Leo Baeck Institute

Jerusalem
33 Bustenai Street
Jerusalem 93229
P.O.B. 8298, Jerusalem 91082
Tel +972(0)2-563-3790
Fax +972(0)2-566-9505
leobaeck@leobaeck.org
www.leobaeck.org

New York
15 West 16th Street
New York, NY 10011
Tel +1(212)744-6400
Fax +1(212)988-1305
lbaeck@lbi.cjh.org
www.lbi.org

London
2nd Floor, Arts Two Building
Queen Mary, University of London
Mile End Road, London E1 4NS
Tel +44(0)20-7882-5690/5689
Fax +44(0)20-7882-6901
info@leobaeck.co.uk
www.leobaeck.co.uk

Frankfurt
Freunde und Förderer
des LBI
60323 Frankfurt am Main
Germany
Tel +49(0)69-722133
Fax +49(0)69-723841
LBF.FFM@online.de

New York - Berlin
Lindenstrasse 9-14
10969 Berlin
Tel +49(0)30-259-93556
Fax +49(0)30-259-93409
a.pomerance@jmberlin.de

Wissenschaftliche
Arbeitsgemeinschaft des LBI
Prof. Stefanie Schüler-Springorum
Ernst-Reuter-Platz 7, 10587
Berlin, Germany
Tel +49(0)30-314-25851
Fax + 49(0)30-314-21136
info@zfa.kgw.tu-berlin.de

Leo Baeck Institute Jerusalem

Report of Activities
Academic Years 2009/10 and 2010/11
The Leo Baeck Institute Jerusalem
Academic Years 2009/10 and 2010/11

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Foreword

In the summer of 2009, the Leo Baeck Institute held its first “International Summer Research Workshop”. Top researchers from different parts of the world as well as outstanding postdoctoral students gathered in Jerusalem during the summer semester break for an intense exchange on their common research field entitled “Overlapping Spheres, Jews and Christians in Early Modern Germany”. The three weeks allotted to the seminar and the concept underlying the workshop led to an extremely relaxed atmosphere, that was, at the same time, highly beneficial from the scholarly point of view. The level of the discussions and the intensity of the exchange were outstanding. As part of the over riding concept, the participants had the opportunity to examine the excellent collections in Jerusalem’s archives and libraries. Some of the research findings were later published in the 2009 and 2010 Leo Baeck Yearbooks.

It was Prof. Robert Liberles who had originally conceived of the idea of the unusual workshop format. Liberles who had formerly been the Chairman of the Board of the LBI Jerusalem had taken full academic command of the 2009 workshop. In light of the workshop’s success, the LBI Jerusalem decided to adopt this highly innovative and fruitful method of supporting research and academic exchange as a staple in its programming and to organize such workshops every two years. The next workshop, entitled “Jewish Historiography between Past and Future: 200 Years of Wissenschaft des Judentums”, took place in Jerusalem in the summer of 2011 under the academic auspices of Prof. Paul Mendes-Flohr. We would like to thank the Fritz Thyssen Foundation, which provided the pilot workshop in 2009 with extensive financial assistance, and was again providing the 2011 workshop with extremely generous support.

The International Summer Research Workshop - a kind of ‘flagship project’ of the LBI Jerusalem - is also part of a multifaceted seminar program. The common goal of these seminars, workshops and reading and study groups is to lay the groundwork for an academic infrastructure for the field of the history of German and Central European Jewry. While the International Summer Research Workshop is aimed at developing stellar research projects, we also offer programs for promoting junior researchers, which we regard as one of our institute’s main aspirations. We consider ourselves part of an international community of scholars, and regard the LBI Jerusalem as a meeting point for local and international scholars. It is our self conception and our expectation as a research institution to be part of, but also serve as an engine behind, an international scholarly discourse, and to enable a dialogue with the Israeli academic scene and the Israeli recipients.
The stipends we grant annually are another indication of the growing and highly promising new generation of junior researchers of German/Central European Jewish history in Israel. In the beginning of 2010 and 2011 the LBI Jerusalem organized a workshop for Israeli doctoral students examining German and German-Jewish history, in cooperation with appropriate research centers located in various Israeli universities. Among others we counted Prof. Sander Gilman and Prof. Christian Wiese as our guests in workshops organized around specific themes. Our reading and study groups (an opportunity for intense text reading) either read, inter alia, Hermann Cohen, Walter Benjamin and Franz Kafka, or could be found studying and deciphering Kurrent and Sütterlin.

In our traditional area of activity, namely the publication of research papers, the LBI Jerusalem utilizes proven strategies, but at the same time attempts to break new ground. During the period covered by the report, 15 new books were published by, or with the help of, the LBI Jerusalem, and the LBI Jerusalem has thus for a while given a clear indication of putting the emphasis on Hebrew language publications. We have therefore created a new series entitled “Bridges. Studies in the History of German and Central European Jewry”, which, in cooperation with the renowned Zalman Shazar Center for Jewish History, publishes research projects in Hebrew. The first volume of the series published in 2010 is Dimitry Shumsky’s Between Prague and Jerusalem: The Idea of a Binational State in Palestine. This widely discussed book received the Reuven and Edith Hecht Prize in 2011, which is granted to an academic work focusing on Zionism and Israel. Our Hebrew language series entitled “Chidushim” [innovations], a forum designed mainly for junior academics, will now publish a collection of several compositions on an annual basis and replace the rather lose framework in which those papers had so far been published. Another one of our “In-House-Publications” is the “Jewish Almanac”, written in German, whose tenth edition was edited by Gisela Dachs in 2010 and was dedicated to the subject of “love”. In the fall of 2010, we organized an entire evening in Berlin devoted to the history of the Jewish Almanac and the phenomenon of a present day edition of the Jewish Almanac, whose concept is developed and realized in Jerusalem and Tel-Aviv, but whose main readership resides in Germany.

Academic events addressing a wider audience are also part of the LBI Jerusalem’s focus. A national conference centered on the historian Uriel Tal, commemorating the 25th anniversary of his death, was one of the conferences we initiated and also hosted in our facilities. Our international conference entitled “Jews and Revolutions: From Vormärz to the Weimar Republic”, which was several days long, was a huge success. Academics from Europe, the US and Israel took part
in this conference. Our cultural events are a new addition of the last years, where we target an interested, Hebrew speaking audience. We present research discussions and research results, and new publications, as well as movies. The various formats of our academic-cultural program include the “Literary Cabaret”, and the movie series we are currently showing at the Cinematheque Jerusalem, as well as lectures, and our annual “Jacob Katz Memorial Lecture”, which are all very well attended. We are proud of the fact the LBI Jerusalem has become a cultural icon and meeting place for students, researchers and the culture-loving public. We hope to widen the already positive public feedback we have received in the last few years through our updated website.

Prof. Shmuel Feiner, chair of the LBI Jerusalem Board, has given us several reasons this year for congratulating him. Not only has he received the prestigious Shazar Prize for Jewish history for his book “The Origins of Jewish Secularization in 18th Century Europe”; he was also awarded the Humboldt-Research Prize for his overall academic achievements to date. Prof. Feiner will spend his sabbatical year of 2011/12 not only at Yale University, but also in Germany, at the universities of Frankfurt and Düsseldorf. Prof. Feiner will thus have the opportunity to strengthen ties between the LBI Jerusalem and researchers in Germany even further.

The Leo Baeck Institute Jerusalem team has also undergone changes. Dr. Rachel Livne-Freudenthal and Sharon Gordon are now jointly responsible for the academic and cultural events. In addition Sharon Gordon also serves as the coordinator of the “Chidushim” publications. Prof. Guy Miron carries the academic responsibility for publications, research projects and grants, and Danya Lev-Tov Piro serves as our new secretary. I would like to give special thanks to my predecessor Shlomo Mayer, who, starting in 1986, directed the LBI Jerusalem for 23 years. We are very fortunate to still have Shlomo Mayer as part of the Board of the Institute, which is to the benefit of the entire Institute and myself, and allows me to benefit from his professional knowledge and valuable experience. But, first and foremost, I would like to thank Shlomo Mayer personally: for his readiness to always listen, for his highly valued advice and his never ending willingness to lend a hand. It is not only the friendly atmosphere in the Leo Baeck Institute Jerusalem, which he always knew to create and preserve, that serves as a model and an inspiration to me.

Dr. Anja Siegemund
Director, Leo Baeck Institute Jerusalem
International Summer Research Workshop 2009 of the LBI Jerusalem:
Overlapping Spheres: Jews and Christians in Early Modern Germany
13-31.7.2009
Sponsored by the Fritz Thyssen Stiftung

16.7.2009
Prof. Elisheva Carlebach (Columbia University)
*Boundaries of Time in Early Modern Europe*
Dr. Natalie Naimark-Goldberg (Bar-Ilan University)
*Jewish-Christian Encounters in Central European Spas in the 18th Century*

19.7.2009
**Public Session: Pleasures of the 18th Century**
Chair: Michael Heyd (Hebrew University of Jerusalem)
Prof. Elisheva Carlebach (Columbia University)
*Mixing Business with Pleasure: Jews at the Markets and Fairs of Christian Europe*
Prof. Shmuel Feiner (Chair of the LBI Jerusalem; Bar-Ilan University)
*Pleasures among 18th Century Jews and their Cultural Meaning* [Hebrew]
Prof. Robert Liberles (LBI Jerusalem; Ben-Gurion University)
*Jews, Coffee, and Innovation in Early Modern Germany* [Hebrew]

21.7.2009
Prof. Elliot Horowitz (Bar-Ilan University)
*The Jewish Beard in Early Modern Germany*
Nimrod Zinger (Ben-Gurion University)
*Exorcism and Medical Treatment among German Jews in the Early Modern Period*

