FALL 2025

חברים Haverim

A Newsletter for the Friends of the Northeastern University Jewish Studies Program

FROM THE DIRECTOR, LORI LEFKOVITZ

Dear Haverim (Friends),

Happy New Year. All of us in the Jewish Studies program at Northeastern University extend our warm wishes for the new Jewish and academic year to the members of our extended communities and valued supporters. This newsletter is our opportunity to showcase our year's events, programs that we hope have been responsive to the exigencies of our historical moment. We have tried to shed light on knots of confounding complexity. We have brought guests to campus who have helped us laugh even as they opened our hearts to the tragedy of the comedy. (I am thinking of Sayed Kashua's nuanced talk about his work as a creator of, among other things, Israeli sitcoms about life for Palestinians in Israel.)

We have tried to illuminate the values of democracy, as when we were graced with the dazzling presence of the Honorable Justice Rosalie Silberman Abella, whose conversation with Professor Simon Rabinovitch exemplified the power of Jewish values in the formation of a woman whose resilience and intelligence elevates all of us. Each program described in these pages represents the efforts of our Jewish Studies team to encounter hard realities with knowledge and wisdom. From the moment that Dan Stone began his presentation on the efforts of tracing services to reunite child survivors of the Holocaust with such family as may have also survived, a lump rose in my throat, and

(continued on page 2)

LORI LEFKOVITZ AND SIMON RABINOVITCH AT THE VALLEY OF THE FALLEN OUTSIDE OF MADRID, WHERE THEY WERE TEACHING ABOUT RELIGION AND THE SHAPING OF MEMORY.

THIS NEWSLETTER IS OUR OPPORTUNITY TO SHOWCASE OUR YEAR'S EVENTS, PROGRAMS THAT WE HOPE HAVE BEEN RESPONSIVE TO THE EXIGENCIES OF OUR HISTORICAL MOMENT.

WE HAVE TRIED TO SHED LIGHT ON KNOTS OF CONFOUNDING COMPLEXITY.

IN THIS ISSUE

Northeastern University
College of Social Sciences and Humanities
Jewish Studies

THANK YOU FOR SUPPORTING THE PROGRAMS OF JEWISH STUDIES AT NORTHEASTERN UNIVERSITY.

DONATE ONLINE

I struggled to contain my emotions. We were reminded that the world's children belong to us all.

As always, our students were the source of much pride. You will read here about Noah Ben Zion's (as it happens, last public) conversation with his grandfather, a child survivor of Bergen Belsen, and Max Berger's research on the literature buried in the Warsaw ghetto by Jews determined to build an archive that would (and did) survive them, so that today, students like Max can teach us about literature and resistance. We are grateful for the generosity of our donors, Dani Capsis, the Ruderman Family Foundation, and the Holocaust Legacy Foundation, which support the scholarship funds for student research, public lectures, and other programming. If you missed these events, please do visit our website and watch the recordings.

During my sabbatical in the spring semester, I had the opportunity to be a member of the Barbados Jewish community, where I learned about the rich history of Jews in the Caribbean, stories that include the Dutch sending rescue ships to Brazil for Jews who would no longer be safe in Recife when the Portuguese conquered it during Inquisition times and how Jews brought a windmill technology that revolutionized sugar cane manufacture. The story includes Jewish slaves and slaveholders, Jews as victims of piracy and Jewish pirates, a hurricane that decimated the synagogue in the nineteenth century, Holocaust survivors who later found refuge there, the recovery of the nearly razed building when it was declared a UNESCO heritage site, the reconstruction of the cemetery thanks to a prescient Christian scholar-hero who had painstakingly copied the words on the grave markers, and the serendipitous discovery of the community's original, magically refilling mikveh. As stories of the Jews of Barbados over the centuries unfolded before me, I was startled both by their freshness and the uncanny presence of familiar patterns, as if this mixed race tiny global community of born and converted Jews, was a fractal, a microcosm, of the Jewish macro-narrative. It incorporates Sephardi and Ashkenazi Jews, refugees and multi-generational families, a synagogue destroyed in Speightstown and a synagogue rebuilt in Bridgetown.

AS STORIES OF THE JEWS OF BARBADOS OVER THE CENTURIES UNFOLDED BEFORE ME, I WAS STARTLED BOTH BY THEIR FRESHNESS AND THE UNCANNY PRESENCE OF FAMILIAR PATTERNS, AS IF THIS MIXED RACE TINY GLOBAL COMMUNITY OF BORN AND CONVERTED JEWS, WAS A FRACTAL, A MICROCOSM, OF THE JEWISH MACRO-NARRATIVE.

During my sabbatical Professor Simon Rabinovitch, Stotsky Professor of Jewish Historical and Cultural Studies, served energetically as acting director. I am deeply grateful for his friendship and the fullness of his partnership in sustaining our Jewish Studies program, as well as his leadership of our Holocaust and Genocide Awareness Committee.

Once again, this summer, Simon and I took students to Morocco and Spain, studying the Middle Ages in Al-Andalus when Jews, Christians, and Muslims interacted in ways that shaped the cultural productions of these three communities. The global historical experience of the Jews is increasingly a focus of our program. Our Dialogues, which this year included one to Greece led by Professor Natalie Borman, widen our perspective, cultivating hope.

I want to thank our visiting lecturer of Israel Studies, Rima Farah, who is supported by a grant from the Israel Institute. Rima teaches Hebrew, the Arab-Israeli Conflict, and courses on Modern Israel, sometimes with a focus on her area of expertise, Israel's minority communities. She hosts important events, including this year, a program on 50:50 Jewish-Palestinian partnership start-ups, the project of Northeastern Professor Amir Grinstein. Please look for our upcoming events and do join us on campus when you can.

You will see in these pages tributes to Professor Laurel Leff, whose contributions to Jewish Studies have been invaluable. We wish her well in her retirement. We are grateful to Dean Kellee Tsai and the College of Social Sciences and Humanities for unstinting support of every kind.

To all of our *haverim* (friends)—thank you for being in community with us and for appreciating the value of Jewish Studies in the university.

