



From the Director's Desk



Ken Wald

Making Lemonade . . .

In a talk at UF two years ago, Alan Dershowitz counseled us to stop fixating on the “oy” of Jewish experience—assimilation, discrimination, etc.—and instead embrace the “joy” of Judaism. In the same spirit, I want to report how the Center for Jewish Studies has coped with a variety of challenges during the 2001-2002 academic year. In each case, we have tried to convert a problem into an opportunity.

The tragedy of September 11th raised anew some perennial questions about justice, religious extremism, violence, and American foreign policy. Center faculty played a large part in discussing these issues on campus and in the media. Our newest faculty member, Patricia Woods, was an especially important voice at campus forums, public discussions, and media interviews. An expert in Middle Eastern politics, she helped many audiences comprehend the sources and nature of Muslim views toward the United States and the impact of these events on Israel.

The events of September 11th also prompted us to offer a new course for UF students. Adam Silverman, a doctoral candidate in Political Science, taught the first-ever UF course on terrorism and religious violence. When it appeared that state budget cuts might prevent the course from being offered, we were rescued by the generosity of the Breier Visiting Fellowship. This class attracted more than 100 students from across campus.

Owing to the ongoing violence in Israel, the University has forbid us to send students to the four study-abroad programs in Israel. Our response has been two-fold.

First, if we can't send students to Israel, we've tried to bring more of Israel to Gainesville. Together with Hillel, we brought in two experienced journalists and commentators to speak about developments in the Middle East. To meet the need for study abroad options in Jewish Studies, we've offered support to students who want to attend Jewish Studies programs in Spain and Prague.

More imaginatively, the Center has developed a brand-new summer study-tour program in cooperation with the Bridge of Understanding program in Germany (see page 2). Under the able leadership of Leah Hochman, 15 students will meet in Gainesville for an intensive orientation and then fly to Germany for 12 days of seminars on German-Jewish relations. While in Germany, they will meet with leaders of the German Jewish community, get together with their peers at German universities, and hear from leading scholars and activists. It's not Israel but it is an enrichment opportunity.

Finally, we are about to offer our very first Summer Holocaust Institute for Florida Teachers, known by the acronym, “SHIFT” (see page 3). The institute is our answer to the question about what, if anything, we can learn from the Holocaust. Under the joint direction of our resident Holocaust historian and a curriculum specialist from the College of Education, this program will bring teachers to Gainesville for a week-long program about incorporating Holocaust materials in the classroom. Rather than focus solely on the horrific events of the *Schoah*, our goal is to help teachers use the horror to build respect for tolerance, diversity and multiculturalism.

Each of these initiatives grew out of a problem or challenge. By making lemonade out of life's lemons, I hope we've done our bit to reduce bitterness and create an enriching brew. ☺

Look inside for:

What's New?	2
Faculty News	4
Grass Endowment	5
Feature Presentation:	
<i>Mapping Jewish Population</i>	6
Student News	9
Alumni Profile	11
Price Library	12
Rich Endowment	14
Programming	17
Courses	19
Welcome New Faculty	21
Center Staff	22

What's New?

Hochman to teach Bridge of Understanding

The Center for Jewish Studies, the Departments of Religion and History, and the International Center at the University of Florida are sponsoring the first Bridge of Understanding, a summer study tour through Germany. Taught by Leah Hochman, Ph.D., Assistant Professor, Department of Religion, the course will include three days of intense coursework on-campus to prepare students for a ten-day tour in Germany.

Hochman, who plans to offer this course annually, first became familiar with Bridge of Understanding when doing her post-doctoral work in Germany. Hochman stated she "never thought more about it until last summer." At that time, she was in Germany doing independent research and ran into an old colleague who was taking a group of university students on Bridge of Understanding. She learned that the program was now organizing the tours through university Jewish Study centers.



**BRIDGE OF
UNDERSTANDING**
The Jewish Experience of Modern Germany



Jewish Museum Berlin

"I wanted to do it with UF, but I wanted to focus it, because I think that the more students know in advance, the more they get out of it," Hochman said.

Included in the pre-trip seminar will be a short introduction to Judaism, readings, lectures, and discussions about the complicated and intertwined relationship of Germans and Jews, and historical information related to specific places on the tour.

Students will then travel to Munich and begin with a tour of the city, accompanied by an English-speaking German guide, followed by a special dinner with students from a German university. Other elements of the trip will include Jewish museums, tours of old Jewish quarters, contemporary and historical houses of worship, and visits to German-Jewish political and cultural institutions, as well as meetings with members of Germany's large Turkish community. The last four days will be spent in the capital city of Berlin, where almost half of contemporary German Jews make their homes. Sites there include the newly opened Jewish Museum, the House of the Wannsee Conference, the Jewish community center, and a walking tour of the former eastern sector. Students, who will receive 3 course credits, are required to maintain a written intellectual journal during the tour and, upon return, write a 10-page paper about a topic they will choose during the tour.

continued on page 19

UF Offers New Course on Terrorism

During the Spring 2002 semester, Adam Silverman, a doctoral candidate in Political Science, taught UF's first-ever course on terrorism, simply titled "Terrorism." The course was originally planned before the September 11 tragedy, but those events served to stir greater awareness and relevance for this topic. Originally expecting to draw about 45 students, the increased interest led to the enrollment of approximately 100 upper-level undergraduate students from across campus. Fortunately, when state budget cuts threatened to prevent the course from being offered, funding assistance was provided from the Center for Jewish studies through the Breier Visiting Fellowship.

The course, designed to examine the role that terrorism and religious violence play in resolving social and political grievances, also covered the relationship to theories of international security, conflict structure, identity, and deviant behavior.

"If you don't understand why terrorists are doing what they're doing, you can't stop them from what they're doing," Silverman stated. He added that "the class was not intended to serve as a

You can visit the course website at www.clas.ufl.edu/users/asilver.

battleground for those with strong opinions about ongoing conflicts." As such, the focus was kept off of September 11 and on the broader issues of terrorism in order to prevent it from becoming a course about September 11. Students were required to write one 5-7 page profile of a terrorist group of their choice (other than al-Qaeda) in addition to a 15-20 page term/research paper on a topic having to do with an aspect of terrorism.

In asking him to reflect back over the semester, Silverman stated "it went smoothly. We had a good group (of students) and we took whatever questions came up and tried to keep things as balanced as possible." Silverman added, "In a class like this...the reality is I don't have the luxury of being partisan, even if I wanted to be. And while I'm sure I don't get it 100% perfect, I try to give as objective a political/historical view as I can give." ❧

Holocaust Workshop to Meet at UF

For six days in June, teachers and aspiring teachers will have an opportunity to learn about ways to incorporate the Holocaust into their teaching.

The Center for Jewish Studies is coordinating its first "Summer Holocaust Institute for Florida Teachers" (SHIFT) from June 23-28th on the UF campus. SHIFT will feature lectures and workshops presented by leading experts and top scholars from UF's Center for Jewish Studies, Department of History and College of Education. Participants will also visit the Florida Holocaust Museum in St. Petersburg and meet with Holocaust survivors.



"This workshop, which we plan to make an annual event, was one of my top priorities when I became director," commented Kenneth Wald of the Center for Jewish Studies. "This kind of outreach represents an important application of campus expertise to the needs of the community and state."

The idea for a UF workshop picked up steam when historian Geoffrey Giles, a Holocaust expert, and Wald were appointed to the Commissioner of Education's Statewide Task Force on Holocaust Education. Noting that the counties around Gainesville had the lowest number of teachers with specialized training in Holocaust education, the Task Force readily agreed to support a summer institute in Gainesville.

"I'm particularly pleased that we were able to keep the price low so teachers could afford to attend," Wald noted. The fee for the entire week is \$75 or \$400 for participants

Utilizing both experts on the Holocaust and experienced educators, the program will:

- Provide participants with a background on the history of the Holocaust as well as its aftermath.
- Help teachers present sensitive and potentially disturbing material to students.
- Familiarize teachers with the vast number of resource materials (books, films, Web sites, etc.) available on the Holocaust.
- Instruct teachers on designing and implementing curriculum and lesson plans that place the Holocaust in the context of tolerance, multiculturalism, morality and civic education.
- Show teachers how to make the Holocaust relevant to the lives of their students.

who wish to earn three hours of graduate credit in Education by completing additional assignments. Registrants will also receive CEUs for participation.

Wald also noted that the design of the Institute was influenced by input from a local advisory committee that included teachers and members of the local Jewish community with experience in Holocaust education.

Although the focus is on North Florida, the Institute has already received applications from people in South Florida. "I think UF's strong reputation will draw teachers from around the state."

Teachers and interested persons should contact the Center for Jewish Studies for registration information. The Center can be reached by phone (352-392-9247), email (center@jst.ufl.edu), or via the Center's website, www.jst.ufl.edu.

Rich Endowment Reception

Center faculty and staff gathered on November 1, 2001, to honor David and Nancy Rich of Weston, Florida. As the donors of the Harry Rich Endowment for Holocaust Studies, their generosity has permitted us to host leading Holocaust scholars, provide scholarship funds for students in Holocaust Studies (see related story, page 14), and promote the Summer Holocaust Institute for Florida Teachers program. The Richs were presented with a plaque in their honor.



