

ARIZONA STATE UNIVERSITY  
**Jewish Studies**  
2020 annual report



Ezekiel.

## about the cover

In 2019, while taking REL/JST 315: Hebrew Bible, with lecturer Timothy Langille—who teaches courses on the Hebrew Bible and Jewish history—Alison Sigala crafted a highly elaborate scroll with medieval-like art, which portrays the stories from the first two chapters of Ezekiel in the Hebrew Bible. According to Dr. Langille, it also relates to one of the units discussed in this class, “book cultures versus scroll cultures.”

The work depicts the biblical scene of Ezekiel receiving a vision from G-d, who calls him to become a prophet. In this story, Ezekiel receives a scroll from G-d and then eats it. Sigala said this inspired her to use a scroll and artistically represent how she interpreted his vision.

Dr. Langille suggests “Call to Prophecy” from Ezekiel 1 contains some of the most “over-the-top imagery in the Hebrew Bible.” To visualize the imagery, “conceptualize it and produce this is pretty amazing,” he said.

Events in Ezekiel are depicted chronologically from the top to the bottom of the scroll through vibrant, visceral imagery produced with acrylic paint and Sharpie ink on mulberry print-making paper.

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A portrait of Hava Tirosh-Samuelson, a woman with curly blonde hair, wearing glasses and a red jacket over a patterned scarf. She is smiling and looking towards the camera.

**Hava Tirosh-Samuelson**  
Director, Jewish Studies

## from the director

**This report celebrates the accomplishments of ASU Jewish Studies during the 2018-2019 and 2019-2020 academic years.**

For all of these accomplishments, I am deeply grateful to, and appreciative of:

Jewish Studies staff **Lisa Kaplan, Assistant Director** and **Dawn Beeson, Coordinator Senior** for their dedication and hard work.

Jewish Studies affiliate faculty, for their expertise and passion for learning.

Friends of Jewish Studies, for their ongoing philanthropic generosity.

Our wonderful community for their continued interest in, and support of, our programs and events.

# celebrating a decade

## CENTER FOR JEWISH STUDIES: 10 YEARS OF REACHING COMMUNITY WITH EXCEPTIONAL PROGRAMMING

**HAVA TIROSH-SAMUELSON**

Director, Jewish Studies

Regents Professor of History | Irving and Miriam Lowe Professor of Modern Judaism

**As we close the 2019-2020 academic year, I want to review the significant accomplishments of the past decade and thank everyone who has made the success of Jewish Studies possible.**

ASU Jewish Studies consists of the Jewish Studies Program (since 1978) and the Center for Jewish Studies (since 2008). Since its establishment the Center for Jewish Studies has garnered national and international recognition through its research conferences, workshops, exhibits, and public lectures. The Center for Jewish Studies sponsors a robust program of public education in metropolitan Phoenix in collaboration with synagogues, Jewish communal organizations, and civic institutions. The Jewish Studies Program offers a Bachelor of Arts in Jewish Studies, a Certificate in Jewish Studies, and generous scholarships to ASU students. Students can also earn graduate degrees (masters and doctorate) related to Jewish Studies through graduate programs in relevant disciplines.

Jewish Studies is a distinctly interdisciplinary academic unit. Affiliated faculty are scholar-teachers who hold academic positions across the university:

- **College of Liberal Arts and Sciences**
  - School of Historical, Philosophical and Religious Studies
  - School of International Letters and Cultures
  - School of Social Transformation
  - School of Politics and Global Studies
  - Department of English
  - Department of Psychology
- **Herberger Institute for Design and the Arts**
  - School of Film, Dance and Theatre
  - School of Music
- **Barrett, The Honors College**
- **College of Integrative Sciences and Arts**
- **New College of Interdisciplinary Arts and Sciences**
  - School of Humanities, Arts and Cultural Studies

Several faculty members hold positions funded by lines designated specifically to Jewish Studies, to help sustain the long-term viability of the program. Every Jewish Studies faculty member has access to, and benefits from, unit resources through research grants, fellowships, support for faculty-led conferences/workshops and guest lectures—all of which enhance the academic careers of faculty members and the reputation of ASU.



## Center for Jewish Studies

### Research Conferences and Publications

The Center for Jewish Studies focuses on three main areas: Judaism, science and medicine; Judaism and the arts; Jewish Diasporas and Holocaust education. Through research conferences, symposia, workshops, public lectures, exhibits, and concerts, Jewish studies produces new knowledge and functions as an agent of cultural change.

#### Judaism, Science and Medicine

The Center for Jewish Studies at ASU is the home of the international society, Judaism, Science & Medicine Group (JSMG) that has organized innovative, path-breaking research conferences on the intersection of Judaism, science, and medicine. These conferences integrate the humanities, the life sciences, the social sciences, psychology, and law. The conferences have convened Judaica scholars, scientists, physicians, rabbis, educators, and social activists from the North America, the European Union, and Israel to engage in study on the implication of cutting-edge scientific developments on burning social issues.

The topics of past conferences indicate the intellectual scope and innovation of JSMG:

- Judaism and the Neurosciences | 2010
- Phenomenology, Existentialism and the Neurosciences: A Jewish Approach to Medicine | 2011
- Evolution and Traditional Religion/The Obesity Epidemic: A Multi-Disciplinary Examination | 2012
- Religion, Science and Sociality: Emergence Theory and Religion | 2013
- Healing: The Interplay of Religion and Science | 2014
- Health, Morality and Mortality: Jewish Perspectives | 2016
- Sexuality, Gender and the Jewish Family | 2017
- Judaism and Mental Health: Psychotherapy, Neuroscience and Spiritual Life | 2018
- Judaism and Disability: The New Genetics, Disability Studies, and Medical Interventions | 2019
- Jewish Healing through the Ages: Theories and Practices | 2020

The conferences of JSMG have been funded by the Irving and Miriam Lowe Professor of Modern Judaism; the Harold and Jean Grossman Chair of Jewish Studies; the Binah Yitzrit Foundation, and the Anbar Family Memorial Fund. The interdisciplinary research on Judaism, science and medicine has been featured in a special issue of *CCAR Journal: The Reform Jewish Quarterly* (2012) edited by Hava Tirosh-Samuelson and Rabbi Philip Cohen, a member of JSMG.

#### Judaism and the Arts

The Center for Jewish Studies has organized interdisciplinary research conferences and artistic performances that have featured the Jewish experience in film and cinema, theater, music, and dance. Special attention has been given to the rediscovery of Jewish composers in the Holocaust era and to Jewish artistic expressions in the post-Holocaust era. Some of the conferences resulted in publications by faculty of Jewish Studies and all of them inspired the research agenda of the participants.

Past conferences and publications that explore Judaism and the arts have included:

- Stars of David: The Jewish Experience in American Cinema | 2008  
publication: *Hollywood's Chosen People: The Jewish Experience in American Cinema*, edited by Daniel Bernardi, Murray Pomeranz and Hava Tirosh-Samuelson (Wayne State University Press, 2012)

- Viewing Mendelssohn, Viewing *Elijah*: Assimilation, Interpretation and Culture | 2009
- Revival and New Directions?—Jewish Art in German-Speaking Countries | 2009
- Rediscovered Masters Concert Series | 2010-2011
- Reimagining Erwin Schulhoff, Viktor Ullmann and the German-Jewish-Czech World | 2012
- The Musical Worlds of Polish Jews, 1920-1960: Identity, Politics and Culture | 2013
- Jews and Jewishness in the Dance World | 2018  
publication: a special issue of *Dance Magazine* (Israel), edited by Naomi Jackson featured the presentations from the conference

These conferences were funded by the Irving and Miriam Lowe Professor of Modern Judaism; The OREL Foundation; the Herberger Institute of Design and the Arts; the Institute of Humanities Research; Tempe Council of the Arts; Arizona Humanities Council; the Jewish Community Foundation; and the Consulate General of Israel in Los Angeles. The Center for Jewish Studies has also collaborated with the Arizona Opera and the Phoenix Symphony on these conferences and additional educational programs. In 2019 the Center organized three programs to commemorate the 100<sup>th</sup> birthday of Leonard Bernstein.

### **Jewish Diasporas and Holocaust Education**

The Jews are a diasporic people whose history comprises forced and voluntary migrations, and whose dispersion and cultural impact are truly global. The Center for Jewish Studies has organized and played host to several research conferences and workshops that seek to advance our understanding of Jewish migrations, refugee experience, diaspora culture, anti-Semitism, the Holocaust and other genocides. These conferences have positioned ASU Jewish Studies as producer of new knowledge at the intersection of migration history, social history, sociology and genocide studies, with a research approach that is distinctly comparative, cross-cultural, and interdisciplinary.

The conferences and publications have included the following:

- The Refugee in the Postwar World | 2010  
publication: special issue of *Refugees Studies* guest edited by Professor Anna Holian, Arizona State University
- Memory & Countermemory: Memorialization of an Open Future | 2011
- The Revival of Jewish Studies in Eastern Europe | 2012  
publication: special issue of *Scripta Judaica Cracowiana* at Jagiellonian University edited by Anna Cichopek-Gajraj, Arizona State University
- From Galicia to New York: Salo W. Baron and His Legacy | international conference held at Jagiellonian University in Kraków, Poland | 2015  
publication: *The Enduring Legacy of Salo W. Baron*, edited by Hava Tirosh-Samuelson and Edward Dąbrowa (Kraków, Poland: Jagiellonian University Press/New York: Columbia University Press, 2017).
- Comparative Genocide Symposium | 2015
- The Future of Jewish Philosophy | 2016  
publication: *The Future of Jewish Philosophy*, vol. 21 of the Library of Contemporary Jewish Philosophers (Leiden: Brill, 2018)
- Workshop: New Approaches in the Study of Jewish Migration | 2018
- Symposium: Jews and Conversos in the Early-Modern World: The State of the Field | 2019
- Lecture series on Totalitarianism, Dissent, and Democratic Institutions | 2018; 2019; 2020

Funding for these conferences came from: the Irving and Miriam Lowe Professor of Modern Judaism; Arizona Humanities Council; the Jewish Community Foundation; American Council of Learned Societies; The Salo W. and

Jeanette M. Baron Foundation; The Knapp Family Foundation, the United States Holocaust Memorial Museum; and the Lowe Family Foundation.

The Center is committed to education about the Holocaust and other genocides by collaborating with the United States Holocaust Memorial Museum (Washington, D.C.), Yad Vashem (Jerusalem, Israel); Scottsdale Community College, and various Jewish organizations in metropolitan Phoenix, including the Phoenix Holocaust Association. At Arizona State University, the center works closely with the WWII Studies Program in the School of Historical, Philosophical and Religious Studies (SHPRS).

## **Jewish Studies Program**

Undergraduate students at ASU can take courses toward a certificate of concentration in Jewish studies or a bachelor of arts in Jewish studies. Interdisciplinary in its organization, the B.A. in Jewish studies offers three concentrations: History and Society; Religion and Thought; and Literature and Culture. Our educators introduce students to different dimensions of the Jewish experience and academic methodologies. Courses in Jewish studies enroll a large number of students: in a given semester approximately 400 students take courses that examine the Jewish civilization from diverse disciplinary perspectives. Graduate-level work in Jewish studies can be done through relevant programs in the School of Historical, Philosophical and Religious Studies (History; Religious Studies) and School of International Letters and Cultures (SILC). Undergraduate and graduate students have received generous financial support from the Jewish Studies Program for research projects domestically and abroad, especially in Israel.

## **Community Engagement**

ASU Jewish Studies is deeply committed to and engaged in interdisciplinary public education which closely aligns with ASU's charter of inclusion and fulfills ASU's mission of social embeddedness. The Center organizes and/or sponsors about 20 public events *per year* by guest lecturers from the United States, the European Union, Israel, and Latin America. Covering all aspects of the Jewish experience, these lectures introduce scholarship on Jewish history, literature, art, philosophy, theology, sociology, ethnography, and politics. In addition to guest lectures, the Center for Jewish Studies has organized historical exhibits, book and film discussions, and artistic panels.

Jewish Studies has two named lecture series: the Albert and Liese Eckstein Scholar-in-Residence and the Lowe Family Lecture Series. For the past 22 years, the Eckstein Scholar-in-Residence lectures have covered all aspects of Jewish historical experience. In the coming decade, the lectures will focus on American Jewish experience. The newly established Lowe Family Lecture Series on Holocaust and Genocide Education focuses on the theme of "Totalitarianism, Dissent and Democratic Institutions", with the goal of understanding the causes and conditions for totalitarianism and anti-Semitism all over the world.

The Center's community outreach programs are realized in collaboration with various civic institutions in metropolitan Phoenix, including Arizona Opera; The Phoenix Symphony; Desert Botanical Garden; the Arizona Jewish Historical Society; Valley Beit Midrash; and several Jewish synagogues. Funding for guest lectures has been provided by the generosity of individual gifts from Friends of Jewish Studies, the Albert and Liese Eckstein Scholar-in-Residence Program; the Harold and Jean Grossman Chair in Jewish Studies; The Irving and Miriam Lowe Professor of Modern Judaism; The Lowe Family Holocaust and Genocide Education Endowment; and The Jess Schwartz Memorial Professorship of Jewish Studies Endowed Fund.

