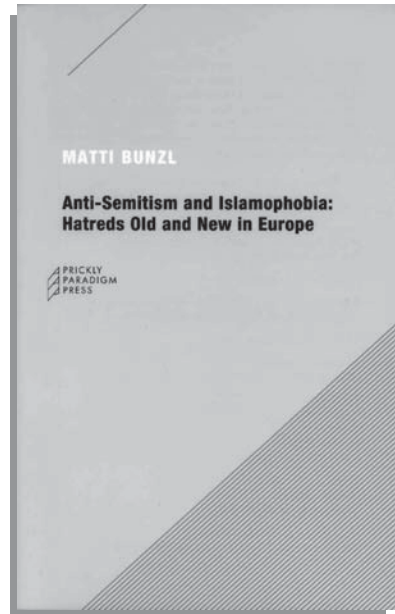
Culture & Society in 1981. It was his vision that accounted for the Program's name, carefully chosen to reflect the emphasis on the interplay between Jewish society and its surrounding and neighboring cultures. Ever since its founding, Porton served as the Program's Associate Director, working closely with Director Michael Shapiro to make it the flourishing unit it is today.

The Gary Porton Fund will honor this amazing legacy. But it is also oriented toward the future. The proceeds of the endowment will be made available as research funds to Porton's successor(s) in the Department of Religion. As it was in 1973, the Department is poised to hire a young scholar in the area of post-biblical Judaism. The Gary Porton Fund will be a crucial recruitment tool. It will allow the University of Illinois to attract the country's leading academic in the field and will enable this scholar to build a research career worthy of the great predecessor.

The Gary Porton Fund ensures that the tradition of excellence inaugurated by Gary Porton will continue and that it will always be linked to his name. Please, contact Matti Bunzl (bunzl@illinois.edu) if you would like to join us in creating and endowing the Gary Porton Fund.

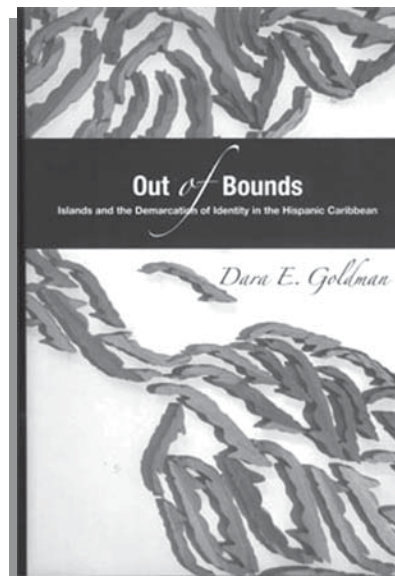


NEW BOOKS BY OUR FACULTY



Matti Bunzl, [Anti-Semitism and Islamophobia: Hatreds Old and New in Europe](#) (Prickly Paradigm Press/University of Chicago Press, 2007)

The apparent resurgence of hostility against Jews has been a prominent theme in recent discussions of Europe. At the same time, the adversities of the continent's Muslim populations have received increasing attention as well. In *Anti-Semitism and Islamophobia*, Matti Bunzl attempts a historical and cultural clarification of the key terms in this debate. He argues against the common impulse to analogize anti-Semitism and Islamophobia. Instead, he offers a framework that locates the two phenomena in different projects of exclusion. Anti-Semitism was invented in the late 19th century to police the ethnically pure nation-state; Islamophobia, by contrast, is a phenomenon of the present, marshalled to safeguard a supranational Europe. Whereas traditional anti-Semitism has run its historical course with the supersession of the nation-state, Islamophobia threatens to become the defining condition of the new Europe.