Lori Lefkovitz
Ruderman Professor of Jewish Studies

THE 2025 MORTON E. RUDERMAN MEMORIAL LECTURE

THE HONORABLE ROSALIE SILBERMAN ABELLA: HEADWINDS TO JUSTICE

Our 2025 Ruderman lecture featured a conversation between Simon Rabinovitch and the Honorable Rosalie Silberman Abella. Justice Abella was born in a displaced person's camp in Stuttgart, Germany in 1946 and immigrated to Canada with her family in 1950. Justice Abella is one of Canada's most prominent jurists and legal scholars. The first Jewish woman and first refugee to be appointed to the Supreme Court of Canada, where she served for seventeen years, Justice Abella authored several landmark human rights and constitutional law decisions. In "Headwinds to Justice," Abella shared her parents' story of survival in the Holocaust and the lessons they passed on to her about the power of ideas such as law, justice, and equality. She also discussed the challenges of practicing law as a woman, a refugee, and an immigrant, and how those factors shaped her judicial philosophy. Justice Abella ended with a powerful call to fight for the rule of law against those seeking to erode it in our societies at the current moment. The event was covered by Cynthia McCormick Hibbert in the article **"From Refugee Camp to the Supreme Court of Canada, Rosalie Abella Shares her Fight for Justice,"** *Northeastern Global News*, April 3, 2025.

The Morton E. Ruderman Memorial Lecture Series is generously sponsored by the **Ruderman Family Foundation**.

The entire collection of the Morton E. Ruderman Memorial Lectures can be viewed on the Northeastern Library Digital Repository Service.

ROSALIE ABELLA

SIMON RABINOVITCH AND ROSALIE ABELLA

ROSALIE ABELLA (LEFT), SHIRA RUDERMAN (CENTER), LORI LEFKOVITZ (RIGHT).

Photos by Heratch Ekmekjian

Holocaust and Genocide Awareness Week 2025: Philip N. Backstrom Jr. Holocaust Survivor Lecture

A POIGNANTLY PERSONAL SURVIVOR LECTURE

BY NOAH BEN-ZION, 2024-2025 RUDERMAN SCHOLAR

This past March I had the privilege of working to plan and present for Northeastern's annual Holocaust and Genocide Awareness Week. My grandfather, Dr. Joseph Berger, MD, came to Boston to be the Philip N. Backstrom Jr. Holocaust Survivor Lecturer with me serving as his moderator and assisting in the storytelling. My grandfather is a child survivor of the Bergen-Belsen concentration camp and was held there from July to December 1944. He and I have been telling his story together for the last four years, but he has been sharing his unique story of survival with the world since even before I was born. In 1996, my grandfather gave his first video recorded testimony for the USC Shoah Foundation and then again gave recorded testimony in 2024 for Gillian Laub's "Live to Tell" social media project. It is the most fulfilling feeling to see him share with the rest of the world stories that he once shared with me around our dining room table. As he has aged the stories have changed a little and I enjoy being there to remind him of those minor details he might have forgotten. In preparation for what was our largest lecture ever, we prepped over FaceTime every week leading up to the event and then finally in-person the day before. The room was filled over capacity with more people than I could have imagined, with many standing in the back, everyone there for my grandfather.

The Backstrom Lecture was also covered in an article by Cody Mello-Klein, **"'I don't want to speak of hatred.' Child Holocaust Survivor and Grandson Share Story of Persistence, Finding Joy in the Aftermath of Tragedy,"** *Northeastern Global News*, April 1, 2025.

Recordings of these talks can be found by scanning the code **here**.

Photos by Alyssa Stone

NOAH BEN-ZION (LEFT) AND JOSEPH BERGER (RIGHT)

The Jewish Studies program extends our condolences to Noah and the family of Dr. Joseph Berger, who died in September, surrounded by his family. It was an honor to learn from him.

MAX BERGER DELVES INTO THE OYNEG SHABES ARCHIVE

BY CODY MELLO-KLEIN

If you know anything about Jewish resistance during the Holocaust, it's probably the Warsaw Ghetto Uprising. In 1943, as Germans once again entered the ghetto to round up and send Jews to their deaths in concentration camps, they encountered resistance from hundreds of people armed with guns and Molotov cocktails.

The ensuing clash is often held up as the pinnacle of Jewish resistance to Nazi cruelty, but at the same time there was another group carrying out a different kind of subversion: the Oyneg Shabes.

In a new digital exhibition, Max Berger, a Northeastern University student and the Holocaust Legacy Foundation Gideon Klein Scholar, delves into this clandestine society of Jews and how they used art, not weapons, to resist the Nazis and reassert their humanity. Berger presented the exhibition, "A Poetic Revolt: The Oyneg Shabes and the Art of Written Resistance," on April 3 as part of Northeastern's Holocaust and Genocide Awareness Week.

The Oyneg Shabes was a "clandestine society" of Jews living in the Warsaw ghetto who "had a mission to document as much as they could about the realities of the Warsaw ghetto and Nazi crimes." Over several years, they collected and created materials for the Oyneg Shabes Archive or Ringelblum Archive, named after the endeavor's primary architect, Emanuel Ringelblum.

Although Ringelblum served as the archive's editor in chief, the group was made up of dozens of Jews who were invited to chronicle their experiences. Through writing, remembering and documenting, they resisted the Nazi's campaign of subjugation and dehumanization, of which the Warsaw Ghetto was only one part.

"The Oyneg Shabes wanted to push against that by documenting the fact that the Jews did not lose their humanity, the fact that there was living cultural life and, most importantly, so that future generations of historians wouldn't rely on a history that was written by the perpetrators of the crimes themselves," Berger says.

"BY ADDING TO THE ARCHIVE, PEOPLE WHO MIGHT OTHERWISE HAVE BEEN LOST TO THE CURRENTS OF HISTORY – MOST OF THE OYNEG SHABES MEMBERS DID NOT SURVIVE THE HOLOCAUST – BECAME IMMORTALIZED, IN THEIR OWN WAY, AS ARTISTS"

The Oyneg Shabes archives includes thousands of documents collected and created by those living in the Warsaw Ghetto as well as those smuggled in from outside. The Oyneg Shabes aimed to capture the breadth and depth of Jewish experience and memory, which required bringing in as many people and materials as possible. Ringelblum encouraged everyone from rabbis to teenage girls to add their voices to the archive.

