

An abstract, vibrant artwork featuring a complex composition of colors and shapes. The background is a mix of blue, green, and white with splatters and lines. In the foreground, there are stylized figures, possibly representing musical instruments or characters, rendered in bright colors like yellow, orange, and red. A large, circular, multi-colored shape dominates the center, resembling a stylized eye or a musical instrument. The overall style is expressive and dynamic.

ARIZONA STATE UNIVERSITY

Center for Jewish Studies

2012 annual newsletter

The Center for Jewish Studies at Arizona State University welcomes the beginning of a new academic year (2012-2013). The active support of the community and Friends of Jewish Studies has made my fourth year as Director of Jewish Studies (2011-2012) a very successful and rewarding year. I am most grateful to all of your support and look forward to welcoming you again at this year's programs.

RESEARCH CONFERENCES

The primary research activities of the Center are conferences that bring top-level scholars to campus, create new knowledge and stimulate existing academic discourses. In 2011-2012 the Center for Jewish Studies organized and managed three research conferences.

- In 2008, the **Judaism, Science and Medicine Group (JSMG)** established the reputation of the Center for Jewish Studies as a place for innovative, interdisciplinary work. On October 30-31, 2011 the Center conducted the fourth annual meeting of the JSMG at Emory University in collaboration with the Emory Center for Ethics. Organized in collaboration with Michael Schwartz (Texas A&M University) and Paul Wolpe (Emory University), the conference featured scholars working on the intersection of religion, neuroscience, anthropology, psychology and cognitive science.
- Professor Martin Matustik organized "**Memory and Countermemory: Memorialization of an Open Future**" (November 18-21, 2011). The interdisciplinary, international conference brought 15 leading scholars of Holocaust studies, trauma studies, performance studies, genocide studies, postcolonial studies and East-European studies to ASU, to reflect on the relationship between trauma, memory, representation, memorialization and education. In addition to academic presentations, the conference included a keynote address, a play, panel discussions and an art exhibit. The conference was supported by an external grant from the American Council of Learned Societies (ACLS) and received generous support from various academic units at ASU.
- With Michael Beckerman (New York University) and Robert Elias (OREL Foundation, Los Angeles), I organized and managed the international conference, "**Reimagining Erwin Schulhoff, Viktor Ullmann & the German-Jewish-Czech World**" (March 4-5, 2012). In addition to academic presentations, the conference included a live concert, "Memory, Music and Metamorphosis" directed by Gwyneth Bravo (UCLA). This program builds on the "Rediscovered Masters Series" organized by the Center for Jewish Studies in collaboration with the Phoenix Symphony.

COMMUNITY OUTREACH

In 2011-2012, the Center for Jewish Studies brought the following scholars to Arizona in collaboration with other campus organizations or Jewish institutions:

Professor (Emeritus) David Halperin, *University of North Carolina* | author of *Journal of a UFO Investigator*

Delivered a series of lectures on "Otherworldly Jerusalem: When a City Becomes a Myth" as a scholar-in-residence at Beth El Congregation in Phoenix | November 18-20, 2011

Professor Kenneth Stein, *Emory University* | Albert & Liese Eckstein Scholar-in-Residence at ASU for 2011-2012

His lecture "Narrative and History: Telling Israel's Story without Polarization" was delivered at the Arizona Jewish Historical Society | January 30, 2012

Jeffrey van Davis, *American filmmaker who resides in Germany*

Screened and discussed his documentary film about Martin Heidegger, *Nur noch ein Gott kann uns retten (Only A God Can Save Us)* | February 20, 2012

Elma Softic-Kaunitz, *Secretary General of the Jewish Community of Bosnia and Herzegovina*

Pavel Kaunitz, *journalist and community organizer in Bosnia and Herzegovina*

Series of lectures on "Resilience, Creativity and War"—organized by Marcie Lee and supported by individuals and institutions throughout metropolitan Phoenix—about the Jewish community in Bosnia and Herzegovina during the traumatic wars of the early 1990s.

The Center for Jewish Studies also co-sponsored: the city-wide "**Latino-Jewish Dialogue**" October 12, 2011 and January 19, 2012; the **DREAMer Event** at ASU, April 19, 2012; and lectures by **Professor Lawrence Baron**, of San Diego State University, which were part of the Yom Ha-Shoah commemoration events in metropolitan Phoenix on April 15, 2012.

Professors Stephen Batalden, Anna Cichopek-Gajraj and I participated in a panel discussion, "**The Papacy and Anti-Semitism in the 19th and 20th Centuries**" in connection with the exhibit on Pope Paul John II and the Jews at the George Washington Carver Museum and Cultural Center in Phoenix on November 3, 2011.

ADULT EDUCATION INITIATIVE

The Center received an educational grant of \$15,000 from the College of Liberal Arts and Sciences to develop a Certificate in Adult Jewish Learning, with course offerings in Fall 2012. The courses are designed for adult learners who wish to expand their knowledge of Jewish history, culture and religion.

GRANTS, GIFTS AND DONATIONS

I am very grateful for the support the Center for Jewish Studies has received from The Friends of Jewish Studies. Between July 1, 2011 and June 30, 2012, we benefited from Friends support at a level of \$22,000. With your continued support we will continue to offer high-level programs.

The Salo Wittmayer Baron Dissertation Award in Jewish Studies was awarded in September 2012 for the best dissertation on the history and culture of the Americas. The award will support the publication of the dissertation.

The grant from the Binah Yitztrit Foundation to support research and teaching materials on "Evolution and Traditional Religions" has funded the development of four new courses; travel to conferences; book purchases by faculty members; and a workshop on September 9, 2012.

FACULTY AND STUDENTS

The Center for Jewish Studies welcomes Dr. Paul Cassell (Boston University, 2011) as a new Postdoctoral Fellow in Science & Religion. Dr. Cassell will teach undergraduate courses on science and religion and will help the Center for Jewish Studies promote its agenda on science and Judaism.

The Center also continues to offer generous financial support to undergraduate and graduate students focusing on Jewish Studies. During the 2011-2012 year, students were awarded \$19,100 to support their research and academic endeavors. Scholarship recipients presented their research at a special reception on April 17, 2012.

ACTIVITIES IN 2012-2013

I look forward to seeing you once again at the engaging events the Center has planned for the coming year, including:

Judaism, Science and Medicine Group Annual Meeting | September 9-10, 2012

Polish-Jewish Film Series | September 19 and November 19, 2012

Focusing on perceptions of Jews in contemporary Poland at Barrett, The Honors College. Screening and discussions will be led by Assistant Professor Anna Cichopek-Gajraj and Associate Professor Daniel Gilfillan.

Lecture Series: Jewish Philosophy Crosses Boundaries

Highlighting the interdisciplinary nature of Jewish philosophy and its contribution to Jewish Studies and to philosophy.

Professor Aaron W. Hughes, *University of Rochester* | October 18, 2012

Professor Bruce Rosenstock, *University of Illinois at Urbana-Champaign* | February 7, 2013

Delegation from Ben Gurion University of the Negev, Beer Sheva, Israel | October 22-23, 2012

The delegation will create collaborative research projects on sustainability with faculty at ASU. Professor Alon Tal will deliver two public lectures, on and off campus.

Professor Fred Astren, San Francisco State University | November 1-4, 2012

As a scholar-in-residence at Congregation Beth El in Phoenix, his lectures will focus on the history of Karaism and the relationship between Judaism and Islam over the centuries (November 2-4). He will also deliver a lecture on the social history of Jewish sectarianism at ASU (November 1).

"The Revival of Jewish Studies in Poland and Eastern Europe" Symposium | November 8-9, 2012

This event will inaugurate the formal relationship between the Center for Jewish Studies, The Melikian Center: Russian, Eurasian & East European Studies and the Department of Jewish Studies at Jagiellonian University, Krakow, Poland.

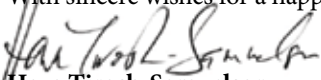
2013 Albert & Liese Eckstein Scholar-in-Residence | February 25, 2013

We are pleased to announce Professor Zvi Gittleman, *University of Michigan*, will present the lecture "Can Israel be both a Democratic and a Jewish State?" at the Jewish Historical Society.

