Leo Baeck Institute Jerusalem
for the Study of German and Central European Jewry

Report of Activities

Academic Years
2013/2014 and 2014/2015
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Introduction

Dr. Anja Siegemund (Director)

“We want to show the past; we want to demonstrate - in loyalty, unbiased and without euphemism - whatever Jewish men and women have done, felt, thought and created throughout the centuries; how they proved themselves and where they failed, and how they tackled the problems of their lives and the collision between the Jewish and the European world. We want to demonstrate the historic part played by the community from which we originate - wherever we may be now - a part which, in unparalleled historical circumstances, has come to a tragic but not dishonourable end.”

Declaration, Council of Jews from Germany, 1955, draft document by Robert Weltsch

In 2015 the Leo Baeck Institute is celebrating its 60th birthday. In 1955, 16 representatives of German and Central European Jewry came together in Jerusalem in its founding conference. Nostalgia was not what animated them, as is amply evident from the declaration that Robert Weltsch authored. Also today the Leo Baeck Institute Jerusalem is not primarily concerned with preservation or even conservation. Rather it wishes to enter into a creative dialogue with the history of German and Central European Jewry. Our series on the occasion of the 60th anniversary of the founding of the Institute, titled ‘Jews in Germany - German Jews - German-Jewish. A Paradigm for Hyphenated Identities Revisited’, with events scheduled in Israel and Berlin, and funded by the Robert Bosch Foundation, engages with the classic question of the hyphenated German-Jewish identity. In an approach grounded on multiple perspectives, it discusses ‘German-Jewish’ as a paradigm par excellence and a model for similar hyphenated identities. The festive prelude to this series, which the Leo Baeck Institute Jerusalem is accompanying throughout the entire year 2015 with symposia, panel discussions and dialogue, took place on 16 March 2015 in the Jerusalem conference centre Mishkenot Sha’ananim, and

was simultaneously an institutional birthday celebration with guests from Israel and abroad. A further event in the series, titled ‘Theater in Jewish Culture and its Echo in Israeli Culture’, centred around playwright Joshua Sobol’s work and also contained readings from Sobol’s plays. A highpoint of the series is the event planned for July 2015 in the Jewish Museum Berlin, with participants drawn from the ranks of leading scholars, including the international LBI. At the same time, it will celebrate the 60th anniversary of the LBI on an international level and has the provocative but fruitful title ‘Who Owns German-Jewish Culture? Collective Memories Re-Negotiated’.

Our third Robert Liberles International Summer Research Workshop, which we conducted in 2013, once again with the generous support of the Fritz Thyssen Foundation, also focused on old and new interpretations of German-Jewish history. On this occasion the convener was Prof. Steven Aschheim, who invited researchers from North America, Europe and Israel to an extensive exchange that lasted some two weeks, centred on ‘The German-Jewish Experience Reconsidered. Contested Interpretations and Conflicting Perceptions’. While we see the International Summer Research Workshop as one of our flagships, it represents only one format among many in this direction. To promote academic exchange and at the same time to present research findings to an interested public and open these to discussion is an integral and essential part of the identity of the Leo Baeck Institute Jerusalem. One means for this are our international conferences. For example, in 2014 we invited scholars to the conference on ‘German Jews in the Middle East’, which explored new territory in research, investigating migration, cultural transfer and the presence of German Jews in the region, not only in Palestine and Israel. For the Leo Baeck Institute Jerusalem, 2015 is not only the year of its 60th anniversary. The year has also been marked by a renewed focus on Martin Buber, the 50th anniversary of his death in 1965 being commemorated this year. Martin Buber, one of the founding fathers of the Institute, who had a formative influence on its work and the early years of the Institute’s activity, continues to attract broad scientific and public attention, concentrated primarily on his philosophical and theological writings. Less researched is his engagement in several fields of Israeli culture and politics, for example, adult education, the kibbutz movement, the academic landscape and in debates within society in the period of the British mandate and later in the State of Israel. We took this as an occasion for organising a conference whose academic direction was assumed by our Board member Prof. Paul Mendes-Flohr. The conference, organised with various partners in Jerusalem in May 2015 and titled ‘Multiple Dialogues: Martin Buber in Palestine and Israel’, thus explored Buber’s dialogue with Israeli society, bringing together young international scholars and senior lecturers. The formal conference was preceded by a special evening event in the crowded auditorium of the Jerusalem Cinematheque, with reminiscences of Buber, a
podium discussion and the premiere of a film on Buber and the way he is viewed today in Israeli society. Unexpectedly, the film also documented a reflection of the awareness of Buber among certain segments of Israeli youth.

Part of the ‘Buber Week’ of the Leo Baeck Institute Jerusalem in May 2015 was the workshop that took place in the framework of the conference. It was attended by junior and senior scholars, and involved the intensive reading and discussion of selected texts by Buber. One major focus of the Leo Baeck Institute Jerusalem is to bring researchers together in various forums, seminars and workshops, helping to facilitate exchange and scholarly discussion. I wish here to call special attention to the seminar, organised by the Leo Baeck Institute Jerusalem together with the Scholarly Working Group of the Leo Baeck Institute in Germany, for postdoctoral students of German-Jewish and Central-European Jewish History. It is now taking place for the second time, on his occasion with support from the Gerda Henkel Foundation, with meetings in Berlin in the summer of 2015 and in Jerusalem in the spring of 2016. The seminar is part of the larger seminar complex of ‘Seminars for Students of German-Jewish History’ (in cooperation with the Hamburg-based Institute for the History of the German Jews, the Minerva Institute for German History at Tel-Aviv University and the Martin Buber Chair of the University of Frankfurt am Main). Of equal importance for us are the scholarships for younger researchers that we have again been able to award in the last two years.

Among publications, I wish to call special attention to those in the various series of the Institute, such as Vol. 3 in our Hebrew-language series of monographic studies, ‘Bridges. Studies in the History of German and Central European Jewry’, a path-breaking study on Jewish women of the Enlightenment in Berlin in the late 18th and early 19th century. In our peer-review article series ‘Innovations’, two special issues dealing with Martin Buber have appeared in 2015, and our German publication Jüdischer Almanach (Jewish Almanach) dealt with the topics ‘age’ and ‘encounters’.

In 2014 we also succeeded in implementing longstanding plans in regard to the restructuring of our archive, which contains posthumous papers, correspondences, documents and photographs. In the framework of the project ‘Traces of German-Jewish History: Preserving and Researching German-Jewish Archives in Israel’, initiated by the German Literature Archive Marbach, the Franz Rosenzweig Minerva Research Center and Bonn University, and financed by the German Foreign Ministry, measures to preserve the holdings were undertaken along with the beginnings of a full and total new arrangement and re-cataloguing of the holdings. These holdings are mostly from families and descendants of German-Jewish immigrants in Israel, but also contain a range
of various materials, including those dating back to the 19th century. Up until now, this variegated and rich mosaic of German-Jewish social and cultural history and the historical records of the LBI Jerusalem have been scarcely visible to the international research community. Together with the LBI New York, a transparent system for the arrangement and electronic description of the LBI holdings in Jerusalem has been implemented. The LBI Jerusalem will be able to make detailed information on its collections accessible via the online catalogue of the Center for Jewish History in New York and on LBI Jerusalem’s website.

A significant enrichment of our archive will also be the fruit of our ‘Austrian Heritage Project’, in the framework of which some 100 life-history interviews with Israelis of Jewish-Austrian descent have been documented on video; this rare social-historical source will now be rendered accessible in our archive and in part also online.

Our diverse academic and cultural events remain highly popular. Likewise in the past two years, we have continued with the established formats, such as our annual ‘Jacob Katz Memorial Lecture’ and our ‘Literary Cabarets’; we also have organised a symposium at the World Congress of Jewish Studies and an event on ‘Jewish Experience’ during the First World War. A new feature is that we are seeking to enrich our Literary Cabarets ever more frequently by inclusion of literary and cultural components, such as readings, musical interludes and extracts from films. In addition, we have begun, in an attempt to enhance sustainability and expand access for an even larger circle of interested persons, to record a substantial portion of our various events on video and to make these videos readily accessible via our website.

There are also innovations to report in regard to the structure of the Institute. We are currently forming a Friends’ Association of the Leo Baeck Institute Jerusalem, whose chair our Board member David Witzthum has kindly decided to assume. We have been pleased to welcome as new Board members Dr. Doron Avraham, Gadi Rosenthal and Prof. Naama Sheffi. The work of the Institute, the fine art of drawing a maximum of activity from a modest budgetary base, is only possible through the continuing engagement of all those who work with and support the Leo Baeck Institute Jerusalem. I owe a great debt of gratitude to the team of the Leo Baeck Institute for its exceptional degree of active engagement on the Institute’s behalf, to the Board of the LBI Jerusalem and its chair Prof. Shmuel Feiner, whose members are in addition voluntarily active on numerous committees of the Institute, and to our steadfast supporters and sponsors, without whose help our work would be impossible.
Sixtieth Anniversary of The Leo Baeck Institute

“Jews in Germany - German Jews - German-Jewish. A Paradigm for Hyphenated Identities Revisited”
Festive Opening Symposium of the Series

The series is supported by the Robert Bosch Foundation

Mishkenot Sha’ananim, March 16, 2015

Opening Speech
by Professor Shmuel Feiner
Chairman of the LBI Jerusalem

Our gathering tonight in the spacious and elegant Mishkenot Sha’ananim hall is not anything we, the members of The Leo Baeck Institute in Jerusalem, take for granted. We carry out our day-to-day activities in the ground floor of a modest building on Bustenai Street 33 in Katamon. There we feel like a rare oasis in the Jerusalem public space; an institution in which everyone who enters its doors are partners to the delineation of a world that appears as if its time has long since passed, and its future is behind it.

Yet these were exactly the perceptions of the founding fathers sixty years ago; they were a group of German-speaking spiritual giants who lived in the Rehavia neighborhood. They were involved in building the foundations of research and culture in the young state of Israel, but felt that they had a special mission of their own. This founding group included Robert Weltsch, Martin Buber, Gershom Scholem, Kurt Blumenfeld, Siegfried Moses, Ernst Simon and others. They were quite concerned in the 1950s lest the history and creative works of German Jewry be forgotten and abandoned. Therefore, they founded an institute tasked with following an organized work plan for systematic research. Since the very beginning, they were confronted with fundamental questions
regarding the institute’s legitimacy to exist. To illustrate that, I will read to you Buber’s words in a letter from June 1954, cited by Prof. Guy Miron in a book about the LBI’s history. In the letter, Buber complains to Salo Baron in New York for turning down his request to fund the institute through money from the Claims Conference. It’s bad enough that you turned down the request, wrote Buber painfully, but in your answer you did not express the slightest appreciation or esteem for our entire enterprise. “I will not try to hide from you, dear Prof. Baron, that this omission hurt me and my colleagues almost on a personal level [...] Our demand is not to restore our honor as intellectuals dealing with the Torah of Israel and its wisdom from many different aspects, but the honor of German Jewry whose good name and honor we must re-claim. The German-Jewish community and all its merits are not sufficiently known, not in Israel and even less in the countries of the Diaspora. From a preeminent historian such as you, we expected a deeper understanding of the mission that we have shouldered. After all, we carry an experience that is foreign to Jews of the East (Eastern Europe), whose belonging to their nation was never cast in doubt.”

I think that this letter most precisely reveals the motivation of the founding fathers. Their sense of disappointment, even perceived inferiority, was intertwined with a well-developed sense of self-respect. But most dominant of all was their awareness that the history of German Jewry contains an exceptional component, without which the texture of Jewish life is incomplete.

As those who carried the torch of the scientific research ethos born in Germany in the nineteenth century, they had no doubt that this was the correct way to preserve their legacy. They named the institute after the preeminent Rabbi Leo Baeck, one of the last leaders of German Jewry, who was held in very high esteem and who was also personally involved in the institute’s founding. In their far-reaching mindset, they founded The Leo Baeck Institute as an international organization. While its center was, of course, officially in Jerusalem, the institute operated under three heads: Jerusalem, London and New York. This reflects the diaspora of Central European Jews, who chose to emigrate and settle mainly in those three countries.

But even then, their goals were neither limited to mere preservation of the artifacts from the past, nor disconnecting from the present while focusing on the future. Leo Baeck himself said this in the first meeting of the international institute in October 1955 in London. “In my mind’s eye, I view the mission of the institute [...] to preserve the legacy of the German-speaking Jews from Ashkenaz, and revive them to new life.” But like us today, Baeck himself at the time felt a bit uncomfortable with the word ‘legacy.
and added, “In history there is no legacy, only rebirth. The power of Jewish history is that it is reborn over and over again [. . .] If we could only observe today, from an historical vantage point, all that was achieved on the cultural track by German-speaking Jews from Lemberg to Strasbourg, from Prague to the Scandinavian countries - we would stand as if before a marvelous wonder.”

We, sons and daughters of another generation, stand here sixty years later. Some of us like me were born in this country and did not hear German being spoken in the houses of our childhood; many of us are no longer partner to the emotional world of the founding fathers, nor the basic motivation that galvanized them to action. We are not mobilized to save the good name and honor of German Jewry as Buber wrote at the time (and we do not even live in Rehavia!). Yet we are still well connected to Leo Baeck’s mission. It is neither because we view ourselves as preservers of an ethnic legacy, nor because we are proud of that magnificent legacy, but we believe that a real re-birth is taking place in our generation. In Leo Baeck’s words, “every research study requires idealism and the sense that the study does not take place in a vacuum.”

We left Bustenai 33 this evening for Mishkenot Sha’ananim to say that after sixty years, the time has come for self-examination and soul-searching. In actual fact, we in the Institute go through these processes at every occasion. What is the objective of The Leo Baeck Institute? Is it cut off from what takes place on the street outside? Should it faithfully continue the path set out by the founders, or perhaps generational change requires new directions? Large questions loom before us, and we intend to discuss them in a series of seminars here and in Germany, a series that we open here tonight.

With your permission, I will delineate what I view as the five primary motivations for our involvement in the subject of German Jewry, as researchers, students and cultural consumers, now at the beginning of the twenty-first century:

Deep personal and familial identification with the yekke legacy and the desire to preserve it nostalgically by embracing the past and rubbing shoulders with German-speakers or experts in German culture and German Jewry; reading philosophy and literature in the original German or in translation; and becoming acquainted with artistic works as cultural classics.

Searching for the inspiring, intellectual world of Jewish thinkers and creators of culture, who led avant-garde trends in the European world. This motivation, shared by a very broad group that I call the Weimar school of thought, searches for symbiotic connections
(today in a more refined, hybrid form) between German Jews and other Germans, drawing from Israeli liberal perspective that is mainly universal in nature. And for what reason? For one, it is a counter-weight, or even a form of escapism, from the Middle East and its mounting anti-liberal, mainly fundamental proclivities that seem to be heading on a terrifying victory march.

Many of those involved in the Germany-Austria spheres (and the new academic diaspora of these academics in Western Europe and the United States) carry the memory of the Holocaust in their hearts as a permanent blemish in their nation’s history. Thus they want to tell the historical tale of Germany, in which the Jews were part and parcel of the country and its culture until they were brutally torn from it. They want to erect memorials and use research, books, conventions, academic courses and academic lectures to re-create the shared German-Jewish life-texture of the past. They do this while emphasizing the humanistic dimension of the historic relations.

On the background of strong Israel-Germany relations that now celebrates its fiftieth jubilee year, Germany has become a sought-after site for Israeli natives who want to experience a different kind of world than what they know here. They want to connect to a culture that here, in Israel, is retreating with its back to the wall in the defensive mode. They want to live, temporarily or permanently, under conditions that encourage liberated, avant-garde and daring artistic and cultural creation.