The end result is a collection of individual voices that are woven together into a greater mosaic of Jewish history. Diary entries and letters depict the events following Germany's invasion of Poland in vivid detail. Those accounts exist alongside poems and songs as well as official documents and even

(continued on page 6)

candy wrappers that make the mundane parts of life in the ghetto into meaningful markers of history and, ultimately, humanity.

By adding to the archive, people who might otherwise have been lost to the currents of history –– most of the Oyneg Shabes members did not survive the Holocaust –– became immortalized, in their own way, as artists, Berger explains.

"These very palpable, raw emotions that only had a way to come out within art –– without even trying to make art, the victims became the artists," Berger says.

"They're in this place where every aspect of external force is applied to them hoping for their annihilation," Berger adds. "They did not know what the future would be, but all they knew was if they could have a say in what that would, they would try for the future generations of historians to have that."

Hidden underneath Warsaw's Ber Borochov school, the archive was mostly uncovered after the war by Hersh Wasser, one of only three Oyneg Shabes members who survived the war and the only one who knew where the archive was hidden. In 1946, Wasser unearthed the archive, although there are likely still documents buried in Warsaw, Berger says.

As part of the exhibit, Berger layers firsthand accounts of Jews who experienced the horrific violence of Nazi rule in Warsaw over archival footage taken from German propaganda films. The intention, Berger says, is to shift the focus of Holocaust history away from the perpetrators and toward the victims, to humanize history that often relies on death counts and statistics.

MAX BERGER (CENTER), WITH TODD RUDERMAN AND JODI KIPNIS OF THE HOLOCAUST LEGACY FOUNDATION

TRANSFORMING TRAUMA: THE LEGACY OF THE HOLOCAUST

SIMON RABINOVITCH (STANDING), WITH MARTINA EMME (ON SCREEN) AND ROSALIE GERUT (SEATED RIGHT) FROM ONE-BY-ONE-INTERNATIONAL AND D'JANIL SIEBERT CONSTANTINHO (SEATED LEFT) AND TERESA NÜLLMEIER (SITTING CENTER) FROM ACTION RECONCILIATION FOR PEACE.

On January 27, to mark **International Holocaust Remembrance Day** and the 80th anniversary of the liberation of the Auschwitz Concentration Camp, the Jewish Studies program in cooperation with the Consulate General of Germany in Boston and Hillel Northeastern hosted a program focusing on how the victims and perpetrators of the Holocaust and their descendants overcome the historical trauma and impact of the war. The program featured introductions by the German Consul General Dr. Sonja Kreibich and the Israeli Consul General Benny Sharoni followed by a presentations by members of One-by-One-International and Action Reconciliation Service for Peace and a discussion moderated by Simon Rabinovitch.

"You can't understand the mindset of somebody under genocide unless you read from their words," Berger says.

In the aftermath of the 1939 Nazi invasion of Poland, one person wrote of the brutality of Germany's assault on their community.

"Just corpses, corpses, corpses everywhere … rotting and stinking human and equine corpses lying unburied for three weeks," they wrote. "Crows had left them untouched because they too had abandoned this city doomed to annihilation. Yes, even those creatures that feed on death had left."

Another wrote of the constant violence, humiliation and violation of the German occupation of Warsaw, specifically an incident involving a Nazi and an "old grey-haired man with a cane."

"He quickly lifts his shaking hand to his hat," they wrote. "His grey hair falls in disarray. But he was not fast enough. A thin leather horsewhip lashes his face. A red welt. Another German runs up, snatches his cane, and hits the old man over the head with it. A body lying on the street. The cane broken in two."

In analyzing and presenting the archive in this way, Berger says he wants to move beyond the phrase "never forget" to ask "what does remembering require of us?"

It means letting these texts unsettle us, not seeking closure," Berger says. "It means listening to victims not as passive sufferers but as intellectuals, poets, philosophers of catastrophe. And it means asking whether our own forms of resistance – in language, in art, in politics – rise to the moral clarity theirs did."

At a moment when the arts and history are increasingly under attack, Berger hopes to provide a vision of the future through the lens of the past.

"What I hope people also take away from it is that this is something that's a timeless lesson and it's a timeless method," Berger says. "I hope people look at something like this and they take [the] lesson that there are other ways to spark social and political change.

This article first appeared in *Northeastern Global News*, April 3, 2025

RACHEL HABER (LEFT), AVERY MORRIS (CENTER)
SAMEER APTE (RIGHT)

GIDEON KLEIN'S LOST WORKS AND THE LEGACY OF CZECH MUSICAL MODERNISM

STRING TRIO PERFORMANCE

This year's Holocaust Legacy Foundation Gideon Klein Scholar Presentation was followed by a beautiful and moving musical performance by a string trio of the lost works of Gideon Klein, the famed musician and composer held in Terezin and other concentration camps until his murder in 1945. In 1997, Professor Bill Giessen established a scholarship to fund student research on the Holocaust and music or the arts and named it after Gideon Klein (currently the Holocaust Legacy Foundation Gideon Klein Scholarship). The performance stemmed from a Czech Fulbright Award held by the violinist Avery Morris, which focused on recovering transcriptions of Klein's pre-Terezin compositions, and especially his violin pieces. Avery performed several of Klein's pieces with a trio including Sameer Apte and Rachel Haber.

AVERY MORRIS

THE 32ND ANNUAL ROBERT SALOMON MORTON LECTURE

DAN STONE

MISSING CHILDREN: THE INTERNATIONAL TRACING SERVICE'S CHILD SEARCH BRANCH AFTER WORLD WAR II

BY SIMON RABINOVITCH

As the keynote event in Northeastern's Holocaust and Genocide Awareness Week, Dan Stone, Director of the Holocaust Research Institute at Royal Holloway, University of London, gave a gripping talk on the efforts of Allied authorities after World War II to reunite children with their families, as well as the efforts of the children and parents themselves to find one another. Stone is an acclaimed author of many books about the Holocaust, including two recent works, *The Holocaust: An Unfinished History* (2024) and *Fate Unknown: Tracing the Missing after World War II and the Holocaust* (2023).