23.7.2009
Prof. Rachel Greenblatt (Harvard University)
*Saint and Counter-Saint: Simon Abeles, Löbl Kurzhandler, and Jewish-Christian Polemic in Baroque Prague*
Dr. Yaakov Deutsch (Hebrew University of Jerusalem)
*16th Century Descriptions of Anti-Christian Practices: Reliable Sources?*
27.7.2009
Prof. Claudia Ulbrich (Free University Berlin)
The Lipmans - A Jewish Family on the Path to Modernity
Prof. Debra Kaplan (Yeshiva University)
Jewish Women’s Economic Activities

31.7.2009
Prof. Marion Aptroot (Heinrich Heine University Düsseldorf)
Writing ‘Jewish’ not ‘German’: The Emblematic Function of Language in Early Modern Ashkenaz
Prof. Robert Liberles (Ben-Gurion University)
Not even in Germany: The Role of the Haskala in the Formation of Modern Jewish History

Report by Prof. Robert Liberles (Ben-Gurion University)
From July 13 through July 31, 2009, the Leo Baeck Institute Jerusalem convened its first international summer research workshop. Scholars came from Germany, the United States, and Israel to discuss over a period of several weeks the theme Overlapping Spheres: Jewish-Christian Relations in Early Modern Germany. It should be emphasized from the outset that the 10 full participants and 4-5 adjunct members of the group found this workshop to be an unusually stimulating experience, bringing together scholars with different academic perspectives but all interested in the social and intellectual lives of German Jews during a specific time period and in the relationships between Jews and their environment. The theme was defined broadly enough to encompass different perspectives while narrow enough so that all participants were conversant with the major concepts.

OBJECTIVES: In conceiving of such a workshop in Jerusalem, the idea was to attract groups of scholars to work on specific themes but also to take advantage of the rich academic resources available throughout Jerusalem and make them more easily available to our colleagues from abroad while simultaneously bringing together scholars whose research is in related areas to a common theme within the domain of the Institute. With this program LBI Jerusalem also seeks to contribute to the quality of research and to the collegiality of the research process among our colleagues from Israel and abroad and to make its own unique contribution to the international activities of the Leo Baeck Institute.

THE THEME: Our agenda was to discuss the nature, extent, and limits of contact between German Jews and Christians in the 16th to 18th centuries.
Considerable discussion was devoted to the debate between scholars who describe a virtual separation between Jews and Christians as symbolized by the term ‘ghetto’ and those who maintain that contacts between the groups were far more extensive. The conception of a ghetto-like separation was most ardently maintained by the late Jacob Katz, most especially in his book *Exclusiveness and Tolerance*, but in recent years arguments have emerged questioning such a strict separation. The title ‘Overlapping Spheres’ is not neutral in this debate, but it leaves considerable freedom for diverse viewpoints.

**PARTICIPANTS**: The workshop attracted an outstanding group of scholars ranging from those who had just submitted their dissertations to senior scholars from each of the three countries. In addition, 5 younger associates, most still writing their dissertations, were invited to the sessions and contributed regularly to the discussions. As the workshop proceeded, it was decided to invite several other senior scholars from Israel to join as well.

**FORMAT**: During the 18 days that we were together, the workshop convened for 6 formal sessions plus numerous informal opportunities for contact. Each seminar session lasted 2-3 hours with 30-40 minute presentations plus 20 minutes for discussion. At the end of each session, participants continued to discuss the issues at length. Usually, the participants proceeded to eat together and continue the discussion still further.

**PUBLIC CONTACTS**: In addition to the closed scholarly discussions among this tightly-defined group, several programs were organized for broader audiences. An open public session on the theme “Pleasures of the 18th Century” attracted a standing-room-only audience. Approximately 100 people from the general public and local scholars attended. The session was chaired by Professor Michael Heyd of the Hebrew University, former Chair of the Israeli Historical Society. The workshop was scheduled to be immediately followed by the World Congress of Jewish Studies. All workshop participants were actively involved in Congress sessions including an outstanding session on the theme of Overlapping Spheres.

**PUBLICATION**: A special section of the 2010 volume of the Leo Baeck Institute Year Book, included six papers from participants on the Workshop theme.

**HIGHLIGHTS AND COMMENTS**: As convener, I would like to first summarize my conclusions from this endeavor. This first International Summer Research Workshop fulfilled our objectives beyond our initial hopes. Scholars with extremely tight schedules blocked out these weeks over a year in advance in order to participate. Discussions from the beginning were conducted on a high and constructive level since the participants were all conversant with the
basic theme of the workshop. The common denominator of their interests also facilitated an immediate and thorough integration of junior and senior scholars, far beyond anything I have witnessed previously along these lines. Discussions regularly led to important and constructive suggestions concerning specific subjects but also posed broader, more conceptual issues that all admitted that they must now give further consideration.

Some questions were raised at the beginning at what looked like a loose schedule. This had been done intentionally to leave ample time for more informal discussions and for scholars, especially those from abroad to also take advantage of Jerusalem’s rich library and archival holdings. As it turned out, participants also used library time to meet and discuss their common interests. As the workshop entered its second and third weeks, participants now felt that the schedule was sufficiently intensive to allow for both formal and informal contacts, but future conveners will want to consider this aspect carefully.

Younger scholars made important contacts as a result of the Workshop, not only providing them with immediate resources in their work but with future points of reference as well. Even Israeli scholars from different institutions met for the first time in this framework and relationships were established.

The session at the World Congress was outstanding. The once-again standing room only audience remained throughout which is unusual for the Congress. Its success undoubtedly raised consciousness of the serious academic level of the Workshop specifically and of the Leo Baeck Institute in general. One workshop participant said to me after the session: we all know each other so well at this point that it was just fun to present together and exchange ideas once again.

Letters of reaction by members of the group:

Dr. Natalie Naimark-Goldberg (Bar-Ilan University)

The three weeks of the first Leo Baeck International Summer Research Workshop have come to an end, and it will not be overstated if I say this was a unique academic experience. Although purportedly a ‘pilot project’, there was nothing to indicate this was a new enterprise; it was programmed to perfection. Our first meeting was devoted to get to know each other personally, as many of the participants had never had the chance to do so before. Already during our first encounter we had the opportunity to find out about our common interests and engage, over dinner, in discussing our academic endeavors, on an intimate level. The following sessions, mainly devoted to individual presentations, illuminated - at times from surprising angles - different aspects of a common theme: Jewish-Christian encounters in German lands during the early modern
period. Since we all share a common background and are students of early modern German-Jewish history and culture, the presentations went straight to the point so that most of the time could be devoted to address the ‘real’ issues, the actual innovations brought by each of the participants, with no need for major introductions to the subjects discussed. A large part of the time during the presentations was employed to discuss primary sources, which each of the participants brought from his or her own field of study. In most cases the presentations were part of a work in progress. Since the program was organized in such a way that significant time was dedicated to input by the participants, every speaker profited greatly from the multiple feedback by the peers, as each scholar contributed insights and points of comparison informed by his or her own field of specialization. The debates extended well after the sessions, and there was not a time when the participants did not stay after finishing time, engaged in lively discussions of the topics raised during the presentations.

By bringing together scholars from different countries, this seminar gave us the opportunity to learn about work being carried out in other parts of the world, what will certainly enhance our own research. No less important was the interaction that took place during these three weeks between all the participants, ignoring any distinction between senior and junior scholars. The rhythm of the seminar was intensive enough to keep an ongoing exchange between the participants, but there was also enough time between sessions to allow us to reflect on the presentations we heard and the discussions we held, so that when meeting several days later we could resume a discussion with new thoughts and new arguments, certainly making intellectual exchange more fruitful.

Prof. Debra Kaplan (Yeshiva University)
The workshop held at the Leo Baeck Institute Jerusalem on the subject of Overlapping Spheres was a great success. It brought together a small group of scholars who research a specific topic, albeit from different perspectives, ranging from intellectual developments to everyday life. The intimate nature of the group allowed for intense discussion of the themes and specific papers that were presented. Moreover, the size of the group allowed for the junior and senior scholars present to intermingle and to build connections. A third advantage of the size of the group was that it created a forum in which scholars such as myself were able to present works-in-progress, and to get feedback on new projects.

The workshop was structured such that there was a mix of intense sessions and free time, during which scholars could work on their own projects, making use of Jerusalem’s unique research facilities, as well as meet up with one another.
for smaller conversations. This was a strength of the program, as unlike a short conference, it allowed for opportunities to digest the material, and created a relaxed environment in which there was time to discuss the research that had been presented. If anything, my critique of the program is that I would have enjoyed more opportunities, be they formal or informal, in which we could have analyzed the different approaches that we all bring when researching the topic of Jewish-Christian relations in early modern Germany.

