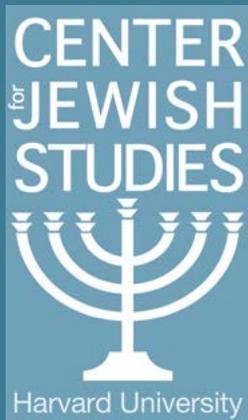




# CJS NEWS



Online at [cjs.fas.harvard.edu](http://cjs.fas.harvard.edu)

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SCENE FROM OUTSIDE DURING THE KEYNOTE SPEECH AT THE BALFOUR SYMPOSIUM, SEE PGS 6-7

## WHAT IS THE CENTER FOR JEWISH STUDIES?

The Center for Jewish Studies serves as an umbrella organization, encompassing and coordinating the many academic and extra-curricular programs in Jewish studies at Harvard University. Faculty, courses and other academic programs at the University are located in the Faculty of Arts and Sciences, the Harvard Divinity School, and the Harvard Law School. We sponsor our own conferences, lectures and seminars. We also cosponsor other seminars and lectures with departments across the Harvard campus, including lecture series with the Mahindra Center for the Humanities, the Center for European Studies and the Davis Center for Russian and Eurasian Studies. The Judaica Division of Widener Library boasts one of the world's greatest library collections in the world. Taken together, Harvard offers students and scholars resources in Jewish studies virtually unparalleled anywhere in the world.



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David Stern

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### CENTER FOR JEWISH STUDIES

Harvard University  
6 Divinity Avenue  
Cambridge, MA 02138

PHONE: 617.495.4326

FAX: 617.496.8904

E-MAIL: [cjs@fas.harvard.edu](mailto:cjs@fas.harvard.edu)  
WEB: <http://cjs.fas.harvard.edu>

FACEBOOK: [facebook.com/CenterForJewishStudies](https://www.facebook.com/CenterForJewishStudies)

TWITTER: @HarvardCJS

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DESIGN: Erin Dowling Design  
LOGO DESIGN: Kate Riegler-van West



## MESSAGE FROM THE DIRECTOR



The spring semester is coming to a close as I write this letter, bringing to an end an exceptionally busy academic year. The fall semester began on a terrific note with our annual Doft Lecture delivered by the graphic novelist and artist **Art Spiegelman** to more than 800 people in Sanders Theater. Later in the semester, the Center sponsored a very successful international conference on **"The Balfour Declaration in Jewish History."** Organized by **Professor Derek Penslar**, the conference brought scholars to Harvard from across America, Europe, and Israel. In the fall semester alone, our various lecture and workshop series hosted more

than fifteen speakers, plus a performance by **Ibrahim Miari** of his remarkable one-man show, *In Between*, co-sponsored by CJS and the Center for Middle Eastern Studies. Our physical refurbishing of the Jewish Studies Reading Room in Widener 745 is now completed. With the help of the Judaica Division at Widener Library, we are now re-stocking the reference collection in the room and updating it to the 21<sup>st</sup> century. Students are already using the room as a study and social space. It is also providing faculty with a very valuable seminar room. Applications for our J-Term and spring research fellowship cycles for undergraduates and graduate students have nearly doubled, with some exceptionally original and creative projects proposed by undergraduates. This past spring semester, we welcomed seven Harry Starr Fellows in Judaica, one Alan M. Stroock Fellow for Advanced Research in Judaica, and the Daniel Jeremy Silver Fellow to campus. The semester's Starr seminars on multilingualism in Jewish literature, co-sponsored with the Department of Comparative Literature and co-hosted by **Professors Luis Girón-Negrón** and **Saul Zaritt**, have been extraordinarily successful. The Seminar hosted specialists in Judeo-Arabic, Aramaic, Judeo-Italian, and Hebrew literature (to give only a sampling of the languages represented in the seminar), who provided feedback on each others' work at the weekly meetings.

This issue of the newsletter spotlights the two heads of our language programs in Modern Hebrew and Yiddish, **Dr. Irit Aharony** and **Dr. Mindl (Madeleine) Cohen**. The study of Jewish languages has historically been (and continues to be) the very foundation of Jewish studies. The faculty of the Center is fiercely committed to making proficiency in Jewish languages the basis of our own programs, both for undergraduates and graduate students. We could not find two more capable, inspiring, and enthusiastic instructors than Irit and Mindl. Teaching language (and even persuading students to study foreign languages) is a special challenge in the contemporary American university, and Harvard is no different from other places. In order to be successful, language teachers must bring not only their knowledge and pedagogical skills to the classroom, but also a personal touch—a kind of charisma. The articles on Irit and Madeleine will give you a taste of the charisma they bring to their classes. You will also learn about the creativity and innovation they've introduced into language instruction through the new possibilities afforded by digital resources. I urge you to read the articles carefully.

The many programs and activities—both academic and extra-curricular—organized by the Center are made possible only through the gifts and generosity of our Friends and donors. To you, once again, we offer our sincere gratitude for your support. We plan to have our annual meetings of the Friends of the Center in New York City and in Cambridge later this spring, and we hope we will see you there. If you would like to be invited and are not on our current invitation list, please let us know and we'll be thrilled to add your name.

David Stern  
Harry Starr Professor of Classical and Modern Jewish and  
Hebrew Literature and Professor of Comparative Literature

## IRIT AHARONY, SENIOR PRECEPTOR IN HEBREW

**NEWLY ARRIVED IMMIGRANTS** to Israel from Romania in 1947, Irit Aharony's parents wanted to name their daughter after a flower. Because they were still learning Hebrew as a second language, they made a minute spelling mistake and named her "Irish Woman" instead. Dr. Aharony started her teaching career at age 18, when she worked as a teacher in the Israeli army. She studied Hebrew literature and art history, and her Ph.D. was focused on the theme of "wandering" in Israeli literature. Her love of Hebrew and Israeli literature and culture represent an important thread that influenced both her academic choices and her service to the Jewish community.

Overall, there are 30 to 40 students enrolled across all levels of Hebrew study. Some of these students are Jewish—others are Christian and Muslim. They come from many parts of the world, including Germany, Mexico, Qatar, Palestine, and Poland. Students attending modern Hebrew classes come from Harvard College, and also from the Harvard Graduate School of Arts and Sciences, Divinity School, Law School, and Business School. Every year, there are some MIT students who take her class. Others, whom she has dubbed the "romantic students," want to study Hebrew because they have an Israeli boyfriend or girlfriend.

Dr. Aharony's passion for teaching is best encapsulated in the word "educator," the name used for teachers in Israel. In the U.S., we typically use the term teacher, or professor, but the profession of an educator is to truly "change the world, but

not in big numbers... instead, one student at a time." In her classes at Harvard, Dr. Aharony goes beyond simply teaching students proper grammar and a robust vocabulary, to a deep process of instilling in them "something that is hard to describe." As examples, she points to assignments on poetry by Yehuda Amichai, in which he explores big questions related to the Holocaust and the complicated story of living in the land of Israel, with Jews and Arabs sharing and contesting living spaces. Though clearly useful texts for teaching Hebrew language skills, these poems are also important because students can relate to issues discussed in these poems, regardless of their religion or nationality. They get at the heart of what it means to be a human being, discuss moral values, and cultivate an appreciation for the other.

Dr. Aharony integrates moral dilemmas in students' curricula as early as the second semester of the first year of beginning studies. Her students read stories in Hebrew and must write and publicly present their particular solutions to these dilemmas. In understanding these dilemmas and preparing their responses, students have to research complex and abstract words for ideas such as identity, morality, justice, and fairness. Importantly, they learn these terms in the context of these examples, as opposed to simply memorizing them through rote learning. In addition, the dilemmas captivate students' imaginations and increase their investment in the course. Tweaking a few facts here and there, changing one's nationality or context, allows the students to see themselves in these stories and thus better understand the experiences of people living in other countries. Given that the entire class discussion is conducted in Hebrew, students have to find the right words to express their ideas, and then present them before their peers. Dr. Aharony notes that the moral dilemma example helps explain what she means by "educating and teaching at the same time."