DAN STONE

In Stone's talk he discussed the creation of the International Tracing Service's Child Search Branch, established in 1948 to help survivors locate their relatives. The International Tracing Service (ITS) built a database and archive of over 17.5 million names (of both Jews and non-Jews), which has only been accessible to historians since 2007. Many of the individuals who worked for the ITS in the years after World War II were themselves Displaced People and sought to build a usable archive for the purpose of reuniting families. As a result, in Stone's words, "the archive is a memorial in its own right." In his informative and heartbreaking lecture, Stone used stories and letters from the ITS archive to illustrate the efforts of stranded Jewish youths to locate their families.

Between 1948 and 1950, field workers for the ITS's Child Search Branch fanned out across occupied Germany, searching orphanages, homes for displaced children, and regular family homes for children who had been severed from their families during the war. "There were lots of unaccompanied children wandering around Europe in the years after the war," Stone explained, and tracing children was an astonishingly difficult and complicated task. Though there were more than 10,000 missing Jewish children (out of about 150,000 Jewish child survivors), Jewish children were a minority of those being sought by the Child Search Branch for the simple and terrible reason that the Holocaust was brutally effective; most Jewish children had been murdered (1.5 million of them).

Stone emphasized the dedication of the Child Search Branch's caseworkers in finding lost, abandoned, orphaned, and unaccompanied children and placing them with their families or if that was not possible, repatriating them to their home countries. Many Jewish, Polish, Serbian and other children were illegally adopted during and after the war by German families and others ended up in foster homes without knowledge of their own identities. Caseworkers from the Child Search Branch had to create methods for identifying non-German children who had been subject to Germanization in private homes and orphanages and coached to hide their origins. The caseworkers also faced considerable jurisdictional competition and obstacles, not least from the Allied military government in Germany when repatriation involved the Soviet Union. Searching in the field was stopped in August 1950, which meant that thousands of non-German children who remained in Germany would never know of their identity.

The work of the ITS and its Child Search Branch, Stone argued, was about more than just helping children (a worthy task on its own). The ITS and the Child Search Branch were imbued with a sense of purpose connected to the postwar tasks of rebuilding families, states, and nations. The story of the Child Search Branch reflected the aspiration among some in the Allied states to at least attempt to redress some of the evils of Nazism.

THE JEWISH MIGRATION PROJECT: BUILDING A CROWDSOURCED ARCHIVE OF JEWISH MIGRATION

BY RACHEL GRUPP AND LIZA SHEEHY

The Jewish Migration Project (JMP) is a digital humanities initiative combining crowd-sourced archiving, interactive mapping, and public scholarship to visualize and document Jewish migration around the world.

The project invites public participation by asking for digital contributions of migration-related artifacts such as immigration documents and photographs of physical objects and people. Using a simple form, contributors upload to the site the scanned image or photograph and detail what is known of the personal story and data associated with the artifact. After the contributions are processed by our team, they become available for public access in our digital archive and incorporated into an interactive digital map.

The project was built with funding from a CSSH Undergraduate Research Opportunity Grant by 5th-year History, Culture, and Law major Liza Sheehy and 4th-year History and Law and Public Policy major Rachel Grupp, under the mentorship of Professor Simon Rabinovitch.

JMP aims to trace not just the physical movement of Jewish communities but also to reflect both real and imagined motives for global migration. By drawing on both data and lived experience, the collection offers a multidirectional and nuanced view of global Jewish migration.

In March 2025, Liza and Rachel presented The Jewish Migration Project at the international conference "Religion and Immigration in the United States and Canada: A Bottom-Up Perspective," which took place at the Paris Institute for Advanced Study. This conference marked the first public presentation of the project, sharing its goals, early feedback from users, and the progress made since the project launch in early 2025.

Join Us!

Interested in contributing? Know someone with a migration story or artifact? Visit our website to learn more: jewishmigration.org

Or contact us at: jewishmigrationproject@gmail.com.

RACHEL GRUPP AND LIZA SHEEHY PRESENTING AT THE PARIS INSTITUTE FOR ADVANCED STUDY

SAYED KASHUA: IMPOSSIBLE HOPE

THE GOAL OF HIS WORK, ACCORDING TO KASHUA, IS TO FIND A WAY TO TALK ABOUT HOW TO SHARE THE LAND, AND THE FUTURE, IN A WAY THAT ALSO RECOGNIZES THE PAIN OF THE PAST AND PRESENT.

The prominent screenwriter, novelist, and essayist, Sayed Kashua, gave a lecture titled "Impossible Hope" about his experiences as a Palestinian writer in Hebrew literature, journalism, and popular culture and the challenges of telling a Palestinian story to Israeli readers and viewers. Kashua is the author of four novels, including *Dancing Arabs* and *Second Person Singular*, and created the popular Israeli television shows *Arab Labor* (2007-2013), *The Writer* (2015), and most recently *Madrasa* (2023). In his powerful (and funny) lecture, Kashua shared his perspective on the irrational and yet necessary compulsion to maintain hope for the future, even when there is little reason for optimism. He discussed his own story growing up as an Israeli citizen in the town of Tira, with relatives on both sides of the border of Israel and the West bank, his family's experience of dispossession, and his own difficult journey as a Palestinian and Israeli cultural figure. Kashua related how he continues to struggle with the personal complications of being a Palestinian Hebrew writer and illustrated his use of political satire using clips from his television shows. The goal of his work, according to Kashua, is to find a way to talk about how to share the land, and the future, in a way that also recognizes the pain of the past and present.

50:50 STARTUPS PROGRAM USES BUSINESS AND TECHNOLOGY TO BUILD PARTNERSHIPS BETWEEN JEWS AND ARABS

BY RIMA FARAH,
ISRAEL INSTITUTE VISITING LECTURER

In its ongoing effort for dialogue and innovation, Northeastern University co-sponsored an event in spring 2025 for participants in 50:50 Startups, an entrepreneurship program that fosters equal partnerships between Jewish and Arab business entrepreneurs. Three Israeli and Palestinian startup founders–Lee Tom Dotan, Aseel Farrah, and Kassim Bashir–each showcased their startups and how they have established cross-cultural cooperation through technology and business. They presented their work and explained how they are employing innovation to tackle some of the world's most significant challenges, from education access and mental health to product design and technology-enabled solutions.