A wide range of subjects was presented at the workshop, including notions of how Jews and Christians both shared and maintained distinct spaces, ideas, notions of time, gender roles, leisure activities, food, and appearances. Much of this research is cutting edge, and reveals how much scholarship has evolved in the last forty years. Alongside these new approaches, the debates between scholars at this workshop also touched upon some of the most fraught issues in the historiography of the period. Among these were questions of periodization, differences between the medieval, early modern, and modern periods, the weight that should be given to intellectual movements versus social realities, and how one can interpret the simultaneous existence of antisemitism with the neighborly relations that existed between Jews and Christians. The workshop exposed the participants to new ways of looking at older questions, and fostered productive dialogue about how to understand Jews and Christians in early modern Germany.
International Conference - Thirty Years of Austrian/German-Jewish Literary and Cultural Studies, 7-11.3.2010

Thirty Years of Austrian/German-Jewish Literary and Cultural Studies, Prof. Bernhard Greiner, Nurit Pagi, Prof. Sander Gilman

Dr. Harald Kindermann, German Ambassador to Israel and Prof. Shmuel Feiner

Literary Cabaret - Giorgio Agamben, 28.6.2010, Prof. Vivian Liska
Research Seminars and Workshops

25.1.2010

Workshop for Young Researchers on German History [in Hebrew]
In collaboration with Israeli universities

Iris Idelson-Shejn (Tel-Aviv University): ‘Blessed is the Changer of Beings’: Uses and Representations of ‘the Exotic’ in the Jewish Enlightenment
Response: Prof. Gideon Freudenthal (Tel-Aviv University)

Maoz Kahana (Hebrew University of Jerusalem): Romanticism, Orthodoxy and Rabbinic Authority: Rabbi Nachman from Breslav and the ‘Hatam Sofer’
Response: Prof. Gershon Bacon (Bar-Ilan University)

Seif Segall (Tel-Aviv University): Representation and Practices of the State Space. The Medium Sized German States in the Years 1815-1866
Response: Dr. Zur Shalev (Haifa University)

Nurit Pagi (Haifa University): From Ideological to Poetic Change: Ethics, Politics, and Poetics in Max Brod’s Novels
Response: Dr. Zohar Maor (Bar-Ilan University)

Dorit Yosef (Bar-Ilan University): Life Stories and Identities of Women of the Fifth Aliyah
Response: Prof. Doron Niederland (David Yellin College)

11.3.2010

Workshop for Young Researchers on German-Jewish Literary and Cultural Studies
Responses by Prof. Steven Aschheim, Prof. Sander Gilman, and Prof. Mark H. Gelber

Roni Hirsh-Ratzkovsky (Israel): Rooted Cosmopolitanism? The Case of Franz Hessel

Caroline Jessen (Germany): “Canon in Exile”. The Reading Culture of German-Jewish Immigrants in Mandatory Palestine/Israel

Birgit Maria Körner (Germany): From the Defiant “Jerusalemites” to the “Hebrew Pioneers”- Corner Stones of Else Lasker-Schüler’s Debate with Political and Cultural Zionism


Tore Langholz (Germany): Judaism of Science - the Double Torah as a Hermeneutical Paradigm for German-Jewish Studies
23-25.5.2010
Guests at the LBI Jerusalem: Student Seminar Group of Prof. Michael Brenner (University of Munich)

24.1.2011
Workshop for Young Researchers on German History [in Hebrew]
In collaboration with Israeli universities
Gil Weissblei (Hebrew University of Jerusalem): The Revival of the Hebrew Book Art in Weimar Republic
Response: Dr. Dimitry Shumsky (Hebrew University of Jerusalem)
Amit Vershitzky (Tel-Aviv University): Alfred Rosenberg and the Myth of the 20th Century
Response: Dr. Boaz Neumann (Tel-Aviv University)
Noah Beninga (Hebrew University of Jerusalem): Materiality at the Zero Degree: The Material Culture of Prisoners in Auschwitz
Response: Dr. Amos Goldberg (Hebrew University of Jerusalem)
Sagi Sheffer (University of California): Dmark-action: The Division of German Economy and the Emergence of the Iron Curtain 1948-1952
Response: Prof. José Brunner (Tel-Aviv University)
Oshrat Hochman (University of Mannheim): Social Connections in Second Language and Ethnic Identity in the Context of the Integration of Immigrants into an Absorbing Society: The German Case
Response: Dr. Usi Rebhun (Hebrew University of Jerusalem)

Round Table: Between Germany and Israel - Between Social Sciences and Humanities
With Dr. Gilad Natan (Hebrew University of Jerusalem) and Dr. Jael Hashiloni-Dolev (Akademic College Tel-Aviv - Jaffa), moderated by Prof. Yfaat Weiss (Hebrew University of Jerusalem)

3.3.2011
Judaism and Protestantism in Modern Germany
With Prof. Christian Wiese (University of Sussex; University Frankfurt/Main) and Dr. Doron Avraham (Bar-Ilan University)
Text: Uriel Tal, Christians and Jews in Germany: Religion, Politics, and Ideology in the Second Reich, 1870-1914
Ofri Ilani (Tel-Aviv University): Philo-Hebraism and Old Testament Theology in the German National Culture of the 18th and Early 19th Century
Dr. Stefan Litt (Jewish National and University Library, Jerusalem): Ad Fontes! Jewish Protestant Cooperation in Publishing the Hebrew Bible in 1677
Prof. Guy Miron (Schechter Institute of Jewish Studies; LBI Jerusalem): Jewish Emancipation in Germany - Between Secularization and Protestantism

29-31.5.2011
Guests at the LBI Jerusalem: Student Seminar Group of the University of Munich

31.5-2.6.2011
New Research on German and Central European Zionism - International Workshop for Doctoral Students and Postdoctoral Scholars
Ben-Gurion University, Beer-Sheva and Sde Boker
Organized by: Center for Austrian and German Studies, Ben-Gurion University
In cooperation with:
The Abrahams-Curiel Department of Foreign Literatures and Linguistics, Ben-Gurion University; Ben-Gurion Institute for the Study of Israel & Zionism, Ben-Gurion University; Richard Koebner Minerva Center for German History, Hebrew University of Jerusalem; Martin Buber Chair for Jewish Thought and Philosophy, University Frankfurt am Main; Center for German-Jewish Studies, University of Sussex

31.5.2011
Keynote Lecture: Francis Nicosia (University of Vermont)
German Zionism at the Crossroads: 1933

First Session
Chair: Stefan Vogt (Ben-Gurion University of the Negev)
Yotam Hotam (University of Haifa): Reflections on the Zionist Political Imagination in a Post Secular Age
Zohar Maor (Bar-Ilan University): German Zionism beyond Bildung and Liberalism
Comment: Moshe Zimmermann (Hebrew University)

1.6.2011
Second Session
Chair: Mark H. Gelber (Ben-Gurion University)
Manja Herrmann (University of Erfurt): Zionist Identity Models
Ivonne Meybohm (Free University Berlin): Zionism and Social Democracy 1897-1914
Comment: Avi Bareli (Ben-Gurion University)
Third Session
Chair: Anja Siegemund (LBI Jerusalem)
Helen Przibilla (University of Munich): The German Book of Jiskor
Comment: Amnon Raz-Krakotzkin (Ben-Gurion University)

Fourth Session
Chair: Christian Wiese (University Frankfurt a. M./University of Sussex)
Amir Engel (Stanford University): Gershom Scholem’s Zionism and his Study of Sabbatai Sevi
Noam Zadoff (University of Munich / Hebrew University): In the Eye of the Storm - Gershom Scholem’s Zionism and the Holocaust
Comment: Christian Wiese (University Frankfurt a. M./University of Sussex)

Fifth Session
Chair: Michael Elm (Ben-Gurion University)
Romy Langeheine (University Frankfurt a. M.): Hans Kohn’s Importance for the Zionist Movement
Comment: Mark H. Gelber (Ben-Gurion University)

2.6.2011
Sixth Session
Chair: Nahum Karlinsky (Ben-Gurion University)
Malgorzata Maksymiak (University of Trier): Female Responses to Zionism 1920-1948 - The Case of Gerda Luft and Gabriele Tergit
Comment: Gilat Gofer (Ben-Gurion University)

Seventh Session
Chair: Paula Kabalo (Ben-Gurion University)
Stefan Vogt (Ben-Gurion University): Between Colonialism and Colonization: Zionism and “Weltpolitik” in Imperial Germany
Hanan Harif (Hebrew University): Zionism in Transnational Context: The Case of Pan-Asianism
Comment: Christian Wiese (University Frankfurt a. M./University of Sussex), Francis Nicosia (University of Vermont) and Mark H. Gelber (Ben-Gurion University): Conference Wrap-Up
Literary Cabaret - Rosa Luxemburg, 5.11.2009

Literary Cabaret - Between Prague and Jerusalem, 14.10.2010

International Summer Research Workshop 2011 - Opening Event

International Summer Research Workshop 2009

Shlomo Mayer with Family

Lecture by Prof. Shulamit Volkov on Walter Rathenau, 9.12.2010
**Reading and Study Groups** [in Hebrew]
The Institute holds Reading Groups in which students and young researchers meet with a senior researcher who moderates the group. These groups are open to research students and researchers whose areas of expertise are related to the subject of the Reading Group.

**Autumn 2009 through Spring 2010**
*Reading Group* - Hermann Cohen, *Religion der Vernunft aus den Quellen des Judentums*
Guidance: Prof. **Gideon Freudenthal** (Tel-Aviv University)

**February 2010**
*Course in Deciphering Gothic and Sütterlin Script*
Guidance: Dr. **Stefan Litt**

**Autumn 2010 through Spring 2011**
*Reading Group* - Idols and Figures: The Dialectic of the Image in German-Jewish Literature. Reading Benjamin, Kafka, Rosenzweig, Scholem
Guidance: Prof. **Galili Shachar** (Tel-Aviv University)
Conferences

5.1.2010
Beyond the Lachrymose Conception of Jewish History
In Honor of Robert Liberles

Lectures:
Prof. Shmuel Feiner (Chair of the LBI Jerusalem; Bar-Ilan University)
The Year 1782 and its Significance for the Formation of a Modern German-Jewish Culture

Nimrod Zinger (Ben-Gurion University)
Physicians, Women and other Healers at the Beginning of the Modern Period

Prof. Marion Kaplan (New York University)
“Lisbon is Sold Out!” The Refugee Crisis of World War II and the Port of Last Resort
Response: Prof. Robert Liberles (Bar-Ilan University)

7-11.3.2010
Thirty Years of Austrian / German-Jewish Literary and Cultural Studies

In collaboration with: Center for Austrian and German Studies, Ben-Gurion University of the Negev; Alexander von Humboldt Foundation; Institute of Jewish Studies Antwerpen; Franz Rosenzweig Research Center, Hebrew University of Jerusalem; Austrian Cultural Forum Tel-Aviv
Venue: Ben-Gurion University and Leo Baeck Institute Jerusalem