**We are grateful to everyone who has engaged with and supported ASU Jewish Studies throughout the years, and look forward to your continued participation in the coming decade.**

# announcements



**In June 2018, Ilene Singer retired after a decade of service to Jewish Studies and our community as the Assistant Director of the Center for Jewish Studies.** Ilene joined the newly-formed center in 2008 to lead donor development, grant administration and special event coordination, which she did with grace and skill. Her knowledge of the Jewish community, her interpersonal skills, and her dedication to Jewish Studies helped to make the center successful. Ilene managed numerous research conferences, graciously welcomed many guest speakers, communicated with the Board members and with Friends of Jewish Studies, and helped to support the faculty of Jewish Studies. She greatly contributed to the local and national reputation of the Center for Jewish Studies. We are most grateful to Ilene for all of her efforts on behalf of Jewish Studies at ASU. **We miss her calm demeanor and bright smile, but are excited for her in her new adventures with her family and in the Greater Phoenix Jewish community.**



**In August 2018, we welcomed Lisa Kaplan to the Jewish Studies staff, as the new Assistant Director of the Center for Jewish Studies.** A fan of traveling, reading, and spending time with family, Lisa fits right in! Before joining the team at ASU, Lisa held positions as the Development Director of Jewish Free Loan of Phoenix and the Planning Director of the Jewish Federation of Greater Phoenix. With a Master of Arts in Jewish non-profit management from Hebrew Union College; a Master of Public Administration from the University of Southern California; and 25 years of experience in Jewish community organizations, Lisa hit the ground running in her new role at ASU. As our community liaison and development officer, she is working to increase the number of people attending public programs, raise the profile of ASU Jewish Studies in the community, and develop more opportunities for the community to learn from affiliate faculty. **We encourage you to reach out to Lisa with program suggestions and inquiries regarding Jewish Studies community involvement, making a donation, or other philanthropic opportunities.**

**Lisa.Kaplan@asu.edu | (480) 965-8094**



## Sun Devil Awards for Service

The Sun Devil Award for Service recognizes an employee's years of valuable service and commitment to Arizona State University.

### 20 years of service

#### **Hava Tirosh-Samuelson**

Director of Jewish Studies | Regents Professor of History  
Irving and Miriam Lowe Professor of Modern Judaism



Hava joined the faculty at Arizona State University as an Associate Professor of History in 1999. A dedicated educator, prolific researcher and author, she became a full professor in 2004, and was subsequently honored with the prestigious title of Regents Professor in 2017, testifying to the significant impact and caliber of her work. After becoming Director of the Jewish Studies Program in 2008, Hava successfully founded the Center for Jewish Studies – the research arm of our unit's operation – and established a Bachelor of Arts degree in Jewish Studies, housed in the School of Historical, Philosophical and Religious Studies. Under her leadership, Jewish Studies added an additional staff member; welcomed several new Jewish Studies faculty members; and has significantly expanded our educational programming in the Greater Phoenix Jewish community.

[jewishstudies.asu.edu/director](http://jewishstudies.asu.edu/director)

### 25 years of service

#### **Dawn Beeson**

Coordinator Senior | Business Operations and Marketing Manager



Dawn began working at Arizona State University in 1994, and currently serves as the business operations and marketing manager for Jewish Studies. She assumed the role as the unit's sole staff member in April 2001, after serving as a donor relations specialist for Sun Devil Athletics. She holds a Master of Arts in Communication from the Hugh Downs School of Human Communication, and a Bachelor of Science in Design, with a Concentration in Graphic Design from the School of Design at ASU. In the past 18 years with Jewish Studies, Dawn has managed the day-to-day operations of the Jewish Studies Program; helped to develop the Center for Jewish Studies and Bachelor of Arts in Jewish Studies degree; and has welcomed the addition of an Assistant Director to the staff. Today, Dawn manages the business operations including the unit's finances, marketing, and human resources; helps to coordinate public events; and is the program's curricular liaison with faculty and other academic units.

## new faculty introduction

# KIMBERLY ALLAR

CLINICAL PROFESSOR OF HISTORY

CO-DIRECTOR: WWII STUDIES PROGRAM

School of Historical, Philosophical and Religious Studies



**Kimberly Allar** joined the faculty in July 2019. Before coming to ASU, Kim earned her Bachelor of Arts History from Amherst College and her doctorate in History/Holocaust and Genocide Studies at Clark University in Worcester, Massachusetts.

Kim's research explores how violence, war, and community intersect with gender and race. Her current book project traces the evolution of recruitment and training policies for Nazi camp guards from 1933-1945, during which time Nazi Germany found itself increasingly turning to women and to non-Germans to staff its camps. By placing the training process at the forefront of the study, she considers how state-sanctioned atrocity is taught in an institutional setting to different groups. Drawing upon theories and methodologies from social psychology, gender studies, and criminology, her work offers a new way to look at how perpetrator communities formed through a process she calls "institutionalized violent socialization" that combined military initiation and discipline with brutalizing practices designed to encourage the support and performance of violence. The training programs were meant to bolster the image and authority of the German male, even when their participants were female or non-German. This study challenges preconceptions about who constituted the guard and what motivated them, illustrating not only how "ordinary [German] men," but "ordinary people" invest themselves in a racially totalitarian regime.

This past year Kim presented her research at two international conferences and at multiple engagements in the local community. Back in Phoenix, Kim also presented her research on memory and memorials in Poland and the Netherlands at the East Valley Jewish Center in Chandler, Arizona, and in January she presented at the Osher Lifelong Learning Institute at ASU in Scottsdale. Kim also contributed to programming surrounding the Holocaust by Bullets exhibition when it arrived in Phoenix in early 2020. This included a panel on Collaboration and Resistance in Ukraine during the Holocaust, and a roundtable discussion on the 75<sup>th</sup> anniversary of the end of World War II, both of which were held at the Burton Barr Library.

Along with Jewish Studies/Religious Studies lecturer, Timothy Langille, Kim will be working to organize Arizona's annual Genocide Awareness Week when it moves to Arizona State University in April, 2022.

Kim has also begun the preliminary work for bringing a Holocaust Educational Foundation regional workshop for educators to ASU in 2021. This program will be cosponsored by Jewish Studies, will include faculty from across the southwest region, and will consider research and pedagogical questions about how to teach issues related to Holocaust history, anti-Semitism, and atrocities in the university classroom, both on-ground and online.

Kim is excited to be part of a vibrant Jewish studies program at ASU.



## LENKA BUŠTÍKOVÁ

ASSOCIATE PROFESSOR OF POLITICAL SCIENCE

School of Politics and Global Studies



**Lenka Buštková** grew up in Prague and received her doctorate in Political Science from Duke University along with Master of Arts degrees from Charles University (Sociology), Central European University (Political Science) and Harvard University (Russian and East European Studies).

Her research seeks to advance the study of party politics and clientelism by revealing the conditions under which the politics of exclusion (including anti-Semitism) succeed and fail in political competition across modern democracies. Why do radical right parties succeed and fail over time and across countries? Why do voters support far-right parties? What motivates voters and politicians to engage in clientelism rather than policy?

She has engaged with these questions through a sustained research agenda that includes her book (*The Established and the Ascendant: Radical Right Mobilization in Eastern Europe*, under contract with Cambridge University Press), and in articles and book chapters. She has been honored to have this research recognized with two prestigious awards from the American Political Science Association. In 2015, she received the 2015 Best Article Prize, awarded by the American Political Science Association's European Politics and Society Section, for her article "Revenge of the Radical Right" (*Comparative Political Studies*). In 2017, she received the 2017 Best Paper Prize, awarded by the American Political Science Association's Comparative Democratization Section, for her paper "Patronage, Trust and State Capacity: The Historical Trajectories of Clientelism" (co-authored with Cristina Corduneanu-Huci), which appears in *World Politics*.

While radical right parties rarely possess the singular ability to weaken democratic institutions or overthrow governments, large radicalized mainstream parties infused with extremist ideology can pose a serious threat to liberal democracy. Recent developments in many democracies attest to this. An effort to understand how, when and why liberal democracies can survive such challenges, ensuring a dignified, inclusive existence for all citizens is the thread that ties Lenka's research projects together.

Her next major project is a study of the refugee crisis and political polarization in Europe. She has collected geo-coded data on over 2,500 attacks against refugees in Germany, which she is using to analyze the relationship between radical right mobilization and violent incidents against refugees. The first paper from this project focuses on (former) East Germany, where the radical right party (AfD) is surging. Lenka is also collecting data on (verbal and physical) attacks on refugees in Central Europe.

In addition, together with David Siroky, Lenka is planning an online conference "Jewish Studies, Anti-Semitism in Liberal Democracies: Comparative Perspectives and Recent Trends", for January 2021.

## STANLEY MIRVIS

HAROLD AND JEAN GROSSMAN CHAIR IN JEWISH STUDIES  
ASSISTANT PROFESSOR OF HISTORY

Jewish Studies/School of Historical, Philosophical and Religious Studies



**Stanley Mirvis** joined the faculty in August 2018, teaching a cycle of courses on “Jews Christians and Muslims” in the medieval and early modern worlds. He also teaches courses on “Jews and Judaism in America,” “Comparative Atlantic Diasporas,” and “Global History to 1500.”

Professor Mirvis received his doctorate in history from The City University of New York (2013). While living in New York, he principally taught medieval and early modern Jewish and world history at Hunter College (CUNY) and was the managing editor of the *AJS Review*. His research interests include the early modern Portuguese Jewish Diaspora, Caribbean and Early American Jewry, and 18<sup>th</sup>-century social history. For his dissertation, *Sephardic Family Life in the British West Indies*, Stanley did extensive archival research in the Caribbean. While completing his doctorate, he also published articles on the blended creole Jewish families of Jamaica, the career and thought of the Amsterdam Rabbi Joshua Hezekiah Decordova, and enslaved domestic labor in the homes of West Indian Sephardim.

Between 2014 and 2018 Stanley was a participant in the European Research Council sponsored program at the Hebrew University of Jerusalem: “A Diaspora in Transition: Religious and Cultural Change in Western Sephardic Communities,” dedicated to producing new research on early modern Portuguese Jewish communities under the direction of Professor Yosef Kaplan. While living in Jerusalem, Stanley published articles on late 17<sup>th</sup>-century Port Royal within a Diasporic context, the political autonomy and lobbying of Caribbean Jews, the relationship between Ashkenazim and Sephardim in Jamaica, the lives of “Plantation Jews,” the transformative impact of Holy Land emissaries on the colonial Americas, and a late 18<sup>th</sup>-century court trial involving the adventurer and jurist Joshua Montefiore.

While at the Hebrew University, Stanley authored, along with photographer Wyatt Gallery, *Jewish Treasures of the Caribbean* (Schiffer, 2016), a photographic journey of the material remnants of Jewish settlements in the Dutch and English Caribbean. This book has been praised for both its beautiful imagery as well as for its efforts to preserve Caribbean Jewish heritage. He is also the co-editor of a collection of essays from some of the most prominent researchers in the field of Sephardic Studies in celebration of the career of his mentor and advisor Jane S. Gerber, *From Catalonia to the Caribbean: The Sephardic Orbit from Medieval to Modern Times* (Brill, 2018). Essays include new historiographic perspectives on Mediterranean Jewry, uncovering the lost voices of women in the Cairo Genizah, as well as modern Syrian, Egyptian, Algerian, and Moroccan Jewish identity.

His monograph, *The Jews of Eighteenth-Century Jamaica: A Testamentary History of a Diaspora in Transition*, is a trans-Atlantic history of a local community. It explores the interplay between locality and diaspora and defines the evolution of creole Jewish identity in the West Indies. The story is told through a social historical analysis of hundreds of last will and testaments composed by Jamaican Jews between 1673 and 1815. In addition to being a case study of the social historical use of probate wills, the book investigates themes such as Caribbean anti-Semitism, Jewish political lobbying, the ethnic identity of Portuguese Jews, and their place within a colonial racial hierarchy. *The Jews of Eighteenth-Century Jamaica* was published by Yale University Press in May of 2020.



## DAVID SIROKY

### ASSOCIATE PROFESSOR OF POLITICAL SCIENCE

School of Politics and Global Studies



**David Siroky** grew up in Newton, Massachusetts, and received his Bachelor of Arts from Boston University (History of Ideas), Master of Arts degrees from the University of Chicago (Public Policy), University of London (Slavic Languages) and Duke University (Economics), and his doctorate in Political Science from Duke University.

His research focuses on nationalism, particularly its separatist strain, and also on the causes and consequences of collective violence. This has included studies on processes and theories of identity formation, mobilization, conflict and accommodation in the context of nation building and state formation. David's research has been published in leading political science journals (e.g., the *American Journal of Political Science*, *Comparative Political Studies*, *International Organization*, *Political Analysis* and *World Politics*) as well as in foremost journals on Eastern Europe and nationalism (*Caucasus Survey*, *Nationalities Papers*, *Post-Soviet Affairs*, and *Problems of Post-Communism*).

Recently, he received the 2018 Deil S. Wright Best Paper Award from the Federalism and Intergovernmental Relations section of the American Political Science Association for "The Limits of Indirect Rule: Containing Nationalism in Corsica", co-authored with Sean Mueller of the University of Berne, Michael Hechter of ASU and Andre Fazi of the University of Corsica. The award was presented at the American Political Science Association conference in Boston, August 31, 2018.

In the context of an National Science Foundation grant—together with principal investigator Carolyn Warner, Vail Pittman Professor of Political Science of Nevada-Reno, and co-PI Steven Neuberg, Foundation Professor and Chair, Department of Psychology at ASU—David is currently analyzing the role of religion in fostering super-ordinate identities among ethnic groups, and the mechanisms by which religion can provide weak groups with the motivation and capacity to attack much stronger groups, despite the low probability of success and the high cost of retaliation.