The panel was moderated by Amir Grinstein, co-founder of 50:50 Startups and Patrick F. & Helen C. Walsh Research Professor of Marketing at Northeastern University and me, Dr. Rima Farah, a Fellow with the Israel Institute and Visiting Lecturer in Northeastern's Jewish Studies Program. We sought to create a platform not just to present success stories from the 50:50 Startups program, but to involve the Northeastern community in broader conversations about coexistence in the future through grassroots entrepreneurship.

Photos by Alyssa Stone

50:50 STARTUP ENTREPRENEURS

Held on April 1, 2025, the evening underscored the role of technology and innovation in building bridges between groups during a time of conflict. This is one small step towards a future when technology will have a vital role to play in uniting Israelis, Palestinians, and Arabs at large.

The 50:50 Startups event was covered in an article by Cody Mello-Klein, "Northeastern Professor Uses Entrepreneurship to Bring Israelis and Palestinians Together," *Northeastern Global News*, May 7, 2025.

PALESTINIAN-ISRAELI RECONCILIATION THROUGH A CURATED PERFORMANCE BY NETA AND STAV

The Jaffa-based Israeli performers Stav Marin and Neta Weiner came to Northeastern for a curated musical performance and discussion of the role of culture in peace activism co-sponsored by the Department of Political Science, the Department of Music, and the Jewish Studies Program. Stav Marin is a choreographer, dancer, and performer and Neta Weiner is the founder, lead singer, and accordionist of the multilingual Jewish-Arab Hip-Hop collective know as System Ali and the social educational movement Beit System Ali. Marin and Weiner performed for an audience of Northeastern faculty and students, in particular students from Professor William Miles's class on music and politics and Professor Francesca Inglese's class on global music cultures. The event was covered by Alena Kuzub in the article "At Northeastern, Israeli Artists bring Messages of Hope between Jewish and Palestinian Peoples through Music," *Northeastern Global News*, October 30, 2024.

STAV MARIN (LEFT) AND NETA WEINER (RIGHT) PERFORMING

Laurel Leff and Jewish Studies

BY LORI LEFKOVITZ, RUDERMAN PROFESSOR OF JEWISH STUDIES AND DIRECTOR, JEWISH STUDIES PROGRAM

As summer was ending, Laurel Leff and I met for coffee in a local Newton café in our shared neighborhood, as we have done now and again over the years since I arrived at Northeastern in 2010, most often with the ostensible purpose of discussing some Jewish Studies planning or management concern. This visit was more bittersweet for me, as our meeting was occasioned by Laurel's recent retirement, and our purpose was for Laurel to reflect on her two decades of leadership and teaching in the Jewish Studies program at Northeastern. Laurel has been an active, shaping force in all aspects of the curricular and co-curricular program in Jewish Studies since her tenure year in 2002, and she has served as my associate director since 2012. It is hard for me to imagine the program without her passionate voice around the planning tables.

We began our coffee date happily, catching up on the lives of our grown children (her two sons and my two daughters) and then, as is our habit lately, segued into lamenting what we agree are grievous world events and the effects of government decisions on the academy, journalism, and much that we hold dear. These circumstances influenced the timing of Laurel's retirement; it felt like the right moment to retreat into a focus on her writing. Long a serious historian of antisemitism in various iterations, Laurel is working on a project about American Catholics and the Holocaust, exposing the extent to which the Church declined to intervene in the face of virulent antisemitism. This undertaking has involved reading hundreds of Catholic publications, and like all of her work, it is a project about collective conscience, with deep resonances for our own moment.

Laurel and I have known one another for a long time now. I first met Laurel when she served on the hiring committee for the position that I now hold. I have admired how fully she commands the respect of our colleagues, who value her for her integrity, strong principles, and scrupulosity. I see Laurel as a model of excellence in her work and in life. She advocates for justice; she is a meticulous researcher and lucid, compelling writer, and she is a loyal friend, a faculty colleague who has been continuously and energetically engaged in developing Jewish Studies at Northeastern.

Laurel came to Northeastern in January 1996 from an editorship at the *Hartford Current*. A professional journalist for 18 years, with master's degrees in communication (University of Miami) and Law (Yale University), and an AB from Princeton's Woodrow Wilson School of Public and International Affairs, Leff explained that she "did not have an obvious academic community" when she joined Northeastern. Professor Emerita Debra Kaufman, who then directed Jewish Studies, recruited Laurel to the program, and following the example of now retired journalism professor and another former director of Jewish Studies, Jim Ross, Laurel explained that "Jewish Studies helped me to find an academic home both within the university and within the scholarly world." Interestingly, Laurel, Jim, and the current head of our Journalism School, Jonathan Kaufman, have all trained their journalistic

LAUREL LEFF

lenses on Jewish subjects, enriching Jewish Studies through both their scholarship and their engagement with the program.

Laurel's leadership included her having served two terms as the Stotsky Professor of Jewish and Historical Studies (2009-2016), a professorship that "supports the broad ethical, cultural, and social issues stemming from the Holocaust." From 2013-2016, Leff chaired the Holocaust Awareness Committee, a faculty group that produces a week of academic co-curricular programs annually. Laurel also worked closely with Jenny Sartori during Jenny's years administering the program, especially in writing for this Haverim newsletter; she specialized in the composition of elegant biographical profiles of featured colleagues.

In 2008, Leff introduced the course "America and the Holocaust" into the curriculum, and she has taught this life-altering course continuously over the years to rapt students. It was important, she explained, to introduce "a broader spectrum of the student body to Jewish history and the history of antisemitism." The course has been a staple of our curriculum and a gateway to the minor for students over the years.

