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

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Jerusalem 2013
The Leo Baeck Institute Jerusalem
Academic Years 2011/12 and 2012/13

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Foreword
by Dr. Anja Siegemund
Director of The Leo Baeck Institute Jerusalem

In the summer of 2012 and spring of 2013, the Leo Baeck Institute Jerusalem together with the Wissenschaftliche Arbeitsgemeinschaft (WA, Working Group for Scientific Research) of the LBI in Germany organized its first seminar for post-docs specializing in German-Jewish and Central European Jewish history. While there are several programs in this research area for doctoral candidates, there is a lack of such programs for post-doctoral scholars. Consequently, the idea behind this format was to offer post-doc candidates an opportunity for academic exchange of ideas, as well as a frame for orientation during the important and often neglected phase of their career after completion of the doctorate. The reciprocal format of this seminar, with the first week in Berlin followed eight months later by a second week at the LBI in Jerusalem, made it possible for participants to engage in direct academic encounters and intensive discussions in both the German and Israeli contexts of research. The participants also made use of the extended interim between the two seminar weeks for mutual exchange, and during the second seminar they organized sessions independently on their own. Thus, the hope harbored by the initiators to contribute to the formation of a discourse community through this transnational format succeeded to a degree even beyond our fondest expectations.

Central on the basic agenda of the Leo Baeck Institute Jerusalem are the conjunct aims both to support young researchers and to assist in generating academic networks. Our second International Summer Research Workshop in the summer of 2011 was also conceived along these lines. It brought leading scholars in the field and young researchers together at the LBI Jerusalem for very intensive debate and discussion, on this occasion centered on the topic “Jewish Historiography between Past and Future: 200 Years of Wissenschaft des Judentums,” under the academic direction of Prof. Paul Mendes-Flohr. The time frame of this workshop over several weeks, with internal sessions, facilitates a highly creative, exceptionally stimulating atmosphere for work, which holds out the promise of being eminently useful for scholarly inquiry. The idea for this innovatory format to promote scientific work was initially suggested by the late Prof. Robert Liberles, former head of the LBI Jerusalem and also the academic convener of the first International Summer Research Workshop in 2009. Robert Liberles, David Berg and Family Professor of European History at Ben Gurion University, passed away in March 2012 after a long illness. With the aid of his
incomparable sense of humor, Prof. Liberles prevailed in an admirable manner in his long courageous battle with cancer years in which he completed, among other things, his study Jews Welcome Coffee. Tradition and Innovation in Early Modern Germany (Brandeis University Press, April 2012). Robert Liberles helped plan the literary cabaret that the LBI organized in honor of his final book, but unfortunately did not live to see the cabaret performance. To honor his memory, the International Summer Research Workshop of the Leo Baeck Institute Jerusalem will in future bear the name of Robert Liberles, its founder.

Over the past several years, the academic and cultural events at the LBI Jerusalem have developed into a key focal area of the Institute’s activities. This includes our many conferences. In 2012, we organized the first international conference on Moses Hess, “Moses Hess. Between Socialism and Zionism,” on the occasion of the bicentennial of his birth. The bicentenary commemoration of the Prussian Edict of Emancipation was an occasion for us to organize an international conference on “Citizenship, Equal Rights, and Civil Society,” with a temporal arch extending from the 19th century in Germany to contemporary Israel. Worth mention among further events is our prestigious Jacob Katz Memorial Lecture, delivered in 2012 by Prof. Yosef Kaplan and in 2013 by Prof. Israel Yuval. Our goal is also to present the most recent research on German and Central European Jewry to a larger public in Israel and to seek out dialogue with that public, discussing to what extent the questions and answers of German Jewry can be relevant for Israeli society today. Our literary cabarets, lecture evenings, symposia and film series thus address not only academic specialists in the field but also target a broader interested public in Israeli society.

From the numerous publications issued by the LBI Jerusalem over the past two years, I wish to call attention to two. For one, we published the Hebrew edition of Avraham Barkai’s standard work, Wehr Dich! Der Centralverein deutscher Staatsbürger jüdischen Glaubens (C.V.) 1893-1938, in a revised and shorter version. And in the framework of our new flagship Hebrew publication series “Bridges. Studies on the History of Central European Jewry” as a second volume we brought out the Hebrew edition of Marion Kaplan’s standard work, The Making of the Jewish Middle Class: Women, Family, and Identity in Imperial Germany. Further volumes of this series are now in preparation, involving monographic studies written in Hebrew and reflecting the most recent approaches in research.

Over the past two years, a number of projects have been launched in the framework of the Archive of the Leo Baeck Institute Jerusalem. In cooperation with the Koebner Institute for German History at the Hebrew University of Jerusalem, we are now building up a film archive on German-Jewish and
Central-European Jewish history. It contains documentary films, feature films and other documentary material; all this is also being digitalized and supplemented by a data bank. In addition, we have inaugurated an Oral History Project, aimed at documenting the life of Israelis who stem from Austria or the lands of the Habsburg monarchy. This new project, supported by a number of Austrian associations, has already been in operation for several years at the Leo Baeck Institute New York, entitled “Austrian Heritage Collection.” The video interviews made here in Israel will enrich the Archive of the LBI Jerusalem, and will also be made accessible via an online data bank.

We are very pleased to welcome six new members on the Board of the Leo Baeck Institute Jerusalem: Emily Bilsky, Dr. Edward Fram, Prof. Dan Laor, Dr. Stefan Litt, Prof. Dan Michman and Prof. Yfaat Weiss. In November 2012 we mourned the passing of Uzi Werner, our long-time board member.

Within recent years, the Leo Baeck Institute Jerusalem has intensified various areas of its work and also struck out down new paths. So much the better then to also pause now to reflect, without any compunctions, on our own work and visions, and to encourage others to join us in reflection from the outside. To that end, in June 2013, following a tradition established earlier, we organized a “brainstorming” session, to which not only members of the LBI Board were invited but also other veteran and younger researchers connected with us from all the universities in Israel. The feedback obtained from this workshop generated a large number of inventive ideas, and is for us both a source of encouragement and renewed challenge.

In closing, I would like to express my gratitude to the growing team of the LBI Jerusalem for its engaged commitment, the Board of the Institute and its chairman Prof. Shmuel Feiner for its support. I would also like to thank our trainees and volunteers for their excellent contributions. In particular, we owe a special debt of heartfelt thanks to our patrons and sponsors, without whose generous assistance our work would not be possible.
Professor Robert Liberles 1944-2012; Chairman of the LBI Jerusalem 1997-2003
by Prof. Shmuel Feiner

Chair of The Leo Baeck Institute Jerusalem Board

For thirty years, Robert (Bob) Liberles (Lynn, Massachusetts USA November 1944 - Beer Sheva, March 18, 2012) was one of the most prominent and original historians of European Jewry in general, and of German Jewry in particular. After finishing his mathematics studies in Boston’s Massachusetts Institute of Technology (MIT), Liberles changed direction to join the Jewish Theological Seminary (JTS) in New York where he studied Jewish history and received rabbinic ordination in 1972. He also wrote a pioneering research dissertation about German Jewish Neo-Orthodoxy under mentor Ismar Schorsch, for which he received his doctoral degree in 1980. While still completing his academic studies, Liberles made aliyah to Israel and settled in Beer Sheva in 1978; there he joined the faculty of Ben Gurion University of the Negev (BGU). The young university’s academic world filled Liberles’ life, and he invested much energy and time in university research and teaching. He also assumed high-level positions in BGU’s Department of History and faculty of humanities and social sciences.

For many long years, Liberles waged a heroic war against cancer and retired from the university only a short time before his death. Liberles’ concern for training the young generation of Jewish history researchers, and his commitment to advance historical scholarship in Israel and outside it, motivated him to dedicate much of his time and energy to various other institutions and entities. To him, the most important and significant of these was the Jerusalem Leo Baeck Institute where Liberles served as a board member and, finally, as president from 1997 until 2003. He was involved during these years in invigorating the institute, recruiting young researchers and students, and promoting new projects. In the last three years of his life, Liberles undertook an especially important role as contributing editor of the Leo Baeck Institute Yearbook.

Throughout all his years as historian of the Jewish people in the modern era, Liberles strived to uncover the fundamental problems involved in the encounter between tradition and modernity, as well as the breadth and texture of life in Jewish society during the early modern period. Liberles left behind an impressive historical legacy embodied in numerous books and articles, a

legacy that can be categorized into four main stages. From the very beginning, German Jewry took center stage in Liberles’ work, especially the Frankfurt community that he viewed as a most interesting laboratory for investigating changes in religion and society. The main achievement in this first period of Liberles’ research work was a fascinating, innovative book about Neo-Orthodox Judaism in Nineteenth Century Germany. This book, *Religious Conflict in Social Context: The Resurgence of Orthodox Judaism in Frankfurt am Main, 1838-1877*, was awarded the National Jewish Book Prize in History, in 1986. This amazingly well-documented book contributed a great deal to the new research on Orthodox Jewry. It tells the story of the development of Neo-Orthodoxy in the Frankfurt community under the leadership of Rabbi Samson Raphael Hirsch, who struggled against many adversaries. The work is attentive to the interactions between the bitter internal confrontations, ideological as well as personal, and the changes taking place in Germany during those years.

Liberles was attracted to a revisionist, non-conventional historical approach in his writing. Evidently, this was one of the reasons why the second focus of his research resulted in the intellectual biography of one of the most prominent American historians of the twentieth century, Salo Wittmayer Baron. Mainly, Liberles attempted to decipher Baron’s unfinished project of writing the religious and social history of the Jewish nation. Baron, the first to hold a chair of Jewish history at an American University, attracted Liberles especially due to his intellectual boldness in re-thinking what had been considered unshakable truisms till then. Thus, for example, Liberles devotes much space to Baron’s discussion of basic concepts such as ‘ghetto’ and ‘emancipation,’ emphasizing how Baron dared to transform certain symbolic images of Jewish history. This can be seen in how Baron portrayed the Middle Ages as a less terrible, benighted period than the way it was usually perceived, showing how Jews of that era benefited from the many advantages of communal autonomy that existed at the time. By contrast, Baron argued that emancipation was not necessarily the long-awaited ‘promised land’ because in the historic balance sheet, the Jews of Europe lost more than they gained in the emancipation period. Liberles was, by conscious choice, a Jewish-American historian who wanted to bring his historical legacy to Israel. Liberles brought the Hebrew reader face-to-face with Salo Baron’s legacy in a special volume, featuring several of Baron’s classic articles translated from the English.

In the third stage of his research, Liberles illustrated the encounter of the Jews with their surroundings using the bottom-up social history approach. He demonstrates the normalization of Jewish life in their environs, bringing to the reader and scholar a series of incidents that intimately reveal the lives of real
men and women while paying special attention to facets relating to family life, childhood, living accommodations, leisure time, violence and crime. The chapter about the early modern era, written by Liberles to portray the daily lives of German Jews, is in fact a book that stands on its own, even though it is included in a broader project initiated by the Leo Baeck Institute to complete the book series on the history of German Jewry.

The fourth and last stage was Liberles’ study of various aspects connected to the spread of coffee-drinking among European Jews in general, and German Jews in specific, in the seventeenth and eighteenth centuries. This culminated in his final work, *Jews Welcome Coffee: Tradition and Innovation in Early Modern Germany*. This book, which can be viewed as a ‘test case’ of Liberles’ broad research into daily life, was his life’s work. In its reliance on copious documentation (mainly documents from Frankfurt’s archive), and *halachic* (Jewish religious law) literature, Liberles asks: What can coffee teach us about the socio-economic, religious and cultural history of the Jews? He demonstrates the advantages of bottom-up history, and maintains that the coffee issue shows how a traditional society is capable of tolerating innovations and revealing flexibility without crossing the boundaries of *halacha*, and without coming up against societal norms. Among several surprising assertions, Liberles claims that ironically, the Jews were much more open to this new drink while the majority society was far more suspicious and restrained regarding coffee use. Special laws were even passed in Prussia to limit coffee consumption. Liberles’ special sensitivity is evident in this book to gender issues and to the tribulations of the weaker elements of Jewish society. He attempts to make the past more real to the modern reader, with a series of “stories from the ground” that he uncovered in archival documents. Ultimately, Liberles maintains, the diverse assortment of questions connected to coffee and German Jewry, adds more weight to the argument that the lives of Jews and non-Jews in Germany were conducted like overlapping domains, as opposed to completely separate, enclosed spheres. He viewed the coffee question as a keyhole through which we glimpse a different view of Jewish history, but also views coffee as a symbol of change and progress in the new times, a change that does not necessitate the breaking of tradition. He shows that the boundaries between tradition and modernism are surprisingly flexible, thus he adds his voice to a fertile trend in the research of Jewish modernization that has gained many supporters in recent years.

It is an open secret that interest in the past, is not divorced from the existential questions of the society and culture that nourishes the life of the historian. Robert Liberles belongs to those contemporary researchers who knew how to combine their love of, and commitment to, Jewish tradition with a humanistic
worldview, and demonstrate great openness to the best of Western cultural treasures. The power of the historian of the Jewish nation, lies in this integration that allows him to sensitively and meticulously pinpoint the fluctuations in the gusts of wind, during the historical hours of the encounter between tradition and modernity, that so fascinated Liberles.

May his memory be for a blessing.
Greeting by the German Ambassador Andreas Michaelis on the occasion of the Symposium "Jewish Studies between the Disciplines. Future Challenges" of the Leo Baeck Institute

02.08.2011

Prof. Feiner,
Prof. Meyer,
Dr. Barka'i,

Representatives of the International Executive of the Leo Baeck Institute,
Dr. Siegemund,

distinguished guests,

It is an honour and a privilege for me to be able to join you this evening.

It is a special pleasure to see you, Mr Barka'i, in whose honour this symposium is taking place. In just a few days you will celebrate your 90th birthday – a truly blessed age! So allow me to wish you very good health, all the best and a hearty "ad mea ve esrim"!

The story of your life mirrors the long and difficult history that binds Germans, Jews and Israelis together. Born into Berlin's vibrant Jewish community in 1921, you emigrated to Palestine following the persecution and pogroms of Nazi Germany that had set out to destroy all Jewish life and ended with murdering 6 million of your brethren and a vital part of German culture.

You had every reason to cut ties with your country of birth. Instead you have dedicated your professional life to researching German-Jewish history. You have become known as an expert on the economic system of Nazi Germany and the "Centralverein deutscher Staatsbürger jüdischen Glaubens", the biggest union of German Jews before the Second World War. Like the Leo-Baeck-Institute that honours you tonight, you have contributed to re-establishing the bond between Germans and Jews that was so brutally cut by the Third Reich.