In addition, David is currently working on two larger projects: one about the role of honor in understanding the dynamics of modern insurgencies, and a second seeking to explain major power interventions in regime conflicts during and after the Cold War. The unifying thread in his previous and current work is an intellectual and practical interest in understanding the roots of social and political conflict, and in uncovering successful strategies to subdue it in divided societies and volatile regions.

Together with Lenka Buřtiková, David is planning an online conference "Jewish Studies, Anti-Semitism in Liberal Democracies: Comparative Perspectives and Recent Trends," for January 2021.

# VIOLINS of HOPE

A project of the Jewish Federation of Greater Phoenix

Violins of Hope tells remarkable stories of violins played by Jewish musicians during the Holocaust. The unique tale of each violin inspires a deep personal connection with the viewer. In March 2019, Jewish Studies partnered with the Violins of Hope Phoenix exhibition to present a special series featuring Jewish Studies affiliates.

## Art and the Holocaust

This roundtable discussion held at the Arizona Jewish Historical Society, featured panelists Volker Benkert, (School of Historical, Philosophical and Religious Studies), Sabine Feisst (School of Music), and Daniel Gilfillan (School of International Letters and Cultures), and was moderated by Hava Tirosh-Samuelson (Director, Jewish Studies).

## Lost Music of the Holocaust

This special concert commemorating music of the Holocaust took place at ASU Kerr Cultural Center and featured a performance by violinist and ASU Doctor of Musical Arts, Alexandra Birch with a discussion led by Sabine Feisst (School of Music).

[violinsofhopephoenix.com](http://violinsofhopephoenix.com)

**Violins of Hope: Art and the Holocaust**

presented by  
**ASU Jewish Studies**  
and  
**Violins of Hope**

March 11, 2019  
7 p.m.  
Cutter-Piotkin Jewish Heritage Center

**ASU Jewish Studies**  
Arizona State University

**VIOLINS of HOPE**  
A project of the Jewish Federation of Greater Phoenix

**welcome**  
Jeffrey Schenol, associate director  
Cutter-Piotkin Jewish Heritage Center

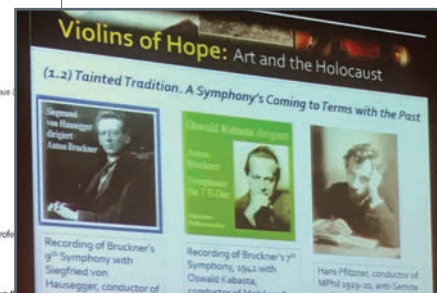
**Alison Johnston**  
Violins of Hope

**introduction**  
Hava Tirosh-Samuelson, director  
Jewish Studies  
Arizona State University

**panelists**  
**Volker Benkert**, assistant professor  
School of Historical, Philosophical and Religious  
Studies  
Arizona State University  
**Sabine Feisst**, professor  
Hinterberger Institute of Design and the Arts  
Arizona State University  
**Daniel Gilfillan**, associate professor  
School of International Letters and Cultures  
Arizona State University

**moderator**  
Hava Tirosh-Samuelson, Regents' Prof.  
of History and Director  
Jewish Studies  
Arizona State University

**Refreshments will be served following the discussion. Please visit the gallery to learn more about Violins of Hope.**



lecture presentation slide

**concert notes**  
**Violins of Hope**  
**Commemorating Holocaust**  
**Violin Music**

**Dr. Alexandra Birch**  
Violin and Commentary

March 13, 2019 | 7 p.m.  
ASU Kerr Cultural Center  
6110 North Scottsdale Road, Scottsdale

**ASU Jewish Studies**  
Arizona State University

**VIOLINS of HOPE**  
A project of the Jewish Federation of Greater Phoenix



Alexandra Birch and Sabine Feisst discuss the concert music



# Jewish Treasures of the Caribbean

## exhibit and events



From January 12 to March 26, 2020, ASU Jewish Studies exhibited stunning images by award-winning photographer Wyatt Gallery at the Arizona Jewish Historical Society.

These images highlight the fascinating and little-known history of the earliest Jewish communities in the New World, as seen through remaining historic sites in Barbados, Curaçao, Jamaica, Nevis, St. Croix, St. Thomas, St. Eustatius, and Suriname. These synagogues and Jewish

cemeteries—the oldest in the Western Hemisphere—reveal the strength of the Jewish people and the surprisingly diverse cultural history of the Caribbean. The exhibit and associated events welcomed hundreds of visitors excited to learn about this relatively unfamiliar facet of Jewish civilization.

**Sponsored by the Harold and Jean Grossman Chair in Jewish Studies at Arizona State University, in collaboration with Arizona Jewish Historical Society and Rosenbluth Family Foundation.**



*Stanley Mirvis, Harold and Jean Grossman Chair in Jewish Studies speaks with Wyatt Gallery, photographer at opening lecture*  
photo courtesy of Joel Zolondek



*patrons enjoying the Jewish Treasures of the Caribbean exhibit at the Arizona Jewish Historical Society*  
photo courtesy of Joel Zolondek

# HOLOCAUST BY BULLETS

YAHAD  
iN UNUM

A R I Z O N A

TOGETHER  
iN ONE




## HOLOCAUST BY BULLETS

10 Years of Investigation

Exhibit by  
YAHAD-IN UNUM  
March 15 - April 26, 2020

In partnership with

**ASU** Jewish  
Studies  
Arizona State University

**REGULARLY SCHEDULED DOCENT - LED TOURS:**  
Sundays: 2-4 pm

To schedule a private tour of 10+ people:  
Email: [hbbphx2020@gmail.com](mailto:hbbphx2020@gmail.com)  
Call: 602-338-2214

**FOR UPCOMING PROGRAMS AND EVENTS VISIT:**  
[jewishstudies.asu.edu/hbb](http://jewishstudies.asu.edu/hbb)



**Holocaust by Bullets and  
Relevance to Modern Genocides**  
FATHER PATRICK DESBOIS

April 20, 2020 - 6 pm  
Franciscan Renewal Center  
5802 E Lincoln Dr. Scottsdale

No charge. Registration Required.  
[HolocaustbyBulletsAZ.com](http://HolocaustbyBulletsAZ.com)

This is the Keynote Address for  
Scottsdale Community College's 8th Annual Genocide Awareness Week

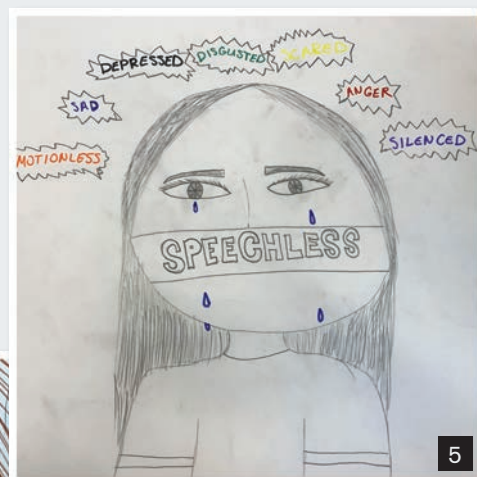
For events and information on Holocaust by Bullets:  
[HolocaustbyBulletsAZ.com](http://HolocaustbyBulletsAZ.com)

In 2020, ASU Jewish Studies proudly partnered with the Phoenix Holocaust Association and other community organizations to facilitate programs for "Holocaust by Bullets". This exhibition is based on the work of Father Patrick Desbois and his organization, Yahad-In Unum — a non-governmental organization based in Paris — which documents the death of Jewish people in the Holocaust, but outside of concentration camps.

[holocaustbybulletsphoenix.com](http://holocaustbybulletsphoenix.com)







## photographs courtesy of Phoenix Holocaust Association

1. standing banner from exhibit installation at Noble Library on the Tempe campus of Arizona State University
2. January grand opening candle lighting
3. docent discussing the exhibit at Burton Barr Central Library in Phoenix, Arizona
4. lecture by Bjorn Krondorfer, Director of the Martin-Springer Institute at Northern Arizona University
5. student response artwork
6. student response poster
7. Holocaust survivor speaking with students at Burton Barr Central Library
8. exhibit lecture and installation at Noble Library on the Tempe campus of Arizona State University





# GENOCIDE AWARENESS WEEK

“NOT ON OUR WATCH”

## GENOCIDE AWARENESS WEEK COMES TO ASU

**TIMOTHY LANGILLE**

Lecturer, Religious Studies

Jewish Studies/School of Historical, Philosophical and Religious Studies

During the 2019-2020 academic year, it was announced that Genocide Awareness Week (GAW) would come to Arizona State University in Spring 2021. GAW is the nation's largest public humanities event on genocide, and has the potential for sustained growth at ASU with the broad support of a number of centers and units, including the Center for Jewish Studies. As the founder of GAW, John Liffiton has undertaken the herculean task of building and directing this nationally recognized event over the last eight years at Scottsdale Community College (SCC). Liffiton and Volker Benkert, ASU assistant professor of history, worked tirelessly behind the scenes to make this transition from SCC to ASU possible.

In addition to professor Benkert's initiative and groundwork at ASU, Director of Jewish Studies, Hava Tirosh-Samuelson and the Center for Jewish Studies brought together a broad coalition of supporters across the humanities and social sciences to make GAW a possibility at ASU. GAW has garnered generous support from the School of Historical, Philosophical and Religious Studies; The Melikian Center: Russian, Eurasian and East European Studies; Center for the Study of Religion and Conflict; School Politics and Global Studies; School of Social Transformation; and School of International Letters and Cultures. Especially noteworthy is the additional support received from Jeffrey Cohen, Dean of Humanities.

Kimberly Allar, Clinical Assistant Professor of History, and I have been named co-directors of GAW when it moves from SCC to ASU in Spring 2021. At that time John Liffiton will become a GAW advisor at ASU. Professor Allar and I already are working with him on the transition. We are fortunate to inherit Liffiton's remarkable network of communities, donors, scholars, and activists across the state.

We hope to expand the week-long event by offering more panels and opportunities for students and local community organizations to showcase their work and bring awareness to both historic and current genocides and mass atrocities. In particular, we envision interdisciplinary panels that engage faculty from across the university, and opportunities to bring scholars, practitioners, and students together. Utilizing ASU's incredible resources, we anticipate even more growth and outreach.

Unfortunately, because of the COVID-19 pandemic, GAW 2020 was cancelled in April. However, Spring 2021 will be an exciting year for genocide studies at ASU. In addition to Spring 2021 marking a transition year between SCC and ASU, Professor Allar successfully applied for and will bring the Holocaust Educational Foundation (HEF) Regional Institute to ASU in April 2021. The HEF Regional Institute will also be generously supported by the Center for Jewish Studies. Professor Allar and I hope to use Spring 2021 as a launch pad for putting ASU on the map as a center for genocide studies and education. These developments align with the recent announcement of Arizona legislators passing a resolution supporting Holocaust and genocide education, which referenced GAW specifically. We will continue to work with Liffiton's existing partners, namely the Phoenix Holocaust Association; Bureau of Jewish Education; Armenian Church of Phoenix; Assyrian community; Arizona Jewish Historical Society; as well as a host of national and international partners, including the United States Holocaust Memorial Museum and Mémorial de la Shoah in Paris.

To learn more, or to make a contribution in support of GAW at ASU, please contact Lisa Kaplan, Assistant Director of Jewish Studies at [Lisa.Kaplan@asu.edu](mailto:Lisa.Kaplan@asu.edu) or 480-965-8094.

**Genocide Awareness Week** offers a week-long series of lectures, exhibits and storytelling by scholars, survivors, political figures, activists, artists, humanitarians and others. The event addresses the ways in which we — as a global society — confront violent actions and ongoing threats of genocide throughout the world, while also looking to the past for guidance and as a way to honor everyone affected by genocide throughout history.



*Jewish Studies affiliate faculty members participate in a panel as part of GAW.*

*left to right: associate professor Anna Cichopek-Gajraj; lecturer, Michael Rubinoff; assistant professor Volkert Benkert*





## from the library

### BOLD MAKEOVER YIELDS AN ENGAGING LIBRARY EXPERIENCE

RACHEL LEKET-MOR

Associate Librarian  
ASU Library

Hayden Library was reopened for the 2020 Spring semester following a \$90 million renovation, welcoming the ASU community through new entrance doors facing Hayden Lawn and across from the Memorial Union. Exciting new intradisciplinary learning labs include a makerspace for the creative minds, a dedicated Unit for Data Science and Analytics, and an exploratory Map and Geospatial Hub.

Books are mainly available on two floors. The second floor houses mini-collections for featured themes, curated collaboratively with student and faculty communities, such as the Dust and Shadow Collection that explores relationships between people and the desert. The Sun Devil Reads Collection, designed especially for undergraduates, presents recreational reading books grouped under such themes as Lifestyles and the Arts, International History, or Health and Well-Being in a bookstore-like design.



The fourth floor accommodates the largest open print collection on the Tempe Campus, with humanities and history books, including Judaica and Hebraica. These collections consist of books most newly published, recently and numerous loaned, and recently added to ASU Library—with additional neighboring books from the same call number shelf. This design preserves the browsing experience while representing the current teaching and research interests at ASU. The Scholars Enclave Collection on that floor is curated to support advanced research with multi-volume monographic sets, dictionaries, and other discipline-

*cover photo: Hayden Library, view from Hayden Lawn.  
above: Hayden Library, fourth floor. photos by Gabe Border*



specific resources, such as biblical concordances. Also on the fourth floor, there are featured collections of faculty-published books, collections that demonstrate book design and printmaking, and collaborative projects that demonstrate what it takes to write an academic monograph by collating and featuring all the books listed in that monograph's bibliography. These community-curated, rotating collections open up a wide variety of future collaborations between librarians and ASU students and faculty.