In sum, the Center for Jewish Studies will continue its research and community outreach program. I encourage you to visit our website (<http://jewishstudies.asu.edu>) where you will find detailed information about these events.

Again, thank you for your ongoing support and interest in Jewish Studies at ASU. Without you, none of this would be possible.

With sincere wishes for a happy, healthy and productive new year,


Hava Tirosh-Samuelson
Director



2012

SEPT 9-10

conference

Judaism, Science & Medicine Group Annual Meeting

Day 1: Evolution and Traditional Religions

Day 2: The Obesity Epidemic: A Multi-Disciplinary Examination

University Club | 425 East University Drive | Arizona State University, Tempe campus

<http://jewishstudies.asu.edu/science>

SEPT 19

film screening | Polish-Jewish Film Series

The Moon is Jewish (*Ksiezyc jest Zyd*)

7 p.m. | Barrett, The Honors College | Cottonwood Hall, room 103 | Arizona State University, Tempe campus

OCT 18

lecture

Jewish Philosophy Crossing Boundaries Lecture Series**Transgressing Boundaries: Jewish Philosophy in Crisis**

Aaron Hughes, Rochester University

4 p.m. | Lattie F. Coor Hall, room 4403 | Arizona State University, Tempe campus

OCT 22

lecture

Greening the Desert: Israel's Strategy to Combat Desertification

Alon Tal, The Jacob Blaustein Institutes for Desert Research at Ben Gurion University of the Negev

7 p.m. | Desert Botanical Garden | 1201 North Galvin Parkway, Phoenix

this event is made possible through a special grant from MASA

OCT 23

lecture

Sustainability and Equity in a Desert Environment: The Case of Israel

3 p.m. | Global Institute of Sustainability at Arizona State University, Tempe campus

this event is made possible through a special grant from MASA

OCT 31

lecture

The Wonder of Their Voices: The History and Meaning of Interviewing Holocaust Survivors

Alan Rosen, Holocaust Scholar

4 p.m. | Lattie F. Coor Hall, room 4403 | Arizona State University, Tempe campus

NOV 1

lecture

Cities, Writing, and Readerships: Social History and Jewish Sectarianism in the Early Centuries of Islam

Fred Astren, San Francisco State University

4 p.m. | Lattie F. Coor Hall, room 4403 | Arizona State University, Tempe campus

NOV 2

lecture

Karaite Judaism: A Jewish Alternative to Rabbis and the Talmud, from the Middle Ages to the Present

Fred Astren, San Francisco State University

5:45 p.m. Kabbalat Shabbat Service | Beth El Congregation | 1118 West Glendale Avenue, Phoenix

NOV 3

lecture

Judaism and Islam: Roots, Relationships and Perceptions

Fred Astren, San Francisco State University

9 a.m. services with Q&A afterward | Beth El Congregation | 1118 West Glendale Avenue, Phoenix

NOV 4

community symposium

On the Cutting Edge... Today's Jewish Woman

8:30 a.m.-1 p.m. | Ina Levine Jewish Community Campus, Scottsdale

pre-registration required | for additional information: 480-634-8050 or jewished@bjephoenix.org

NOV 8-9

symposium

The Revival of Jewish Studies in Poland and Eastern Europe

This symposium will inaugurate the formal relationship between the Center for Jewish Studies, the Melikian Center: Russian, Eurasian& East-European Studies and the Department of Jewish Studies at Jagiellonian University, Krakow, Poland

Arizona State University, Tempe campus | *additional details to be announced*

NOV 8

lecture

**Memory and Countermemory: For an Open Future
What Does It Mean to Inherit the Past? Migrant Archives of Holocaust Remembrance**

Michael Rothberg, University of Illinois at Urbana-Champaign
7 p.m. | Arizona Jewish Historical Society, 122 East Culver Street, Phoenix
additional information at <http://ccics.asu.edu>

NOV 14

Valley Beit Midrash panel discussion

Jews and Political Power

ASU Faculty Panel: Patrick Kenney, Donald Critchlow and Amit Ron
moderator: Hava Tirosh-Samuels, Arizona State University
7 p.m. | Congregation Or Chadash | 9096 East Bahia Drive, Suite 106, Scottsdale

NOV 19

film screening | Polish-Jewish Film Series

The Miracle of Purim (Cud Purimowy)

7 p.m. | Barrett, The Honors College | Cottonwood Hall, room 103 | Arizona State University, Tempe campus

2013
FEB 7

lecture

**Jewish Philosophy Crossing Boundaries Lecture Series
Bioengineering God: Oskar Goldberg and German Science**

Bruce Rosenstock, University of Illinois at Urbana-Champaign
4 p.m. | Lattie F. Coor Hall, room 4403 | Arizona State University, Tempe campus

FEB 25

lecture

**Albert & Liese Eckstein Scholar-in-Residence
Can Israel be Both a Democratic and Jewish State?**

Zvi Gitelman, University of Michigan
7 p.m. | Arizona Jewish Historical Society | 122 East Culver Street, Phoenix
reserve your spot online at jewishstudies.asu.edu/eckstein or by calling 480-727-5151

The Albert & Liese Eckstein Scholar-in-Residence program is made possible through an endowment established by the late Dr. Albert and Mrs. Liese Eckstein, with additional contributions from the Eckstein family and Friends of Jewish Studies. The program features annual lectures by experts—professors, authors and other—in the field of Jewish Studies.

MAR 8-17

study mission

Buenos Aires Study Tour

Visit the major Jewish community in Latin America, and one of the largest communities in the world. Buenos Aires is home to more than 300,000 Jews, most of whom arrived during the European diaspora of the late 19th century. Prominent in intellectual circles, artistic endeavors, communications and the entertainment industry, Argentine Jews are both a unique phenomenon of Latin American culture and a unique community of international Jewry. **Contact Ilene.Singer@asu.edu receive additional information.**

APR 17

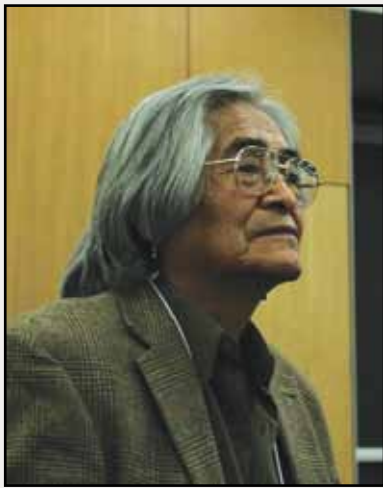
lecture

Nature, Culture and Identity: Conservation and Preservation

7 p.m. | Desert Botanical Garden | 1201 North Galvin Parkway, Phoenix
organized by the Center for Jewish Studies, the OREL Foundation and the Desert Botanical Garden

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

**Event details are subject to change.
visit jewishstudies.asu.edu/events for current information**



Memory and Countermemory: Memorialization of an Open Future | November 6-8, 2011
 photos by Ben Levy: Speaker Simon J. Ortiz (left) and audience members (right). Symposium review is online:
<http://ccics.asu.edu/content/review-symposium-memory-and-countermemory-memorialization-open-future>



Reimagining Erwin Schulhoff, Viktor Ullmann & the German-Jewish-Czech World | March 4-5, 2012
 An international conference and festival devoted to the life, times and musical legacy of Viktor Ullmann and Erwin Schulhoff.
 photos: Speaker Alessandro Carrieri (left) and Music, Memory, and Metamorphosis performance (photo by Ari Gajraj, right).



Through Resilience, Creativity and War lecture series | March 26-April 3
 Elma Softic-Kaunitz, Secretary General, Jewish Community of Bosnia and Herzegovina
 and Pavle Kaunitz, Journalist and Community Organizer in Bosnia and Herzegovina
 photo by Marcie Lee: Elma Softic-Kaunitz and Pavle Kaunitz give a community lecture.

WINTER SPECIAL ISSUE OF CCAR JOURNAL DEVOTED TO JUDAISM AND SCIENCE

PHIL COHEN

Warren Wilson College

The intersection of Judaism and science was the topic of a session at the 2012 convention of the Central Conference of American Rabbis (CCAR), held this year in Boston. Titled "Judaism Confronts Science," the session was inspired by the Winter 2012 edition of the CCAR Journal, The Reform Jewish Quarterly, which was devoted to this topic.