There are people who are motivated by the harshest questions of Jewish history and they find in the annals and culture of German-speaking Jewry a most sophisticated laboratory for understanding the dilemmas, conflicts, frustrations and hopes that nourished Jewish history in general during the modern period. The onset of this era is the moment, in which the traditional patterns of Jewish existence began to shatter, and the “modern situation” was born in which Jewish identity is splintered into innumerable fragments.

All motivations mentioned are like streams that flow into one place; The Leo Baeck Institute houses all of them under one roof. LBI has numerous additional faces: it is a research institute; it appeals to the public at large by offering lectures, conferences and seminars; it is part of an international organization with a presence in Europe and the United States; it is an intimate Jerusalem cultural institution; and it cultivates Israeli students and hosts students and researchers from abroad. But I admit that my personal motivation stems from the last category; I am fascinated by the issue of the crisis faced by Jews today in their intersection with the modern world.
In 1930, Leo Baeck wrote an article in which he analyzed the significance of the Jews’ entrée into the modern period and expressed the existential experience of many in Germany. He wrote, “Gradually and with an irresistible power, the modern era has shattered the closed, unified Jewish culture that had, until then, provided the essence of the Jewish lifestyle. The Jew abandoned his segregated world that was sometimes imposed from the outside, sometimes from the inside. He entered the general European cultural world and this now demanded part of his external existence, and more than that, even from his inner existence.” The process was crisis-ridden and traumatic for the individual and for the Jewish collective as well. It is the greatest challenge of the modern era, and is not at all resolved even at the beginning of the twenty-first century.

This is the challenge that The Leo Baeck Institute attempts to understand and explain, using various methods; this is the challenge that makes the institute relevant and meaningful also today; even the fact of our presence here in Jerusalem. The Institute seeks to break through the boundaries of sector and of discipline, to face the questions that resonate here and now in the global village, in Israel, in this city. Minority versus majority, oppression versus emancipation, tradition versus modernism, openness versus conservatism, particularistic identity (individualistic, religious, gender-based, national) versus universal, humanistic identity. This is the ultimate, cutting-edge laboratory for modernization processes, for achievement, and no less for suffering, for dramas and paying the price for change. In this laboratory, the growth of the modern consciousness is analyzed, and secondary groups in Jewish society are invented. We analyze the emergence of controversy in the three hundred years between the Thirty Years War and the Holocaust. Don’t be mistaken: this is not only the history of the Jewish contribution to Europe and humanity (Heine, Kafka, Walter Benjamin, Hannah Arendt and more) but also a chapter of the past full of schisms and conflicts.

The discourse regarding Central European Judaism’s past is not isolated and disconnected from the present; it is not viewed like a mummy in a museum, but has special vitality even at the beginning of the twenty-first century. In order to respond to the challenge of adapting the Institute in Jerusalem to contemporary times, we turn our attention to the basic question that German-Jewish history presents to the reader of our time. We see, most tangibly in front of our very eyes in 2015, how the Jewish modernization project is still unfinished and has caused ruptures, traumas and culture wars. We will not ignore what transpires outside our doors. The most basic values of enlightenment - humanism, modern education, Jewish liberalism, critical analysis, pluralism, and religious tolerance - are all shrouded in doubt. We are witnesses to the deep political and social controversies regarding the image of the Jewish state: Jewish or democratic? A religious
or secular public space? Jewish or Israeli identity? Eretz Israel or the State of Israel? Public school or sectorial education? Religious courts of law or secular courts? The roots of these issues lie in the early modern period, and many in the Jewish-German sphere. The tension between Jew and Israeli, and between the Jewish and the Western world’s democratic culture, is greater now than ever before. The culture war, or the inner-social and inner-cultural struggle over the enlightenment ethos and the attitude toward European modernization, is still an unresolved, ongoing historical chapter in the annals of the Jews.

Of course, we have no intentions of mobilizing the Institute to a political or cultural ideology. But our goal is to turn to the Israeli public in the Hebrew language, and bring Israelis to our modest residence on Bustenai street for numerous events open to the public: to listen to lectures, participate in discussions, launch new books, hold workshops and international conventions, distribute scholarships to encourage research in the German-Judaism field, watch films in the Cinematheque, read the books we publish in the Gesharim (Bridges) series and the articles in the Chidushim series. In this way we feel that we are opening a forum for a discourse on the roots of the Jewish modernization enterprise on subjects that are meaningful to Israeli culture, and continuously growing in their significance for Jerusalem as a city.

Now, in our 60th year, we sum up our achievements, analyze ourselves vis-à-vis the founders, but mainly think how to proceed on the path we set for ourselves, and plan for the future.

This is the opportunity to thank this evening’s participants and the members of the institute’s administration and team of employees who carry LBI on their shoulders with dedicated, creative work. I especially would like to thank Director Dr. Anja Siegemund, Secretary Ms. Danya Lev-Tov Piro, and those responsible for the various events and projects, studies and publications: Dr. Rachel Freudenthal, Dr. Sharon Gordon and Prof. Guy Miron, and members of our board who are involved in activities and who form policy. A last and special thank you to the moderator of this evening, Mr. David Witzthum. With your permission, I would like to announce that Mr. Witzthum agreed to head the Society of the Friends of the LBI that we had decided to form, in order to advance The Leo Baeck Institute Jerusalem. We wish him great success in this important mission.
And to The Leo Baeck Institute, celebrating its 60th year we offer our heartfelt Mazal Tov and continued good work!

_For the complete program of the Festive Opening Symposium on March 16, 2015, in Mishkenot Sha’ananim, see page 57._
Sixtieth Anniversary of The Leo Baeck Institute


Prof. Shmuel Feiner

Reception at Mishkenot Sha’ananim
Research Seminars and Workshops

The Robert Liberles International Summer Research Workshop of the LBI Jerusalem

In the summer of 2009 the first International Summer Research Workshop took place at The Leo Baeck Institute Jerusalem, under the academic guidance of the late Prof. Robert Liberles, former chairman of the LBI Jerusalem who created the innovative format of this workshop: Senior scholars from abroad and Israel as well as junior scholars come together in Jerusalem during the summer break for intensive discussions of their fields of research. The time frame of several weeks with internal sessions, during which the participants mutually present their research, engenders a creative atmosphere and an exceedingly stimulating work environment, which guarantees a high scientific gain; the vision is that researchers of the same field via this intensive encounter build a research community. Furthermore, the participants have the opportunity to benefit from the unique assets of Jerusalem’s archives and libraries. Up till now, the Robert Liberles International Summer Research Workshop has been continued in 2011 and 2013.
International Summer Research Workshop of the LBI Jerusalem 2013: The German-Jewish Experience Reconsidered. Contested Interpretations and Conflicting Perceptions

July 11-25, 2013
Funded by the Fritz Thyssen Foundation
Convener: Prof. Steven Aschheim (The Hebrew University of Jerusalem)

July 11, 2013
Opening Public Symposium:
Perceptions and Interpretations of the German-Jewish Experience: Melancholy, Subversion, or Creativity?
Opening: Dr. Anja Siegemund (Director of The Leo Baeck Institute Jerusalem)
Introduction and Moderation: Steven Aschheim (The Hebrew University of Jerusalem)
Round Table with:
Prof. Moshe Idel (The Hebrew University of Jerusalem, Shalom Hartman Institute, Jerusalem)
Prof. Shulamith Volkov (Tel-Aviv University)

July 15, 2013
Dr. Karin Neuburger (The Hebrew University of Jerusalem): East European Jewish Perceptions and Interpretations of the German-Jewish Other. Reading the German-Jewish Experience via Yiddish and Hebrew Literature: Uri Zvi Greenberg and Micha Yosef Berdyczewsk
Prof. Shulamith Magnus (Jewish Studies and History, Oberlin College): East and West, German and “Jargon” in Pauline Wengeroff’s “Cultural History of the Jews of Russia in the Nineteenth Century”
Dr. Shelley Zer-Zion (Tel-Aviv University): Embodied Jews: Habima Performs German Jewry during the 1930s

Prof. Steven Aschheim
July 17, 2013
Weimar Culture as “Jewish” Culture
Dr. Ofer Ashkenazi (The Hebrew University of Jerusalem): Weimar Film and Jewish Identity
Prof. Peter Jelavich (Johns Hopkins University, Baltimore): Jewish Identity and Mass Culture in the Weimar Republic
Dr. Emily J. Levine (The University of North Carolina at Greensboro): Weimar Culture, Jewishness, and the Warburg Library

July 19, 2013
How “Jewish” was German Intellectual Life?
Dr. Jens Hacke (Hamburg Institute for Social Research, Hamburg): Jewish Liberalism in the Weimar Republic? Reconsidering a Key Element of Political Culture in the Inter-War Era
Prof. Vivian Liska (University of Antwerp; The Hebrew University of Jerusalem): How “Jewish” were the Writings and Identity of Franz Kafka and Walter Benjamin?
Dr. Amos Morris-Reich (The University of Haifa): To what Extent were Georg Simmel’s or Arthur Ruppin’s Sociologies “Jewish”?

July 21, 2013
Zionist and Orthodox Perceptions and Interpretations of German Jewry
Dr. Adi Gordon (University of Cincinnati, Ohio): Arnold Zweig’s Unresolved “Balance Sheet of German Jews”
Prof. Matthias Morgenstern (Eberhard Karls University Tübingen): Samson Raphael Hirsch and his Perceptions of German Jewry
Dr. Stefan Vogt (University of Frankfurt): Decay and Resurrection: Zionist Perceptions of German Jewry in the Context of Contemporary Ideas of Crisis
July 23, 2013
Non-Jewish Interpretations and Perceptions of German Jewry
Dr. Ofri Ilany (Humboldt University Berlin): The Jews as Educators of Humanity - A Christian-philosemitic Grand Narrative of Jewish Modernity
Prof. Till van Rahden (University of Montreal; Cologne University, Morphomata International Center for Advanced Studies): History in the House of Hangman: How Postwar Germany Became a Key Site for the Study of Jewish History
Prof. Stefanie Schüler-Springorum (Berlin Institute of Technology): Non Jewish-Perspectives on German-Jewish History: A Generational Project?

July 25, 2013
Public Symposium: German Judaism and German Jewry and their Place in Israeli Culture
Greetings: Shmuel Feiner (LBI Jerusalem), Andreas Michaelis (German Ambassador to Israel)
Round Table with:
Prof. Ruth HaCohen (The Hebrew University of Jerusalem)
Prof. Galit Hasan-Rokem (The Hebrew University of Jerusalem)
Benni Ziffer (Ha’aretz)
Dr. Dani Schrire (Lady Davis Postdoctoral Fellow at the Hebrew University of Jerusalem)
David Witzthum (Moderation, Channel 1, Israeli Television)
**Workshop Report**

In her lecture, **Karin Neuburger** (Jerusalem) presented two examples of authors who came from Eastern Europe, from Galicia and Podolia, and belong to different generations. Greenberg was born in 1897, while Berdyczewski was born in 1865 and moved to Germany. Besides the substantial differences between the two authors, Karin Neuburger showed that there are some common aspects that form a linkage between their works and these are connected to their way of representing the German-Jewish experience: both authors are - however in different ways - deeply connected to the German language, literature, and culture. From the very beginning of their careers as authors of Yiddish and Hebrew literature, both of them took part in the modern world; both of them were highly ambivalent towards the German-Jewish experience and their construction and understanding of it; both of them engaged in the project of modernizing Judaism to make it compatible with German culture, which is seen as epitomizing modernity; and both of them did so by trying to reconcile universalistic with particularistic “Jewish” positions. The discussion on Karin Neuburger’s paper focused on how much Agnon should be considered in this context as well.

**Shulamith Magnus’** (Oberlin) lecture was on themes of “East” and “West”. She argued that these are routinely construed/stereotyped in discussions of German/Central European Jews and East European Jews, as considered in the *Memoirs of a Grandmother* of Pauline Wengeroff. Wengeroff (1833-1916), whose own life was a deep and inextricable blending of East and west, wrote an unprecedented, two-volume work in which she refracts the emergence of Jewish modernity in Russian Jewish society through her experience and that of her family. Her narrative is profoundly gendered, focusing on the different experiences of women and men in modernizing Jewish families, about gender differences in cultural and religious attitudes and behavior.

The lecture considered both the substance and language of Wengeroff’s writing. Shulamith Magnus also spoke of Wengeroff’s work reception and of one particular German review that depicted *Memoirs* as representative of a universal modern experience of anomie. Shulamith Magnus marked it as extraordinary, given that this is the work of an Ostjude about Russian Jewish experience, and argued that this was further evidence for a crossing of the lines of East and West as these were normally depicted.

Stefanie Schüler-Springorum (Berlin) contributed to the lecture by pointing at the rather different characters of the Jewish communities in the northern and southern parts of the Pale. This should be taken into consideration when investigating representations of East-
West-Jewish encounters in the 19th century, just as the very different gentile milieus in catholic Habsburg and protestant Prussian borderlands. An additional perspective was provided by Emily Levine, who asked to speculate why Wengeroff had a successful reception among non-Jewish Germans and whether this could have been explained by her gender. As a female Jew she was doubly particularized and therefore, perhaps no longer threatening. Another question was raised against the backdrop of the Schiller enthusiasm. Stefan Vogt (Frankfurt) asked if Wengeroff referred to Schiller in a political, i.e. nationalist context. A further contribution concerned the review on Wengeroff that was mentioned in the lecture, questioning if the author was a Jew. Shulamith Magnus (Oberlin) added that the reviewer was surely male and that only the reviewers’ initials were given.

In 1931, Habima, the celebrated Eastern European Hebrew troupe from Moscow settled permanently in mandatory Palestine. During its first decade in Palestine the troupe collaborated with outstanding German Jewish theatre people who escaped from Germany and arrived in Palestine while attempting to preserve its international artistic reputation. Additionally, Habima put on plays by German Jewish authors as an attempt to widen the troupe’s repertoire and artistic horizons.

In her lecture Shelley Zer-Zion (Tel-Aviv) analyzed three outstanding “German” productions of Habima from the 1930s: Jew Suess (after a Novel by Leon Feuchtwanger,
dir. Zvi Friedland, 1933), Prof. Mannheim (by Friedrich Wolf, dir. Leopold Lindtberg, 1934) and The Merchant of Venice (by Shakespeare, dir. Leopold Jessner, 1936). Shelley Zer-Zion argued that these performances expressed an ambivalent attitude of Habima towards Palestine. On the one hand the stage adaptation of these plays created Zionist events, which reflected the Ben-Gurionist ideology of the negation of the Diaspora. On the other hand these performances expressed the admiration of the Habima members for the classic European theatre culture, the yearning for feeling at home and mourning its loss.

The workshop participants were interested in the producer/director Leopold Jessner, whereas Stefanie Schüler-Springorum was more interested in Jessner’s performances in Weimar, Germany, and the outcome of it.

In his talk Ofer Ashkenazi (Jerusalem) presented the main argument of his recently published book. He argued that what conventionally is called the “German National Cinema” before 1933, was in fact a major arena for the contemplation of Jewish acculturation in Weimar Germany, from the perspective of assimilation-seeking Jews. For various reasons, Jews have assumed prominent roles in the German cinema of the pre-Hitler era, as directors, scriptwriters, set-designers, actors and producers; they also influenced the public discussion about films as reviewers and editors of film-related magazines. The paper demonstrated how some of the most popular genres of Weimar film - domestic comedies, melodramas, adventure films, horror films and war films - repeatedly negotiated the perspective of an outsider who seek to integrate into the educated bourgeoisie. Adopting stereotypical “Jewish” strategies (acting out, changing appearance, etc.) the protagonists of popular films made by Weimar Jews struggle to be perceived as “normal” urbanites without surrendering their difference. Doubly encoded as stereotypical Jews and typical young urban dwellers, these characters introduced Jewish experience into the mainstream of German culture before the rise of Nazism.