I wondered if Laurel had a personal connection to the Holocaust, which has been the subject of much of her investigative work, and she mentioned her beloved aunt who had been a survivor but explained that she was academically motivated by an interest in the concept of objectivity that was central to her acclaimed book about the *New York Times* (and its failures of reporting). Her research for that book began with what she saw as an apparent disconnect between the claim Americans made that they didn't know what was happening to the Jews of Europe during the genocide and her own knowledge that the newspapers did, indeed, have these facts. What she discovered, to her astonishment, was not only had the stories been buried in the inner pages of the paper–but that no scholar had yet investigated and exposed these journalistic choices. In working on the book, Leff also discovered how much she enjoys archival research. I am among her many grateful readers who appreciate her work for its clarity and the force of the rigorous research that supports her arguments.

All of us in Jewish Studies are also grateful for Laurel's colleagueship and her many contributions. We wish Laurel a productive, healthy, and happy retirement. We will miss her presence in our workspaces but hope to see her in the places where our shared passions bring us, and as ever, in the neighborhood watering holes.

Laurel Leff as Scholar and Journalist

BY JONATHAN KAUFMAN, DIRECTOR, SCHOOL OF JOURNALISM

In her years at the School of Journalism, Laurel distinguished herself as an extraordinary teacher and scholar–impacting not just her students but great institutions like the *New York Times* and America's college campuses. She raised questions of morality, and the decisions that individuals and these institutions made when confronted by the persecution of Jews in Germany, and the Holocaust.

Her book, *Buried by the Times*, was a searching examination of the shameful record of the *New York Times* in covering–and not covering–the Holocaust. It was read by journalists around the world–not least by those at the *Times* itself. It was an unflinching look at how arguably the country's most powerful Jewish family was rescuing its relatives from Germany at the same time that it was burying the story of the Holocaust in the inner recesses of the paper. Because of the *Times's* stature as America's leading newspaper, those decisions ultimately resulted in the minimizing and misunderstanding of modern history's worst genocide.

Scholars hailed the book. "This is the best book yet about American media coverage of the Holocaust, as well as an extremely important contribution to our understanding of America's response to the mass murder of the Jews," wrote David S. Wyman, author of *The Abandonment of the Jews: America and the Holocaust*. "This important book answers–in a compelling fashion–some of the questions which have long been asked about the *New York Times*' coverage of the Holocaust," wrote Deborah E. Lipstadt, author of *Beyond Belief: The American Press and the Coming of the Holocaust*. The book was widely reviewed, with even the *New York Times* calling the book "impressive."

Leff followed this book with a look at the behavior

(continued on pg 15)

FACULTY NEWS

Natalie Bormann continued her research into the impact of AI, deep-fakes, and distortion on Holocaust memory and education.

Phil Brown gave a three-session Roundtable at the 92nd Street Y called "Borscht Belt Culture," or "Return to the Catskills." Professor Brown spoke about the Jewish experience in the Catskills, from the first Jewish boarding house just before the turn of the 20th century, through the decline and current transformation. In the first session he used hundreds of slides to bring to life the hotels and bungalow colonies, the people who stayed and worked there, and the food and entertainment that sustained them. His many years of living and working in the Catskills provide a rich trove of material on this magical world that continues to resonate in the popular imagination. In the second session he discussed how the Catskills was a summer haven both for Holocaust survivors and those who had arrived earlier. Jews sought ways to release their rising fears and ongoing anxieties during and after the war years by engaging in community life while living beside the disaster. He included discussion of how HIAS, the Hebrew Immigrant Aid Society, brought new arrivals to the Catskills, and how Labor Zionist/socialist Zionist groups set up training camps in the Catskills to prepare Jews for aliyah to Israel. He also discussed the many works of fiction and non-fiction dealing with this era. In the third session Prof. Brown discussed popular portrayals of the Catskills in film, ranging from the accuracy and deep sensitivity of films such as *A Walk on the Moon* and *Sweet Lorraine*, to the inaccuracy of *Dirty Dancing* and TV show *Mrs. Maisel*.

Rima Farah has been completing work for publication on two studies: one on cultural boundaries and communal segregation in Israel, and another on the ethnoreligious identity of the displaced community of Bi'rim in Israel. The article on Bi'rim is part of her book project in progress, entitled *A Singular Minority: Christians in Israel and the Challenge of National Belonging*.

Jonathan Kaufman taught the School of Journalism's capstone class on Ethics in Journalism and focused a segment of the semester on the conflict in Gaza, the pressures on Israeli and Palestinian journalists, and American media coverage. Several Jewish studies faculty participated in planning the curriculum and the class served as an important example of cross departmental cooperation in teaching about a topic important to many students.

Lori Lefkovitz contributed two entries on "Patriarchy" for the online *Encyclopedia of the Bible and its Reception*" (De Gruyter), and with Leonard Gordon wrote "Robert Goldenberg: An Appreciation with Biographical Sketch" for the volume *Robert Goldenberg: Studies in Ancient Judaism and Rabbinic Literature* (Vol. 26), edited by Barry Dov Walfish (De Gruyter). She reviewed two recent books for the forthcoming issue of the journal *Signs: Holy Rebellion: Religious Feminism and the Transformation of Judaism and Women's Rights in Israel* by Irshai and Zion-Waldoks (Brandeis UP) and *The Woman Question in Jewish Studies* by Susannah Heschel and Sarah Imhoff (Princeton UP). She also contributed to a feature on "Jewish Feminists Reflect on Antisemitism," for the November 2024 issue of *Lilith Magazine*.

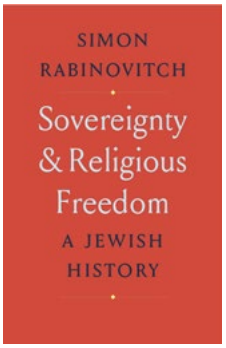
Her public community talks included three film introductions and talk backs: In March, she was interviewed by Israeli journalist Romy Neumark about *The Return from the Other Planet* as part of the Boston-Israeli Film Festival, and she also lectured and led a discussion on *Bombshell*, a wonderful documentary about Hedy Lamarr for The Vilna Shul; she spoke about Lena Dunham's film *Treasure*, for the White Mountains Jewish Film Festival, NH last event of the season.

