

AMUDIM

Newsletter of the Center for Jewish Studies at the University of Florida



No. 16, Spring 2003

From the Director's Desk



A Bridge, Not a Tower...

Few conversations about university-society relationships end without the "Ivory Tower" metaphor.

At times, I am powerfully drawn to the idea of the university as a pristine "garden in the wilderness." But contemporary life has made this idea mere nostalgia, like ten cent candy bars or baseball without the designated hitter. Whatever they were in the past, universities are not isolated enclaves today.

Instead of thinking about a tower that puts the university out of society's reach, it is more accurate to envision an ivory-covered bridge. Bridges connect by crossing over divisions or, as one of my favorite folk-singers puts it, "they can change two things to one."

The bridge serves as a perfect metaphor for the growing emphasis on outreach at the Center for Jewish Studies. As I am overly fond of saying, the Center is too good to confine to campus. Apart from the usual subjects, you will read in this issue of *Amudim* about initiatives that bridge the gap between academia and society. Some, like our internship in Jewish communal services, are celebrating anniversaries while others, such as the faculty lecture series, are first-time endeavors. Whether old or new, they have the common purpose of sharing our expertise with the community outside the campus.

The internship (page 11) was started both to introduce students to career opportunities in the Jewish world and to enable them to put their Jewish learning to work. Each year, more students bring their energy and enthusiasm to a wide range of public activities.

We are particularly proud of the faculty lecture series. On page 3, you'll read about the pioneering program developed in conjunction with Congregation B'nai Israel in Gainesville. That experience provided a model for the new lecture series to debut in Jacksonville during the 2003-4 academic year.

Through its new strategic plan, UF pledged to address the needs of K-12 education in Florida. We are ahead of the curve on this priority, having already offered our first annual Summer Holocaust Institute for Florida Teachers (SHIFT) in June 2002. Drawing on the expertise

of faculty, we provide teachers with both the substantive knowledge and the pedagogical training to incorporate Holocaust themes in the classroom (page 4).

These initiatives hardly exhaust the range of our outreach activities. Center faculty frequently serve the Jewish community as guest speakers, consultants, and scholars-in-residence. Our graduates (page 10) flock to seminars, graduate programs in Jewish studies, and service to Jewish organizations. The Speakers Series (page 20) draws hundreds to campus to hear from scholars engaged in cutting-edge research on a broad array of intellectual problems.

Outreach is but one of our missions. As you will see, we have not neglected our core academic charge. During 2002-3, we offered more courses to more students than ever before. Thanks to the generosity of donors, we have extended funds to support undergraduate study abroad programs in Jewish Studies and the research activities of graduate students. As the faculty news section on page 8 reveals, our professors are active scholars who contribute original research to their academic fields. Because our faculty numbers have reached critical mass, we have begun planning a formal graduate program.

Bridges are designed to facilitate two-way traffic. Accordingly, we offer programs that both draw people to campus and send our faculty and students out as emissaries to the wider world. Through the pages of this newsletter, I hope you too are drawn in to the campus (virtually if not physically) and encouraged to take advantage of the outgoing traffic we direct your way.

L'hitraot, Kenneth Wald

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*Image Source: UF Civil & Coastal Engineering

Silverman Appointed to Breier Post-Doctoral Fellowship

Adam L. Silverman, Ph.D., was appointed the Breier Post-Doctoral Fellow for the 2002-2003 academic year. This Fellowship, co-sponsored by the **Breier Family Endowment in Jewish Studies** and the Department of Political Science, emphasizes the collaborative nature of Jewish Studies education at the University of Florida.

As the Breier Fellow, Dr. Silverman taught upper level courses on "Terrorism," "Religion and Global Politics," and "Extremist and Neofascist Movements." Silverman, who completed his Ph.D. in Political Science at the University of Florida in Spring 2002, specializes in terrorism, counter-terrorism, extremism, intergroup violence, religion and identity-based conflict. Silverman also holds an M.A. in Comparative Religion, an M.Litt. in International Security, and a B.A. in Middle Eastern Studies.



Silverman

In addition to teaching, Silverman gave several lectures and co-authored a paper presentation with Dr. Ronald Akers entitled "Toward a Social Learning Model of Violence and Terrorism," for the National Institute of Justice's special conference on violence held in December 2002. He has also been invited, as a distinguished representative from academia, to speak on "Combatting Terrorism: Challenges and Opportunities in the Use of Power," for the U.S. Military Academy at West Point in June 2003.

Future Teachers Make Trip to Florida Holocaust Museum

On September 23, 58 prospective elementary social studies teachers boarded a bus for the trip from Gainesville to St. Petersburg to visit the Florida Holocaust Museum. This trip, sponsored by the Center for Jewish Studies, was led by Diane Silva, Assistant Professor in the School of Teaching and Learning at UF's College of Education. Prior to the trip, Silva says "the students spent class



and WebCT time exploring the complexity of democracy and constructed an understanding of the underpinnings of democracy that must be infused into the elementary classroom. In addition, they read the content outline from the Holocaust Curriculum."

Once at the museum, the Director spoke on the central role teachers play in the lives of children, especially in understanding the Holocaust and its connection to current events. The prospective teachers were also privileged to listen as Philip



Gans, a Holocaust survivor, shared his story. As one future educator noted, "suddenly it was not just something in a book, or a sad and devastating portion of our history...suddenly it was someone's reality." The day concluded with a docent-led tour of exhibits and information on teaching Holocaust curriculum. The prospective teachers were provided with teaching materials as well as two literature trunks to share with their classrooms. One student summarized her experience this way: "Of all the things the College of Education has shown me, I will remember and cherish the Holocaust Museum trip the most."

Silva hopes to repeat the trip this Fall, providing the same opportunities for the next class of future educators. "It was a very powerful experience for the prospective teachers," Silva added.

Hofnung Serves as Greenbaum Family Visiting Professor of Jewish Studies

Dr. Menachem Hofnung, Senior Lecturer in the Department of Political Science at the Hebrew University of Jerusalem, spent the 2002-2003 academic year as the **Greenbaum Family Visiting Professor of Jewish Studies**. Hofnung came to Gainesville with his wife, Rachel, their daughters, Dorit, Tamar (both of whom enrolled as UF students), and Yael, and their son, Orr. Hofnung, who has done extensive research on constitutional politics, campaign finance and national security in Israel, says his position here gave him "an opportunity to become familiar with part of the US that I did not know very well." Hofnung believes that when he returns to Israel, he will miss the slower pace of life. "Life in Israel is much more tense and intense."



Hofnung

During his stay at UF, Hofnung taught two classes, "Democracy, Civil Liberties and National Security" and "Democracy in Israel." The latter was an advanced undergraduate course cross-listed by the Center and the Department of Political Science. It introduced students to the history of the state, the role of Zionism, and social conflicts related to ethnicity, religion, and nationality. The course is usually taught by Dr. Patricia Woods, who was on leave during the spring semester. Considering that Dr. Hofnung was one of her mentors at the Hebrew University, it was a nice touch!

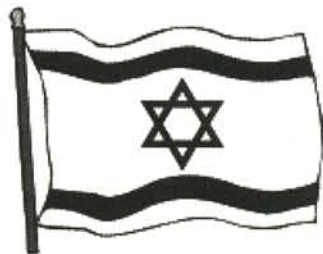
According to Hofnung, there does not appear to be much of a difference between students at UF and students in Israel. "Maybe the students at the Hebrew University are more vocal and faster to engage in debates, but other than that, there is no big difference." Hofnung and his family will return to Israel in June. "We all had a great year here and we certainly hope to maintain the connections we have built here," adds Hofnung.