David and Nancy Rich

Faculty News

Nora Alter was awarded a University of Florida Research Foundation Professorship for 2002-2004. Her book entitled "Projecting History" will be released from University of Michigan Press in August 2002. She gave a lecture this past April at the Holocaust Film Conference at Kent State University. The lecture was entitled "Between Fact and Fiction: Compiling the Holocaust Film."

Avraham Balaban's article, "Secularity and Religiosity in Contemporary Hebrew Literature," was published by *Arabic and Middle Eastern Literatures* (Oxford University, Vol. 5, No. 1, 2002, pp. 63-82). He wrote the entry "Hebrew Literature" for the Encyclopaedia Britannica Book of the Year (2001-2002), and continued to publish book reviews in the Israeli newspapers *Ha'aretz* and *Yediot Ahronot*. Balaban stepped down as Chair of the Department of African and Asian Languages and Literatures and this Fall will teach a graduate course at Columbia University about the fiction of Amos Oz. Next Spring at UF he will introduce a new course about the image of women in modern Hebrew literature.

Alice Freifeld is presently working on a monograph entitled "Displaced Identities: Hungarian Jewry, 1945-1949," and she was the first "Life Reborn" Fellow at the United States Holocaust Memorial Museum in the Summer 2001. She was invited to participate as a commentator for a Panel on Jewish Identity and the Hungarian Cinema at the AAASS

In the summer of 2002, the first UF Summer Holocaust Institute for Florida Teachers will take place on campus, with Professor Giles as co-director.

National Annual Meeting held in Arlington, Virginia, in November 2001. Additionally, she participated in a roundtable discussion held at the Hippodrome State Theatre here in Gainesville in conjunction with the production of Anne Frank and the One-Book, One-City project on March 31, 2002. Dr. Freifeld taught a graduate seminar in the spring semester on Modern European Jewish History, in addition to her undergraduate courses in Modern East European Jewish History (Enlightenment through World War II) and Displaced Persons in Europe, 1945-1950.

Geoffrey Giles chaired the search committee for the Alexander Grass Eminent Scholar Chair, which is being filled by the History Department with a senior professor whose specialty is Jewish history. During the Spring, Professor Giles gave several lectures on his research about homosexuality



and the Nazis, starting with Florida Atlantic University's Center for the Study of Values and Violence After Auschwitz. On behalf of the United States Holocaust Memorial Museum, he also gave talks at the University of Denver, and spoke at Tufts University's Hillel Center as part of their Yom Ha'shoah commemoration. In the summer of 2002, the first UF Summer Holocaust Institute for Florida Teachers will take place on campus, with Professor Giles as co-director. The Alexander von Humboldt Foundation has awarded him a research fellowship for the coming academic year, which he will spend at the University of Munich in Germany. Some time this Fall, he will be appearing in two television documentaries on homosexuality and the Nazis: one will appear on HBO, and the other British production will probably air on the History Channel.

Andrew Gordon participated in a panel on "The Literary Influence of *The Diary of Anne Frank*" at the Hippodrome State Theater, in conjunction with their production of the play "The Diary of Anne Frank," March 17, 2002. He was also interviewed concerning *The Diary of Anne Frank* on "Conner Calling," WUFT-FM, March 22, 2002. Additionally, he presented a paper on Philip Roth's novels *The Counterlife* and *American Pastoral* at the American Literature Associate Conference in Long Beach, CA, in May 2002.

Galia Hatav gave a presentation on "The Impact of Biblical Hebrew on Modern Israeli Hebrew" to the Israeli Academic Center in Cairo, Egypt, in July 2001 and contributed a paper entitled "Wayhi-Whaya" to the Thirteenth World Congress of Jewish Studies held in Jerusalem, Israel, in August 2001. She has gathered and analyzed data on "The Use of the Votive Forms in Biblical Hebrew" and will present her findings at the annual conference of the National Association for Professors of Hebrew in July 2002. Her paper entitled "Anchoring World and Time in Biblical Hebrew" has been submitted for publication to the *Journal of Linguistics*.

continued on page 20

Alex Grass Endowment

As the founder of the Rite Aid drugstore chain, Alex Grass knows what it takes to succeed. A prosperous businessman who graduated from UF's Law School in 1949, Grass believes a quality education is crucial. "When it comes to people who have been successful in the world, a large percentage of them come from schools like the University of Florida. The quality of the education that is offered at UF is more than sufficient to produce outstanding successes," says Grass.

To help ensure UF's continuing success in providing top-quality education to its students, Grass recently gave UF's Center for Jewish Studies \$1 million to establish an eminent chair position. "It will make the program stronger by enabling them to have professors that are known in the field," he says.



Grass

Center Director Ken Wald agrees, noting that the endowment will help attract scholars and researchers "of great national and international repute" in the field of Jewish studies. "The Grass endowment will allow the Center to enhance its three-pronged mission of attracting more students and scholars to the programs, increasing the university's ability to serve the educational demands of Florida's growing Jewish population—already the third largest in the nation—and to conduct research on wide-ranging topics such as the Holocaust and the Middle East peace process," Wald says.

Grass' gift will help the Center move to the next level by offering graduate programs. "UF already has an outstanding undergraduate program in Jewish Studies that offers more than 40 courses a year in cooperation with departments around the university," Wald says. "In combination with approximately \$750,000 in state matching funds, the Grass endowment will further the Center's endeavor to initiate a graduate program."

Wald says the mission of the Center for Jewish Studies is to promote study and research on all facets of Jewish civilization. The Center is proud to have a religiously and ethnically diverse group of faculty and students. Grass values this diversity and says he hopes his gift will increase the number of Jewish studies students at UF. "Hopefully it will induce those both Jewish and non-Jewish to become more interested in the program," he says.

Whatever the ethnicity of students involved in Jewish studies, Wald is pleased to anticipate the new addition to the Center. "We have more than twenty faculty with interests in Jewish studies and a superb resource in the Price Library of Judaica," he says. "The deepest roots of the Jewish tradition are found in scholarship. With this generous gift, Alex Grass has ensured the solidity of those roots here, at the University of Florida and throughout the state."

Deciding that its greatest need is to augment the teaching of Jewish history, the Center has placed the Grass Chair in the Department of History. A search is underway for the first chairholder. ❧

—Contributing writer Patrick Hughes

Center Faculty

- Nora Alter**
German Cinema
- Avraham Balaban**
Modern Hebrew Literature
- Malka Dagan**
Hebrew
- Joshua Comenetz**
Jewish Population Geography
- Alice Freifeld**
Eastern European Jewry
- Geoffrey Giles**
Holocaust and German History
- Andrew Gordon**
American Jewish Literature
- Todd Hasak-Lowy**
Hebrew Language and Literature
- Galia Hatav**
Hebrew and Hebrew Linguistics
- Richard Hiers**
Hebrew Scriptures and Biblical Law
- Leah Hochman**
German Jewry
- Sheldon Isenberg**
Jewish Mysticism, Classical and Modern Judaism
- Hanna Katz**
Hebrew
- Gwynn Kessler**
Classical Judaism
- Eric Kligerman**
German Jewish Literature
- David Kushner**
Jewish Music
- James Mueller**
Hebrew Scriptures, Judaism and Christianity
- Gerald Murray**
Anthropology of Judaism and Monotheism
- Melvyn New**
Modern Jewish Literature
- Judith Page**
British Romanticism, Jews and Judaism
- Howard Rothman**
Jewish Music
- Robert Singerman**
Librarian, Price Library of Judaica
- Maureen Turim**
Jews in Cinema
- Kenneth Wald**
Religion and Politics
- Patricia Woods**
Middle East Politics
- Yossi Yariv**
Hebrew

Feature Presentation

Each issue of Amudim features the research of a faculty member. In this issue, Joshua Comenetz, Assistant Professor of Geography, recounts his efforts to map American Jewry.

MAPPING JEWISH POPULATION

by Joshua Comenetz

For about five years, I have been gathering the data necessary to create maps of the Jewish population of the United States. As a cartographer, I have a lifelong fascination with mapping and demographics, but had not explored Jewish population more than casually until I came across the report of the 1990 Churches and Church Membership survey, an enormous compendium of religious statistics. It is primarily a report of statistics gathered by Christian groups, but it does incorporate Jewish data borrowed from Jewish community sources. All data are fitted to county boundaries, and for any given county, information is provided on the number of adherents of each group and the number of houses of worship, if any. What struck me was that quite a few counties were found to have synagogues but no Jews! No doubt this could be explained by use of multiple or incomplete data sources, but I decided to investigate further to see if cartographic methods could aid in the development of more accurate geographic data on the Jewish

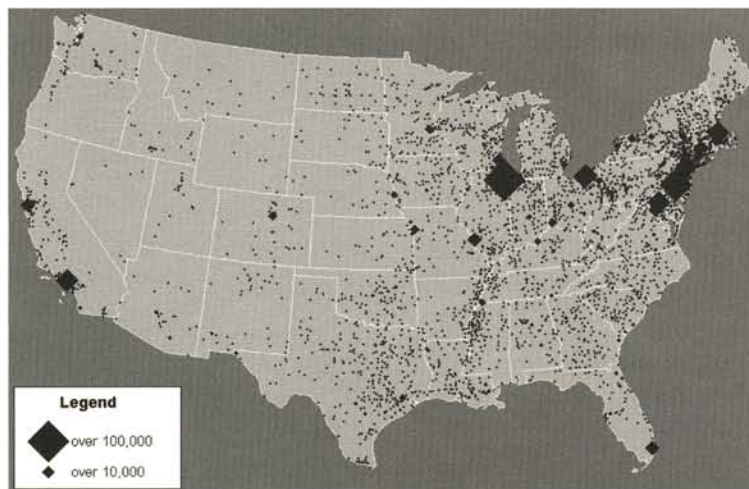
population.