This issue of the *Journal*, co-edited by Phil Cohen (Warren Wilson College) and Hava Tirosch-Samuelsan, (Director of Jewish Studies, Arizona State University) consists of fifteen articles that respond to a trigger piece by Norbert Samuelson (Harold and Jean Grossman Chair in Jewish Studies, Arizona State University). In that piece Samuelson argues that the medieval synthesis of Judaism and science as typified by the work of Moses Maimonides, for numerous reasons, has long ceased functioning and that Judaism's self-understanding has suffered significantly as a result. Indeed, Samuelson believes the sundering of Jewish thought from science has led to a crisis in the Jewish world. The articles in the volume in various ways respond to that argument and the result is a most intellectually challenging edition of the *Journal*.

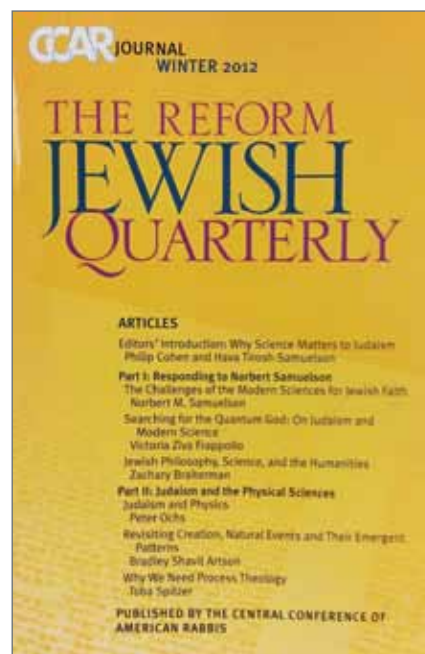
Present on the panel at the CCAR Convention were co-editor Phil Cohen, rabbi of Agudas Israel Congregation in Hendersonville, North Carolina and Jewish studies faculty at Warren Wilson College; Geoffrey Mitelman, associate rabbi of Temple Beth El, Chappaqua, New York; and Jonathan Crane, Raymond F. Schnazi Junior Scholar in bioethics and Jewish thought in the Center for Ethics at Emory University. All three are contributors to the volume.

Cohen framed the session by reminding the group of 27 Reform rabbis present that the Reform movement has, historically, been committed to exploring the meaning of Judaism in the context of the intellectual culture of the day, seeking ways to have the two disciplines in conversation with each other. He quoted from the 1976 Centenary Perspective, a document that seeks to characterize the élan of Reform Judaism of its day, which states, "It now seems self-evident to most Jews: that our tradition should interact with modern culture..." The intent of quoting that line was to remind those present at the meeting that the Reform movement has an historical commitment to investigate culture in the highest sense of the word and, when appropriate, to bring what has been learned into Judaism.

Working from his article in the *Journal*, "The Science Behind the Yetzer Hara" Geoff Mitelman taught a text from the Babylonian Talmud, Tractate Kiddushin 81a concerning the manner in which Rav Amram heHasid (The Pious) dealt with his sexual reaction to several former captive women in his presence. Citing the work of Harvard psychologist Daniel Goleman, Mitelman showed how the rabbinic concept of the Yetzer HaRa, the inclination to evil, can be enlightened by openness to contemporary scientific narrative.

Jonathan Crane presented an analysis of the two creation stories in the first two chapters of the book of Genesis. He showed how a creative understanding of the values inherent in the two versions leads to two different understandings of the nature of man and woman. And these two conceptions themselves can bring us two different ways of dealing with such issues as end of life problems.

The presentations were thought provoking and the discussion lively. Out of the meeting came at least one new member in the Judaism, Science and Medicine group, and a gratifying sense that there is strong interest among Reform rabbis in conversation about these important issues.



The winter 2012 special issue of CCAR Journal: The Reform Jewish Quarterly was devoted to Judaism and Science.

TOWARD A PHILOSOPHY OF LIFE TO UNDERPIN PERSONHOOD IN MEDICINE

MICHAEL SCHWARTZ

Texas A&M University

Modern medicine has experienced much success by drawing on the natural sciences because they illuminate the anatomical, physiological, and biological dimensions of illness and health. It has not succeeded, however, in providing for medical practitioners, especially clinicians, a conception of the patient as a living human self that is needed for the practical purposes of health care. Our aim was to outline a “philosophical biology” that integrated what we know about humans in the natural sciences with what we attribute to human beings as experiencing social beings. Our presentation was divided into two main sections. Section I was historical whereas section II was more systematic. The two sections were continuous in drawing on the philosophy of living beings developed by Hans Jonas.

In section I, we briefly sketched a history of modern conceptions of human life which lead to our present-day puzzlement. This sketch led to the recognition of the mind/body problem as the persistent intellectual framework from which we still have not succeeded in escaping. As the new sciences of nature emerged in the 17th and 18th centuries, a philosophical framework for trying to unify the ever-expanding multiplicity of theories and concepts took shape. This framework consisted in a hierarchy of the sciences, each higher level science being theoretically dependent upon the concepts and laws of sciences of the lower levels. This hierarchy of the sciences, however, gave rise to an attempt to simplify them all by proposing an all-encompassing naturalism, the philosophy that all the sciences would (and must) someday be reduced to physics. Reductionistic naturalism has never proven to fully satisfy the modern mind, however; and consequently the mind/body dualism persisted to thwart attempts to see living beings—human beings in particular—as unified wholes. Present-day efforts in medicine to make overall sense of the patient as a person thus encounters road blocks.

In section II of our presentation, we sought to lay out conditions for being alive that are found in both the mental and the more physical dimensions of life. These conditions were the following: (1) the necessity for living individuals to constantly act in order to sustain their ongoing existence; (2) the separateness of the individual living being from its environment while at the same time maintaining an openness to the environment and engaging in transactions with it; here the basic processes of metabolism demonstrated our point; (3) the necessity for the organism to undergo constant change while always making a sameness of self throughout this change; this point relies on locating the identity of the organism in its organizational structure rather than in its changing components; (4) the directedness of the organism’s activity toward its own future being, hence the teleological orientation of organic processes; (5) the origin of feeling in higher life forms; the basis of feeling was located first in the sensitivity that many organisms display toward their environments. These five conditions of life, we claimed, can serve as a framework within a unified conception of the person which can arise for the purposes of medicine includes both the more physical and the more mental dimensions of patients.

Our presentation concluded by cautioning that medicine’s laudable attempt to orient its activities toward the patient as a person encounters the problem that confounds all such attempts to conceive persons in the modern era: the centuries-long persistence of mind/body dualism shows that it is extremely difficult to conceive of persons as integral wholes. Obviously if such a re-conceiving of patients is to serve medicine, it must incorporate what we know from present-day biology and other natural sciences as well as what we know about persons as psychological and spiritual beings. The way we have suggested for incorporating both points of view is to reason from both points of view at once and to thereby uncover conditions for life found in each.

References

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PHENOMENOLOGY IN MEDICINE

BRUCE GREENFIELD AND GARY GOLDBERG

Emory University and Virginia Commonwealth University

What is the nature of neurotheology? What is the existential nature of living with early schizophrenia? What is the personal and cultural basis of healing in a neurogenetic age? Most broadly, what is the relationship of personhood and the philosophy of life in contemporary scientific medicine? These provocative questions were the basis of papers presented at the 2011 Judaism, Science and Medicine Group held at the Center for Ethics at Emory University. Delving into these issues, was an intimate group of markedly enthusiastic leading scholars in medicine, philosophy, religion and ethics, including David Blumethal; Michael Broyde; Eliot Dorff; Melvin Konner; Andrew Newberg; Norbert Samuelson; Osborne Wiggins; Paul Root Wolpe, Joel Ziff and others.

Within the spirit of philosophical inquiry and humanistic sensibilities in medicine and science, our paper explored the moral dimensions of disability based on phenomenology. In it, we suggested that embodied phenomenology linked to patient centered care and ethical practice can illuminate the experience of illness in patients with life-transforming, physical disabilities, and thus provide an empathetic and holistic foundation upon which collaborative clinical reasoning and decision-making and meaningful outcomes can be based.