Other pedagogical approaches include a wide range of activities aimed at teaching Hebrew language and educating the students about Israeli culture. Students learn to sing songs in Hebrew, watch movies in Hebrew, and listen to stories presented by guest speakers coming from a broad spectrum of Israeli society. Recent speakers have included: award-winning filmmaker **Tamar Kay**, illustrator **Hanoch Piven**, director **Ruth Kanner**, photographer **Adi Nes**, writers **Assaf Gavron**, **Etgar Keret** and **Dror Mishani**, Bedouin researcher **Safa Abu Rabia**, and scholars such as **Ruth Kartun Blum**, **Nili Gold**, and **Adia Mendelson-Maoz**. These speakers help students learn about the richness and complexities of Israeli

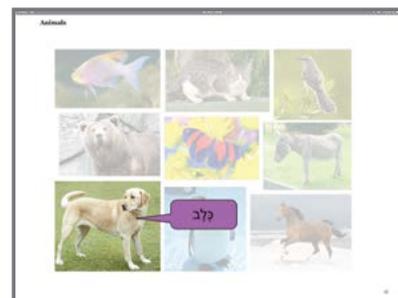


IRIT AHARONY

society and avoid reducing it to a set of political stances. They talk about what it means to be a human being living in Israel and about the shared humanity that can act as common ground. These speakers sometimes continue to serve as resources for Aharony's students. One student made important connections with an Israeli dance company, which he later joined after graduation. Another graduate student was able to spend a summer working with an Israeli poet he met through Irit Aharony when she was invited to give a talk.

Dr. Aharony wants her students to have a taste of the culture of Israel, too. She brings traditional foods to class, such as dried fruits, honey cakes, matzo, and hamantashen to celebrate various Jewish holidays. Students in the beginning class have to write a five-day travel plan to Israel, work in teams, and present it before the class. For her intermediate students, Dr. Aharony edited an article that taught students about the various types of yarmulkes worn in Israel. The topic for the 4<sup>th</sup> year seminar changes every year, so students may be encouraged to take it more than once. The current topic is "Multiculturalism, or Multiple Cultures in Israel?" Previous topics included "Families in Israeli Cultures," "Fathers and Sons in Israel," and "Children in Israeli Cultures."

Dr. Aharony and Teaching Assistant Osnat Aharoni (no family relation) were the first language instructors at Harvard to design digital flash cards for this current generation of wired students (see photos above). As students walk around campus, they can use their smart phones to look up the meaning of an object or concept encountered *en route*, and also practice its pronunciation. These digital flash cards allow students to "take their learning everywhere," essentially connecting the classroom to their daily lives. **This innovation is embedded within a larger digital course platform that includes many other interactive tools to teach Hebrew, such as: books on tape, a pop-up dictionary, a complete grammar book for all four levels of study, and iPads with stylus pens that students can borrow, loaded with software.** This allows students to connect classroom learning with their experience outside, essentially creating as close to an immersive language experience as possible. All of these resources, as well as any course materials, are available to students free of charge. **Students don't pay a cent for textbooks, so these Hebrew courses are essentially the cheapest courses**



Dr. Aharony and Teaching Assistant Osnat Aharoni (no family relation) were the first language instructors at Harvard to design digital flashcards for wired students.

available at Harvard. Dr. Aharony is grateful to the CJS for its support for the iPads and for developing the digital textbooks and sources.

Building on her earlier dissertation work on the theme of wandering, Dr. Aharony continues to research the importance of place and space in Israeli literature. She notes that this literature also draws upon the vitality of religious texts. She has also researched the place of women in the Israeli culture, and the framing of political problems as presented in Israeli literature and cinema. She points to the multiple narratives that exist in the Israeli society: Zionist, Palestinian, Israeli Arab, Ethiopian Israeli, the Tel Aviv narratives, and more. These educate her students on the role of language and culture in the construction of a nation, and to learn about Israel not only as an area rife with conflict, but also as a dynamic, vivid, and interesting place. ■

*The study of the Hebrew language at Harvard goes back to the early founding of the University, and courses in modern Hebrew have been offered for the past three decades. Currently, students in the College may take Hebrew to meet the language requirements. The modern Hebrew offers four levels of Hebrew classes: beginner, intermediate, advanced, and an advanced seminar in Israeli culture.*



RACHEL SLUTSKY WITH MANDY COHEN  
AT A STUDIO RECORDING A PODCAST FOR VAYBERTAYTCH  
PHOTO COURTESY OF WWW.VAYBERTAYTSH.COM



IRIT AHARONY WITH MANDY COHEN



## MADELEINE COHEN, PRECEPTOR IN YIDDISH

**DR. MADELEINE COHEN** (who also goes by Mandy and Mindl) is currently completing her first year as the Preceptor in Yiddish at Harvard. Her interest in Yiddish language and culture emerged in the later stage of her undergraduate education. She was raised in a secular home, with little exposure to Judaism beyond lighting Hanukkah candles. Her parents' work as union organizers, however, was infused with Jewish values. Her paternal grandfather, who served as a medical officer in France and Germany for the U.S. Army during World War II and grew up speaking Yiddish, was also a lifelong civil rights activist. It was during a semester abroad in Berlin that Mandy Cohen became interested in Jewish experience. Although she thought of Jewishness as only part of her background, she found that people with whom she interacted in Germany perceived her distinctly as a Jewish woman. This was the catalyst for her studies about Jewish history and culture in Europe, particularly in Germany, which had such emotional and structural importance in her family's story.

When she returned to school, Dr. Cohen focused her studies on German-Jewish literature, and began studying Yiddish at her advisor's recommendation. She attended summer classes at the

Yiddish Book Center in Amherst, MA, where she studied in the mornings and worked in the afternoons in the Center's book repository, cataloguing books in Yiddish. The work improved her language skills and introduced her to Yiddish literature.

After graduating from college, Dr. Cohen returned to Berlin for additional studies and also lived and studied Yiddish in Vilnius, Lithuania. She continued to work at the Yiddish Book Center while applying to graduate schools. She was accepted in the Ph.D. program at the University of California at Berkeley, where she studied comparative literature in Yiddish and German, and graduated in 2016. In her dissertation, "Here and Now: The Modernist Poetics of *Do'ikayt*" (best translated as "hereness"), Dr. Cohen studied the political identity of Ashkenazi Jews as reflected in Yiddish and German literature, and ways this identity was grounded and connected to literary representations of "place" and "home."

In graduate school, Dr. Cohen taught beginning Yiddish. She loved sharing this language with her students, and discovered that teaching not only pushed her to further improve her knowl-

edge of Yiddish, it also made her studies and scholarship feel much more meaningful.

In the first year Yiddish class, students are introduced to Yiddish language and culture. Dr. Cohen's approach to teaching is communicative, emphasizing speaking, listening, and writing, as much as reading. Rather than a final exam, first year students work collaboratively to write, practice, and record a dialogue in Yiddish for their final project. The goals are to incorporate as much as possible of what they have learned in the class, while communicating with a fellow student, and to encourage creativity. Students' chosen topics can be serious or downright goofy. For example, one student carried out a dialogue in costume, pretending to be a chicken. In the second year, students deepen their reading and listening skills and learn to work with authentic, primary sources.

**In the advanced level class, Dr. Cohen is able to support students' individualized interests and works with them to begin producing their own contributions to Yiddish studies, be that original research, translation, or their own cultural production in Yiddish. She is now working with a graduate student who is interested in studying the portrayal of Christianity in Yiddish literature. For a final project in the fall, they recorded a podcast describing this student's work, which is now available on the feminist Yiddish podcast, *Vaybertaytsh*. (The podcast can be found at <http://www.vaybertaytsh.com/episodes/> and look for episode 23.)** This spring, Dr. Cohen invited a number of prominent scholars of Yiddish (who are spending the semester at the Harvard CJS as Harry Starr Fellows in Judaica) to visit the advanced Yiddish class. Professors Jeffrey Shandler, Kathryn Hellerstein, and Shachar Pinsker have all joined in discussions with students in advanced Yiddish and graduate students working with Yiddish on topics related to their own research. This provided a fantastic opportunity for students to meet and learn with leading scholars in the field in an informal setting.