Mapping or counting religious populations in the United States is relatively difficult because there is no census question on religion. I have been able to get around this problem by looking at archival records, survey reports, and a variety of other sources that allow me to estimate or infer the existence of Jewish population in specific places. The result of this effort is maps that represent the most accurate geographical portrait of the American Jewish population ever created.

To say that my maps are "the most accurate" is, unfortunately, not much of a compliment. Religious groups have received far less attention from cartographers than the ethnic, ancestral, and national groups counted by the census. Atlases of religion depend on data provided by each of the nation's religious groups, of which there are hundreds or thousands (primarily smaller Protestant denominations). Groups vary in their definition of who is a "member" or "adherent"; in their methods of enumerating membership; in the frequency and geographical precision of such enumeration; and in the degree to which they are independent of other religious groups.

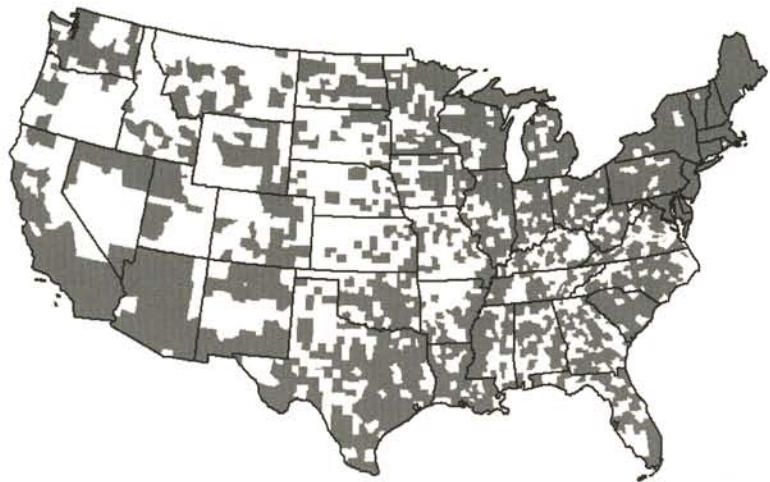
It is, therefore, difficult to compare the characteristics of different religious groups, and one must also view reports of the number of members of any religious group with a good dose of skepticism, especially when reduced or inflated numbers are useful for some other purpose. The best recent examples of this are the numerous press reports in the wake of September 11th stating that the Muslim population of the United States has now reached six or eight million, and therefore exceeds the Jewish population, which current estimates suggest is between five and six million. As it turns out, the former figures are fiction. Professionally conducted surveys do show significant growth in the number of Muslims in the U.S., but place the actual population at around two million.

In general, the larger the religious group, the more accurate the estimates are likely to be. The small size of the Jewish population is, for the purpose of estimating population size, partially



Map 1

mitigated by the relatively high percentage of Jews in a few large urban areas and by the fact that Jews are not divided into formal denominations or sects. Jewish community researchers have been conducting urban surveys for about a century. In the past, these were conducted by door-to-door canvassing, mail questionnaires, and counts of Jewish last names in telephone directories, while more recently telephone surveys have become the favored survey method. Though all of these methods have their deficiencies—for example, many Jews do not have obviously Jewish names, and some people with “Jewish” names are not Jewish—this does mean that it is possible to chart changes in the size of the Jewish population with reasonable accuracy. Most American Jews have always lived in larger cities, so by summing



Map 2



Comenetz

current estimates for all large cities and adding something to cover rural and small-town residents, one can obtain a national population figure that is unlikely to be off by more than ten or twenty percent. (If that sounds like a high level of error, remember that religious population estimates can easily be

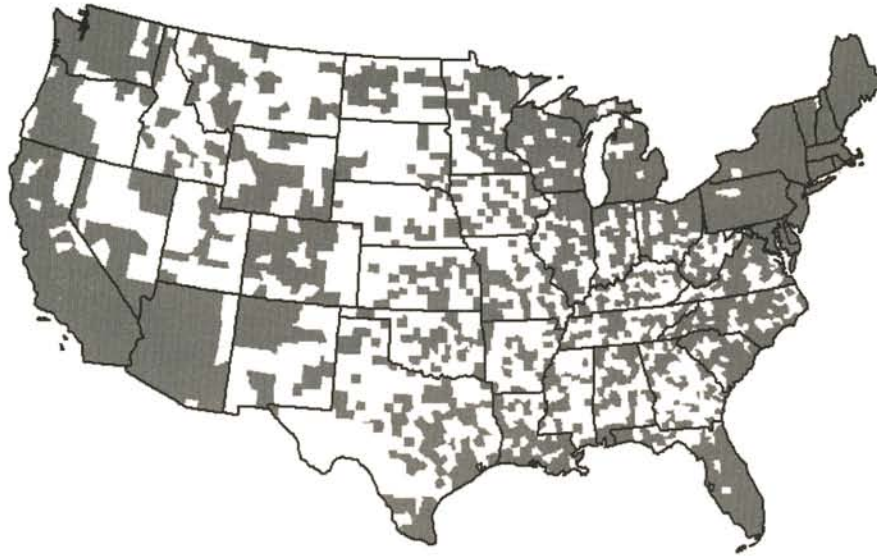
off by a factor of two or three or more, as in the example cited above.)

For a cartographer, however, the challenges are different. Location is very important to geographers in general, who, not surprisingly, like to ask “Where?” much more than other social scientists, and seek information about the locational characteristics of human beings, animals, plants, and physical features. In my view, the problem of mapping the Jewish population is best approached by asking two separate questions: “Where do Jews live?” and “How many Jews live there?” The first question is more interesting to me because it has barely been addressed in the past, while the large existing body of survey data gives me a head start on the second question. My efforts to date have been largely directed at gathering locational information about Jews, in an attempt to add detail to the existing geographical image of the Jewish population.

After coming to UF in 1999, I received a CLAS research grant to support travel to several archives and libraries to search for data not otherwise available. The most productive travel was a two-week visit to the new Center for Jewish History in New York, a single facility that incorporates five archives previously scattered in different locations. One of these, the American Jewish Historical Society (AJHS), contains the papers of Harry S. Linfield (1889-1978). Linfield was born in Lithuania and came to the U.S. as a child. Obtaining both a Ph.D. and ordination as a rabbi, he held several jobs related to Jewish demographics. Most important for mapping purposes, he was appointed the Census Bureau’s special agent for Jewish population statistics.

Though there has never been a census question on religion, the Census Bureau conducted a survey of religious groups (the “Census” of Religious Bodies) in 1917, 1927, 1937, and 1957. Linfield was in charge of Jewish data for the 1937 count, at least part of the 1927 count, and also for the 1947 count that was never completed. From the late 1920s to the early 1950s, he conducted a mail survey of Jewish communities, requesting information on Jewish residents, Jewish congregations, and religious schools. He sent his questionnaires to rabbis, community leaders, and businesspeople in thousands of places. Most important for mapping, he employed the “snowball” survey method, requesting known contacts to provide names of Jewish residents in nearby smaller towns or rural places. My time in New York was spent going through the more than 10,000 individual questionnaires that have been preserved at the AJHS (by no means the entire Linfield database: I have thus far been unable to discover whether the remainder is

continued on next page



Map 3

continued from previous page

archived elsewhere or was destroyed), extracting numbers that could be used for mapmaking. Although a portion of this archive was used to create statistical tables for the American Jewish Year Book, a major part of the data has, as far as I can determine, never been used for anything until now.

From the questionnaires, I was able to extract into a computer spreadsheet roughly 7,000 population figures relating to more than 4,000 places, enough to create a far more detailed map than is found in atlases of religion. The most time-consuming part of the cartographic process came next. In order to create a map, all 4,000 places had to be "geocoded," or linked to an actual geographic entity in a computer map database. Confusing handwriting, misspellings, and the name changes and disappearance of small places over 50 years meant that about a third of places could not immediately be matched to the digital database. Several months were spent deciphering the actual names of places and hunting through old atlases for small or vanished places. The effort paid off with an eventual geocoding success rate of more than 98%, meaning that under 2% of places proved completely impossible to identify.

The geocoded data were used to create Map 1 (see page 6), showing more geographical detail than any previous national map of the Jewish population. As mentioned above, I looked at geography and population counts separately. One reason for this was that a large fraction of the places in the Linfield archive do not have any population estimate. These are typically very small places where Linfield had a contact or was informed by another contact that one or more Jews lived, but where he was unable to obtain

numeric information. Thus many of the smaller diamonds in Map 1 actually represent populations unknown but assumed to be small.