We described new models of patient care in rehabilitation that illustrates patients dialectically bounded within two poles—biomedical and lived experiences (phenomenological). Between these poles, the life world of the patient is understood as the lived experiences constrained by physiological disturbances associated with impairments in body structure and function.

As such, making a diagnosis is broadly construed to include rational and biomedical scientific knowledge for clinical decision-making and constructive and collaborative reasoning for understanding the contextual needs of the patients including his illness experience so that a positive adaptive response can be sustained through the care provided supporting an optimal return to function. Phenomenology, as argued here, fits nicely within this model of clinical reasoning for patient-centered care.

To join the Judaism, Science & Medicine Group please contact Ilene Singer, Assistant Director of Jewish Studies. 480-965-8094 or Ilene.Singer@asu.edu

2012 ANNUAL MEETING

September 9-10, 2012

The University Club

Arizona State University, Tempe campus

SUNDAY, SEPTEMBER 9 EVOLUTION AND TRADITIONAL RELIGIONS

Welcome

Hava Tirosh-Samuelson | *Arizona State University*
Rick Goldberg | *Binah Yitzrit Foundation*

Session 1

What Can Modern Evolutionary Theory Contribute to the Understanding of Traditional Religions? Not as Much as Traditional Religions Can Contribute to Modern Evolutionary Theory!

Craig Palmer | *University of Missouri-Columbia*

Session 2

**Jewish Ritual and Magic:
an Anthropological Perspective**

Richard Sosis | *University of Connecticut*

Session 3

Fundamental Evolutionary Motives and the Varieties of Religious Experience

Adam Cohen | *Arizona State University*

Session 4

**Judaism's Periodic Conjugal Separation
What is the Evidence for Hormonal Entrainment?**

Rick Goldberg | *Binah Yitzrit Foundation*

Session 5

The Slifkin Affair: A Contemporary Jewish Evolution Controversy and Its Orthodox Response

Rabbi Benjamin Samuels | *Congregation Shaarei Tefillah*

MONDAY, SEPTEMBER 10 THE OBESITY EPIDEMIC: A MULTI-DISCIPLINARY EXAMINATION

Session 1

The Developmental Evolutionary Origins of Obesity from the Perspectives of Science and Society

Jason Robert | *Arizona State University*

Session 2

**Obesity and the Rhetoric of Obesity:
From Personal to Public (Health) Burden**

Karin Eli | *Oxford University & Arizona State University*
Anna Lavis | co-author | *School of Health and Population Sciences, University of Birmingham, United Kingdom*

Session 3

**When Is Enough Enough?:
Judaic Perspectives on Indulgence and Satiety**

Jonathan K. Crane | *Emory University*

Session 4

**Modesty Laws and Body Image Disturbance:
An Application of Objectification Theory to Orthodox Jewish Women**

Renee Engeln | *Northwestern University*

Session 5

**Rabbinic Food Ethics for Contemporary Jews:
Preliminary Observations**

Jonathan Schofer | *Reed College*



MY SABBATICAL AT CAMBRIDGE UNIVERSITY

NORBERT M. SAMUELSON

Harold and Jean Grossman Chair in Jewish Studies
School of Historical, Philosophical & Religious Studies

From January to July 2012 I was a Visiting Fellow at the Divinity Faculty of Clare Hall at Cambridge University, England, at the invitation of Professor Frazier Watts. Intellectually and spiritually this period has been most rewarding and I hope to be able to return to Cambridge to continue my academic and personal growth through association with The Faraday Institute for Science and Religion at St. Edmunds College.

At Cambridge I participated in weekly forums delivered by other visiting fellows who discussed a range of academic disciplines. The talks ranged from physical scientists who study fossils of pollens or who reconstruct the ancient history of Greenland and Iceland; medievalists who explore the reception of manuscripts in medieval Europe and diverse forms of publication before and after the invention of the printing press; historians of science who examine world fairs in the late 19th and early 20th century, and finally a cultural historian who discussed the three women (mother, wife, lover) who shaped the thought of Franz Rosenzweig, the German-Jewish Romantic, historian-philosopher-theologian.

At the Divinity School I worked closely with Professor Nicholas de Lange and had the pleasure and good fortune to join with him and two of his graduate students in a weekly close study of biblical texts (e.g., Habakkuk, the Song of Songs), and read Hebrew poetry from medieval Spain. In addition, I reached out to world-renowned Cambridge scholars in other fields and participated in seminars on Christian theology. It was a great opportunity to befriend new scholars such as Professor Janet Soskice and Professor Hasok Chang with whom I reflected on the methodological and ethical problems that arise from teaching science in a democratic state (or in a state that values democracy in principle). I also renewed my contacts with historians of science, Geoffrey Cantor and Gregory Radick from Leeds University, and made new acquaintances with Father Finton Lyons (who serves on the board of the Faraday Institute), with Rabbi Marc Saperstein (the former Director of the Leo Baeck Institute in London who has a home at Cambridge), and with Margie Tolstoy (the widow of the distinguished Cambridge Spinoza Scholar, Richard Mason).

It was a sheer pleasure to spend time at an academic institution like Cambridge—where almost everyone, in one way or another, is (as the English say) "brilliant." Most of my time was devoted to completing the first draft of my history of the interaction between the natural sciences (especially optics) and religion (especially rabbinic Judaism) in regard to the conception of light. The project begins with the formation of the metaphysical conception of light in Genesis in the ancient Near East and runs through the origins of Quantum Mechanics in the early 20th century correlated to develop in Jewish conceptions of redemption at the same time. This project is religious history of the concept of light in science and the notion of enlightenment in Judaism. I was able to share my research through a number of invited lectures at Cambridge and Oxford and in various Jewish settings and I particularly value the ensuing discussions in response to my lectures. The magical atmosphere of Cambridge University made this sabbatical most rewarding.

WORKING AT THE INTERSECTION OF SCIENCE AND RELIGION

ADAM B. COHEN

Department of Psychology



I am a social psychologist who is deeply interested in applying evolutionary theory to religion. I was trained at the University of Pennsylvania under Paul Rozin, earning a doctorate in 2000. I came to Arizona State University as Assistant Professor of Psychology in 2006 after holding Postdoctoral Fellowships at University of Pennsylvania (2000-2001), Duke University Medical Center (2002-2003) and University of California, Berkeley (2003-2005), and teaching positions at Dickinson College (2001-2002) and Philadelphia University (2005-2006).

My primary research interests fuse cultural, social and personality psychology and I am interested in how religious differences function as cultural differences, affecting domains including religious identity and motivation, well-being, moral judgment and forgiveness. My research has a strong comparative aspect, focusing on the three monotheistic traditions, Judaism, Christianity and Islam.

For example, in one of my published articles on forgiveness, "Religion and Unforgiveable Offenses," my co-authors and I compared how members of distinct religious cultures differ in their views of forgiveness. Based on differences in theology, we hypothesized and found that Jews would agree more than Protestants that certain offenses are unforgiveable and that religious commitment would be more negatively correlated with belief in unforgiveable offenses among Protestants than among Jews. In another published research article, "Religion and the Morality of Mentality," Paul Rozin and I provided evidence in four studies that American Jews and Protestants differ in the moral import they attribute to purely mental states (e.g., honoring one's parents, thinking about having a sexual affair and thinking about harming an animal). In a third article, "Faith versus Practice: Different Bases for Religious Judgments by Jews and Protestants," my co-authors and I explored whether the fact that Jews focus on religious practice and Protestants focus on religious belief, affect how Jews and Protestants judge religiosity. These studies all illustrate how I approach the interface of science and religion: I use quantitative methods of psychology to measure and interpret the effects of religious values and norms on the attitudes and behaviors of individuals from different religious communities. As a social psychologist, I try to make sense of human religiosity by looking at it in its cultural contexts. For me human beings are products of evolutionary process that yield not only biological variations and speciation but also culture and cultural differences. I feel very fortunate to be tenured faculty at ASU, since the university is at the forefront of interdisciplinary research that links psychology, anthropology, sociology and religion.