Faculty Lecture Series Opens to Congregation B'nai Israel Men's Club

The Men's Club of Congregation B'nai Israel, a service organization founded in 1995, provides a forum where Jewish men can congregate, focus on their dedication to youth, and hold monthly educational programs.

This past year, the educational programs have been enhanced by the development of a faculty lecture series from UF's Center for Jewish Studies. This lecture schedule included such Jewish Studies faculty as Andrew Gordon, Gerald Murray, Joshua Comenetz, Bob Singerman, David Kushner, Menachem Hofnung, Adam Silverman and Todd Hasak-Lowy. Topics presented, such as "Florida in Jewish-American Literature," "Soldiers of God: Anthropological Notes on Violence in Judaism," "Geography of Middle East Peace," and "Jewish Art Music of the 20th Century," along with a field trip to the Price Library of Judaica, illustrate the diversity and depth of the programming resources available to the community.

According to Dr. Norman Levy, current President of the Men's Club, the participation and attendance in the club is a function of the quality of the offerings. "The subject matter of the educational programs should involve issues of relevance to Jews and should be at an intellectual level consistent with the membership." Levy further explains that, "most of our Jewish community holds advanced degrees and the more senior men who participate in the Men's Club have a wealth of personal experience, derived over their many years of life. Therefore, programming for such a group is demanding."



This is where the Center for Jewish Studies comes into play. "The Faculty of the Center for Jewish Studies is a natural fit for us, since the faculty has both the perspective and quality that we require," adds Levy.



Center Offers First UF Holocaust Institute

On the Gainesville campus, the week between the first and second summer sessions is sometimes described as “Dead Time.” With students gone and many staff on vacation, the campus barely stirs in the intense Florida heat.

However, the atmosphere was anything but sedate in the last week of June 2002 as UF hosted its first-ever Summer Holocaust Institute for Florida’s Teachers.

During the weeklong event known as “SHIFT,” elementary, middle and high school teachers came to UF to get some tips on teaching the Holocaust to their students. Ten teachers from Alachua County and the surrounding area participated in this inaugural event, a joint effort organized by the Center for Jewish Studies, the Department of History and the School of Teaching and Learning in the College of Education. Funding was provided by the Commissioner’s Task Force on Holocaust Education and the **Harry Rich Endowment for Holocaust Studies**. Many teachers were also funded by their school districts and parent-teacher associations.

“We’re starting small, but we’re already confident that we’ll run this annually,” says

Geoffrey Giles, a history professor who co-directed the institute with Diane Silva from the College of Education. Giles is a Holocaust and modern German history



specialist. He has led study tours of Holocaust sites in Europe for faculty and served as the senior scholar in residence at the US Holocaust Museum in Washington, DC.

The institute is the only one of its kind in North Central Florida. There are training institutes

in Miami, Tallahassee, St. Petersburg and Maitland. In 1994 the Florida Legislature mandated the Holocaust be taught in grades K-12. By attending the institute, each teacher has the opportunity to gain in-depth information about the Holocaust. “Everything I know about the Holocaust I learned from reading or by watching *Schindler’s List*,” says Jeanne Fuchs, a fourth and fifth grade teacher at Waldo Community School. Fuchs says she has never taken a course on the Holocaust, so the workshop rounded out her knowledge of the event.



“I’m getting educated. It’s given me more details that I didn’t know.”

Victoria Goodowns, a teacher at Santa Fe High School, says she has never taught the Holocaust before, so the workshop has helped her get off to a good start. “It’s been wonderful. Now I know all the background, personal

experiences, how to deal with emotions and strategies to use.”

The teachers participated in five lesson-packed days. They studied the history of the Jews in Germany and the rise of the Nazi party and took a field trip to the Florida Holocaust Museum in St. Petersburg. They also listened to survivor testimony, participated in panel discussions and learned how to deal with controversial issues.

Virginia Schulman, chair of the Holocaust Committee at the B’nai Israel synagogue in Gainesville, was one of many panelists who gave the teachers pointers on how to present the material to children. As a volunteer for the Alachua County school system, Schulman frequently visits local schools to talk to children about the Holocaust. “One thing I’ve learned is that no matter if you’re teaching first graders or seniors, you can’t minimize it,” Schulman says. “You can’t caramel or candy coat it. You have to tell it like it is.”

Six students from Santa Fe High School performed their award-winning pantomime, “Heil.” The skit, written and choreographed by the young men who performed it, shows how friendships were betrayed during the Holocaust.

“We make a lot of people tear up when we perform this,” says Timmy Thrift. “We understand because we teared up the first few times we did this. It’s a very overwhelming topic for us--and none of us are Jewish.”

Kenneth Wald, director of the Center for Jewish Studies, hopes other youth in the community will also understand the tragedy of the Holocaust. “I think the Holocaust is both a strong



historical event as well as an example of genocide. It’s something our citizens need help understanding. Our goal is to help our teachers educate the community.” The success of the program can be gauged from the enthusiastic responses of the participating teachers (see below).

Buoyed by the success of the first SHIFT, the Center is busily engaged in arranging its successor from July 7-11, 2003. Geoffrey Giles will again co-direct along with Linda Lamme, a children’s literature specialist from the College of Education. Dr. Lamme organized a session on children’s literature for the 2002 Institute. Energized by that project, she agreed to co-direct the 2003 SHIFT and now teaches this material to her students and aspiring teachers.

- Contributing writer Buffy Lockette

“Made me think, get angry, cry (a lot), nauseated, nightmares. But overall made me realize the importance of teaching tolerance for others and teaching history to prevent repeating it.” ~Margaret Hall, Atlanta

“It was organized, efficient, and ‘user-friendly.’ The presentation of material was thoughtful and informative. The content was taught rather than simply presented.” ~Amy Billman, Alachua County, 6-8

“I wish every classroom teacher could attend an institute on the Holocaust. I feel that I had a gap in my history knowledge which has now been filled.” ~Norma Courtney, Levy County, K-5

“The work of the entire team has been outstanding. I think the attitude and atmosphere established from the first contact enhanced my experience and made it easier for me to actively participate.” ~Jeannie Fuchs, Alachua County, K-5

“This institute was more professional than others I’ve attended. I like not being patronized.” ~Diane Anding, Alachua County, 6-8

“Almost everything we heard/read was followed by ‘Could you use this in the classroom? How?’ We had time to discuss and share ideas, problems, solutions, etc.” ~Patricia Lopez, Alachua County, 9-12

“This has been a wonderful experience.” ~Jason Norris, Citrus County, 9-12

“I will be encouraging others to attend.” ~Patricia Tucker, Alachua County, K-5

“This week has been informative, educational, enlightening, fun, sad, and very rewarding.” ~Victoria Goodowns, Alachua County, 9-12

Florida is Our Classroom!

The Center for Jewish Studies put on two outreach programs during the 2002-3 academic year. The goal of such programs is to expose UF alumni and other Floridians to the research and scholarship of Center faculty.

In November of 2002, Professor Gerald Murray of Anthropology spoke to a packed room in Jacksonville's Epping Forest Club. Under the title "Judaism and the Evolution of Culture," Murray told the audience about the manner in which anthropologists understand a phenomenon as complex as Judaism. To illustrate the theme, Murray spoke about his own personal history and his discovery of traditional Judaism during a visit to Jerusalem.