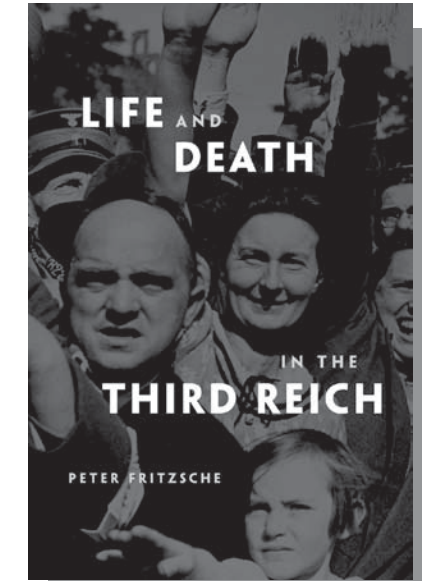


Dara Goldman, [Out of Bounds: Islands and the Demarcation of Identity in the Hispanic Caribbean](#) (Bucknell University Press, 2008)

In *Out of Bounds*, Dara Goldman teases out the intricacies of a territorial conception of nationhood in the context of a global reorganization that ostensibly renders historical boundaries irrelevant. Hispanic Caribbean writers have traditionally pointed toward the supposed purpose equivalence of island and nation and have explained local culture as a direct consequence of that equation. The major social, political, and demographic shifts of the twentieth century increasingly call this equation into question, yet authors continue to assert its existence and its centrality in the evolution of Caribbean identity. Goldman contends that traditional forms of identification have not been eviscerated by globalization; instead, they have persisted and, in some cases, have been intensified by recent geopolitical shifts. *Out of Bounds* underscores the ongoing role of the nation as the site of identity formation.

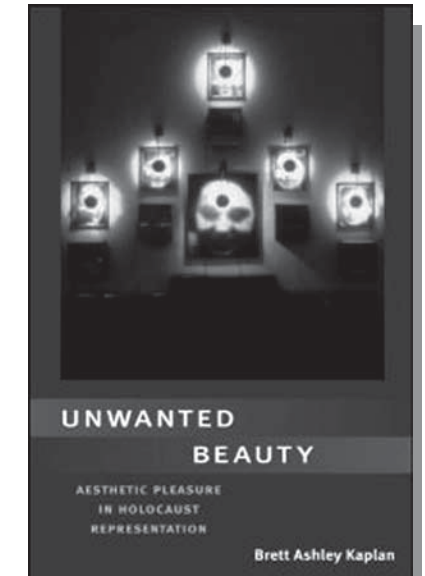
Peter Fritzsche, [Life and Death in the Third Reich](#) (Harvard University Press, 2008)

In *Life and Death in the Third Reich*, Peter Fritzsche deciphers the puzzle of Nazism's ideological grip. Its basic appeal lay in the *Volksgemeinschaft*—a “people’s community” that appealed to Germans to be part of a great project to redress the wrongs of the Versailles treaty, make the country strong and vital, and rid the body politic of unhealthy elements. The goal was to create a new national and racial self-consciousness among Germans. For Germany to live, others—especially Jews—had to die. Diaries and letters reveal Germans’ fears, desires, and reservations, while showing how Nazi concepts saturated everyday life. Fritzsche examines the efforts of Germans to adjust to new racial identities, to believe in the necessity of war, to accept the dynamic of unconditional destruction—in short, to become Nazis.



Brett Kaplan, [Unwanted Beauty: Aesthetic Pleasure in Holocaust Representation](#) (University of Illinois Press, 2007)

Portrayals of the Holocaust in literature, paintings, and architecture have aroused many ethical debates. How can we admire, much less enjoy, art that deals with such a horrific event? Does finding beauty in the Holocaust amount to a betrayal of its victims? Brett Kaplan's *Unwanted Beauty* meets these difficult questions head on, analyzing a wide range of Holocaust representations in order to argue that a more careful understanding of aesthetics and its relation to history can best address the anxieties raised by beauty in Holocaust art. Building on the work of Marianne Hirsch, Leo Spitzer, and other scholars, Kaplan approaches this art from multiple perspectives, including the works created within the concentration camps and by Holocaust survivors. She analyzes how art contributes to survival and how it functions within memory and history.