7.3.2010
Keynote Lecture: Sander Gilman (Emory University, USA)
Jewish Culture in a Globalized World

8.3.2010
First Session
Chair: Michael Elm (Beer-Sheva)

Jakob Hessing (Jerusalem)
Deutscher Autor - jüdischer Sprecher: Lessing legt Nathan die Ringparabel in den Mund [German Author - Jewish Speaker: Lessing Puts the Ring Parable in Nathan’s Mouth]

Bernhard Greiner (Tübingen)
Tragik und Tragödie als Thema deutsch-jüdischer Reflexion sowie als Forschungsfeld deutsch-jüdischer Kulturgeschichte [The Tragic and Tragedy as a Theme of German-Jewish Reflection as well as a Research Field in German-Jewish Cultural History]
Stephan Braese (Aachen)
Deutsch fühlen oder können. Die Europäizität deutscher Sprachkultur von Juden [Feeling or Speaking German. The Europeicity of the Jewish-German Language Culture]

Second Session
Chair: Gerda Elata (Beer-Sheva)
Mark H. Gelber (Beer-Sheva)
What have we been doing these last Thirty Years? German-Jewish and Austrian-Jewish Studies in Perspective
Vivian Liska (Antwerpen)
Walter Benjamins Judentümer in neuer Sicht [Walter Benjamin’s Judaism in a New Perspective]
Daniel Medin (Paris)
Outsider among Outsiders: Robert Walser’s Jewish Berlin
Hanni Mittelman (Jerusalem)
Identity and Difference in Contemporary German-Jewish Literature

9.3.2010
Third Session
Chair: Chaim Noll (Beer-Sheva)
Regina Grundmann (Münster)
Jüdische Identitäten in Heinrich Heines Werk [Jewish Identities in the Opus of Heinrich Heine]
Dietmar Goltschnigg (Graz)
Die neuesten Forschungsergebnisse der deutsch- bzw. österreichisch-jüdischen Heine-Rezeption [Latest Research Results of the German - respectively, Austrian-Jewish Reception of Heine]
Alfred Bodenheimer (Basel)
Zion bleibt Galuth bis zur Endzeit - Margareta Susman und der Zionismus [Zion Remains Galuth until the End of Time - Margareta Susman and Zionism]

10.3.2010
Fourth Session
Chair: Anja Siegemund (LBI Jerusalem)
Eliza Slavet (San Diego)
Scholarship on Freud, Race, and Religion (1980-2009)
Galili Shachar (Florida)
The German, the Hebrew, the Demon: Scholem and Bialik
Na’ama Rokem (Chicago)
The Bilingual Dialogue of Amichai and Celan
Fifth Session
Chair: Christian Kohlross (Jerusalem)
Bettina von Jagow (Greifswald / Erfurt)
Kommunikation und Erfahrung als Kategorien der europäisch-jüdischen Gedächtniskultur des 20. Jahrhunderts [Communication and Experience as Categories of the European Jewish Culture of Commemoration in the 20th Century]
Klaus Hödl (Graz)
Die Verankerung der Grazer Jüdischen Studien in der internationalen Forschungslandschaft [The Ankering of the Graz Jewish Studies in the International Research Landscape]
Hans Otto Horch (Aachen)

16-17.3.2010
Uriel Tal: Judaism and Christianity - Theology, Politics and Myth
[in Hebrew]
25. Anniversary of his Death
In collaboration with the Lester and Sally Entin Faculty of Humanities and the Chaim Rosenberg School of Jewish Studies, Tel-Aviv University

16.3.2010
Chair: Prof. Shmuel Feiner (Bar-Ilan University; LBI Jerusalem)
In Memory of Uriel Tal: Prof. Zwi Bacharach (Bar-Ilan University); Prof. Yosef Gorni (Tel-Aviv University)
Keynote Lecture: Prof. Shulamit Volkov (Tel-Aviv University)
In the Steps of Uriel Tal: The Question of Religion in the Age of Secularism

17.3.2010
Judaism and Christianity in the Second Reich
Chair: Prof. Josef Mali (Tel-Aviv University)
Dr. Doron Avraham (Bar-Ilan University)
The Idea of a “Christian State“ - Conservative Reaction or National Alternative?
Jonathan Cherki (Bar-Ilan University)
From Judaism and Christianity in the Second Reich to Judaism and Christianity in the Third Reich - Tal’s Historiographic Way to the Holocaust
Political Theology
Chair: Prof. Dinah Porat (Tel-Aviv University)
Noga Wolf (University of Haifa)
From the Negation of Enlightenment to the Negation of the Other - Commentary on Uriel Tal
Dr. Yotam Hotam (University of Haifa)
Uriel Tal’s Political Theology

Myth and Reason in Contemporary Judaism - I
Chair: Sharon Gordon (Hebrew University of Jerusalem)
Dr. Nitzan Leibovich (Hebrew University of Jerusalem)
Between Tal and Taubes - The Secular Jewish Theocracy
Prof. Shalom Ratzabi (Tel-Aviv University)
Myth and Ratio - Between Herman Cohen and Martin Buber

Myth and Reason in Contemporary Judaism - II
Chair: Prof. Ron Margolin (Tel-Aviv University)
Dr. Joseph Schwarz (Tel-Aviv University)
A Critical Look at Myth and Reason in Contemporary Judaism
Prof. Moshe Zimmermann (Hebrew University)
The Historian’s Writings as a Manual

9-10.6.2010
Culture & Catastrophe in Modern European History
In Honor of Steven Aschheim
Hebrew University of Jerusalem
In collaboration with: The Hebrew University of Jerusalem, Faculty of Humanities; Mosse Program in History; The Franz Rosenzweig Minerva Research Center; The Richard Koebner Minerva Center for German History

9.6.2010
Beyond the Border, Part I: The Transformations of Leo Strauss
Chair: Moshe Zimmermann (Hebrew University of Jerusalem)
Jerry Muller (The Catholic University of America)
Leo Strauss: A Portrait of the Political Philosopher as a Young Zionist
Adi Armon (Hebrew University of Jerusalem)
How to Begin to Study Leo Strauss in the Age of the Cold War
Moshe Halbertal (Hebrew University of Jerusalem)
Hannah Arendt and Leo Strauss, on Concealment and Transparency
Historicism, Enlightenment and Myth  
Chair: Michael K. Silber (Hebrew University of Jerusalem)  
Arie M. Dubnov (Stanford University)  
What is “Counter-Enlightenment”?  
Jeffrey Andrew Barash (University of Picardie)  
Ernst Cassirer, Hans Blumenberg and the Politics of Myth  
Martin Jay (University of California, Berkeley)  
Historicism and the Event

Beyond the Border, Part II: Jewish Intellectuals and the European Catastrophes  
Chair: Nitzan Leibovich (Lehigh University; Van Leer Jerusalem Institute)  
Anson Rabinbach (Princeton University)  
The Frankfurt School and “the Jewish Question” after 1945  
Vivian Liska (University of Antwerp)  
A Glorious Leeway: Walter Benjamin’s Farewell to Europe

10.6.2010  
Brothers and Strangers  
Chair: Richard I. Cohen (Hebrew University of Jerusalem)  
Yfaat Weiss (Hebrew University of Jerusalem)  
Post-Soviet Jews in a Post-German Republic  
Hanan Harif (Hebrew University of Jerusalem)  
Asiatic Brothers, European Strangers: Jewish and Japanese Intellectuals on Pan-Asianism  
Pierre Birnbaum (Université Paris 1)  
“Brothers” and “Strangers”: The American Example

Catastrophe in Retrospect: Trial, Memory, and Reconciliation  
Chair: Dan Diner (Hebrew University of Jerusalem)  
Christopher Browning (University of North Carolina at Chapel Hill)  
Holocaust History and Survivor Testimony: Challenges, Limitations, and Opportunities  
Michael R. Marrus (University of Toronto)  
Three Jewish Émigrés at Nuremberg: Robinson, Lauterpacht and Lemkin  
Guy Miron (Schechter Institute of Jewish Studies & LBI Jerusalem)  
Bridging the Abyss: Jewish Historiography and Holocaust Historiography

Intellectual Biographies, Political Lives  
Chair: Atina Grossmann (Cooper Union)  
Shulamit Volkov (Tel-Aviv University)  
Walter Rathenau’s Dilemma: Modernity and the Human Soul
Adi Gordon (University of Cincinnati)
Hans Kohn’s Political Ideas: Why Yesterday’s Straw Man Matters Again

Ute Frevert (Max Planck Institute for Human Development, Berlin)
Jewishness and/or Marxism: Intellectual Choices and Feelings of Belonging in the GDR

Gershom Scholem in Turbulent Times
Chair: David Ohana (Ben-Gurion University)
David Biale (University of California, Davis)
Gershom Scholem - Then and Now
Zohar Maor (Bar-Ilan University)
Death or Birth: Scholem and Secularization
Marie-Luise Knott (Independent Author)
The Friendship between Hannah Arendt and Gershom Scholem As Reflected in their Correspondence

28.2 - 2.3.2011
Jews and Revolutions: From Vormärz to the Weimar Republic
In collaboration with: Rosa Luxemburg Foundation; Martin Buber Chair for Jewish Thought and Philosophy, Goethe University Frankfurt am Main; Centre for German-Jewish Studies, University of Sussex

28.2.2011
Chair: Anja Siegemund (LBI Jerusalem)
Greetings:
Shmuel Feiner (Chair of the LBI Jerusalem; Bar-Ilan University)
Harald Kindermann, German Ambassador to Israel
Angelika Timm (Rosa Luxemburg Foundation, Israel Office)
Christian Wiese (University of Frankfurt/Main / University of Sussex)
Keynote lecture: Moshe Zuckermann (Tel-Aviv University)
Jews and Revolutions - Aspects of a Modern Phenomenon
Concert: Poems and Compositions of Heinrich Heine, Kurt Weill, Arnold Schoenberg, among others