Having survived the horrors of the Nazi camps, Leo Baeck once said: "The history of German Jewry is definitely at an end". Thankfully, time has proved him wrong. Today, Germany's Jewish community is again one of the biggest in Europe. Only six decades after the Shoa, this is nothing less than a miracle. Jewish life once again flourishes, with over 100 communities throughout the country. In 2006, the late head of the German Jewish Council Paul Spiegel, aptly called this development the "Jewish Renaissance" in Germany.

For Israelis, it has not always been easy to accept that Jews were ready to start
a new life in the country that so brutally undertook to extinguish the Jewish people. It is thanks to institutions like the LBI that the bridges between my country and the Jewish people could be rebuilt. Today, about 2,000 Israeli descendants of German Jews come to the German Embassy in Tel-Aviv every year in order to reclaim their German citizenship.

The interwoven and multilayered identities – Jewish, German, Israeli – to my view, make one of the fascinating subjects of modern Jewish studies and the social sciences in general. What does it mean to be a German Jew – and maybe one of Russian descent? Or an Israeli that also holds German citizenship? What about the growing number of Israelis living in cities like Berlin? Or the young German Jews making Aliyah to Israel? But I assume that we are going to hear a much more learned debate on these issues throughout the evening.

We Germans can only be deeply grateful for the trust that is put in us. We do not take it for granted. We are aware that antisemitism and racism still do exist in German society. These tendencies are deeply disturbing, and the German government continues in its efforts to fight the root causes through education programmes and by other means.

As Ambassador-Designate – and I will indeed only present my credentials to President Peres tomorrow – allow me to thank all those active at Leo-Baeck-Institute for the highly esteemed work you are doing. By keeping the Jewish heritage of Germany and German speaking Europe alive, you have contributed to building bridges between our past and our present, between Germany and the Jewish World [...].
International Summer Research Workshop of the LBI Jerusalem

In the summer of 2009 the first International Summer Research Workshop, initiated by Robert Liberles, took place at the Leo Baeck Institute Jerusalem. The format of this workshop is innovative and especially productive for academic activity: 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 two or three weeks engenders a creative atmosphere and an exceedingly stimulating work environment, which guarantees a far higher scientific gain than for instance a conference of several days’ duration. The participants meet for internal seminars of about three hours, three times a week, at which they mutually present their research. In addition there are events for a larger audience. The vision is that researchers of the same field not only meet, but via this intensive research build a research community. Furthermore, the participants have the opportunity to take extensive advantage of the unique assets of Jerusalem’s archives and libraries.

2011

Jewish Historiography between Past and Future:

200 Years of Wissenschaft des Judentums

17.07. – 04.08.2011

Sponsored by the Fritz Thyssen Stiftung

Convener: Prof. Paul Mendes-Flohr (LBI Jerusalem; University of Chicago)

17.07.2011

Opening Symposium: Wissenschaft des Judentums – After Two Centuries
Greetings: Prof. Shmuel Feiner (Chairman of the LBI Jerusalem; Bar Ilan University, Ramat Gan)
Opening Remarks: Prof. Paul Mendes-Flohr (LBI Jerusalem; University of Chicago)

Round Table with:
Prof. Israel Bartal (The Hebrew University of Jerusalem)
Prof. Galit Hasan-Rokem (The Hebrew University of Jerusalem)
Prof. Guy Miron (Schechter Institute of Jewish Studies, Jerusalem)
Prof. Shalom Ratzabi (Tel-Aviv University)
Chair: Dr. Rachel Livneh-Freudenthal (LBI Jerusalem)
18.07.2011
Opening Remarks: Prof. Paul Mendes-Flohr (LBI Jerusalem; University of Chicago)
Prof. Jay Berkovitz (University of Massachusetts, Amherst; The Hebrew University of Jerusalem): Rabbinic Antecedents and Parallels to Wissenschaft des Judentums
Prof. Mordechai Zalkin (Ben Gurion University of the Negev, Beer Sheva): The Society for the Dissemination of Prosveshcheniia among the Jews of Russia (1863-1917) – An Eastern European Version of the Verein für Cultur und Wissenschaft der Juden?

21.07.2011
Prof. Ismar Schorsch (Jewish Theological Seminary New York): Making Sense of the Zunz Diary
Prof. Michael A. Meyer (Hebrew Union College, Jewish Institute of Religion, Cincinnati; International President of the Leo Baeck Institute): Contrasting Aims of Wissenschaft des Judentums from 1902 to 1934
Prof. Eveline Goodman –Thau (The Hebraic Graduate School of Europe, Berlin): Reason and Revelation: Hermann Cohen’s Contribution on Ethics in the Wissenschaft des Judentums

24.07.2011
Prof. Giuseppe Veltri (Universität Halle-Wittenberg): The Development of a Concept: From the Philosophia Judaeorum to a Jewish Philosophy or Philosophy of Religion
Dr. habil. Andreas Brämer (Universität Hamburg): Glaubenswissenschaft – Frankel’s Concept of Wissenschaft des Judentums as a Challenge to Orthodoxy
Dr. des. Mirjam Thulin (Goethe Universität, Frankfurt/Main): Kaufmann’s Intelligence Service: A 19th Century’s Jewish Scholarly Network
Dr. George Y. Kohler (Goethe Universität, Frankfurt/Main): Moses as a Superhuman – Criticism of Maimonides’ Theory of Prophecy by Wissenschaft des Judentums Scholars in the Early 20th Century Germany

26.07.2011
Dr. Asher Salah (Bezalel Academy of Arts; The Hebrew University of Jerusalem): Between Germany and Italy: The Wissenschaft des Judentums through the Correspondence of Moritz Steinschneider, Samuel David Luzzatto and Marco Mortara
Prof. Zeev Gries (Ben Gurion University of the Negev, Beer Sheva): Outlines for a Characterization of the Wissenschaft des Judentums in Nineteenth Century Eastern Europe
Dr. Natalia Aleksiun (Touro College, Graduate School of Jewish Studies, New York): *The Missing Link: Wissenschaft des Judentums in Galicia before the First World War*

28.07.2011

Prof. David Myers (University of California, Los Angeles): *Pure or Applied? The Animating Ambivalence of Modern Jewish Scholarship*

Prof. Galit Hasan-Rokem (The Hebrew University of Jerusalem): *The Concept of Tradition and the Wandering Jew in Modernity*

Prof. Amnon Raz-Krakotzkin (Ben Gurion University of the Negev, Beer Sheva): *Hebraism and the Writing of Jewish History*

Prof. Elchanan Reiner (Tel-Aviv University): *The Talmud as a Modern Text*

01.08.2011

Ms. Roni Hirsh-Ratzkovsky (Tel-Aviv University): *Cultural Zionism as an Avantgarde Movement? The Case of the Brothers Lehmann*

Dr. Nils Roemer (University of Dallas at Texas): *Who is Afraid of Derrida, Foucault and Lyotard? New Perspectives on the History of German Jewry*

Prof. Michael Brenner (Universität München): *Return of the Wissenschaft des Judentums? Jewish Studies in Germany after 1945*

02.08.2011

**Jewish Studies between the Disciplines: Future Challenges**

A Symposium in Honor of Avraham Barkai on the Occasion of his 90th Birthday

Greetings: **Prof. Shmuel Feiner** (Chairman of the LBI Jerusalem; Bar Ilan University, Ramat Gan)

**Andreas Michaelis** (German Ambassador to Israel)

Opening Remarks: **Prof. Paul Mendes-Flohr** (LBI Jerusalem; University of Chicago)

Round Table with:

Prof. Steven Aschheim (The Hebrew University of Jerusalem; LBI Jerusalem): *Framing and Breaking the Boundaries of Jewish Studies*

Prof. Rachel Elior (The Hebrew University of Jerusalem): *The Place of Mystical Writings in Modern Jewish Studies: Between Social History and Intellectual History*

Prof. Michael A. Meyer (Hebrew Union College, Jewish Institute of Religion, Cincinnati; International President of the Leo Baeck Institute): *Jewish History versus Israeli History*

Prof. Moshe Rosman (Bar Ilan University, Ramat Gan): *Jewish Studies and the Jews*
Workshop Report

by Mirjam Thulin

(Translation: Benjamin Rew)

The first session began with a public symposium at the Jerusalem Institute for Israel Studies commemorating the New York historian Yosef H. Yerushalmi (1932-2009). Commencement speeches were made by Israel Bartal (Jerusalem), Galit Hasan-Rokem (Jerusalem), Guy Miron (Jerusalem) and Shalom Ratzabi (Tel-Aviv) on the perspectives, methods and theoretical foundations of Jewish Studies in the past as well as the present. Paul Mendes-Flohr (Chicago/Jerusalem) began by outlining the workshop's goals: namely, an analysis of the findings followed by discussions on the history of the Wissenschaft des Judentums. Furthermore, the tenets and the meta-narrative of Jewish Studies in the past and present must also be re-evaluated. This would entail refining the terms "Wissenschaft" as well as "Wissenschaft des Judentums" and examining the various dimensions of their individual meaning in conjunction with their English counterpart "(Jewish) Science" and "Scholarship" together with the Hebrew equivalent "Mada'ei HaYahadut". At the heart of the exchange were the historical and epistemological issues and their connection to social, cultural and literary aspects to the Wissenschaft des Judentums including its successor disciplines Jewish Studies and the "Mada'ei HaYahadut". During the six sessions, the participants also reassessed their research using the questions raised at the symposium. Looking at the research from a different angle helped evaluate as well as pinpoint the research gaps.

The first session opened with Jay Berkovitz (Amherst/Jerusalem) examining the continuities and ruptures between traditional Jewish scholarship and Wissenschaft des Judentums based on the pre-modern scholars Aaron Worms and Jair Hayyim Bacharach. Rachel Livneh-Freudenthal (Jerusalem) spoke on the idea of freedom associated with Jews, Judaism and Wissenschaft des Judentums. Predicated on the Berlin Verein für die Cultur und Wissenschaft der Juden that existed from 1819 to 1824, these institutions anticipated the concept of a civil society. Mordechai Zalkin (Beer Sheva) presented his piece on the St. Petersburg Society for the Promotion of Culture among the Jews of Russia (OPE) of 1863 and delved further into the particulars of the society's objectives and social structure.
In the second session Ismar Schorsch (New York) used Leopold Zunz’ diary "Buch Zunz" to discuss the political activities of Zunz and his founding of the Wissenschaft des Judentums, stressing it as an integral component to understanding both Zunz and Jewish Studies. Michael A. Meyer (Cincinnati) then compared the impetus and different objectives of the Gesellschaft zur Förderung der Wissenschaft des Judentums (Society for the Promotion of Wissenschaft des Judentums) founded in 1902, and the Akademie der Wissenschaft des Judentums (Academy of the Wissenschaft des Judentums) founded in 1934. Eveline Goodman-Thau’s (Berlin) presentation followed and illustrated the contribution made by Herrmann Cohen to Jewish Studies.

During the third session Giuseppe Velti (Halle-Wittenberg) used Leopold Zunz’s definition of a "Jewish Philosophy" as a base for analyzing the various conceptions of a Jewish (religious) philosophy starting with the Wissenschaft des Judentum at its infancy until Julius Guttmann’s 1933 publication "Philosophy of Judaism". Andreas Braemer (Hamburg) discussed Zacharias Frankel’s concept of a positive-historical, conservative Wissenschaft des Judentums as a "science of faith" (Glaubenswissenschaft). Mirjam Thulin (Leipzig) then delivered on David Kaufmann’s transnational correspondence and scholarly network, and illustrated the legacy left by Kaufmann’s correspondence with Leopold Zunz. George Kohler (Frankfurt) spoke on different theories of (Jewish) prophetic scholars in Wissenschaft des Judentums, based on Albert Lewkowitz titling Moses Maimonides as “Übermensch”.

In the fourth workshop session Asher Salah (Jerusalem) presented on the correspondence networks of Jewish scholars in Italy, referring to the exchange of letters between Samuel D. Luzzatto and Marco Mortara in particular. Zeev Gries (Beer Sheva) followed with his presentation analyzing the social background of the scholars of Wissenschaft des Judentum in Eastern Europe as well as the forms of their academic training. Natalia Aleksiun (New York) finally took a look at the representatives of the Wissenschaft des Judentums in Galicia since the end of the 19th century. According to Aleksiun, they had steadily embraced a more Polish scholastic and research style, especially during the interwar period.

At the beginning of the fifth session, David N. Myers (Los Angeles) explored the identity inherent to Wissenschaft des Judentums and its enduring effect on the current state of Jewish Studies. Galit Hasan-Rokem (Jerusalem) turned to the history of research on (Jewish) folklore based on the concept and the figure of the “Wandering Jew”. Amnon Raz-Krakotzkin (Beer Sheva) discussed the shared- and counter-histories based on Jewish history and historiography along with Christian Hebraism. At the end of the fifth session Elchanan Reiner
Citing the printing of the Talmud in the 16th Century in Italy, Reiner argued that this technological development generated a completely new, if not modern Talmudic text.

**Roni Hirsch-Ratzkovsky** (Tel-Aviv) opened the final session of the workshop with her report about the brothers Siegfried Lehmann and Alfred Lemm. These brothers experienced their hybrid German-Jewish identity as a tragedy. Both tried to mediate this hybrid in their own unique politically and journalistically engaged manner. **Nils Roemer** (Dallas) underscored the importance of place in Jewish history and historiography in his speech, echoing even into today with ever more emphasis placed on travel literature, art and monuments. **Michael Brenner** (Munich) discussed the institutionalization of Judaic/Jewish Studies in Germany after 1945. He concluded that hardly any differences exist in the study of Jewish history and culture between Jewish and non-Jewish scholars in the last 30 years.

After these six intensive sessions of stimulating debate, a public symposium was held celebrating the 90th birthday of Avraham Barkai. **Moshe Rosman** (Ramat Gan), **Steven Aschheim** (Jerusalem), **Rachel Elior** (Jerusalem) and **Michael A. Meyer** (Cincinnati) addressed the forum on the future challenges and issues facing Jewish Studies.