Apart from providing basic data about the geographical distribution of Jews, the Linfield data can be compared with more recent data to describe geographical changes over time. Every Floridian is aware that migration to this state has been one of the major American demographic trends of the past 50 years. It is also well-known that Jews have played a significant part in this migration. Population trends in the large urban areas where up to 90% of American Jews live have been tracked by demographic surveys. But what of the other 10 to 15%? For mapmaking, they are the most interesting segment of the community because they are the most geographically diverse. There is no standard way to measure geographic diversity, but researchers in American religious demography typically count the number of counties known to have members of a group. Counties are the smallest geographic units for which data are readily obtainable (or may be massaged to fit) and that are (more or less) consistently defined throughout the country.

All estimates of the county-level geographic diversity of the Jewish population in the last two decades have placed Jews in roughly 800 of the nation's 3,100 counties, while older estimates were usually well below this figure. Yet other religious or ethnic groups of comparable size to the Jewish population are typically found in two or three times as many counties. When I fitted my Linfield data for 1930 to 1951 to counties, I found a diversity level

continued on page 13

Student News

Miller Interns with Jewish Federation of South Palm Beach County

Last summer, Alyson Miller spent two months in Boca Raton, Florida, interning with the Jewish Federation of South Palm Beach County. "I have always been interested in Jewish communal services, but I didn't know if I wanted to pursue it as a profession or a hobby," Alyson commented. Alyson discovered a way to combine her interests within the Federation. "As a public relations major with a concentration in Jewish studies, working at the Federation enabled me to realize that I am able to incorporate both public relations and Judaism into my future." Some of the duties required of Alyson during the internship reflect this relationship. "I was able to work with the communications department and reach out to the Jewish community by writing press releases, making newsletters, creating media kits and more." She adds, "I realized that I don't have to pick one field or another as there can be that perfect middle ground that encompasses it all." She also acknowledges she was afforded the opportunity to step outside her public relations focus. "I learned how the Federation fundraises, programs and educates in order to benefit the entire Jewish community."



Internships allow students the opportunity to gain experiential learning in an applied environment which, as Alyson recognizes, cannot be duplicated in the classroom setting. "This internship has taught me so much more than I could have ever learned in the classroom. If I wasn't able to experience it first-hand, I would have never fully understood that there is so much more to working in a Jewish environment." ❧

Ginsberg Interns with AIPAC

Academically, Josh Ginsberg has taken many courses in Jewish Studies and Political Science, including courses on the politics of Israel. These courses provided him with great insight and helped prepare him for the incredible opportunity he would discover when he made the decision to do an internship during the summer of 2001. "My education has guided me toward many wonderful opportunities. On the top of that list would be my internship with AIPAC, the American Israel Public Affairs Committee, in Washington, D.C.," states Josh. When asked to provide the specifics of his internship, he extolled his experience this way:

"Interning with AIPAC is not anything like some internships where your time is spent making photocopies and answering telephones. The AIPAC internship offered so much more! Interns are placed in one of AIPAC's six departments. These six departments are involved in different areas, including research and participation in lobbying, foreign policy, campaigning, education, fundraising and communications. Interns are given the opportunity to perform a variety of tasks, including researching countries in the Middle East, providing information to



decision makers, attending committee hearings, doing errands on Capitol Hill, and much more. As a complement to our internship duties, AIPAC provided us with opportunities to be involved in seminars and educational discussions designed to teach us about U.S. lawmaking and policy, as well as Israeli history.

Living and working in the heart of our nation's capitol, I was exposed to the everyday political life in Washington, D.C. I observed first-hand how our government operates, and I was afforded the opportunity to influence our country's leaders. I was also provided with ample opportunity to personally meet our nation's top leaders, such as Press Secretary Ari Fleischer, Sen. Richard Durbin (D-IL), Sen. Herb Kohl (D-WI), and Fmr. Middle East Envoy Dennis Ross. I had the momentous privilege of introducing Sen. John McCain (R-AZ) to approximately 400 attendees at one of AIPAC's summer seminars. Additionally, I met hundreds of students from around the country who share my deep love of Israel. I am privileged to say that many of us will become life-long friends."



continued on page 20

Graduate Student Awarded Fellowship

At a time in life when many people are beginning to look ahead to the retirement years, Diane Hoch left her civil law practice to return to graduate school. Her story is one that unfolds as if it were a template for demonstrating how seemingly unconnected events eventually connect to reveal a greater purpose.

The formation of Diane's path back to academics began when her elderly parents moved to Gainesville to be near her and her brother. "From the time they moved here, I cut back on full-time legal practice," Diane says. Naturally, she took on some caregiving duties and helped orient her parents to the area.

Although this required some of her time, she also began to notice that less and less of her mental focus was on the practice of law. "I didn't really like the way it consumes you," she noted. "It is, for me, mutually exclusive with serenity."

She also began to acknowledge "the importance of the Jewish religion in my sister's life and its increasing importance in my father's life." Her father, she says, had to leave Poland and immigrated to America when he was a little boy. "I know he had a really religious background, but it wasn't something

As she reflects back over the past year, the events have been personally thematic and the view panoramic as seemingly unconnected events have come full circle.

he shared tremendously with me," she recalls growing up, "but I wanted to find out about it because I saw him going back to his religion much later in life." Diane admits of her own religious upbringing, "We were certainly free to be anything that we wanted to be, but I was just always a secular person, I guess you could say."

With her diminishing desire to focus on her law practice, combined with her increasing desire to gain an understanding for the Jewish faith her sister and father seemed to have, she considered the possibility of taking a couple of college-level courses in Judaism. She consulted with Dr. Wald at the Center for Jewish Studies. "At that time, Dr. Wald informed me that many lawyers had come to him with the same complaint of a lack of intellectual fulfillment in their profession."

In the Fall of 2001, Diane enrolled in her first two courses, "Israeli Literature in Translation" with

Dr. Balaban and Dr. Kessler's "Gendering God." In reflecting back over the beauty she found in the course material that first semester, along with the enriching interactions with her professors, she proclaims "the courses basically changed my life."



These events solidified into a professional goal of pursuing a master's and eventually a PhD degree in religion, with a focus in Jewish Studies. Further, on a personal level, she says these same events led to her "reconsidering her relationship with God and religion." "Dr. Kessler introduced me to the concept of a God needing human beings as much as human beings needing God...a kind of demythologized God." Formerly, she had heard the quote by Sigmund Freud, "All of religion is the search for the father," and dismissed it as without relevance.

At the end of that first semester, her father had become ill and was hospitalized. Concurrently, she received a call from Dr. Wald that she had been awarded a scholarship from the Center for Jewish Studies, allowing her to continue her graduate work in the Spring semester. Poignantly, she shares "My father died in the middle of the term and I can't

believe I finished the semester...these courses probably saved me." She recognizes it was deeper than just the coursework. It was also the *mitzvot* performed by the Jewish Studies faculty after her father's death. She and her family

were surrounded with immediate support and she is immensely grateful.

As she reflects back over the past year, the events have been personally thematic and the view panoramic as seemingly unconnected events have come full circle. "Intellectually, the finer parts of the study of religion, Israeli literature, and East European history have been made accessible to me, but personally, what the professors have brought to it is more than I could have imagined. They were willing to go as far as I wanted to go. Dr. Balaban explained right away that 'teachers are here to be exploited.'"

Beginning next Fall, Diane will engage in full-time studies, being funded by an assistantship and a scholarship in Jewish Communal Services from the Sylvia & Irwin Leiferman Foundation, arranged by the Center's good friend and supporter, Gary Gerson of Miami, FL.

continued on page 13

Alumni Profile

Karpman Returns to Boston as Agent for Social Justice

Michael Karpman graduated with honors from UF in Fall 2001 with a dual major in Jewish Studies and Political Science. In his last semester, he served as a student assistant and web designer in the Center. We thought our readers would enjoy hearing from one of our most recent graduates.

After graduation, I returned to my home state of Massachusetts to find work opportunities related to public policy, community economic development, and social justice. I found these opportunities working for the Jewish Community Relations Council of Greater Boston. I am a program assistant in the Government Affairs department. This is the perfect job for a Political Science/Jewish Studies major who did not have a concrete idea of how to apply the knowledge gained from my undergraduate courses.

My duty is to organize the Jewish community to “stand up for social justice” by lobbying legislators to support programs that serve Massachusetts’ most vulnerable individuals. In my first month, I organized the annual Jewish Community Advocacy Day at the State House. We had record-breaking



turnout and state-wide participation. Over 450 participants met with 85 of their state legislators, advocating services to the elderly, the mentally ill and mentally retarded; affordable housing, job training and adult basic education programs; services to help immigrants with citizenship assistance and outreach to at-risk teens. It is exciting to coordinate events that help the Jewish community work for social justice through participation in the civic process and heartening to see people motivated by Jewish values and traditions get involved in social action. Senior citizens and children volunteer because they are enthusiastic about doing a *mitzvah*.