Featured on Hayden's entrance level, ASU's Distinctive Collections focus on the Southwest (Greater Arizona; Chicano/a Research collections), Child Drama archival materials, and Rare Books and Manuscripts. The latter two collections hold Judaica and Hebraica among their gems, including the IsraPulp Collection for Hebrew popular literature. Studying these lowbrow items in a broader sociological context reveals interesting connections with dissident voices within the pre-state/Israeli society. Most author-publishers active in the pulp scene (1930s–1960s) were ideologically associated with right-wing factions and therefore were rejected from established publishing houses supported by Mapai. New and notable library acquisitions accentuate political tones linked with off-center publishing, including 1950s citizen activists sources, a whole run of an early 1960s newspaper that sharply criticized corruption among the political elite, and equally rare left-wing, comics-based zines (DIY publications) from the early 2000s. Ya'ad's (Target) October 26, 1960 front page (above), whose design resembles the art cover of other pulp books in the collection, claimed that, "The IDF needs a clean-up! Ben-Gurion has to Go." Forty years later, The Cormorant (below), alluding to Palmach days by using a dated word for "friends," called to acknowledge the Arab-Israeli commemoration of Land Day. These and other rare materials may be requested from the catalog for viewing at the new Distinctive Collections Wurzbarger Reading Room.

**I look forward to working with you on growing and curating library collections in support of Jewish Studies.**

**Rachel.Leket-Mor@asu.edu | (480) 965-2618**



Target: An Independent Newspaper. Tel-Aviv: Yehoshu'a Gros, 1960–1961. The IsraPulp Collection, ASU Library



The Cormorant #3. [Israel]: Roshkelev, February 2002. The IsraPulp Collection, ASU Library

# Jewish Studies affiliate faculty

**Madelaine Adelman**

*Professor, School of Social Transformation (Justice and Social Inquiry)*

**Kimberly Allar**

*Clinical Assistant Professor, School of Historical, Philosophical and Religious Studies*

**Don Benjamin**

*Faculty Associate, School of Historical, Philosophical and Religious Studies*

**Volker Benkert**

*Assistant Professor, School of Historical, Philosophical and Religious Studies*

**Gaymon Bennett**

*Associate Professor, School of Historical, Philosophical and Religious Studies*

**Lenka Bušíková**

*Associate Professor, School of Politics and Global Studies*

**Paul Cassell**

*Lecturer, College of Integrative Sciences and Arts*

**Anna Cichopek-Gajraj**

*Associate Professor, School of Historical, Philosophical and Religious Studies*

**Eugene Clay**

*Associate Professor, School of Historical, Philosophical and Religious Studies*

**Adam B. Cohen**

*Professor, Department of Psychology*

**Joel Gereboff**

*Associate Professor, School of Historical, Philosophical and Religious Studies*

**Daniel Gilfillan**

*Associate Professor of German, School of International Letters and Cultures*

**Brian Goodman**

*Assistant Professor, Department of English*

**Anna Holian**

*Associate Professor, School of Historical, Philosophical and Religious Studies*

**Patricia Huntington**

*Professor, School of Humanities, Arts and Cultural Studies*

**Naomi Jackson**

*Associate Professor, School of Film, Dance and Theatre*

**Timothy Langille**

*Lecturer, School of Historical, Philosophical and Religious Studies*

**Rachel Leket-Mor**

*Associate Liaison Librarian, Humanities Division*

**Elizabeth Lerman**

*Institute Professor, School of Film, Dance and Theatre*

**Irina Levin**

*Associate Director, The Melikian Center | Director, Critical Languages Institute*

**Joe Lockard**

*Associate Professor, Department of English*

**John Lynch**

*Dean's Fellow and Honors Faculty Fellow, Barrett, The Honors College*

**Laurie Manchester**

*Associate Professor, School of Historical, Philosophical and Religious Studies*

**Yan Mann**

*Clinical Assistant Professor, School of Historical, Philosophical and Religious Studies*

**Martin Matustik**

*Lincoln Professor of Ethics & Religion, Lincoln Center for Applied Ethics*

**Françoise Mirguet**

*Associate Professor of Hebrew, School of International Letters and Cultures*

**Stanley Mirvis**

*Assistant Professor, School of Historical, Philosophical and Religious Studies*

**Victor Peskin**

*Associate Professor, School of Politics and Global Studies*

**Daniel Rothenberg**

*Professor of Practice, School of Politics and Global Studies*

**Michael Rubinoff**

*Lecturer, College of Integrative Sciences and Arts*

**Claudia Sadowski-Smith**

*Professor, Department of English*

**Kevin Sandler**

*Associate Professor, Department of English*

**David Schildkret**

*Professor, School of Music*

**Judith Shemer**

*Senior Lecturer, Hebrew, School of International Letters and Cultures*

**David Siroky**

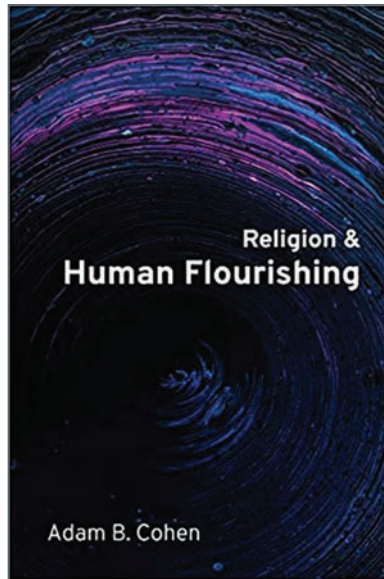
*Associate Professor, School of Politics and Global Studies*



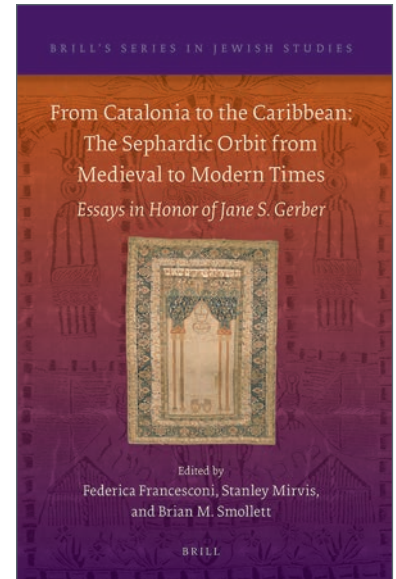
## new books



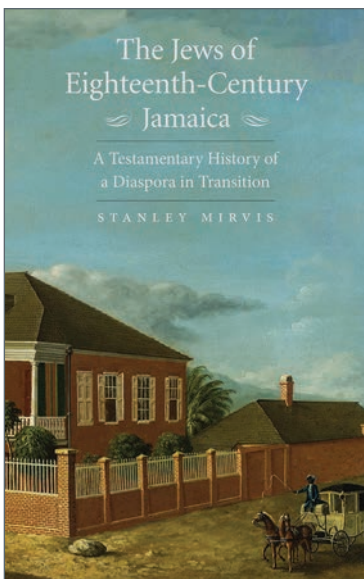
**Lenka Bušíková**  
*Extreme Reactions: Radical Right Mobilization in Eastern Europe*  
 Cambridge University Press  
 November 2019



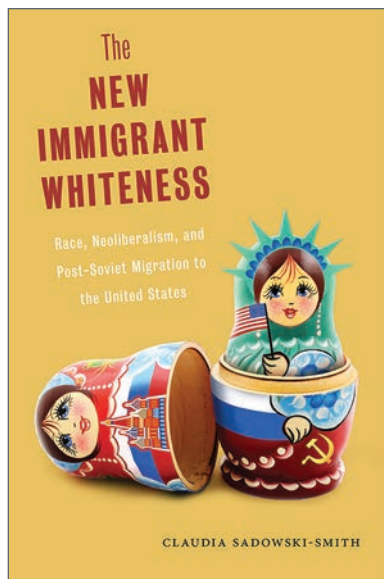
**Adam B. Cohen**  
*Religion and Human Flourishing*  
 Baylor University Press  
 September 2020



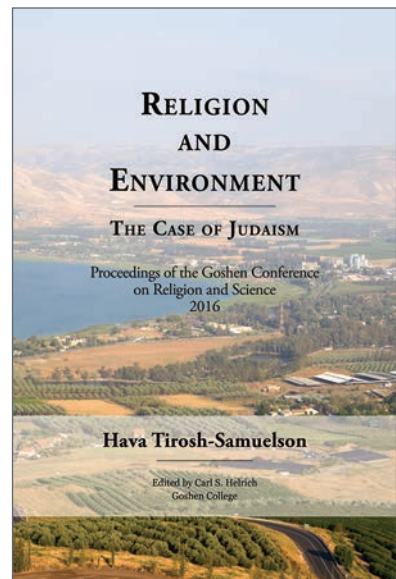
**Stanley Mirvis**  
*From Catalonia to the Caribbean: The Sephardic Orbit from Medieval to Modern Times*  
 Brill  
 September 2018



**Stanley Mirvis**  
*The Jews of Eighteenth-Century Jamaica: A Testamentary History of a Diaspora in Transition*  
 Yale University Press  
 May 2020



**Claudia Sadowski-Smith**  
*The New Immigrant Whiteness: Race, Neoliberalism, and Post-Soviet Migration to the United States*  
 NYU Press  
 March 2018



**Hava Tirosh-Samuelson**  
*Religion and Environment: The Case of Judaism*  
 Pandora Press  
 July 2020





## CENTRAL EUROPEAN JEWISH COMMUNITY REBIRTH

**MICHAEL RUBINOFF**

Lecturer

College of Integrative Sciences and Arts - Leadership and Interdisciplinary Studies

The Cold War ended 30 years ago with the collapse of Eastern European communist regimes. After this happened Jewish communities regained vitality again in Central Europe. In support of my new history course, “The Rebirth of European Jewish Life after 1950,” I explored Budapest, Kraków, Prague, Dresden, and Berlin this past spring to see first-hand this new dynamic.

Previous visits I made during communist times confirmed how Central European Jewish communities had been shattered by 20<sup>th</sup> century totalitarianism. Some synagogues had been rebuilt, but there were few Jews to really use them. Astonishingly, the “New Europe” after 1989 has led to a genuine Jewish renewal.

Budapest’s Jews are thriving, and most of Hungary’s 58,000 Jews live in the capital city. The massive Dohány Synagogue is Neolog or Hungarian Conservative and includes within its spacious grounds many memorials/exhibits and a Jewish Museum (standing on the former location of Theodor Herzl’s birthplace). The Shabbat Maariv service is conducted all in Hebrew with men and women sitting separately. The all-men’s choir and organ on the bimah produce a powerful, emotional service. The Chabad of Budapest is almost directly across the street from Dohány. Their Shabbat Maariv service draws heavily from both Russian immigrants and Israelis. Following the service, Rabbi Shmuel Raskin buoyantly hosted a festive sit-down dinner for about 200 enthusiastic community members.

The Jewish Quarters in Kraków (Kazimierz) and Prague (Josefov) are lively and known for their many synagogue museums/memorials. The Galicia Jewish Museum and Schindler Factory Museum are essential for understanding prewar Kraków. Both Kazimierz and Josefov have a slight kitschy factor as well: Polish klezmer musicians perform in Kazimierz’s outdoor restaurants – One can purchase “Golem Biscuits” in a Josefov souvenir alley. The brightly colored



Kraków JCC is a gathering place for residents, students, and tourists. The annual Purim celebrations curiously are Herzl-themed celebrations as can be seen from office poster displays. Estimates are that up to 12,000 “declared” Jews live in Poland, but actual numbers might be closer to 100,000. Josefov also houses the Prague JCC. But the ornate “Jerusalem Synagogue” built in 1906 adorns a residential neighborhood north of the city center. Prague’s Jewish population is officially 2,000.

Dresden’s Jewish community reflects very recent changes. The famed Semper Synagogue built from 1838-40 and consecrated by the famed Rabbi Zacharias Frankel was destroyed during Kristallnacht. Only eight Jews returned to Soviet-controlled Dresden after the war. In recent years, Russian immigrants have moved into the city and today about 750 Jews are resident. The original synagogue’s site has been used for a modest two-story JCC, memorial courtyard, and the modern-designed New Synagogue. The original Semper Synagogue’s finial Star of David is set above the entrance. Like its predecessor, the New Synagogue is Masorti or Conservative with separate seating and an organ near the bimah. The congregation does not operate any religious school; Chabad of Dresden has assumed this responsibility for younger families with children.