1.3.2011
From Vormärz to 1848
Opening: Christian Wiese (Frankfurt / Sussex)
Chair: Christian Wiese
William Hiscott (Potsdam)
Saul Ascher: The First Jewish Revolutionary Thinker of the Modern Era
Rachel Livneh-Freudenthal (LBI Jerusalem)
Leopold Zunz: From Reform to Revolution

Zvi Tauber (Tel-Aviv)
Enlightened Theory and Revolutionary Praxis: Heine and Marx 1844

1848 and Aftermath
Chair: Michael K. Silber (Jerusalem)
Wolfgang Gasser (St. Pölten)
The 1848 Vienna Revolution Based on an Example of a Diary
Louise Hecht (Olomouc)
A Revolutionary with a Dagger: The Exemplary Life of Ludwig August Frankl von Hochwarth (1810-1894)
Michael L. Miller (Budapest)
From Radicals to Refugees: Jewish Revolutionaries and Their Émigré Networks after 1848

Theorists of Revolution
Chair: Christoph Schulte (Potsdam)
Mario Kessler (Potsdam / Harvard)
The “Romantic Revolutionary”: Ferdinand Lassalle and the Early German Labor Movement
Lars Fischer (Cambridge)
Marx, the “Jewish Question”, and the Community/Society Paradigm

From Theory to Praxis
Chair: Angelika Timm (Tel-Aviv)
Michael Löwy (Paris)
The Spark Flares up in Action: Rosa Luxemburg’s Philosophy of Praxis
Robert Wistrich (Jerusalem)
Jews in the German Workers Movement: The Case of Eduard Bernstein

2.3.2011
Jewish Perspectives on the 1918/9 Revolution
Chair: Itta Shedletzky (Jerusalem)
Steven Schouten (Den Haag)
Ernst Toller - A Revolutionary Jew?
Shulamit Volkov (Tel-Aviv)
Walther Rathenau and the “Three Dimensional Revolution“ of 1918
Mirjam Zadoff (Munich)
Werner Scholem: Towards a Biography of a Revolutionary
The 1918/9 Revolution and the Weimar Republic
Chair: Steven Aschheim (Jerusalem)
Ulrich Wyrwa (Berlin / Potsdam)
Bavarian Revolution and Soviet Republic in Munich 1918/19:
Jews as Revolutionary Subjects
Kim Wünschmann (London / Jerusalem)
Erich Mühsam, Hans Litten and Werner Hirsch: Revolutionary Works and Jewish Identities 1918-1933/34

Zionism, Socialism, and the “New Man”
Chair: Joseph Mali (Tel-Aviv)
Sharon Gordon (Jerusalem)
Max Nordau’s Zionist Revolution: A Secular Conversion of the Individual Jew
Ralf Hoffrogge (Potsdam)
Utopia and Struggle: Werner Scholem between Zionism and Socialism
Ofer Nordheimer Nur (Tel-Aviv)
Tragic Man: The Aesthetic of Anarchism in the “Hashomer Hatzair“ Youth Movement in the 1920s

Utopianism and Messianism
Chair: Moshe Zuckermann (Tel-Aviv)
Sami Khatib (Berlin)
A “Weak Messianic Power”: Towards Walter Benjamin’s Revolutionary Messianism
Christoph Schulte (Potsdam)
Messianism without Messiah: Jewish Philosophy of History and Messianism
Concluding remarks: Moshe Zuckermann

Report by Noam Zadoff (University of Munich / Hebrew University of Jerusalem), about the Conference “Jews and Revolutions. From Vormärz to Weimar Republic”

What is the connection between political and social continuity, radical change and the Jewish People? Did the fact that many Jews throughout history took part in revolutions have something to do with their ethnic identities, or was it just fortuitous? The conference dealt with the tension accompanying the lives of Jews, who acted in the 19th and 20th Centuries within the historical dialectics of continuity and radical change. Since most of the papers of the conference dealt with individuals who strove to change the historical reality of the Jewish People, its interest lied also in the field of biography and biographical research.
The conference opened with a special evening at the Jerusalem Institute for Israel Studies, in the presence of the German ambassador to Israel Harald Kindermann. In the keynote lecture MOSHE ZUCKERMANN (Tel-Aviv) offered a broad theoretical introduction to the subject emphasizing its ambivalent and dialectical nature, where parallel forces of continuity and change can be discerned as existing in the different Jewish worlds in interaction with their non-Jewish surroundings.

The organizers of the conference chose to present the historical subject chronologically, and accordingly the first day was dedicated to the 19th century. CHRISTIAN WIESE (Frankfurt and Sussex) opened the conference. In his introductory words he emphasized the need to avoid generalizations while approaching such a rich and complex subject, and encouraged the participants to expose the contradictions and ambiguities which are part of it. Wiese identified the innovative potential of the academic event not by offering a coherent narrative, but in its incomplete and fragmented character which reflected the highly complex, diverse and multifaceted phenomenon which stood at the centre of this conference.

The first speaker was WILLIAM HISCOTT (Potsdam), who talked about the Jewish writer Saul Ascher. Hiscott presented some concepts of Ascher’s writings from the philosophical standpoint of the radical enlightenment, depicting him as a Jew yearning for freedom in absolutist Prussia. The paper of RACHEL LIVNEH-FREUDENTHAL (Jerusalem) discussed Leopold Zunz as a Jewish rebel through analysing his political world view and his concept of Judaism. According to Livneh-Freudenthal, Zunz’ encouragement of democracy was a revolutionary act within Jewish history. In his lecture, ZVI TAUBER (Tel-Aviv) pointed out affinities between Heinrich Heine and Karl Marx which are discernible in their writings around 1844, when they worked together. Tauber placed special emphasis on their concepts of the relationship between enlightened theory and revolutionary praxis.

The focal point of WOLFGANG GASSER’s paper (St. Pölten) was a diary written by the journalist Benjamin Kewall. The manuscript, written in German with Hebrew characters, allows a glance into the events of the 1848 revolution in Vienna, told from a personal perspective. LOUISE HECHT (Olomouc) portrayed the life of Ludwig August Frankl von Hochwart, who took part in the 1848 revolution in Vienna. After the failure of the revolution he dedicated himself to public and philanthropic activity within the Jewish community of the city. In his talk, MICHAEL L. MILLER (Budapest) focused on a circle of German-speaking Jewish refugees, sharing a revolutionary background. Miller showed how their shared Jewish origin shaped their intellectual worlds and impelled
them to take part in international political movements.

The first afternoon session began with the presentation of MARIO KESSLER (Potsdam and Harvard) dealing with Ferdinand Lassalle, the leader of the early German Labor Movement. The paper discussed Lassale’s biography as well as his attitudes towards the so called “Jewish Question”, and his ambivalent relations with Karl Marx and Friedrich Engels. LARS FISCHER’s (Cambridge) paper examined the way Marxist perceptions of the society paradigm shaped revolutionary theory as well as notions regarding the so-called “Jewish Question”, by discussing Ferdinand Tönnies’ interpretation of Marx. The last panel of the day was dedicated to the interaction between theory and praxis in the lives of two prominent figures in the Socialist Movement. MICHAEL LÖWY (Paris) talked about Rosa Luxemburg’s philosophy of praxis. The idea that action is at the foundation of everything is, according to Löwy, the central theme in her political writings. Concluding the day, ROBERT WISTRICH (Jerusalem) spoke about the German politician Eduard Bernstein and his attitude towards the so-called “Jewish Question”, and the connection between his revision of Marxism and the shift in his position regarding Jewish national aspirations.

The first session of the second day of the conference started with a presentation by STEVEN SCHOUTEN (The Hague). Through examining the early life of the Jewish German writer and anarchist Ernst Toller, Schouten asked questions regarding the connection between Jewish identity and revolutionary thought. SHULAMIT VOLKOV (Tel-Aviv) opened another dimension by analyzing Walter Rathenau as a public figure who conceived of himself as a revolutionary at the time but, from the view of the historian, did not contribute at all to revolutionary thought or activism. The paper of MIRJAM ZADOFF (Munich) dealt with the Communist activist and revolutionary Werner Scholem. Locating Scholem’s life within networks of family and professional relations, she drew a portrait of this forgotten Jewish revolutionary. In the discussion following the panel, questions were raised regarding the importance of the psychological dimension in order to understand the lives and complex identities of revolutionaries throughout history. ULRICH WYRWA (Berlin and Potsdam) opened the second session of the day. While talking about three of the main figures of the Bavarian Revolution in Munich (1918-19) - Kurt Eisner, Gustav Landauer and Eugen Leviné - Wyrwa posed the question of how much Jewishness is there in the lives and works of Jewish revolutionaries. KIM WÜNSCHMANN (London and Jerusalem) presented a comparative view of three prominent personalities of political life in the Weimar Republic: Erich Mühsam, Hans Litten and Werner Hirsch. The discussion after the panel offered interesting remarks regarding the role of Jews, some of whom were anti-revolutionary and others, part of right-wing revolutionary movements.
In the afternoon session, SHARON GORDON (Jerusalem) analysed the changes in Max Nordau’s life through the prism of the religious term ‘conversion,’ showing that his revolutionary attitude towards secular Zionism was rooted both in Christian theology and in traditional Jewish practice. A second paper on Werner Scholem was presented by RALF HOFFROGGE (Potsdam), who described the adolescent brothers Werner and Gershom Scholem as a symbol for Socialism and political Zionism, basing his argument on their correspondence in 1914. On the aesthetics of anarchism in the “Hashomer Hatzair” youth movement spoke OFER NORDHEIMER NUR (Tel-Aviv), regarding eros and tragedy as the two pillars of the image of the New Jew in the movement in the 1920s.