Ofer Ashkenazi’s description of Weimar-era films “they appealed to the stranger in all of us” lead to the question whether this formulation reflected a malleability that made them exportable, particularly to America and then ultimately re-importable to Nazi Germany. Shelley Zer-Zion was interested in the financial aspects of the film positions and whether there was an outstanding Jewish milieu, which invested money in this industry. Stefanie Schüler-Springorum posed the question in how far the promise of an open liberal middle class society as presented in those “Jewish” movies catered to the needs and longings of the upwardly mobile and growing group of ‘Angestellten’ in the Weimar period.

In his talk on “Jewish Identity and Mass Culture in the Weimar Republic”, Peter Jelavich contended that the primary arena of Jewish cultural participation during the Weimar
Republic was not high culture, but rather mass culture and the popular arts. In the 1920s - as in the Imperial Era - only a small proportion of Jews were ‘Bildungsbürger’ and their contribution to German high culture was likewise limited. The vast majority of Jews were employed in trade and commerce, especially in the textile sector. Most culturally productive Jews came from such backgrounds; they wrote, composed, or directed works that appealed to those non-bourgeois groups that worked in mass genres and media like vaudeville, revue, cabaret, film, popular theater and popular music. Jews were disproportionately involved in the popular arts and their success was due to the fact that their works also reflected the concerns of large sectors of the Gentile population, who (like lower-class Jews) lacked the benefits of ‘Bildung’ and ‘Besitz’. The forms of popular culture created by Jews promoted more modern forms of identity: ones that were tolerant of a diversity and plurality of lifestyles. That directly challenged the elitist and traditionalist values, which shored up the superiority of the upper classes. It was an attitude that could benefit both Jewish and Gentile members of the middle and lower classes; a fact, which helped account for the disproportionate success of Jews in the sphere of mass culture during the late Imperial and Weimar eras. Peter Jelavich concludes that scholars should therefore shift their focus from the study of Jewish contributions to high culture and intellectual life and concentrate more on the sphere, where Jewish participation was proportionately much greater: popular and mass culture.

Stefan Vogt asked whether presenting mass culture as a space that was “good for Jews” is not too undifferentiated. He referred to ‘völkisch’ tendencies within mass culture, such as the frontline novels. Furthermore the panel’s interest focused on gender stereotypes and roles in popular culture. Regarding the question, what the normative approach to German Jewish history is made of, like High culture, ‘Bildung’ or ‘Aufklärung’, Emily Levine pointed out that Peter Jelavich’s lecture challenged this model and showed that Jews had a better position in mass culture models.

Emily Levine picked up a theme that was latent in the workshop’s first session in the discussions on the linguistic choices of Eastern European authors from Lemberg or Minsk. She tried to emphasize the spirit of locality that she wanted to bring to the understanding of Weimar Jewish culture.

Though she focused exclusively on the Hamburg ‘Bürgertum’, she argued that the circle of scholars around Aby Warburg, Ernst Cassirer, and Erwin Panofsky have been given a bad reputation from the so-called ‘émigré synthesis’. She first presented a history of how Warburg has been used in service to various narratives of German Jewish history and Weimar culture, first by such émigré scholars as Peter Gay and Ernst Gombrich. Then
she showed how revisions of Warburg by poststructuralist Parisian scholars in the 1970s and Hamburg art historians in the 1990s have created a Warburg whose constitution has swung in the other direction. That context could be a corrective to these geographical and intellectual biases, competing Warburg and Weimar mythologies. Focusing on three contextual features: the city, the money and private Jewishness, Emily Levine tried to paint a more nuanced picture of both Warburg and Weimar Jewish culture. She declared that the crux of Warburg’s Jewishness lays in a specific “middle ground” that Warburg saw in his colleague the philosopher Ernst Cassirer. For Warburg, Cassirer’s success in the secular realm reflected pride back on the Jewish community. Admittedly, this idea is challenging for a historian to prove, since moments of Jewishness in this circle of secular German Jewish intellectuals are often opaque. Pinpointing the Jewishness of the Weimar Republic - which is the task for this workshop, Emily Levine added - is similarly elusive.

A question that challenged the formula of Jewishness came from Joseph Mali. He said that he did not find the circumstantial evidence ultimately persuasive in presenting an “essential” Jewishness. Mali reminded Emily Levine that she had quoted Warburg as a Jew by birth, a Florentine in spirit and a Hamburger at heart and suggested that this meant Warburg was only a Jew “by birth” not in any meaningful way like his brothers Felix and Fritz. Emily Levine’s response was that there is no doubt that a kibbutz and the Joint are “read” as “Jewish”. She was attempted to take Warburg’s own words on the subject, especially those in private and to Jewish friends and family, as evidence of a different kind of Jewishness, which Aby Warburg was trying to carve out in Hamburg. He saw this Jewishness as different from Berlin where Jews assimilated and from Frankfurt where Jews were “too Jewish.”

Ofer Ashkenazi’s remark to the so-called ‘Jewishness’ of Warburg’s ideas, especially the reading of the serpent ritual dance on the Hopi Indian reservation, served to support Emily Levine’s point though, as she said, with her focus on the urban and institutional element of Jewishness, her portrait did not rest on this fact.

Till van Rahden asked about the “spirit” of Renaissance humanism as a construct of “Jewish” Republicanism and whether that term might apply to Emily Levine’s treatment of Warburg and Cassirer in Hamburg. While she didn’t use that term specifically - she opted for “cosmopolitan nationalism” - that was precisely the argument Emily Levine made in the book on which her talk was based, her forthcoming *Dreamland of Humanists*.

Shelley Zer-Zion asked about the producers of this intellectual world and how their role - particularly that of the family bank - impacted the world of ideas. Emily Levine
replied that most previous scholarships emphasized that the library was organized as an extension of the bank and Emily Levine chose to stress the contradiction that it was both a bank and a family. In this intimate intellectual world, Aby Warburg’s intellectual aspirations would not have been possible without a wife, who worked tirelessly to prop up her husband’s mental constitution, and his team of assistants, Gertrud Bing and Fritz Saxl, among others who indexed, organized and generally turned his fantastical ideas into a working reality. This, too, is the story of intellectual history.

Finally, Steven Aschheim raised the question about Frankfurt as parallel to the Hamburg intellectual world. Comparing Hamburg’s Warburg Library with Frankfurt’s Institute for Social Research and permit for certain political differences it’s recognizable that the Hamburg scholars were liberals rather than radicals. Nonetheless both groups cultivated their intellectual life in spaces that were privately funded - largely by Jews - and used those spaces to promote new bodies of scholarship that interdisciplinary, subversive and generally undermined the traditional histories of Western thought. Till van Rahden suggested that Frankfurt might be more “multicultural, polyphonic and liberal” than Hamburg with its “problematic Hanseatic liberalism.” Emily Levine conceded this latter point but agreed with Steven Aschheim that the parallels between these worlds were great and suggested an element of Jewishness of the Republic that is often overlooked in discussions of “Jews and money” in this period.
The seminar aimed at placing Jewish studies in European contexts. As most presentations circled around single Jewish intellectuals, Jens Hacke pointed out that the most important effort lay in the historization and the contextualization of specific concepts, theories, and political ideas. Nevertheless, for the upcoming publication these efforts should be intensified in order not to publish a mere addition of special studies.

He argued that an ever-underlying assumption could be detected in the image of Jewishness which could never really defined or pinned down, but was regularly used by almost every contributor. Also Jewishness seemed to serve as the key to understand ambivalences of modernity: identity, sense of belonging, civic rights - every one of these features was insecure for Jews, and therefore a sense of fear, skepticism and endangering was induced. Dealing with Jewish thinkers, especially in the German-Jewish context, seems to offer the advantage of dealing with the extraordinarily sensitive mind. Jens Hacke (Hamburg) raised the question how these assumptions correspond with the more or less closed mindsets of Jewish orthodoxy or radical Zionism?

Jens Hacke (Hamburg) indicated that it was agreed on the impossible task to define Jewishness or Jewish Culture in general, and he surprisingly noticed that none of the papers (except for Stefanie Schüler-Springorum (Berlin)) dealt with the Shoah or the persecution of the European Jewry. While it might be helpful not to lead the German-Jewish experience solely on the twisted road to Auschwitz, the total exclusion of the Shoah tends to irritate as well. In addition to Jens Hacke’s (Hamburg) lecture Stefan Vogt (Frankfurt) pointed out that considering his political activities in the Weimar Republic, Hermann Heller could hardly be seen as a full-fledged liberal. He was closely associated with the right-wing Social Democrats of the Hofgeismarkreis and the Neue Blätter für den Sozialismus who advocated the transformation of a liberal into an authoritarian democracy and the synthesis of socialism and nationalization. Stefan Vogt (Frankfurt) referred to Heller’s reading of Carl Schmitt in Die Souveränität and argued that it was by no means only critical. Stefan Vogt (Frankfurt) then led to the more general question whether the separation between liberal and anti-liberal is really that clear-cut and whether this is at all a helpful distinction for historical analysis, as it tends to obscure the connections and continuities between liberal (even left liberal) and authoritarian/nationalist/fascist politics and ideologies. This distinction is historically rooted in the theory of totalitarianism and shares its problematic political intentions.

Vivian Liska (Antwerp/Jerusalem) took the opportunity presented to her by the title - a suggestion from the organizers - to address the core issues of her research, the workshop and the field of German-Jewish Studies as a whole. Following a brief overview
of the existing scholarly approaches to Benjamin’s and Kafka’s Jewishness - biographical, socio-political, religious, psychological, cultural-historical, philosophical - Vivian Liska (Antwerp/Jerusalem) reflected on the complexity of each one of her title’s key terms: “How Jewish...?” raises the question whether Jewishness, is quantifiable. The use of the term “Jewish” as an adjective describing “Writings” and “Identity” raises a multiplicity of questions that are opened up - and left open - in the writings of modernist authors and thinkers, among them Kafka and Benjamin. Vivian Liska (Antwerp/Jerusalem) illustrated the complexity of these and other questions emerging from her title with an example involving both Kafka and Benjamin. She concluded her talk with a discussion of the Jewish dimension in Benjamin’s comments on Kafka’s work.

Amos Morris-Reich (Haifa) attempted to compare the sociologies of Georg Simmel and Arthur Ruppin. Paradoxically, Simmel who did not see himself as Jewish or was particularly interested in anything Jewish is often seen as having expressed forms of Jewish sensitivity representative of Weimar Jewish experience. This characterization, interestingly, has never been made with regard to Ruppin, despite the fact that he is widely held to be the founder of modern Jewish sociology and demography. The most important element in the lecture and the discussion that followed, Amos Morris-Reich (Haifa) saw in the agreement that it was necessary to ask what exactly the question means now and what is at stake in its discussion. Karin Neuburger (Jerusalem) suggested taking Hershav’s work on metaphor into consideration as well. She argued that it allowed elaborating the “communication model” presented by Amos Morris-Reich from a further angle, including the transition from a structural model towards its application and differentiation in confrontation with texts. Stefanie Schüler-Springorum (Berlin) pointed out the role of a secular Jewish Heritage building/invention of tradition as far as the question “How Jewish is...?” is concerned. Finally Shelley Zer-Zion (Tel-Avivi) asked whether his attitude towards the understanding of Jewish intellectuals was not essential.

The title of Adi Gordon’s (Ohio) talk referred to Bilanz der deutschen Judenheit (A record of the German Jewry). The book-length essay by Arnold Zweig has already been written in exile, only a few months into the Nazi era. From the very beginning, Zweig’s entire oeuvre - both fiction and commentary - was preoccupied with German Jews and German Jewry, and Zweig evaluated and defined them implicitly, but sometimes also explicitly, often positively, but sometimes also quite negatively.

In a panel, which dealt with Zionist perceptions of German Jewry, Adi Gordon (Ohio) contributed by showing what Arnold Zweig - a Zionist from youth - said about Zionism through his discussion on German Jewry, which also went through a re-examination.
of the concepts of race and acculturation. Based on a broad examination of Zweig’s work, Adi Gordon (Ohio) argued that in Zweig’s work Zionism - just like acculturation - offered German Jews nothing but contradictions. The acculturated German Jews in Zweig’s work still needed to contend with hostility, exclusion, rejection, discrimination and persecution. The core values acquired by German Jews in the long 19th Century became an intimate part of their cultural identity, but did not render them insiders, nor guarantee their wellbeing. Further, in Zweig’s books German Jews paid a real price during the process of their transformation. Whether it’s seen as acculturation, assimilation, modernization, or embourgeoisement, something was clearly lost in the process. But similarly, Zionism - even if deemed necessary - came with a heavy price and was equally impossible for them. Both, in his work and in his own life, German cultural identity rendered Zion a new kind of exile. Adi Gordon (Ohio) concluded that Zweig shared the Zionist notion of the “New Jew” but not for German Jews.

Matthias Morgenstern’s (Tübingen) paper dealt with the picture that is widely painted concerning Rabbi Hirsch and his neo-Orthodox movement as the most typically “German” branch of Jewish Orthodoxy or even the most typically German branch of modern Judaism at all. Matthias Morgenstern (Tübingen) showed that the stereotyped “Germanness” of Hirsch and his oeuvre was however contradicted by a number of biographical facts: Hirsch, for an important time in his life, lived and worked outside the borders of Germany, he applied for rabbinical positions in London and Amsterdam (albeit without success) and encouraged his Hungarian followers to learn and use the Hungarian language instead of German. With regard to his perception of Germany and what he saw as Germany’s task in history, Matthias Morgenstern (Tübingen) pointed to his understanding of Germany on the one hand as the country of ‘Bildung’ (as can be seen in his Biblical commentary concerning Ashkenaz in Genesis 10), on the other hand as an example and modern incarnation of Edom (as seen in his commentary and his Midrashic explanation on the story of Jacob meeting his brother Esav in the book of Genesis). Finally, Matthias Morgenstern (Tübingen) referred to the ‘Austrittsstreit’ in Frankfurt am Main in the 1870s. Hirsch saw Germany (and most of all Prussia) as the guarantor freedom of religion and freedom of conscience because the German state in this secession dispute took the side of the Orthodox minority against the liberal majority.

Stefan Vogt (Frankfurt) asked whether Hirsch referred to the so-called ‘Befreiungskriege’ in his sermons and if he did so, how did he position himself vis-à-vis German nationalism? Further interest was shown for Raphael Samson Hirsch’s innovations concerning Halakhah. Finally, Karin Neuburger (Jerusalem) asked for the implications of Hirsch’s conviction that God manifests himself in history in relation to the apparent ahistorical
approach of Hirsch toward Judaism, namely his concentration on biblical texts. She wanted to know whether Hirsch was aware of the historicity of his own approach.