Berlin’s Jewish past can be found everywhere: memorials, museums, exhibits, bus/subway stop reminders, and Stolpersteine at former Jewish residences. A vibrant Jewish life has emerged once again in Germany’s capital. Infused by thousands of Russian immigrants and many Israelis, Germany is home to the world’s eighth largest Jewish community: 116,500 are the core, 225,00 are estimated. The New Synagogue on Oranienburgerstrasse with its classic Moorish-design features the large Central Judaicum museum. This “must see” experience documents many artifacts and video interviews with prewar congregants. The Pestalozzistrasse Synagogue with its bright décor celebrates the German Reform tradition with separate seating for men and women. While Shabbat Maaariv is all in Hebrew, Rabbi Jonah Sievers delivers his sermon in German. The power of this service is two-fold: the strong 200+ attendance, organ, and mixed choir, but also with the memorial left of the bimah detailing what happened here on Kristallnacht. At service’s end, children participate in reciting kiddush. The spacious Chabad of Berlin offers a full array of religious and community activities. With their unique congregational logo showing the Torah scroll emerging from the Brandenburg Gate, their Shabbat services draw from multi-generations—notably many congregants from the former USSR. There are many siddurs with Russian translation along with those in German (and yes, one was found for me in English). Chabad under Rabbi Yehuda Teichtal thrives on a strong fellowship concept and passionate desire to provide every conceivable need a Jew might require. The Oneg Shabbat is a relaxed experience – a light lunch shared by the many Russian speakers who clearly are comfortable in their relocation, though by no means is it clear if they feel “German.”

Jews of whatever origin in Berlin and throughout Central Europe testify to a spiritual, cultural, and social regeneration taking place that was considered unimaginable not so long ago. I should add they appreciate visitors.



## הרצאת פתיחה "אתיקה ואמנות חברתית: ריקוד מורכב" נעמי ג'קסון

בהרצאה זו אעסוק בנקודת המפגש שבין אתיקה, אמנות ואקטיביזם, בניסיון לתת מבט על המתחים שבין תחומים אלה תוך התבוננות על תיאוריות האתיקה העיקריות שעוסקות באמנות הרטומה לנושאים חברתיים ואת החשיבה המוסרית שבמרכזן. ההרצאה תלווה בדוגמאות מתחומי המחול, התיאטרון ואמנות המיצג. מטרת ההרצאה להדגים את חשיבות השיקולים האתיים עבור העוסקים בפרקטיקה אמנותית והמורכבות של אלה.

מחاضرة افتتاحية "الأخلاقي والفن الاجتماعي: رقصة معقدة" للمخرجة نومي جاكسون:

سأتناول في هذه المحاضرة نقطة التقاطع بين الأخلاق والفن والنشاط، في محاولة للقاء نظرة على التوترات بين هذه المجالات مع تأمل النظريات الأخلاقية الرئيسية التي تتناول الفن الذي يتم تسخيرها للقضايا الاجتماعية والتفكير الأخلاقي الذي هو في مركزها. سترافق المحاضرة أمثلة من مجالات الرقص والمسرح وفن الأداء. الهدف من المحاضرة هو إظهار أهمية الاعتبارات الأخلاقية للعاملين في الممارسة الفنية وتعميقها للقضايا الاجتماعية والتفكير الأخلاقي الذي هو في مركزها، سترافق المحاضرة أمثلة من مجالات الرقص والمسرح وفن الأداء. الهدف من المحاضرة هو إظهار أهمية الاعتبارات الأخلاقية للعاملين في الممارسة الفنية وتعميقها.

Ethics and Socially Engaged Art; A Complex Dance, Naomi Jackson

This presentation addresses the intersection of ethics, art and activism. It provides an overview of the inherent tensions between these areas, offers insight into the main kinds of ethical theories behind much socially engaged art, and provides models of moral reasoning. Throughout the presentation examples are offered from the realms of dance, theater and performance art to illustrate the points being made. The goal of the presentation is to demonstrate the importance of considering ethics when engaging in arts practices and the complexity of this endeavor.



## ISRAEL, A VIBRANT DANCE SCENE

### NAOMI JACKSON

Lincoln Scholar | Associate Professor  
School of Film, Dance and Theatre

I travelled to Israel between May 12-June 3, 2019 to teach and research dance in higher education. I was able to take this trip due to generous funding from the Center for Jewish Studies and the ASU School of Film, Dance and Theatre. The trip was inspired by a contingent of wonderful Israeli dance artists and scholars I met when organizing, with Professor Liz Lerman of the Herberger Institute for Design and the Arts, the international Jews and Jewishness in the Dance World conference held at ASU in October 2018.

One of the most fascinating programs I experienced is for young religious women within the national Zionist sector who aim to teach the art of dance in their communities. Orot Israel College of Education's undergraduate dance program was founded over 20 years ago by Dr. Talia Perlshtein and features a robust curriculum in ballet and modern dance, as well as pedagogy. I was taken not only by the high quality of the teachers, passion of the students and support of the upper administration (the president of the college spent time with me and introduced my talk), but the loving, accepting and supportive atmosphere. While most of the dance faculty, including Perlshtein, are non-religious, and the existence of the dance program itself is a radical challenge to many traditions and tenets of observant Jews, everyone appears united in finding ways to empower these young women to express themselves through dance.

The success of the program is evident by both the growing number of women finding ways to carve out careers that are in line with *halacha* (Jewish law) as well as those who remain spiritually committed but move beyond what they come to see as restrictive boundaries of strict religious observance. One alumna whom I met during a ballet class at Orot College told me she drops in to maintain her technique. She spoke about the program allowing her to realize a dream not available to her as a child. She now heads a religious high school dance program where she passes on her love of dance. Another incredible alumna, Efrat Nehama, now runs a company Abia Dance with her husband, Itamar, that strives to bridge the observant and modern worlds.

Another innovative and unique program is overseen by Dr. Henia Rottenberg at Western Galilee College. Housed as part of Theatre Studies, the Dance Theatre Program combines academic studies with artistic and creative skills



training in dance. What is interesting about this program is that the students span a wide range of religious and ethnic backgrounds, and the curriculum has a strong community orientation as well as a social justice focus. On May 22, I gave a keynote lecture on ethics and socially engaged arts, as part of a day-long symposium focused on community engaged dance and theater filled with workshops and presentations. Next year, a collaboration is being planned using Arab and Jewish students to recreate a radical site-specific work by the Israeli choreographer Amir Kolben from the early 1980s titled *Via Dolorosa*, based on the final walk of Jesus in Jerusalem.

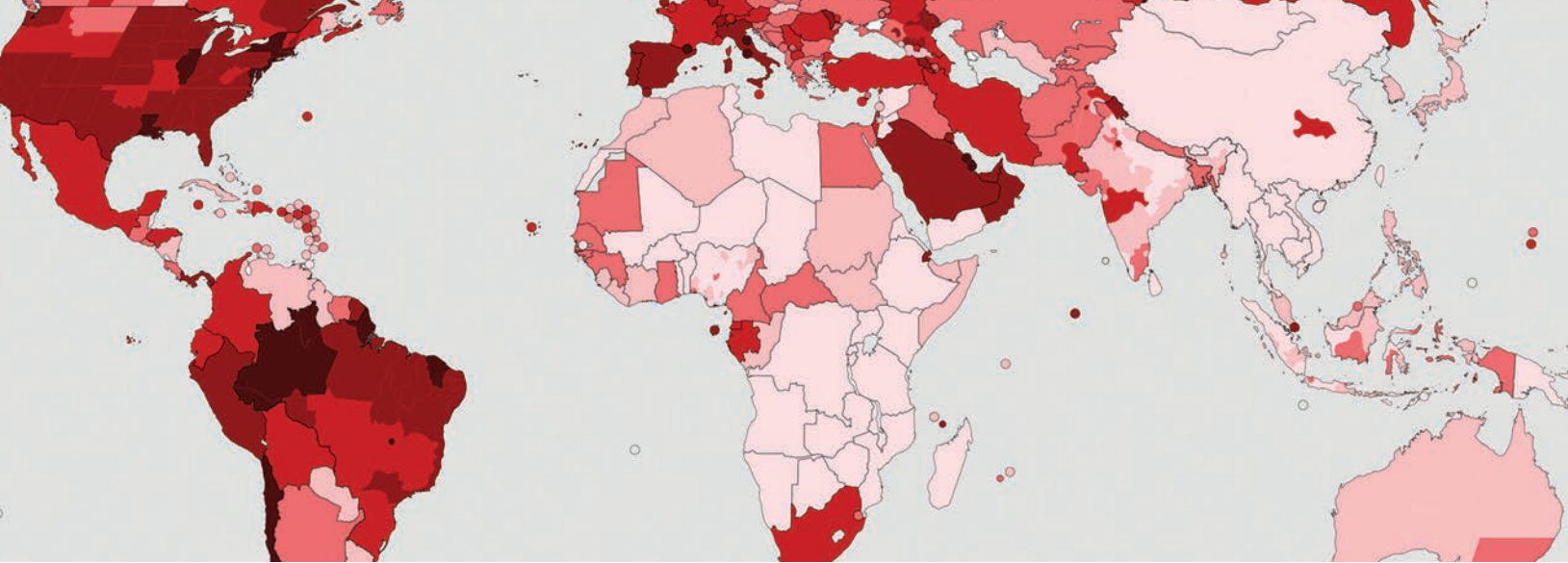
In contrast to these newer programs, I also had the opportunity to visit two more established places that focus primarily on professional training of dancers and choreographers. The first of these was part of the International Dance Village, home of the Kibbutz Dance Company founded in 1970 by the visionary Israel Prize laureate and holocaust survivor Yehudit Arnon. The Dance Village, located in Kibbutz Ga'aton, boasts a variety of educational opportunities for children and aspiring professionals. I had the pleasure, thanks to the company's archivist Yonat Rothman, of talking to an international group of college aged students gathered for the five-month pre-professional Dance Journey study program. Drawing on my background in ethics, I led them in a lively discussion of problematic practices and values in the dance world and together we drew up a "Dancers' Bill of Rights," which emphasized respect and equity.

The second institution I visited with a focus on conservatory training was the Jerusalem Academy of Music and Dance. This institution has a long history, with its dance department dating back to 1960. It boasts the only master of arts in dance in Israel, and an impressive array of classes in technique, history, criticism, notation and choreography. I was able to share with both undergraduate and graduate students some of the innovative curricular changes we have made here at ASU, much to their interest and curiosity. The integration of African-rooted urban dance forms in our program (such as locking, popping, house, krump, and voguing) is something foreign to higher education in Israel, so they were eager to understand more about the rationale and challenges we have been facing.

All in all, I came away with a much more nuanced understanding of dance in higher education in Israel, and a strong belief that the next step is the founding of a doctoral program in dance at one of the major universities. While there exists a small and committed group of researchers laboring throughout Israel, their educational paths have been complicated by having to either travel outside the country to receive their doctorates, or working through fields outside of dance, where there are no specialized faculty to oversee their efforts. I hope to be able to build an international coalition to help improve their situation, and found a doctoral program worthy of the country's otherwise international caliber dance scene.



cover photo (left): presentation slide  
above: Naomi Jackson at Orot Israel College



## ETHICS OF CARE IN THE TIME OF PANDEMIC

HAVA TIROSH-SAMUELSON

Director, Jewish Studies

Regents Professor of History | Irving and Miriam Lowe Professor of Modern Judaism

**This is an excerpt of a talk presented at the “Judaism and Ethics in the Time of Crisis” (Zoom) Conference at Bar Ilan University on April 20, 2020. The full text is available by visiting [jewishstudies.asu.edu/crisis-care](https://jewishstudies.asu.edu/crisis-care)**

We live in extraordinary and challenging times that test us all, Jews and non-Jews alike. The COVID-19 pandemic is a multi-factorial crisis. Health workers are confronted with acute end-of-life decisions asking themselves: How to manage with limited resources of ventilators and protective gear? Whose life should be saved and who should be allowed to die? Do patients have the right to refuse interventionist measures that are meant to save lives? Who should bear the costs of the pandemic treatment? These are all mind-boggling questions that physicians confront every day in overcrowded hospitals, and they do so without consulting professional ethicists. But even as we interrogate the overarching principle of Jewish ethics, saving human life, I would urge us not to frame the ethical meaning of the coronavirus too narrowly by focusing on end-of-life issues. Instead, we should frame the ethical conundrum as the intersection of economic, social, political, and environmental factors that were not created by the coronavirus pandemic but that the pandemic has brutally exposed.

COVID-19 pandemic forces us to face the truth about our health care system, our behavior toward others, especially the socially vulnerable, the structural inequality and injustice of our society, and the moral failure of our leaders who failed to prepare for the pandemic because they refused to listen to scientific experts. In this moment of truth, we must examine ourselves and speak truth about our moral, social, and systemic failures and we must look at the crisis as an opportunity to ameliorate them. For example, we need to speak truth about the failure to adequately fund our health-care systems by cutting budgets, closing and consolidating hospitals, and making health care out of reach to many. We need to tell the truth about Jewish communities in Israel and in the Diaspora that have failed to heed the instructions of health officials by continuing to congregate, thereby contributing to the spread of the disease. We need to tell the truth about shameful behavior of individuals (Jews and non-Jews) who hoard protective gear and medical supplies in order to profit from the shortage and the failures of the government to adequately prepare for the pandemic. And we need to tell the truth about the limits of our knowledge about this novel virus whose origins, dissemination, and impact on human bodies scientists are still trying to understand.

Embracing critical self-examination, this moment of truth is also rife with possibilities. Now is the time to address our vulnerabilities, reorient our social priorities, and bring the ethical dimension of human life to the forefront of our global decision making, overriding economic and political considerations that have dominated international discourse for too long. Framing the moment ethically may turn this unprecedented situation of a global pandemic into a learning experience from which we might all emerge as better people.