The Middle East, Israel studies and Judaism courses I took at UF have given me the strong background I need to participate in the Jewish community events. The experience of studying at Tel Aviv University was particularly helpful in working with the Jewish community during events that show solidarity with Israel as it faces a horrifying terrorist onslaught.

I am tremendously grateful to the Center for Jewish Studies at UF, as well as UF’s political science department, each of which provided me with so much support, education, and a broad range of perspectives. UF and the Center for Jewish Studies have put me on a path of learning that I can apply to my advocacy work for social justice and to my new life in Boston.

Every day I learn something new about politics and government, and how to manage as a new professional in the ‘real world!’ It is clear to me that learning is a continuing process that should never stop for someone who wants to reach their full potential. Stepping out of college can be just the beginning of a person’s education. ∞



Thank You for your generosity...

We are grateful to the following organizations and individuals who have contributed to the Center since January of 2001. As an organization that receives little state funding, we rely on the generosity of private supporters to maintain the activities described in this newsletter. You have set a wonderful example for the students, the beneficiaries of your support.

Auburn, Alabama

Mr. & Mrs. Steven Silvern

Gainesville, Florida

Ms. Devora Burke

Jewish Council of North Central Florida

Dr. Hanna Katz

Dr. & Mrs. Richard J. Melker

Dr. & Mrs. Samuel Proctor

Drs. Michael B. & Jacqui Resnick

Mr. & Mrs. J. Michael Smith

Dr. Marvin Slott

Dr. Robert & Mrs. Nancy Sorkin

Drs. Bert & Anne Wyatt-Brown

Delray Beach, Florida

Mrs. Donna Weiss

Germantown, Maryland

Ms. Toba Greenbaum

Jacksonville, Florida

Dr. Ronald Elinoff

Lakeland, Florida

Mr. Leonard & Mrs. Rhoda Wolf

Miami, Florida

Robert Russell Memorial Foundation

Sylvia & Irwin Leiferman Foundation

New York, New York

Mr. Henry Gutterman

Philadelphia, Pennsylvania

Dr. Rela Geffen

Weston, Florida

Harry Rich Memorial Foundation

Winter Park, Florida

Mr. & Mrs. I. Paul Mandelkern



Price Library of Judaica

An unusually good budget in fiscal year 2000/2001 boosted the Price Library collection beyond the 70,000 volume mark, with 3,272 monographs added in this period. In addition to generating an increased amount of book and periodical binding, the influx of materials has all but filled the library's stacks. Two additional shelf ranges were added in February 2002, and the staff hopes to begin shifting the collections soon.

With the splendid cooperation of the Preservation Department, hundreds of the brittle books are being microfilmed, while the Resource Services Department has been highly supportive of cataloging, partially through outsourcing, of the Price Library's difficult arrangement of uncommon Hebrew and Yiddish titles, now below 600 titles and rapidly falling. As long as there are cataloging arrearages, the books are not on the shelf ready for use. Thus, the library staff's highest goal is to make the unavailable available! The original cataloging records, as well as the records representing the microfilming activity, are a valuable contribution to the international database maintained on OCLC, a bibliographic utility containing close to 50 million records input by member libraries.

Groundbreaking for the new addition to Library West, the Price Library's new home with the adjoining Area Studies collections, will commence in the fall of 2002. ❧

- Contributing writer Robert Singerman

Graduate Student

continued from page 10

Diane plans to develop her master's thesis examining a story by the Israeli author, Yehoshua, and its religious influences. Under Dr. Freifeld's direction, she will also search out her roots in further studies of the history of East Central Europe, and in particular, Galicia, her father's birthplace.

As Diane looks toward the future and the education she will pursue, she believes "It's all tempered with a little sadness now because, when I was taking courses last September, I could say to my father, 'Did you know this, did you know that?' and it was almost like I was putting him back in touch with some aspect of his life." Now when she considers Freud's quote, "All of religion is the search for the father," although she acknowledges Freud was referring to the transcendent father, her own interpretation is more personal in light of the events of the past year. As she continues her exploration of the intellectual traditions of Judaism, with hopes of eventually teaching at the college level, Diane feels her goals have broadened. Ever mindful of the foundation her father laid for her, she hopes to both continue her studies and honor her father in the process. ☞

Feature Presentation

continued from page 8

more than twice as great, with Jews in at least 1,700 counties (Map 2, see page 7). Investigation of the current geographic diversity of Jews is continuing, based on a large variety of sources, but I already have confirmed that Jews still live in at least 1,700 counties today. The number may be the same, but geographic location has shifted, as can be seen by comparing Maps 2 and 3 (pages 7 and 8). Dozens of small Southern communities have disappeared, while Jews have spread much more widely in Florida and the west. It remains to be seen whether geographic diversity has really changed so much: Linfield may have had more success canvassing the South than the West, nor can I yet claim that my database for the last decade is complete.

Besides completing the research described above, I am beginning to examine Jewish data for other countries. Visits to the Library of Congress, the libraries of Brandeis University and Hebrew Union College, and several Canadian libraries and archives, along with the excellent resources of UF's Judaica and Map Libraries, have aided in the initiation of a comprehensive database of Jewish population with which I eventually plan to create the first Jewish population atlas. To this end, I am seeking funding to travel to major Jewish archives and libraries elsewhere. One never knows what will turn up in archives. Recently in Montreal, I examined the papers of Louis Rosenberg, the Canadian equivalent of Harry Linfield and author of numerous papers on Jewish population. I was surprised to discover that he was born in the same Polish shtetl as some of my great-grandparents. I am taking this as a sign that I am in the right line of work. ☞



I would be grateful if readers who live in smaller or rural places or who grew up in such places would write to me about their experiences or to provide information about smaller places with Jewish residents.

**Joshua Comenetz, Ph.D.
UF Department of Geography
Box 117315
Gainesville, FL 32611-7315**

Rich Endowment Recipients Reflect on Holocaust Seminar Experience

Bruce McCord and Shane Stufflet, graduate students in History, were funded by the Harry Rich Endowment for Holocaust Studies in the summer of 2001. Here they each recount their experiences from a tour of concentration camps in Poland and the Czech Republic, organized by the Chicago-based Holocaust Educational Foundation (HEF).

Bruce McCord, Graduate Assistant, UF Department of History:

The HEF East European Seminar is designed to enhance teaching of the Holocaust by allowing faculty and Ph.D. candidates to visit some of the more important sites of pre-World War II Jewish culture in Poland and the Czech Republic. The first hand knowledge this trip offered me has already proven invaluable in my work with Dr. Geoffrey Giles' Holocaust class, my own lectures at Santa Fe Community College, and dissertation research.

During our journey we visited each of the six Death Camps: Treblinka, Chelmno, Majdanek, Sobibor, Belzec, and Auschwitz. One could not help but be surprised by the Operation Reinhard camps—Treblinka, Sobibor and Belzec—due to their small size, each being only about 400 by 600 yards. Yet at Treblinka alone, over 800,000 people were murdered. The site at Chelmno, where 320,000 Jews, Gypsies, and others were killed, was not even a 'camp' per se, but a country manor house and its grounds where victims were collected and forced into gas vans. If the Reinhard

"I cannot imagine what conditions must have been like within the camp day after day in the summer heat."

camps and Chelmno were surprisingly small, Auschwitz staggers one due to its massive size. It seemed that one could easily fit the University of Florida campus inside the confines of Auschwitz I and II (Birkenau).

Five of the Death Camps were in relatively remote, heavily wooded areas of Poland. Majdanek, however, was located on a hilltop adjacent to and within easy view of Lublin, the major German colonization center within the General Government. Germans passing through or resettled in Lublin must have had some idea of the horrors occurring at the nearby camp. For example, many local Poles stated that they had been able to hear the shots and screams of



Majdanek crematorium

victims up to five miles away during Operation Harvest Festival on November 3, 1943.

Unlike the Reinhard camps, which were shut down and completely destroyed by the Nazis in 1943, the Russians captured Majdanek intact. Today one can still see the ghostly blue tint on the gas chamber walls created by the interaction between the Carbon Monoxide and Zyklon-B gasses, as well as scratch marks left by the victims during their final moments. Looking inside the camp's crematoria ovens, still filled with human ash, is a sight one could never forget.

In speaking of the remoteness of the camps, I must note that even today the Operation Reinhard camps seem hidden from view, especially Belzec and Sobibor. The site of the Sobibor extermination camp is almost completely grown over today. (The Nazis razed almost all of the buildings to the ground and planted trees over the site in 1943.) It has been neglected for decades, and only within the past few years has an effort been made to promote interest in the historical significance of the site. Sobibor is near the Polish-Ukrainian border in a rather swampy area. Our group was almost eaten alive by biting and stinging insects. I cannot imagine what conditions must have been like within the camp day after day in the summer heat. It certainly made the usual

casual carping about minor inconveniences, the lack of air-conditioning in some of the hotels, bug bites, and so forth, seem ridiculously trivial and petty.