Around the turn of the twentieth century, decay, or ‘Untergang’, was everywhere in the intellectual debate of the German bourgeoisie. Therefore it was no coincidence that Zionist authors used this concept, too, when they spoke about the situation and the prospects of German Jewry. Stefan Vogt’s (Frankfurt) paper investigated some of the Zionist usages of this concept from the turn of the century up to the end of the Weimar Republic. In his lecture he showed that the Zionists’ application of the concept of decay was informed and shaped by the general German discourse to a degree that should even be spoken of as a common discourse. This implied that Zionist authors also participated in the highly problematic aspects of the German discourse of decay. Stefan Vogt (Frankfurt) argued that it was precisely this ideological and problematic perception of German Jewry in terms of decay, which enabled the Zionists to sometimes see clearer the dangers looming ahead. The Zionists interpreted the threat, which anti-Semitism posed to the Jews as a consequence of the wrong path, which Jewish history had taken by disavowing the essential differences between Jews and non-Jews in the context of emancipation and assimilation. The insistence on such an essential and unchangeable difference helped them to understand that radical anti-Semitism was not aimed at some alleged characteristics or a certain alleged behavior of Jews, but at the Jews as such. To assume there was an essential difference between Jews and non-Jews was of course an utterly ideological assumption, which originated in the contemporary discourses of ‘Volk’, race, and nation. It was therefore not a realistic analysis of anti-Semitic ideology but a certain affinity to some of its intellectual foundations, which allowed the Zionists to sense that another form of ‘Untergang’, not decay, but doom, was actually in store for German Jews. Stefanie Schüler-Springorum (Berlin) asked for the possibilities of countering the hegemonial ‘Volks-discourse’ in the twenties. She wanted to know to what extend liberalism could find answers to the “Crisis” which were not framed by national, or ‘völkisch’, ideas.

The notion of the Jewish people’s universal mission was one of the most dominant themes in modern Jewish thought since the Haskala. Ofri Ilany’s (Berlin) lecture outlined the genesis of the modern “Jewish mission” narrative. He argued that the view of the Jews as “teachers of humanity” was conceived, or at least molded, mainly by protestant writers of the ‘Aufklärung’, as part of an attempt to defend the traditional Holy History against skepticism and against alternative profane histories of civilization. The most influential version of this narrative was Gotthold Ephraim Lessing’s essay The Education of the Human Race. As part of his secularized history of redemption, Lessing
contended that in the Jews, God was bringing up “the future teachers of the human race”. In the generation after Lessing, the narrative of the Jews as educators of humanity gradually transferred from Christian to Jewish writers and was integrated into a variety of philosophical systems.

The lecture was followed by a discussion in which several of the participants pointed to what looked like an interpretation of ideas about Hebrews as too smooth or as one that directly was taken to relate to contemporary Jews. Questions touched on the status of the post-biblical Talmud, actual relations between the scholars who were discussed and the living learned Jews, direct discussion of contemporary Jewry, or the ambivalence that the discussion of Hebrews possessed as opposed to, for instance, ancient Greeks. Amos Morris-Reich (Haifa) summarized this as a need to coordinate the philosemitic ideas that Ofri Ilany (Berlin) discussed and then contemporary concerns and realities (for instance, what is the relationship between proponents of respective philosemitic ideas and social encounters with contemporary Jews, interest in the state of contemporary Jews, interest in the Talmud or contemporary Jewish religious and cultural practices). These, from different directions, reflected a sense that there was a possible gap between ideas and social realities, which is necessary for any historical analysis.
In her paper, Stefanie Schüler-Springorum (Berlin) analyzed the development of German-Jewish historiography in West Germany after 1945. She drew the attention to the actors of this development, their generational cultural-political features as well as their varying motives and topics of inquiry. From this perspective, the imminent role of returning migrants and the one of The Leo Baeck Institute until well into the 1990s became especially clear. At the end of her talk, she discussed possible future changes in that field of research, based on her observations of changing engagement of the next generations of scholars in Germany and Central Europe. In the discussion it was pointed out that Stefanie Schüler-Springorum referred to the conflict between the studies in fascism and Jewish history. Stefan Vogt (Frankfurt) mentioned that particularly on the left, the emphasis on studies of fascism blocked the occupation with Jewish history for a long time. He asked whether this was really an inevitable confrontation, especially regarding the fact that both the study of fascism and Jewish history were marginalized fields in West German historiography. He mooted whether it would make sense to actively investigate the possibilities of a synthesis of the two fields today, for example regarding the historic relationship of anti-Semitism, colonialism and racism.

**General discussion**

The workshop’s final discussion implied questions that came up on the reflection of the researcher’s self-conception. The meditation on the method of research was also in focus during the final panel.

Steven Aschheim (Jerusalem) asked whether the field of research on German Jewish studies was chosen because of identity politics and whether Germans and Jews do German Jewish studies because it makes them feel smug.

Adi Gordon’s (Ohio) contribution to the discussions was to urge his colleagues to go beyond the assessment of what this thinker (or that group) say or think about German Jews, or about German Jewish history, but why and how. He argued that there is a lot to learn from exploring how various people and groups defined their own respective projects and agendas through their discussion of German Jewry (e.g. how does R.S. Hirsch’s discussion of German Jewry inform and serve his concepts of neo-orthodoxy; how does Ruppin’s assessment and analysis of German Jews serve his sociological agenda; etc.)
Emily Levine (Berlin) advised to consider the context of research as it is, is also important for questions that are asked and subjects that are chosen; institutional, national and ethnical identity. As long as they are historians of ideas/culture and not philosophers they must focus on habitus. The discourse is about what is the appropriate context for analysis.

Asking for the nature of the questions that are raised in this field of research opened up a more general view on the debate of how to deal with methodological questions.

What lies behind the questions that are raised? A Jewishness of someone’s texts? Why are these questions asked at all?

Although against essentialism - as fashionable intellectuals - there is a temptation to reduce everything to performativity and to reduce notions of self-hood and core identities. Emily Levine alerted that something will get lost when overdoing performativity.

Further reflections on the relationship between constructivism vs. essentialism or concentric vs. eccentric need to be made.

Additionally Karin Neuburger (Jerusalem) suggested considering the concept of “reception” as related to the concept of “performance”, which may over-emphasize the individual’s capacity of acting independently, i.e. beguile the researchers into limiting their discussion to ‘bildungsbürgerlichen’ concepts of the German-Jewish experience.

The subject of investigation also led to open questions. Vivian Liska (Antwerp/Jerusalem) addressed the question to what extent identity - and Jewish identity in particular - is constructed or “essential”.

Matthias Morgenstern (Tübingen) gave an overall conclusion on the workshop’s topic by asking how an overall picture of “German Judaism” (in the two centuries preceding the Holocaust) can be drawn and under what conditions such an overall picture (involving questions like what ‘historical lessons might be learnt’ and ‘the contribution of German Jewry to Judaism as a whole’) might be possible at all. He observed that most of the papers that were given, including his own, and the majority of studies nowadays published, deal with very specialized topics. A context given that does not allow any kind of ‘essentialization’; he asked whether there is a fear to address questions in a larger context. With regard to the (epistemological) standpoint and to ‘Wissenschafterorganisation’ (i.e. the organizational framework that the researcher is in and from where he asks his question - in his own case a theological faculty) he then asked the question whether in a context that is marked, at least partly, by historians like Shlomo Sand (The Invention of the Jewish People) and general epistemological
skepticism, there is the audacity to address a topic like ‘German Judaism’ as a whole. And then, furthermore, to refer this topic to ‘the whole of Jewish history’ presupposes (e.g. regarding the Jewish people and regarding Jewish history) some kind of religious or theological notions/judgments. When Till van Rahden (Montreal/Cologne), here quoted by memory, affirms, that ‘there is no German history before 1800’, how then can be talked about Jewish history?

Seminars for Students of German-Jewish History

Supported by the Gerda Henkel Foundation and the Alfred Toepfer Foundation, initiated by the Hamburger Institute for the History of German Jews and The Leo Baeck Institute Jerusalem, in association with the Martin Buber Professorship Frankfurt am Main, Minerva Institute for German History at the Tel-Aviv University and the Scholarly Working Group of the Leo Baeck Institute in Germany.
German-Israeli Archival Exchange Colloquium 2014/2015

Organizers: Dr. Miriam Rüup (Institute for the History of German Jews, Hamburg), Svenja Bethke (Institute for the History of German Jews, Hamburg), Dr. Sagi Schaefer (Tel-Aviv University)

Colloquium in Germany: July 13 - 19, 2014
Colloquium in Israel: February 21 - 27, 2015

For the seminar for postdoctoral students of German-Jewish and Central-European Jewish History of the Leo Baeck Institute Jerusalem and the Scholarly Working Group of the Leo Baeck Institute in Germany, see page 84.
**Medieval and Early Modern Ashkenaz: New Directions**

**July 24, 2013**
*Leo Baeck Institute Jerusalem*

This workshop was an international conference, at which scholars presented their current research. The purpose of the gathering was a discussion of new approaches towards medieval sources and the opportunity for scholars interested in medieval and early modern Ashkenazi to consider approaches and methodological dilemmas in a setting that allowed for conversation and exchange rather than a standard conference environment.

**Greetings**

Tali Berner (Tel-Aviv University),
Anja Siegemund (Leo Baeck Institute Jerusalem), Yaacov Deutsch (World Union of Jewish Studies)

**First Session - Methodology**

Chair: Micha Perry (Haifa University)
Rachel Furst (Hebrew University):
Unrecorded Justice: Using Responsa to Reconstruct Court Cases
Joshua Teplitsky (Oxford University):
‘Narrating Networks’: Using Networks to Tell a Story and Build an Analysis
Tali Berner (Tel-Aviv University):
The History of Childhood and the Collapse of Theory

**Second Session - Sources**

Chair: Rachel L. Greenblatt (Harvard University)
Ephraim Shoham-Steiner (Ben Gurion University) and Elisabeth Hollender (Goethe University, Frankfurt):
Reevaluating the Role of Cologne in Medieval Ashkenaz
Rainer Barzen (Hebrew University):
The Memorbuch of Nuremberg: The Hidden Sources in the Manuscript
Lucia Raspe (Goethe University, Frankfurt /Potsdam University):
Vaybertaytsh Revisited: On the Uses of Yiddish Liturgies in Sixteenth-Century Italy

**Concluding Remarks and Discussion**

Panelists: Elisheva Baumgarten (Bar Ilan University) and Debra Kaplan (Yeshiva University)
Yearly Workshop of the Israeli Forum for German History and Culture

January 20, 2014
The Ninth Annual Workshop was held by The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History, Hebrew University of Jerusalem; The Richard Koebner Minerva Center for German History, Hebrew University of Jerusalem; DAAD Center for German Studies, Hebrew University of Jerusalem; The Leo Baeck Institute Jerusalem for the Study of German and Central European Jewry; Minerva Institute for German History at Tel-Aviv University; Bucerius Institute for Research of Contemporary German History and Society at the University of Haifa; and The Haifa Center for German and European Studies at Haifa University

Opening Remarks and Greetings
Prof. Yfaat Weiss, Head of the Rosenzweig Minerva Research Center, Hebrew University of Jerusalem
Miriam Samet on behalf of the workshop organizers, Israeli Forum for German History and Culture

Dr. Adi Cohen, Bar Ilan University; Yad Vashem World Center for Holocaust Research, Jerusalem
Nazi propaganda in Arabic: the Axis countries in Eretz Israel and the Arab world, 1933-1945
Response: Dr. Ofer Ashkenazi, Hebrew University of Jerusalem

Shamir Yeger, Hebrew University of Jerusalem
“Education for Death”? - Ideological Education in the Third Reich, Between Propaganda and reality: 1933-1939
Response: Dr. Doron Avraham, Bar Ilan University

Dr. Dani Shrire, Hebrew University of Jerusalem
Interwoven narratives: Research of Israeli-German folklore, 1955-1970

Yaron Girsh, Hebrew University of Jerusalem
“Everyday heroes”: The significance of the family to German and Israeli teenagers
Response: Prof. Yfaat Weiss, Hebrew University of Jerusalem

Dr. Aya Elyada, Hebrew University of Jerusalem
Special session: How do we create research horizons? Presentation of a research project that was submitted to a competitive foundation:
Yiddish literature in German disguise: The cultural history of Yiddish to
German translations, from the sixteenth century to our days

February 2, 2015
This Tenth Annual Workshop was held by DAAD Center for German Studies, Hebrew University of Jerusalem; The Richard Koebner Minerva Center for German History, Hebrew University of Jerusalem; Minerva Institute for German History, Tel-Aviv University; Bucerius Institute for Research of Contemporary German History and Society, University of Haifa; The Haifa Center for German and European Studies, Haifa University; The Leo Baeck Institute Jerusalem for the Study of German and Central European Jewry; The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History, Hebrew University

Opening Remarks and Greetings
Prof. Ruth Fine, Head of the DAAD Center for German Studies, Hebrew University of Jerusalem
Moran Pearl on behalf of the workshop organizers, Israeli Forum for German History and Culture

In Loving Memory of Prof. Gilad Margalit:
Prof. Amos Megged, Haifa University
Shamir Yeger, Hebrew University of Jerusalem

First Session: Germany and Israel - Connections, Influences, and Interactions
Jenny Hestermann, Center for Research on Antisemitism, Technical University of Berlin
Politics Around the Dinner Table: Visits of West German Politicians to Israel in the 1960s and 1970s
Response: Prof. Moshe Zimmermann, Hebrew University of Jerusalem

Yonatan Shiloh-Dayan, Hebrew University of Jerusalem
Today and Tomorrow, Here and There: Journal of the Exiled Central European Jews in Palestine, 1943-1945
Response: Prof. Guy Miron, The Leo Baeck Institute Jerusalem; The Open University

Miriam Samet, Hebrew University of Jerusalem
The Question of Germanic Influences on Hebrew Education: The History and Historiography of the Amal School in Tel-Aviv in the Early 1920s
Response: Prof. Yuval Dror, Tel-Aviv University

Second Session: Between Germany and Israel - Legal Issues
Yehudit Dori, Hebrew University of Jerusalem
Between Jerusalem and Munich: Discussion of Legal Proceedings Regarding Defendant Ivan (John) Demjanjuk
Research Seminars and Workshops

Response: Prof. Miriam Gur-Arye, Hebrew University of Jerusalem
Adi Livni, Hebrew University of Jerusalem
Conscientious Objectors and the State: Between Confrontation and Recognition: Israel and Germany
Response: Professor Yagil Levy, Open University

Third Session: A Decade to the Annual Israeli Workshop for German History and Culture - Development and Innovation
Dr. Zef Segal, Tel-Aviv University
Geopolitical Aspects of the Cartographic Representation of New States in German Atlases, 1800-1939
Response: Prof. Yitzhak Schnell, Tel-Aviv University

Dr. Amir Teicher, Weizmann Institute of Science
Deviant races: Outlandish Measurements, Averages and Graphs from Twentieth-Century Anthropology
Response: Prof. Amos Megged, Hebrew University

Fourth Session: German History in Israel in the Technological Era
With the participation of the workshop founders: Dr. Sharon Gordon and Dr. Amir Marmor, Hebrew University of Jerusalem

Workshop: Arie Ludwig Strauss Between Hölderlin and Yehuda Halevi
May 8, 2014
The Leo Baeck Institute Jerusalem; The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History (Hebrew University, Jerusalem); The Minerva Humanities Center (Tel-Aviv University)
With:
Dr. Rachel Seelig, The Hebrew University of Jerusalem
Poetics of Patience: Ludwig Strauss’ Journey from German Romanticism to Hebrew Neoclassicism
Dr. Anat Koplowitz-Breier, Bar-Ilan University
Fahrend zwischen Heim und Heim: The Influence of Yehuda Halevi on Ludwig Strauss’ Land Israel Poems
Dr. Rony Klein, The Hebrew University of Jerusalem
Strauss Reading Hölderlin
Dr. Lina Barouch, The Hebrew University of Jerusalem
Poetry and Dialogue: Strauss, Hölderlin and Buber
Chair: Prof. Galili Shahar, Tel-Aviv University
Course in Deciphering and Reading Handwritten German Texts from the Nineteenth and Twentieth Centuries

May - June, 2014
May - June, 2015

The National Library of Israel, in cooperation with The Leo Baeck Institute Jerusalem
With Dr. Stefan Litt
The course includes six sessions

Seminar for Researchers: Jacob and Esau - Between Nation and Empire Jewish German History
May 15, 2014
The Leo Baeck Institute Jerusalem
With Prof. Malachi Hacohen, Duke University, United States

Workshop Day of “Multiple Dialogues“: Close Reading of Buber Texts

Close Reading Sessions with Senior and Junior Researchers as Part of the International Conference on the Occasion of the 50th Anniversary of Martin Buber’s Death and 50 Years of Israeli German Relations

May 8, 2015

Workshop at The Leo Baeck Institute Jerusalem
Introduction: Paul Mendes-Flohr

Session 1: Four parallel workshops
1. The Question of Unity: Between East and West - Buber and India
   Chairs: Hanoch Ben-Pazi and Shimon Lev
2. Kingship of God: YHWH as King
   Chairs: Christoph Schmidt and Yemima Hadad
3. Judaism and Christianity
   Chairs: Shalom Ratzabi and Orr Scharf
4. Images and Anthropology
   Chairs: Guy Stroumsa and Dustin Atlas

Session 2: Four parallel workshops
1. The Crisis of Modernity
   Chairs: Uri Ram and William Plevan
2. The Eclipse of God
   Chair: Enrico Lucca
   Chairs: Ron Margolin and Toshihiro Horikawa
4. Martin Buber’s Understanding of Nationality
   Chairs: David Ohana and Kotaro Hiraoka
Conferences

Revealers of Secrets - 200 Years of Galician Haskalah

The Fifth International Conference for the Study of the Haskalah Movement

December 22-25, 2013

The year 2013 marked the bicentennial of two initiatives that constitutes the beginning of the Haskalah movement in Galicia: the establishment of a modern Jewish school and the composition of a Hebrew maskilic journal by one of the leaders of the movement, Joseph Perl.