Judaism, of course, has very rich ethical tradition that can guide us in these testing times. However, I urge us not to speak about Jewish ethical treasures in terms of proof-texts (i.e., finding this verse or that ethical principle as applicable to the difficult moment) and not to think that ethical inspiration could come forth from Zion alone. Since this is a global crisis, the Jewish ethic is now being tested in its ability to offer a meaningful moral vocabulary, or moral inventory, that can be shared with all human beings who are confronting the same situation, regardless of nationality, religion, language, race, and economic status. The virus crosses all boundaries, and we need to speak ethically cutting across moral boundaries.

...

To turn the society into a caring society will require us to reorder priorities and give due respect not only to physicians but to all the heroic people in the health care system, whom we have tended to ignore until now. If we make care the guiding principle of our social life, we will be able to assign new values to the very people and activities that make our life possible. Reflecting on the ethics of care is thus inseparable from reflections on the nature of labor and the conditions that laborers face. What does the ethics of care look like in the time of pandemic? It means to care about, and take care of, the laborers who perform essential tasks that enable us to stay at home without starving, or who make the hospital run smoothly providing for the needs of all patients. Structurally speaking, ethics of care means that we think about health care as a basic human right and not a privilege, and that we do not treat health as a commodity to be profited from. That requires setting up a universal health care system to which all citizens have access and that care outcomes are not based on earning capacity. Israel, of course, has a universal health care system in place, but the United States does not. The coronavirus will undoubtedly sharpen the debate about health care and strengthen those who call for structural changes. But implementing ethics of care now does not have to wait until politicians change their mind about health care for all.

...

Cultivating the caring personality is relevant not only in social relations but also in terms of human relationship with the natural world. The coronavirus crisis did not cause our severe ecological crisis, but the pandemic is exacerbated by environmental factors such as air pollution, water shortages, and climate change. The pandemic lays bare the truth about our environmental crisis, that some still choose to deny despite the obvious evidence. The good news is that the coronavirus crisis has also been a boon to the natural world because of the curtailment of human travel, the reduction in extracting activities, and the slowdown of economic activity. As the human world shuts down to defend itself against the novel virus, the natural world might recover from the damage humans have inflicted on it. The ethics of care pertains as well to caring about, caring for, and taking care of the Earth. In Jewish parlance that means caring for creation. The well-being of the created world depends on us as much as our well-being depends on it.

...

In this moment of truth, when Jewish ethics is tested as is every other aspect of our life, it is appropriate to exhibit solidarity, cooperation, and loving kindness toward all human beings and indeed toward all created beings within the web of life... By working collaboratively, we may be able to overcome the crisis and emerge as more virtuous and caring people.



# **SALO WITTMAYER BARON DISSERTATION AWARD IN JEWISH STUDIES 2018-2019**

**GERALDINE GUDEFIN**

Doctorate, Brandeis University



*We, the Salo W. Baron Dissertation Award in Jewish Studies Committee, consider this research — “The Civil and Religious Worlds of Marriage and Divorce: Russian Jewish Immigrants in France and the United States, 1881-1939.” — to be exceptionally original, path-breaking, and consequential study. The committee was especially impressed by the interdisciplinary scope of this research, which integrates Jewish history, social history, migration history, legal history, family history, gender history, and transnational history. The author has consulted an extraordinary wealth of primary archival sources and has articulated a cogent argument that “sheds light on how citizenship was imagined and constructed in two national states not just as a formal legal category but as a set of assumptions and expectations about the future role of immigrants in society.” This pioneering research will open new venues for comparative study of Jewish migrations and its conclusions will transform modern Jewish history. We asked Dr. Geraldine Gudfin to discuss the origins of her award-winning dissertation.*



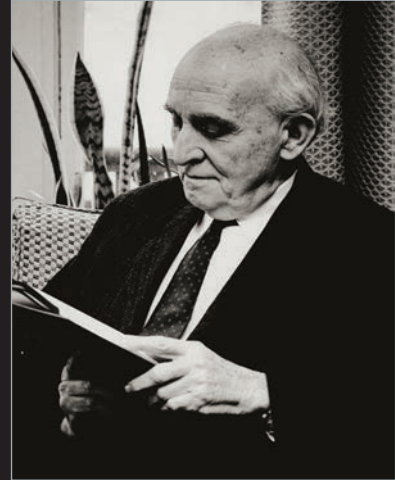
In 1905, the French Supreme Court issued a ruling that would have long-lasting implications for Russian Jews living in France, as well as for French Jewish women wedded to their co-religionists from Russia. In the Levinçon case, the judges refused to civilly divorce a French-born Jewish woman on the ground that her marital status was subject to the laws of her husband’s country of origin: Russia. Owing to the confessional nature of the Russian Empire, the court noted that the Levinçons’ divorce should follow the rules of Jewish law, even though the couple had married—both civilly and religiously—in France. Subsequent to this ruling, Russian Jews and their French-born wives could no longer divorce civilly in France, including those who had married at city hall. This paradoxical situation, my

dissertation shows, epitomizes the legal tribulations of Russian Jewish men and women who transitioned from Russia’s religious-based system of family law to countries with a formal separation of church and state. More specifically, my dissertation examines how Russian Jewish newcomers in France and the United States—two of the main destinations for immigrants at the time—straddled civil and religious systems of matrimonial laws, and how the civil courts treated Russian Jews seeking redress against their spouses. I discovered that in both countries Russian Jews often found themselves caught between conflicting legal orders, diminishing their ability to divorce and affecting their family lives, their ability to obtain citizenship, and their relations with their host societies.

Why did I choose this topic for my dissertation? As is often the case in archival research, I stumbled upon it. As a graduate student at Brandeis at the time, I was fascinated by the modern Jewish experience and the history of the separation of church and state. As a native of France researching in the United States, I wanted to explore the differences between the French and American understandings of secularism, and how these notions affected Jews in both countries. Then, during a summer trip to a French archive, I discovered the Levinçon case, which exemplified the confused and contradictory approach that courts often took toward Jewish marital life. While we tend to think of marriage as a private decision made by individuals, or sometimes families, my research explores just how public an institution it is. Highly regulated in the law, marriage is a crucial site of interaction between the state, individuals, and religious institutions.

The Levinçon case shined a light on the role that Jewish immigrants have played in shaping the concept of church and state separation in France and the United States. In both societies, the mass arrival of Jews from Russia in the early 20<sup>th</sup> century raised new questions about the role of religion in society, and the relationship between religious and state institutions. As Jews arrived from a world governed by ritual law, they attempted to navigate, often unsuccessfully, the legal structures of their new homes, encountering a cast of judges, lawyers, civil society organizations, rabbis, relatives, and hucksters who pushed, and ultimately shaped, the bounds of secular law. After Levinçon, I discovered a wealth of marital cases and painstakingly reconstructed the lives of these Jewish men and women. I found Jewish lawyers and judges who refused to let their foreign-born co-religionists soil their good name; immigrants filing suit with sophisticated legal strategies within days of arrival (evidence of a trans-Atlantic network of legal advice); and rabbinical debates on harmonizing versus further separating Jewish from secular law. Although these ordinary immigrants have long been forgotten, their experiences with secular family law shed new light on Jewish life in the early 20<sup>th</sup> century and, more generally, about the role of immigrants in French and American life. In the context of heated debates about immigration in both France and the United States, my research provides a much-needed historical perspective on how members of a minority religion have navigated the civil and religious legal systems, and on the complex interplay between immigration, religion, and citizenship.

**The Salo Wittmayer Baron Dissertation Award in Jewish Studies is made possible by a generous gift from Dr. Shoshana B. Tancer and Robert S. Tancer.**



Named for Shoshana Tancer's father, Professor Salo Wittmayer Baron, the most important Jewish historian in the 20<sup>th</sup> century, the award is given to the best dissertation in the field of Jewish History and Culture in the Americas.

**A \$5,000 award is granted every three years. Competition is open to all graduate students enrolled in U.S. universities.**

Dissertations currently eligible for submission, must be completed and accepted between June 2018 and May 2021.

**[jewishstudies.asu.edu/baron](http://jewishstudies.asu.edu/baron)**



# scholarship recipients

## 2017-2018 award recipients

### **Carli Anderson**

Great Students Graduate Fellowship

dissertation research: Intersection of space, memory, and emotion at Rachel's Tomb

### **Edurne Beltran de Heredia Carmona**

Great Students Graduate Fellowship

Cabot Family Scholarship

dissertation research: Jewish Urbanism

### **Inbal Donenfeld-Peled**

Schwartz Honors/University Scholarship

### **Ruben Gonzales**

Schwartz Honors/University Scholarship

### **Jamie Lynn Griffin**

Morris and Julia Kertzer Scholarship

Oxford Symposium on Religious Studies

### **Sabrina Gross**

Schwartz Honors/University Scholarship

### **David Krantz**

Great Students Graduate Fellowship

COP23 conference presentation

### **Logan Maro**

Morris and Julia Kertzer Scholarship

language instruction/research

### **Norma Owens**

Schwartz Jewish Studies Scholarship

Creating a Children's Book for K-5:

Through the lens of Religion and Ecology

### **Rosita Scerbo**

Great Students Graduate Fellowship

Jewish-Argentine women writers concerned with recovery of the past

## 2018-2019 award recipients

### **Hal Danesh**

Schwartz Honors/University Scholarship

summer study abroad/Biblical Hebrew

### **Isobel Johnston**

Great Students Graduate Fellowship

### **Caitlin Kierum**

Schwartz Jewish Studies Scholarship

Honors Thesis: Literature and the Holocaust

### **Tyler Kirk**

Great Students Graduate Fellowship

"The Impact of the Collapse of the Soviet Union on Gulag Returnees: Memory and Identity in the Komi Republic, 1953-2010"

### **Logan Maro**

Morris and Julia Kertzer Scholarship

Schwartz University Scholarship

### **Lizbeth Meneses**

Morris and Julia Kertzer Scholarship

Psychology/Holocaust

### **Michael Mongeau**

Schwartz Honors/University Scholarship

internship at EVJCC / research

### **Norma Owens**

Benjamin Goldberg Memorial Scholarship

### **Mariana Ruiz Gonzalez Renteria**

Morris and Julia Kertzer Scholarship

Seymour H. Jacobs Memorial Scholarship

"Atrocity imagery influences: from the Holocaust to Mexico's Photographic Imagery 1968"

# [jewishstudies.asu.edu/scholarships](http://jewishstudies.asu.edu/scholarships)

The benevolence of Jewish Studies donors enables the **Jewish Studies Program** to offer a variety of **generous scholarships and fellowships** to ASU students at every academic level.

## **Benjamin Goldberg Memorial Scholarship (minimum \$500 per year)**

Awards may be made to students at any academic level with a cumulative GPA of 3.0 or higher enrolled in the Jewish Studies certificate program. Financial need is the primary factor of consideration for this award. Applicants must have a FAFSA form on file with ASU Financial Assistance office. One half of annual amount will be awarded each semester.

## **Cabot Family Scholarship (\$1,000 per year)**

Awarded to juniors, seniors and graduate students involved with the Jewish Studies Program with a cumulative GPA of 3.0 or above to supports travel, research and study, as approved by the director of the Jewish Studies program in consultation with the student's department chair and/or advisor. One half of annual amount will be awarded each semester.

## **NEW! Chulew Family Endowed Scholarship in Jewish Studies (minimum \$500 per year)**

Awards may be made to students at any academic level with a cumulative GPA of 3.0 or higher enrolled in the Jewish Studies certificate program. Financial need is the primary factor of consideration for this award. Applicants must have a FAFSA form on file with ASU Financial Assistance office. One half of annual amount will be awarded each semester.

## **Great Students Graduate Fellowship (minimum \$1,000 per year)**

This award supports graduate student advancement and thesis research in pursuit of an advanced degree with a commitment to the field of Jewish studies as evident by the thesis or dissertation topic. The funds may be used to underwrite the cost of travel, purchase of necessary equipment, supplies and language training. Award amounts will be determined by the Jewish Studies Scholarship Committee on the basis of academic merit. Awards may be given for more than one year.

## **Morris and Julia Kertzer Scholar (minimum \$500 per year)**

Awarded to upper division and graduate students engaged in studies about Jews or Judaism, providing a stipend to pursue a research project under the direction of an ASU faculty advisor. The project results must be presented in a public lecture and should then be exhibited and/or published. The award recipient is allowed up to one year from the date of the award to complete the project. Candidates must be enrolled at ASU and registered for courses in Jewish studies. One half of annual amount will be awarded each semester.

## **Schwartz Honors and/or University Scholarship (three awards per year / minimum \$2,500 per year)**

Awarded to students enrolled in Barrett, the Honors College and other high-achieving students (based on faculty recommendations), at any class-level pursuing a program of study involving Jewish studies. A commitment by the award recipient to actively participate in community service in the Greater Phoenix Jewish community is required. Applicants must maintain a minimum cumulative GPA of 3.3 and must be involved in the Jewish Studies Program. One half of annual amount will be awarded each semester.

## **Schwartz Research, Study and Travel Grant (one award per year / minimum \$2,500 per year)**

Awarded to students at any class-level pursuing a program of study involving Jewish studies. A commitment by the award recipient to actively participate in community service in the Greater Phoenix Jewish community is required. Applicants must maintain a minimum cumulative GPA of 3.3 and must be involved in the Jewish Studies Program. One half of annual amount will be awarded each semester.

## **Schwartz Jewish Studies Scholarship/Fellowship (one award per year / minimum \$1,250 per year)**

Awarded to students at any class-level pursuing a program of study involving Jewish studies. A commitment by the award recipient to actively participate in community service in the Greater Phoenix Jewish community is required. Applicants must maintain a minimum cumulative GPA of 3.3 and must be involved in the Jewish Studies Program. One half of annual amount will be awarded each semester.