In March 2018, Dr. Cohen arranged a trip to the Yiddish Book Center in Amherst, MA for her students and other Harvard affiliates interested in Yiddish. The trip was cosponsored by the Center for Jewish Studies and Harvard Hillel. This fabulous resource for our students is only a couple of hours away and contains an impressive library of books, digital collections, translation projects, an oral history project and more. (In fact two of our graduates are on their staff: Eitan Kensky, Ph.D., is Director of Collections Initiatives and Asya Vaisman Schulman, Ph.D., is Director of the Yiddish Language Institute.)

Dr. Cohen works to make Yiddish language and its rich cultural history available and alive through modern technology. She is

also the editor of the online journal in Yiddish studies, *In geveb*, originally founded by Harvard Professor Saul Zaritt and alumnus Eitan Kensky. In addition to publishing academic articles, the online platform also includes lesson plans in Yiddish, a blog with essays on Yiddish culture, interviews with various authors, and a range of interesting brief articles, such as one on Yiddish stenography [<https://ingeveb.org/>]. Dr. Cohen and Professor Zaritt both incorporate *In geveb* in their teaching and work with students to become contributors to the journal.

Dr. Cohen's future plans include further developing the Yiddish studies program and building stronger connections with the vibrant Jewish community around the Boston area. For example, she hopes to connect her students to organizations like the Workman's Circle, the Jewish Women's Archive, and the Jewish Arts Collaborative, which all offer programming in the Boston area. She will spend the summer as a GEOP fellow in Warsaw, conducting research at the Polin Museum of the History of Polish Jews, and reminding herself what it feels like to be a student in a language class as she works to improve her Polish. ■

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*Harvard offers its students three full years of Yiddish language courses: beginning, intermediate, and advanced. Students may fulfill Harvard's language requirement by studying Yiddish. Much of the credit for developing a strong Yiddish program goes to Professor Emeritus Ruth Wisse. Two important funds provide essential support to the Yiddish Preceptor position: the Morris and Beverly Baker Foundation Yiddish Language Instruction Fund and the Joseph Morton Miller Fund.*



## Like us on Facebook!

If you use Facebook, please "like" the Center for Jewish Studies at Harvard University. You will hear about events, programs, application deadlines and other important information.

You can find our Facebook page at [facebook.com/CenterForJewishStudies](https://facebook.com/CenterForJewishStudies)

## Follow us on Twitter!

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KEYNOTE SPEAKER:  
DEREK PENSLAR

CONFERENCE NOVEMBER 5–6, 2017

## THE BALFOUR DECLARATION IN JEWISH HISTORY



DANIEL GUTWEIN

*On November 5 and 6, 2017, Professor Derek Penslar hosted a conference on “The Balfour Declaration in Jewish History,” which brought to Harvard scholars from across America, Europe, and Israel. As we observed the centenary of the Declaration, this conference provided an opportunity to assess the Declaration’s effects on Jewish communities and institutions in specific states and throughout the world. Although the Declaration was formulated with the active involvement of Zionist activists, this conference examined its impact that reached far beyond the Zionist movement.*



LIORA HALPERIN



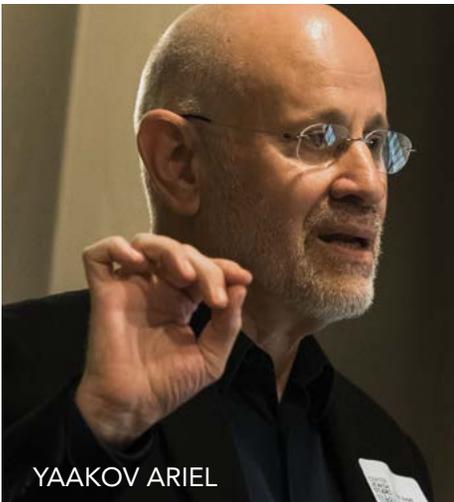
BETH WENGER



DANIEL SCHROETER



HEATHER SHARKEY



YAAKOV ARIEL

## THE BALFOUR DECLARATION IN JEWISH HISTORY

### SPEAKERS:

#### The Declaration and the Zionist Movement

Chair: David Stern, Harvard University  
Daniel Gutwein, University of Haifa  
Liora Halperin, University of Washington  
Gil Rubin, Israel Institute Postdoctoral Fellow, Harvard University

#### Keynote Address:

**Derek Penslar, Visiting Professor of History,  
Harvard University**

#### Religious Responses to the Declaration

Chair: Jay Harris, Harvard University  
Yaakov Ariel, University of North Carolina at Chapel Hill  
Alexander Kaye, Ohio State University  
Yehuda Mirsky, Brandeis University

#### Reception of the Declaration in the British Empire

Chair: David Armitage, Harvard University  
Arie Dubnov, George Washington University  
Adam Mendelsohn, University of Cape Town

#### Reception of the Declaration in North America

Chair: Saul Zaritt, Harvard University  
Jessica Cooperman, Muhlenberg College  
Rebecca Kobrin, Columbia University  
Beth Wenger, University of Pennsylvania

#### Reception of the Declaration in the Middle East and North Africa

Chair: William Granara, Harvard University  
Yuval Evri, School of Oriental and African Studies,  
University of London  
Heather Sharkey, University of Pennsylvania  
Daniel Schroeter, University of Minnesota

# NAMED FUNDS IN JEWISH STUDIES

Those pursuing Jewish studies at Harvard University may benefit from a number of funds established over the years. New funds are formed continuously; the following funds are currently supporting students and scholars in their pursuit for greater knowledge and achievement in this field. These also may support publications and events at the Center for Jewish Studies. For further information on establishing a named fund, or contributing to one, go to [cjs.fas.harvard.edu](http://cjs.fas.harvard.edu).

## NAMED STUDENT FELLOWSHIPS AND PRIZES IN JEWISH STUDIES

**Mandell L. Berman** Fellowship  
**Barney and Essie Cantor** Scholarship Fund  
**Harry Edison** Fund  
**Anna Marnoy Feldberg** Financial Aid Fund  
**Leo Flax** Fellowship  
**Goldhirsh-Yellin** Foundation Fund for Undergraduate and Graduate Travel to Israel  
**Hertog** Undergraduate Study Abroad Fund  
**Edward H. Kavinsky** Fellowship  
**Barney and Anne B. Malloy** Memorial Fund  
**Raphael and Deborah Melamed** Fellowship in Jewish Studies  
**Aaron and Clara Rabinowitz** Trust Fellowship  
**Lewis and Alice Schimberg** Graduate Student Fellowship Fund  
**Barry Shrage** Travel and Research Fund for Jewish Studies  
**Sidney L. Solomon** Fellowship  
**Sosland Family** Fellowship  
**Harry and Cecile Starr** Prizes in Jewish Studies  
**Alan M. and Katherine W. Stroock** Family Fellowship for Advanced Research in Judaica Studies  
**Isadore Twersky** Fellowship

## NAMED TEACHING AND RESEARCH FELLOWSHIPS

**Morris and Beverly Baker** Foundation Yiddish Language Instruction Fund  
**Joseph Engel** Fund  
**Suzanne and Dr. Lawrence Fishman** Fellowship Fund  
**Freed** Research Fund in the Center for Jewish Studies  
**Isaac-Melech, Icla and Zelman Rykles** Memorial Fund  
**Edwin Lichtig, Jr.** Research and Teaching Fund  
**Joseph Morton Miller** Endowed Fund for Yiddish Studies