The workshop came to an end after the two public symposia and six workshop sessions. A final session took place at the Leo Baeck Institute Jerusalem. The terminological disparities between “Wissenschaft”, “Scholarship”, “Science” and “Mada'ei HaYahadut” were reiterated along with the past and present epistemological differences between Wissenschaft des Judentums, Judaic and Jewish Studies. It was unanimously agreed that the scholarly basis of the Wissenschaft des Judentums was heavily influenced by the intellectual ideals of the German Enlightenment. This, however, has gradually evolved. During the last third of the 19th century, national contexts and local scholarly traditions became increasingly important along with the introduction of other languages and research areas (i.e. Zionism). The German-speaking Wissenschaft des Judentums had previously excluded research fields such as the history of mysticism, and instead directed their thematic and epistemic objectives in line with the political principles of emancipation, assimilation/acculturation as well as reform to the Jewish customs. An assessment comparing the historical Wissenschaft des Judentums and contemporary Jewish Studies was carried out and concluded that the content of Jewish Studies and the quality of education is at risk of declining. Finally, the participants at the closing discussion advocated that the Wissenschaft des Judentums as well as contemporary Jewish studies...
should be examined with a broader lens. Scholars of the discipline should look beyond the internal Jewish arena and engage other cultures and perspectives. Creatively applying such cross-discipline and cross-cultural reciprocity to reflect the multiple perspectives is key to the successful research and teaching of Jewish Studies.

International Summer Research Workshop 2011

Opening Symposium

Dr. Rachel Freudenthal and Prof. Paul Mendes-Flohr
The Second Symposium

Prof. Shmuel Feiner
Dr. Avraham Barkai
and Prof. Paul Mendes-Flohr

Prof. Ismar Schorsch
and Dr. Rachel Freudenthal
Research Seminars and Workshops

Seminar for Postdoctoral Students of German and Central-European Jewish History

The Leo Baeck Institute Jerusalem and the Wissenschaftliche Arbeitsgemeinschaft des Leo Baeck Instituts in Deutschland held a seminar for postdoctoral students of German-Jewish and Central-European Jewish History. The first part of this workshop took place in Berlin from 9-13 July 2012, the second part in Jerusalem from 3-8 February 2013.

The rational of the seminar is to offer postdoctoral students of German-Jewish and Central-European Jewish History the opportunity to present and thoroughly discuss their current research projects, and provide them with feedback and academic guidance. Apart from the scholarly debate itself, the scholars from both countries 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. The format of the seminar with its meetings in both Germany and Israel allows for the contribution to a more thorough and comprehensive scholarly exchange and debate. The initial event in Berlin allowed candidates to present their projects and was followed by a several months-long period of continued informal discussion. During the second meeting in Jerusalem, the participants presented 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.

The seminar was supported by the Stiftung Deutsch-Israelisches Zukunftsforum (German-Israeli Future Forum).


09.07.2012
Session 1
Chair: Prof. Guy Miron (Schechter Institute of Jewish Studies, Jerusalem)
Dr. Merav Schnitzer-Maimon (The Goldstein-Goren Diaspora Research Center, Tel-Aviv University): Jewels Contested: The Halachic Discourse on Women’s Shabbat Adornments
Dr. Tali Berner (Tel-Aviv University): The Material Culture of Jewish Celebrations in Early Modern Ashkenaz: A Case Study
Dr. Rainer J. Barzen (Martin Buber Society of Fellows, The Hebrew University of Jerusalem): The Poor of Your Own and the Poor of the Other. Jewish Medieval Poor Relief and the Question of Helping the non-Jew

Dr. Agata Rybinska (MCSU - Maria Curie-Sklodowska University in Lublin): Between East and West – Jews of Breslau in 19th Century in the Light of Diverse Sources and Problems

10.07.2012

Session 2
Chair: Dr. Doron Avraham (Bar Ilan University, Ramat Gan)

Dr. Mirjam Thulin (Goethe Universität, Frankfurt/Main): Between Authority and Jewish Autonomy. The Court Jew and Chief Rabbi Samson Wertheimer (1658 -1724)

Dr. Cornelia Aust (Martin Buber Society of Fellows, The Hebrew University of Jerusalem): Between Disguise and Performance. Jewish Appearance and their Perception in Seventeenth to Early Nineteenth Century, Central and East Central Europe

Dr. William Hiscott (Universität Potsdam): Berlin Jewish Minores at the End of the Enlightenment Era. The Example of Sabattia Joseph Wolff

11.07.2012

Session 3
Chair: Prof. Christian Wiese (Martin-Buber-Professur für Jüdische Religionsphilosophie, Goethe Universität, Frankfurt/Main)

Dr. Ofry Ilany (Tel-Aviv University): Israel’s Right to the Promised Land – Between Christians and Jews (18th Century)

Dr. Stefan Vogt (Goethe Universität, Frankfurt/Main): German Zionism’s Confrontation with German Nationalism. Political Interaction and Intellectual Transfer, 1890-1933

Dr. Amir Engel (Goethe Universität, Frankfurt/Main): The Invention of the Jewish Mystical Tradition: How, Who and Why?

Session 4
Chair: Prof. Stefanie Schüler-Springorum (Zentrum für Antisemitismusforschung Berlin)

Dr. Kerry Wallach (Gettysburg College): New Women in Wigs: Gender and Jewish Recognizability in Weimar Germany

Dr. Malgorzata Anna Maksymiak (Universität Rostock): Women of Palestine. European Female Immigrants and other Others in Palestine, 1920-1946

12.07.2012

Session 5
Chair: Prof. Guy Miron (Schechter Institute of Jewish Studies, Jerusalem)
Dr. Ferenc Laczo (Friedrich-Schiller-Universität Jena):  
*Between Enlightened Faith and Modern Catastrophe. Hungarian Jewish Intellectuals during the Second World War*

Dr. Uri Ganani (Tel-Aviv University):  
*Richard Strauss, Arnold Schoenberg and Other Alter Egos: The Aesthetics of Difference and Its Limitations, 1909 - 1933*

Dr. Dani Schrire (The Hebrew University of Jerusalem):  
*The Emergence of Jewish Folklore in Various International Networks: From Ethnographics Fields to Disciplinary Fields*

**Second Part: Jerusalem, 04.02.-07.02.2013**

04.02.2013  
**Session 1**  
New Approaches in the Study of the Social History of Medieval and Early Modern German Jews  
Dr. Rainer J. Barzen, Dr. Merav Schnitzer-Maimon, Dr. Tali Berner, Dr. Cornelia Aust

**Session 2**  
Dr. Marija Vulesica (Zentrum für Antisemitismusforschung Berlin):  
*Jewish Emigration from Germany and Austria to Yugoslavia during the Years 1933 and 1941*  
Chair: Prof. Christian Wiese (Martin-Buber-Professur für Jüdische Religionsphilosophie, Goethe Universität Frankfurt/Main)

05.02.2013  
**Session 3**  
Dr. Ofri Ilany (Tel-Aviv University):  
*Universalism, Exceptionalism and the Jews*  
Chair: Dr. Doron Avraham (Bar Ilan University, Ramat Gan)

**Session 4**  
Dr. Mirjam Thulin (Leibniz-Institut für Europäische Geschichte (IEG) in Mainz, Germany):  
*Generations of Shtadlanut and Philanthropy: The Wertheimer Family, 1650-1900*  
Chair: Dr. Cornelia Aust (Martin Buber Society of Fellows, The Hebrew University of Jerusalem)

06.02.2013  
**Session 5**  
Dr. Amir Engel (Goethe Universität, Frankfurt/Main):  
*The Vision of a Mystical Anarchic Society: Gustav Landauer and Martin Buber and the Invention of Jewish Mysticism*  
Comment by Dr. Uri Ganani (Tel-Aviv University)
Dr. Kerry Wallach (Gettysburg College): *Black, Yellow, Incognito: Projecting and Detecting Jewishness*
Comment by Dr. Dani Schrire (The Hebrew University of Jerusalem)

Dr. Uri Ganani (Tel-Aviv University): *Between Vienna and Santa Barbara: The Mediating Voice of Lotte Lehmann*
Comment by Dr. Kerry Wallach

Dr. Dani Schrire (The Hebrew University of Jerusalem): *Common Ground: Comparativism and the Construction of Jewish Folklore*
Comment by Dr. Amir Engel (Goethe Universität, Frankfurt/Main)

**Session 6**

**Dr. Agata Rybinska** (MCSU - Maria Curie-Sklodowska University in Lublin): *Did German Jews Speak Yiddish? Traces of the “Jargon” in 19th Century Breslau*
Chair: Prof. Stefanie Schüler-Springorum (Zentrum für Antisemitismusforschung Berlin)

07.02.2013

**Session 7**

**Dr. Ferenc Laczo** (Friedrich-Schiller-Universität Jena): *Jenö Lévai and the Early Historiography of the Holocaust in Hungary*

**Dr. Stefan Vogt** (Goethe Universität, Frankfurt/Main): *Studying Zionist Nationalism from a Post-National Perspective*
Chair: Prof. Guy Miron (Schechter Institute of Jewish Studies, Jerusalem)

**Session 8**

Concluding Discussion and Evaluation

**Reactions by Participants of the Postdoctoral Seminar**

“The first session provided the opportunity to get to know each other and to get a first impression of the participants’ projects, while the second session allowed for a more focused exchange about projects and about general questions of the field. I was in touch with a number of participants between the two sessions, who are working relatively close to my own field and especially those who we organized a panel for the second session with. The period of 8 months between the two sessions seems useful, esp. if the second session is devoted to more general/ theoretical / methodological questions. It is too short to really present new research results (in most cases). A longer interval, however, would probably make it more difficult to keep the group together or to stay in touch between the two sessions.”

“I think the format worked well as one gained confidence within the group and the atmosphere was very cooperative and productive. I was in contact with some of the members and still am and I think this is also an outcome of the friendly
atmosphere we had. In comparison to other programs I attended, the postdoc workshops were particularly valuable in creating and sustaining a network of young researchers. I am in contact with seven of the other participants, which is quite overwhelming given that we met for less than two weeks.”

Postdoctoral Seminar, Berlin 2012
Yearly Workshop of the Israeli Forum for German History and Culture

Leo Baeck Institute Jerusalem in Cooperation with The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History (The Hebrew University of Jerusalem), The Richard Koebner Minerva Center for German History (The Hebrew University of Jerusalem), The Minerva Institute for German History (Tel-Aviv University), Bucerius Institute Department of Jewish History in the University of Haifa

06.02.2012
Merav Schnitzer: Sexual Coercion of Women in Medieval Ashkenaz
Sharon Nimrod: The German Enlightenment and the Common People
Ilona Steinmann: Hebrew Manuscript as a Converted Object: The Case of Hartmann Schedel’s Collection
Tuvia Singer: Interpretations of the Wandering: The Discourses on the "Wandering Jew" in Fin-de-Siecle Germany and Austria
Gal Hertz: Media, Language, Event: Karl Kraus and World War I
Dr. Oded Shay: Identity, Display, and Jewish Art: The Beginning of the Jewish Museums in the German Speaking Countries in the new Era, 1893-1944
Prof. Shulamit Volkov: Conclusion and Summary

28.01.2013
Dr. Ofri Ilany: Reflections on the Genealogy of German Philosemitism
Jan Kühne: Ascent onto the Stage of History From Comedy to Tragedy – Sammy Gronemann’s Theatrical
Yohai Cohen: Construction of Memory, Construction of Identity: Unity and Plurality in Yad Vashem's Holocaust Narrative
Ofer Waldmann: “I wanted to show – we are here”: A Preliminary Analysis of the Spurensuche Project in the Sudetenland (This research is supported by the Konrad Adenauer Foundation and the European Forum at the HU Jerusalem)
Hillel Appelbaum: The Case of the Twice Runaway Handmaid – An Insight into Medieval Slave Ownership
Conclusion with: Dr. Aya Elyada, Prof. Guy Miron, Prof. Galili Shahar, Prof. Shulamit Volkov, Prof. Israel Yuval, Prof. Moshe Zimmermann
Conferences

International Conference:

Moses Hess between Socialism and Zionism

200th Anniversary of his Birth (1812)
150th Anniversary of his Book “Rome and Jerusalem” (1862)

In Cooperation with:
The Martin-Buber-Professur für Jüdische Religionsphilosophie (Universität Frankfurt/Main), Rosa Luxemburg Stiftung Israel; Center for German-Jewish Studies (University of Sussex)

18.03.-20.03.2012

18.03.2012
Greetings: Dr. Anja Siegemund (Leo Baeck Institute Jerusalem), Peter Prügel (Minister and Chargé d'Affaires a.i. der Bundesrepublik Deutschland), Prof. Christian Wiese (Martin-Buber-Professur für Jüdische Religionsphilosophie Goethe Universität Frankfurt/Main), Dr. Angelika Timm (Rosa Luxemburg Stiftung Israel)

Keynote Lecture: Prof. Shlomo Avineri (The Hebrew University of Jerusalem): Moses Hess – Revolutionary, Communist, Zionist: A Re-Assessment
Chair: Prof. Shulamit Volkov (Tel-Aviv University)
Reading of Hess’s texts by Illi Gorlitzky (Hebrew)

19.03.2012
Session 1 The Spinozist Hess
Prof. Willi Goetschel (University of Toronto; Lichtenberg Kolleg, Göttingen): Hess and the Philosophical Moment of Radical Spinozism
Dr. Tracie Matysik (University of Texas at Austin): Politics of Spinozist Friendship: Moses Hess and Berthold Auerbach
Chair: Prof. Shlomo Avineri (The Hebrew University of Jerusalem)

Session 2 Hess and Marx
Prof. David McLellan (University of Kent): Moses Hess, Karl Marx, and “True Socialism”: Similarities and Differences
Dr. Michael Kuur Sørensen (University of Southern Denmark, Odense): The Concept of “Verkehr” – A Source of Conflict between Karl Marx and Moses Hess
Chair: Prof. Mario Kessler (Universität Potsdam)
Session 3  
**Hess in Paris**

**Silvia Richter** (Hochschule für Jüdische Studien, Heidelberg): 
*Moses Hess and Paris: The Influence of France and French Thinkers on his Work, with a View on Heine and Marx*

**Prof. Mark Gelber** (Ben Gurion University of the Negev, Beer Sheva): 
*German-Speaking Jews in Paris and the Turn to Jewish Nationalism in the 19th Century: Heine, Hess, Herzl*

Chair: **Dr. Natalie Goldberg** (Bar Ilan University, Ramat Gan)

Session 4  
**Money – Hess’s Criticism of Judaism**

**Dr. Adam Sutcliffe** (King’s College, London): *Moses Hess, Jewish Autocritique, and the Politics of Money*

**Sharon Gordon** (The Hebrew University of Jerusalem): *Gold is the Language of God – Symbol and Metaphor in Hess’s “Über das Geldwesen”*