Murray in Jacksonville

On campus, Murray teaches a popular course that compares Judaism and Christianity. Several members of the audience later commented that they wanted to commute to Gainesville to take the course!

The Jacksonville talk, co-sponsored by the UF Foundation and Alumni Association, was introduced by Neil Sullivan, dean of UF's College of Liberal Arts and Sciences.



Wald in Miami

Kenneth Wald, a professor of Political Science and Center director, also spoke on behalf of the Center in March 2003. At Temple Beth Am in Kendall, he discussed the role of Judaism in Israeli politics. Wald argued that the well-publicized conflict between Ultra-Orthodox and secular Jews in Israel is something that can fairly easily be managed by the political system. On the other hand, he expressed concern about the more dangerous but less-commonly understood tension growing out of religiously-based territorial nationalism.

That conflict had already claimed the life of one Israeli prime minister—Yitzhak Rabin—and was a potential stumbling block to any negotiated Israeli-Palestinian settlement.

Wald's talk was cosponsored by the Adult Education program of Congregation Beth Am and the Miami Gator Club.

Study Abroad Program

The turmoil in the Middle East has dented but not destroyed the Center's study abroad programs.

While UF's programs in Israel have been scaled back, the Center has developed its own program and encouraged students to consider other options in Jewish Studies. Several students have studied in Prague and Madrid, focusing on East European and Sephardi Jewry, respectively.

In May 2002, under the leadership of Leah Hochman, fifteen UF students spent several days in preparatory classes in Gainesville before departing for twelve days of intense study in Germany. In Germany, they attended seminars with leading scholars of German-Jewish relations, visited famous sites connected to that history, experienced German culture, and met with their peers at German institutions. Their trip took them to Frankfurt, Worms, Speyer, Mannheim, Heidelberg, Weimar, and Berlin.

The purpose of the program was to explore the long and tangled relationships between Jews and Germans. In addition to a historical focus, the trip was intended to educate students about contemporary Jewish life in Germany and how non-Jewish and Jewish Germans negotiate their shared future.

As Hochman noted, "Daily the students were inundated with historical and cultural reminders and signifiers of two different dynamics—the former (so-called) German-Jewish dialogue and the present attempt to remember (even sanctify) that past and its disruption by the Holocaust."

In the first part of the tour, they were shown places where Jews had once been present but were no longer. In these places, she said, Jews were seen primarily as victims, defined more by their absence than their tangible traits as people. However once the tour moved on to encounter "actual living religious individuals," Hochman noticed a change in tone. Students engaged both with leaders of the Muslim community at a Mannheim mosque and

with their peers at the Institute for Jewish Studies in Mannheim.

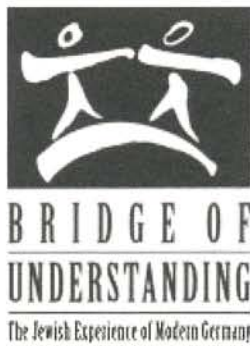
The Bridge of Understanding, a German government agency that cosponsored the trip, aims to provide a forum in which Americans and Germans can reach mutual comprehension. By promoting direct contact, the program tries to transcend the "overwhelming negative image of the past" that suffuses the thinking of young Americans.

The challenge was apparent when the students returned from their visit to the Buchenwald Concentration Camp near Berlin. In a group conversation that evening, the students "bubbled over with rage, sorrow, compassion, and incredulity." Hochman and Eric Kligerman, a professor of Germanic Studies who helped supervise the trip, were stunned by "the purity of the students' honesty with, trust in and respect for each other." Hochman had never seen such disclosure in a classroom setting.

Apart from a heavy reading load, the students were required to keep a daily journal and, upon return to the United States, to submit an academic research paper related to the subject.

What did the students think about the experience? "The Bridge of Understanding class in Germany was perhaps the most unique and fulfilling intellectual and social experience of my life...it has become the standard by which I compare all other group-oriented and/or school-related situations, and nothing will ever compete," explained Stella Pierce. Evan Hentschel added that this trip was "one of the most remarkable experiences of my life. I believe that the interactions I had with my classmates, professors, and German hosts were instrumental in broadening my intellectual horizons."

As this is being written, the next group of Bridges students is preparing for their visit to Germany. See next year's issue for a report on what they found.



Faculty News

Nora Alter was awarded a Humboldt Fellowship for her project on the International Essay Film.

Avraham Balaban taught at Columbia University in the Fall 2002, including a graduate course on "The Fiction of Amos Oz" and an undergraduate course entitled "Images of Women in Modern Hebrew Prose." He also wrote the entry "Hebrew Literature" for the *Encyclopedia Britannica 2002-3 Year in Review*, and published several Hebrew reviews in the literary supplement of *Yediot Ahronot*. His article, "A Gender Reading of Agnon's 'Metamorphosis,'" will be published early next year in essays, a collection of articles dedicated to Professor Dan Miron. In the Spring 2004, he will teach at Cambridge University (England).

Alice Freifeld was invited to speak at the Institute of Jewish Studies, University College London Public Lecture Series on "Nationalism, Jewry and the Crowd in Nineteenth-Century Budapest." She also presented "Displaced Hungarian Jewish Identity, 1945-1947," at an international conference, "Beyond Camps and Forced Labour." Current international research on survivors of Nazi persecution is sponsored by the Imperial War Museum, London, England. She has been awarded a UF College of Liberal Arts and Sciences Research Enhancement Grant for further research on Hungarian Jewry, 1945-1948. She presented a community lecture sponsored by the B'nai Israel Sisterhood.

Geoffrey Giles published his article "The Denial of Homosexuality: Same-Sex Incidents in Himmler's SS and Police" in the *Journal of the History of Sexuality*. He served as a consultant for the US Holocaust Memorial Museum's special exhibition, "Nazi Persecution of Homosexuals," from November 2002 to March 2003. He did a workshop presentation on "Interpreting the Sites: New Pedagogical Challenges and Opportunities" at the

Holocaust Educational Foundation's conference in Minneapolis in November. Giles also continued to serve as a member of the State of Florida Education Commissioner's Task Force on Holocaust Education and as a Co-Educational Director for the Summer Holocaust Institute for Florida Teachers, sponsored by the Center for Jewish Studies, to be held in Gainesville in July.

Andrew Gordon presented "The Jewish Masquerade: *Gentleman's Agreement* and *Zelig*" in October 2002 at the American Literature Association Conference on Jewish-American Literature in Boca Raton. He spoke on "Florida in Jewish-American Literature" to the Men's Club of B'nai Israel synagogue in November and at Hadassah in Boynton Beach, sponsored by Florida Humanities Council. He also presented "Jewish Fathers and Sons in Art Spiegelman's *Maus* and Philip Roth's *Patrimony*" at the Comics Conference at UF in February 2003. His article "Cynthia Ozick's 'The Shawl' and the Transitional Object," originally published in *Literature and Psychology* in 1994, was translated and published as "L'objet transitionnel et la nouvelle de Cynthia Ozick 'Le Chale,'" in *Gradiva: Revue Europeene d'Anthropologie Litteraire*.