If Sobibor was neglected, Belzec has been forgotten. We almost failed to find the site, as it was hidden behind an auto repair shop. There was no information center and few markers on the site. It seemed as if we were the first visitors in years. In a way, however, this neglect made our visit even more poignant. It was disturbing to realize that the site of over 600,000 deaths could be reduced to a historical-geographic footnote. Further, whereas the 'commercialization' of Auschwitz gave it a 'history as theme-park' feel, Belzec was Holocaust in the raw. Even today, roughly six decades later, one need only turn the soil with the tip of one's shoe to uncover human ash and remains just below the surface. Here there were no

monuments, no great mounds of ash protected by a concrete memorial, but it was the single most disturbing site we visited.

As noted above, Auschwitz has a completely different feeling compared to the other camps. Auschwitz I, largely a concentration camp, has been turned into a museum, with kiosks selling Auschwitz posters, videos, books and even post cards. After three weeks 'out in the wilds' at the other camps, Auschwitz I was rather bewildering, with its hordes of shorts-clad visitors snapping photos. Whereas most of



Auschwitz perimeter

(cases filled with confiscated children's clothing, prosthetic limbs, etc.), due to the pressing throng. Still, I was pleased to see such interest in the Holocaust and the care that has been given to the site's original structures.

Auschwitz II, also known as Birkenau, the major extermination site for the camp, was especially interesting. Its massive scale stunned those of us who had not visited the camp before. More victims died at Birkenau than at any other Holocaust site. Current estimates range from 1.1 million to 1.4 million, though early Soviet propaganda figures were much higher. While most of these victims were Jews, there were also many Gypsies, Russians, Poles and others killed at Auschwitz. This is a fact that has clearly not been forgotten, or forgiven, by the Poles. (The museum director darkly joked that the locals claimed the only reason the Germans were willing to pay for the upkeep of Auschwitz was that they might need it again in the future.)

The place of non-Jewish groups within the Holocaust was a major point of contention between various members of our group. This discussion grew out of a concern voiced by Marak, our guide, regarding what he saw as the exclusive nature of the March of the Living each April. On the one hand, it is clear that the Jews were the primary targets of the German campaign of genocide. They were the only group seen as both a biological and a political threat; they were the first group targeted for systematic extermination; and they generally seem to have been treated far more harshly than other persecuted groups. Additionally, though not to play a 'numbers game' of who suffered most, more Jewish noncombatants died as a result of the Nazi extermination program than any other group.

However, there were clearly other groups that were targeted for extermination based on biological criteria, namely the Gypsies and handicapped, as cogently argued by Sybil

Milton and Henry Friedlander respectively. Though our guide went much too far in his comparison of the Polish case to that of the Jewish example, I do fear that an overly restrictive view of the Nazi campaign of biologically-based genocide as a unique 'Nazis vs. the Jews' ahistorical occurrence, might result in its perception as an event so extreme, so unique and outside the realm of human norms that nothing like it could occur again, therefore marginalizing its lessons.

I sometimes cannot help but wonder if the extreme brutality of the Nazis towards the Jews and other victimized groups has served to jade modern perceptions regarding the suffering of others, rather than sensitizing us to them. It is as if, by comparison with the Nazis' standards for human brutality, other instances of persecution and violence seem somehow marginalized or trivialized. Having worked on Holocaust related materials for many years now, I sometimes cannot help but feel that I myself have become overly desensitized in my attempt to approach the Holocaust from a historically objective viewpoint.

I remember standing in the Sauna building (where prisoners were processed) at Birkenau, viewing family photos seized from victims. One of my close friends on the trip, Jamie, a very tough and rough spoken man, suddenly broke down while viewing the photos. At the time I was surprised,



Birkenau gallery

not that Jamie had cried, but that I had not felt stronger emotions. I merely felt numbed by the experience. I did notice, however, that my dreams became unusually violent during our travels, as if my subconscious was attempting to lash out against what I had seen.

I could say a great deal more about my experiences in Poland and the Czech Republic: Hank Greenberg's reenactment of survivor testimony in the Jewish theater in the Magdeburg barracks' attic at Theresienstadt. (His reenactment of "Survival: A Man," in which he—with permission—recounted the words of a survivor whose motivating force behind his will to live was his desire to outlive and destroy those responsible, will remain with me forever.) Sneaking into a Praga Jewish cemetery, which had been destroyed by the Nazis. Visiting Josefov, the site of the events recounted in Christopher Browning's *Ordinary Men*. However, this would require a special edition of *Amudim*.²⁸

continued on next page

Shane Stufflet, Graduate Assistant, UF Department of History:

Looking back through my diary and reviewing the numerous slides, pictures, and videos that I took on the trip (which I've already used on various occasions in the classroom), I found that a few things in particular stuck out. Even now, nine months later, these things stand out in my mind when I think back about the trip. I've listed them below, in no particular order of importance.

(1) **The Polish people live in an environment of death.** Everywhere I went in Poland, I was struck by the fact that no matter where modern-day Poles turn, they can't escape the history of the Holocaust. In Warsaw, elderly people are living in buildings overlooking the former ghetto wall and have to deal with "Holocaust tourists" on a daily basis. One woman had a clear view of our group and of the ghetto wall while she washed her dishes. It was usual for her to live in an area where so many had suffered and died. Directly next to the palace in Chelmno stands a farmhouse, occupied by elderly people who no doubt have extensive knowledge, perhaps firsthand, of what went on a few hundred feet from their present-day home. Those who live in Oswiecim [Auschwitz] today have to drive next to Birkenau's front gate every time they leave their town. The list goes on and on, and it makes you think about how Poles must feel about their past. My feeling is that many Poles, especially the younger ones, are trying to come to terms with the Holocaust just as much as Germans. Indeed, the complicity of many Polish people is beyond question, but one must not generalize because many also helped as much as they could.

(2) **Blatant displays of antisemitism are still visible in Poland.** As you may guess from my first comment (above), I found myself increasingly fascinated by the Polish people while I was there. Amazingly, despite the almost complete absence of Jews from Poland, one can very easily see displays of modern antisemitism in this country. At Treblinka, on the concrete podium built overlooking the little-known labor pit in the camp, was scratched the word F**k with a Star of David underneath. A swastika was scratched into the display stone that described the pit to the visitor. After seeing this, I found myself wandering into apartment corridors and stairways to see if I could find other antisemitic graffiti and, sadly, I was able to do just that. The phrase "white power" was quite common, as was the term "Aryan." A fellow scholar who spoke the language was able to point out numerous antisemitic phrases in Polish, which we found again and again on the streets of Warsaw, Lodz, and Krakow.

It was clear antisemitism did not die with the Holocaust, but then one has to wonder what these antisemites are worried about. In Lodz, for example, where so many antisemitic phrases were painted on buildings, only 250 Jews remain of the prewar population of 250,000!

(3) **The Nazis pretty much obliterated the rich cultural and intellectual life built by the Jews in prewar Poland.** This was one of the most important lessons of the trip and it really helped put the entire murderous operation of the Nazis in perspective. What became increasingly apparent to me throughout the trip, thanks largely to our wonderful Polish tour guide (a young Pole who is obviously trying to come to terms with his nation's past), is the immense richness of Jewish life in prewar Poland. For hundreds of years, Jews thrived in Poland, contributing in various ways to Polish culture. Much the same happened in Germany, but it's more obvious in Poland because of the sheer numbers

When one realizes just how rich Jewish culture was in Poland...then one can start to comprehend the magnitude of the Nazi crimes.

involved (3 million in Poland versus 500,000 in pre-Nazi Germany). When one realizes just how rich Jewish culture was in Poland (by visiting the cemeteries, by entering the remaining synagogues, by visiting the museums set up to commemorate Jewish life in the country), then one can start to comprehend the magnitude of the Nazi crimes.

(4) **Modern-day Israel and modern-day Jews cannot be understood apart from the Holocaust.** This has become more apparent to me since September 11 and with the current flare-up of the situation in the Middle East. I always say to my students, "If you want to understand your neighbor, study his or her history." Because of my trip to Poland, I can certainly say I understand modern-day Jews better. The Holocaust has become part of their identity—an event that is lodged somewhere in the minds of most Jews. After having seen what I saw on this trip, I think it should be lodged in their minds. Not long after September 11, the Israeli leader made reference to the war and the Holocaust in response to American overtures that Israel needed to be more lenient in its position toward the Palestinians. This is very easy for non-Jewish Americans to say, but obviously much harder for Israelis to swallow. It's not my place here to espouse my opinions on the situation in the Middle East. I'm simply saying I have a much clearer understanding of why Israelis take the stance they do.☹

Programming 2001-2002

Fall 2001 Lecture Series

In October, the Center for Jewish Studies was pleased to open our Fall lecture series with a presentation by its own **Geoffrey J. Giles**,



Giles

Associate Professor of History at the University of Florida, and honorary consultant to the Holocaust Educational Foundation in Chicago. Dr. Giles, who also served as the 2000-2001 Shapiro Senior Scholar-in-Residence at the Center for Advanced Holocaust Studies, is completing a book-length study on homosexuality in Nazi Germany. As such, his lecture entitled **“Why Bother About Homosexuals? Homophobia and Sexual Politics in Nazi Germany,”** explored the curious behavior of the Nazi state toward its gay citizens. Somewhat surprisingly, Giles reported, the treatment of gays was less systematic and less effective than imagined. Charges of homosexuality were not invariably fatal and the state seemed unsure how to proceed in many cases.