AWARD IN MEMORY OF HISTORIAN JOHN KLIER

John Doyle Klier, who died in September 2007 at the age of 62, was among the leading historians of Russian Jewry. Much beloved by his colleagues and students, he redefined the field starting with his dissertation “The Origins of the Jewish Minority Problem in Russia, 1772-1812,” completed in 1975 at the University of Illinois, under the direction of Ralph Fisher. Through the generosity of Klier’s family, the John Doyle Klier Scholar award has been established to commemorate his achievements and benefit his successors at Illinois.

John Klier’s work is foundational to contemporary understandings of Russian-Jewish history. Making a broader argument against the tearful conception of Jewish history, he emphasized the bureaucratic dimensions in the tsarist administration of Jewish populations. His first book, based on his Illinois dissertation, was a case in point. Surveying the situation following Poland’s partitions, *Russia Gathers Her Jews: The Origins of the “Jewish Question” in Russia, 1772-1825* (1986) focused on the policies of Catherine the Great, her son Paul I, and her grandson



Alexander I. In contrast to previous views, he showed that their policies toward the Empire’s newly acquired Jews were attempts to address the new minority problem based on the enlightened models of 18th-century Austria and Prussia.

Based on a decade of meticulous research, Klier’s next great book pursued the story into the latter half of the 19th century. Analyzing the entanglements of public opinion and official administrative policy, *Imperial Russia’s Jewish Question, 1855-1881* (1995) centered on the rule of Alexander II. His assassination in 1881 was the trigger of the infamous pogroms of 1881/82. But as Klier showed, anti-Semitism had steadily risen throughout his rule, especially among imperial bureaucrats, various concessions to the Jews notwithstanding. As a result, 1881 appeared as much less of a turning point in Russian-Jewish history than previously accepted. Another major book, *Southern Storms: Russians, Jews and the Crisis of 1881-82* (to be published posthumously), will shed further light on these seminal issues in European Jewish history.

Klier was a pioneer in many ways. He was almost alone when he turned to Russian-Jewish history in the 1970s and he was among the first to mine the newly opened archives when the Soviet Union collapsed in the early 1990s. As an American scholar, he enjoyed a distinguished career in Great Britain,

teaching for nearly 20 years at University College London. At the time of his death, he was the Sidney and Elizabeth Corob Professor of Modern Jewish History in the Department of Hebrew and Jewish Studies there.

Most remarkably, perhaps, Klier was among the first non-Jewish scholars to make a career in Jewish Studies. Born into a Catholic family, he became fascinated with Jewish history at Illinois, dedicating his entire career to the subject. In the process, he became an exemplar not only of unparalleled scholarly excellence but of the highest form of inter-faith dialogue.

John Klier’s family wanted to honor this beautiful legacy by creating an award. The title of *John Doyle Klier Scholar* will be conferred on a graduate student in Jewish Studies at the University of Illinois. The prize is designed to facilitate the recipient’s research and will be awarded on the principles that guided Klier’s own career.

The first recipient will be announced at the conference “Jews in the East European Borderlands: Daily Life, Violence, and Memory,” organized by Program in Jewish Culture & Society faculty members Eugene Avrutin and Harriet Murav and to be held in April 2009 at the University of Illinois. Like the award, the conference is dedicated to the memory of our student, colleague, and friend John Klier.

ANNOUNCING A NEW BOOK SERIES JEWISH CULTURES OF THE WORLD

Matti Bunzl, Director of the Program in Jewish Culture & Society and Professor of Anthropology at Illinois, is the co-editor of a new book series, *Jewish Cultures of the World*, published by Rutgers University Press. Named for a course Bunzl teaches at Illinois, the series – co-edited by Jeffrey Shandler, Professor of Jewish Studies at Rutgers University – will issue studies of contemporary

Jewish life by anthropologists, ethnomusicologists, folklorists, linguists, sociologists, and historians, as well as scholars working in the fields of cultural studies, performance studies, and religious studies. Ethnographies and studies of contemporary culture have become vital to Jewish studies in recent decades. This series will offer books of vivid, strong writing that will be of inter-

est to an array of scholars in the humanities and social sciences as well as to a general audience. The first book, to be published in 2009, is Don Seeman’s *One People, One Blood: Ethiopian-Israelis and the Return to Judaism*. Many other titles are in the works.