Chair: **Dr. Gideon Reuveni** (University of Sussex, Brighton)

Session 5  
**The Universal Mission of the Jews**

**Ofri Ilany** (Tel-Aviv University): *Hess’s “Die heilige Geschichte der Menschheit” and the Place of Jews in Universal History*

**Dr. Ron Margolin** (Tel-Aviv University): *The Historic Mission of Jewish Humanism and its Maskilic Origins*

Chair: **Prof. Willi Goetschel** (University of Toronto; Lichtenberg Kolleg, Göttingen)

20.03.2012

Session 6  
**Rome and Jerusalem (1)**

**Dr. Iveta Leitane** (University of Latvia, Riga): *“Socialism” in “Nationalism” and Vice Versa: The Narratives of Jewish Tradition and Religion in Moses Hess*

**Dr. Lorenzo Santoro** (Universita della Calabria, Rende): *“Rom und Jerusalem”: Giuseppe Mazzini and Moses Hess: Revolution, Nationalism, and the New Politics within the Boundaries of Religious Discourse*

Chair: **Prof. Gideon Freudenthal** (Tel-Aviv University)

Session 7  
**Rome and Jerusalem (2)**

**Dr. Kenneth Koltun-Fromm** (Haverford College): *Visual Authenticity in Moses Hess’s “Rom und Jerusalem”*

**Prof. Michael K. Silber** (The Hebrew University of Jerusalem): *Languages of Nationalism: The Collective Representation of Jews in Moses Hess’s “Rom und Jerusalem”*

Chair: **Dr. Anja Siegemund** (LBI Jerusalem)

Session 8  
**Jewish Messianism**

**Dr. George Y. Kohler** (Ben Gurion University of the Negev, Beer Sheva): *The Dispute between Moses Hess and Leopold Löw: A Renewed Messianic Thought in Nineteenth-Century Germany*
Prof. Christian Wiese (Martin-Buber-Professur für Jüdische Religionsphilosophie, Goethe Universität Frankfurt/Main): Moses Hess and Samuel Hirsch on Judaism and Christianity

Dr. Mirjam Thulin (Goethe Universität, Frankfurt/Main): Moses Hess and Heinrich Graetz: Science, History, and Concepts of the Jewish Nation
Chair: Prof. Paul Mendes-Flohr (LBI Jerusalem; University of Chicago)

Session 9 The Dialectics of Socialism and Nationalism
Prof. Moshe Zuckermann (Tel-Aviv University): Georg Lukács on Moses Hess – a Materialist Critique of Idealism
Prof. Mario Kessler (Universität Potsdam): Moses Hess and the Marxist Discourse since 1945
Chair: Dr. Angelika Timm (Tel-Aviv University)

Session 10 Round Table Twin Revolutions: Socialism and Zionism
Prof. Shlomo Avineri (The Hebrew University of Jerusalem)
Prof. David McLellan (University of Kent)
Anita Shapira (Tel-Aviv University)
Prof. Moshe Zuckermann (Tel-Aviv University)
Chair: Prof. Christian Wiese (Martin-Buber-Professur für Jüdische Religionsphilosophie, Goethe Universität, Frankfurt/Main)
Conference Report

by Nurit Pagi (Haifa University):

At the opening symposium Shulamit Volkov introduced the keynote lecturer, Shlomo Avineri, whose biography of Hess was published back in 1986, and who presented his lecture as a current re-assessment of Moses Hess as a revolutionary, communist and Zionist. Avineri suggested that Moses Hess’s revolutionary traits originated from the fact that he was born – like Heinrich Heine, Ludwig Börne and Karl Marx – in the Rhinelands. The process of emancipation and de-emancipation that the Rhineland Jews went through at the beginning of the 19th century caused a bitter political disillusionment one cannot find in the history of East German Jewry. Avineri stressed that Moses Hess never really left his Jewish origins; while for him Christianity was the propagator of Individualism and Capitalism, he saw in the return to Judaism a return to the Socialistic values embedded in Jewish communal life. In his famous book “Rome and Jerusalem” (1862) he anticipated not only the establishment of an independent Jewish state in Palestine, but also the emancipatory process that would take place simultaneously in the surrounding Arab countries. Avineri concluded his lecture by confessing that he had a dream, in which one day Moses Hess would be studied not only as a Zionist prophet in Israel, but as a national liberator in Syria and Egypt as well. The evening ended with a passionate and moving reading of Moses Hess’s texts by the dramatist Illi Gorlitzky.

The first session entitled “The Spinozist Hess” was conducted by Shlomo Avineri, and dealt with the decisive influence of Baruch Spinoza on Moses Hess’s philosophy. Willi Goetschel, from the University of Toronto/ Lichtenberg Kolleg in Göttingen, claimed that the Spinozist features in Moses Hess’s thoughts were the parts that had been so attractive for the young Karl Marx. These features had been appropriated from Heinrich Heine’s critical writing of the 1830s, and assessed philosophy as one of action and critique, thus helping Hess to develop a post-idealist approach beyond positions taken by his contemporaries.

The lecture by Tracie Matysik, from the University of Texas at Austin, concentrated on the close friendship between Moses Hess and Berthold Auerbach, focusing mainly on their shared interest in readings of Baruch Spinoza’s philosophy. Both thinkers turned to Spinoza as a guide through the intellectual impasses of the nineteenth century, yet where Auerbach leaned towards an idealist approach to Spinozism, Moses Hess’s approach was much more materialist. Consequently, where Auerbach envisioned a “religion of humanity” that would transcend concrete religious traditions, Moses Hess...
focused on concrete political communities and the material practice of religious traditions.

The second session was dedicated to Moses Hess and Karl Marx and chaired by Mario Kessler from the Zentrum für Zeithistorische Forschung in Potsdam and the Yeshiva University New York. David McLellan from Kent University examined the early writings of Moses Hess and their influence on Karl Marx. He suggested that in 1843/44 it was Moses Hess setting the pace with his attempts to apply Feuerbach’s idea of religious alienation to the fields of social and economic life. McLellan analyzed Moses Hess’s contributions to “the German Ideology” and the “Communist Manifesto”, but stressed that Moses Hess’s views opposed the ones of Karl Marx with regards to spiritual dialectical development that cannot be reduced to economic development, as well as to his conviction that nationalism had an important independent role outside the class struggle.

The conflict between Moses Hess and Karl Marx was the subject of the second lecture in this session, held by Michael Kuur Sørensen from the University of Southern Denmark, Odense. He argued that the different roles given to the concept of “Verkehr” when both Moses Hess and Karl Marx were working on “The German Ideology” played a central role in the breakup of their intellectual cooperation. While both thinkers used the term “Verkehr” to describe the material relations between men in society, Karl Marx emphasized the primary importance of the productive powers for the change of man’s “Verkehr”, whereas Hess emphasized the reconciling role of subsuming the productive powers under the true “Verkehr” of man.

"Hess in Paris” was the subject to which the third session was dedicated, chaired by Natalie Goldberg from Bar Ilan University, Ramat Gan. Silvia Richter, from the Hochschule für Jüdische Studien in Heidelberg, described the influence of the French Revolution and the French Thinkers on Moses Hess’s thought. She claimed that the French Revolution had been a dominant role model for Hess, which was shared by his German journalistic Contemporaries in Paris – Heinrich Heine and Karl Marx. In Moses Hess’s case, this view was linked not only to the politically liberating role that France played, but also to the way that French culture assimilated other races, while German culture rejected them. Once Moses Hess realized that as a ‘race,’ “the Jewish nose cannot be altered,” his turn to national Judaism as manifested in “Rom and Jerusalem” was inevitable.

Following this lecture, Mark Gelber from the Ben Gurion University of the Negev in Beer Sheva, discussed in a broader sense the “Paris experience” of Heinrich
Heine, Moses Hess and Theodor Herzl, and its result - their turn to Jewish Nationalism. His argument was that Paris – the “New Jerusalem” as Heinrich Heine had claimed in admiration, or the “ever-active hotbed of revolution” as Walter Benjamin had observed, the city in a constant demographical and constructional flux – that this “Haußmannian” Paris exerted a complex and powerful force on the particularist and universalist thinking of Heinrich Heine, Moses Hess and Theodor Herzl, as they encountered St. Simonism, socialism, nationalism and revised concepts of religion in a rapidly industrializing, secularizing and modernizing urban society of Paris.

The first afternoon session, chaired by Gideon Reuveni from Sussex University, was dedicated to Moses Hess’s criticism of Jewish society concerning its connections to money. Adam Sutcliffe, from King’s College London, discussed Hess’s work “Über das Geldwesen” (1944) in which he associates Judaism with predatory, blood-sucking finance capitalism in even harsher terms than those of Marx. He suggests that in this respect Hess joined Heine and Börne, whose politics were shaped by a keen sense of need for an internal, Jewish critique of the status of money within the Jewish community, and particularly of the role that Jewish financiers such as the Rothschilds played.

Sharon Gordon, from the Hebrew University of Jerusalem, discussed the two opposing modes of exchange and communication in Hess’s thought – the “natural” versus the “artificial” – which Hess attached to the linguistic use of “metaphors” versus “symbols” in his work “Über das Geldwesen”. For Hess the common language is direct, organic and “metaphoric” and represents a sense of community and love, while ‘money’ is a symbol for the gold that the government holds, and as such belongs to an artificial, indirect, estranged language based on individualistic selfishness. Hence Hess’s will to create a society without money is based not only on his views of social justice but on his linguistic distinctions as well.

The second afternoon session, chaired by Willy Goetschel, discussed the universal mission of the Jews as portrayed in Hess’s “Die Heilige Geschichte der Menscheit” (1837). Ofri Ilany, from Tel-Aviv University, reminded us that this book is considered to be the first socialist book published in Germany. However it belongs to the long scholarly tradition of the “universal history” genre in early modern German literature as well. In this respect, starting human history with biblical figures such as Abraham and Moses did not constitute a radical shift from the main theological themes typical to the genre. However unlike Georg Wilhelm Friedrich Hegel and Friedrich Schlegel who saw the Jewish people as irrelevant for the present and future of mankind, Moses Hess suggested that the Jewish mission, as revealed in figures such as Jesus and
Baruch Spinoza, demonstrates that this mission is as relevant as ever. While Christianity divided the human existence into two contradictory spheres of spiritual and material existence, Judaism’s unique and redemptive role would be to combine the two.

The subsequent lecture by Ron Margolin, from Tel-Aviv University, attempted to locate the roots of this messianic Jewish mission in the writing of Maskilic writers such as Heinrich Graetz and Samuel David Luzzato. Luzzato’s insistence on the National and universal message of Judaism, seeing its essence in the compassion of everyday life, had a profound impact on Moses Hess’s thought regarding Jewish nationalism as the true basis for Socialism.

The second day of the conference opened with two sessions dedicated to Hess’s most famous book “Rom und Jerusalem”. The first session, chaired by Gideon Freudenthal from Tel-Aviv University, dealt with the attempted synthesis of Socialist and national traits in Moses Hess’s thoughts. Iveta Leitane, from the University of Latvia in Riga, claimed that the key notion for understanding this special synthesis in Moses Hess’s thought is ‘religion’. Hess saw religion and cult, unlike enlightened philosophers, with positive sentiments. However, Paganism and Christianity were insufficient as ‘regenerative’ religions, since they focused only on one aspect of life – either on a material or spiritual one. Judaism on the other hand, according to Moses Hess, offered both aspects - nationalism and religion – thus paving the way for a new ‘civic’ religion.

Lorenzo Santoro, from the University of Calabria in Rende, analyzed in the following lecture Giuseppe Mazzini’s influence on Hess’s “Rom und Jerusalem” – published one year after Italian independence – by highlighting the religious discourse of both thinkers. This discourse had a double meaning strategy (atheistic and theological) concerning the traditional religions (Catholicism and Hebraism) and the new fields of socialization and acculturation pioneered by 19th century European and Jewish patriots and revolutionaries.

The next session on “Rom und Jerusalem”, chaired by Anja Siegemund from the LBI Jerusalem, dealt with the visual and linguistic aspects evident in the book. Kenneth Koltun-Fromm, from Haverford College in Philadelphia, discussed the visual authenticity in Moses Hess’s “Rom and Jerusalem” concentrating on four scenes to illustrate the subject. These scenes, including biographical familial memories and the famous sentence “The Germans hate the Jewish religion less than their race, less their peculiar faith than their noses” demonstrate how long-sighted Hess’s struggle was for authentic existence within a world of ever increasing visual images.
Michael K. Silber, from the Hebrew University of Jerusalem, talked about the collective representation of Jews in “Rom und Jerusalem”. While during the 19th century Judaism was considered as a ‘religion’ only, Hess’s “Rom und Jerusalem” demonstrates the use of various terms like “Rasse”, “Nation”, “Nationalität”, “Stamm”, “Volkstamm” and “Volk” as well. He pointed out that this vocabulary based on the three axes of Religion, Ethnicity, Nationality, was not meaningless but was used by Hess to fight the solely religious or ethnic concept of Judaism, while he himself strove for seeing the Jews as a “race”, “Volk” and a “Nation.”

The first of the afternoon sessions, chaired by Paul Mendes-Flohr from the University of Chicago and the Hebrew University of Jerusalem, was dedicated to the revival of Messianic thought in the 19th century by Jewish intellectuals and the conflicts it triggered. George Y. Kohler from the Ben Gurion University of the Negev, discussed the dispute between Moses Hess and liberal reform scholars such as Leopold Löw. While for the Jewish reform leaders the messianic idea became a non-personal universalistic concept of social justice and world peace – for Moses Hess it was the collective national experience of active self-revelation that represented the new modern messianic idea.

Christian Wiese, from Goethe University in Frankfurt am Main, continued the talk about the conflict between Moses Hess and Reform thinkers, this time between Hess and the philosopher Samuel Hirsch, who interpreted modern Judaism as a universalistic religion superior to Christianity. The controversy between the two erupted in the 1860s, when Moses Hess claimed that Hirsch transformed the national, humanitarian Judaism of Antiquity into a second, rationalistic version of Christianity, thus diluting the Jewish identity. Hirsch on the other hand reproached Hess for undermining the foundations of Jewish emancipation in Europe, as the wish to return to Zion could only be a spiritual return. While Samuel Hirsch saw ‘Humanism’ as a religion, and thus reduced the differences between Judaism and Christianity, Moses Hess considered a possible Jewish revival only in a national context.