**Rohr** Visiting Professorship in Modern Israel Studies  
**Daniel Jeremy Silver** Fellowship  
**Harry Starr** Fellows in Judaica Fund  
**Harry Starr** Teaching and Research Fund  
**Alan M. Stroock** Fund for Advanced Research in Judaica  
**Alan M. and Katherine W. Stroock** Fund for Innovative Research in Judaica  
**Selma and Lewis H. Weinstein** Fund for Jewish Studies  
**Gerard Weinstock** Visiting Professorship

## NAMED LECTURE AND PUBLICATION FUNDS

**Yigal Allon** Memorial Fund  
**Abraham and Rachel Bornstein** Fund  
**Alan and Elisabeth Doft** Lecture and Publication Fund  
**Robert and Florence Dreben** Lecture and Publication Fund  
**Harry Elson** Lecture and Publication Fund  
**William Landau** Lecture and Publication Fund  
**Leon I. Mirell** Lecture Fund  
**Estelle and Howard Rubin** Fund  
**Martin D. and Helen B. Schwartz** Lecture Fund  
**Harry A. Wolfson** Publication Fund  
**Yanoff-Taylor** Lecture and Publication Fund

## OTHER NAMED FUNDS

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**Friends of the Center for Jewish Studies**  
**Josephine and Martin Gang** Memorial Fund  
**Jeanette and Ludwig Goldschmidt** Bequest for the Benefit of the Center for Jewish Studies  
**Judith and David Lobel** Fund for the Center for Jewish Studies



ALAN AND ELISABETH DOFT  
LECTURE AND PUBLICATION FUND

RENOWNED ARTIST/ILLUSTRATOR ART SPIEGELMAN MEETS WITH STUDENTS

ALAN AND ELISABETH DOFT  
LECTURE AND PUBLICATION FUND



ART SPIEGELMAN

JEANETTE AND LUDWIG GOLDSCHMIDT  
BEQUEST FOR THE BENEFIT OF THE  
CENTER FOR JEWISH STUDIES



AWARD-WINNING ISRAELI FILMMAKER  
TAMAR KAY

HARRY ELSON LECTURE AND  
PUBLICATION FUND



ADAM AFTERMAN

HARRY EDISON FUND



ISRAEL KNOHL

# BECOME A **FRIEND**



REBECCA KOBRIN AND JESSICA COOPERMAN  
AT THE BALFOUR CONFERENCE



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<b>PATRON:</b>	<b>\$100</b>
<b>PILLAR:</b>	<b>\$500</b>
<b>BENEFACTOR:</b>	<b>\$1,000</b>

## FRIENDS OF THE CENTER FOR JEWISH STUDIES

*In December 1984, Peter Solomon (AB '60, MBA '63) announced the establishment of the Friends of the Center for Jewish Studies. The Friends of CJS seeks to provide an ongoing base of support for the Center and to enable it to expand its present areas of activity. Annual support from the Friends helps shape the future of Jewish Studies and sustains the Center as an influential, multifaceted enterprise at Harvard.*

## YOU ARE INVITED

Show your interest in Jewish Studies at Harvard by joining the Friends of the Center for Jewish Studies in one of four categories listed in the box above.

Friends receive invitations to lectures, symposia and colloquia, copies of the newsletter, and selected publications published by the Center.

If you know anyone who might be interested in joining the Friends, please notify the Center at (617-495-4326) or [cjs@fas.harvard.edu](mailto:cjs@fas.harvard.edu), so that we may contact and acquaint them with the Center's mission.

## SOME OF THE PROJECTS SPONSORED BY THE FRIENDS INCLUDE:

- student research projects (both undergraduate and graduate, school year and summer);
- graduate student fellowships;
- research-related expenses for visiting scholars;
- public lectures and class presentations by distinguished scholars;
- doctoral dissertation advising by specialized scholars from outside Harvard;
- group discussions of research in progress for faculty and students in Jewish studies at the Harvard Jewish Studies Workshop.

## HOW TO GIVE

**ONLINE:** To make a gift by credit card to the Friends of the Center for Jewish Studies at Harvard University, please click [HERE](https://community.alumni.harvard.edu/give/16040850) (<https://community.alumni.harvard.edu/give/16040850>) for Harvard University's online giving form and follow the instructions.

Click on "Select a School/Affiliate" and scroll to **UNIVERSITY** from the dropdown list. Then under "Select a Fund," choose **OTHER - Harvard University**. Under "Other Fund Name," enter **Friends of the Center for Jewish Studies** (or the name of another fund of your choice), **Center for Jewish Studies**.

## GIFTS BY CHECK MAY BE MAILED TO:

**Center for Jewish Studies, Harvard University  
6 Divinity Avenue  
Cambridge, MA 02138**

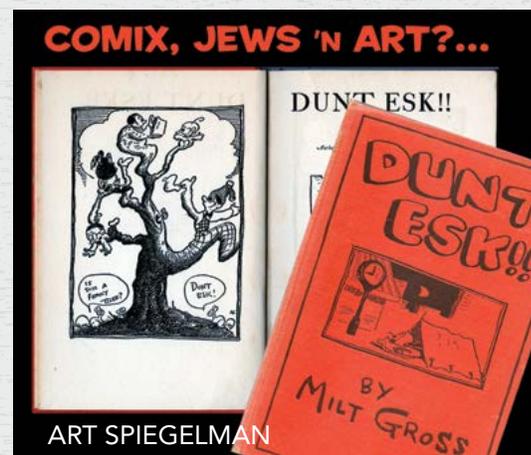
Please make checks payable to "The President and Fellows of Harvard College" and include a note in the memo line of the check that this is for the "Friends of the Center for Jewish Studies" (or the name of the other fund of your choice).



ADAM AFTERMAN



ISRAEL KNOHL



ART SPIEGELMAN

SEPTEMBER 11, 2017

*Navigating the Civil and Religious Worlds: Jewish Immigrants & Marital Laws in France and the United States 1881–1939*

**GERALDINE GUDEFIN**

Ph.D. candidate in History, Brandeis University

*William Landau Lecture and Publication Fund* with the Jews in Modern Europe Study Group, The Minda de Gunzburg Center for European Studies and with the support of the Cultural Services of the French Embassy in the United States

SEPTEMBER 12, 2017

*Comix, Jews 'n Art? Dun't Esk!!*

**ART SPIEGELMAN**

Pulitzer Prize-winning Artist/Illustrator and author of *Maus*, *In the Shadow of No Towers*, and *Breakdowns*.

His comics are best known for their shifting graphic styles, their formal complexity, and controversial content. Spiegelman takes his audience on a chronological tour of the evolution of comics, all the while explaining the value of this medium and why it should not be ignored.

*Alan and Elisabeth Doft Lecture and Publication Fund* with the Jewish Arts Collaborative

SEPTEMBER 13, 2017

*Q & A with Art Spiegelman*

**ART SPIEGELMAN**

Art Spiegelman discussed his work with a group of Harvard students.