Jewish Cultures of the World Rutgers University Press

Editors

Matti Bunzl & Jeffrey Shandler

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TEN YEARS OF THE JEWISH STUDIES WORKSHOP

This year marks the tenth anniversary of the Jewish Studies Workshop. Famously free-flowing, sometimes even raucous, it is the principal forum for the exchange of ideas in Jewish Studies on campus. Faculty, graduate students, and many distinguished visitors have presented to the group over the years. Papers, usually works-in-progress, are precirculated prior to meetings, with the actual event serving as a forum for discussion. We have found this format to enable particularly lively and engaged debates, not just of work conducted by members of the Illinois community, but of cutting-edge research in Jewish Studies more generally. We look forward to the next ten years!

JEWISH STUDIES WORKSHOP

1998/99

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 Sherley Wright Germanic Languages & Literatures, Illinois
 Beth Hawkins Comparative Literature, Illinois
 Dana Katz Art History, Illinois
 Daniel Boyarin Rhetoric, U of California at Berkeley
 Lisa Lampert English, Illinois
 Dimitri Tartakovsky History, Illinois
 Matti Bunzl Anthropology, Illinois
 Jan Schwarz Germanic Languages and Literatures, Illinois

JEWISH STUDIES WORKSHOP

1999/2000

Willis Johnson Jewish Studies, U of Chicago
 Lisa Lampert English, Illinois
 Tamar Liebes Communications, Hebrew U
 Jack Kugelmass Anthropology, Arizona State U
 Jan Schwarz Germanic Languages & Literatures
 Tamar El-Or Anthropology, Hebrew U
 Gary Porton Religion, Illinois
 Achsa Guibbory English, Illinois
 Jose Faur Jewish History, Bar-Ilan U
 Fred Jaher History, Illinois
 Adam Sutcliffe History, Illinois
 Joel Beinin History, Stanford U
 Nina Warnke Jewish Studies, Indiana U
 Johannes Heil Technical U Berlin

JEWISH STUDIES WORKSHOP

2000/01

Susannah Heschel Religious Studies, Dartmouth C
 Deborah Hertz History, Sarah Lawrence C
 Brett Kaplan Rhetoric, U of California at Berkeley
 Michael & Elisabeth Shapiro English, Illinois
 Al Baumgarten Sociology, Bar Ilan U
 Hanne Trautner-Kromann Jewish Studies, Lund U
 Dagmar Lorenz German, U of Illinois at Chicago
 Doron Rabinovici History, U of Vienna
 Jonathan Skolnik German, U of Oregon
 Cliff Spargo English, Marquette U
 Susan Kahn Anthropology, Brandeis U
 Nancy Berg Hebrew, Washington U
 Jeffrey Grossman German, U of Virginia
 Rick Esbenshade History, U of California at Santa Cruz

JEWISH STUDIES WORKSHOP

2001/02

Dan Diner History, U of Leipzig/ Ben Gurion U
 Peter Novick History, U of Chicago
 Philip Bohlman Music, U of Chicago
 Warren Rosenberg English, Wabash C
 Amy Blau Comparative Literature, Illinois
 Albert Lichtblau History, U of Salzburg
 Steven Zipperstein History, Stanford U
 Lisa Lampert English, Illinois
 Jean-Claude Kuperminc Alliance Israélite Universelle, Paris