The third lecture in this session dealt with the friendly relations and mutual admiration between Moses Hess and the Jewish historian Heinrich Graetz, both considered as forerunners of Zionism. By analyzing their correspondence, which was published anonymously by Graetz after Moses Hess’s death under the title “Briefe einer englischen Dame über Judentum und Semitismus” (1883), Mirjam Thulin from Goethe University of Frankfurt am Main, revisited Hess’s and Graetz’s relationship and writings, while contextualizing and historicizing their understanding of science, history and concepts of the Jewish nation.
The last session – “The Dialectics of Socialism and Nationalism” – chaired by Angelika Timm from the Rosa Luxemburg Stiftung Israel, opened with Moshe Zuckermann’s lecture on Georg Lukács materialist critique of Moses Hess’s idealism. Zuckermann, from Tel-Aviv University, perceived a difference in Georg Lukács attitude towards Moses Hess: While in “Geschichte und Klassenbewußtsein” of 1923 Moses Hess is considered an important socialist thinker, in 1926 Georg Lukács published a critique of idealist philosophy in which he denounces Moses Hess and Johann Gottlieb Fichte as revolutionary utopians. This change, Zuckermann believes, represents a conformist acceptance of the reality surrounding Georg Lukács after Lenin’s death and Stalin’s rise. Kessler ended the session by elaborating on the appreciation Moses Hess has received in Marxist discourse since 1945. For many years Hess’s life and works have been underestimated by Marxist scholars, particularly by those from the Eastern Bloc. They perceived Moses Hess’s nationalism a bourgeois ideology, and concluded that he was not worthy of Karl Marx’s and Friedrich Engels’ company. The French biographer of Marx and Engels however, August Cornu, initiated a substantial research on Hess, followed by research of other intellectuals, which led to a gradual acceptance of Moses Hess as one of the great pioneers of early socialism.

The conference was concluded with an exciting round table session, in which Avineri, McLellan and Zuckermann, under the chair of Wiese, tried to answer the question of whether or not Moses Hess’s legacy concerning Socialism, Nationalism and Zionism is still relevant for us today.

Avineri talked about the two failures of socialism: the one in 1917 that led to the creation of a monstrous regime, giving a bad name to socialism in general. The second was the partial success and nowadays the total downfall of the social-democratic idea, which has turned in the USA, England and Israel to ruthless capitalism. In a way, Professor Avineri said, we are closer to the 19th century than ever. The same applies to nationalism: even though we have the European Market, and the USSR has fallen, nationalism is strong and alive.

As for Zionism, it became a success story. However, 1967 has changed the situation and now Zionism faces the danger of de-legitimization. Thus for Avineri, Moses Hess is as relevant as ever: not only because of his social ideas - since capitalism is not working as we have experienced lately - but because of his humanistic love and solidarity.

McLellan raised four points on the subject: Firstly, Karl Marx is still with us, and one cannot understand the evolution Marx went through without understanding Moses Hess. Secondly, as capitalism encounters greater difficulties, utopian...
socialism becomes more and more interesting. Thirdly, Moses Hess’s effort to settle the tension between the particular and the universal, and fourthly, seeing the Jewish Nation at the center of history.

Zuckermann agreed with Avineri and added that capitalism cannot be seen as something less than barbaric, just as it was in the 19th century. However, the economy has become global and we need to re-think national categories. Capitalism is only a 250 year-episode and it can be overcome. That, concluded Zuckermann, is why Moses Hess is still relevant.
International Conference:
Citizenship, Equal Rights, and Civil Society
The 200th Anniversary of the Prussian Emancipation Edict for the Jews, 1812

04.-06.03.2013

The Leo Baeck Institute Jerusalem in Cooperation with the Institute for the History of German Jewry (Hamburg), Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History (The Hebrew University of Jerusalem), Richard Koebner Minerva Center for German History (The Hebrew University of Jerusalem), Minerva Humanities Center (Tel-Aviv University), Konrad Adenauer Foundation in Israel, Centre for German-Jewish Studies (University of Sussex, UK)

Part 1: 19th Century Germany
04.03.2013

Welcome and Introductory Remarks: Shmuel Feiner
(Chairman of the Leo Baeck Institute Jerusalem; Bar Ilan University, Ramat Gan)
Opening Lecture: Reinhard Rürup (Technische Universität Berlin)
The Prussian Law of 1812 and the Ambivalences of Jewish Emancipation in Germany
Commentator: Doron Avraham (Bar Ilan University, Ramat Gan)

Jewish Emancipation Ex-Post
Irene Aue-Ben-David (The Hebrew University of Jerusalem): Selma Stern’s Study "Der Preussische Staat und die Juden" in the Context of the Akademie für die Wissenschaft des Judentums
Guy Miron (Schechter Institute of Jewish Studies, Jerusalem): Post Factum: German Jews under Nazi Rule Reflect about their Foregone Emancipation
Chair: Anja Siegemund (LBI Jerusalem)

05.03.2013
On Citizenship and the Jews
Opening: Yfaat Weiss (The Rosenzweig Minerva Research Center, The Hebrew University of Jerusalem)
Miriam Rürup (Institut für die Geschichte der Deutschen Juden, Universität Hamburg): The Citizen and its Other - Stateless Jews and the Concept of Citizenship
Dieter Gosewinkel (Wissenschaftszentrum Berlin für Sozialforschung): Citizenship in 19th and 20th Century Germany
The 1812 Edict - Responses

Doron Avraham (Bar Ilan University, Ramat Gan): *The Nationalization of Judaism - Challenging the Edict’s Concept of Judaism and Emancipation*

Michal Szulc (Universität Potsdam): *Jewish Responses in the Prussian East to the Emancipation Edict*

Eliezer Sariel (Sha’anan College, Haifa; Oholo College of Katzerin): *The Fear of Being Equal - The Sense of Crisis among Posen Jewish Orthodox Elite after the Edict*

Chair: Andreas Brämer (Institut für die Geschichte der Deutschen Juden, Universität Hamburg)

Language and Education

Grit Schorch (Universität Bayreuth): *Leopold Zunz’s Minority Language Politics*

Andreas Brämer (Institut für die Geschichte der Deutschen Juden, Universität Hamburg): *Prussia’s Jewish Educational Policy after the Edict of 1812*

Chair: Gideon Reuveni (University of Sussex, Brighton)

Economy and Citizenship


Sharon Gordon (The Hebrew University of Jerusalem): *Money, the "Jewish Question" and the Antinomy of the Civil State in 19th Century German Thought*

Chair: Stefan Litt (National Library of Israel, Jerusalem)

Part 2: Citizenship Then and Now: Germany 1812 – Israel Today

05.03.2013

Public Symposium: Citizenship in Germany and Israel – A Comparative Retrospective

Greetings: Benedikt Haller (German Embassy Tel-Aviv), Michael Mertes (Konrad Adenauer Stiftung, Israel)

Opening: Shmuel Feiner (Chairman of the Leo Baeck Institute Jerusalem; Bar Ilan University, Ramat Gan)

Speakers: Moshe Zimmermann (Koebner Minerva Center; The Hebrew University of Jerusalem), Mordechai Kreinmitzer (The Israel Democracy Institute, Jerusalem; The Hebrew University of Jerusalem)

Chair: Yfaat Weiss (The Rosenzweig Minerva Research Center, The Hebrew University of Jerusalem)

06.03.2013

Civil Society and the State

Opening: Rivka Feldhay (Minerva Humanities Center, Tel-Aviv University)

Raif Zreik (Carmel Academic Center, Haifa; Tel-Aviv University): *After all, What’s Wrong with the Jewish State*

Yossi Yonah (Ben Gurion University of the Negev, Beer Sheva): *The Scope and Limits of Civil Society in Israel*

Language and Society
Aya Elyada (The Hebrew University of Jerusalem): *On Language and Equality: German-Jewish Emancipation and Language Shift*
Chair: Sharon Gordon (The Hebrew University of Jerusalem)

Religion and Citizenship
Dirk Sadowski (Georg-Eckert-Institute, Braunschweig, Germany): *"Bildung" and Civil Rights: The State’s Educative Approach towards Jews and its Religious and Political Implications (1781-1813)*

Avner Ben Amos (Tel-Aviv University): *Religion, Nation and Civil Society: France, Nineteenth Century / Israel, Twentieth Century*

Michaël Karayani (The Hebrew University of Jerusalem): *All in the Family: Majority-Minority Relations and the Adoption of Children in Israel*
Chair: Rachel Livneh-Freudenthal (Leo Baeck Institute Jerusalem)

Religion and the Public Sphere
Tomer Persico (Tel-Aviv University): *From What May Be Said to What Can Be Said: Religious Language and the Bounds of Discourse in the Public Sphere*

Eliezer Don Yehiya (Bar Ilan University, Ramat Gan): *Attitudes toward Religious Tolerance in Religious Zionism*

Shlomo Tikochinsky (The Open University; Van Leer Institute, Jerusalem): *Protest, Pragmatism, Lobbying: The Limits of the Haredi Tolerance*
Chair: Moria Ben Barak (Tel-Aviv University)

After Many to Wrest Judgement? The Tyranny of Majority
Matan Oram (The Academic College of Tel-Aviv-Yaffo): *Minorities in Ethnic Democracy*

Tamar Hostovsky Brandes (Ono Academic College): *Aristotelian Equality and “Sharing the Burden”: the Loyalty Discourse and the Legitimization of Discrimination*
Chair: Moshe Zimmermann (The Koebner Minerva Center, The Hebrew University of Jerusalem)

Concluding Remarks: Moshe Zimmermann (The Koebner Minerva Center, The Hebrew University of Jerusalem), Andreas Brämer (Institut für die Geschichte der Deutschen Juden, Universität Hamburg), Gideon Reuveni (Centre for German Jewish Studies, University of Sussex)
Conference Report

by Jan Kühne (The Rosenzweig Minerva Research Center, The Hebrew University of Jerusalem)

“There is, however, no Then, which - at the same time - would not be a Now,” wrote German-Jewish literary scholar Hans Mayer about the annulation of Jewish-German passports in 1938, which had, once and for all, turned him and all German Jews into “Germans Until Further Notice”, so Mayer in 1984. His observation in hindsight pointedly sums up the intention underlying this major international conference marking the occasion of the 200th anniversary of the “Prussian Emancipation Edict for the Jews - 1812”. In his opening remarks at the Leo Baeck Institute, Shmuel Feiner (Leo Baeck Institute Jerusalem / Bar-Ilan University, Ramat Gan) outlined the task of the conference, i.e. to connect the Prussian Emancipation Edict for the Jews from 1812, via the Nuremberg Laws from 1935, with the year 2013. The Edict and its history might serve as a test case for contemporary problems of citizenship and equality in civil society and could help inspire their solutions. The keynote lecture by Reinhard Rürup (Technische Universität Berlin) presented a historical survey of the circumstances and consequences of the 1812 Edict, balancing both the “underplayed and overestimated” importance usually attributed to it. Although the Edict was not put into practice consistently, and its political nature was ambivalent, Rürup claims the Edict was a success, for until 1933, no other country but Germany had such positive significance for Jews. Doron Avraham (Bar-Ilan University, Ramat Gan) agreed as to the ground-breaking nature of the edict, but argued that it aimed at the creation of political and constitutional uniformity of the Prussian state in the spirit of enlightened and rational political conduct. The granting of equal civil rights to Jews as a step that meant to amend a continuous injustice appears to be of second importance, if at all.

The second panel presented retrospective evaluations of Jewish emancipation by Jewish intellectuals in the interim between both World Wars, so for example by one of the first German female historians, Selma Stern. Her study “Der Preussische Staat und die Juden” was analyzed in the context of the Akademie für die Wissenschaft des Judentums by Irene Aue-Ben-David (Rosenzweig Center, The Hebrew University of Jerusalem), who examined its motives and showed how Stern’s perspective on Jewish emancipation was rooted in its time, thus depicting it as “an uncompleted historiography of an uncompleted emancipation.” Guy Miron (Leo Baeck Institute Jerusalem / Schechter Institute of Jewish Studies, Jerusalem) analyzed re-evaluations of the emancipation process in the German-Jewish press between 1933 and 1938, and anniversary celebrations of the Edict, as in 1912, which brought Jewish liberals closer to
the Zionist discourse through a reassessment of fundamental common values.

Yfaat Weiss (The Rosenzweig Minerva Research Center, The Hebrew University of Jerusalem) opened the second day of the conference at the Hebrew University of Jerusalem on Mt. Scopus. After a formal introduction, Weiss, pointing towards the neighbouring Palestinian village Issawiya, emphasized the urgency of dealing with the concepts of citizenship, equality, and civil society today. With the transition from a minority in other countries to a constitutive majority in their own state, so Weiss, Jews cannot avoid facing similar challenges in relation to other minorities. For Miriam Rürup (Institute for the History of German Jews, Hamburg) the legal and metaphorical aspects of statelessness are paradigmatic traits of Jewish identity and its discourse. Rürup showed how Jewish statelessness became an asset in the creation of the state of Israel - the first real measure and course of action taken by the UN after 1945, which opened a chapter of changing concepts in international politics. Dieter Gosewinkel (Wissenschaftszentrum Berlin für Sozialforschung, Berlin) described Jewish attitudes towards the concept of citizenship and traced a development from the 1812 Edict to the Nuremberg Laws of 1935 in Germany, oscillating between the principles of belonging and of descent, eventually reinforcing the latter through nationalization of citizenship. Both Rürup and Gosewinkel exposed tensions between exclusion and inclusion inherent in German and Israeli notions of citizenship that threaten to undermine the meaning of citizenship itself.

For Doron Avraham (Bar-Ilan University, Ramat Gan), responses to the 1812 Edict revealed Christian reservations – some of them of more secularized and rational nature- regarding emancipation and the Jews' ability to integrate into general society. Avraham mentioned examples of how liberals and conservatives commented on the national character of Judaism and of Jews, while conceptualizing Judaism as an amalgamation of religious and national foundations. In contrast to these reactions by elites, Michal Szulc (University of Potsdam) analyzed Jewish responses in the Prussian East “from below” that usually did not read the Edict as emancipatory. Rather, most Jews perceived it as yet another penetrating edict, according to which citizenship was reduced merely to economic aspects. In the Jewish Orthodox Elite of Posen, the Edict even caused a crisis, as Eliezer Sariel (Sha’anan College, Haifa / Ohalo College, Katzerin) showed. Orthodox Rabbis identified it with reform measures and fought vigorously against its influence in the orthodox community. However, this rejection was not caused by the Edict itself, but by a general fear of any changes in traditional society. The panel concluded by encouraging further research in the field of Jewish correspondences, translations, public announcements, etc.