The concluding session of the conference took a more philosophical approach. An interpretation of Walter Benjamin’s messianism was made by SAMI KHATIB (Berlin), who argued that Benjamin’s revolutionary concept of history accounts not only for an actual past oppressed by official historiography but also for a past which actually did not take place. CHRISTOPH SCHULTE (Potsdam) offered a view of the phenomenon of messianism without a messiah in the thought of German-speaking Jewish intellectuals. In his talk, Schulte referred to scholars such as Moses Hess, Herman Cohen, Walter Benjamin, Ernst Bloch, Theodor Adorno and Jaques Derrida.

In his concluding remarks, Moshe Zuckermann pointed out different aspects of the broad theme which were not represented in the conference, for example Jewish revolutionaries whose contributions were in the cultural, not political spheres. And indeed, the lively discussions and comments after the panels strengthened the feeling that there is still much to be said in this field, and that we have barely scratched the surface of this fascinating old-new historical subject.
International Conference - Jews and Revolutions
28.2 - 2.3.2011, Opening Event

Dr. Rachel Livneh-Freudenthal, Prof. Shmuel Feiner, Prof. Shulamit Volkov

Prof. Moshe Zuckermann
Publications
of the Leo Baeck Institute Jerusalem or with its support

Avraham Barkai, *Hope and Destruction: Studies of the History of German Jews in the Nineteenth and Twentieth Centuries*, Leo Baeck Institute Jerusalem, Jerusalem, 2009 (Hebrew). With the support of the Claims Conference

*Chidushim. Studies in the History of German and Central European Jewry*. Issue 14, Leo Baeck Institute Jerusalem, Jerusalem 2010 (Hebrew)

Gisela Dachs (Ed.), *Jüdischer Almanach der Leo Baeck Institute, Identitäten*, Jüdischer Verlag im Suhrkamp Verlag, Frankfurt/Main 2009

Gisela Dachs (Ed.), *Jüdischer Almanach der Leo Baeck Institute, Liebe*, Jüdischer Verlag im Suhrkamp Verlag, Berlin 2010


Chanan Gafni, *‘The Mishnah’s Plain Sense’. A Study of Modern Talmudic Scholarship*, Hakibbutz Hameuchad 2011 (Hebrew)

Leah Goldberg, *Losses*, Hakibbutz Hameuchad - Sifriat Poalim Ltd, Tel-Aviv 2010 (Hebrew)

Zohar Maor, *A New Secret Doctrine, Spirituality, Creativity and Nationalism in the Prague Circle* - The Zalman Shazar Center for Jewish History, Jerusalem 2010 (Hebrew)


David B. Ruderman, *Revisiting the Notion of Crisis in Early Modern Jewish History*, The Jacob Katz Memorial Lecture, Leo Baeck Institute Jerusalem, Jerusalem 2009


Henry Wassermann (Hg.), *Shaye. Early Writings of Prof. Yeshayahu Leibowitz and his Wife Grete*, Carmel Publishing, Jerusalem 2011 (Hebrew)

From our Publications

Chidushim, Issue 13

David Weinstein/Avihu Zakai: *Leo Strauss: The Exile of Interpretation*

Anti-totalitarianism and exile motivated (or at least powerfully influenced) Leo Strauss’ anti-historicism, which, in turn, informed his equally idiosyncratic method of textual interpretation. Strauss wrote his political anxieties into his history of political thought and, less obviously but hardly less significantly, into his theory of how to go about correctly telling it. For Strauss, as for many other Jewish exiles of his generation, the crisis of totalitarianism was the crisis of modernity, which he viewed as a crisis of intellectual history and its interpretation, particularly the history and interpretation of political thought. And as a crisis of interpretation, it was no less than the crisis of its exile.

Chidushim, Issue 14

Ofer Ashkenazi: *Social Justice and Nuclear Weapon: The ‘Jewish Sensitivity’ of Albert Einstein*

By the late 1920s Albert Einstein was one of the most famous and influential icons of the antiwar movement. In the early 1930s, a transformation seems to have taken place with Einstein expressing his support for a military intervention in international conflicts and rearmament of the West. According to historians, his Jewish sensitivity to the radical anti-Semitism of the National Socialists can serve as an explanation for his ideological incoherence. This article suggests that Einstein’s political convictions were related less to the encounter with Nazism and more to a particular interpretation of nationalism and sovereignty shared by several contemporary European intellectuals, both pacifist and non-pacifist. Notably, many activists still perceived this worldview to be essentially Jewish. They saw Judaism as a particular ‘sensitivity’: a critical (liberal) perspective, free from the nationalist prejudices. This article analyzes the characteristics of such ‘sensitivity’ and its’ role in the formation of the transnational worldview that guided Einstein and his Jewish colleagues in the interwar peace movement.
Gideon Reuveni: Bourgeois Lifestyle, Jewishness, and Consumer Culture in Weimar Germany

The discourse on Jewish economics has continued primarily from a manufacturer or even capitalist perspective. Research has shown that it is difficult to find an area of the modern market economy devoid of a “Jewish contribution.” Jews were not only money-makers, but also money-spenders. Only recently have scholars begun to acknowledge the importance of consumption in Jewish history. This article seeks to further advance this approach. It suggests that in order to comprehend the evolution of a distinctive sense of Jewishness in modern times, we should also consider broader social processes such as the emergence of modern consumer culture that go beyond the process of emancipation, antisemitism, or the search for Jewish authenticity. The discussion will focus on the distinctive period between the First World War and rise of National Socialism to power in Germany. This period of political radicalization and continuing economic distress is considered a milestone in the history of modern consumer culture. By assuming a “consumerist” approach to the Jewish experience, this article will demonstrate how German Jews would have been able to develop a self-understanding drawn from a diversity of cultural representations and practices that were both modern and German, and at the same time Jewish.

Adi Armon: Just before the “Straussians”: The Development of Leo Strauss’s Political Thought from the Weimar Republic to America

During the Weimar years, Leo Strauss was intellectually and spiritually close to streams of thought that were averse to liberalism, enlightenment, and democracy. He was influenced by Nietzsche, Schmitt, and Heidegger in particular. The political philosophy of Thomas Hobbes and Spinoza’s critique of religion were two modern streams of thought targeted by Strauss. Hobbes was identified as the father of modern civilization who broke violently with the tradition of philosophy, establishing the foundations of liberalism. With the rise of Nazism, Germany faded from his mind. As his exile continued, Strauss, a refugee in England and subsequently America, began to abandon the ideas that had influenced him during the twenties along with his own previous outlook concerning certain elements of modern civilization. This retreat was not obvious, absolute, or complete, but rather one that was complicated, vague, tortuous, and most importantly, partial. This partiality was a consequence of ambivalence, along with a simultaneous attraction and recoiling that comprised his stream of thought during the thirties and forties. In the tumult and storm of the thirties, Strauss’s critique of liberalism changed its’ shape. While modern civilization
remained unwelcome and inferior, it was also perceived as protecting life and providing security.


**Gisela Dachs**: Vorwort

**Robert Schindel**: Wuschel. Bemerkungen zur Leidensgeschichte jüdischer Identität

**Joshua Neuman**: Heeb forever oder - Wie sich ein jüdisch-amerikanisches Magazin jenseits des Establishments etabliert hat

**Meir Javedanfar**: Meine Kindheit im Iran

**Konstanty Gebert**: Jüdische Hotline in Polen

**Sergey Lagodinsky**: Die Welten der anderen. Die Wege einer russisch-jüdischen Familie nach und in Deutschland

**Elena Gomel**: Russen in Israel

**Maoz Azaryahu**: Wer ist ein Tel Aviver? Zur Kulturgeschichte eines Klischees

**Abraham B. Jehoschua**: Die zionistische Revolution - hat sie eine Fortsetzung?

**Yehouda Shenhav**: Arabische Juden

**Dan Assan**: Die deutschen Israelis

**Lutz Fiedler**: Im Streit um die Sprache. Über hebräische Gegenwart und jüdische Geschichte

**Liliane Targownik**: Die religiöse Filmschule Ma’ale

**Varda Lifshitz**: Mea Schearim verlassen. Ein Interview über Menschen, die aus der ultraorthodoxen Welt aussteigen

**Daan van Kampenhout**: Jude werden

**Avi Feldman**: Mitten in Berlin oder: Wie weit ist es tatsächlich nach Tel- Aviv?


**Gisela Dachs**: Vorwort

**Sami Michael**: Brot und Liebe

**Klaus Reichert**: Das Hohelied Salomos
Admiel Kosman: Über die geistige Liebe in der talmudischen Literatur: Die Liebesgeschichte von Akiva und seiner Partnerin neu gelesen

Aviad Kleinberg: Wollust

Michael A. Meyer: Ein verliebter Philosoph - Moses Mendelssohns Brautbriefe

Marion Kaplan: Begegnung der Herzen - Eine Briefromanze von 1803 bis 1804

Annelies Laschitza: Rosa Luxemburgs Liebesbriefe

Stefanie Schüler-Springorum: Liebe im Ausnahmezustand - Geschlechterbeziehungen im jüdischen Widerstand

Marek Edelman: Und es gab Liebe im Ghetto

Joshua Sobol: Die Tirade des Herrn Zorning

Gad Shimron: Verborgene Liebschaften in Sarona

Benny Ben-David: Liebe im israelischen Film

Etgar Keret: Das Dickerchen

Sabine Brandes: Schöner Schidduch - Dating in Israel

Hanne Foighel: Tu be-Av und die Kunst der alternativen Hochzeit in Israel

Oded Shay: Hundeliebe

The Jüdischer Almanach is sponsored by the Alfred Freiherr von Oppenheim-Stiftung in Memoriam Hannah Hirschfeld.
Dimitry Shumsky: Between Prague and Jerusalem

Henry Wasserman: Shaye

Shmuel Feiner: Origins of Jewish Secularization in 18th-Century Europe

David B. Ruderman: Revisiting the Notion of Crisis in Early Modern Jewish History

Avraham Barkai: Hope and Destruction

Chidushim 14
Public Events

The Leo Baeck Institute Jerusalem organizes a variety of events for the academic and culture-seeking public. These events are held to bring the public face-to-face with issues from the history and culture of German and Central European Jews, and expose them to research carried out by the international research community in this domain. These events have turned into well-known cultural events that attract a large audience.