## **Seymour H. Jacobs Memorial Scholarship (minimum \$500 per year)**

A minimum award of \$500 to support travel or research, awarded to seniors and graduate students with a cumulative GPA of 3.0 or above, pursuing a concentration in Jewish Studies (undergraduate certificate of concentration or graduate research related to Judaism) within the School of Historical, Philosophical and Religious Studies. Half of the total award will be made in each of two semesters. This scholarship is not renewable.





## KNOWLEDGE, KNOWLEDGE, YOU SHALL PURSUE

VICKI CABOT

Doctorate, Religious Studies

School of Historical, Philosophical and Religious Studies

**It begins with a question, and often ends with more questions than answers, yet the quest for knowledge that inspires scholarly endeavor is what infuses it with vitality and a compelling momentum.**

It is a continuous process, though with its own particular markers of accomplishment and achievement, that is infinitely engaging, urging first student and then scholar ever forward in a fertile environment that strives for discovery, with a raft of professors to teach, guide, mentor, and yes, question, along the way.

This was the essence of my experience during my years of graduate study in religious studies at ASU culminating with receiving my doctorate in May 2018. Stimulating classes, serious students, engrossing subject matter and exceptional professors prepared me for the pursuit of my doctorate. Preliminary course work provided the foundational grounding for my research and the impetus to pursue it. A committed committee shepherded my research and writing, with close reading, valuable suggestions and, always, incisive questions.

My work turned on one such question — “why?” — as I sought to understand religious change among older women. Drawing on history, gender and memory, I limned the experiences of a cohort of Jewish women ages late 40s to early 70s who chose to turn away from the more progressive streams of Judaism and toward stringently observant Orthodox Judaism with its intricate system of laws, narrow gender roles and weighty obligations. Earlier research provided valuable insights into the phenomenon among younger women but had not explored the transformation among older women who had already made significant life choices. I was fascinated by the phenomenon, particularly now, at a cultural and historical moment characterized by individual freedom and autonomy, a multitude of choices, lessened social convention and loosened societal strictures to restrain them.

I conducted an ethnographic study drawing on a modified grounded theory methodology that allowed themes to arise from extensive field observation and intensive participant interviews. I wanted to know why the women chose to become Orthodox, how they effected that change, and how it impacted them individually and socially, among family, friends and colleagues.

Most significant among my findings was the articulation of a rhetoric of choice. Each of the women in the study described her transformation in terms of choices made, even as she strived to take on the obligations of a traditionally observant religious life and a belief in the divine authority that informs it. My data evinced a quest for meaning and purpose and manifest a need for belonging, for community, for friendship that traditional faith communities provide.



## Q & A with Jewish Studies alum Ruben Gonzales

Bachelor of Arts, Jewish Studies  
minors: Philosophy | Arabic Studies  
certificate: Islamic Studies



**Ruben Gonzales graduated in May 2018, with a perfect GPA, and plans to go into international law.**

### Tell us about yourself.

I am a former electrician who decided that my life needed to be adjusted, so I devised an exit strategy. Within that strategy, attending college was part of the path. I began this journey four years ago at Mesa Community College. As I began to realize my potential, my thoughts shifted towards a four-year degree and the prominent colleges in Arizona. I chose Arizona State primarily because they offered both biblical Hebrew and Arabic. [My major was] in the Jewish studies BA program. I [graduated] with a 4.0 this May. Between Jewish studies and School of International Letters and Cultures, I am well prepared to take on any graduate level program.

### Tell us about your future. What do you hope for?

I have three major goals as of today. First, I would love to go to law school and major in international law. International law would be a perfect way to use my knowledge I have gained between Jewish studies and Arabic studies. Second, I would like to earn a PhD in ancient (Middle) Eastern languages and literature.

### Any advice?

The road I'm on is my path, and there are many paths to the same success — find yours!

<https://alumni.asu.edu/20180531-qa-asu-alum-ruben-gonzales>

The study also revealed how personal loss could inspire such a transformation, and how life course position, life experience and geographic location informed those choices made.

The study shows how religious change among one particular cohort in one particular religious tradition illuminates broader understandings of religion, gender, memory and experience and suggests further study on the impact of life course position, generation, historical and cultural moment and geographic location on religious transformation.

My work responded to its initial question, “why?” while inspiring innumerable other questions for scholars to pursue.

And isn't that what we as students and scholars aspire to do?

*A lifelong learner, Vicki Cabot holds two masters degrees from ASU in addition to her doctorate in religious studies. An award winning journalist, she has worked as a reporter, an editor and an adjunct professor of religion. She writes and lectures widely and currently blogs at <http://www.timesofisrael.com>. Vicki's doctoral dissertation “Lost and Found: Jewish Women Recovering Tradition, Remaking Themselves” is available online through the ASU repository: <https://repository.asu.edu/items/49110>*





## FROM TEMPE TO PARIS

**JAMIE GRIFFIN**

Bachelor of Arts, History

minor: French | certificate: Medieval Studies

Ever since I switched from Business to European history at ASU my studies have been meticulous and intense. I have covered a broad range of subjects from Late Antiquity to the later Middle Ages, with a focus on Jews in medieval Europe. After a short introduction to Jewish-Christian relations in a course titled 'Persecution of Minorities in the Middle Ages', I was inspired to start reading books outside of the curriculum on the subject. I started by consulting the works of R.I. Moore, David Nirenberg, and Walter Pakter. Through them I began to develop an understanding of the history of the persecution of the Jews in medieval Europe, but I soon realized that the position of the Jews in the Middle Ages could not be understood without looking at the legacies of Late Antiquity.

In order to better understand Judaism, I started studying the formation and evolution of Rabbinic Judaism, by reading Torah and consulting Halakhic and Aggadic texts. I researched the *Adversus Judeos* tradition and how it evolved, in part, from the paradoxical opinion of the Jews offered by Saint Augustine in *The City of God*. I continued by researching the ways in which the Jews helped stimulate trade in Europe, the influence of local charters on Jewish settlement, and how the frailty of these charters was demonstrated during the First Crusade. I found a sort of beauty in the Hebrew Crusade narratives in their immortalization of the Jewish victims of the Rhineland massacres as martyrs who sanctified the Divine Name (*Kiddush ha-Shem*). Jonathan Elukin's book, *Living Together, Living Apart*, introduced me to the idea of pragmatic violence and to how the Jews both shaped and were shaped by medieval European culture. I came to understand medieval Jewish family life and the practice of piety from the works of Elisheva Baumgarten.

With the support of the Center for Jewish Studies my academics have flourished and my dream of presenting my research abroad was realized. They made it possible for me to present my paper "*Sicut Judeis*: Meaning and Formality of a Prefatory Statement of Pope Innocent III" at the Oxford Symposium on Religious Studies conference (December 2016) and the 23<sup>rd</sup> annual Arizona Center for Medieval and Renaissance Studies conference (February 2017). They once again supported me in my endeavor to present a further

## JEWISH STUDIES CONNECTS

### CAITLIN KIERUM

Bachelor of Arts, English Literature

Bachelor of Music, Performance

minor: German | certificates: Jewish Studies | Human Rights

installment to my research, a paper titled “The Secular and Sacred Motivations of Pope Innocent III” at the Oxford Symposium on Religious Studies (December 2017) and at the 24<sup>th</sup> annual Arizona Center for Medieval and Renaissance Studies conference (February 2018).

I have come to understand that Jewish-Christian relations cannot be limited to nor defined by popular episodes of violence, expulsions, or the lachrymose inherited ideologies that have carried to posterity. The real story is beautiful and complex, a relationship between peoples that shared habits and ideologies, grew with each other, and for the most part was characterized by a general amicability that has been slowly forgotten.

Thanks to the support of ASU, the Center for Jewish Studies, Professor Enrico Minardi, Professor Hava Tirosh-Samuelson, and Professor Markus Cruse, I was accepted to l'École des Hautes Études en Sciences Sociales (Paris), beginning October 2018 where I started my masters with a tentative dissertation titled: *Ségrégation à cause de la peur, craintes à cause de la ségrégation : L'influence du Pape Innocent III sur les relations judéo-chrétiennes au Moyen Âge*.

I graduated from ASU with concurrent degrees in English Literature and in Music Performance, a minor in German and certificates in Jewish Studies and Human Rights. After hearing that list, people often ask me what the connective tissue between them is. The answer is simple: Jewish Studies.



Although I did not come to college intending to join the Jewish Studies program, my academic path quickly led me there. I signed up to take a course about Holocaust representations (GER 445: Holocaust and German Mediated Memory) to fulfill the final elective credit for my German minor and soon realized how much the Jewish Studies program had to offer. Since adding the certificate program, I have had the opportunity to take a variety of courses related to Jewish Studies in all of my concentrations, from a class about composers who were exiled from Nazi Germany to a course that focused on Modern Israeli Literature. Through the certificate program, I have had the opportunity to be exposed to a wide variety of learning opportunities while also being given the freedom to select courses which fit within my specific passions and academic interests.

During my senior year, I also had the opportunity to intern with Violins of Hope—an organization that restores violins from the Holocaust and features them in a touring exhibition combined with educational programming, concerts and a lecture series. As the culmination of my studies at Arizona State, I completed my honors thesis, which evaluated various literary and filmic depictions of the trial of Adolf Eichmann, a Nazi who was brought to Israel for trial in the 1960s.

I will be pursuing my Juris Doctorate at the University of Michigan School of Law. I am incredibly thankful for my time in the Jewish Studies Program, the knowledge I have gained and the professors I have been able to study under. I know that my time as a Jewish Studies student has absolutely had an impact on who I am as a person and as an academic, and my undergraduate experience would have been radically different if I had not added the certificate.





## RESEARCH IN RUSSIA

**TYLER KIRK**

Assistant Professor

University of Alaska Fairbanks

**I received my PhD in History, from Arizona State University in 2019. As a graduate student, with support from the Morris and Julia Kertzer Scholarship and the Cabot Family Scholarship I was able to travel to the arctic cities of Vorkuta and Ukhta during the spring of my research year as a Fulbright Scholar in Syktyvkar, Russia.**

The award enabled me to conduct essential archival research in small ethnographic museums in Vorkuta and Ukhta, which yielded tremendous results that form the basis of three chapters of my doctoral dissertation entitled: “The Impact of the Collapse of the Soviet Union on Gulag Returnees: Memory and Identity in the Komi Republic, 1953-2010.” From my base of research in Syktyvkar, the capital of the Komi Republic in the far north eastern part of European Russia, I travelled 15 hours by train north to the arctic city of Vorkuta.

Vorkuta was once one of the largest complexes of the forced-labor camp system known as the GULAG, an acronym for Main Administration of Camps, which became one of Soviet Russia’s largest mining towns in the 1950s. At the Vorkuta Museum-Exhibition Hall and the Vorkuta Geological Museum, I worked with the personal collections of former Gulag prisoners who donated their personal archives including, letters, case files, art, photographs, and memoirs in the late-1980s and after the collapse of the Soviet Union.

In Ukhta, 644 kilometers to the south of Vorkuta, I conducted archival research at the Ukhta Ethnographic Museum, the Museum of the Ukhta State Technical University, and the Apartment Museum of Iakov Krems in the personal collections of former prisoners, many of whom remained in the town after their release. These materials, which are inaccessible in Party and State archives, provide insight into how former prisoners lived, the historical narrative they wanted to present when finally given the chance after the collapse of the USSR, and how the Gulag continued to shape their identities decades after their release.

**Without the generous support of Jewish Studies, this trip would not have been possible. I thank the generous donors of these scholarships, ASU Jewish Studies, and all those who support the unit for making graduate student research possible!**

# INTERTEXTUALITY: CONNECTING "WEST" AND "EAST"

## HAL DANESH

Bachelor of Arts, History

Bachelor of Arts, Jewish Studies

certificates: Modern Hebrew | Religion and Conflict

When I first came to ASU as a History major almost four years ago, I had no idea what direction my studies would take me. In my first year and a half of college, the classes I took focused more on the West and Greco-Roman history, moving away from the Hasmoneans that fascinated me after I learned that the Maccabees were nothing like what I was taught in Hebrew school. But during that whole time, even in the beginning, I felt something missing. Our Western Civilization courses, which at least at the time I was in my first year were required for the History degree—were often confined to a certain narrative—that “the West” was born in Rome, or in Greece, or in Mesopotamia; and over the course of millennia the torch was passed from one civilization to another, moving westward until by the end of the semester we had reached Western Europe. But how could this torch, whatever it was, move from one place to another without engaging with the peoples around it and in some way changing from their encounters? Where was the intertextuality? And most important to me—where were my people, the Jews, whose diaspora was spread out in both “West” and “East” and, undoubtedly in my mind, aided in the exchange of ideas between one and the other?



I started finding answers to all of these questions when I first started taking classes in Jewish Studies. After meeting all of the incredibly passionate students and faculty involved with the program, I realized that I wanted to fully commit to a career in academia, and I officially added the Jewish Studies major in the Spring of 2018. They encouraged me to apply for a Jewish Studies scholarship, and with the money I was awarded I got on a plane that summer and the summer after to Israel, where I studied Hebrew and did research for my honors thesis at the Hebrew University of Jerusalem. I defended this thesis, “The Perils of Periodization: Memory and Intertextuality between the Achaemenid and Hasmonean Dynasties,” and its content—investigating direct and indirect intertextuality between Hasmonean royal ideology and ancient Near Eastern literary patterns promoting political legitimacy, particularly those employed by the Achaemenid Persian Empire—was in many ways a product of my initial frustrations with Eurocentrism as a History student.