In a panel on Language and Education, Grit Schorch (Bayreuth University)
analyzed interrelations between multi-lingualism and non-nationalist notions of equality and citizenship in the thought of Leopold Zunz, who displayed a radical understanding of equality by advocating both German and Hebrew as legitimate languages and paradigms for different national concepts. However, by demanding the “eradication” of Yiddish as a “corrupt language”, he exemplified the degree to which the Edict was adopted. Andreas Brämer (Institute for the History of German Jews, Hamburg) took a thorough look at the development of the Jewish elementary school system in Prussia. Traditional Jewish education proved to be persistent in absence of any concrete program in the Edict for restructuring Jewish education. A normative turning point was reached in 1824, when instructions designed to establish a Jewish elementary school system under state control came about. Their implementation also contributed to a strengthening of Jewish identity and culture, while governmental Jewish elementary schools soon disappeared as victims of their own success: assimilation.

In a panel dedicated to relationships between economy and citizenship, Gideon Reuveni (Centre for German Jewish Studies, University of Sussex) demonstrated how economic views inform concepts of citizenship, arguing that in his rejection of what eventually became a prevailing distinction in modern times between productive and non-economic expansion and civic freedom. Reuveni described his concept of “marketplace citizenship”, which dominated Jewish notions of citizenship at least until 1933. Sharon Gordon (Koebner Center, The Hebrew University of Jerusalem / Leo Baeck Institute Jerusalem) elaborated on the function of money in 19th century society, i.e. the strengthening of attachments between citizens and state, and its consolidation of economy. Tackling the politicization of money in modernity, Gordon depicts it as an antinomy to the civil state, illustrating the ambivalent role of Jewish key figures in furthering emancipation, so easily mistaken for the extension of mere court privileges.

The second part of the conference took place in Hebrew and was dedicated to “Citizenship Then and Now: Germany 1812 - Israel Today”. It was opened by a public symposium. After special acknowledgements, Michael Mertes (Konrad Adenauer Stiftung, Jerusalem) and Benedikt Haller (German Embassy, Tel-Aviv) emphasized lessons drawn from German history that resulted in an ambivalence towards the notion of the nation state. They pointed towards challenges shared by both Germany and Israel, e.g. questions concerning its ethnic and religious minorities. Shmuel Feiner (Leo Baeck Institute Jerusalem / Bar-Ilan University, Ramat Gan) emphasized in his introduction the price German Jews had to pay for their emancipation, i.e. the loss of identity and
Yfaat Weiss (Rosenzweig Center, The Hebrew University of Jerusalem) chaired the following panel discussion with Moshe Zimmermann (Koebner Center, The Hebrew University of Jerusalem) and Mordechai Kremnitzer (Israel Democracy Institute, Jerusalem / The Hebrew University of Jerusalem). Regarding the concepts of allegiance and citizenship, Weiss inquired into the comparability of German notions of citizenship in the past with Israeli notions in the present. Accordingly, Zimmermann, Kremnitzer and Weiss discussed the premises upon which such comparisons would be possible, e.g. the relation of modern democracies to self-conscious minorities; the nationalization of religious conflict; the concept of “belated nation”; the instability of territorial borders; the creation and promotion of bogeyman images in public consciousness; the concept of national community; the interdependence between military service and citizenship. However, in regard to Israel’s need for self-defense; Israeli social activism; the lack of official expulsion policies for minorities; and differing concepts of citizenship, limits of the comparison between Germany and Israel were marked, and the need for a flexibility in perspective was emphasized. A passionate plea by Kremnitzer for Zivilcourage concluded the discussion and marked the dramatic climax of the conference.

A historical survey by Rivka Feldhay (Minerva Humanities Center, Tel-Aviv University) describing the development of the concept of citizenship opened the seventh panel. Rachel Livneh-Freudenthal (Leo Baeck Institute Jerusalem) spoke about the role of Jewish intellectuals in the emancipation process. Highlighting the political engagement of the Verein für Cultur und Wissenschaft der Juden, this Jewish engagement was presented as a role model for the creation of equality in civil rights in Israel, too. Raif Zreik (Carmel Academic Center, Haifa / Minerva Humanities Center, Tel-Aviv University) posed rhetorically the question: “After all, what’s wrong with the Jewish state.” In his answer, after a provocative analysis of Israeli self-perception and Zionist state-ideology, he claimed that the Jewish state lacks fundamental properties of a civil state. With a focus upon these properties, Zreik encouraged further development of the Israel state, emphasizing the need to cooperate and to address immanent suffering. Yossi Yonah (Ben Gurion University) highlighted the role of civil society as opposition and displayed its activities in Israel, thereby advocating the ideal of separation between state and civil society.

Language and Society was the topic of a panel, to which Aya Elyada (The Hebrew University of Jerusalem) contributed a historical analysis of attitudes towards Yiddish during the emancipation. She exemplified the intrinsic connection between linguistic dimensions of emancipation and equality, as well as civil and human rights. Stigmatization of both Hebrew and Yiddish went together
with social and political discrimination and created obstacles for participating in the German cultural sphere. Is this status of Yiddish in German states during the 19th century comparable to that of Arabic in Israel? An answer was given by Raif Zreik (Carmel Academic Center, Haifa / Minerva Humanities Center, Tel-Aviv University) [who lectured in place of Abeer Baker (Haifa University)]. He emphasized the absence of any systematic Hebrewization of Arabs in Israel. However, while Israel legitimized Arab schools, no systematic development of a bi-lingual state exists, neither a will to emancipate minorities in Israel, nor any serious attempt to discuss the question of Arabic in Israel, for it falls, as Zreik had pointedly formulated, outside Israeli grammar.

In a panel about the relation between Religion and Citizenship, Dirk Sadowski (Georg-Eckert-Institute, Braunschweig) presented the historical development from the 1782 edict of tolerance by Joseph II. to the 1812 Edict. The ambivalent natures of both edicts became apparent, i.e. their presentation of anti-Jewish measures as emancipatory measures for the purpose of “civilising” the Jews. However, as soon as Jews internalized these educational measures their love affair with German Bildung began. French laïcité was a starting point for Avner Ben Amos (Tel-Aviv University) to address structural and historical differences in comparison with the development of Israel as a nation and its ethnic-based citizenship. On the basis of case studies about child-adoptions and inter-religious marriages in Israel, Michail Karayani (The Hebrew University of Jerusalem) presented an intriguing portrayal of majority-minority relations in Israel, thereby showing how the Israeli restrictions on inter-religious adoptions actually protect the Palestinian minority; and how both peoples perceive themselves as a minority.

Relationships between Religion and the Public Sphere were the subject of the tenth panel. Tomer Persico (Tel-Aviv University) reviewed two examples of friction between religious law and language on the one hand, and civil/military law on the other. The reluctance to allow for religious language in the public sphere, he argued, originates in the legislative need of a shared logical view - the creation of a “common sense”.

Eliezer Don Yehiya (Bar-Ilan University, Ramat Gan) showed the dialectic development of religious attitudes in Zionism, especially after the Six Days War, when first messianic tendencies appeared in the religious Zionist community. Recent decades, in turn, witness a retreat from radical messianism and political radicalism. Shlomo Tikchinsky (The Hebrew University of Jerusalem) researched the Haredi society and its ambivalent ways of partaking in the Israeli civil and political sphere. Whereas an increasing “Israelization” of Haredim can be observed in recent years, this development is accompanied by a further seclusion of other segments in Haredi society.
The subject of the last panel was “The Tyranny of the Majority”. With 1812 as a pretext, **Matan Oram** (The Academic College of Tel-Aviv Yaffo) addressed the anomalies of Israel as a civil state, i.e. the absence of fixed borders, of a constitution, and of the separation between state and religion. He perceived a danger of apartheid in Israel, especially for Palestinians as victims of ethnic discrimination. Tolerance is practiced towards the radical and violent settler movement, rather than towards ethnic minorities. **Tamar Hostovsky Brandes** (Ono Academic College) addressed the absence of collective rights for minorities in Israel and inquired into the meaning and function of the discourse on loyalty. She presented discordant moves of the legislative with regard to minorities and emphasized the necessity to draw comparisons, like the historical one drawn in this conference, in order to achieve a differentiated evaluation of the contemporary situation; without, however, blurring the distinctions between various levels of comparison, such as mythological and judicial levels.

The concluding remarks and acknowledgments by **Zimmermann**, **Brämer** and **Reuveni** once again highlighted the complexity and scale of the conference, while pointing towards the imperative need for attentive and critical devotion to the pursuance of civil values, such as equality.
Opening Symposium of the Citizenship Conference

Dr. Aya Elyada
Academic and Cultural Events

“Literary Cabarets”

sponsored by: Im Dialog. Evangelischer Arbeitskreis für das christlich-jüdische Gespräch

01.01.2012

Palaces of Time, Jewish Calendar and Culture in Early Modern Europe

In Cooperation with the Fanya Gottesfeld Heller Center for the Study of Women in Judaism, Bar Ilan University, Ramat Gan

Session 1

Prof. Shmuel Feiner (Chairman of the LBI Jerusalem; Bar Ilan University, Ramat Gan)

Prof. Katrin Kogman-Appel (Ben Gurion University of the Negev, Beer Sheva): Time and Space in the Catalan Atlas (Majorca 1374)

Dr. Yaacov Deutsch (The Hebrew University of Jerusalem): A Christian View of the Jewish Calendar in the Early Modern Period

Prof. Guy Miron (Schechter Institute of Jewish Studies, Jerusalem): The Cycle of Time and Designing of a Cultural Identity

01.11.2012

Marion A. Kaplan, Women, Family, and Identity in Imperial Germany: The Making of the Jewish Middle Class [Hebrew]

With Dr. Tamar Hagar (Tel-Hai Academic College), Prof. Guy Miron (Schechter Institute of Jewish Studies, Jerusalem) and Dr. Orna Sasson-Levy (Bar Ilan University, Ramat Gan); in Cooperation with the Zalman Shazar Center
Martin Buber, Two Types of Faith [Hebrew]
With Dr. Yaron Cohen-Tzemach, Father Dr. David Neuhaus, Prof. Shalom Ratzabi (Tel-Aviv University)
Chair: Prof. Paul Mendes-Flohr (LBI Jerusalem; University of Chicago)

06.01.2013
Gershom Scholem and Joseph Weiss, A Correspondence [Hebrew]
With Prof. Moshe Idel (The Hebrew University of Jerusalem), Prof. Ada Rapoport-Albert (University College London) and the Editor Dr. Noam Zadoff (Hochschule für Jüdische Studien, Heidelberg)

02.05.2013
Leo Strauss, Liberalism and the Crisis of Modern Jewish Thought [Hebrew]
With Dr. Yiftach Ofek (The Shalem College Jerusalem), Dr. Matan Oram (The Van Leer Jerusalem Institute) and the Editor Prof. Ehud Luz (The Shalem College Jerusalem)
Presented by: Prof. Paul Mendes-Flohr (LBI Jerusalem; University of Chicago)

20.05.2013
Heinz Hesdörffer – Aufzeichnungen eines Überlebenden aus dem Winter 1945 – Westerbork, Theresienstadt, Auschwitz, Sachsenhausen [Hebrew]
With Prof. Dan Michman (Bar Ilan University, Ramat Gan), Johanna Gottesfeld (Amcha Jerusalem) and Dr. Anja Siegemund (LBI Jerusalem)
Chair: Prof. Shmuel Feiner (Chairman of the Leo Baeck Institute Jerusalem; Bar Ilan University, Ramat Gan)
Literary Cabaret - Martin Buber

Literary Cabaret - Gershom Sholem and Joseph Weiss, 06.01.2013

Literary Cabaret - Leo Strauss
02.05.2013

Literary Cabaret - Heinz Hesdörffer
20.05.2013
Prof. Paul Mendes-Flohr and the Buber Family

Dr. Yaron Cohen-Tzemach and Father Dr. David Neuhaus
The Jacob Katz Memorial Lecture

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.

05.07.2012
Opening words: **Prof. Shmuel Feiner** (Chairman of the Leo Baeck Institute Jerusalem; Bar Ilan University, Ramat Gan)

**Prof. Yosef Kaplan** (The Hebrew University of Jerusalem): *Confessionalization and Secularization in the Western Spanish Diaspora during the Early Modern Period* [Hebrew]

20.06.2013
Opening words: **Prof. Shmuel Feiner** (Chairman of the Leo Baeck Institute Jerusalem; Bar Ilan University, Ramat Gan)

**Prof. Israel J. Yuval** (The Hebrew University of Jerusalem): *Rabbinic Discourse on Psikta Rabbati* [Hebrew]
Prof. Yosef Kaplan giving the Jacob Katz Memorial Lecture 2012

Prof. Israel Yuval giving the Jacob Katz Memorial Lecture 2013

Jacob Katz Memorial Lecture, 05.07.2012

Events Calendar Spring - Summer 2013
Lectures, Symposia, Cultural Evenings

03.11.2011
Marking, Deportation, Extermination - Seventy Years to the Deportation of German Jewry [Hebrew]
In Cooperation with The Richard Koebner Minerva Center for German History, The Hebrew University of Jerusalem

Session 1
Opening: Dr. Anja Siegemund (LBI Jerusalem)
Chair: David Witzthum
With Prof. Moshe Zimmermann: September 17, 1941: The Beginning of the End of German Jewry
Dr. Tamar Cohn Gazit: "Date of Entrance is not Known Yet": Dr. Willy Cohn's Testimony about the Jewish Flats Evacuation and the First Deportation from Breslau
Dr. Rivka Elkin: Without Hope: The Ones Who Remained Behind in Jewish Welfare Institutions in Nazi Germany

Deportation: Archival Documentary Short Films

Session 2
Chair: Prof. Otto Dov Kulka (The Hebrew University of Jerusalem)
Dr. Irith Dublon-Knebel: The Diplomacy of the "Final Solution": The Third Reich's Foreign Office and the German Jews
Dr. Lea Prais: "They were Germans…": About German Jews in Warsaw Ghetto and Jewish Solidarity
Dr. Michal Unger: The Refugees from the Reich in the Lodz Ghetto

23.04.2012 Michelangelo’s Sculpture of Moses - Art, Dream, Being a Jew
Prof. Galili Shahar (Tel-Aviv University): Left Hand – Moses and the Other Hand
Dr. Asher D. Biemann (Princeton University): The Dream of the Moving Moses: Michelangelo and the Jewish Imagination

The Month of Arthur Schnitzler – One Hundred and Fifty Years since his Birth
In Cooperation with the Richard Koebner Minerva Center for German History, The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History (The Hebrew University of Jerusalem) and the Jerusalem Cinematheque