Todd Hasak-Lowy was accepted as one of eighteen participants in the Junior Scholars Colloquium on Modern Hebrew Literature, held at Brandeis University in October 2002. He presented a paper entitled "Ironic Subversion in Etgar Keret's Shoes." This talk will be part of a larger book project, tentatively titled "Long After the Dream has Ended: Postzionism, Irony, and Contemporary Hebrew Fiction."

Galia Hataf presented "The Use of the Volitive Forms in Biblical Hebrew" at the annual conference on the National Association for Professors of Hebrew at Ben Gurion University, Beer-



Center Faculty

Nora Alter

German Cinema

Avraham Balaban

Modern Hebrew Literature

Joshua Comenetz

Jewish Population Geography

Malka Dagan

Hebrew

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

Judaism and Politics

Patricia Woods

Middle East Politics

Minorities in Eighteenth-Century Germany.” At the Association for Jewish Studies conference in December, she gave two papers, one on aesthetics and German romanticism, and the other on the un/successful teaching of the senior seminar in Jewish Studies at UF. This summer, Hochman will lead the second “Bridge of Understanding: Germans and Jews” class and tour that brings Jewish Studies students on an intensive 12-day trip through Germany.

Gwynn Kessler presented papers at the annual meetings for the Society of Biblical Literature and the Association for Jewish Studies on Gender and Rabbinic Literature. She is currently developing a new class, Performing Judaism: Feasts and Fasts, that explores Jewish holidays and rituals through the lens of contemporary Performance Studies. She has recently finished an article on gender and ethnicity in rabbinic literature, and she is revising her book, *Reconceiving Israel: The Fetus in Aggadic Literature*, for publication.

David Kushner is the author of *The Ernest Bloch Companion* (Greenwood, 2002). His article, “Multifaceted Nationalism in the Music of William Grant Still,” appears in the *American Music Teacher* (Nov-Dec, 2002). He presented papers at the Hawaii International Conference in Arts and Humanities, the Nineteenth-Century Studies Association, the American Musicological Society (southern chapter), and the College Music Society (southern chapter). He also serves on the Board of Directors of both the Nineteenth-Century Studies Association and the CMS southern chapter. Kushner presented lecture-recitals on “The Songs of Stephen Foster” for the Stephen Foster Folk Culture Center and the Nineteenth-Century Studies Association with Ph.D. candidate in musicology, Sonya Gable-Wilson. Kushner will present a paper on “Cultural Diversity in the Works of William Grant Still” at the International College Music Society conference in Costa Rica in June. Kushner teaches the course Jewish Art Music in Western Culture during Spring semester.

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Sheba, Israel in July 2002. She was also invited to speak at Emory University’s Program in Linguistics in March 2003 on “The Interpretation of Tenses in Biblical Hebrew.”

Richard Hiers published the article “Biblical Social Welfare Legislation,” in the *Journal of Law and Religion*. He also published a review, “Calum Carmichael, *The Spirit of Biblical Law* (Athens: Univ. of Georgia Press, 1996), in *Washington University Global Studies Law Review* (1).

Leah Hochman was the Dubnow-Einstein Fellow in the Fall 2002, jointly sponsored by the Simon Dubnow Institute (Leipzig) and the Einstein Forum (Potsdam) in Germany. She delivered a paper to the International Fellows on “The Aesthetic and Political Perceptions of Jews and Other



Congratulations Graduates!

At the College of Liberal Arts and Sciences Commencement on May 3rd, the Center for Jewish Studies bestowed a BA in Jewish Studies on three outstanding undergraduates. All three are headed to the Boston area for post-graduate study of one sort or another.

Carly Freidel of Miami pursued her BA and participated actively in Jewish life on campus. In the fall of 2003, she will begin work on an MA in Jewish Communal Service at the prestigious Hornstein Program in Jewish Communal Service at Brandeis University. She is a recipient of a Jewish Community Center Association Scholarship that will support her graduate study. As part of the scholarship, Carly has committed to doing her fieldwork at a JCC and seeking employment from a JCC upon her graduation.



Kotzen and Freidel

Carly will find a familiar face next fall when Stefanie Kotzen of Hollywood also begins graduate work at Brandeis. Among her many activities at UF, Stefanie was in the first group of students who participated in the "Bridge of Understanding" program. Stefanie's plans include both an MBA and an MA degree from the Hornstein program.



Janovitz

Brian Janovitz, a student from Altamonte Springs, received his BA in both Jewish Studies and Political Science. The Political Science degree was conferred with highest honors after Brian completed a senior thesis on social service delivery by faith-based organizations. Brian will begin work toward a JD at Harvard Law School in the fall.

The Center is also proud of the other two students who earned a BA during the current academic year, Sharona Kadish of Jacksonville (a December graduate) and Sarah Hendel of Boca Raton.

In addition to awarding a bachelor's degree, the Center also provides a Certificate in Jewish Studies for students who complete the requirements of the minor. For 2002-3, Lauren Walerstein of Coconut Creek, Rebekah Smith of Tampa, and Aaron Weiner have received the Jewish Studies certificate.

We will miss all these stellar young people and are proud of what they have accomplished at the University of Florida.

Internship Update

Question: What do Jacksonville Community and Family Services, the Boston branch of the American Jewish Committee, the *Jewish Star Times* of Miami, the *Hamagshimim* program of New York, UF Hillel's *Ruach Hayim* Spirituality Series, and the Jewish Council of North Central Florida have in common?

Answer: All of these institutions hosted an intern from the Center for Jewish Studies during the 2002-3 academic year.

A record seven UF undergraduates enrolled in the vibrant Internship in Jewish Communal Services sponsored by the Center for Jewish Studies. This course provides students with the opportunity to earn academic credit for service in Jewish organizations. During the semester, students serve as volunteer employees under the direct supervision of the professionals who lead the organization. Following satisfactory completion of work tasks and a reflective paper that meets UF academic standards, they receive credit that counts toward a Jewish Studies degree or as elective hours.

"The idea of the internship," commented Center Director Kenneth Wald, "was both to expose our students to career options in organized Jewish life and to give them the chance to put into practice the principles they have learned in the classroom. This year's group ably met both standards."

Since its debut in 2000, the internship has placed students in a wide variety of organizations and institutions. The group of students who participated during the 2002-3 school year followed that trend.

Two leaders of pro-Israel activities on campus, Josh Ginsberg and Natalie Osterer, co-directed the Israel Fellowship program sponsored by *Hamagshimim*. Developed in 2001, the program seeks to identify, recruit and train underclassmen and women for leadership roles in the pro-Israel

movement on campus.

Over the course of the year, they provided the eight young student Fellows with a series of seminars, programs, leadership development activities, and media training. Stimulated by this training, the eight students developed such innovative programs as a debate among Israeli political parties, a mock Israeli election, a town hall meeting with the Congressional representative from Gainesville, an Israel bond campaign, and a CD-Rom about anti-Semitism in the Arab press. More importantly, they have assumed leadership roles in campus Jewish organizations such as Gators for Israel and the Jewish Student Union.

While both Natalie and Josh reported being thrilled with their experience, they made quite an impression on David Livshiz, the National Fellowship Coordinator in New York. "I was

Since its debut in 2000, the internship has placed students in a wide variety of organizations and institutions.

continually impressed and satisfied with their effort and record of success," Mr. Livshiz wrote in his letter of evaluation.