Also in October, Hillel and GatorPac joined us in hosting a talk by **Elli Wohlgelemer**, Diaspora Affairs Editor for the *Jerusalem Post*. His timely lecture entitled **“September 11: A View From Israel,”** offered a very pessimistic assessment of the prospects for Middle East peace. He argued that until the United States recognized the terrorist nature of the Palestinian Authority, its worldwide campaign against violence would not succeed.



Wohlgelemer

Early in November, we were honored to bring **Marsha L. Rozenblit**, Professor of Jewish History at the University of Maryland, College Park, to the UF Campus for her presentation of **“Patriotism, Nationalism and Jewish Identity: Dilemmas of Jews in Habsburg Austria.”**



Dr. Rozenblit is a specialist in the social history of the Jews of Central Europe in the nineteenth and twentieth centuries and is the author of two books, *The Jews of Vienna, 1867-1914: Assimilation and Identity* (1983) and *Reconstructing a National Identity: The Jews of Habsburg Austria during World War I* (2001). Dr. Rozenblit's lecture explored the self image of Habsburg Jewry as it struggled amidst the chaotic environment between the world wars.

Late in November, the School of Art and Art History joined us in welcoming art critic and historian **Donald Kuspit**, Professor of Art History and Philosophy at the State University of New York at



Kuspit

Stony Brook and A.D. White Professor at Large at Cornell University. Dr. Kuspit, who is particularly known for his work on the current popular movement of neoexpressionism, spoke on **“Clement Greenberg: Jewish Art Critic.”** In his lecture, Kuspit identified the way in which a Jewish sensibility informed the work of the influential exponent of Pollack and other icons of post-war art.

continued on next page

Programming

continued from previous page

Spring 2002 Lecture Series

Starting out our Spring series in January, the Center for Jewish Studies hosted **Dan Miron**, the Leonard Kaye Professor of Hebrew Literature at



Sketch of Shalom Aleichem

Columbia University and Chair of the Department of Hebrew Literature at the Hebrew University in Jerusalem. Dr. Miron's lecture entitled "**The Dark Side of Shalom Aleichem's Oeuvre,**" demonstrated to the audience

the extent to which he has established himself as the leading authority on Hebrew literature over the past three decades. In his lecture, Miron emphasized that Aleichem's fiction was much darker and introspective than has generally been appreciated and showed more respect to female characters than most scholars have acknowledged.

Sponsored by the Alexander Grass Eminent Scholar Chair in Jewish Studies, **Michael Berkowitz**, of the University College London, spoke in mid-March on "**The Jewish Self-Image, 1881-1939.**" By means of slides, Dr. Berkowitz showed how Jews have utilized portrait photography to project certain self-images. In many instances, the subtext of the photos is a response to the anti-Semitic images current when the photos were taken.



Berkowitz

During the month of March, we also sponsored **Daniel Monk**, Assistant Professor of Architectural History at the State University of New York at Stony Brook and affiliate of the Harvard Graduate School of Design. Dr. Monk presented his timely topic, "**Designs on Our Holy Places: On the Significance of the Significance Accorded to Monuments in the Middle East Conflict.**" This presentation explored the political utility of monuments that comprise the "sacred architecture" of the Israeli-Palestinian conflict. Focusing on a number of well-known locales, Monk discussed how the two sides understood their own identity through shrines and other places made holy.



Makovsky

Rounding out the Spring series, the Center for Jewish Studies along with the Bnai Brith Lecture Bureau, Hillel's Israel Speakers Bureau, and the UF International Center, cosponsored **David Makovsky**, Senior Fellow of the Washington Institute for Near East Policy, and Director of "Project on America, Israel and the Peace Process." Mr. Makovsky's presentation of "**Why the Peace Process Unraveled,**" argued that the Middle East has too much history and not enough geography. Rather than focus on the problems of Oslo, Makovsky shared his view of the extraordinary violence then characterizing Israel, reporting insights from his conversations with leading American foreign policy actors. ☞

*These talks were made possible
by the generosity of
the following donors:*

Board of Associates Professorship
Breier Family Endowment
Gary R. Gerson Lecture Series
Gary R. Gerson Visiting Professorship
Alexander Grass Eminent Scholar Chair
Jewish Council of North Central Florida
Art and Violet Kahn Visiting Scholar Fund
Norman Lipoff
Samuel Melton Jewish Studies Endowment
Bernard and Ann Panush Endowment
Harry B. Rich Endowment for Holocaust Studies
Schram Memorial Fund

Course Offerings 2001-2002

Fall 2001 Semester

Hebrew/Hebrew Literature

Beginning Modern Hebrew 1
Honors Beginning Modern Hebrew 1
2nd Year Modern Hebrew 1
3rd Year Modern Hebrew 1
Biblical Hebrew
Intro to Modern Hebrew Literature 1

Jewish Culture/History/Thought

Hebrew Scriptures
Introduction of Judaism
Anthropology of Religion
Early Judaism and Christianity
Politics of the Middle East
The Arab-Israeli Conflict
Modern Judaism
Modern Eastern European Jewish History
Women/Gender in the Hebrew Bible
Religion and Politics in the U.S.
Jewish Mysticism
Early Rabbinic Judaism
Israeli Literature in Translation

Spring 2002 Semester

Hebrew/Hebrew Literature

Beginning Modern Hebrew 2
Hebrew Conversation
2nd Year Modern Hebrew 2
Intro to Modern Hebrew Literature 2

Jewish Culture/History/Thought

Hebrew Scriptures
Jewish Art Music in Western Culture
Politics of Israel
Terrorism
Rabbinic Literature: Birth and Death
British Romanticism and Judaism
Jews and Cinema
Jewish-American Fiction
Geography of the Jewish Population
Gendering God
Comparative Mysticism
History of the Holocaust
The Jewish Problem in Modern Europe

Bridge of Understanding

continued from page 2

Following a formal application process, which began several months ago, 14 upper-level undergraduates and one graduate student, from various majors and various religious backgrounds, were ultimately selected to participate in the course. Brian Janovitz, a junior majoring in Political Science and Jewish Studies, became interested in this course as a "unique opportunity to experience a foreign country while utilizing knowledgeable professors from the University of Florida as well as Germany to explore a subject with an extensive and complex history." By participating in this course, Brian "hopes to gain a better understanding of each of these historical and cultural aspects in addition to their relevance as a whole." Erin Menne, a senior History major, commented that "most classes, even study abroad programs, teach you about a subject through books and lectures, but I feel this class will immerse me in both German and Judaic culture." Erin expects to "not only gain a deeper understanding of Judaic and German cultures, but also gain a deeper understanding and appreciation of all cultures." Travel expenses for the tour are funded by Bridge of Understanding and organized under the auspices of the Foreign Ministry and Ministry of Economic Affairs of the Federal Republic of Germany. The Center for Jewish Studies will subsidize student fees. ∞





Faculty News

continued from page 4

Richard Hiers' publications this past year include his book entitled *The Trinity Guide to the Bible* (Harrisburg: Trinity Press International, 2001), as well as the article "Reverence for Life and Environmental Ethics in Biblical Law and Covenant," in the on-line journal *Forum on Religion and Ecology*, published at Harvard (http://environment.harvard.edu/religion/research/chris_hiers.htm). Additionally, his article "Biblical Social Welfare Legislation," is scheduled to be published in an upcoming volume of *The Journal of Law and Religion*. Dr. Hiers taught "The Historical Jesus in Modern Research" in Fall 2001 and "Hebrew Scriptures/Old Testament" in Spring 2002.

Leah Hochman presented a paper on aspects of aesthetics and modern Judaism at the American Academy of Religion. In December, she co-founded the new group, "Works in Progress in Modern Judaism," which will meet annually at the Association for Jewish Studies Conference. As a part of the ongoing speaker series at Florida International University, Dr. Hochman was invited to discuss the social implications of philosophies that describe what (and who) is "beautiful" and "ugly." This summer, Dr. Hochman, along with Dr. Eric Kligerman, will teach the class "Bridge of Understanding: Germans and Jews," which will include a 12-day trip through Germany.

David Kushner taught the course "Jewish Art Music in Western Culture" for the second consecutive spring semester. His book, *The Ernest Bloch Companion*, was published in January 2002 by Greenwood Publishing. He presented papers on "Religious Ambiguity in the Life and Works of Ernest Bloch" at the International Jewish Music Conference in London, the American Musicological Society—Southern Chapter, and the University of Florida Musicology Lecture Series.