“Literary Cabarets“
Sponsored by:

“Im Dialog. Evangelischer Arbeitskreis für das christlich-jüdische Gespräch“
[The Protestant Circle for Christian-Jewish Dialogue]

The “Literary Cabaret” series presents either a scholar, a book, a writer or a literary figure to the audience. These evenings are dedicated to books that have either been published recently, or books that are classic, timeless texts from the German-Jewish culture.

5.11.2009 [in Hebrew]
Rosa Luxemburg - Letters from the Prison
With Shulamit Aloni and Dr. Yiftach Goldman

26.11.2009 [in Hebrew]
Arthur Schnitzler’s Traumnovelle [Dream Story]
With Dr. Ariel Hirschfeld and the translator Dr. Niza Ben-Arie

14.1.2010 [in Hebrew]
The Life of Salomon Maimon
With Prof. Gideon Freudenthal and Prof. Shmuel Feiner
Reading by Illi Gorlitzki

4.3.2010 [in Hebrew]
“Maiden Love Thee” - The Religious and Spiritual Life of Jewish Ashkenazic Women in the Early Modern Period
With Prof. Shmuel Feiner, Prof. Chava Turniansky, Avital Davidovich-Eshed and the author Dr. Yemima Chovav
13.5.2010 [in Hebrew]
Jewish Hagiography in Medieval Ashkenaz
With Prof. Israel Yuval, Dr. Rami Reiner and the author Dr. Luzia Raspe

28.6.2010
The Empty Messianism of Giorgio Agamben
Reading Hannah Arendt, Walter Benjamin and Franz Kafka
With Dr. Nitzan Leibovich, Dr. Eli Sheinfeld and the author Prof. Vivian Liska

14.10.2010 [in Hebrew]
Between Prague and Jerusalem. The Idea of a Binational State in Palestine
With Prof. Shmuel Feiner, Prof. Dov Kulka, Prof. Moshe Zimmermann,
Dr. Amnon Raz-Krakotzkin and the author Dr. Dimitry Shumsky
Greetings: Thomas Pojar, Botschafter der Tschechischen Republik in Israel

25.11.2010 [in Hebrew]
“Im Chilufei Tkufot” [With the Change of Epochs]
By Azriel Shochat. 50th Anniversary of the Publication of the Book
With Iris Idelson-Shein, Prof. Michael A. Meyer, Prof. Richard Cohen and
Prof. Shmuel Feiner

23.12.2010 [in Hebrew]
Progress and its Discontents. The Struggle of Jewish Intellectuals with
Modernity
With Dr. Rachel Livne-Freudenthal, Prof. Avraham Shapira, Prof. Menachem
Brinker, Prof. Chaviva Pedaja, Prof. Galit Hasan-Rokem and the author Prof.
Paul Mendes-Flohr

11.1.2011
Prophets of the Past. Interpreters of Jewish History
With Prof. Josef Mali, Prof. Moshe Rosman, Prof. Richard Cohen and the author
Prof. Michael Brenner

10.3.2011 [in Hebrew]
Lea Goldberg - Study Years in Germany, 1930-1933
With Prof. Jakob Hessing, Dr. Markus Silber, Dr. Tamar Hess and the author
Prof. Yfaat Weiss
In collaboration with the Goethe Institut Jerusalem and the Rosenzweig Center
at the Hebrew University of Jerusalem
19.5.2011 [in Hebrew]
Ashkenazi Batei Midrash. Memoirs of Graduates of Rabbinical Seminaries in Germany and Austria
From Breslau to Jerusalem: Rabbinical Seminaries. Past, Present, and Future
With Prof. Shmuel Feiner, Dr. Einat Ramon, Dr. Jehuda Brandes and the editors
Prof. Guy Miron and Dr. Asaf Yedidya
In collaboration with the Schechter Institute of Jewish Studies
The Jacob Katz Memorial Lecture

Prof. Jacob Katz (1904-1998), one of the greatest Jewish scholars in 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 LBI Jerusalem in the 1980s. Since 2009 the Leo Baeck Institute Jerusalem every year conducts a festive Jacob Katz Memorial Lecture and then publishes the transcribed lectures.

13.6.2010 [in Hebrew]
Prof. Rachel Elior (Hebrew University of Jerusalem)
The Baal Shem Tov and his Contemporaries - Sabbateans, Hasidim and Mitnagdim

2.6.2011
Prof. David Sorkin (University of Wisconsin-Madison)
The Count Stanislas de Clermont-Tonnere’s “To the Jews as a Nation ...” (1789).
The Career of a Quotation

Movie Talk Series

The “Movie Talk” series screens a relevant film accompanied by a lecture and discussion with the audience.

“Movie and Coffee at the LBI Jerusalem“
11.11.2009 “Comedian Harmonists“, introduced by David Witzthum
30.12.2009 “Der Nazi-Komplex“. Movies of the NS-Propaganda, introduced by Prof. Moshe Zimmermann
10.2.2010 “My name was Sabina Spielrein“, introduced by Dr. Asher Sela
21.4.2010 “On My Way to Father's Land“ [Hebrew], introduced by Dr. Aner Preminger

Movie Series “German-Jewish - A Journey through Time“
In collaboration with the Cinemateque Jerusalem; Venue: Cinemateque Jerusalem
25.1.2011 “Nathan der Weise“ (1922), introduced by Prof. Shmuel Feiner and David Witzthum
22.2.2011 “Mahler“ (1975), introduced by Prof. Moshe Zuckermann
28.3.2011  “Stadt ohne Juden” (1924), introduced by Sharon Gordon
2.5.2011  “Ich war siebzehn” (1967), introduced by Prof. Moshe Zimmermann
21.6.2011  “Sterne“ (1959), introduced by Dr. Ofer Ashkenasi

Lectures
Prof. Shulamit Volkov
Walther Rathenau - Artist and Art Critic

A Conversation with ...
3.5.2010 [in Hebrew]
David Witzthum speaks with the author Natan Shaham about “Rosendorff and other Yekkes”.

Book Launches and other Events
10.2.2010 [in German]
Jüdischer Almanach 2009/10: Identitäten
With Dan Assan, Liliane Targownik and the editor Gisela Dachs
Reading by Yael Goldmann
In collaboration with the Goethe Institute Tel-Aviv

29.4.2010 [in Hebrew]
The Origins of Jewish Secularization in 18th Century Europe
With Prof. Shulamith Volkov, Prof. Yosef Kaplan and the author Prof. Shmuel Feiner
In collaboration with the Zalman Shazar Center for Jewish History

23.5.2010 [in German]
Jüdischer Almanach 2009/10: Identitäten
With Prof. Michael Brenner, Dan Assan and the editor Gisela Dachs
Reading by Hannelore Spierglas
In collaboration with the Goethe Institute Jerusalem
24.10.2010 [in German]
Von Berlin nach Jerusalem und zurück. Ein Jahrhundert Jüdischer Almanach
[From Berlin to Jerusalem and Back. 100 Years Jüdischer Almanach]
With a lecture [“Nicht jeder, der gehaßt ist, ist gehaßt“. The Almanach of the Schocken Verlag] by Prof. Michael A. Meyer and a Round Table, with Prof. Michael Brenner, Prof. Admiel Kosman, Prof. Stefanie Schüler-Springorum and the editor Gisela Dachs
In collaboration with the Jüdische Volkshochschule Berlin and the Jüdischer Verlag im Suhrkamp Verlag
Venue: Stiftung Neue Synagoge Berlin - Centrum Judaicum, Berlin

3.2.2011 [in German]
Jüdischer Almanach 2010/11: Liebe
With Gad Shimron, Sabine Brandes, Hanne Foighel and the editor Gisela Dachs
In collaboration with the Goethe Institute Tel-Aviv

Book Sales

2-6.8.2009
Book Sale and Information Desk at the World Congress of Jewish Studies
Venue: Hebrew University Jerusalem

13.10.2009
Book Sale and Information Desk at the Networking Forum of the Israeli-German Association
Venue: Goethe Institute Tel-Aviv

1-12.6.2010
Book Sale at the LBI Jerusalem

13.10.2010
Book Sale and Information Desk at the Networking Forum of the Israeli-German Association,
Venue: Goethe Institute Tel-Aviv

2.6-9.6.2011
Book Sale at the LBI Jerusalem
Literary Cabaret - Arthur Schnitzler, 26.11.2009

Literary Cabaret - Salomon Maimon, 14.1.2010

A Conversation with the Author Natan Shaham, 3.5.2010

Movie Talk - On My Way to Father’s Land, 21.4.2010
Lecture - Prof. Shulamit Volkov on Walter Rathenau, 9.12.2010

Conference - Uriel Tal, 16-17.3.2010

Literary Cabaret - Batei Midrash, 19.5.2011
Scholarships

2010

Scholarships for Doctoral Candidates

Uri Ganani: Heroines, Singers and Spectators - Politics and Imagination in the Operatic Worlds of Richard Strauss and Hugo von Hofmannsthal, 1909-1933

Roni Hirsh-Ratzkovsky: City, Alter-City - German Intellectuals writing on Paris, 1900-1933

Daniel Kazin: The Jewish Refugees from Nazi Germany as Agents of Change in the Jewish Community in Scotland

Ido Litmanovitz: The Connection between People and Objects, according to Georg Simmel and Walter Benjamin