Sharona Kadish had envisioned working with children and teens during her stint with Jewish Family and Community Services in Jacksonville. Instead, she found herself primarily involved with the elderly. Describing JFCS as "a fantastic place to work," Sharon spent most of her time interacting with seniors at hospitals, nursing homes and the Mt. Carmel assisted living facility. She organized programs, talked with residents about their lives, and sometimes "just sat and held their hands." Characterizing Sharona as "an outstanding intern," Senior Services Director Shelly Kulchin pronounced her "well suited for a career in social work/Jewish communal services."

During her time with the Greater Boston Chapter of the American Jewish Committee, Carly Mann was principally responsible for staffing an ongoing German-Jewish Dialogue. Beginning in 1989, the Boston AJC brought together Germans and Jews for meetings and discussion sessions. Working to build "a better understanding and mutual respect between two groups" with a

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Feature Presentation

The Good, The Bad, and The Ugly: Perceptions of Jews and Judaism in Germany

by Leah Hochman

There is a great story—so good you can find it in *Chicken Soup for the Soul*. A short, hunchbacked, ugly man fell in love with a beautiful woman. Fromet came from a nicely well off family, who was respected in and by the community. She had options. The man was less financially secure, and he had left his parents' home to strike it out on his own when he was just 14 years old, but he was wise, kind and smart and had a good reputation as something of a philosopher. When Moses asked Fromet for her hand in marriage, it seemed to hinge on one thing: looks. But Moses was no fool, and he understood her hesitation. He told the story of two matchmaking angels in heaven. One sighed to the other something about a sweet girl who was destined to have a physical deformity. The soul of her *b'shert*, her intended one, overheard the angels and offered to take her deformity himself. The angels agreed, and so it was done. Fromet, who was nobody's fool, understood the message. In matters of the heart and of the mind, sometimes appearances are not what they seem. They married, and Fromet Guggenheim became the strong-willed wife of the most celebrated Jewish philosophers of the 18th-century, if not the entire modern period, Moses



Moses Mendelssohn

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Mendelssohn. After all, she may have thought, beauty is only skin-deep. Or, is it?

The anecdote provides an interesting moral—physical appearances show us little of the moral integrity

of the person him- or herself.

And, of course,

though we all know this to be true, occasionally

we cannot help ourselves in the way we identify,

classify,

categorize, and understand

people and things and places just by the ways in which

they appear. In what ways *do* our perceptions of and judgments based on physical appearances show us about the weight of social and cultural signifiers and the relationship between moral expectation and physical evaluation? Racial, ethnic, and national profiling have been around for much longer than we sometimes allow ourselves to remember. If we look closely at the relationships between the Germans and Jews, we have an opportunity to see how such perceptions shape cultural ideas and how those ideas play out in national politics. Even more so, we have a window through which to see how philosophical and religious ideas impact social policy making.

Let me back track a bit. Jews have lived in what we now call Germany since the 4th century of the Common Era. For the most part, Jews lived in cities or villages at the discretion of regional rulers. Jews throughout Europe were able to govern themselves in terms of their own religiosity, but the *kehillah*, the community, was responsible for paying the taxes that were levied against them for their rights of residence. A sense of security—and the desire for it—increased around the same time as the rest of Europe caught wind of the fundamental changes in science, politics, art and religion afforded by the Enlightenment. By the middle of the 18th-century, there were broad changes in European life, from economic



Hochman

*Image source: www.JewishEncyclopedia.com

expansion based on overseas colonization to new ideas about state governance and authority to new theologies that understood religion as a personal choice. Within this context there were also new ways of understanding the world, which gave birth to new forms of science and scientific investigation. My work focuses closely on two eighteenth-century debates, the philosophical study of the Beautiful and the debate regarding Jewish Emancipation. More specifically, I consider the relationship between the concepts of the Beautiful, the Good, and the Ugly, and the way they play out in social policy making and social stereotyping with respect to the Jews. In early modern aesthetics, there is an inherent correlation between beauty and morality, or, in other words, outer beauty denotes inner goodness. My work investigates the flip side of that relationship—how ugliness does (or does not) reflect immorality or imperfection.

On one hand, the “idea” of the Beautiful was discussed in terms of perfection and uniformity; aesthetics was an elaborate analogy between what was considered pure and pleasing in the physical world and Perfection as an element of



Fromet*

God. On the other hand, doubts about the viability of Jewish emancipation were supported by stereotypes of Jewish pettiness and dishonesty, that is, their moral content, and by the sense that *physically* the Jews were unpleasant. What could seem like two separate eighteenth-century conversations finds a counterpart in the ethical

component of the aesthetic. The question of Jewish “acceptance” was framed on the right by specific charges that Jews were immoral, and therefore could not be citizens, and on the left by the theory that Jews could be “improved” through education.¹ In other words, if the Jews are ugly, can they be “beautified,” that is, can they be made “good”? And who determines what is Beautiful or not? The debate that erupted in favor and against the cause of the “civil improvement of the Jews” was full of anti-Jewish social, physical, and theological prejudices. The clash between these

*Image source: <http://www.wisdomportal.com/Romance/Mendelssohn-Gugenheim.html>

two very different notions of “ugly” can be understood as a discourse on whether the Jews can be “made better.” Mendelssohn’s collaboration in both projects reveals the irony of a Jew defining taste and beauty for a society that accepts him as a person and rejects him as a citizen, an irony that is further complicated by the discussion of the ugly as potentially perfect and the idea that Jews were immoral.

The pieces of the puzzle include several different aspects of late eighteenth- and early nineteenth-century politics, philosophy, and religion. In 1781, the first of the treatises in favor of granting the Jews of Germany civil liberties was published; it sparked an enormous outpouring from both sides of the debate. At the same time, both real and imagined interactions with other minorities—Africans, South Americans, native Americans—generated interest in theories about “race,” “culture,” and the role of climate on “social morality.” A surprisingly popular book on physiognomy—the study of facial features and skull formation—also added to curiosity about how people looked and what their looks meant. And a new sense of national identity, particularly as Germans and other Europeans witnessed the impact of the French Revolution on the political landscape of Europe, arose with new energy. Together, these various elements added to the discussion about what sort of role or roles Jews did or could play in society. The implication of their “ugliness,” of course, suggested that Jews must be “beautified.” Mendelssohn suggested, politely, that the pursuit of beauty through intellectual reflection could help not just the Jews, but society as a whole.



Moses*

Mendelssohn died well before Jews were granted civil liberties in Western Europe, but the philosophical debate about the worthiness and moral content of Jews and Judaism continued even after those rights were granted. Though it is

continued next page

¹ Mendelssohn himself preferred the word *Aufnahme* (acceptance) to Dohm’s *Verbesserung* (improvement). Cf. Katz, pg. 15.

Welcome New Faculty

Todd Hasak-Lowy **Assistant Professor,** **Modern Hebrew Literature**

Dr. Hasak-Lowy joined the faculty in Fall 2002 after receiving his Ph.D. in Comparative Literature from the University of California at Berkeley in the Spring 2002 and his B.A. in Near Eastern and North African Studies from the University of Michigan in 1992. His dissertation was entitled, "Between Realism and Modernism: National Narratives in Hebrew Fiction." He is the author of "On the Grounds of the Complex Commemorating the Nazis' Treatment of the Jews," published in September 2001 in *The Iowa Review* (31.2), and currently has several articles in press for publication in 2003.



Hasak-Lowy

"I became interested in Modern Hebrew literature in order to study the history of Zionism, Israel, and the Palestinian-Israeli conflict," explains Hasak-Lowy. "Though I could have done this as a historian, I was attracted to literature's ability to give voice to individual memory and consciousness, both of which are central to understanding Israeli culture and its history."