In addition to being a member of the Department of Psychology, I am affiliated with various research centers, including the Center for the Study of Religion and Conflict, the Center for Social Dynamics and Complexity, the Center for Strategic Communication and the Center for Jewish Studies. Through these Centers I have conducted several large scale research projects supported by external grants. For example, with Carolyn Warner as Principal Investigator, I received a grant from Notre Dame Science of Generosity Program to study generosity among European Catholics and Muslims. In another grant from the National Science Foundation I studied ethnicity, religion and forgiveness for mass atrocities such as slavery and the Holocaust. As a scholar on science and religion I have benefitted from funding of the John Templeton Foundation, the major private foundation that supports such research. One grant allowed me to study the effects of faith in God on health and well-being, and for another I explored how to promote sociality through the cultivation of a benevolent God concept.

Most recently I received a very large grant from Defense Advanced Research Projects Agency (DARPA), a research funding agency of the Department of Defense, to research the link between narratives, strategies of persuasion and how the brain responds to persuasive narratives. These projects illustrate how to integrate the study of religion and culture with neuroscience, an approach that can be applied more specifically to Judaism. I am very supportive of the Judaism, Science & Medicine Group, which is managed by the Center for Jewish Studies, and I believe that this organization can generate original research on the biological bases of religious beliefs, attitudes and behavior. Judaism and science are not mutually exclusive. Rather, science explains the evolutionary aspect of certain Jewish practices, and conversely, information about Jews ensures that we do not generalize about "religion" on the basis of data gathered only from the study of Christian individuals and communities. Working at the intersection of science and religion addresses my commitment to Jewish life and to science.

"I try to make sense of human religiosity by looking at it in its cultural contexts."

PAUL CASSELL

POSTDOCTORAL FELLOW IN SCIENCE & RELIGION

Center for Jewish Studies



I recently moved to Arizona State University from the Boston area to begin an appointment as Postdoctoral Fellow in Science & Religion at the Center for Jewish Studies. I grew up in the Washington, D.C. area, and began my undergraduate career in astronautical engineering at Massachusetts Institute of Technology. I graduated from University of Virginia as an Echols Scholar with minors in mathematics and religious studies, and earned a Master's degree in Education focusing on American political theory.

For ten years I worked as a religious leader, serving students at University of Virginia, and eventually became interested in the relationship of science and religion. I was accepted to Boston University's doctoral program in Science, Philosophy and Religion, and graduated in 2012.

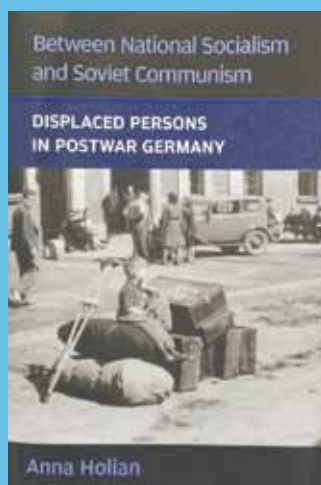
While pursuing my doctorate, I investigated what accounts for human uniqueness (anthropology), what religion is (theory of religion) and how we should explain the advent of complex organization in nature, particularly living things and human persons (emergence theory). In my dissertation, I explore what is special about religious groups compared to ordinary human groups. I found that viewing religious communities from the perspective of the scientific paradigm of emergence proved very helpful, enhancing classical sociology and ritual theory. I used emergence theory to focus attention on how the beliefs framed by religious ritual invite people to have different kinds of experience, and give religious groups a form of organization distinct from ordinary human groups.

Recent trends have brought the tools of evolutionary biology and cognitive science to bear on the study of religion. I view this trend as a helpful addition to religious studies, and believe that a paradigm acknowledging cultural evolution and distributed cognition will support a rich interaction between cognitive science/evolutionary biology; the phenomenology of religious experience; the sociology of religious groups; and the meaningfulness of religious ideas. As Postdoctoral Fellow, I plan to investigate the evolutionary, biological and cultural roots of religion in human prehistory, teaching classes on these topics as well as on recent alternatives to mechanistic metaphors in the sciences that can ground rich conceptions of life, meaning and mind.

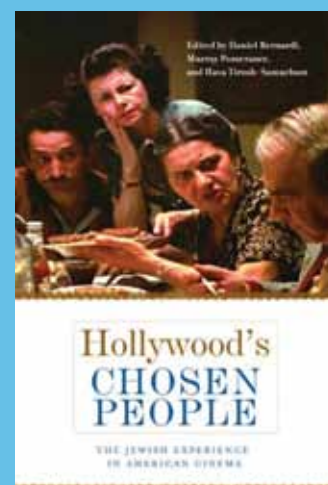
2012 CENTER FOR JEWISH STUDIES FACULTY PUBLICATIONS



**Building Better Humans?
(Beyond Humanism: Trans- and
Posthumanism)**
Hava Tirosh-Samuelson
Kenneth L. Mossman



**Between National Socialism
and Soviet Communism:
Displaced Persons in Postwar
Germany (Social History,
Popular Culture, and Politics
in Germany)**
Anna Holian



**Hollywood's Chosen People:
The Jewish Experience
in American Cinema
(Contemporary Approaches
to Film and Media)**
editors
Daniel Bernardi
Murray Pomerance
Hava Tirosh-Samuelson

MY FIRST YEAR AT ASU

ANNA CICHOSZEK-GAJRAJ

School of Historical, Philosophical & Religious Studies



It was just over a year ago, with all our worldly possessions packed into a U-Haul, that my husband and I rolled into Tempe and opened the door to the searing heat of an Arizona summer. We arrived apprehensive but excited for what the future would hold. Looking back, it is safe to say that this past year has been one of the most fulfilling and rewarding years of my life.

The much-coveted tenure track position can be a double-edged sword. On the one hand, it signals acceptance into the academic community but, on the other, it admits the anxieties and pressures of "proving" yourself. My new colleagues from the Faculty of History in the School of Historical, Philosophical & Religious Studies (SHPRS), the Center for Jewish Studies, the Melikian Center, the School of International Letters & Cultures (SILC) and last but not least, from Hayden Library, welcomed me into their offices and even their homes with open arms. Even though it was a challenging year for SHPRS, in general, and the Faculty of History in particular, my colleagues' competence, warmth, humor and emotional intelligence ensured that my transition into Arizona life has been as smooth and comfortable as it could be. Special thanks must go to Professor Hava Tirosh-Samuelsan who quite simply made me feel at home at the Center for Jewish Studies. It is no exaggeration to say that the people are our greatest asset, here at ASU.

During my first year, I continued my exploration of postwar Polish-Jewish history and revised my manuscript on the returns of Jewish survivors to Poland and Slovakia after the Holocaust. I have been working with my editor at Cambridge University Press and we hope to have the book published by the end of 2014. I also got a good taste of the intellectual vibrancy of ASU. As an enthusiastic beginner, I strove to attend all the interesting talks, lectures, and conferences organized at ASU but soon found that my own research and teaching commitments made that impossible! And teaching has been an important part of my ASU experience. This past year, I enjoyed teaching the history of the Shoah, modern Jewish history, and western civilization to about 160 ASU students, and they did not disappoint me. Although the majority of them work full time, they still made an effort, were eager to learn, and showed an inspiring enthusiasm for history. More than ever before, I am committed to becoming the best educator I can be.

Last but not least, this past year realized a long-standing desire of mine—to establish collaboration with the Jagiellonian University in Krakow. Our first step is a symposium on "Revival of Jewish Studies in Eastern Europe" in November. It has been an absolute pleasure to work on this project with the Center for Jewish Studies and the Melikian Center. In addition, with Professor Daniel Gilfillan (SILC), we organized a film series on Jewish identity in contemporary Poland, Russia, and Israel. This Fall semester, we will inaugurate this series with the screenings of two Polish movies which tackle "discovery" of one's Jewishness, "The Moon is Jewish" and "The Miracle of Purim". More details will be announced soon.