03.05.2012 Opening Evening "Vienna 1900"
With Prof. Itta Shedletzky (The Hebrew University of Jerusalem), Prof. Moshe Zuckermann (Tel-Aviv University), Prof. Galili Shahar (Tel-Aviv University)
16.05.2012 Arthur Schnitzler and the Three Graces: Aesthetic, Self-Fashioning and Political Culture in Fin-de-Siecle Europe
An Event by the Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History.
With Dr. Ilse Josepha Maria Lazaroms (Central European University Budapest)

Lecture Evening - Michelangelo’s Sculpture of Moses, 23.04.2012
Lecture Evening - Arthur Schnitzler, 03.05.2012

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

21.11.2011 "Rosenstraße", introduced by Prof. Moshe Zimmermann
19.12.2011 "Wagner and Me", introduced by David Witzthum
05.01.2012 "Mendelssohn’s Incessant Visions - Letters from an Architect", introduced by Dr. Rachel Rapaport
12.02.2012 "Berlin Alexanderplatz" (4 Screenings), introduced by Prof. Itta Shedletzky
26.03.2012 "Human Failure", introduced by Prof. Dana Arieli-Horowitz
15.04.2012 "Cabaret"
10.05.2012 "Eyes Wide Shut", introduced by Sharon Gordon
30.05.2012 "La Ronde", introduced by Dr. Rina Peled
05.06.2012 "Berlin 1936", introduced by Prof. Moshe Zimmermann
25.10.2012 "The Flat", panel with Prof. Jose Brunner, Prof. Yfaat Weiss, Prof. Guy Miron
54  Report of Activities - Academic Years 2011/12 and 2012/13

Book Launches

15.02.2012 Sport – Der Jüdische Almanach 2012
With the Editor of the Almanach Gisela Dachs, Nili Landesman, Pierre Klochendler, Prof. Moshe Zimmermann; in Cooperation with the Goethe Institut Israel, Jerusalem (Event in German and English)

With the Editor of the Almanach Gisela Dachs, Amichai Alperovich, Nili Landesman, Ranaan Rein; in Cooperation with the Goethe Institut Israel, Tel-Aviv (Event in German and English)

17.01.2013 Proteste – Der Jüdische Almanach 2013
With the Editor of the Almanach Gisela Dachs, Prof. Steven Aschheim, Prof. Moshe Zimmermann, Tamar Rotem; in Cooperation with the Goethe Institut Israel, Jerusalem (Event in German and Hebrew)

31.01.2013 Proteste – Der Jüdische Almanach 2013
With the Editor of the Almanach Gisela Dachs, Rabbi Andy Steinman, Yossi Lemel, Eitan Orkibi; in Cooperation with the Goethe Institut Israel, Tel-Aviv (Event in German and Hebrew)

Movie Talk Series, Hannah Arendt, 02.04.2013
Scholarships

2011

Scholarships for Doctoral Candidates

Gal Engelhardt: Legacy Tourism as a Memorial Project – Organized Visits of German-born Jews and their Offsprings to their German Cities of Birth, 2007-2008
Ada Gebel: The Poalei Agudath Israel Movement from its Inception until the Second World War
Ilona Shteiman: Illustrated Hebrew Manuscripts from the Hartmann Schedel Collection

Scholarships for Postdoctoral Candidates

Dr. Tali Berner: Children and Childhood in Early Modern Ashkenaz
Dr. Nathan Shiffries: Shlomo Yehuda Rappaport (SHIR), 1790-1867 – Torah, Haskala and the Wisdom of Israel, and the Beginning of Modern Jewish Nationalism

2012

Scholarships for Doctoral Candidates

Avital Davidovich – Eshed: "How then could I gaze at a Virgin"? The Concept of Virginity in Medieval Jewish Culture in Christendom
Orr Scharf: Thinking in Translation: Scripture in the Thought of Franz Rosenzweig
Dorit Yosef: Germany Doesn't Want Us, Therefore We Have No Choice but to Want Israel: "Aliyah", Life-Story and Identity of Jewish-German Women Who Immigrated to the Land of Israel during the 5th Aliyah

Scholarships for Doctoral Candidates

Dr. Noam Zadoff: From Berlin to Jerusalem and Back: Gershom Scholem between Israel and Germany
Dr. Maoz Kahana: From Prague to Pressburg: Halakhic Writing in a Changing World, from the Noda bi-Zehuda to the Hatam Sofer 1730-1839

2013

Scholarships for Doctoral Candidates

In Cooperation with B'nai Brith Israel
Manya Herrmann: The Concept of Authenticity in Early German Zionism
Jan Kühne: The Dialectical Stage: Sammy Gronemann and the Early Hebrew Theater
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

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

Scholarship Ceremony 2012 - Orr Scharf and Prof. Guy Miron

Scholarship Ceremony 2013
Publications  
of the Leo Baeck Institute Jerusalem or with its support  

Avraham Barkai  Wavering Identity on the Verge of Annihilation – The Centralverein and German Jews 1893-1938, Yad Vashem Jerusalem, 2013 (Hebrew); sponsored by the Claims Conference  

Martin Buber  Zwei Glaubensweisen, Resling, 2011 (Hebrew); sponsored by the Stuttgarter Lehrhaus  


Chidushim, Studies in the History of German and Central European Jewry – Vol. No. 16 (Hebrew), Leo Baeck Institute Jerusalem Publications, Jerusalem, 2012  

Gisela Dachs, Jüdischer Almanach: Sport, Jüdischer Verlag im Suhrkamp Verlag, Berlin, 2011 (German)  

Gisela Dachs, Jüdischer Almanach: Proteste – Jüdische Rebellioin in Jerusalem, New York und andernorts, Jüdischer Verlag im Suhrkamp Verlag, Berlin, 2012 (German)  

Heinz Hesdörffer, Aufzeichnungen eines Überlebenden aus dem Winter 1945 – Westerbork, Theresienstadt, Auschwitz, Sachsenhausen, Yad Vashem, Jerusalem, 2012; sponsored by the Claims Conference and The Friends’ Association of Hadassah in Germany (Hebrew)  

Shlomo Izre’el, The Speech Machine as a Language Teacher: Hebrew Spoken Here – Hebrew Voices from Nazi Germany: A Testimony on Spoken Hebrew and Jewish Life in Palestine during the British Mandate, The Haim Rubin Tel-Aviv University Press, 2012 (Hebrew)  

Marion A. Kaplan, The Making of the Jewish Middle Class: Women, Family and Identity in Imperial Germany, The Zalman Shazar Center for Jewish History, Jerusalem, 2012 (Hebrew)  


Boaz Neumann, Roni Hirsh-Ratzkovsky, Galili Shahar, History and Its Discontents Between Germans and Jews, Am Oved Publishers, Tel-Aviv, 2012 (Hebrew)  

**Volume 2 of Our Series Bridges - Studies in the History of Central European Jewry:**

Marion A. Kaplan, *The Making of the Jewish Middle Class: Women, Family, and Identity in Imperial Germany*

A Review by Zohar Shavit, Ha’aretz, 02.11.2012

Hebrew Edition by the Leo Baeck Institute Jerusalem and the Zalman Shazar Center for Jewish History, 2012

**How the yekke mother was invented**

Kaplan reconstructs the world of the “new Jews” in great detail. The new Jews emerged as a separate and distinct group in the German-speaking space of the nineteenth century. To be precise, Kaplan reconstructs the central role played by women in creating the life-experiences of bourgeois German Jewry in Imperial Germany. She does this very successfully, but not by discussing the writings of intellectuals and writers. Instead she adopts a demanding, difficult, and innovative approach – a genderized perspective of the daily existence of the bourgeois Jewish society that sprung up in this period. In other words, this world is reconstructed through the eyes of the middle-class Jewish woman.

Like a handful of other researchers, Kaplan extricates this chapter of modern Jewish history from the oversaturated discussion-market of Jewish philosophy, ideals, wishes and dreams, and discussions of the restricted group of “salon women.” She sketches a portrait of a new social class and of the “practical” aspects of its appearance. The influence of this social class on modern Jewish history was far-reaching. To a great extent, we can argue that the patterns that were created at the time, continued to characterize the Jewish middle class even beyond the German-speaking space, and afterwards Jewish middle-class society in pre-State Eretz Israel and in today’s Israel as well.

Kaplan’s discussion of daily life also deals with the ‘big questions’ regarding the crisis in tradition – integration processes on the one hand and acculturation on the other – as well as the status of the woman and the essential role she assumed in these processes. But the book does not only add a new dimension to the
discussion of German Jewry social history, or the writing of the history of Jewish women, but provides a new, innovative perspective that makes intelligent use of statistical data, memoirs, Jewish community books, biographies and autobiographies, varied archival material and unusual materials such as Jewish cookbooks.

Ostensibly, this is a view from the kitchen, the bedroom and the children’s rooms of the Jewish family. But it is this view that succeeds in portraying the formation of the Jewish middle class in all its complexity, and facilitates our understanding of the deep changes underwent by Jewish society starting from the end of the eighteenth century. The new Jewish family and its domestic traditions were created in this era, as well as its status in, and position toward, the surrounding non-Jewish society.

In the family unit’s division of functions, the mother was accorded a central role in shaping this unit and establishing family rituals that replaced religious ones. The more that the Jews’ religious traditions blended with the secular, urban lifestyle, the more the family became the cornerstone of Judaism’s secular version. It became, writes Georg Moussa, “visible testimony to way Jewish religiosity became bourgeois. Middle-class Judaism rushed to imitate the bourgeois Protestants in Germany, who had transferred the emphasis from the public to the private space. Thus, for example, the Christmas holiday that centered on the Church, began to receive its focus in family festivities. Secular Germans used the family context to promote a “biltong” culture [a kind of cured meat] to replace religious faith.”

Observing Judaism in the home was expressed in a number of ways, the most prominent of them by the keeping of a kosher home. While kashrut was a heavy burden to bear, many German Jews meticulously maintained a kosher kitchen (at least partially). The reasons for this were diverse, as well as the justifications ascribed to it. Gershom Scholem felt that this was due to respect for family relatives, mainly those of the earlier generation, “who wouldn’t touch the food otherwise.” Kaplan convincingly argues with regard to Kashrut that “complex, intimate loyalties have a much more important role.” In her opinion, the kitchen frequently functioned as a criterion for ethnic and religious identity and played a central role in imparting tradition, including regular meal-time hours, eating rituals, creation of a weekly calendar and yearly festival calendar. Cooking utensils, cooking techniques and foodstuffs differentiated the Jewish family from its non-Jewish environment. Kashrut laws were integrated in daily life and observed by even non-religious families as a kind of nostalgic relic of a neglected tradition. Jews who ate non-kosher food avoided eating pork meat, and others did not mix dairy and meat foodstuffs. In one of the memoirs,
a German Jewish woman describes a Christmas casserole and a traditional Sabbath meal in one breath.

In this book, as well as in the previous [English language] book she edited (Jewish daily life in Germany, 1618-1945) that was also published by the Zalman Shazar Center [in the Hebrew translated version], Marion Kaplan proves her mettle as an important and original social historian. We wonder why we had to wait twenty years for such an important book as this to be translated into Hebrew, but we are glad that it was finally done and we offer our compliments to this publishing concern, owned jointly by the Leo Baeck Institute and Zalman Shazar Center. We hope that other works published in the last decade will also be translated into Hebrew, such as Robert Liberles’ study of coffee, or Simone Lässig’s extensive study on the rise of the Jewish middle class. The importance of these historical studies cannot be exaggerated, and efforts must be made so that they can grace Hebrew bookshelves as well.

Chidushim, Studies in the History of German and Central European Jewry, Vol. No. 15 (Hebrew)

Sharon Gordon and Amir Marmor: Introduction

Abstracts

Anat Kutner: Intimacy and Bedrooms in Medieval Ashkenaz

The structure of bedrooms in Jewish Ashkenaz in the Middle Ages was influenced, like many other everyday behaviors, by two major sources: the Talmudic tradition and the norms of the surrounding Christian society. Talmudic tradition forbids another person to sleep in a bed with a married couple, and forbids a married couple to sleep in the same bed when the woman is a niddah. However, these Jewish customs were foreign to the daily life traditions of the surrounding Christian society where servants or disciples often slept with their masters, and entire families-- parents, their children and sometimes even the rest of the household-- slept in one big bed. This article examines the changes that took place in the way the bedroom was perceived and utilized during the Middle Ages and the reaction of Ashkenazic rabbinical authorities to these developments.
Nimrod Zinger: Who Knows What the Cause Is?: "Natural" and "Unnatural" Causes for Illness in the Writings of Ba'alei Shem, Doctors and Patients among German Jews in the Early Modern Period

The numerous types of healers that were active in the early modern European "medical marketplace" included surgeons, barbers, pharmacists, midwives, "wise women" and "witch doctors" in addition to university-trained physicians. Any researcher dealing with the history of medicine in this period will soon discover that his or her modern language and outlook make the reconstruction of the past a difficult task. The modern associations and connotations evoked by terms like "alternative", "magic", "religious" and "popular" are inevitably anachronistic and lead to erroneously judgmental attitudes.

In this article, I present the various causes ascribed to physical illness as found in the writings of Ba'alei Shem, doctors, and patients among German Jews in the early modern period, and I describe the treatments that they implemented. Through this discussion, I will suggest a model that will enable us to more clearly understand the nature of the healers and their various practices as well as the broader medical world of the German Jews in the early modern period.

Aya Elyada: Yiddish and German in Christian Writings in Early Modern Germany

The language of the Jews in the German lands, later known as Yiddish, aroused considerable interest among German Christian scholars already at the beginning of the early modern period. This interest was manifested in a relatively extensive corpus written on the Jewish language between the sixteenth and eighteenth centuries. This unique genre, little known in modern historical research, includes linguistic depictions and analyses of the Jewish language, textbooks and dictionaries, bibliographies of Yiddish writings, literary surveys, and translations from or to Yiddish.

This paper examines the various ways in which the Christian authors attempted to describe and explain the Yiddish language via its relationship to German – both in the linguistic dimension, relating to the structure of the language, and in the functional dimension, relating to the social functions of Yiddish within German society. Through a close reading of the Christian depictions of Yiddish and its relationship to German, the paper aims to shed light on central issues in the social and cultural history of language, as well as contribute to our understanding of the complex attitudes of Christians toward the Jewish minority in early modern Germany.
Ofri Ilany: Trogloodytes, Hottentots and Hebrews: The Old Testament and the Genesis of German Anthropology

During the second half of the 18th century, German scholars published dozens of works about the ancient Hebrews that critically examined the events described in the Old Testament. Biblical scholars like Johann David Michaelis (1717-1791) and Johann Gottfried Herder (1744-1803) sketched the portrait of ancient Israel while employing new disciplines like ethnography, orientalism, demography, anatomy and comparative linguistics. Their work marks the genesis of the modern historiography of ancient Israel, which positions it as a historical entity and a scientific subject of research.