Since coming to UF, Hasak-Lowy has taught courses in Beginning Modern Hebrew 1 and 2, developed and taught "Identity and Dissent in the Hebrew Short Story," and "The Experimental Hebrew Novel: Postmodernism and Israeli History."

WELCOME!



Feature Presentation continued from page 13

tempting to read history backwards, that is, to look at the development of the moral aesthetic with the hindsight of how it developed into its horrific misrepresentation in Nazi Germany, it perhaps does more justice to the hopefulness of Jewish attempts at reestablishing a "true" morality if we instead look more closely at the possibilities that seemed so real during the early part of the nineteenth-century. Clearly, these relationships and interconnections between physical appearance and moral judgment occur everywhere, every day. This seemed especially—and tragically—clear in the weeks and months following September 11th when stereotypes of "Middle Eastern" men peppered the political and satirical editorial pages of national and local newspapers. The face of the "Arab," typically a caricature of Osama bin Laden, featured a rough, dark-skinned, unshaved face with an elongated nose, dark eyebrows and hair, and clawed fingers. But for the geographical differences, these pictures utilize those classical stereotypes that plagued Jews and other minorities throughout the nineteenth and twentieth centuries. It seems incredibly important to trace the connections between the philosophical idea of Ugliness, its moral implications, and the overt application of the negative inversion of those relationships for forming and publicizing public opinion.



Thank You!

The following donors have contributed to the work of the Center for Jewish Studies during the 2002-2003 academic year. Their generosity has enabled us to host visiting scholars, provide scholarships for UF students, enhance the research of Center faculty, and meet our mission in various other ways. We appreciate your confidence and your willingness to help us.

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Internship Update continued from page 11

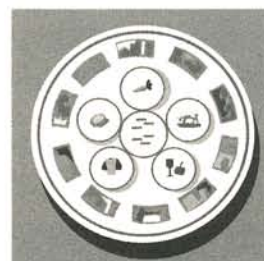
troubled history, Carly understood her work through the Jewish principle of *Tikkun Olam*, healing the world.

Becky Feinberg assumed responsibility for the *Ruach Chaim* Jewish Spirituality Program run by the UF Hillel. Aimed at both the student body and the community of North Florida, the program brings to Gainesville “master teachers in the areas of Jewish spirituality, ecology and conservation, political activism, meditation, literature” and other subjects.

Apart from the administrative work of any series, Becky and another student also supervised a student fellowship group. Religiously diverse (including a Hindu, a Christian, and an in-progress convert), the group was primarily a forum characterized in Becky’s words by “comfort, creativity, and sharing.” The students explored texts and prepared for the visits of master teachers by discussions on the program topics.

Becky discovered that the internship changed her in important ways. Although she wanted the program to “make Jewish spirituality not a compilation of esoteric teachings but a way of life for others,” she personally achieved a sense of “balance and completeness” from the varied activities associated with *Ruach Chaim*. Her supervisor, Rabbi Andy Koren, concurred when he called her “an exemplary intern” who always reached “beyond the ordinary for excellence.”

The other interns were Elaina Zeller (Maimonides Society of Gainesville) and Lauren Sonis (*Jewish Star Times* in Miami).



Alumni Profile

Lonny B. Wilk graduated with Honors from the University of Florida in December 1999 as a double major in History and Jewish Studies. He then went on to complete his M.A. in Jewish Civilization at the Hebrew University of Jerusalem in July 2002. Currently, Lonny is the Director of Public Affairs at the Consulate General of Israel to Florida and Puerto Rico, located in Miami, Florida. We asked Lonny to share his story with our readers and this is what he had to say.

When I began studying at the University of Florida, I was petrified to step foot into Beit Hillel or to have anything to do with the Jewish community or Jewish Studies. Jewish culture, history, and identity were things that I felt I could not connect with - or that could not connect with me. That first changed on November 4, 1995.

The telephone rang as I returned to my Beaty Towers dorm room after a mid-morning class. It was my father. "Turn on CNN right now!" he shouted. I read the ticker on the bottom of the screen and was paralyzed by "YITZHAK RABIN ASSASSINATED." All I could mutter was, "Oh my G-d, Israel is going to war." Then my father corrected me - the assassin was a Jewish Israeli.

I found myself very pensive over the next few hours. Then, I saw an advertisement on the UF community channel for a memorial. To my surprise, hundreds of students, professors, and members of the local community had gathered at the Reitz Union that night in memory of Rabin. President Lombardi rushed back from an out of state visit to be able to speak at the memorial. I was attending the service not only to mourn the loss of Prime Minister Rabin, but also to observe. Experiencing this tragedy with the Jewish community was my first step.

The next push I received was from a Professor - Dr. Geoffrey Giles. I began my UF career as Journalism major. For one of the pre-required history courses, I decided to take his

course, "The History of the Holocaust." I had studied Holocaust history as a side interest for years, never having been able to truly pursue it academically. He pushed me to explore the intricacies of a part of history that still has so many unanswered questions; he also taught me how to ask new questions.

Studying something as intense as the Holocaust and trying to come to terms with my Jewish identity were quite difficult. I struggled to find some balance. How would I study as a historian and maintain my objectivity? What was objectivity in terms of Jewish History? I decided that before anything, I had to determine what my subjectivity is. What better place to come to terms with my subjectivity than in Jerusalem?

With financial support from a Center for Jewish Studies scholarship, I began studying on the One Year Program of the Hebrew University's Rothberg International School in the summer of 1998. It was the most invigorating experience of my life, and imparted to me a certain dynamism that I never had previously considered possible. I delved intensively into academics, language, culture, religion and religiosity. I was able to explore my identity and its subjectivity; it was only when I was able to define my intrinsic parameters that I could explore the extraneous.

I returned to The Hebrew University for a M.A. in Jewish Civilization, focusing in Holocaust History and Historiography. My level of understanding Hebrew was high enough that all of my courses were in the main university.

This time, I was truly studying in an Israeli university.

The intifada erupted shortly after I began my M.A. 'It was the best of times and the worst of times.' The reason why it was the worst - that much is obvious. It was the best of times because I was able to enter into the Israeli mind. Living in a city that at one point had 12 attempted attacks will do that. I began to understand the Israeli humor,



the feelings of loneliness and isolation, the intensity of life. I began to feel as if I belonged in Israel, for many of the same reasons. I had made the decision to make *aliyah* (to live in Israel)

approximately a year beforehand.

I traveled back to the United States and for the first time in years, I spent the High Holidays with my family. It was supposed to be fantastic; it was supposed to. Then two planes slammed into the World Trade Center, another into the Pentagon, and a fourth crashed in Pennsylvania. Very few Americans knew how to deal with terrorism. I had been living in it for some time. I told my friends and family on September 12th - this is how Israelis feel every day.

When I travel to Israel, I usually feel a sense of intense jubilation as the plane lands. This time, all I could think of was the expense of the cab ride to Jerusalem, overdue library books, and laundry. I was fluent in Hebrew, I knew the humor. I no longer felt like a tourist at that point.

All of these factors, and many more, contributed to my understanding of the Israeli mind. Something that I never wanted to happen--but feared might occur--bonded me to the Israeli experience

on July 31, 2002. That day, a terrorist planted a bomb in the Frank Sinatra cafeteria on the Hebrew University campus. I had returned to the United States earlier, my classes in the main university being complete. Only the classes of the overseas school, including the Hebrew program, continued.