Partnership with Jagiellonian University

Established in 1364, the Jagiellonian University is the oldest university in Poland and one of the oldest in Europe. It remains an important academic center for humanities and social sciences in Europe. Among its fastest growing departments is the Department of Jewish Studies (Katedra Judaistyki) led by Professor Edward Dabrowa. One of my first goals at Arizona State University was to initiate a collaboration with my Alma Mater in Krakow. After a year of preparations led by Prof. Hava Tirosh-Samuelsan, Prof. Stephen Batalden, and myself, and with support of the faculty of Jewish Studies and Melikian Center, we can proudly announce the start of a new and exciting collaboration with the Department of Jewish Studies at the Jagiellonian University.

The overarching goal is to facilitate genuine and fluid exchange of ideas between American and European scholars interested in East European Jewish history. More specifically, our program will involve the exchange of faculty and graduate students, undergraduate study abroad programs in Poland and Arizona, joint conferences and grant proposals, as well as joint teaching and research workshops. It is our hope that this collaboration will open possible contact with other academic centers in Eastern Europe, particularly in Ukraine.

To launch our collaboration, we will hold a symposium "Revival of Jewish Studies in Eastern Europe" here at ASU on November 8-9, 2012. The symposium will feature prominent scholars of East European Jewish Studies in American academia (Professor Brian Horowitz and Professor Natalia Aleksiu) as well as our guests from the Jagiellonian University (Professor Edward Dabrowa and Professor Edyta Gawron). We will also be honored to host Consul General of Poland in New York, Ewa Junczyk-Ziomecka, who will initiate a discussion of American-Polish-Jewish cultural and scholarly collaboration. The symposium is made possible by financial support from the School of Historical, Philosophical & Religious Studies and the Melikian Center for Russian, Eurasian & East European Studies.

ASU LIBRARIES: E-BOOKS IN JEWISH LIBRARIES

RACHEL LEKET-MOR

Jewish Studies Librarian

In a much-beloved quotation from his 2011 book, *This is Not the End of the Book: a Conversation*, Umberto Eco stated that, “Either the book will continue to be the medium for reading, or its replacement will resemble what the book has always been, even before the invention of the printing press. Alterations to the book-as-object have modified neither its function nor its grammar for more than 500 years. The book is like the spoon, scissors, the hammer, the wheel. Once invented, it cannot be improved.” (Carrière, Jean-Claude, Umberto Eco, and Jean-Philippe de Tonnac. London: Harvill Secker).

Like many of you, I associate the books I have read with certain physical qualities – I have treasured recollections of books’ volume size, color of dust jacket, detailed cover art, and fonts used. Such physical features have been part of the reading experience for many of us. In the Jewish tradition, cherishing books is more than an abstract idea, as demonstrated in rituals that emphasize physical practices: think what is involved with handling and reading in the *Torah*, or imagine the respectful honorable treatment of defective texts when buried in a *Genizah*.

However, scholars specializing in the History of the Book note that many aspects of “book-as-object” are quickly disappearing while other features involved in the reading experience have become more dominant, perhaps even improving it, contrary to Eco’s assertion. This process did not start recently. For example, clasps were quite common in the Middle Ages, but by the 17th century, clasps lost their popularity and were gone. Another example is the routine removal of dust jackets off books in research libraries, since these paper covers, although indubitably meaningful, are not sustainable in crowded library stacks and in the hands of multiple users.

Although electronic books (e-books) are considered as state-of-the-art research tools, college students today hardly see what is revolutionary about the concept of the book as a content-only “product,” stripped of its physical characteristics. In fact, according to the *Mindset List*, “created at Beloit College in 1998 to reflect the world view of entering first year students” (beloit.edu/mindset), the class of 2013 students “have always been able to read books on an electronic screen.” Indeed, for those young people who were born after 1991, the option to read a book in electronic format has been as viable as the fact that “text has always been hyper” or that “they have never had to ‘shake down’ an oral thermometer.”

To be sure, efforts to make Judaica books available in electronic format started in the early 1960s, when the *Responsa Project* was first conceived at the Weizmann Institute of Science in Israel. After a number of phases, the project took root at Bar Ilan University, where it was further developed and distributed in many versions since 1992, offering an online edition since 2007. The 200 million words of text in this database are not scanned, but retyped, proofed, and hyper-linked. Users can search the full-text of the database for any word, with specified proximity word ranges. Users can also save, copy, print, and annotate the texts. Additional features include a topical index and a dynamic Aramaic-Hebrew dictionary that translates words when users hover above them. The database is accessible online, however there are no dedicated apps for e-readers. Annual, monthly, and hourly subscriptions are available (trial accounts allow for searching, but not printing, copying or saving content).

A similar commercial endeavor is *Otzar ha-Hochma* (otzar.org), started in 2004 by Ohr HaHochma Ltd publishing house in Israel. Currently this database offers over 50,000 scanned books. Unlike the *Responsa Project*, this database includes new works, added with the permission of the copyright holders. Searches are based on Optical Character Recognition (OCR), and scanned texts may be converted into Word documents or printed to PDF files. The database may be searched by different parameters, including added hyper-linked tables of contents. *Otzar HaHochma* is available online or on an external hard-drive with USB port (more features), but no dedicated apps for e-readers are available. Different compilations are offered to subscribers, while trials enable users to view of the first 40 pages of each book.

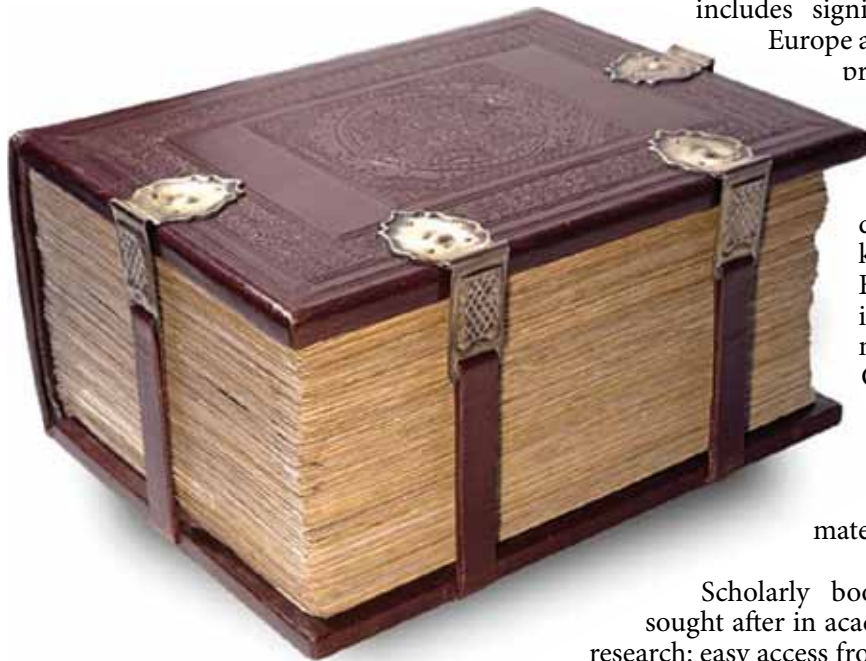
The free project *Hebrewbooks* (hebrewbooks.org) was founded by the Society for Preservation of Hebrew Books in Brooklyn, New York to preserve out-of-print American Judaic books written in Hebrew (*seforim*). The mission of this not-for-profit organization now covers “all Torah Seforim ever printed,” with more than 50,000 books in the database, including a few hundred in English. Users may access the books online, search their full-text or search by common parameters such as author, title or genre (for example, haggadot, periodicals).

The Yiddish book rescue project is yet another initiative of a non-profit organization, the Yiddish Book Center (yiddishbookcenter.org), working to tell the whole Jewish story by rescuing, translating and disseminating Yiddish

books and presenting innovative educational programs that broaden understanding of modern Jewish identity.” Founded in 1980, the Yiddish Book Center recovered more than a million volumes, scanned and made them available free online in 2009. Yiddish books may be searched (in Yiddish or Romanized letters) via the Steven Spielberg Digital Yiddish Library, and saved as PDF files. Under a separate page, thanks to a joint project with the New York Public Library, 800 Yizkor books are available as well for searching by title or region, and for ordering print copies (more than 250 print Yizkor books are available at ASU Libraries’ Special Collections). All the Yiddish Book Center books, and many other digital objects related to Jewish Studies (audio and video files, websites), are available on the Internet Archive (archive.org).