Nurit Pagi: From Conceptual Change to Poetic Change - Ethics, Politics and Poetics in Max Brod’s Works

Maya Zack: Living Room - Artistic Documentary Research Project

Scholarships for Postdoctoral Candidates

Asaf Yedidya: Orthodox Alternatives to “Science of Judaism” - Orthodoxy and ‘Science of Judaism’ Research, 1873-1938


Scholarship in Collaboration with the Bodenheimer Foundation

Maya Pinchas: The Research Enterprise of Dr. Shimon Bernfeld (1860-1940)

Scholarship in Collaboration with Yad Vashem

Yonatan Charkey: The Holocaust as Ethical Perspective - The Historiographic Doctrine of Uriel Tal
2011

**Scholarships for Doctoral Candidates**

**Gal Engelhardt:** Legacy Tourism as a Memorial Project - Organized Visits of German-born Jews and their Offspring to their German Cities of Birth, 2007-2008

**Ilona Shteiman:** Illustrated Hebrew Manuscripts from the Hartmann Schedel Collection

**Scholarships for Postdoctoral Candidates**

**Tali Berner:** Children and Childhood in Early Modern Ashkenaz

**Nathan Shiffries:** Shlomo Yehuda Rappaport (SHIR), 1790-1867 - Torah, Haskala and the Wisdom of Israel, and the Beginning of Modern Jewish Nationalism

**Scholarship in Collaboration with the Bodenheimer Foundation**

**Ada Gebel:** The Poalei Agudath Israel Movement from its Inception until the Second World War
Archives and Library

The 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.
International Summer Research Workshop 2011 of the LBI Jerusalem

17.7-4.8.2011

Jewish Historiography between Past and Present: 200 Years of “Wissenschaft des Judentums“

Sponsored by the Fritz-Thyssen-Stiftung

It is almost two hundred years since the founding of Wissenschaft des Judentums in Germany. We thus believe it is an appropriate occasion to convene an international workshop to critically assess the achievements of this academic field of study both in the context of original setting and its contemporary developments. In this regard among the questions we will address is the challenge of postmodernism, which undermines the fundamental epistemological presupposition of Wissenschaft des Judentums, namely that it is possible to reconstruct the past truthfully and objectively. Such questions - even Auseinandersetzungen - lend themselves to a workshop in which scholars representing various branches of Jewish studies will participate and deliberate over a relatively extended period in a relaxed and friendly but open and intensive fashion. Representatives of the current state of Jewish Studies will be drawn largely from the principal centers of the field, namely, the State of Israel, Germany, and North America. Such representation will allow for the exploration of comparative methodological and cultural perspectives on what constitutes modern Jewish studies and what should be its objectives.

17.7.2011

Opening Public Symposium (in Hebrew)

Venue: The Jerusalem Institute for Israel Studies, Jerusalem

Wissenschaft des Judentums - After Two Centuries

Greetings: Prof. Shmuel Feiner (Bar-Ilan University; Chair of the LBI Jerusalem)

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

Round Table with:

Prof. Israel Bartal (Hebrew University of Jerusalem)

Jewish Studies: Between Three Empires

Prof. Galit Hasan-Rokem

Shaping Boundaries and Conceptions in Jewish Studies
Prof. Guy Miron (Schechter College of Jewish Studies; LBI Jerusalem)
Jewish Historiography: Theoretical Challenges from a Contemporary Perspective
Prof. Shalom Ratzabi (Tel-Aviv University)
The Return to History from a Theopolitical Perspective
Moderation: Dr. Rachel Livne-Freudenthal (LBI Jerusalem)

18.7.2011, First Session
Prof. Paul Mendes-Flohr (University of Chicago; LBI Jerusalem)
Opening Remarks
Prof. Jay Berkovitz (University of Massachusetts, Amherst; Hebrew University)
Rabbinic Antecedents and Parallels to Wissenschaft des Judentums
Dr. Rachel Livne-Freudenthal (LBI Jerusalem)
The “Wissenschaft des Judentums” and the Freedom of the Jews:
Der Verein für Cultur und Wissenschaft der Juden (1819 - 1824)
Prof. Mordechai Zalkin (Ben-Gurion University of the Negev)
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?

21.7.2011, Second Session
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 LBI)
Contrasting Aims of Wissenschaft des Judentums from 1902 to 1934
Prof. Eveline Goodman-Thau (The Hebraic Graduate School of Europe)
Reason and Revelation: Hermann Cohen’s Contribution on Ethics in the Wissenschaft des Judentums

24.7.2011, Third Session
Prof. Guiseppe Veltri (University of Halle-Wittenberg)
The Development of a Concept: From the Philosophia Judaeorum to a Jewish Philosophy or Philosophy of Religion
Dr. Andreas Brämer (University of Hamburg)
Glaubenswissenschaft - Frankel’s Concept of Wissenschaft des Judentums as a Challenge to Orthodoxy
Mirjam Thulin (University of Leipzig)
Kaufmann’s Intelligence Service: A 19th Century’s Jewish Scholarly Network
Dr. George Y. Kohler (University Frankfurt/Main)
Moses as a Superhuman - Criticism of Maimonides’ Theory of Prophecy by Wissenschaft des Judentums Scholars in the Early 20th Century Germany
26.7.2011, Forth Session
Dr. Asher Salah (Bezalel Academy of Arts; 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)
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

28.7.2011, Fifth Session
Prof. David Myers (University of California, Los Angeles)
Pure or Applied? The Animating Ambivalence of Modern Jewish Scholarship
Prof. Galit Hasan-Rokem (Hebrew University of Jerusalem)
The Concept of Tradition and the Wandering Jew in Modernity
Prof. Amnon Raz-Krakotzkin (Ben-Gurion University of the Negev)
Hebraism and the Writing of Jewish History
Prof. Elchanan Reiner (Tel-Aviv University)
The Talmud as a Modern Text

1.8.2011, Sixth Session
Roni Hirsh-Ratzkovsky (Tel-Aviv University)
Cultural Zionism as an Avantgarde Movement? The Case of the Brothers Lehmann
Prof. Nils Roemer (University of Texas at Dallas)
Who is Afraid of Derrida, Foucault and Lyotard? New Perspectives on the History of German Jewry
Prof. Michael Brenner (University of Munich)
Return of the Wissenschaft des Judentums? Jewish Studies in Germany after 1945

2.8.2011, Public Symposium
Jewish Studies between the Disciplines: Future Challenges
A Symposium in Honor of Dr. Avraham Barkai on the Occasion of his 90th Birthday
Greetings: Prof. Shmuel Feiner (Bar-Ilan University; Chair of the LBI Jerusalem)
Andreas Michaelis (German Ambassador to Israel)
Moderation: Prof. Paul Mendes-Flohr (University of Chicago; LBI Jerusalem)
Round Table with:
Prof. **Steven Aschheim** (Hebrew University of Jerusalem; LBI Jerusalem)
*Framing and Breaking the Boundaries of Jewish Studies*
Prof. **Rachel Elior** (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 LBI)
*Jewish History versus Israeli History*
Prof. **Moshe Rosman** (Bar-Ilan University)
*Jewish Studies and the Jews*

**4.8.2011, Seventh Session and Conclusion**
Opening Remarks: Prof. **Paul Mendes-Flohr** (University of Chicago; LBI Jerusalem)
Open Discussion
Chidushim, Issue 15

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 even 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 the language, as well as contribute to our understanding of the complex attitudes of Christians toward the Jewish minority in early modern Germany.

Ofri Ilany: *Troglodytes, 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 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 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 Hœflich (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. Hœflich 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. Hœflich’s “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 Hœflich 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, Hœflich’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.
International Conference of the Leo Baeck Institute
Jerusalem
19-20.3.2012

Moses Hess between Socialism and Zionism
200th Anniversary of his Birth (1812)
150th Anniversary of his Book “Rome and Jerusalem” (1862)

The Leo Baeck Institute Jerusalem; the Rosa Luxemburg Foundation, Israel Office; the Martin Buber Chair for Jewish Thought and Philosophy, Goethe University Frankfurt am Main; and the Centre for German-Jewish Studies, University of Sussex are planning to hold an international conference dealing with various aspects of the ideas and activities of Moses Hess (1812-1875), to mark the 200th anniversary of his birth and the 150th anniversary of his famous book “Rome and Jerusalem”. The multi-layered personality of Moses Hess - a friend and colleague of Karl Marx as well as a forerunner of Zionism - is like a prism that reflects various political and cultural facets of German Jewry. The challenges, tensions and contradictions characterizing modern culture in general, and 19th century German Jewry in particular, are represented in the numerous areas of Hess’ activity as writer, revolutionary activist and thinker. Beyond their historical significance, the issues that Hess raised in his writings are more relevant than ever in the post-communist and post-national era of today.

Conference language: English.

The keynote lecture will be held by Prof. Shlomo Avineri.
The Leo Baeck Institute Jerusalem

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

Address  33 Bustenai Street, Jerusalem 93229
Postal Address  POB 82982, Jerusalem 91082
Tel  ++972-2-5633790
Fax  ++972-2-5669505
E-mail  leobaeck@leobaeck.org
Website  www.leobaeck.org

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◆ Free copies of issues from the Chidushim (Innovations) series and the publications of the Yearly Lecture in Memory of Jacob Katz.
◆ Heavily discounted prices for the LBI Year Book.
◆ Discounts of 20% or more on most of the Institute’s publications.
◆ Borrowing privileges from the Institute’s library without deposit charges.

The membership fee for 2012 is 150 NIS (100 NIS for students).

Donations

The Institute must avail itself of financial support from various sources in order to maintain its varied activities and to achieve the goals it has set for itself. Any additional donations will be accepted gratefully. Please contact the Institute for further details.
Report of Activities
Academic Years 2009/10 and 2010/11