Galicia was one of the three major centers of the Haskalah, along with Germany and the Russian Empire. The center in Galicia led the Haskalah in the first half of the nineteenth century, paving new paths in Jewish culture and Jewish thought, ‘Wissenschaft des Judentums’, Hebrew and Yiddish literature, and Jewish nationalism. Despite the central role of the Galician Haskalah in shaping the face of modern European Judaism and the image of the modern Jew, its place in Haskalah historiography is less prominent than that of the other two centers. The conference aimed at a renewed discussion and a comprehensive consideration of the Galician Haskalah.
Organizing Committee:
Sarah Bender, Israel Bartal, Chanan Gafni, Dan Laor, Rachel Manekin, Shmuel Feiner, Yehuda Friedlander and Nathan Shifriss

December 22, 2013
Venue: Van Leer Jerusalem Institute

Opening Session

Moderator:
Prof. Shmuel Feiner
Prof. Menahem Ben-Sasson, President of The Hebrew University of Jerusalem

Greetings:
Dr. Sarah Bender: On the Research Project on Galician and Bukovinian Jewry
Symposium: The Galician Haskalah - An Overview
Prof. Israel Bartal, Prof. Yehuda Friedlander, Prof. Nurit Guvrin and Prof. Shmuel Feiner

Mr. Dan Orstav, Readings from the Legacy of the Galician Haskalah

December 23, 2013

Session 1: The Early Stages

Moderator:
Prof. Shaul Stampfer
Greetings:
Prof. Oded Ir-Shai
Prof. Gershon David Hundert: Dov Ber Birkenthal, Maskil Haredi
Dr. Tehilla Van Luit: Early Galician Haskalah as Informer of a Divergent Jewish Modernity: Rabbi Jacobka Landau in Defense of the Kahal
Dr. Dirk Sadowski: A Maskilic Precariat? The Staff of the Josephine Schools for Galician Jewry, 1782-1806

Session 2: Cultural Contexts and Influences

Moderator: Prof. Ezra Mendelsohn
Prof. Moshe Pelli: The Contribution of Hebrew Periodicals to the Advancement of the Haskalah in Galicia
Dr. Rachel Manekin: From Joseph II to Joseph Perl: The Galician Haskalah and the Legacy of the Enlightened Christian Austria
Dr. Louise Hecht: The Missing Link between Berlin and Galicia: The Bohemian Haskalah and its Historiography

Session 3: Nachman Krochmal and his Circle

Moderator: Dr. Rachel Freudenthal
Prof. Elias Zacks: Hebrew Politics Between East and West: Krochmal’s Covert Critique of Mendelsohn
Dr. Nathan Shifriss: Between Haskalah and Jewish Studies to Early Nationalism: The Models of Krochmal and Rapaport
Dr. Ephraim Chamiel: Between Insight...
Conferences

Session 4: Between Religion and the Haskalah

Moderator: Prof. Immanuel Etkes
Dr. Chaim Gertner: Maskilim and the Rabbinic Institution in Galicia: Was it really a Cultural War?
Dr. Chanan Gafni: The Study of Chazal Literature among Galician Maskilim
Prof. Jonatan Meir: Haskalah and Kabbala in Galicia: The Hidden Writings of Elyakim Hamilzahgi
Dr. Eliezer Sariel: A Non-Transparent Mirror: A Jewish Religious Ruling (psak halacha) by Rabbi Chaim Halberstam of Sanz, in Connection to the Haskalah Discourse in Galicia

December 24, 2013

Session 5: Satiric Works

Moderator: Prof. Haim Be’er
Prof. Yehuda Friedlander: Overview of Satiric Rhetoric in Nineteenth Century Galicia
Mr. Ofer Dynes: About the Revealers of Secrets and other Wiretapping Devices: Joseph Perl, Yitzhak Erter and the Beginnings of Modern Hebrew Prose
Rabbi Dov Taylor: Translating the First Hebrew Novel: Joseph Perl’s *Megalle Temirim* in English
Dr. Keren Dubnov: A Linguistic View of Galician Haskalah Satirists

Session 6: Hebrew Periodicals

Moderator: Prof. Motti Zalkin
Dr. Tal Kogman: *Tsir Ne’eman* (1813 - 1815) to Joseph Perl and Modern Jewish Education in Galicia
Prof. Shmuel Feiner: *Ha-Tsefira* (1824) and the Beginning of the Founding of the Haskalah Community in Galicia
Dr. Chaim Cohen: Galician Walter (Yehoshua Heschel Schorr) and the He-Chalutz Circle: The Radical Chapter in the Annals of the Galician Haskalah

Session 7: More Literary Genres

Moderator: Prof. Zohar Shavit
Dr. Yehoshua Granat: What do Middle Ages Poetry and Early Galician Haskalah Have in Common?
Dr. Naomi Zohar: A Galician Dialogue - the Hebrew Biblical Play in the Galician Haskalah
Prof. Tova Cohen: Real Women: Fictional Women in Galician Haskalah Literature
December 25, 2013

**Session 8: Profiles of Later Maskilim**

**Moderator:** Prof. David Assaf  
**Prof. Yaakov Shavit:** Shlomo Rubin’s Donkey: A Galician Maskil in the Footsteps of Erasmus of Rotterdam  
**Prof. Ben-Ami Feingold:** Reuven Asher Brodes: Portrait of a Maskil  
**Prof. Avner Holtzman:** Mordekhai David Brandtetter: A Maskil in his Era and after his Era  
**Ms. Vladislava Moskaletz:** Post-Haskalah as a Choice of Jewish Industrialists in Galicia: The Case of Ascher Lauterbach

**Session 9: Cities and Communities**

**Moderator:** Dr. Sarah Bender  
**Dr. Ella Bauer:** The Haskalah Legacy of the Jewish Intelligentsia in Lvov, at the end of the Nineteenth Century  
**Ms. Dominika Rank:** Between Haskalah and Zionism: An Example of the Jewish Community of Brody  
**Dr. Ruhama Elbag:** A Paragon of Beauty - The City of Brody in Eastern Galicia as a Cultural Crossroads

**Session 10: Galicia between East and West**

**Moderator:** Dr. Hagit Cohen  
**Dr. Golda Akhiezer:** Avraham Leonovich - a Karaite Galician Maskil and the Historic Narrative of Ruthenian Nationalism  
**Prof. Nurit Guvrin:** Galicia in Hebrew Literature  
**Prof. Abraham Novershtern:** Yiddish Literature: in Galicia and from Galicia

**Session 11: Galician Haskalah in the writings of Galician-born Jews**

**Moderator:** Prof. Dan Laor  
**Ms. Maya Shabbat:** Between the Berlin Haskalah and the Galician Haskalah in the Writings of Shimon Bernfeld  
**Prof. Israel Bartal:** Yosel, son of Todros: S. Y. Agnon, German Language and the Jews  
**Dr. Roman Katsman:** The Vicissitudes of Time: S. Y. Agnon on the Beginnings of the Galicia Haskalah

A tour of the exhibit, Joseph Perl’s Tobacco Box: Little-known Exhibits of the Galician Haskalah  
**Venue:** The Bloomfield Library for Humanities and Social Sciences. Mount Scopus Campus

**List of participants:**  
Rabbi Prof. Yehoyada Amir, Hebrew Union College - Jerusalem  
Prof. Israel Bartal, Hebrew University  
Dr. Sarah Bender, Haifa University  
Prof. Menahem Ben-Sasson, Hebrew University

*Report of Activities - Academic Years 2013/2014 and 2014/2015*
Conferences

Dr. Ephraim Chamiel, Hebrew University
Dr. Chaim Cohen, Petach Tikva
Dr. Hagit Cohen, The Open University
Prof. Tova Cohen, Bar Ilan University
Dr. Keren Dubnov, David Yellin College of Education and the Academy of the Hebrew Language
Mr. Ofer Dynes, Harvard University, Boston, Mass.
Prof. Shmuel Feiner, Bar Ilan University and Leo Baeck Institute Jerusalem
Prof. Ben-Ami Feingold, Tel-Aviv University
Prof. Yehuda Friedlander, Bar Ilan University
Dr. Rachel Freudenthal, Leo Baeck Institute Jerusalem
Dr. Chanan Gafni, Ben Gurion University
Dr. Haim Gertner, Yad Vashem
Dr. Yehoshua Granat, Hebrew University
Prof. Nurit Guvrin, Tel-Aviv University
Dr. Louise Hecht, Palacky University in Olomouc, Czech Republic
Prof. Avner Holtzman, Tel-Aviv University
Prof. Gershon David Hundert, McGill University, Montreal, Canada
Prof. Oded Ir-Shai, Hebrew University
Dr. Roman Katsman, Bar Ilan University
Dr. Tal Kogman, Tel-Aviv University
Prof. Dan Laor, Tel-Aviv University
Dr. Tehilla Van Luit, Amsterdam, Holland
Dr. Rachel Manekin, Maryland University of Maryland College Park

Prof. Ezra Mendelsohn, Hebrew University
Prof. Jonatan Meir, Ben Gurion University
Ms. Vladislava Moskaletz, National University of Kyiv, Ukraine
Prof. Abraham Novershtern, Hebrew University and Beit Shalom Aleichem in Tel-Aviv
Prof. Moshe Pelli, University of Central Florida, Orlando, Florida
Ms. Dominika Rank, National University of Kyiv, Ukraine
Dr. Dirk Sadowsky, Georg Eckert Institute, Braunschweig, Germany
Ms. Maya Shabbat, Tel-Aviv University
Prof. Yaakov Shavit, Tel-Aviv University
Prof. Zohar Shavit, Tel-Aviv University
Dr. Nathan Shifriss, Hebrew University
Prof. Shaul Stumper, Hebrew University
Rabbi Dov Taylor, Woodstock, Vermont
Prof. Elias Zacks, Colorado University, Boulder, Colorado
Prof. Motti Zalkin, Ben Gurion University
Dr. Naomi Zohar, Bar Ilan University
Organizers:

Mandel Institute of Jewish Studies, The Center for Research on the History and Culture of Polish Jewry, Center for Austrian Studies, the European Forum at the Hebrew University and The Bloomfield Library for Humanities and Social Sciences, the Hebrew University of Jerusalem, Leo Baeck Institute Jerusalem, The Institute for the History of Polish Jewry and Israel-Poland Relations, Tel-Aviv University, The Project for Research Work on the Jews of Galicia and Bukovina, Herzl Institute, Haifa University, The Central Archives for the History of the Jewish People, Jerusalem, Austrian Cultural Forum of the Austrian Embassy Tel-Aviv, Beit Shalom Aleichem, Tel-Aviv, Jewish Galicia and Bukovina Association.
German Jews in the Middle East
International Conference

February 10-12, 2014
In cooperation with: The Ben Zvi Institute for the Research of Jewish Communities in the East; Institute for the History of the German Jews, Hamburg; The Koebner Center for German History, Hebrew University; The Walter A. Berendsohn Research Center for German Literature in Exile, Hamburg University; Parkes Institute for the Study of Jewish/Non-Jewish Relations, University of Southampton; The Hebrew University of Jerusalem; Hamburg University

From the end of the nineteenth century until the middle of the twentieth, and particularly after the rise of the Nazis to power and throughout World War II, great numbers of Jews emigrated from Germany to different parts of the world, whether for economic reasons, ideological ones or as a result of persecution after the Nazis gained power. Jewish emigration from German-speaking lands to the USA, South America and of course Palestine-Eretz Israel, has been researched widely, but migration to other countries has been studied only sporadically.

Among the areas that have been neglected in research and have not had an impact on historical memory are countries in the Middle East other than Palestine-Eretz Israel. It is desirable to examine the connection between the Jews of German-speaking countries and this region, which extends from Asia Minor southwards and as far west as the Straits of Gibraltar. The beginning of this connection is to be found in the identification of Jews with the Orient, which was widespread in modern Germany since the period of the Enlightenment and with the complex identification of Jews from the German-speaking world with the Near East. The connection continued with the migration of German Jews - as individuals and in groups - to various countries in the Middle East. It ends in the degree of reception of German Jews and Judeo-German culture in the Middle East, the personal fate of the immigrants and the mutual relations between cultures.
February 10, 2014  
Ben-Zvi Institute, Jerusalem

**Jews as the Orient**  
Chair and Opening Remarks: **Meir M. Bar-Asher** (Jerusalem)  
**Kathrin Wittler** (Berlin)  
Orient in Contest. The Role of German Jews in Nineteenth-Century Orientalism  
**Eli Bar-Chen** (Tel-Aviv)  
From Wilhelm Dohm to Hannah Arendt: The Jews of the Muslim World as the Jewish Project of Modernity

**Opening Event**  
**February 10, 2014**  
Supported by the Ministry of Senior Citizens  
Chair and Opening Remarks: **Shmuel Feiner,** Chairman of The Leo Baeck Institute Jerusalem / Bar Ilan University

**Greetings**  
**Reuven Amitai,** Dean of Humanities, The Hebrew University of Jerusalem  
**Meir M. Bar-Asher,** Chairman of The Ben-Zvi Institute for the Study of Jewish Communities in the East  
**Miriam Rürup,** Director of the Institute for the History of the German Jews, Hamburg  
**Ofer Ashkenazi,** Interim Director of The Richard Koebner Minerva Center for German History, The Hebrew University of Jerusalem

**Discussion**  
**Muhammad Asad:** From an Austro-Hungarian Jew to Pakistani Ambassador  
Moderator: **David Witzthum** (Jerusalem)  
Discussants: **Hanan Harif** (Jerusalem), **Ido Harari** (Beer-Sheva), **Dan Tamir** (Jerusalem)

**Concert**  
Works of Benno Bardi, Paul Ben-Haim, Abel Ehrlich, Hanoch Jacoby  
Nitai Zori and Yoram Youngerman - Violins; Gadi Abadi - Viola; Ella Toovy - Cello  
Produced by the Institute for Israeli Music