With my work at ASU finally completed, I will be leaving this summer, pandemic permitting, to begin a new chapter in my life as a graduate student in Jewish Studies at the Hebrew University of Jerusalem. There, I hope to study intertextuality between Jewish, Islamic, and Iranian sources that shaped Jewish memory of the ancient past. The work I will do in Jerusalem and beyond will forever be shaped by what I learned here at ASU, and I am sad to see my time here coming to an end.





photograph courtesy of Amber Sampson

## TASTING THE TORAH

### AMBER SAMPSON

Bachelor of Arts, Anthropology  
certificate: Sustainable Food Systems

Amber Sampson is a trained professional chef, with a previous degree in Culinary Arts and Nutrition. Her research focuses on the relationship between food and culture. Specifically, she studies the anthropological relationship between food and culture in ancient times, working to bring present day relevance to ancient meals and customs, and giving others a taste and connection to our delicious past. As a proud Jewish scholar, her most recent work has evaluated the people, places, and events of the Hebrew Bible through their relationship with food. Religious and anthropological understanding in mind, Sampson is currently creating a cookbook. In support of this innovative work, Amber received the prestigious Morris and Julia Kertzer Scholarship from Jewish Studies. The tasty and scholarly cookbook functions as a conglomeration of identities of the Hebrew Bible people through their many divine foodways. Ingredients in each meal are either symbolic, historically accurate, or have a deeper biblical meaning. In fall 2020, Amber will begin work on her Masters in Gastronomy at Boston University.

### Exodus Eats: Grilled Moses Lamb with Biblical Herb Chimichurri Sauce gluten free | dairy free | kosher

meal prep time: 4 hours  
cook time: 30 minutes  
total recipe time: 4 hours 30 minutes\*

\* allow time for meat  
to marinate

#### — chef's notes —

If using lamb, try to purchase a "French cut" rack of lamb, trimmed by your butcher. If lamb is unavailable, beef skirt stake is a delicious alternative. The marinade may also be used on chicken, and a variety of meatless options such as tofu. Makes enough for two pounds of meat or meat alternative cut into smaller pieces for cooking.

Do not over-marinate. Citrus can "cook" and grey the meat. If you are using a meat substitute one hour is sufficient.

If substituting with skirt steak, cut the marinated steak against the grain when serving.

Chimichurri may be too acidic if paired with a less fatty cut of meat like beef or chicken. To adapt for this: add less vinegar and lemon juice to the Chimichurri.



## ingredients

### meat and marinade

- 4 servings of French cut rack of lamb (or 2 pounds meat/meat substitute)
- 1 large yellow or red onion, sliced into rings for grilling
- 1 large navel orange, juiced and zested
- 3 limes, juiced and zested
- 6-8 cloves garlic, finely crushed
- 1/4 cup olive oil (additional for cooking meat)
- 1 tablespoon honey
- 1 tablespoon mustard
- 1 1/2 teaspoon ground cumin
- 1/2 teaspoon dried oregano
- 1 tablespoon kosher salt, plus more to taste
- 1 teaspoon freshly ground black pepper
- 1/2 teaspoon cayenne pepper or sumac
- 1 teaspoon smoked paprika

### chimichurri

- 1/2 cup mild olive oil
- 3 tablespoons white wine vinegar, or to taste
- 1 lemon juiced and zested
- 4-6 cloves garlic, sliced
- 1/4 teaspoon hot red pepper flakes
- 1/4 teaspoon cumin
- 1/4 teaspoon fresh ground black pepper
- 1/2 teaspoon kosher salt, or to taste
- 1/2 cup Italian flat leaf parsley
- 1 cup packed freshly picked cilantro leaves
- 1/4 cup packed freshly picked oregano leaves
- 1/2 cup mint
- 1/2 cup hyssop\*\*

*Hyssop is an herb in the mint family used throughout the Bible for medicinal, spiritual, and edible purposes. It has a minty light licorice taste, but can be hard to find fresh, as it is rarely cultivated like other biblical ingredients such as honey, garlic, onions, and herbs. Hyssop can be substituted for more mint, making the recipe total 1 cup mint. Dried hyssop can also be used.*

## directions

### meat and marinade

1. Prepare meat by removing any excess fat.
2. Juice and zest citrus and crush 6-8 heads of garlic. In a large bowl, mix garlic together with citrus juice, zest, mustard, honey, extra-virgin olive, oil kosher salt, black pepper, cayenne pepper, ground cumin, dried oregano, and smoked paprika.
3. Slice onions into thick rounds and add to marinade. Onions should be marinated and grilled along with the meat.
4. Take meat and submerge in marinade then place in an airtight storage container or resealable baggie for up to 3 hours.
5. After 3 hours, preheat grill or cast-iron skillet to medium-high heat.
6. Remove meat from marinade and place on grill until desired level of cooking as been achieved.
7. Remove from heat and let rest, to retain juice and flavor, for at least 10 minutes.
8. Make chimichurri while the meat is resting.
9. Glaze meat with desired amount of chimichurri sauce, serve and enjoy.

### chimichurri

1. Wash herbs. Juice and zest lemon, then combine all ingredients in a blender. Add liquid ingredients first, closer to the blender blade, then add fresh herbs, making for easy blending. Stems can be chopped and combined with the fresh leaves of parsley and cilantro to add more flavor.
2. Pulse blender 2-3 times while scraping down the sides with a rubber spatula. Be patient, and repeat the pulsing and scraping process until a thick sauce forms, approximately 12 times.

*Chimichurri may be made in a mortar and pestle if you would prefer a more course sauce. May be made up to 24 hours in advance and kept in an airtight container for up to one week in the refrigerator.*



Your gift makes an important social impact, providing immersive programming for students and public lectures you help foster critical inquiry and scholarly entrepreneurship in Jewish studies

# special thanks: new endowments

## The Lowe Family Holocaust and Genocide Education Endowment

We are most grateful to The Lowe Foundation for endowing a new fund to support educational programming and activities designed to foster understanding, and to disseminate knowledge about, the causes and conditions that foster genocides, including the Holocaust.

Programming and activities will address political, economic, social, psychological and other cultural conditions that have made genocides possible, paying special attention given to the role that authoritarian, totalitarian, and nationalistic regimes have played in the Holocaust and other genocides.

Lowe Family Lectures and related public events will help to increase awareness about the danger of authoritarian, totalitarian and nationalistic regimes to the future of humanity.

## Chulew Family Endowed Scholarship in Jewish Studies

The Jewish Studies Program thanks Stacey and Mark Chulew for endowing a new scholarship to support student success in Jewish Studies at ASU.

In addition to supporting the mission of the university, the Chulew family’s philanthropy will help enable current and future generations to learn about the past and gain an enhanced perspective with which to evaluate the present.

This gift also honors and shows gratitude to previous generations of their family, including Holocaust survivors, who had the courage and determination to leave their homes and migrate to the United States to create better lives for their family.

This scholarship will provide financial support to a student pursuing a degree or certificate in Jewish Studies at Arizona State University who demonstrates financial need as defined by ASU guidelines, and maintains a GPA of at least 3.0.



community members, and driving vital research forward. Through courses, research conferences, es, enhancing the quality of Jewish life in Arizona and around the world. We are grateful for you!

## JEWISH STUDIES BOARD OF ADVISORS: NEW CO-CHAIRS

We are pleased to announce that, beginning in June 2020, Dr. Vicki Cabot and Mr. Howard R. Cabot are the new Co-Chairs of the Board of Advisors for ASU Jewish Studies. Vicki is a journalist who worked at the Jewish News of Greater Phoenix for more than 30 years, an author who writes for various publications, including *The Times of Israel*, and a scholar of American Judaism. Howard is a commercial litigation attorney who practices with Perkins Coie focusing on antitrust, securities, intellectual property and class actions. Vicki and Howard have deep ties to ASU: Vicki received her masters and doctoral degrees in Religious Studies from ASU, and Howard is an adjunct professor at the Sandra Day O'Connor College of Law of ASU.

The Cabots have been supporters of ASU Jewish Studies for many years, and The Cabot Family Scholarship Endowment Fund has enabled many of our students to travel abroad, especially to Israel. As civic leaders and philanthropists, Vicki and Howard have greatly contributed to the Greater Phoenix Jewish community: Vicki is a member of the Jewish Community Relations Council's executive committee for 2020-2021 and Howard is the current Board Chair for the Jewish Federation of Greater Phoenix.

**We welcome their leadership and are grateful for their ongoing contributions to Jewish Studies.**



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*z"l | zikhronó liv'rakhá | may their memory be a blessing*

# in memoriam

In the past two years, the Center for Jewish Studies lost three faculty members — Regents Professor David William Foster, Emeritus Professor Mark von Hagen, and Dr. Mariam Cohen — and two long-time supporters — Mrs. Jean Grossman and Mr. Robert Tancer. We mourn their loss and are most grateful to their contribution to and involvement in Jewish Studies.

**David William Foster** (d. June 24, 2020) was Regents Professor of Spanish and Women and Gender Studies. He was a world-renowned scholar of Latin American literature and culture, to which Jews have greatly contributed. Foster's research focused on urban culture in Latin American cities, particularly Buenos Aires, Sao Paulo and Mexico City. His research emphasized women's history, gender construction, sexual identity, and Jewish cultural identity. He has written extensively on Argentine Jewish public intellectuals, dramatists and photographers, and published an anthology of Jewish stories from Latin America. Professor Foster received many awards, including the Armando Discepolo Prize for theater scholarship from the University of Buenos Aires (2000), and held Fulbright teaching appointments in Argentina, Brazil and Uruguay. With funding from the National Endowment for the Humanities, Professor Foster conducted many summer seminars in Argentina and Brazil that brought scores of American students, teachers, and academics to study Latin American culture on location.

**Mark von Hagen** (d. September 15, 2019) was a leading international historian of Imperial Russia; the President of the Association for Slavic, East-European and Eurasian Studies; Dean of the Philosophy Faculty with the Ukrainian Free University in Munich, Germany; and Emeritus Director of the Melikian Center for Russian: East European, and Eurasian Studies at ASU. He was the author of numerous books, the recipient of many grants and fellowships, and he served on many editorial boards. As a Russian historian, he was deeply familiar with the history of Jews in Russia and Eastern Europe and has done ground-breaking research on Jews in the Ukraine during World War I. Since joining ASU in 2006, Professor von Hagen has trained many graduate students whose research was supported by the Center for Jewish Studies.

**Mariam C. Cohen** (d. June 5, 2019) was a trained psychoanalyst and psychiatrist in private practice in Scottsdale. She received her doctorate in Religious Studies in 2013 under the supervision of associate professor Joel Gereboff and professor Adam Cohen, both affiliate faculty members of Jewish Studies. Mariam taught courses on religion and myth, religion, gender and sexuality, and religion and literature. She published numerous essays on religion and psychoanalysis, exploring how the representation of God functions in the psychoanalytic process. She was particularly interested in the attitudes of Orthodox Judaism toward psychoanalysis and in the psychoanalytic aspects of religious conversion.





**Mrs. Jean Grossman** (d. April 7, 2019) was an influential philanthropist whose generosity supported numerous institutions and initiatives in the Jewish community of Phoenix. In 1997 Jean and her husband, Harold Grossman (d. March 3, 2005) established a \$1 million endowment to expand the Jewish Studies Program at ASU. That donation inspired subsequent significant gifts from philanthropists in Phoenix that have greatly expanded the scope of Jewish Studies at ASU. The Harold and Jean Grossman Chair in Jewish Studies has funded many research conferences, guest lectures, seminars, and workshops, and is currently held by assistant professor of history, Stanley Mirvis. Jean cared deeply about the future of American Jewry, the quality of Jewish life on American college campuses, and about the State of Israel.

**Mr. Robert S. Tancer** (d. March 17, 2020) had a successful career in law and government in the United States and in Latin America. After settling in Phoenix in 1969 he practiced law and taught at the Thunderbird Graduate School of International Management. After his retirement he was most active as a civic leader serving on the boards of many cultural institutions in Phoenix, including the Desert Botanical Garden, Arizona Opera, Phoenix Chamber Music Society, and Act One. With his wife, Dr. Shoshana Tancer, Robert Tancer established the Salo Wittmayer Baron Dissertation Award in Jewish Studies and the Salo Wittmayer Baron Faculty Research and Development Grant. These generous gifts have enhanced the national reputation of Jewish Studies at ASU and have deepened the quality of faculty research. As Jewish Studies Board of Advisors Chair, Robert was instrumental in making the Center for Jewish Studies at ASU into an agent of cultural change in metropolitan Phoenix.

**May their memory be a blessing to all of us.**

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### February 22, 2021

#### **Albert and Liese Eckstein Scholar-in-Residence**

Jeffrey Gurock, Yeshiva University

#### **campus community lecture**

White Flight, Black Flight: Segregation  
and Integration in a Bronx Neighborhood

#### **public lecture**

American Jewry's Contemporary Scorecard:  
Anti-Semitism and Tolerance in the United States

### February 28 - March 1, 2021

#### **Judaism and Climate Change: Science, Theology, and Ethics**

Judaism, Science and Medicine Group Annual Conference

#### **keynote lecture**

Judaism and the Environmental Crisis:  
what we have to teach; what we have to learn  
Roger S. Gottlieb, Worcester Polytechnic Institute



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