A close friend of mine, Marla Bennett, had just sat down to lunch with friends. She was killed instantly.

Marla was killed in a cafeteria which I frequented, at a university where I spent three years

of my life - a campus that I left only a couple of weeks before hand. "I have a front-row seat for the history of the Jewish people," Marla wrote, shortly before she was murdered.

Upon my return to the United States, I had planned on entering the field of Holocaust education. After returning from a number of memorials and Marla's funeral in San Diego, I found that all education positions had been filled. I was working as a substitute teacher, a marketer for a mortgage company, and was about to start waiting tables.

I flew to Washington D.C. for a memorial tribute to Marla, and while there I received an email from the Academic Affairs Officer of the Consulate General of Israel to Florida and Puerto Rico. She was leaving her position and had contacted a number of organizations and institutions to search for a replacement. Both Dr. Giles and Dr. Wald had given her my name and encouraged her to interview me. I flew back to Florida for the interview, and not long after was accepted for the position.

A week before I had left Israel, I got a call from Marla. She wanted me to go to a meeting of a group called Project *Drishat Shalom*. Essentially, a friend of Marla's had sent an email to an acquaintance in the United States recommending a project for the acquaintance's religious school

When I travel to Israel, I usually feel a sense of intense jubilation as the plane lands.

class - to send cards, letters, and drawings of support for Israelis which she would put on poster-boards and place at the site of terrorist attacks. Thanks to the grapevine, tens of thousands of letters came in. The last thing I did with Marla was put up those posters.

Now I am the Academic Affairs Officer of the Consulate "I have a front-row seat for the history of the Jewish people," Marla wrote. I proudly sit at my desk - a front row seat.

Graduate Research

Adam Howard is a Ph.D. candidate in American history at the Department of History. His research focuses on analyzing the various ways American labor, led by members of the Jewish labor movement centered in the garment industry, aided in the formation of a Jewish state, fostered a fellow labor movement in Palestine, and influenced the U.S. policymaking process. Specifically, Howard says, "They abetted this process in Palestine through land purchases for colonization by Jewish workers, the construction of trade schools and cultural centers, as well as massive economic aid to the Histadrut, the General Federation of Jewish Workers in Palestine." "Within the U.S.," explains Howard, "they pressured their political allies in Congress, the White House and at the local level, ultimately playing a pivotal role in the 1948 presidential election. Abroad, they pushed British Labor Party officials to remove obstacles preventing the creation of a Jewish state in Palestine." According to Howard, "ultimately, the development and creation of the State of Israel required support from various sources, but American labor provided a decisive combination of substantial financial resources, political contacts, media outlets and active voters."

Howard plans on defending his dissertation in Fall 2003 and plans to graduate in December. He hopes to eventually land a tenure-track teaching position at a university somewhere in the U.S. during the Fall of 2004.



Traci Klass is an Alumni Fellow in the English Department. She just completed the second year of her Ph.D. where her research focus has been on the role of Judaism in 19th century British fiction.

Working specifically on Grace Aguilar, who was quite popular through the early part of the twentieth century but has become rather obscure since the 1950s, Klass is particularly interested in the way Aguilar responded to philo-Semitic ideology and the missionary push to convert 19th century Jews in England. According to Klass, "The establishment of a 'Jewish Literature,' as well as the re-education of a grossly misinformed 19th century public (in matters of Judaism and religious tolerance) is, I suggest, Grace Aguilar's mission as a writer, educator, and Jewish woman in Victorian England." Klass' dissertation argues that Aguilar employs domestic and historical fiction to reconcile the religious self--the particularly Jewish self--with its society and, in so doing, works to solve a kind of religious homelessness on the part of 19th century British Jewry. Ultimately, adds Klass, "I contend that Aguilar's is a plight grounded in 'writing' the wrongs played out on a persecuted people--contemporaries and ancestors alike--and hers is a fiction that penetrates Victorian anti-Semitism and, perhaps provides a model for reading other fiction by and about Jews." While Klass' dissertation deals mainly with Aguilar, she also looks at writers like Anthony Trollope and George Eliot who, though not Jewish themselves, wrote extensively about Jews in their fiction.

Klass hopes to finish her degree within the next two years and plans to continue her work in the university system as a college professor, perhaps jointly between English and Judaic studies departments.

Support from the Samuel Melton Endowment in Jewish History enabled Adam Howard to visit several specialized libraries essential to his research. Traci Klass received funding from the Warren Bargad Endowment that paid for photocopies of material that would otherwise have been unavailable to her. The Center for Jewish Studies publicly thanks its donors for enhancing the outstanding research of these graduate students.



Faculty News continued from page 9

Gerald Murray was invited by the Center for Jewish Studies and the University of Florida Foundation to speak on “Judaism and the Evolution of Culture: An Anthropological Overview” at an outreach event for UF Alumni and friends in Jacksonville in November 2002. He also spoke on “Soldiers of God: Rationales for Violence in Judaism, Christianity, and Islam” at the local Conservative synagogue, B’nai Israel. In preparation for future research, he traveled to Marrakesh, Morocco, ancient home of major Moroccan Torah sages, where he visited the remnant of a once flourishing Jewish community.

Judith Page presented “Reinventing Shylock: Romanticism and the Representation of Shakespeare’s Jew” as part of the Center’s fall lecture series. She also presented two papers on Romanticism and Judaism at the Modern Language Association in New York in December and at Centre for Hebrew and Jewish Studies, Oxford University, in February. She was invited to give a paper on Romanticism and Judaism to the Romantic Realignments Seminar at Oxford University in May 2003. While on Skirball Fellowship, Page spent five months at the Oxford Centre for Hebrew and Jewish Studies working on her book in progress and completing research at the Bodleian Library. In Fall 2003, Page will teach both undergraduate and graduate courses in Jewish Studies at UF.

Howard Rothman attended the annual meeting of the Jewish Ministers Cantors Association of America and Canada held in Rockville Centre, New York, in March 2003. He presented a seminar on maintaining vocal health and a paper comparing cantors to opera singers.

Bob Singerman published a book entitled *Jewish Translation History: A Bibliography of Bibliographies and Studies*, John Benjamins Publishers, Amsterdam, 2002. He also published an essay, “Creating the Optimum Bibliography: From Reference Chaining to Bibliographic Control” in the book *Bibliography in Literature, Folklore, and Linguistics: Essays from the Field*, David William Foster and James R. Kelly, eds., McFarland & Co., Publishers, 2003.

Patricia Woods, while on research leave from the University of Florida, was appointed as a Visiting Scholar at the Center for Middle Eastern Studies, Harvard University. Her article “Prayer, Contentious Politics, and the Women of the Wall: The Benefits of Collaboration in Participant Observation at Intense, Multi-Focal Events” with Steven V. Mazie was published in *Field Methods* in February. In the Spring, she gave talks on her book manuscript, *Courting the Court: Social Movements, the Judicial Community, and the Battle for the Soul of the Jewish State*, to the Department of Near Eastern Studies at Princeton University, the Department of Government Sawyer Seminar at Harvard University, and she presented a new chapter to the Association for Israel Studies at the end of April. She is the Program Committee Chair for the 2003 Associate for Israel Studies conference. While on leave, she continues to advise graduate students and honors students from afar. Two of her honors students were awarded “highest honors” for their senior theses in May 2003.