Unlike previous generations, the historicist methodology of 18th- and 19th-century exegetes was based on new methods: the biblical events were not interpreted symbolically, as a precursor to the life of Jesus, but were situated in the concrete context of the history of an "archaic" and "oriental" people.

The German biblical scholars sought to explain the biblical events using modern research tools of the social sciences. The theological narrative of Abraham and the other Patriarchs was given a new meaning: no longer is it only the story of the emergence of a religious tradition, but it is the history of the transformation of a nomadic clan [Stamm] to a nation.

Hanan Harif: Pan-Asianist Zionism: Between Oriental Aesthetics and Transnationalism

The article deals with the writer and poet Eugen Hoeflich (known as Moshe Ya'akov Ben-Gavriel after 1927) and his political and intellectual activity between 1917, the year in which he returned to his parents' home in Vienna after residing in Jerusalem during the First World War, and 1927, when he immigrated to Jerusalem. Hoeflich linked his Zionist beliefs and activities to pan-Asianism, a movement that called for unification of all Asian nations and for the rejection of Western influence on Asian lands and cultures. "pan-Asian Zionism" was actually an expression of regional, transnational trends, common in the early 20th century, which created networks of connections between different national movements and aimed at advancing a common regional interest. The case of Hoeflich can shed light on episodes of Zionist history forgotten in the mainstream narrative, especially the relations between interwar Zionism and contemporary transnational discourse. In addition, Hoeflich's correspondence with a prominent Japanese pan-Asian intellectual and the biographies of other central pan-Asian thinkers point to an instructive similarity of opinion between Jewish and Japanese "Occidentalist" intellectuals.
Haim Mahlev: Between Spinozism and Atheism – Spinoza in the German Early Enlightenment

Three months after the publication of the *Tractatus Theologico-Politicus* in 1670, Jacob Thomasius, one of the leading figures in German Protestantism and the father of Christian Thomasius, launched a harsh attack on the essay’s anonymous writer, condemning his thought as blasphemous and atheistic. It was the opening shot for an ongoing preoccupation, which received an important momentum with the publication of the *Opera Posthuma*, with Spinoza’s image as a philosopher, a Jew, and an ‘atheist’. One of its known climax points, the famous *Pantheismusstreit*, was based extensively on discussions and controversies which began during the first half of the 18th century.

The essay presented here will discuss the most influential institutional dealings with Spinoza’s ontological writings – particularly the *Ethics* – during the German Early Enlightenment (1680-1720). These dealings do not fall in their importance from ‘radical’ ones, but rather attests to the attempts of the Lutheran Orthodoxy to adjust itself to a new philosophical discourse, which more often than not resulted in a change of the dogma’s basic views. These changes also affected the attitude towards Judaism in general and the Jews as ‘philosophers’ in particular.

Gal Hertz: Between Theology and Aesthetics – Baruch Kurzweil’s Literary Criticism

The complex figure of Baruch Kurzweil, the well-known critic and professor, who put an end to his life in 1973, remains a puzzle. His approach to Hebrew literature expresses his religious and theological position, which stems from a deep existential crisis, and it holds far reaching socio-political consequences. The article explores three major themes in Kurzweil’s thought: theology and secularization, mainly in his interpretation to Shay Agnon; the relations between politics and history, which is emblematic to his reading of Uri Tzvi Greenberg; melancholy and Eros, as reflected in the critique on Joseph Haim Brenner. By offering a synthesis of these interpretations and themes the article presents Kurzweil’s fundamental stance in relation to secularization in general and to the transition from theology to aesthetics in particular. A transition which turns art and writing to the only possible realms of being.
The Jüdischer Almanach

Jüdischer Almanach “Sport”, 2011
sponsored by the Alfred Freiherr von Oppenheim-Stiftung in Memoriam Hannah Hirschfeld

Gisela Dachs: Vorwort

Michael Brenner: “Keine jüdische Geschichte des zwanzigsten Jahrhunderts ohne Sport”

Sander Gilman: “Der jüdische Körper und die Integration der Juden”

John Efron: “Eine alternative Integrationsgeschichte der Moderne: Die Karriere des sephardischen Boxers Daniel Mendoza”

Sharon Gillerman: “Samson in Wien: Die theatralische Inszenierung jüdischer Männlichkeit”

Friedrich Torberg: “Warum ich stolz darauf bin”

Dietrich Schulze-Marmeling: “Aus der Geschichte gedrängt: Der deutsche Fußball und seine Juden”

Ranaan Rein: “Atletico Atlanta – Wie aus dem argentinischen Fußballklub ein jüdisches Identifikationssymbol wurde”

Ulrich Sieg: “Erfolgreihe Außenseiter: Die Juden und das königliche Spiel”

Daniel Wildmann: “Muskeljuden, turnende Juden und moralische Juden”

Anat Helman: “Sport am Tag der Erholung: Die Schabbat-Kontroverse im Jischuw der 1920er und 1930er Jahre”

Haim Kaufman: “Die Makkabi-Spiele”

Manfred Lämmer: “Das griechische Gymnasium in Jerusalem”

Amichai Alperovich: “Der Wunsch nach nur einer Ungewissheit: Israelischer Sport in der internationalen Arena”

Robin Streppelhoff: “Wie der Sport Völker verbinden kann: Israel und Deutschland”

Moshe Zimmermann: “Israel und die Anderen: Fußball als Barometer für bilaterale Beziehungen”

Jerold Kessel / Pierre Klochendler: “Arabische Minderheit gegen jüdische Mehrheit oder: Staat aller Fußballanhänger”

Nili Landesman: “Joga in Tel-Aviv”

Jüdischer Almanach “Proteste”, 2012
sponsored by the Stuttgarter Lehrhaus-Stiftung für Interreligiösen Dialog and Im Dialog. Evangelischer Arbeitskreis für das christlich-jüdische Gespräch in Hessen und Nassau; Nordelbischer Arbeitskreis Christen und Juden

Gisela Dachs: Vorwort

Moshe Zimmermann: “Juden und Protest”

Viola Roggenkamp: Bertha Pappenheim: “Von der Hysterie zur Frauenfrage”
Andrew Steinman: “Eine Dialektik des Protests. Wie ich Rabbiner in Deutschland geworden bin”

Anetta Kahane: “Der Partisan aus Chemnitz”

Henryk M. Broder: “Warum Deutschlands Fußballnationalspieler nicht nach Auschwitz fahren müssen”

Bernard Kahane / Eric Nataf: “Asterix im Shtetl. Was der Gallier über das jüdische Unterbewusstsein seines Schöpfers verrät”


Jean-Noël Jeanneney: “J’accuse …!”

Jérôme Bourdon: “Gegen die Medien, für ein anderes Israel-Bild. Wie sich Juden für eine andere Wahrnehmung des Nahostkonflikts engagieren”

Anita Shapira: “Zionismus im Zeitalter der Revolution”

Amos Goldberg: “Zelt auf dem Stadtplatz oder Villa im Dschungel”


Eitan Orkibi und Udi Lebel: “Protest aus Prinzip: Linke und rechte Wehrdienstverweigerer in Israel”

Hagar Salamon: “Schalom, mein Freund. Autoaufkleber als emotionale Plattform politischer Diskurse”

Natan Scharansky im Gespräch mit Gisela Dachs: “Die arabischen Revolutionen waren unvermeidbar”

Cheryl Greenberg: “Juden und Schwarze – Unnatürliche Affinitäten im Rahmen des amerikanischen Liberalismus”

Andreas Mink: “Zwei Welten im Zuccotti-Park – Occupy Wall Street und Occupy Judaism”

Steven Aschheim: “Von subtilen kritischen Prägungen. Erinnerungen an eine deutsch-jüdische Kindheit in Südafrika”
David Sorkin, The Count Stanislas de Clemont-Tonnerre's To the Jews as a Nation...

Noam Zadoff (ed.), Gershom Scholem and Joseph Weiss Correspondence 1948-1964

Heinz Hesdörffer, Aufzeichnungen eines Überlebenden aus dem Winter 1945 - Westerbork, Theresienstadt, Auschwitz, Sachsenhausen

Leo Strauss, Liberalism and the Crisis of Modern Jewish Thought

Boaz Neumann, Roni Hirsh-Ratzkovsky, Galili Shahar, History and Its Discontents Between Germans and Jews

Chidushim 15

Chidushim 16

Gisela Dachs, Jüdischer Almanach of the Leo Baeck Institute: Sport

Gisela Dachs, Jüdischer Almanach of the Leo Baeck Institute Proteste
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.

16.10.2012
Display of Leo Baeck Institute New York's digital archive (DigiBaeck) (Live-Stream from New York) and of Leo Baeck Institute Jerusalem's archive

With Dr. Frank Mecklenburg (Director of Research and Chief Archivist at the Leo Baeck Institute, New York), Brewster Kahle (Digital librarian and founder of the "Internet Archive", one of the largest digital libraries on the Web)

Presentation of the Archives of the Leo Baeck Institutes at the Leo Baeck Institute Jerusalem: Dr. Anja Siegemund (LBI Jerusalem)
Movie Database and Digitization Project

In Cooperation with The Richard Koebner Minerva Center for German History at the Hebrew University 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 video cassettes, 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.

For 2014 the Leo Baeck Institute Jerusalem is planning on connecting the digital archive to the website and, simultaneously, establishing an online catalogue. The Leo Baeck Institute Jerusalem is constantly seeking for new private collections in order to continue and enlarge the visual center.

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 Verein 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).

68 Report of Activities - Academic Years 2011/12 and 2012/13
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.
First Look at Summer 2013

The Robert Liberles International Summer Research Workshop of the Leo Baeck Institute Jerusalem 2013

The German-Jewish Experience Reconsidered: Contested Interpretations and Conflicting Perceptions
11.07-26.07.2013
sponsored by the Fritz-Thyssen-Stiftung

In all its complex dimensions, the post-enlightenment German-Jewish experience is overwhelmingly regarded as the most quintessential and charged meeting of Jews with the project of modernity. Perhaps for this reason, from the eighteenth century through to our own time it has been the object of intense reflection, of clashing interpretations and appropriations, indeed approaching the opposed extremes of "canonization" and "demonization". In both micro and macro case-studies, the aim of this workshop will be to engage these multiple perspectives as advocated by manifold interested actors, and to analyze their uses, biases and ideological functions over time in different cultural, disciplinary and national contexts.

Convener: Prof. Steven Aschheim (The Hebrew University of Jerusalem; LBI Jerusalem)

Thursday, July 11: Opening Public Symposium (in Hebrew)
Venue: The Jerusalem Institute for Israel Studies

Perceptions and Interpretations of the German-Jewish Experience: Melancholy, Subversion, or Creativity?

Opening: Dr. Anja Siegemund
Introduction and Moderation: Prof. Steven Aschheim

Round Table with:
Prof. Moshe Idel
Prof. Guy Miron
Prof. Shulamith Volkov
Monday, July 15: First Session

East European Jewish Perceptions and Interpretations of the German-Jewish Other

Dr. Karin Neuburger: Reading the German-Jewish Experience via Yiddish and Hebrew Literature: Uri Zvi Greenberg and Micha Yosef Berdyczewski

Prof. Shulamit S. Magnus: 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: Embodied Jews: Habima Performs German Jewry during the 1930s

Wednesday, July 17: Second Session

Weimar Culture as "Jewish" Culture

Dr. Ofer Ashkenazi: Weimar Film and Jewish Identity

Prof. Peter Jelavich: Jewish Identity and Mass Culture in the Weimar Republic

Prof. Emily Levine: Weimar Culture, Jewishness, and the Warburg Library

Friday, July 19: Third Session

How "Jewish" was German Intellectual Life?

Dr. Jens Hacke: Jewish Liberalism in the Weimar Republic? Reconsidering a Key Element of Political Culture in the Interwar Era

Prof. Vivian Liska: How "Jewish" were the Writings and Identity of Franz Kafka and Walter Benjamin?

Dr. Amos Morris-Reich: To what Extent were Georg Simmel's or Arthur Ruppin's Sociologies "Jewish"?

Sunday, July 21: Fourth Session

Zionist and Orthodox Perceptions and Interpretations of German Jewry

Prof. Adi Gordon: Arnold Zweig's Unresolved "Balance Sheet of German Jews"

Prof. Matthias Morgenstern: Samson Raphael Hirsch and his Perceptions of German Jewry

Dr. Stefan Vogt: Decay and Resurrection: Zionist Perceptions of German Jewry in the Context of Contemporary Ideas of Crisis

Tuesday, July 23: Fifth Session

Non-Jewish Interpretations and Perceptions of German Jewry

Dr. Ofri Ilany: The Jews as Educators of Humanity – A Christian-Philosemitic Grand Narrative of Jewish Modernity
Prof. Till van Rahden: *History in the House of Hangman: How Postwar Germany Became a Key Site for the Study of Jewish History*

Prof. Stefanie Schüler- Springorum: *Non Jewish-Perspectives on German-Jewish History: A Generational Project?*

**Thursday, July 25: Sixth Session and Concluding Discussion**

Evening: Public Symposium (in Hebrew)

**German Judaism and German Jewry and their Place in Israeli Culture**

Greetings: Prof. Shmuel Feiner, LBI Jerusalem
Andreas Michaelis, German Ambassador to Israel

Round Table with:

Prof. Ruth HaCohen
Prof. Galit Hasan-Rokem
Dr. Dani Schrire
Benni Ziffer
David Witzthum (Moderation)

**Seminar: Medieval and Early Modern Ashkenaz: New Directions**

24.07.2013

Venue: Leo Baeck Institute Jerusalem
In Cooperation with the World Union of Jewish Studies

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

Discussants: Elisheva Baumgarten (Bar Ilan University) and Debra Kaplan (Yeshiva University)

Symposium at the 16th World Congress of Jewish Studies:
To whom does the Jewish-German Heritage belong?
31.07.2013

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 Livne-Freudenthal (Leo Baeck Institute Jerusalem)
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David Witzthum
Meeting of the International Executive of the Leo Baeck Institute, Jerusalem August 2011

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