*Alan and Elisabeth Doft Lecture and Publication Fund*

SEPTEMBER 14, 2017

*Allusion and Meaning in the Book of Judges with Some Pushback on Methodology*

**YITZHAK BERGER**

Professor of Hebrew Bible, Hunter College

*Harry Elson Lecture and Publication Fund* with the Hebrew Bible Workshop and Harvard Jewish Studies Workshop

SEPTEMBER 18, 2017

*Fundamental Research in the Science of Ritual: Double Impurity in Israelite and Jewish Law*

**NAPHTALI S. MESHEL**

Lecturer, Department of Bible and the Department of Comparative Religion, The Hebrew University of Jerusalem

*Martin D. and Helen B. Schwartz Lecture Fund* with the Harvard Jewish Studies Workshop

SEPTEMBER 18, 2017

*In the Wake of Catastrophe: Jewish Refugees Following the Khmelnytsky Uprising*

**ADAM TELLER**

Professor of History and Judaic Studies, Brown University with the Seminar in Ukrainian Studies, Ukrainian Research Institute, Harvard University

*Friends of the Center for Jewish Studies* with the Ukrainian Research Institute, Harvard University

OCTOBER 2, 2017

*The Rise of the 'Holy Spirit' in 13th–16th c. Kabbalah***ADAM AFTERMAN**

Chair of the Department of Jewish Philosophy and Talmud at Tel Aviv University and Senior Research Fellow at The Shalom Hartman Institute in Jerusalem

*Harry Elson Lecture and Publication Fund with the Center for the Study of World Religions, Harvard Divinity School, the Jewish Societies and Cultures Seminar and Medieval Studies Seminar at the Mahindra Humanities Center*

OCTOBER 11, 2017

*New Literary Geography: Demarginalization of Contemporary Russophone Literature in Israel***ROMAN KATSMAN**

Professor of the Department of Literature of the Jewish People, Bar-Ilan University

*Yanoff-Taylor Lecture and Publication Fund with the Seminar on Russian and Eurasian Jewry, the Literature and Culture Seminar, Davis Center for Russian and Eurasian Studies*

OCTOBER 16, 2017

*Do'ikayt: The Politics and Poetics of Place in Modern Yiddish Literature***MADELEINE COHEN**

Preceptor in Yiddish, Department of Near Eastern Languages and Civilizations, Harvard University

*Abraham and Rachel Bornstein Fund with the Jacob and Frieda Pat Endowment in the Harvard College Library, Judaica Division*

OCTOBER 19, 2017

*Salonika Jews in the Context of Modern and Contemporary European Jewish History***DEVIN E. NAAR**

Sephardic Studies Program Chair, Isaac Alhadeff Professor of Sephardic Studies, Associate Professor of History and Jewish Studies, University of Washington

*William Landau Lecture and Publication Fund with the Jews in Modern Europe Study Group, The Minda de Gunzburg Center for European Studies*

**JEWISH STUDIES STUDENT WORKSHOP**

MEETING DATES: 09-18, 10-16, 10-30, 11-13

OCTOBER 20, 2017

*The Mute's House (film screening and discussion)***TAMAR KAY**

Award-winning Israeli filmmaker shared her documentary short, *The Mute's House*. It was shortlisted by the Academy Awards (Oscars) 2017 for best documentary short subject. This film won numerous awards in festivals such as: IDFA, Krakow Film Festival, Full Frame, Jerusalem Film Festival, and Docaviv.

*Jeannette and Ludwig Goldschmidt Bequest for the Benefit of the Center for Jewish Studies with the Schusterman Visiting Israeli Artist Program, Israel Institute*

OCTOBER 23, 2017

*Psalm 29, Canaanite or Israelite?: The Structural-Numerical Evidence***ISRAEL KNOHL**

Gerard Weinstock Visiting Professorship of Jewish Studies, Harvard University; Yehezkel Kaufmann Professor of Bible, The Hebrew University of Jerusalem

*Harry Edison Fund with the Hebrew Bible Workshop*

OCTOBER 29, 2017

*In Between***IBRAHIM MIARI**

Playwright and Actor

*In Between* is a semi-autobiographical one-man show that portrays the complexities and contradictions inherent in Palestinian-Israeli identity. On the precipice between two cultures stands Ibrahim Miari, son of a Palestinian Muslim father and Jewish Israeli mother.

*Josephine and Martin Gang Memorial Fund with the Center for Middle Eastern Studies*

NOVEMBER 5 – 6, 2017

*The Balfour Declaration in Jewish History***KEYNOTE SPEAKER: DEREK PENSLAR**

Visiting Professor of History, Harvard University

As we observed the centenary of the Declaration, this conference provided an opportunity to assess the Declaration's effects on Jewish communities and institutions in specific states and throughout the world. Although the Declaration was formulated with the active involvement of Zionist activists, its impact reached far beyond the Zionist movement, as this conference gave us opportunity to examine.

*Alan M. and Katherine W. Stroock Fund for Innovative Research in Judaica*



NOVEMBER 9, 2017

### *Archive Envy: An Early Modern Jewish Community and its Records*

#### **ELISHEVA CARLEBACH**

Salo Wittmayer Baron Professor of Jewish History, Culture, and Society, Columbia University

*Yanoff-Taylor Lecture and Publication Fund* with the *Early Modern History Workshop*, *History of the Book at Harvard*, and the *Jewish Societies and Cultures Seminar* at the *Mahindra Humanities Center*

NOVEMBER 15, 2017

### *Pogroms, Genocide, and Migration Crises in 1919–1921 Ukraine*

#### **JEFFREY VEIDLINGER**

Joseph Brodsky Collegiate Professor of History and Judaic Studies and Director of the Frankel Center for Judaic Studies at the University of Michigan

*Estelle and Howard Rubin Fund* with *Seminar on Russian and Eurasian Jewry and Russian Revolution Centenary Programming*, *Davis Center for Russian and Eurasian Studies*

NOVEMBER 16, 2017

### *The Scandal of the Budapest Orpheum: Jewish Popular Culture and Self-Fashioning in Fin-de-Siècle Central Europe*

#### **MARY GLUCK**

Professor of History and Judaic Studies, Brown University

*Leon I. Mirell Lecture Fund* with the *Jews in Modern Europe Study Group*, *The Minda de Gunzburg Center for European Studies*



NOVEMBER 17, 2017

### *A Playful Journey to Israel: The Satirical and Educational Art of Hanoch Piven*

#### **HANOCH PIVEN**

Illustrator and Caricature Artist

Hanoch Piven is an Israeli mixed media artist best known for his celebrity caricatures. His colorful and witty illustrations have appeared throughout the last 20 years on both sides of the Atlantic, in most major American magazines and newspapers such as *Time*, *Newsweek*, *Rolling Stone* and in many European publications from *The London Times* to the Swiss magazine, *Die WeltWoche*.

*Jeannette and Ludwig Goldschmidt Bequest for the Benefit of the Center for Jewish Studies*

NOVEMBER 30, 2017

### *In Search of Retribution: The Roles of Holocaust Survivors in Trials of Nazi Perpetrators in Postwar Germany*

#### **LAURA JOCKUSCH**

Albert Abramson Assistant Professor of Holocaust Studies, Departments of History and of Near Eastern and Judaic Studies, Brandeis University

*William Landau Lecture and Publication Fund* with the *Jews in Modern Europe Study Group*, *The Minda de Gunzburg Center for European Studies*

# FROM THE CJS MAILBOX!



Thanks to generous support from the Barney and Anne B. Malloy Memorial Fund at Center for Jewish Studies, I was able to further my research on Yiddish literature in Latin America last summer. Beginning in Buenos Aires, I spent a month doing archival research at the Biblioteca Nacional and the Fundación IWO, the largest archive of Yiddish materials in Latin America. **I was particularly interested in the correspondence I found between Yiddish-speaking Argentinian intellectuals and their contemporaries in Europe, Canada, the United States, South Africa, and elsewhere in Latin America.** These letters and the kinds of relationships they detail have helped me begin constructing a conceptual map of the interconnecting lines of global Yiddish both before and after World War II.

I spent the remainder of the summer in Eastern Europe where I attended two intensive Yiddish literature and culture seminars: first in Warsaw at the Center for Yiddish Culture, and then at the Vilnius Yiddish Institute at Vilnius University. In addition to strengthening my reading comprehension by analyzing canonical Yiddish texts like Mendele's *The Little Man*, in these programs I met other Yiddish language students from around the world. Their interest in my work and their helpful, ongoing feedback has pushed me to think more concretely about my dissertation topic and the future direction of this research.

— **Rachelle Grossman**  
Ph.D. candidate, Department of Comparative Literature



I am very grateful for the support of the Lewis and Alice Schimberg Graduate Student Fellowship Fund at the Center for Jewish Studies over the J-Term (2018). As I am currently living in Turkey to conduct research on Islamic apocalyptic enthusiasm and its alignment with Muslim Sufism in the early modern period of the Ottoman Empire, it became clear that this investigation would be incomplete without a look into the curious case of Lurianic Kabbalah and Shabbatean messianism. Alas, the primary and secondary source materials on both Kabbalah and Shabbataism – in English, never mind in Hebrew – and the messianic movement in the seventeenth century were not in reach at all in Turkey, but were available in Jerusalem.