Programming 2002-2003

Fall 2002 Lectures Series

In October, the Center for Jewish Studies opened the Fall lecture series with a presentation by its own Judith Page, Associate Professor of English at the University of Florida. Prof. Page spoke on “Reinventing Shylock: Romanticism and the Representation of Shakespeare’s Jew.” Her talk explored how the Romantic movement prompted both actors and the Jewish community to reject the traditional portrayal of Jewish characters on the British stage. Tracing the evolution of the Shylock role in “Merchant of Venice,” Dr. Page examined the redefinition of Jewish identity in drama and literature.



Page

Also in October, we hosted a weekday lunch seminar with Prof. Michael Galchinsky from the Department of English at Georgia State University. Galchinski spoke on “Jews and Human Rights: The Limits of Cosmopolitanism.” Galchinsky’s work examines how Jews involved in human rights campaigns deal with the increasing controversy surrounding Israeli treatment of Palestinians. As Jews, they are prone to accept the Israeli perception, a position that often puts them at odds with their non-Jewish colleagues. The visit was cosponsored by the Department of English.

In November, we opened the month with a showing of the feature documentary, *Trembling Before G_d*, followed by a discussion with the Director/Producer, Mr. Sandi DuBowski. The path-breaking documentary shatters assumptions about faith, sexuality, and religious fundamentalism by exploring the tragedy of Orthodox Jews who are gay and lesbian. The film tells the story of several devout young men and women who want to maintain their ties to the Orthodox world but who are forced into the closet as the price of entry. Each has pursued an odyssey to reconcile their love of Judaism with their love for same-sex partners. The film packed a large auditorium and produced a powerful dialogue between the film-maker and the audience.



DuBowski

Also in November, **The Arthur & Violette**

Kahn Lecture hosted Prof. Joel Migdal from the University of Washington who spoke on “What Went Right and What Went Wrong in the Palestinian-Israeli Peace Process.” Unlike most commentators, Migdal saw both virtue and vice in the attempt to negotiate a new Israeli-Palestinian relationship. He felt that Oslo presented a particular problem because the benefits obtained by Israel were front-loaded while the Palestinians had to defer their gains until the end of the process. This timing meant that it was difficult to build support for the process on the



Migdal

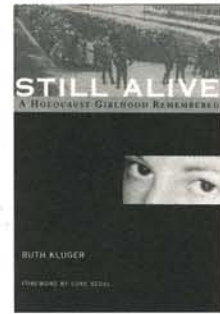
Palestinian street and that the arrangement was liable to breakdown because of a lack of public enthusiasm. Migdal identified other deficiencies that he believes will have to be addressed in the next effort to defuse the conflict. The visit was cosponsored by the Department of Political Science.

Spring 2003 Lecture Series

We opened our lecture series with **The Harry Rich Memorial Lecture** and guest lecturer Dr. Ruth Kluger, author of *Still Alive: A Holocaust Girlhood Remembered*. Dr. Kluger's book has been hailed as a literary classic that changed the way Germans consider the Holocaust. Kluger's talk was entitled "Landscapes of Memory" and included a reading and discussion about her book. The book is unusual because of its frank exploration of human relations, especially Kluger's troubled ties with her mother and the close connections they both forged with a motherless young woman whom they adopted in the camps. Dr. Kluger is professor emerita of German at the University of California, Irvine.



Kluger



The Jewish Council of North Central Florida Lecture hosted Dr. Don Seeman, the Hebrew University of Jerusalem, with his lecture entitled "AIDS, Blood, and the Nation: Ethiopians, Israelis and Palestinians." An anthropologist, Seeman focused on the way in which Ethiopian Israelis reacted to the news that the state medical authority had routinely disposed of their blood donations out of a fear of spreading AIDS. For a formerly quiet and deferential people, the secretive policy raised fundamental questions about whether they were part of Israeli society or if perhaps they should identify with other out-groups, such as Sephardim or even Israelis of Arab descent.



Seeman

We concluded our semester series with **The Benjamin Greenbaum Memorial Lecture** and Dr. Menachem Hofnung speaking on "The Middle East After the Israeli Elections." Hofnung, a Visiting Professor from the Hebrew University of Jerusalem, emphasized the obstacles standing in the way of the US plan to spread democracy in the Arab world. He used Israel as a case study, demonstrating how many factors had to fall into place before that state achieved a stable democracy. The calls for liberalization in the Arab world face much greater obstacles and are unlikely to succeed unless the United States commits both time and resources to the region. We were pleased that three members of the late Mr. Greenbaum's family were able to travel from Tampa for the talk.

Additionally, during the Spring, the Center worked with other units for two daytime presentations. Along with the Department of Political Science and UF's International Center, we hosted Hillel Frisch from Bar-Ilan University in Israel. His presentation, "Solving the Huntingtonian Dilemma," addressed the persistence of monarchies in the third world. In a talk cosponsored by the Center for African Studies, William F.S. Miles of Northeastern University spoke on Islam and Africa in Jerusalem.

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Course Offerings 2002-2003

The Center Staff

Fall 2002

Hebrew/Hebrew Literature

Beginning Modern Hebrew 1

2nd Year Modern Hebrew 1

3rd Year Modern Hebrew 1

Jewish Culture/History/Thought

Introduction to Judaism

Classical Judaism

Religion & Politics in a Global Perspective

Politics of the Middle East

History of Jewish Music

The Arab/Israeli Conflict

Jewish Mysticism

Biblical Figures

Seminar in Language and Literatures

New German Cinema

Gay, Lesbian, Bi-Sexual, Transgender Jews & Judaism

Terrorism

Internship in Jewish Communal Services



Spring 2003

Hebrew/Hebrew Literature

Beginning Modern Hebrew 2

2nd Year Modern Hebrew 2

3rd Year Modern Hebrew 2

Jewish Culture/History/Thought

Hebrew Scriptures

Jewish Art Music in Western Culture

Extremist Movements

Intro to Modern Hebrew Literature

Images of Women in Modern Hebrew Literature

Anthropology of Religion

Diaspora Judaism

Introduction to Hebrew Short Fiction

Israeli Democracy

Religion & Politics: Historical Roots

Religion & Politics

Comparative Mysticism

Approaches to Jewish Studies

Internship in Jewish Communal Services

Democracy, Civil Liberties & National Security in Israel



Marty Swilley, David Etzkin, Cindy Hamilton

Marty is the Program Assistant and has been with the Center for two years. She is responsible for the daily office management of the Center, to include the budget, coordinating arrangements for guest lecturers, maintaining the course schedule, student advisement, and website development, to name just a few. One of her most appealing attributes is her own personal sense of style and her ability to use this to create a comfortable and appealing environment for the Center. She makes everyone who enters feel welcome!

David is completing his second year as a Graduate Assistant with plans to finish his degree work in December 2003. David is actively involved as a coordinator for the Summer Holocaust Institute for Florida Teachers (SHIFT). His special emphasis is on outreach and recruitment for SHIFT, attending area schools to promote teacher awareness of the Holocaust institute. Dave is a great "people person!"

Cindy has finished her third and final year as a Graduate Assistant at the Center, having completed her degree in May 2003. She has been primarily responsible for designing and distributing all publicity for the Center. This will be the last time she serves as editor for *Amudim*. She has greatly valued the contributions this position has made toward her education, both professionally and personally. She also appreciates the relationships she has built and will deeply miss working for the Center!

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.

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