The revived National Library of Israel (NLI) recently announced its new global access portal for Hebrew digitized manuscripts. The portal (http://aleph.nli.org.il/F?func=file&file_name=find-b&local_base=nnlmss) is planned to provide “more than 4,000 linked records to freely available digitized Hebrew manuscripts online (post-dating the Dead Sea Scrolls) from institutions around the world, including 1,000 on the NLI website itself.” Work is underway to include digitized microfilms of manuscripts from the Jewish Theological Seminary (JTS) in New York and the Chaim Reich collection facsimiles, available through Hebrewbooks.org. Serving as a research tool for Rabbinics scholars, the NLI also offers a beta portal (<http://web.nli.org.il/sites/nli/Hebrew/collections/jewish-collection/Talmud/Pages/default.aspx>) (Hebrew interface only).

A massive digitalization of Judaica documents is now underway. For example, the promising project *Judaica Europeana*, launched in 2010, “works with cultural institutions to identify and provide access online to content which documents the Jewish presence and heritage in the cities of Europe.” The impressive list of project partners



includes significant Jewish museums and archives in Europe and the United States. So far, project partners provided 3.7 million digitized items from their collections, including books, newspapers and archives, photographs, postcards and museum objects, audio files (music and oral history), and video files. The database may be searched by Jewish terms or keywords (judaica-europeana.eu/Search_Europeana_Collections.html), however it is best suited for artifacts at this point, and not books. The mass digitalization project of Google (books.google.com) is another free option for searching Jewish Studies books, among many other materials. Since the content of big research libraries have been digitized, there are quite a lot of scholarly materials related to Jewish Studies.

Scholarly books in electronic format are becoming sought after in academic libraries due to features that facilitate research: easy access from anywhere, and in many cases by multiple users; ability to insert personal notes and save them electronically; and straightforward exporting from library databases to citation managers. Some e-book collections allow for downloading into e-readers (see details on this Library Guide: libguides.asu.edu/ebooks), which may also be helpful. ASU Libraries subscribes to a number of e-book databases, and some of them provide content that is relevant for Jewish Studies. The following paragraphs review these e-book compilations, although many e-book titles may be searched via the Catalog (library.lib.asu.edu).

Reference books are probably best served on electronic platforms that allow for frequent updates. The free, definitive *YIVO Encyclopedia of Jews in Eastern Europe* (yivoencyclopedia.org) is an excellent example for a reference work that enables online access to scholarly essays and primary source materials such as documents, images, maps, audio and video files. ASU Libraries subscribes to the online edition of *Encyclopaedia Judaica* via Gale Virtual Reference Library (library.lib.asu.edu/record=e1000209), as well as to other titles via additional reference databases, such as Routledge Religion Online.

Clearly the digitalization of Judaica texts is going to ensure their preservation, giving the phrase “people of the book” a new and exciting meaning. ASU Libraries has many e-book collections with content related to Jewish Studies. These, and many other resources, are listed on the Jewish Studies Library Guide (libguides.asu.edu/js), available to the community of learners at ASU Libraries.

This article was abridged for publication. The full article is available online at jewishstudies.asu.edu.

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

Benjamin Goldberg Scholarship

Cabot Family Scholarship

Great Students Graduate Fellowship

Harold Alpert Memorial Scholarship

Jewish Studies Scholarship Fund

Morris & Julia Kertzer Scholars

Research, Study & Travel Grant

Schwartz Scholars

Seymour H. Jacobs Memorial Prize in Jewish Studies

Jewish Studies scholarship, fellowship and grant applications are accepted once per semester. Please visit the Jewish Studies website for application deadlines, eligibility requirements and application forms.

Congratulations to our outstanding 2011-2012 scholarship recipients.

celebrating our outstanding students

At the end of each school year we host a special evening event honoring the outstanding accomplishments of Jewish Studies award recipients. Enjoy coffee and dessert as the students present their research findings and share their experiences.

[learn more at jewishstudies.asu.edu/students](http://jewishstudies.asu.edu/students)

Benjamin Beresford

Nationality, Loyalty and Jazz Under Stalin, 1935-1938

Benjamin Goldberg Memorial Scholarship
Great Students Graduate Fellowship

Morris & Julia Kertzer Scholar

Edith Marsiglia

Cultural Expressions Produced by the Jewish and Anti-Facist Italian Diasporas to the Rio de la Plata Region Between 1922 and 1950

Great Students Graduate Fellowship
Jess & Sheila Schwartz Family Foundation Scholarship

Morris & Julia Kertzer Scholar

John Rosinbum

poster presentation at American Historical Association conference and dissertation research in Canada

Jess & Sheila Schwartz Family Foundation Scholarship
Morris & Julia Kertzer Scholar

Kyle Shearer

Fighting for the “Stepfatherland”: Experience and Memory of German-Jewish Soldiers in World War I

Benjamin Goldberg Memorial Scholarship

Shauna Tasa

summer travel in Israel

Ulpan and research for honors thesis “Radical Coexistence in the Middle East”

Schwartz Scholar



Jewish Studies Celebrates Our Outstanding Students

April 17, 2012

2010-2011 scholarship recipients presented their research at a special dessert reception in their honor at the Alumni Lounge in the Memorial Union on ASU's Tempe campus.

left to right:

Ileana Baeza Lope

Shauna Tasa

Carlos Valcarcel Wolloh

Adrienne Celt

Hava Tirosh-Samuelson,
Director of Jewish Studies

A NOTE OF THANKS TO JEWISH STUDIES

SHAUNA TASA

Schwartz Scholar | Honors Thesis Research | Religion, State and Land: The Paradox of Religious Zionism

It was truly an honor to receive a scholarship through the Center for Jewish Studies and Jewish Studies Program at Arizona State University. This experience reinforced my desire to give back to the Jewish community in Phoenix. With this scholarship, I was able to study Hebrew in Israel and sharpen my understanding and fluency in the language. I hope to one day be a liaison between Israel and the U.S., and this chance to speak Hebrew in a specialized program that was created to fit my level gave me much more confidence to speak in front of large groups of people dealing with more complex ideas such as politics, ideology and current events. I learned many useful tools in the Ulpan (intensive language program) such as how to write a résumé in Hebrew and practicing job interview questions in Hebrew. Within two days of the Ulpan my friends and family already told me that they could hear a significant improvement in my speech. During my stay in Israel, I also volunteered on a kibbutz and picked grapefruit and milked cows. I felt like a native Israeli. In my final semester at ASU, I interned at the Israel Center: A Project of the Jewish Federation of Greater Phoenix, where I dealt with community-wide projects pertaining to Israel. I actually got to speak Hebrew on a daily basis with Israelis whom I encountered. I just want to thank Jewish Studies for this amazing opportunity and I will be forever grateful.



Professor Hava Tirosh-Samuelson, Director of Jewish Studies with Shauna Tasa at her graduation

outstanding students

SUMMER REFUGEE STUDIES AND RESEARCH TORONTO AND MONTREAL

JOHN ROSINBUM

2011-2012 Jess & Sheila Schwartz Family Foundation Scholarship | Morris & Julia Kertzer Scholar

Last summer I attended a refugee studies course at York University in Toronto, made possible by support from the Center for Jewish Studies. There I met with refugee studies scholars, policy makers and social workers as we discussed the current state of refugee studies and looked for ways to better refugee policy. During that experience I also stumbled across an incredible story. Funded in part by the Center for Jewish Studies I did some more research on it this summer in Montreal at the Bibliotheque Nationale. Below is a portion of what I discovered.



Grande Bibliotheque et Gare d'autocars de Montréal by Jean Gagnon

On March 5, 1987 over 100 prominent Jewish-Canadian leaders published a half page advertisement in the *Canadian Jewish News* decrying recent changes in Canada's policies towards refugees. At the bottom of the advertisement it included a postcard that like-minded readers could cut out and send to the Minister of Employment and Immigration. The card read in part:

We protest the harsh and precipitous changes in the refugee policy endangering the lives of people seeking asylum in Canada...We remember the doors that were closed to our people in their time of greatest need. Let them not be closed to others.