February 11, 2014

**Perspectives of the Orient**  
Chair: **Michael Glatzer** (Jerusalem)  
**Noah Gerber** (Jerusalem)  
German-Jewish Philology Encounters the Jews of the Middle East: The Path of Shlomo Dov Goitein  
**Sebastian Schirrmeister** (Hamburg / Jerusalem)  
Orientalism Revised and Revisited. M. Y. Ben-Gavriël and the Pan-Asian Ideal

**The Image of the Jews of the Orient**  
Chair: **Moshe Zimmermann** (Jerusalem)  
**Natalie Naimark-Goldberg** (Ramat-Gan)  
Ostjuden and “Oriental Jews” in the Eyes of a German Jewish Woman: Bertha Pappenheim’s Anti-White Slavery Mission in Turkey
Amos Morris-Reich (Haifa)
Lerski’s Photographs of Yemenites

Shelter in the Middle East
Chair: Doerte Bischoff (Hamburg)
Atina Grossmann (New York)
Shelter and Adventure? The Experience of German Jewish Refugees in Iran
Rakefet Zalashik (Potsdam)
Jewish German Medical Refugees and their Impact in Turkey: Scientific Continuity and Habitual Adjustments

Contacts with Middle Eastern Jewish Communities
Chair: Reuven Amitai (Jerusalem)
Guy Bracha (Ramat-Gan)
The Germans are Coming! The Jewish Community of Beirut Facing the Question of Jewish Immigration from Germany
Yossi Brill (Tel-Aviv)
Between the Palm Tree and the Swastika: The Reflection of the East in the Story of Maximilien Trenner

February 12, 2014

Intellectual Life in Istanbul and Cairo
Chair: Benny Ziffer (Tel-Aviv)
Irit Youngerman (Jerusalem)
Different Shades of East: Composers Benno Bardi and Hanoch Jacoby in Egypt, Turkey and Palestine

Ruchama Johnston-Bloom (London)
Weimar in Cairo: Orientalism and Cultural Critique in Interwar Egypt

Ashkenazi Istanbul: The Untold Story
Conversation between Supreme Court Justice [emerita] Dalia Dorner and Journalist Benny Ziffer

Boundaries within the Orient
Chair: Miriam Rürup (Hamburg)
Olivier Baisez (Paris)
“Greater Palestine” as a German-Zionist Idea
Yossi Ben-Artzi (Haifa)
Cyprus: A Destination for Emigration and Settlement in the Eyes of German Jews, 1898-1938

Diplomacy and Politics
Chair: Anja Siegemund (Jerusalem)
Dan Tamir (Jerusalem)
When Ibn Saud and Jabotinsky Came Together: Wolfgang von Weisl’s Vision for a “New Middle East”
Dror Zeigerman (Jerusalem)
Germany’s Involvement in Early Zionist - Arab Nationalist Negotiations: The Case of Samuel Hochberg

Concluding Discussion
Andreas Brämer (Hamburg)
Yossi Ben-Artzi (Haifa)
Atina Grossmann (New York)
Conferences


Dr. Anja Siegemund

Mr. David Witzthum, Prof. Shmuel Feiner

Prof. Yossi Ben-Artzi and Dr. Dror Zeigerman

Prof. Shmuel Feiner, Prof. Meir Bar-Asher, Dr. Ofer Ashkenazi, Prof. Reuven Amitai

Austrian, Jewish, German, Czech: Reframing Max Brod and Prague Zionism

May 25, 2014 - May 26, 2014
An International Conference organized by Dimitry Shumsky (Hebrew Univ.) and Mark H. Gelber (Ben-Gurion University), co-sponsored by the Hebrew University of Jerusalem, Ben-Gurion University of the Negev, The National Library of Israel, Leo Baeck Institute Jerusalem, The Keren Kayemet Institute for the History of Zionism and Settlement, The Institute for Jewish Studies, Antwerp, The Embassy of the Czech Republic, Tel-Aviv

May 25, 2014

Session 1
National Library of Israel, Givat Ram, Jerusalem
Chair: Dov Kulka (Jerusalem)
Mark H. Gelber (Beer Sheva), Max Brod and Prague Circles
Hillel Kieval (St. Louis), Gender Relations and National Rapprochement. Brod’s “A Czech Servant Girl” Revisited

Official Opening at National Library
Opening speakers:
Haggai Ben Shamai (Jerusalem)

May 26, 2014

Session 2
Sessions in Beer Sheva, Ben Gurion University
Chair: Michael Elm (Beer Sheva)
Stefan Vogt (Frankfurt a. Main), Max Brod and Socialism
Abraham Rubin (New York), An Aesthetic Judenfrage: Max Brod and the Quest for a Jewish-National Literature

Session 3
Chair: Kobi Kabalek, (Beer Sheva)
Nurit Pagi (Haifa), From Indifferentism to Zionism: Revolution or Evolution?
David Dessin (Antwerp), Secularization as Universalism: The Discussion between Max Brod and Hans-Joachim Schoeps
Sebastian Schirrmeister, Max Brod’s Writings in Hebrew

Session 4
Chair: Eitan Bar Yosef (Beer Sheva)
Scott Spector (Ann Arbor), Brod’s Homelands

Mark H. Gelber (Beer Sheva)
Main lecture:
Dimitry Shumsky (Jerusalem)
Brod’s Humanist Zionism: The Historical Background
Multiple Dialogues: Martin Buber in Palestine and Israel

International Conference on the Occasion of the 50th Anniversary of Martin Buber’s Death

May 7-12, 2015
Leo Baeck Institute Jerusalem; The Martin Buber Society of Fellows in the Humanities and Social Sciences (MBSF), The Hebrew University of Jerusalem; Martin Buber Chair in Jewish Thought and Philosophy, Goethe University Frankfurt am Main

May 7, 2015
Event at the Jerusalem Cinematheque: Way of Man - Buber in Israel Today
In cooperation with the Jerusalem Cinematheque
Greetings: Shmuel Feiner, Chairman of The Leo Baeck Institute Jerusalem/ Bar Ilan University
Greetings on behalf of the Martin Buber Family: Yehudit Buber Agassi
Reminiscence: Avraham Shapira, Tel-Aviv University / Kibbutz Yizrael
Movie Premiere: Way of Man - Martin Buber
(Israel 2015, Hebrew, English subtitles)
Screening in the presence of the director Yaakov Lifshin and director of photography Aharon Lipetz

Dialogue (in English):
Sari Nusseibeh, Al Quds University
David Shulman, The Hebrew University
Moderator: Paul Mendes-Flohr (LBI Jerusalem / The Hebrew University)

May 8, 2015
Workshop at The Leo Baeck Institute Jerusalem - Close reading of Martin Buber’s Texts

May 10, 2015
Session 1: Buber’s Socialism and Zionism: Theology and Practice
Chair and opening: Steven Aschheim (Hebrew University / LBI Jerusalem)
Ofer Nordheimer Nur (Tel-Aviv University)
Martin Buber, Gustav Landauer and Hashomer Hatzair as Underground Judaism in the 1920s
Hannan Hever (Hebrew University / Yale University)
Schölem vs. Buber - Contrasting Political Theologies

Session 2: Jewish-Christian / German Dialogue
Chair: Stefan Litt (LBI Jerusalem / National Library)
Antonios Kalatzis (MBSF, Hebrew University)
“Emunah” and “Pistis”: Judaism and Christendom as Way and Problem according to Buber
Amir Engel (University of Frankfurt)
Germans and Jews 1951. Martin Buber as a Pioneer of Postwar German-Jewish Dialogue

Musical Prelude: BWV 1031 Johann Sebastian Bach, Sonata in Eb Major
Amos Boasson, Viola; Gittit Boasson, Harp
Lecture: The Courage to be an Outsider
By Prof. Paul Mendes-Flohr
(The Hebrew University of Jerusalem / Leo Baeck Institute Jerusalem)

May 11, 2015
Session 3: Reception of Buber’s Hasidic Writings in Israeli Culture
Chair: Yonatan Moss (MBSF, Hebrew University)
Ran HaCohen (Tel-Aviv University)
Nicham Ross (Ben Gurion University)
Asaf Ziderman (Tel-Aviv University)

Keynote Lecture
Opening and Chair: Ruth HaCohen, Director of the Martin Buber Society of Fellows, The Hebrew University of Jerusalem
Greetings: Christian Wiese, Martin Buber Chair in Jewish Thought and Philosophy, Goethe University Frankfurt am Main

Prof. Ruth HaCohen
Prof. Paul Mendes-Flohr
**Session 4: Echoes of Buber’s Religious Thought in Israel**
Chair: **Fumio Ono** (Doshisha University)
**Sam Berrin Shonkoff** (University of Chicago)
*Buber’s Biblical Humanism as Critique of Political Zionism*
**Jonathan Ben-Dov** (Haifa University)
*Buber and his Student Shemaryahu Talmon on the Theological Problem of Biblical Eschatology*

**Session 5: Dialogue - Buber and Israeli Social Sciences**
**Uri Ram** (Ben Gurion University) and **Dan Avnon** (Hebrew University)
Chair: **Orit Gazit** (MBSF, Hebrew University)

**Session 6: Buber and the Israeli Humanities**
Chair: **Na’ama Sheffi** (Sapir College / LBI Jerusalem)
**Yaron Cohen Tzemach** (Tel-Aviv University / Open University)
*Buber and the Study of Religions at the Hebrew University*
**Philipp von Wussow** (University of Frankfurt)
*Martin Buber and Leo Strauss in Jerusalem*
**Nitzan Lebovic** (Lehigh University)
*Knowledge and Power in Palestine: Martin Buber and Hugo Bergman, or the Creation of Critical Studies in Hebrew*

**Tuesday, May 12, 2015**
**Session 7: Buber and the Israeli Institutional Ethos**
Chair: **Kim Wünschmann** (MBSF, Hebrew University)
**Daniel Marom** (Mandel Institute)
*Martin Buber and Ben Zion Dinur: Between Dialogical Philosophy and Public Adult Education in Israel*
**Laura Jockusch** (MBSF, Hebrew University)
“For the Sake of Our People”: Martin Buber’s Plea to Annul Adolf Eichmann’s Death Penalty

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*Report of Activities - Academic Years 2013/2014 and 2014/2015*
**Session 8: Buber, the Orient, Jews and Arabs**
Chair: Maurice Ebileeni (MBSF, Hebrew University)
Stefan Vogt (University of Frankfurt)
The Postcolonial Buber
Anja Siegemund (LBI Jerusalem)
A Political Buber? Buber’s Conception of Jewish-Arab Rapprochement and Conflict Resolution

**Session 9: Buber’s Legacy and the Prospects of Israeli-Palestinian Dialogue**
Chair: Dan Laor (Tel-Aviv University / LBI Jerusalem)
Maya Kahanoff (Hebrew University)
Buber’s “Greater Realism”: Dialogue and Recognition in the Israeli-Palestinian Conflict
Samuel Brody (University of Kansas)
“Anachnu betach lo frayerim!”: Realism, Theopolitics, and the Legacy of Martin Buber in Israel

**Session 10: Writing Buber’s Biography**
Chair: Paul Mendes-Flohr (LBI Jerusalem / Hebrew University)
Christian Wiese (University of Frankfurt)
Hidden Signs of Disenchantment: Hans Kohn’s Biography of Martin Buber 1930 in Political Context
Zohar Maor (Bar Ilan University)
Challenging Hyphens for the Biographer: Buber and the Indestructible Chains of German Identity

**Concluding Session: Buber Then and Now**
Chair: Christian Wiese (University of Frankfurt)
Dan Avnon (Hebrew University)
Sharon Gordon (LBI Jerusalem / Hebrew University)
Hannan Hever (Hebrew University / Yale University)

**Event at the National Library of Israel, Jerusalem:**
Martin Buber and the Evolving Society in the Land of Israel

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Dr. Stefan Litt, Dr. Amir Engel
Multiple Dialogues: Martin Buber in Palestine and Israel
On the Occasion of the 50th Anniversary of Martin Buber’s Death
50 Years of Israeli German Relations
Jerusalem, May 7-12, 2015

Contact: buber.conference@gmail.com
Homepage: sites.google.com/site/buberconference

Friday, May 7, 2014
Workshop for Junior and Senior Scholars at the Leo Baeck Institute Jerusalem | For invitees only

Sunday-Tuesday, May 10-12, 2015
Conference at the Hebrew University, Mount Scopus
Jack, Josef and Morton Mandel School for Advanced Studies in the Humanities (Near the Mount Scopus Botanical Garden)

Sunday, May 10, 2015 at 17:30
Keynote Lecture
Prof. Paul Mendes-Flohr: The Courage to be an Outsider
Free Admission
For more information please check the conference homepage
Academic and Cultural Events, Talks and Symposia

“Jews in Germany - German Jews - German-Jewish. A Paradigm for Hyphenated Identities Revisited“ - A Series of Symposia, Lectures and Talks in Celebration of the 60th Birthday of The Leo Baeck Institute

Festive Opening Symposium
March 16, 2015, in Mishkenot Sha’ananim, Jerusalem
With support of the Robert Bosch Foundation

Chair  David Witzthum

Opening
Prof. Shmuel Feiner, Chairman of The Leo Baeck Institute Jerusalem
Monika Iwersen, Gesandte of the Federal Republic of Germany

Dialogue
The Meaning of German Jewry in a Historical Context
Prof. Steven Aschheim, Hebrew University of Jerusalem
And Prof. Aleida Assmann, University of Konstanz

Panel Discussion
What is German Jewry, why is its Heritage relevant and why does it still appeal to us today?
With: Prof. Shlomo Avineri, Prof. Galili Shachar, Prof. Shulamith Volkov
Musical interlude by students of the Rubin Music Academy

The event took place in Hebrew and English
Theater in German-Jewish Culture and its Echo in Israeli Culture
May 21, 2015, at Leo Baeck Institute Jerusalem
With support of the Robert Bosch Foundation
A conversation with the play writer Joshua Sobol and Prof. Freddie Rokem, Tel-Aviv University
Moderation: Dr. Rachel Freudenthal, Leo Baeck Institute Jerusalem
Reading: Amir Farjun, Yael Mutzafi
Academic and Cultural Events, Talks and Symposia

Annual Jacob Katz Memorial Lectures
Prof. Jacob Katz (1904-1998), one of the greatest Jewish scholars of the Twentieth Century, has left an indelible mark on the research of Jewish history. His studies, translated into many languages, engage with a wide range of topics in modern Jewish history, including: traditional society and crisis, Jewish emancipation, anti-Semitism, and Jewish orthodoxy. As a scholar committed to the study of German Jewry, Jacob Katz also headed the LBI Jerusalem in the 1980s.