Also this summer, as weekend Scholar-in-Residence for Shirat HaYam, in Nantucket MA, Lefkovitz spoke about Global Judaism. Last fall, she was a featured panelist for a livestream event on "Definitions of Antisemitism," hosted by CUNY Graduate Center. She participated in an alumni weekend panel at Brandeis University, "A Celebration of Jewish Feminist Alumnae Gifts to Brandeis Archives." Her presentations in synagogues included a Hanukkah lecture on "Secrets of Sixth Candle," in the Barbados Nidhe Israel Synagogue, and a talk on bible narratives, "Bedrooms and Battlefields," for Minyan Meor in Newton Center.

This year, Lefkovitz began a three-year term of services as the delegate representing the Association for Jewish Studies (AJS) to the ACLS.

William Miles presented on Holocaust Discourse during the Nigerian Civil War and Beyond at the annual conference of the African Studies Association; published an article in *Mosaic* on "Going to School in a Shattered Druze Community" (January 15, 2025); published an article "From 'dark' and 'darker' to 'gray' tourism: Revisiting Auschwitz, hyvrid-style" in *Annals of Tourism Research* (May 2025); and presented on Tudor Parfitt at the Miami Jewish Museum.

Simon Rabinovitch published his new book *Sovereignty and Religious Freedom: A Jewish History* (Yale UP). By comparing conflicts between Jewish collective and individual rights in courts and laws across the globe, from the French Revolution to today, this book provides a nuanced legal history of Jewish sovereignty and religious freedom. You can learn more about the book in interviews Prof. Rabinovitch did with the New Books Network and the Docket (the website of *Law and History Review*). The book was reviewed in *Contemporary Jewry* and the *Wall Street Journal*, is the subject of a forthcoming forum in the *Jerusalem Review of Legal Studies*, and received the 2025 Irving Abella Award in History from the Canadian Jewish Literary Awards.



LAUREL LEFF (CONTINUED FROM PG 13)

of another valued American institution: American colleges and universities. In *Well Worth Saving: American Universities' Life-and-Death Decisions on Refugees from Nazi Europe*, Leff wrote a harrowing account of the profoundly consequential decisions American universities made about refugee scholars from Nazi-dominated Europe. The United States' role in saving Europe's intellectual elite from the Nazis has often been told as a tale of triumph. America welcomed Albert Einstein and Enrico Fermi, Hannah Arendt and Herbert Marcuse, among hundreds of other physicists, philosophers, mathematicians, historians, chemists, and linguists.

Yet for every scholar who survived and thrived, many more did not. In a series of heartbreaking and enraging profiles, Leff documented the struggles of Jewish scholars seeking to flee to America. To be hired by an American university, a refugee scholar had to be world-class and well connected, not too old and not too young, not too right and not too left–and, most important, not too Jewish. Leff documented the role anti-Semitism played in the American academy and how that left many Jewish scholars abandoned and left to face the horrors of the Holocaust. Jonathan Sarna, a prominent historian of America's Jews, praised Leff: "This powerfully written, heartbreaking history exposes the terrible price that nativism, antisemitism, narrow-mindedness, and bureaucratic inertia exacted on some of Europe's most learned women and men." The book was a finalist for the National Jewish Book Award.

Again, Leff's scholarship broke through to the general public and stirred debate. "A sober and fair–but devastating–volume," Martin Peretz wrote in a review in *The Wall Street Journal*. And Peter Salovey, president of Yale University, wrote "Leff asks us to grapple with a history that is more complicated and less triumphant than the version many of us think we know. The stories she tells of refugee scholars, their allies, and the obstacles they faced within American colleges and universities are important for us to understand."

As a teacher, Laurel was revered, known for both her rigor and her kindness, and her willingness to spend extra time to help students do their best work. She worked closely with Margaret Burnham at Northeastern's law school to involve journalism students in documenting the forgotten stories of lynching victims in the American south. Her course on the First Amendment became legendary; students said they felt like they were attending law school. As attacks on the press increased in recent years, Leff was forthright in advocating for the rights of journalists and the dangers journalists–and our country–faced.

Laurel's retirement leaves a hole in our department that will be difficult to fill. Her career stands as a model of the intersection of journalism, history and morality.

NEW JEWISH STUDIES RESOURCES IN SNELL LIBRARY: BOOKS, TUTORIALS, AND MORE

BY BRIAN GREENE

BUILDING

The Snell Library renovation project is finally complete! If you haven't stopped by to see the building recently, we welcome you to come and explore the new event spaces, sample some Equator coffee, check out the individual and group study rooms for students, and take a tour of our new book stacks area on the lower level featuring print books by NU faculty as well as a new Boston themed book collection.

E-BOOKS

The Library continues to support the acquisition of new materials in Jewish Studies, prioritizing faculty requests and the materials needed to support the curriculum and instructional needs of the department. Purchasing books in e-format ensures the accessibility of titles to users across the global university system. A selection of new titles in Jewish Studies is available in Leganto, a course reading list tool. If you have any suggestions or recommendations for future purchases, please don't hesitate to contact me.

TUTORIALS

Whether you're faculty or student, we encourage you to take a look at the library's new Research Tutorials which can help you get started with a topic, find peer-reviewed articles, manage citations, and find data and statistics. We have a new AI Tutorial Suite which provides a clear and accessible introduction to the key aspects of Artificial Intelligence.

OPEN ACCESS PUBLISHING

Did you know the library supports open access publishing? NU authors can have Article Processing Charges (APCs) fully covered or discounted to publish their research open access. Transformative "read-and-publish" open access publishing agreements provide continued/expanded access to content while boosting the reach and potential impact of Northeastern research. See a list of our current publisher agreements.

SPECIALIZED SERVICES

Archives and Special Collections not only maintains materials related to the history of Northeastern University, but also provides access to the records of private, non-profit, community-based organizations that document Boston's diverse populations and social justice history. Consider integrating archival research into your courses through the Teaching with Archives program or contact them to schedule a research session.

Experts in Research Data Services can help you analyze, map, visualize, and manage data, and create compelling projects for your courses and research. Contact them to schedule a consultation, class visit or workshop.

Collaborative Research Services (CRS) and the Digital Scholarship Group (DSG) support researchers throughout Northeastern. CRS leverages technology to foster research collaborations among faculty and staff, while the DSG supports digital modes of research, publication, and collaboration.