JEWISH STUDIES WORKSHOP

2002/03

Harriet Murav Slavic Languages and Literatures & Comparative Literature
 Miri Rubin History, U of London
 Gil Anidjar Middle Eastern Studies, Columbia U
 Barbara Kirshenblatt-Gimblett Performance Studies, NYU
 Gennady EstraiKh Yiddish, Oxford U
 Zachary Lesser English, Illinois
 Bruce Rosenstock Religion, Illinois
 Desanka Schwara Simon Dubnow Institute, U of Chicago
 Adam Sutcliffe History, Illinois
 Alan Rosen Literature, Bar Ilan U
 Jeffrey Feldman Museum Studies, NYU
 Till van Rahden History, U of Chicago/U of Cologne
 Mahir Saul Anthropology, Illinois
 Dara Goldman Spanish, Italian, Portuguese, Illinois
 Brett Kaplan Comparative Literature, Illinois
 George Fredrickson History, Stanford U
 David Shneer History, U of Denver
 Yasemin Yildiz German, Cornell U

JEWISH STUDIES WORKSHOP

2004/05

Omer Bartov History, Brown U
 Matti Bunzl Anthropology, Illinois
 Adam Sutcliffe History, Illinois
 Frances Raday Law, Hebrew U
 Riv-Ellen Prell American Studies, U of Minnesota
 Ed Bruner Anthropology, Illinois
 Jonathan Druker Italian, Illinois State U
 Carsten Shapkov Simon Dubnow Institute
 Bruce Rosenstock Religion, Illinois
 Michael Shapiro English, Illinois
 Grit Schorch Simon Dubnow Institute, U of Leipzig
 Richard Levy History, U of Illinois at Chicago
 Dana Rabin History, Illinois
 Rachel Shulman History, Illinois
 Ben Nathans History, U of Pennsylvania
 Aron Tugendhaft Social Thought, U of Chicago

JEWISH STUDIES WORKSHOP

2003/04

Marianne Hirsch & Leo Spitzer Comparative Literature, Dartmouth U
 Dirk Moses History, U of Sidney
 Carsten Schapkow Simon Dubnow Institute, U of Leipzig
 Dianne Harris Landscape Architecture, Illinois
 Martin Przybilski German, U of Würzburg
 David Cohen Rhetoric, U of California at Berkeley
 Alena Heitlinger Sociology, Trent U
 Dan Rabinowitz Anthropology, Tel Aviv U
 Gennady EstraiKh Yiddish, NYU
 David Nirenberg History, Johns Hopkins U
 David Shneer History, U of Denver
 Jonathan Weiss History, Illinois
 Yasemin Yildiz German, Cornell U
 Bob Markley English, Illinois
 David Goodman East Asian Languages and Literatures, Illinois
 Jonathan Druker Italian, Illinois State University
 James Hansen English, Illinois
 Michael Rothberg English, Illinois
 Amy Blau Comparative Literature, Illinois
 Harriet Murav Slavic Languages and Literatures & Comparative Literature, Illinois
 Ted Weeks History, Southern Illinois University

JEWISH STUDIES WORKSHOP

2005/06

Joshua Shanes History, Illinois
 American U
 Rita Simon Sociology, American U
 Rachel Havrelock Comparative Literature, Illinois
 Brett Kaplan Art + Design, Illinois
 Eric Lehrer Anthropology, Illinois
 Jean-Christophe Attias French, Boston U
 Jeffrey Mehlman German, U of Missouri
 Brad Prager Judaic Studies, U of Toronto
 Yossi Halevi Jerusalem
 Esther Benbassa Sorbonne
 Peter Markley History, Illinois
 Gary Porton Religion, Illinois
 Ruth Behar Anthropology, Illinois
 Jennifer Young Art History, Sorbonne
 Margaret Olin Art History, Sorbonne
 Hillel Halkin Jewish Studies, Illinois
 Michael Rothberg English, Illinois
 Murray Baumgarten History, Illinois
 Dmitry Tartakovsky History, Illinois
 U of California at Berkeley

JEWISH STUDIES WORKSHOP

2006/07

Hana Wirth-Nesher Tel Aviv
 Seth Wolitz Yiddish, U of Texas
 Lindsay Kaplan English, Georgetown U
 Gary Weissman German, U of Cincinnati
 Erica Lehrer History, Concordia U
 Michael Shapiro English, Illinois
 William Brustein Sociology, Illinois
 Andrew Demshuk History, Illinois
 Gail Hareven Tel Aviv
 Valery Dimshits Yiddish, Illinois Wesleyan U
 Gene Avrutin History, Illinois