Prof. Jacob Katz, then Chairman of the LBI Jerusalem, 1995

May 29, 2014
The Leo Baeck Institute Jerusalem
Prof. Shulamit Volkov, Tel-Aviv University

German Jews and the Racism Test: Temptation and Rejection
Chair: Prof. Shmuel Feiner, Chairman of Leo Baeck Institute Jerusalem; Bar Ilan University
June 11, 2015

*The Leo Baeck Institute Jerusalem*

**Prof. Richard I. Cohen,** Hebrew University, Jerusalem

*“With their Own Eyes”: A Look into the Writing of Jewish History by their Authors*

Chair: **Prof. Shmuel Feiner,** Chairman of The Leo Baeck Institute Jerusalem; Bar Ilan University

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*Report of Activities - Academic Years 2013/2014 and 2014/2015*
Literary Cabarets

December 29, 2013
At the Jerusalem Institute for Israel Studies

**Literary Cabaret for the Books:**
*No Religion without Idolatry: Mendelssohn’s Jewish Enlightenment*
By Gideon Freudenthal
*Reading Maimonides’ Philosophy in 19th Century Germany*
By Yaakov G. Kohler

With:
Prof. Shmuel Feiner, Chairman of Leo Baeck Institute Jerusalem; Bar Ilan University
Prof. Paul Mendes-Flohr, The Hebrew University of Jerusalem
Prof. Yehuda Gelman, Ben Gurion University, Beer Sheva
and the authors: Gideon Freudenthal & Yaakov G. Kohler

March 20, 2014
At the Jerusalem Institute for Israel Studies

**Literary cabaret for Otto Dov Kulka’s book:**
*Landscapes of the Metropolis of Death*
With the participation of the Goethe Institut, Israel

With:
Prof. Yaakov Hessing, Hebrew University of Jerusalem
And the author: Prof. Otto Dov Kulka

Excerpts from the Ballad of Mauthausen
Poetry: Tut Shoshani, Contrabass: Erez Meyuchas
May 8, 2014
At Leo Baeck Institute Jerusalem
Literary Cabaret - Arie Ludwig Strauss:
Where is the language in which I can express everything in me/My two lips are the lips of my heart
With:
Prof. Ruth HaCohen, Hebrew University of Jerusalem
Prof. Haviva Pedaya, Ben Gurion University of the Negev
Prof. Galili Shahar, Tel-Aviv University
Poetry readings in Hebrew and German: Jan Kühne and Gideon Tikutzki
Moderator: Dr. Lina Barouch

June 15, 2014
At Leo Baeck Institute Jerusalem
Literary Cabaret for the book:
And Their Voices Will Be Heard, Jewish Women in Enlightenment Berlin
In cooperation with the Zalman Shazar Institute Jerusalem
With:
Prof. Shmuel Feiner, Chairman of The Leo Baeck Institute Jerusalem; Bar Ilan University
Prof. Galili Shahar, Tel-Aviv University
Prof. Iris Porush, Ben Gurion University in the Negev
And the author, Natalie Naimark-Goldberg, Bar Ilan University
Interlude: Tut Shoshani, poetry; Gal Shoshani, piano

November 3, 2014
At Leo Baeck Institute Jerusalem
Literary Cabaret for the Book:
In the Talons of the Third Reich. Willy Cohn’s Diary 1933-1941
In cooperation with The Richard Koebner Minerva Center for German History
Opening: Dr. Anja Siegemund, Leo Baeck Institute Jerusalem
With:
Prof. Moshe Zimmermann, The Hebrew University of Jerusalem
Prof. Guy Miron, Leo Baeck Institute Jerusalem; The Open University
Dr. Tamar Cohen-Gazit, Editor
Moderator: Dr. Ofer Ashkenazi, The Hebrew University of Jerusalem;
Reading: Dr. Rachel Freudenthal
November 25, 2014
At The Eretz Israel Museum, Tel-Aviv

Literary Cabaret for the Book:
In the Talons of the Third Reich. Willy Cohn’s Diary 1933-1941
In cooperation with the Association of Israelis of Central European Origin

Opening: Prof. Shmuel Feiner, Chairman of The Leo Baeck Institute Jerusalem; Bar Ilan University

Mr. Joshua Shafir, Association of Israelis of Central European Origin

With:

Prof. Moshe Zimmermann, The Hebrew University of Jerusalem
Prof. Guy Miron, Leo Baeck Institute Jerusalem; The Open University
Dr. Tamar Cohen-Gazit, Editor

Moderator: Mr. Benny Hendel

Prof. Moshe Zimmermann

February 26, 2015
At Leo Baeck Institute Jerusalem

Literary Cabaret for the Book:
The Wandering Jews by Joseph Roth
In cooperation with The Minerva Center for German History Tel-Aviv University

With:

Mr. Uriel Kon, Zikit Publishing House
Prof. Itta Shedletzky, The Hebrew University of Jerusalem
**March 8, 2015**

At Tifo Coffee House, Holon  

**Literary Cabaret for the book:**  

**Jewish Women in Enlightenment Berlin**  

In cooperation with The Association of Israelis of Central European Origin  

With:  

Dr. Yael Sela Teichler, The Open University  

And the author, Natalie Naimark-Goldberg, Bar Ilan University  

Moderator and reading: Gabi Aldor  

Interludes: Tut Shoshani, poetry; Gal Shoshani, piano

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**May 25, 2015**

At the Cymbalista Synagogue and Jewish Heritage Center, Tel-Aviv University  

**Literary Cabaret**  

**The Library of the Haskalah. The Creation of a Modern Republic of Letters in Jewish Society in the German-Speaking Sphere**  

Published by Am Oved and Leo Baeck Institute Jerusalem  

Chair: Prof. Galili Shahar, Tel-Aviv University  

With:  

Prof. Zohar Shavit, Tel-Aviv University  

Prof. Shmuel Feiner, Leo Baeck Institute Jerusalem; Bar Ilan University  

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*Report of Activities - Academic Years 2013/2014 and 2014/2015*
Dr. Natalie Naimark-Goldberg, Bar-Ilan University
Dr. Tal Kugman, Tel-Aviv University
Prof. Guy Miron, Leo Baeck Institute Jerusalem; The Open University

June 4, 2015
At The Leo Baeck Institute Jerusalem

Literary Cabaret

From Berlin to Jerusalem and Back: Gershom Scholem between Israel and Germany
Published by Carmel Publishing House and The Koebner Center, Hebrew University

With:
Prof. Steven Aschheim, Hebrew University
Prof. Moshe Zimmermann, Hebrew University
Dr. Ofer Ashkenazi, Hebrew University
And the author Dr. Noam Zadoff
Symposium at the 16th World Congress of Jewish Studies: To whom does the Jewish-German Heritage belong?

July 31, 2013
Round table with:
Dr. Amos Morris-Reich, Director of the Bucerius Institute for Research of Contemporary German History and Society, University of Haifa
Prof. Galili Shahar, Director of the Minerva Institute for German History, Tel-Aviv University
Prof. Michael A. Meyer, President of the International Leo Baeck Institute
Prof. Shmuel Feiner, Chairman of the LBI Jerusalem; Bar Ilan University, Ramat Gan
Prof. Moshe Zimmermann, Director of the Koebner Center for German History; The Hebrew University of Jerusalem
Chair: Dr. Rachel Freudenthal, Leo Baeck Institute Jerusalem

100 Years after the First World War: The Jewish Experience - in Memory of Dr. Jacob Rosenthal

February 20, 2014
Leo Baeck Institute Jerusalem
In the course of the evening film clips were screened
With:
Dr. Ofer Ashkenazi, The Richard Koebner Minerva Center for German History, The Hebrew University
Dr. Zohar Maor, Bar-Ilan University
Prof. Guy Miron, The Schechter Institute; Leo Baeck Institute Jerusalem
Movie Talk Series

Jews and Germans - A Journey through Time
In cooperation with the Richard Koebner Minerva Center for German History, The Hebrew University of Jerusalem and the Jerusalem Cinematheque
Venue: Cinematheque Jerusalem

November 19, 2013
Menschliches Versagen, Human Failure, Germany 2008,
Introduced by Prof. Moshe Zimmermann

December 9, 2013
Decent Man
Introduced by Prof. Moshe Zimmermann

Book Launches

April 2, 2014
Alter - Der Jüdische Almanach 2013
With the Editor of the Almanach Gisela Dachs; screening of the movie “Cycles of Care” by Lizza David & Claudia Liebelt; in cooperation with the Goethe Institut Israel, Jerusalem (Event in Hebrew and German)

June 12, 2014
Alter - Der Jüdische Almanach 2013
Goethe Institute, Tel-Aviv
With: Prof. Jose Brunner, Tel-Aviv University; Gisela Dachs, editor of the Jewish Almanach
In the course of the evening, sections of the Cycles of Care film were screened; the film was produced by Lizza May David and Claudia Liebelt.
Book Market

Old and new treasures from our collections (mainly in German, but also in English and Hebrew)
Prose, poetry, history, philosophy and Judaic studies

**February 18 - 20, 2014**
*At Leo Baeck Institute Jerusalem*

**June 2 - 4, 2015**
*At Leo Baeck Institute Jerusalem*
Scholarships

2013

Scholarships for Doctoral Candidates:  
_In Cooperation with B’nai Brith Israel_

_Manya Hermann:_ The Concept of Authenticity in Early German Zionism  
_Asaf Ziderman:_ On Action and Dialogue in Martin Buber’s Thought: The Implications of a Dialogical Theory of Action for Contemporary Philosophy and Jewish Studies  
_Jan Kühne:_ The Dialectical Stage. Sammy Gronemann and the Early Hebrew Theater

Scholarships for Postdoctoral Candidates:  
_Jacob Katz Award_

_Dr. Uri Ganani:_ Historical Reflections on Innerlichkeit: Music and Ideology in German Jewish Modernism, 1900-1945  
_Dr. Noga Wolf:_ Challenging the Myth. A Comparative Analysis of Uriel Tal’s Theory of Anti-Semitism  
_Dr. Yaniv Cadman:_ The Life and Work of Moritz (Moses) Lazarus 1824 - 1903  
_Dr. Anat Kutner:_ The Night in the Late Middle Ages in Ashkenaz

2014

Scholarships for Doctoral Candidates:  
_Jacob Katz Award_

_Ido Harari:_ Converting to Otherness - The Dialectics of Differentiation in and from Modern Europe

_In Cooperation with B’nai Brith Israel_

_Idit Chikurel:_ Salomon Maimon’s Theory of Invention
Ayelet Kaminetzky: Seder Avodat Yisrael - Isaac Seligman Baer’s Linguistic Approach in Editing the Prayer Books

**Scholarships for Postdoctoral Candidates:**

*In Cooperation with B’nai Brith Israel*

**Dr. Irit Katsur:** Janus face of “The Philosophy of Symbolic Forms”. Epistemology and Cultural Philosophy in Cassirer’s Thought
Publications

Monographs

Feiner, Shmuel; Shavit, Zohar; Naimark-Goldberg, Natalie & Kogman, Tal (eds.): The Library of the Haskalah: The Creation of a Modern Republic of Letters in Jewish Society in the German-Speaking Sphere, Am Oved Publishers Ltd. Tel-Aviv, 2014 (Hebrew)

Kogman, Tal: The ‘Maskilim’ in the Sciences: Jewish Scientific Education in the German-Speaking Sphere in Modern Times, Magnes Press, Jerusalem, 2013 (Hebrew)

Rosenthal, Jacob: A Man of the Sea, a Man of Books. Jacob Rosenthal, His Life and Historical Research, Leo Baeck Institute Jerusalem, 2014 (Hebrew)

Series:

Bridges: Studies in the History of German and Central European Jewry


Chidushim - Studies in the History of German and Central European Jewry

Special Issues - 50th Anniversary of Martin Buber’s Death

Chidushim, Studies in the History of German and Central European Jewry, Vol. No. 17(1), 2015 (Hebrew)

Content

Stefan Vogt: Zionism and Ethical Socialism in Weimar Germany
Yaron Cohen Tzemach: Martin Buber and Rudolf Otto - A Theological Dialogoue
Orr Scharf: Exile in the Land of the Bible - Martin Buber and the Completion of the Verdeutschung in Israel
Sources: Avraham (Patchi) Shapira: A Meeting between Martin Buber and Young Members from Kibbutz Afikim and Kibbutz Yizrael, June 18, 1963
Abstracts

Exile in the Land of the Bible - Martin Buber and the Completion of the Verdeutschung in Jerusalem
Orr Scharf

In 1961 Martin Buber celebrated in Jerusalem the completion of his translation of the Hebrew Bible into German (known as the Verdeutschung), which he began in 1925 in collaboration with Franz Rosenzweig in Frankfurt, Germany. At the time, the translation addressed two burning issues in the life of German Jewry: diasporic existence on the one hand, and Jewish participation in the general cultural-intellectual discourse in Germany on the other hand. Buber’s escape to Palestine in 1938 and the destruction of European Jewry irreparably changed the reality for which the Verdeutschung was conceived originally. Germany’s Jewish community was decimated, dialogue with Christian thinkers became unbearable, and despite the enormous interest in Buber’s work in the young State of Israel, his Bible translation suffered from almost complete disinterest. Hence, Buber’s decision to resume the translation project he began with Rosenzweig raises fascinating questions regarding the spiritual, cultural and even political importance of the Bible, in translation and in the original, in Israel and in the diaspora, before and after the Holocaust. The article examines Buber’s courageous decision to face the demanding task after the Holocaust in a setting that viewed the project with suspicion, if not with hostility.

Orr Scharf has submitted his dissertation, *Thinking in Translation: Scripture and Redemption in the Thought of Franz Rosenzweig*, under the supervision of Paul Mendes-Flohr and Daniel Statman, at the University of Haifa. His articles on Walter Benjamin, the Buber-Rosenzweig Bible translation and the modern reception of Flavius Josephus are awaiting publication. At present Orr is editing the volume on Martin Buber’s lectures on Judaism and Christianity for the critical edition of his writings, published by the Israeli Academy of Sciences and Humanities and Heinrich Heine University, Düsseldorf.

Martin Buber and Rudolf Otto - A Theological Dialogue
Yaron Cohen Tzemach

The article discusses the dialogue of ideas that took place between the philosophy of Martin Buber and that of Rudolf Otto on the issue of the mutual relationship between man and God. Otto’s philosophy is mainly interpreted in the work “Sacred” in which he points to the infinite remoteness between Man and God. Buber’s philosophy in contrast specifically highlights the proximity in the work “Me and You”, here he criticizes Otto on his unilateral concept of divinity. The article shows that this can also be interpreted as interreligious, which finds its expression in the work of Martin Buber, “Two Types of Faith”.

Yaron Cohen Zemach is a lecturer at the Open University and Tel-Aviv University. This article is part of his doctoral thesis “Religion between invalidation and differentiation: The Science of Religion in “Meand You”, by Martin Buber on the theoretical background of religion of Emile Durkheim and Rudolf Otto” 2013, Tel-Aviv University, which dealt with the main paradigms on the study of religion at the beginning of the 20th Century.

Zionism and Ethical Socialism in Weimar Germany
Stefan Vogt

Since the Weimar Republic, German Zionism, which until then had been a distinctively bourgeois movement, also comprised significant socialist tendencies. In contrast to other parts of the Zionist movement, however, the dominant concept of socialism among German Zionists was not Marxist but ethical. This was to a large degree a consequence of its participation in the German debates on nation and nationalism. At the same time when German Zionists discovered socialism, a significant number of German Social Democrats turned from Marxist to ethical socialism. Ethical socialists not only strove to integrate nationalist ideas into socialism but often also cooperated with and supported German Zionism. The article traces the Zionist reception of ethical concepts of socialism developed in the German Social Democratic movement and discusses the influence of these concepts on the specific developments of Zionism in interwar Germany. It argues that the inclination of German Zionism towards ethical rather than Marxist socialism helped to make Zionism more acceptable among German Jews but contributed to the growing marginalization of German Zionism within the Zionist movement in general.

Stefan Vogt is a research fellow at the Martin Buber Chair for Jewish Thought and Philosophy at Goethe-University in Frankfurt am Main and a specialist in modern German and German-Jewish history. Previously, he has worked at the University of Amsterdam, New York University and Ben-Gurion University of the Negev. He is currently completing a major study on the history of German Zionism and has published on this topic in Jewish Social Studies, The Leo Baeck Institute Yearbook and the Zeitschrift für Geschichtswissenschaft.
Chidushim - Studies in the History of German and Central European Jewry, Vol. No. 17(2), 2015 (Hebrew)

Shalom Ratzabi: “Two Ways of Faith” - Its’ Place and Role in Martin Buber’s Thought

This paper claims that the importance, and the cornerstone of Buber’s Two Types of Faith for the contemporary reader, especially the Hebrew reader, who is only becoming acquainted with this book sixty years after its first publication, is first the book’s contribution to the understanding of Buber’s thought and motivation. Not the many religious insights contained in this work, nor the philological-literary and theological erudition and masterfulness that Buber demonstrates in the reconstruction of the historical teachings, and faith of Jesus and Paul’s and their confrontation with the beliefs of the Bible [First Testament] and that of the Pharisees in the Second Temple period, are what makes Two Types of Faith a relevant work, but rather Buber’s observations to our reality in general and religious reality in particular in his two last chapters. The reason for this claim is that these two chapters focus laid bare Buber’s motivation of his holy war against the Marcionism that prevails today in our political, cultural and social reality.