I visited the National Library of Jerusalem where Sholem's private notes and papers on Kabbalah and Shabbataism are located, and found a number of books in Jerusalem, which were important to my research. **One surprise find was David Katz's *The Occult Tradition*. I was encouraged by a colleague to write to Dr. Katz. We are now both in contact and he has offered to communicate with me about my work.** Now, I have a direct connection and reason to travel back to Ha-Aretz in the near future for academic collaboration. (Another hidden blessing thanks to CJS.) It was extremely important for me to explore Israel's amazing archival materials, particularly as I hope one day to be able to either move to Israel for a post-doc or even teach there as a professor. Without the CJS and its supporters, many of us would not be able to make the connections and contacts with Israeli scholars necessary for our work.

— **Walter "Sasson" Chahanovich**  
Ph.D. candidate, Department of Near Eastern Languages and Civilizations

Thanks to the Lewis and Alice Schimberg Graduate Student Fellowship Fund at the Center for Jewish Studies, **I was able to present my research at the annual conference of the Association for Jewish Studies in Washington, DC this past December. My paper examined Zionist and Israeli connections with and borrowings from India and Pakistan in the years surrounding the 1948 War.** This research is part of my broader dissertation research, which studies Israeli legal and economic expertise within the context of global decolonization and postcolonial state formation. The comments I received from Professor Jim Loeffler (University of Virginia) and from the audience have been extremely helpful in further developing my thinking on the topic. The conference also provided me with the opportunity to meet graduate students and professors at other universities.

— **Rephael "Rafi" Stern**  
Ph.D. candidate, Department of History



I am grateful to the Edward H. Kavinoky Fellowship and the Center for Jewish Studies for supporting my travel to four archives crucial for my dissertation research. These were: the American Jewish Congress archives at the Center for Jewish History in New York; the oral history collection in the Dorot Jewish Division at the New York Public Library; the papers of Paul Seabury at the Bancroft Library of the University of California at Berkeley; and the private archives of the American Jewish Committee.

My dissertation focuses on the history of meritocracy as a discourse and practice in the postwar United States. The term meritocracy was coined in 1958, much later than many might expect. In my research, I argue that this shift in language corresponded to a larger shift in the American social imaginary and political economy. As this transformation occurred, Jewish Americans and the institutions of organized American Judaism often played important roles. **This past summer, I was able to research the role that meritocratic discourse, which influenced the elimination of Jewish quotas in the 1950s, also played in the fracturing of the civil rights coalition in the early 1970s.** At that time, groups such as the American Jewish Committee and the American Jewish Congress decided to oppose quotas in college admissions and hiring. This led to a break with their previous allies in the African American community. I also studied the role that magazines such as *Commentary*, published by the American Jewish Committee, played in the development of public understanding of what ‘merit’ and ‘meritocracy’ meant. In turn, this explains my interest in researching papers written by Paul Seabury, author of the 1972 article “The Idea of Merit.” The correspondence I discovered between Seabury and Norman Podhoretz, the editor of *Commentary*, will prove particularly helpful for my dissertation research.

— Charles Peterson

*Ph.D. candidate, Program in American Studies*



I am very grateful for the support I received from the Friends of the Center for Jewish Studies fund and the Harry Edison Fund at the Center for Jewish Studies that enabled me to travel to Stuttgart, Germany over the J-Term. I

visited the German Literature Archive in Marbach to start my research for my project “Celan’s Poetics and Heidegger’s Philosophy: The Problem of Postwar Poetics.” **In this research, I examined the curious relationship between Jewish poet Paul Celan and German philosopher Martin Heidegger, with the focus on philosophizing the question of postwar Jewish identity. By examining physical manuscripts such as Celan’s correspondence with Heidegger and his notebooks on Heidegger’s writings in the archive in Marbach, I was able to study the textual evidence of how Celan’s poetic language developed and how his views towards his once-respected philosophical mentor changed.** Furthermore, reading Celan’s poetry through the lens of Heideggerian philosophy shed a light on what Celan considered to be the answer to some important questions regarding his identity: What was the role of a philosopher and a poet after the war? How does one recover from the war with the heritage of German culture as a Jewish person? What is it like to be the teacher of German culture in a non-German country after the war? Through my visit to the German Literature Archive, I was able to go further than examining the topic only theoretically and to understand Celan’s thought process of integrating his *Deutschtum* with Jewish identity more fully. I am planning to continue this research by studying the works of prominent Jewish philosophers such as Emmanuel Levinas and Jacques Derrida in order to gain a fuller picture of how contemporary Jewish thinkers philosophized the question of postwar Jewish identity. I am looking forward to continuing this line of research in the future, and I am happy and thankful that this J-Term fellowship started off my exciting academic journey.

— Brianni Lee

*Harvard College '20*

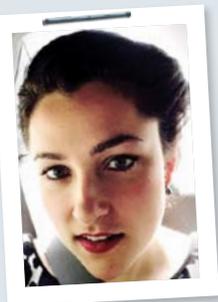


This J-Term, with generous assistance from the Lewis and Alice Schimberg Graduate Student Fellowship Fund, I was able to travel to Israel to continue my research on civil society in contemporary Israeli politics. Since the Enlightenment, political theorists have posited and argued over the importance

of civil society for liberal political life. Israeli civil society poses an important test case for such theories. **My research seeks to understand the influence of institutions such as the Army for constituting the structure (and the discursive themes) of civil society in Israel, and to situate Israeli civil society historically and comparatively, from early Zionist sources to the present.** This research has particular relevance at a time when certain organizations, and indeed perhaps the very concept of the NGO, continue to serve as lightning rods in political life. I hope my work can serve to clarify and contextualize the issues at play, for Israeli and other liberal societies.

— **Jacob Abolafia**

*Ph.D. candidate, Department of Government*



Thanks to the generous funding I received from the Lewis and Alice Schimberg Graduate Student Fellowship Fund through the Center for Jewish Studies this past winter, **I was able to participate in the University of Oxford's**

**Symposium on Religious Studies in England.** This afforded me the opportunity to present my first conference paper and to learn from a diverse array of scholars in all areas of religious studies and from regions spanning Saudi Arabia to Italy to the U.S. I am so grateful to have had this support— I could not have taken part without it!

— **Rachel Slutsky,**

*Ph.D. candidate, Committee on the Study of Religion (Hebrew Bible)*



I am grateful for the support of the Lewis and Alice Schimberg Graduate Fellowship Fund at the Center for Jewish Studies for enabling me to travel to Israel to conduct preliminary research for my dissertation project on contemporary Yemeni-Jewish music during the J-Term. In this research,

I am examining the wide spectrum of contemporary third-generation musicians, whose work in the present moment is creating and shaping narratives of Yemeni-Jewish cultural production in the State of Israel. Despite the prominence of Yemeni musicians in various contexts throughout the history of statehood (and in Ottoman and British Mandatory Palestine), a social history of Yemeni cultural production has not been written. This means that the work of contemporary musicians has the double function of both shaping contemporary discourse and shaping historical narratives. **During the Winter Term, I met with, interviewed, and attended performances by a number of these contemporary musicians, including Shai Tsabari, Liron Amram, the Chaim sisters of the group A-WA, and Ravid Kahalini of Yemen Blues.** I also attended performances that were in collaboration with elder and established musicians in Mizrahi music, including Yehuda Keisar, and the East-West Jerusalem Orchestra.