JEWISH STUDIES WORKSHOP

2007/08

Virginia Dominguez Anthropology, Illinois
 Harriet Murav Slavic Languages and Literatures & Comparative Literature, Illinois
 Yosef Gorny History, Tel Aviv U
 Anna J Ruzhnikova History, St. Petersburg U
 Bruce Rosenstock Religion, Illinois
 Oriy Castel-Bloom Tel Aviv
 Monique Balbiverna Comparative Literature, Illinois
 Anna Parkinson German, U of North Carolina, Chapel Hill
 Jack Hutchens Slavic Languages and Literatures, Illinois

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Bruce Rosenstock, Associate Director

Craig Alexander, Assistant to the Director

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Dale Bauer* (English): American Women's Literature

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William Brustein (Sociology): History and Sociology of Anti-Semitism

Matti Bunzl* (Anthropology): Jews in the Modern World; Central Europe

Kenneth Cuno (History): History of the Middle East; Egypt

Virginia Dominguez (Anthropology): Anthropology of Peoplehood; Israel

Colin Flint (Geography): Political Geography; Geography of the Nazi Vote

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Fred Gottheil (Economics): Economics of the Middle East; Israel

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Emanuel Rota (Italian): European Intellectual History; Fascism

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Mahir Saul (Anthropology): West Africa; Sepharad

Lawrence Schehr (French): Modern French Literature

Michael Shapiro (English): Shakespeare and the Jews

Mara Wade (German): Early Modern German Literature

Terri Weissman (Art History): 20th Century Art; Contemporary Art

Yasemin Yildiz (German): Bilingualism in German Literature; Muslim Imaginaries

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COURSES IN JEWISH STUDIES

Listed below are the courses approved for Jewish Studies credit at the University of Illinois. A selection of these courses is taught every academic year.

ANTHROPOLOGY

The Holocaust and Its Meanings ANTH 161

American Jewish Culture ANTH 190

The World of Jewish Sepharad ANTH 275

Jewish Cultures of the World ANTH 290

COMPARATIVE LITERATURE

Jewish Storytelling: From the Russian Shtetl to New York CWL 221

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Vienna 1900 GER 257

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HISTORY

History of the Islamic Middle East HIST 135

The Holocaust HIST 252

Introduction to Russian-Jewish Culture HIST 261

Jewish History to 1700 HIST 268

Jewish History since 1700 HIST 269

Constructing Race in America HIST 281

The History of the Jews in the Diaspora HIST 433

The Middle East 1566-1914 HIST 435

The Middle East in the Twentieth Century HIST 437

Twentieth-Century Germany HIST 456

Immigrant America HIST 472

RELIGION

RLST 101 The Bible as Literature

RLST 106 Archaeology and the Bible

RLST 108 Religion and Society in the West I

RLST 109 Religion and Society in the West II

RLST 110 World Religions

RLST 116 Faith and Self in Global Context

RLST 120 A History of Judaism

RLST 130 Jewish Customs and Ceremonies

RLST 201 Hebrew Bible in English

RLST 221 American Judaism

RLST 235 History of Religion in America

RLST 242 The Holocaust: Religious Responses

RLST 283 Jewish Sacred Literature

RLST 415 Introductory Readings of the Talmud

RLST 416 Readings in Rabbinic Midrash

RLST 442 History of Early Judaism

RLST 443 Ancient Near Eastern Cultures

RLST 458 Christians and Jews 1099-1789

RLST 496 Topics in the History of Judaism

RLST 498 Topics in Biblical Studies

PHILOSOPHY

PHIL 230 Introduction to the Philosophy of Religion

POLITICAL SCIENCE

PS 347 Government and Politics of the Middle East

YIDDISH

YDSH 101 Elementary Yiddish, I

YDSH 102 Elementary Yiddish, II

YDSH 103 Intermediate Yiddish, I

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