The "harsh and precipitous changes" were a series of shifts in Canadian refugee policy that trapped hundreds of refugees along the United States border. Following the United States' November 1986 passage of the Immigration Reform and Control Act (IRCA), thousands of undocumented immigrants in the U.S. migrated north. There they applied for asylum under Canada's more liberal refugee policies. Many, though not all, had fled civil wars, torture or worse in their home countries and feared deportation under IRCA's new provisions. The increase in applicants, along with a few well-publicized abuses of the asylum system, prompted Canada to close the border to refugee applicants on February 20th. Previously, individuals from certain countries could apply for Canadian asylum at the United States-Canada border and enter Canada immediately. After the change, they were forced to wait six weeks or more in the United States, where they could be deported back to their home countries, until their asylum hearing in Canada. This caught hundreds by surprise and they were trapped, often penniless, all along the border.

Religious and social activists of all faiths responded immediately. Particularly interesting to me was the small (35,000 residents) border town of Plattsburgh, New York that lay directly south of Montreal. In a heart warming story the people of Plattsburgh partnered with local government officials to take care of the bewildered and often undernourished refugees stranded on their doorstep. They converted a U.S. armory into a refugee shelter, ran fundraising drives and formed life-long friendships that crossed borders, cultures and languages.

There is much more to this story, and I look forward to exploring it further as I sift through the materials I gathered on my research trip and prepare to include it in my dissertation. For the opportunity to find and further research this topic, I am grateful to the Center for Jewish Studies.

IN SEARCH OF SURVIVAL: JEWISH MIGRATION AND LIFE IN PERU IN THE 20TH CENTURY THROUGH THE EYES OF THE WOLLOH FAMILY

CARLOS VALCARCEL WOLLOH

2011-2012 Morris & Julia Kertzer Scholar

I began my research with the group creating displays for Museo de la Comunidad Judía del Perú (Museum of the Peruvian Jewish Community). My project focused on the migration of five individuals, and how they and their peers helped form the Peruvian Jewish community. With the help of academics and rabbis in the community for decades, I was able to compile an analysis of a Jewish community that changed drastically in the 20th century.

At the beginning of the century the community was just over 400 members. By 1940, the community had reached 4,000 members—mostly immigrants from Europe arriving after World War I, fleeing communism and the Nazis. By 1950 the community approached its peak population of 5,000 people. In the 70s community members began to emigrate, and today the population stands at around 2,300 people.

In 1925 the Sephardi Israeli Society was founded in Lima. A year later, the Israeli Union was founded to represent Ashkenazim who poured in from Europe and would eventually make up 90 percent of the community. By 1934 European immigration was encouraged by the Peruvian government. These immigrants held good professions, and the first charitable Jewish organizations were formed to help the Jewish and Peruvian communities. One of my interviewee's mothers was a founding member of Pioneer Women, an equal rights group that defended women and helped children living in the provinces.

By the end of World War II, the Ashkenazi community had grown by 25 percent and most of the Jewish organizations had become heavily Zionist. Peruvian policy had changed and Jewish immigration was heavily restricted. Even so, the size of the community had grown considerably, and there were several social organizations, including a retirement home funded by the Israeli Union and the first Jewish School. In the 1960s a pediatrician in the community helped fund a modern hospital which remains one of the largest and most prominent in the capital. In 1967 the Jewish community donated a public school.

In 1968 a coup d'état marked the beginning of a 12-year dictatorship in Peru and a wave a patronization causing people to leave the community. Behind the scenes, the government took control of the press, and prominent members of the community were being extorted by the media so the community would not be put in a bad light in the papers.

The Jewish community was shrinking quickly. By 1980 only 3,000 members remained to continue investing in their community. The 1980s was a difficult decade for the entire country given a rise in terrorism. In 1983 there was even an attempt on the Ashkenazi synagogue. Zionist youth movements drew some people to Israel and others left of their own accord.

In the 1990s the situation stabilized and dangers subsided. I've concluded that what brought the community together was different from what kept it together. In the beginning, people wanted to raise their children Jewish, in a Jewish environment. Later it became Zionism. Having only faint memories of what drove their families out of Europe, the people we interviewed cling to Zionism after World War II and, in this very unorthodox community, it became the glue that held everyone together. It made the community stronger but it also kept people from returning to their extended families in Peru, and keeps driving youth away. Nevertheless, this means that if the community keeps shrinking it won't be because of an abandonment of Judaism but rather a return to its roots.



JEW, JAZZ AND SOVIET POPULAR ENTERTAINMENT

BENJAMIN BERESFORD

2011-2012 Benjamin Goldberg Memorial Scholarship | Great Students Graduate Fellowship | Morris & Julia Kertzer Scholar

In the 1930s, the Soviet Union experienced what some refer to as the “Red Jazz Age”. During this period, numerous jazz bands (or *dzhazy*) formed and traveled throughout the Soviet Union—performing in major cities like Moscow and Leningrad, but also in far-flung regional centers like Sochi and Novosibirsk. As I began researching the musicians who participated in this movement, I was surprised at the number of leading jazz personalities who were of Jewish origin. Thanks to generous support from the Center for Jewish Studies, I was able to conduct preliminary research in Moscow on these jazz figures in an attempt to answer the question as to why jazz resonated these figures.

There were several well-known Jewish personalities in early Soviet jazz—such as composer Isaak Dunaevsky, singer Vladimir Koralli, and trumpeter Iakov Skomorovskii—though the historical record has not been kind to many of them and it is difficult to find information on several of them. I was, however, able to find information on two of the leading Soviet-Jewish jazzmen: Aleksandr Tsfasman and Leonid Utesov (born Lazar Veisbein).



Russian State Library, colloquially referred to as the Leninka and statue of Fyodor Dostoevsky

My research took me to a number of archives and libraries—the most important of which was the Russian State Archive of Literature and Art. This archive houses the personal papers for figures such as Utesov and Dunaevsky. While there, I discovered the connections between these jazz musicians and a broader community of Soviet-Jewish entertainers and cultural elites of whom I was unaware, such as Mikhail Garkavi and Simon Dreiden. Due to an all-too-typical logjam of document orders at the archive, I was unable to view any documents during my time there, but came away confident that there is plenty of material available for me to explore this subject further.

One of the most memorable experiences for me was interviewing Kirill Moshkov, the editor-in-chief of Jazz.ru magazine and one of the foremost authorities on Soviet jazz music. He suggested that Utesov changed his name because he thought that Russians would never truly accept a Jewish entertainer. This piqued my curiosity since he sang a number of songs in Yiddish and infused many others with Jewish themes. Conversely, Moshkov held Tsfasman aloft as a “true” jazz musician in the musical sense, and also because he, unlike Utesov, refused to Russify his name. Moshkov also stressed the role of Stalin’s campaign against “cosmopolitanism”—a campaign that targeted Jews and jazz music alike—as to why I could not find any documents from the years 1946-1950. Amazingly, a number of my “jazzmen” somehow managed to evade arrest (unlike Moshkov’s Jewish grandfather).

As this project develops, I hope to understand more clearly the relationship between these figures’ identities as Jews and their identities as “jazzmen”. Perhaps more importantly, I seek to know how they reconciled these identities with their participation in the Soviet Experiment. The Center for Jewish Studies is supporting a project that ultimately addresses issues of Jewish identity and the politics of popular culture.

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Examine how Judaism deals with dying, death, bereavement and memorialization of the dead in the larger context of world religions, drawing upon theological, ethical and ritual approaches.

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Arizona Jewish Historical Society

A broad look at the Jewish experience in modern times, covering Europe, Israel, and the Americas. The course encourages active student participation and includes discussions, lectures, readings and documentary films.

instructor: Lawrence Bell, Ph.D.

Post Holocaust Memory

Thursdays | 2-4 p.m.
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Arizona Jewish Historical Society

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Gerald Siegel, a Scottsdale artist has painted a wide selection of subjects ranging from composers to a heartrending 20-foot-long canvas of September 11.
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