At performances, I learned about the ways in which musical repertoire from throughout history is being curated, innovated, and presented to contemporary audiences, and about the meeting points between Yemeni musical traditions, Mizrahi music, Mizrahi activism, and regional politics. In my conversations and interviews with musicians and other prominent figures within Mizrahi and Yemeni cultural production, I learned more about avenues of cultural transmission in the Yemeni musical community, the particular strands of Yemeni cultural production (poetry, men's liturgical music, women's secular music, and dance) that contemporary musicians are uncovering, and about the shaping of identity politics of gender, race, ethnicity, and Mizrahiyut of the third generation. I am grateful for the support of the Center for Jewish Studies in this project, and look forward to continuing fieldwork research in Israel in the summer and next academic year.

— **Tamar Sella**

*Ph.D. candidate, Department of Music*

I divided my time in Spain between Barcelona, Seville, Granada, Toledo and Madrid, exploring a variety of historic structures in each and attempting to analyse whether the preservation methods utilized in Spain parallel those used in the U.S.



While fundamental questions that arise around preservation focus most heavily in the U.S. on architectural feasibility, in Spain I found other questions to ground the work, mainly the question of what “re-creation” entails when structures have long-standing histories with varied, and at times, contradictory, uses—and who carries the burden of historical recovery.

Restoration challenges in Spain revolve more heavily on factors of ideology than civil engineering. Unlike the U.S., where buildings generally have well documented records and plans, older structures in Spain hold far longer histories and records of use and purpose have been, at times, lost or deliberately destroyed. Many of these structures’ significance could be interpreted in diverse and sometimes controversial ways. An example is the Ancient Synagogue of Barcelona, one of the oldest synagogues in Europe, built in the 3rd or 4th century. Over time, the structure has served countless functions, from a temple to a church, from retail stores to restaurants. Preservation efforts in the 1990s raised important questions. With a long, complicated, poorly documented and controversial history, choosing which period of existence was most significant was a challenging and time-consuming process. Ultimately, the donor’s wishes drove the decision to restore the structure to a synagogue.

Especially in Spain, where documentation of Jewish (and other) structures have been destroyed over the centuries, the need to recover and rediscover significant structures is especially complicated. Some churches in Spain, at some point in their history, functioned as temples or served other religious functions. In a country with a history deeply tied to Jewish persecution, I found myself approaching historical structures feeling torn about the direction of their preservation; dismantling beautiful churches for the sake of restoring historic temples felt inappropriate, but finding the means to tell a Jewish narrative in a structure so rich with Jewish history is inherently limited by neglect of preservation.

Thank you to the Judith and David Lobel Fund for the Center for Jewish Studies and the Harry Edison Fund for supporting this project. My research in Spain helped me to understand complex issues raised in structural preservation and has given me tools for future exploration the importance and methods of preservation work.

— Jacob Bindman  
Harvard College '19



I am grateful for the support of the Barney and Anne B. Malloy Memorial Fund at the CJS for my very productive summer conducting research in Spanish archives, mainly in Madrid. My dissertation focuses on the secret literatures of the *Conversos* (converted Jews) and *Moriscos* (converted Muslims) in sixteenth-century Spain. **I am interested in the kinds of underground Judaism and Islam that these groups created through this literature and archival research is central to my project. It is incredible what a difference it makes to read a manuscript in the flesh.** Beyond my time in the archives, I was able to spend several good months reading and working with colleagues (and friends) in Spain. These encounters, too, are central to my dissertation.

— Joshua Cohen  
Ph.D. candidate, Committee on the Study of Religion

I am grateful to the Lewis and Alice Schimberg Graduate Student Fellowship Fund from the Center for Jewish Studies for providing me with the opportunity to spend two weeks in Israel conducting research, reading, and speaking Hebrew. **I was able to meet with scholars of apocalyptic and dystopian literature, including Tali Goldshmid and Nurit Gertz.** I also managed to speak over the phone with Aharon Appelfeld and correspond with Amos Oz, the latter of which was made possible by someone I met on my first CJS-funded trip to Jerusalem. Most of all, I read, spoke, and lived in Hebrew every day, took long walks through Tel Aviv, and got to know the city’s coffee houses very well. Many, many thanks to you, CJS, and the Schimberg fund for making my research trip possible.

— William Tamplin  
Ph.D. candidate, Department of Comparative Literature

## PROFILES



BASIA ROSENBAUM

### BASIA ROSENBAUM

*Class of 2018*

**BASIA ROSENBAUM** was born and raised in New York City. After high school, she spent a gap year in Israel with a program called Kivunim. On Kivunim, students study Jewish life in Israel and the Jewish diaspora and travel to 15 other countries around the world to develop a “world consciousness.” Living in Israel laid the foundation for Basia’s interest in national security during her college years at Harvard.

Basia is currently completing her last semester at Harvard, concentrating in Social Studies with a focus on national security. Social Studies is a multi-disciplinary major allowing students to take courses in history, sociology, government, and anthropology. Some of the courses Basia took include: “The State of Israel in Comparative Perspective” (with Prof. Derek Penslar); “War, Revolution, and Organized Crime: In Theory, in Film, and in Reality;” “The Politics and Ethics of the Use of Force;” and “American Foreign Policy.” She is also working hard to complete her thesis, “A Balancing Act: Negotiating the Relationship Between Liberty and Security in Counterterrorism Law.” Her thesis compares the recent 2016 Israeli law on counterterrorism with similar laws in the United States and the United Kingdom.

After observing counterterrorism negotiations while with the Permanent Mission of Israel to the UN, Basia decided to expand scholarship on how recent Israeli laws balance liberty and security in comparison with other counterterrorism laws.

Basia based her thesis on research she conducted in Israel in the summer of 2017, which was funded through the generous support of the Center for Jewish Studies and the Center for Middle Eastern Studies at Harvard. She is grateful for the opportunities provided by CJS funding that opened doors to key informants on the topic of counterterrorism and provided crucial data for her research. For her thesis, Basia interviewed government officials in the Israeli Ministry of Foreign Affairs, Ministry of Justice, and the Knesset, as well as Israeli professors and Supreme Court justices.

Previously, Basia worked at the Permanent Mission of Israel to the United Nations during a time when the UN was negotiating on the Global Counterterrorism Strategy. Observing these negotiations inspired Basia to study counterterrorism law. During her time at the Mission, Israel passed the 2016 Combatting Terrorism Law. She decided to contribute to existing scholarship by writing about how the new Israeli law negotiates the balance between liberty and security and fares in comparative perspective with other counterterrorism laws. Basia’s long-term goals include working for the U.S. government on national security issues. After Harvard, she hopes to work on Capitol Hill or at a think tank, then pursue a law degree.

Outside her academic work, Basia was the co-Editor in Chief of the *Harvard International Review*, a quarterly journal that builds a bridge between academia and journalism. She also teaches a class in international relations once a week at Quincy (MA) High School. One of her favorite activities is running the Harvard “Challah for Hunger” chapter at Harvard Hillel. There, students gather Thursdays to braid and bake challah, which is later sold at dinner. The proceeds are donated to the “Mazon: The Jewish Response to Hunger” and the Harvard Square Homeless Shelter. ■



## RICHARD YARROW

*Class of 2019*

**RICHARD YARROW** grew up primarily in Washington, DC. He is currently a third-year student at Harvard College with a joint concentration in History and Philosophy. Richard is interested in studying the politicization and nationalism of natural scientists and scientific institutions in Europe around the time of World War I (WWI). Center for Jewish Studies funding supported his research in Germany last summer, which he hopes will support his senior thesis.

Richard's research is mesmerizing and chilling, the type of material fitting for a political thriller. This research attempts to explain the processes through which German natural scientists jumped between increasing nationalism and militarism, and utter political detachment during the 1905–1930 period in Germany. The various contributions to science produced by these scientists prolonged Germany's involvement in WWI and contributed to its military might in both world wars. Richard explains that at the beginning of the 20th century, Germany had achieved perhaps the greatest natural science establishment in the world. Current technologies, such as chemotherapy, fertilizers, and the television trace their roots to developments advanced by elite German scientists in the late 19th century and early 20th century.