Shalom Ratzabi is a Professor in the Department of Jewish History at Tel-Aviv University. His books include Anarchy in Zion: Between Martin Buber and A. D. Gordon (Tel-Aviv, 2011); Amid Fate of Destiny - The Theological discourse in the United States (Tel-Aviv, 2003); Between Judaism and Zionism, (Academic Publisher Brill, Leiden, 2002).

The Jewish Almanach

Dachs, Gisela: Jüdischer Almanach: Alter, Jüdischer Verlag im Suhrkamp Verlag, Berlin, 2013 (German)

Dachs, Gisela: Jüdischer Almanach: Begegnungen, Jüdischer Verlag im Suhrkamp Verlag, Berlin, 2014 (German)
Jüdischer Almanach “Alter”, 2013

Supported by: The Foundation Irene Bollag-Herzheimer; Im Dialog. (Protestant working group for Christian-Jewish Dialogue in Hessen und Nassau); Stuttgarter Lehrhaus-Foundation for Inter-Faith Dialogue

Content

Bernhard Kahane und Eric Nataf: “Der Fall Abraham: “Alt werden und dann?”
Matthias Morgenstern: “‘Vor einem grauen Haupte stehe auf!’ - Auch auf dem Abort und im Badehaus?”
Micha Brumlik: “Jüdisch erwachsen werden - mit der Thora leben”
Klaus Hillenbrand: “Ein gelebtes Jahrhundert. Von Bad Kreuznach in den Kibbuz Hasorea”
Ralf Balke: “Warum Israelis so alt werden”
Avirama Golan: “O mein Land, mein Heimatland” - Israel mit 65
Joel Peters: “Kibbuz Revisited”
Katharina Höftmann: “Erwachsen sein und es doch nicht werden”
José Brunner: “Bedürftig und “populär”. Wie Holocaust-Überlebende in Israel altern
Claudia Liebelt: “‘The last to remember’ - Von philippinischen Altenpflegerinnen und Aufopferungen im Gelobten Land”
Elvira Grözinger: “Die ‘Methusalems’ in der jüdischen Literatur - Großeltern durch Enkelaugen betrachtet”
Myriam Halberstam: “Noch einmal Wind um die Ohren”
David Hadar: “Verfasser seines eigenen Nachrufs: Philip Roth setzt sich zur Ruhe”
Amir Gutfreund: “Triest”
Jewish Almanach “Begegnungen”, 2014
Supported by: The Foundation Irene Bollag-Herzheimer; Im Dialog (Protestant work group for Christian-Jewish Dialogue in Hessen und Nassau); Evangelische Kirche im Rheinland

Content
Hanno Loewy: “Hohenemser Begegnungen Eine Diaspora-Geschichte”
Martin Miller: “Irenka”
Amelie Fried: “Mein Onkel in Amerika”
Edward Field: “Mark Twain und Scholem Alejchem”
Shmuel Feiner: “Ma’asse Tovia und die Begegnung zwischen Juden und dem wissenschaftlichen Ethos”
Verena Lenzen: “‘Hörst du?’ - Paul Celan und Martin Buber.

Literarische Begegnungen und menschliche Vergegnung”
P.J. Blumenthal: “Berkowitz und ich”
Noemi Staszewski: “Nathans zwei Minuten”
Gabriele Frischt-Vivié: “‘Wir gehören zusammen, im Kulturbund war noch Leben für uns’ - Der Jüdische Kulturbund 1933-1941”
Ayelet Gundar-Goshen: “Fluchthilfe”
Mirjam Zadoff: “Von Visionären, Rückkehrern und Hooligans: Begegnungen im wilden Osten”
Ellen Presser: “Reise in die Vergangenheit”
Gabriele Shenar: “Begegnungen mit Elias zwischen Khandala und dem Berg Karmel”
Gisela Dachs: “Deutschland und Israel - sechzig Jahre nach Aufnahme diplomatischer Beziehungen”
Assaf Uni: “Mein Nachbar in Berlin”
Ofri Ilany: “Die neuen Ostjuden”
Richard C. Schneider: “Grenzenlos”
Sayed Kashua: “Saturday Night Fever”

New Release in Fall 2015: Jewish Almanach “Grenzen”
Archive and Library

Our library, archives and microfilm collection of Jewish newspapers (from the nineteenth and twentieth centuries) offer invaluable resources to researchers and scholars. The reading room of The Leo Baeck Institute Jerusalem provides a comfortable and quiet work environment. The institute’s archive and library are open to the wide public, and most of its books can be borrowed. The books focus on the themes of the institute: the history and culture of Jewry in Germany and Central Europe in the last three hundred years. Although most of the books are in German, there are some in Hebrew and English as well.

Re-Organization of the Archive of The Leo Baeck Institute Jerusalem

In Cooperation with the German Literature Archive Marbach and the Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History, in the Framework of the Project: “Preserving and Researching German-Jewish Archives in Israel”, sponsored by the Foreign Ministry of Germany.
Impressions from our archive...

Pinchas Erich Rosenbluth Collection

Pinchas Erich Rosenbluth Collection

Martin Buber Collection

Robert Weltsch Collection

Robert Weltsch Collection

Pinchas Erich Rosenbluth Collection
Movie Database and Digitization Project
In Cooperation with the Richard Koebner Minerva Center for German History at the Hebrew University of Jerusalem

The Leo Baeck Institute Jerusalem and The Richard Koebner Minerva Center for German History at the Hebrew University are establishing a visual center of a variety of films. The Movie Database Project was originally launched in May 2010. Within the scope of this project a film archive, as well as a film database, were created which contains a collection of film materials - documentary reports, private film material, TV broadcasts and feature films. The digital film library of The Leo Baeck Institute Jerusalem is specialized on the subject of German Jewish and Central European Jewish history and culture of the 20th Century and of the present time. The collection consists of documentaries covering history, religion and the culture of Judaism, as well as fiction by Jewish filmmakers, actors and scriptwriters. The digital film library currently includes some hundreds of films. Most of the documentaries, feature films, TV broadcasts and raw material are in German, English and Hebrew; a smaller amount of the film material contains Yiddish, Polish and different kinds of German, Austrian and Swiss accents.

With a digital film library and a comprehensive database of information and reference materials, the project aims to enable access for researchers and scholars. For this purpose The Leo Baeck Institute Jerusalem is gathering available material in the form of videotapes, DVD’s or other data. Cataloguing the film material, a digital film library is created on demand of both the Koebner Center and The Leo Baeck Institute Jerusalem.

Austrian Heritage Collection
From Austria to Israel: Documentation of Jewish Life Stories
Sponsored by the National Fund of the Republic of Austria, the Future Fund of the Republic of Austria and the Organization of the Federal Ministry for Education, the Arts and Culture.

The Austrian Heritage Collection is a cooperation project between Association GEDENKDIENST in Vienna, The Leo Baeck Institute Jerusalem, the Leo Baeck Institute New York, the Center of Jewish Cultural History (ZJK), erinnern.at and the Vienna Wiesenthal Institute for Holocaust Studies (VWI).

The project aims to document biographies of Israelis of Austrian origin, as well as of those who originate from German speaking regions of former Austria-Hungary. A similar
project was established during the mid 1990s at the Leo Baeck Institute New York. Today, with information about 4,200 people and around 500 interviews, it is the most comprehensive historical collection on Austrian-Jewish emigration to the USA, as well as one of the biggest collections on exile history.

With the establishment of the Austrian Heritage Collection in Israel we hope to document personal biographies of Israelis of Austrian origin through questionnaires, interviews and personal documents. Alongside documenting their lives prior to and during Nazi persecution, a focus will be given to the process of migration and acculturation in their new surroundings and the related challenges involved. The collected materials will be kept in the archive of the LBI Jerusalem.

In a further step the materials of the Austrian Heritage Collection from Israel and the USA will be made accessible to researchers and others through a free online database. Educational workshops will be created from the interviews and documents of the Austrian Heritage Collection.
Preview

Who owns German-Jewish Culture? Collective Memories Re-Negotiated

Symposium in Celebration of the 60th Anniversary of the Foundation of The Leo Baeck Institute
(Wem gehört die deutsch-jüdische Kultur? Kollektive Gedächtnisse neu verhandelt.)

As part of the series “Jews in Germany - German Jews - German-Jewish. A Paradigm for Hyphenated Identities Revisited” by The Leo Baeck Institute Jerusalem, funded by the Robert Bosch Foundation and the German Ministry of the Interior

The German-Jewish history plays different roles in Germany, Israel, the US and other places, depending on the context of the respective society and its culture of commemoration and remembrance. The symposium discusses features of the German-Jewish hyphenated identity, how it is reflected upon it in the collective memories, and which are the analogies, differences - and maybe even contradictions - that exist.

Monday, July 6, 2015
Venue: Jüdisches Museum Berlin

Greetings
Prof. Michael Brenner, International President of The Leo Baeck Institute
Dr. Thomas de Maizière, German Minister of the Interior
Avraham Nir-Feldklein, Gesandter of the State of Israel to Germany

Opening
Prof. Shmuel Feiner, Chairman of The Leo Baeck Institute Jerusalem

Panel
Chair: Prof. Michael Brenner, International President of The Leo Baeck Institute
Prof. Sander Gilman, Chairman of The Leo Baeck Institute London
Prof. Sigrid Weigel, Director of the Centre for Literary and Cultural Research Berlin
Prof. Yfaat Weiss, Director of the Franz Rosenzweig Minerva Research Center, Hebrew University of Jerusalem; Leo Baeck Institute Jerusalem

Music Interlude: Yaron Kohlberg at the piano
Reception
Einladung
6. Juli 2015, 19 Uhr

Kollektive Gedächtnisse neu verhandelt:
Was ist und wem gehört die deutsch-jüdische Kultur?

Symposium anlässlich des 60. Jahrestags der Gründung des Leo Baeck Instituts


Begrüßung
Prof. Michael Brenner (München/Washington), Internationaler Präsident des Leo Baeck Instituts

Grußworte
Dr. Thomas de Maizière, Bundesminister des Innern
Herr Avraham Nir-Feldklein, Gesandter des Staates Israel

Eröffnung
Prof. Shmuel Feiner (Jerusalem), Vorsitzender des Vorstands des Leo Baeck Instituts Jerusalem

Panel
Prof. Sander Gilman (Atlanta/London), Chairman des Leo Baeck Institute London
Prof. Sigrid Weigel (Berlin), Direktorin des Zentrums für Literatur- und Kulturforschung
Prof. Yfaat Weiss (Jerusalem), Direktorin des Franz Rosenzweig Minerva Research Centers, Hebräische Universität Jerusalem; Leo Baeck Institute Jerusalem

Moderation: Prof. Michael Brenner

Musikalische Einlagen am Piano:
Yaron Kohiberg

Anmeldung
Tel. 030-25993 488 oder reservierung@jmberlin.de

Wann — Montag, 6. Juli 2015, 19 Uhr
Wo — Jüdisches Museum Berlin, Großer Saal
Eintritt — frei

In Kooperation mit dem Leo Baeck Institute Jerusalem, gefördert von der Robert Bosch Stiftung und dem Bundesministerium des Innern.
Seminar for Postdoctoral Students of German-Jewish and Central-European Jewish History

Sponsored by the Gerda Henkel Foundation

July 6-9, 2015 in Berlin

First part

The seminar offers Postdoctoral Students of German-Jewish and Central-European Jewish History the opportunity to present and thoroughly discuss their current research projects. Senior scholars from Germany and Israel will be invited to comment on the projects and provide the young researchers with feedback and academic guidance. Apart from the scholarly debate itself, the scholars from both countries will have the opportunity to learn more about the scholarly traditions and research contexts of their colleagues and to meet senior scholars of the respective countries.

Given the positive feedback of the pilot seminar in 2012/2013, we are positive that the format of the seminar, with the meetings in both Germany and Israel, will contribute to a more thorough and comprehensive scholarly exchange and debate. The initial event in Berlin will allow candidates to present their projects and will be followed by a several months-long period of continued informal discussion. During the second meeting in Jerusalem, the participants will present revised versions or new insights resulting from the feedback they received. The extended period of personal encounters, of dialogue with other researchers in the field, and of intensive exchange is meant to promote the quality and interdisciplinary character of the candidates' scholarly output.

July 6, 2015

Short Welcome and Introduction

Avital Davidovich
“Defloration as Cultural Drama: Body, Gender, Knowledge and Conflict in Medieval and Early Modern Ashkenazi Jewish Culture”

Rachel Furst
“Claiming Credibility: Women’s Legal Activity in the Jewish Courts of Late Medieval Ashkenaz”

Dorit Yosef
“Home making as a Zionist Narrative”

July 7, 2015
Werner Tress
“On the origin of the “Wissenschaft des Judentums” in the context of academic nationalism and political Protestantism in the early 19th century”

Orr Scharf
“Martin Buber’s 1935 Lectures on Judaism and Christianity: Interfaith Dialogue in the Shadow of the Third Reich”

Adi Armon
“Between Hiroshima and Eichmann: The Philosophy of Günther Anders”

July 8, 2015
Michal Szulc
“The Transformation of Jewish Community Organization in the Prussian Grand Duchy of Poznań and West Prussia in the 19th century”

Victoria Kumar
"Visionary, Pioneer and Fighter for the Jewish State: The Austrian Revisionist Zionist Wolfgang von Weisl (1896-1974)"

Gaelle Fisher
“What is (a) Bukovinan? Contests over Bukovina’s Heritage After the Second World War”

Mark Cole
Jewish Foodways in Nazi Germany

July 9, 2015
Hanan Harif
Shlomo Dov Goitein: Research, Ideology and In-Between

David Jünger
The Long Shadow of the German-Jewish Past. Jewish Refugees from Nazi-Germany as Emissaries in Postwar Jewish Affairs

Michal Pick Hamou
Migrating Representations: Cinematography (of Jews) and the Early German

Conclusion

Second part: February 14-18, 2016 in Jerusalem
The Leo Baeck Institute Jerusalem

The Leo Baeck Institute (LBI), founded in 1955, was named after Rabbi Leo Baeck, the last public representative of the Jewish community in Nazi Germany. LBI Jerusalem was founded by prominent Jewish intellectuals, including Martin Buber, Gershom Scholem, Ernst Simon and Hugo Bergman, alongside two parallel Leo Baeck Institutes in London and New York. All three centers operate independently, while cooperation is achieved by the International Executive Committee.

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Leonie Link (September 2013 - August 2014)  
(sponsored by “Nordelbischer Arbeitskreis Christen und Juden”)

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Membership in Leo Baeck Institute helps to sustain our work to promote, study and learn from the history of German-speaking Jews and entitles you to several benefits:

◆ Free entrance to events that ordinarily incur admission fees
◆ Free copies of the Chidushim, and the publications of the Yearly Lecture in Memory of Jacob Katz
◆ Discount on the LBI Year Book
◆ Discount of 20% and more on LBI publications
◆ Special terms for borrowing books from the institute’s library without deposit charge

The membership fee for 2015 is 150 NIS (100 NIS for students).

Donations

The institute relies on financial support from various sources in order to maintain its diverse activities and to fulfill its agenda. Any donation will be accepted gratefully. Please contact the institute for further details.