Gerald Murray, who teaches and researches on the Anthropology of Religion, was the "Scholar in Residence" at B'nai Israel for a weekend during the Spring 2001. He gave three talks which placed different aspects of Judaism

Ginsberg

continued from page 9

Would Josh recommend the AIPAC internship to other students? "To any college student who is interested in politics and cares deeply for Israel, I highly recommend an internship with AIPAC. My internship, in addition to providing me with vital skills and knowledge, has been one of the most influential and fulfilling experiences of my life. More than anything else, the internship better prepared me to lead pro-Israel student activism on the University of Florida campus (GatorPAC). I consider myself lucky to have had such a great opportunity." ☺

in anthropological perspective. The talks were "The Pantheons of Judaism and Christianity: The Genesis, Structure, and Transformation of Religious Belief Systems," "The Jewish Rabbi, the Catholic Priest, and the Tribal Shaman: Varieties of Spiritual Power," and "Angels, Demons, Souls, and Yetsers: Anthropology of the Inner Journey." His course on the Anthropology of Religion in Fall 2002 focused on Jewish, Christian and Islamic varieties of monotheism. After the events of September 11, he shifted gears to focus on the issue of religious rationalizations of violence in each of the three traditions.

Melvin New's essay "Reading Sterne through Proust and Levinas" appeared in *Age of Johnson: A Scholarly Annual*, v.12, in 2001. Although not related to his work in Jewish Studies, volume 6 of the *Florida Edition of the Works of Sterne* was published this year. It is an edition of Sterne's two final works, *A Sentimental Journey* and *Bramine's Journal*. Dr. New is the general editor of this scholarly edition of the 18th century writer, Laurence Sterne, as well as the co-editor of this latest volume.

Judith Page received a Skirball Fellowship at the Centre for Hebrew and Jewish Studies at Oxford University. This Spring 2003 fellowship will allow her to work on her book, tentatively entitled "Imperfect Sympathies: British Romanticism, Jews, and Judaism," as well as lecture and participate in discussions with other fellows. Dr. Page gave a paper entitled "Imagining Jerusalem: Judith Montefiore's Travels, 1827-1837" at the North American Society for the Study of Romanticism in Seattle, August 2001. An article on Maria Edgeworth's Jewish novel *Harrington* appeared in *The Wordsworth Circle*. This Spring she taught her first graduate seminar on British Romanticism and Judaism. In March, she participated in the panel discussion on the literary qualities of *The Diary of Anne Frank* at the Hippodrome State Theater, in conjunction with "The Diary of Anne Frank."

Robert Singerman is Chair of the Library West Collection Preparation Steering Committee. He recently published *Jewish Given Names and Family Names: A New Bibliography*, ed. by David L. Gold (Leiden: E.J. Brill, 2001). ☺

Welcome New Faculty



**Gwynn Kessler,
Assistant Professor,
Religion**

Dr. Kessler joined the faculty in the Fall 2001. She earned her Ph.D. from the Jewish Theological Seminary in New York City in May 2001. From 2000-2001, Dr. Kessler was a Lecturer in Jewish Studies and Hebrew Bible at the University of North Carolina at Greensboro. Her dissertation is titled "The God of Small Things: The Fetus and Its Development in Palestinian *Aggadic* Literature," and she is currently working on a book about this topic. Dr. Kessler is also researching constructions of God's gender in Rabbinic literature. In the Fall 2001, she taught undergraduate courses on "Women/Gender in the Hebrew Bible" and "Early Rabbinic Judaism." In the Spring 2002, she taught Rabbinic Literature: Birth and Death" and "Gendering God."



**Eric Kligerman,
Assistant Professor,
Germanic and
Slavic Studies**

Dr. Kligerman received his Ph.D. in Comparative Literature from the University of Michigan, Ann Arbor, in May 2000. Dr. Kligerman was a Fulbright Student from 1998-1999 at Albert-Ludwigs-Universität in Freiburg, Germany. His research and teaching interests focus on 20th century German literature and film, modern German lyric, modern German Jewish writers, the new German cinema, Frankfurt School Theory, Berlin in literature and film, psychoanalytic theory, the Holocaust and the Limits of Representation, and Literature and Ethics. Kligerman presented "Reframing Freud's *Das Unheimliche* in Paul Celan's *Meridian Rede*" at the ACLA Conference in San Juan Puerto Rico, in April 2002, and "Waiting for the Word: Heidegger, Celan and Silence" at Claremont Graduate University in February 2002. Dr.

Kligerman taught "Crisis of Memory in German Intellectual History and the Avant Garde," a graduate course, and "Modern German Culture and Civilization," an undergraduate course, in the Fall of 2001. He also taught the undergraduate courses "The Holocaust in German Literature Visual Media" and "Second Semester German Language" in Spring 2002.



**Patricia Woods,
Assistant
Professor,
Political Science
and Jewish
Studies**

Dr. Woods earned her Ph.D. from the University of Washington in May 2001 and joined our faculty in August 2001. She is an Executive Board member of the Association for Israel Studies, an international scholarly society devoted to the academic and professional study of Israel. In Fall 2001, she taught "Politics of the Middle East" and "The Arab-Israeli Conflict." In Spring 2002, she taught "Politics of Israel." Her current research interests focus on law and social movements, judicialization of politics, comparative research on law, religion and state, and comparative analyses of women in politics in developing states, all with a particular interest in Israel and the Muslim world. In May 2002 she presented "Cause Lawyers and the Judicial Community in Israel" to the Law and Society Association in Vancouver, B.C., and "Cause Lawyers, Rights Revolution, and Judicial Power" to the Association for Israel Studies in Vail, CO.



The Center Staff



**Marty Swilley,
Program
Assistant**

Marty joined the Center in the Fall of 2001 after working in Political Science for nine years.

She is responsible for various tasks required to maintain the Center office, including budget, coordinating lecture series events, working with affiliate departments to coordinate course schedules, advising students, maintaining the Center's website, as well as making sure that Dr. Wald is doing a good job as director. The process of learning this new job has been made much easier by having three wonderful graduate assistants (see below) who have worked in the Center on various projects since she joined the Center. Marty has worked for the University of Florida for 17 years. She is married and has one daughter, Stacey 14.



**David Etzkin,
Graduate
Assistant**

David is finishing his first year as a graduate assistant at the Center. He is currently working

toward his master's degree in the Counselor Education department. He enjoys doing research in the field of counseling and is particularly interested in Jewish identity. David came to the Center after his semester abroad where he got to explore his own identity in Israel. Wanting to continue on with his involvement in Jewish issues, he fully immersed himself as assistant coordinator in the launching of SHIFT, the first Holocaust seminar at UF that begins this June. He is also the Center's best promoter. He can "flier" at a moment's notice. If you happen to be on the UF campus, you might see him speedily pedaling around on his bike with a staple gun and fliers in hand, promoting the Center's next great speaker. His motto is "Have Staple Gun, Will Travel!" This summer he is going on Bridge of Understanding, the study abroad trip to Germany that explores contemporary Jewish and German relations.



**Erika Gubrium,
Graduate
Assistant**

Erika has been an assistant with the Center during the 2001-2002 school year. She has served as assistant coordinator for the upcoming program "Summer Holocaust Institute for Florida Teachers" (SHIFT), as well as assisting with distribution of publicity for program events. Erika is seeking a PhD in the department of Curriculum & Instruction (C&I) within the School of Teaching and Learning at UF. She also hopes to complete a certificate in Women's Studies. As part of her PhD research, she is working with faculty in both C&I and Botany to develop a biological science curriculum that will use online teaching methods in conjunction with an emphasis on student-based inquiry. This curriculum will eventually be tested at junior colleges across the country. Through the development of such a curriculum and in her future work, she hopes to make the biology curriculum more meaningful to those groups who have traditionally been underrepresented within the hard sciences.



**Cindy Hamilton,
Graduate
Assistant**

Cindy is finishing her second year as a graduate assistant at the Center. She is responsible for designing and distributing publicity for the semester lecture series and the individual program events. She is also the editor for *Amudim*. Cindy continues work toward her M.Ed./Ed.S. degrees in Counselor Education, Mental Health Counseling. She plans to graduate in the Spring 2003 and she is confident that her path beyond that, although not defined at this time, will be revealed in due time. She says that no matter what career interests or personal endeavors she pursues, her most rewarding and challenging work (and the source of her motivation to persevere) is always found closest to home and heart in being a single mother to her daughters, Stacey 16 and Lindsey 10.

Your gift to the Center for Jewish Studies at the University of Florida will help support student and community programming. Donations will enable a greater number of students to study abroad, and spur the continued academic growth of the Center. We welcome and appreciate gifts of any amount.

Name _____

Address _____

I wish to make a gift to:

_____ UF Center for Jewish Studies 0715

_____ The Price Library of Judaica 0013

_____ \$50 _____ \$100 _____ \$500 _____ \$1000 _____ Other

Please make checks payable to the University of Florida Foundation and note *Center for Jewish Studies or Price Library of Judaica*. Mail this form along with your check to:

UF Foundation
Records Department
P.O. Box 14425
Gainesville, FL 32604-2425

Amudim is published annually each Spring by the
Center for Jewish Studies
University of Florida
P.O. Box 118020
Gainesville, FL 32611-8020

Tel: (352) 392-9247, Fax: (352) 392-5378

Visit our website at www.jst.ufl.edu or
email us at center@jst.ufl.edu.

Editor: Cindy Hamilton



Center for Jewish Studies
University of Florida
105 Walker Hall
P.O. Box 118020
Gainesville, FL 32611-8020

NON PROFIT ORG
U.S. POSTAGE
PAID
GAINESVILLE FL
PERMIT NO 94