Richard describes the work of German Jewish chemist, Fritz Haber, who received the Nobel Prize in Chemistry in 1918 and led groups like the Kaiser Wilhelm Institute for Physical

Chemistry. He also led the German Physical Society in 1914–15, after which the Society was led by Albert Einstein. Fritz Haber is world-renowned for his pioneering work in converting atmospheric nitrogen into ammonia. With a method for producing ammonia that no longer depended on the extraction of raw materials, fertilizers could be mass-produced and scaled up at an industrial level, offering the promise of increased agricultural production to feed the German population and the world. Haber's invention, known today as the Haber-Bosch process, is still the basis for the industrial production of ammonia.

During WWI, the production of ammonia provided Germany with a critical component needed to manufacture explosives. At the start of WWI, Germany could no longer access Chilean deposits of nitrates due to a trade blockade by the Allied forces. Without Haber's contribution, Germany would have had to withdraw from the war in a much earlier stage. Haber's ability to industrialize the production of synthetic nitrates allowed the German military at that time to continue the war for many more months.

**Richard's research explores a crucial question: What motivated German-Jewish scientists such as Fritz Haber to *voluntarily* aid the German military, at a great cost to their personal lives, and with the risk of dramatically altering or even imperiling their academic careers? Why would accomplished scientists put their scientific reputations on the line, all for the sake of the German military? Why would they sacrifice their personal comfort and their family life, spending time and energy that could have been used in other productive ways? What is the process through which these scientists became so nationalistic and militaristic, and what justified their actions? It is worth pointing out that the military itself did not necessarily value the contributions of these scientists per se, so the answer to this question does not simply reside in the allure of prestige and recognition within the German military.**

Richard has already addressed some of these questions in a recent academic paper. As part of his preparation for studying issues at the intersection of history and philosophy, and this topic in particular, he has taken a range of courses in Jewish studies, such as "Conditional Equality: The Case of the Jews of Europe in Modern Times" (1200–1800s), "German Social Thought and French Social Thought," and "French Social Thought," taught by professors Jay Harris and Peter Gordon.

Beyond the historical significance of studying Jewish intellectuals and scientists in Germany, this research also addresses issues in today's world. One can quickly see its application to contemporary politics, science, and technology studies, and relevance to the resurgence of nationalist sentiment in countries around the world today, such as China. ■

# THANK YOU, NITHIN KONDAPURAM, MD!!



It has been a pleasure to have **DR. NITHIN KONDAPURAM**'s help in the office at the Center for Jewish Studies, and we are incredibly grateful for all his work. He came to us to help out at a very large public event as a one-time side job, where his calm composure and professionalism really shone. We were delighted that he has been able to continue to help us with events programming, proofreading, computer media related issues, and has provided essential support to our Starr Seminars.

Dr. Kondapuram is spending this year at the Harvard T. H. Chan School of Public Health earning a Master of Science in Epidemiology. A psychiatrist from Bangalore, India, he has come to Harvard to learn strategies for addressing the epidemic of suicide in his home country. We have been thrilled to have Dr. Kondapuram with us here, and wish him all the best with his very important work.

## COURSE LISTING 2017–2018

### BIBLICAL/ANCIENT NEAR EAST

**Ancient Near East 120A** – Introduction to the Hebrew Bible/Old Testament 1: Pentateuch and Former Prophets

**Ancient Near East 120B** – Introduction to the Hebrew Bible/Old Testament 2: Latter Prophets and Writings

**Ancient Near East 130** – The Birth of Biblical Religion

**Harvard Divinity School 1281** – Studies in the Latter Prophets: Seminar

**Hebrew 239** – Exodus 2 in Three Contexts: Seminar

**Religion 1134** – Genesis: Narrative Artistry and Theological Meanings

### CLASSICAL (BIBLICAL) AND MODERN HEBREW LANGUAGE

**Classical Hebrew AA** – Elementary Classical Hebrew

**Classical Hebrew AB** – Elementary Classical Hebrew

**Classical Hebrew 120A** – Intermediate Classical Hebrew I

**Classical Hebrew 120B** – Intermediate Classical Hebrew II

**Classical Hebrew 130AR** – Rapid Reading Classical Hebrew I

**Classical Hebrew 130BR** – Rapid Reading Classical Hebrew II

**Modern Hebrew BA** – Elementary Modern Hebrew

**Modern Hebrew BB** – Elementary Modern Hebrew

**Modern Hebrew 120A** – Intermediate Modern Hebrew I

**Modern Hebrew 120B** – Intermediate Modern Hebrew II

**Modern Hebrew 130A** – Advanced Modern Hebrew I

**Modern Hebrew 130B** – Advanced Modern Hebrew II

### CLASSICAL JEWISH LITERATURE, HISTORY, AND CULTURE

**Comparative Literature 137** – Child Sacrifice, Pros and Cons: The Binding of Isaac in Jewish, Christian, Islamic, and Modern Literature

**Comparative Literature 258** – Ancient Interpretation of the Bible

**Hebrew 154** – Divine Justice?: Discussions of Death Penalty in Talmudic Literature

**Hebrew 238** – Readings in Midrash: Seminar

**Hebrew 241** – Talmudic Narrative

**Jewish Studies 225** – Messianism in Early Judaism and Christianity

**Jewish Studies 299** – Special Topics in Jewish Studies

**Religion 1250** – Judaism: Text and Tradition

**Religion 1426** – Apocalyptic Literature from the Second Temple period to Byzantium and Early Islam

### GENERAL EDUCATION/INTRODUCTORY CLASSES

**Culture and Belief 23** – From the Hebrew Bible to Judaism, From the Old Testament to Christianity

**Culture and Belief 39** – The Hebrew Bible

**Ethical Reasoning 15** – If There is No God, All is Permitted: Theism and Moral Reasoning

**Humanities 10A** – A Humanities Colloquium: From Homer to Garcia Marquez

### FRESHMAN SEMINARS

**Freshman Seminar 611** – Heretics, Gangsters, Writers

**Freshman Seminar 61W** – This is the End of the World

### JEWISH LAW (HARVARD LAW SCHOOL)

**Advanced Topics in Jewish Law and Legal Theory**

**Law and Ancient Judaism**

**Religion and Human Rights: Judaism as a Test Case**

### MODERN JEWISH HISTORY AND LITERATURE

**Comparative Literature 166** – Jews, Humor, and the Politics of Laughter

**Harvard Divinity School 3034** – The Jewish Experience in Modern America

**History 1007** – War, State, and Society

**History 1008** – The State of Israel in Comparative Perspective

**History 1907** – Germans and Jews

**Modern Hebrew 241R** – Advanced Seminar in Modern Hebrew: Israeli Culture: Cinema & Literature

### RELIGION

**Religion 1529** – The Holocaust and the Churches, 1933–45

### YIDDISH LANGUAGE

**Yiddish Language AA** – Elementary Yiddish

**Yiddish Language AB** – Elementary Yiddish

**Yiddish Language BA** – Intermediate Yiddish I

**Yiddish Language BB** – Intermediate Yiddish II

**Yiddish Language CA** – Advanced Yiddish I

**Yiddish Language CB** – Advanced Yiddish II

### ADDITIONAL COURSES RELEVANT TO JEWISH STUDIES

**Ancient Near East 103** – Ancient Lives

**Comparative Literature 237** – Non-Western Languages and Literatures of What is Now the United States

**Comparative Literature 252** – The Literatures of Medieval Iberia

**Government 940F** – Law and Politics in Multicultural Democracies

**Harvard Divinity School 1277** – Historical Jesus

**Religion 13** – Scriptures and Classics: Introduction to the History of Religion

**Religion 1414** – Scripture Stories of Women

**Religion 1434** – History of Western Christianity, 150–1100

**Religion 1437** – History of Western Christianity, 1100–1500

**Religion 1461** – Gender, Religion and Scripture



6 Divinity Avenue, Cambridge, MA 02138  
 cjs.fas.harvard.edu  
 cjs@fas.harvard.edu  
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## CJS Goes Green!

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# CJS NEWS

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