Recording Studios provide equipment and support for audio and video projects. They work with faculty to help integrate media-based assignments into courses, as well as assist with personal recording projects.

It is my pleasure to share with you some of the resources and services available to you through the library. If you have any questions, please contact me. I look forward to hearing your feedback and partnering with you to support your research, teaching, and learning.

Brian Greene, Head of Information Delivery and Access Services, is the Library's Liaison for Jewish Studies on the Boston campus. He can be contacted at br.greene@northeastern.edu.

THE GROUP IN ESSAOUIRA, MOROCCO

JEWS, CHRISTIANS, AND MUSLIMS IN MEDIEVAL SPAIN AND MOROCCO: HISTORY, LITERATURE, AND MEMORY

BY KAEDYN MURPHY

In the summer of 2025 I had the privilege of returning to Morocco and Spain as a teaching and program assistant for Professors Rabinovitch and Lefkovitz's Dialogue of Civilizations program. Just one year prior, I had walked the same streets as a student in an experience that profoundly changed the way I view and think about the world. When I was invited to return in a leadership role, I agreed without hesitation, this time bringing a new perspective, assuming new responsibilities, and having a deeper appreciation for the learning process.

Over the course of four weeks, our group of fourteen students, two professors, two guides (one in Spain, one in Morocco), and I traveled to eighteen cities to learn about the dynamics of Jews, Muslims, and Christians during the medieval period in Spain and Morocco. Students earned both history and literature credit as we delved into the medieval period of Al-Andalus through the exploration of medinas, Jewish quarters, cathedrals, castles, and more. What the students truly gained was something less easily measured, however. This experience wasn't just about history or literature, but about a living understanding of cultural exchange, coexistence, religious tension, and memory.

In each city, the professors complemented our activities and experiences with lectures and seminars. Professor Rabinovitch provided not just the necessary historical background of the competing historic empires, but he also urged us to think critically about historians' arguments and ideas. He pushed the students to be better readers, thinkers, and listeners by challenging the narratives we were provided and diving into how history competes and complements memory. Professor Rabinovitch's impact on how the students thought was evident after each guest and personal lecture. The thoughtfully curated questions posed by the students impressed me each day, highlighting their incredible ability to digest and apply Professor Rabinovitch's lectures at an accelerated rate.

PROFESSORS RABINOVITCH AND LEFKOVITZ IN CASABLANCA, MOROCCO

(continued on next page)

CONTINUED FROM PG 17

KAEDYN MURPHY AT THE MAJORELLE GARDEN IN MARRAKESH, MOROCCO

THE GROUP IN SEVILLE, SPAIN

Professor Lefkovitz challenged us in different ways, pushing us to think deeply about the stories different cultures tell and why they tell them through the analysis of Moroccan folktales and Arabic and Hebrew poetry. In every class, all of us (including myself and Professor Rabinovitch) listened eagerly to Professor Lefkovitz as she led the dissection of motifs, themes, archetypes, and values that were entwined in each piece we read. Through these recurring ideas, the students explored how literature can both question and uphold systems of power as it serves as the backbone of cultural memory.

Even though I sat in the students' seat for similar lectures a year prior, in each class I felt like a new student. The classes didn't just teach us basic history or literature, they also encouraged us to think differently. To be curious and to ask questions. To each day be a better student than the last.

Midway through the program, the professors gave me a unique opportunity to take on their role for a day. I was asked to deliver my own lecture based on my history capstone that focused on the city of Tangier, Morocco, during its international colonial period. I shared my research with students who were visiting the city the next day, providing me with an entirely new appreciation for the intellectual and emotional labor that Professor Lefkovitz and Rabinovitch pour into each and every class.

Another one of my key responsibilities was to oversee the students' daily **blog** posts, where they wrote a few hundred words on their experiences over the past day or days. Although this did result in a few late nights for me, reading the students' experiences and reflections was one of the most rewarding parts of the job. Each student brought a different lens to the experiences and places we visited, and their thoughtful, personal analyses taught me more than any site or seminar ever did. Seeing them reflect on unfamiliar perspectives, new relationships, and even discomfort at times with new or different ideas was a powerful reminder of the transformative nature of this experience.

Although my work experience is still relatively young, I know that I will remember that month for the rest of my life. Returning as staff to such a unique and amazing experience as a Dialogue of Civilizations provided me with an entirely new kind of learning. It wasn't just about the history, architecture, or poetry; it was about people. My learning focused on how we teach, how we listen, how we think, how we grow. I am so thankful to have had the opportunity to assist students in navigating a journey I took a year prior, and in doing so I discovered how the deepest learning and growth happens when you are helping someone else through it.

GENOCIDE, WAR, AND RESILIENCE IN GREECE

As part of a Summer II 2025 Dialogue of Civilizations program on Genocide, War, and Resilience in Greece led by Professor Natalie Bormann, students explored the devastating impact of the Holocaust in Thessaloniki (historically known as Salonika).

PROF. BORMANN AND STUDENTS AT THE THESSALONIKI HARBOR

STUDENTS VISIT THE MUSEUM OF THESSALONIKI WHICH DISPLAYS THE HISTORY OF SEPHARDIC JEWS AND JEWISH LIFE IN THE CITY

The city, once home to one of Europe's most vibrant and culturally significant Jewish communities, became the site of one of the Holocaust's most complete destructions when Nazi forces systematically deported more than 45,000 of Thessaloniki's approximately 55,000 Jews to Auschwitz-Birkenau in 1943, where the vast majority were murdered immediately upon arrival.

The program provided students with an examination of the systematic persecution, ghettoization, and deportation of Thessaloniki's Jews during the Holocaust; explored how the city has been grappling with memorializing and remembering this history; and created opportunities for students to engage directly with members of Thessaloniki's present-day Jewish community.

MAZAL TOV!

HOLOCAUST LEGACY FOUNDATION GIDEON KLEIN SCHOLARSHIP WINNER

Melina Coy is a fifth-year Business Administration and Political Science student. She is currently completing her third and final co-op, working in fundraising and development at Boston Children's Hospital. Through the Holocaust Legacy Foundation Gideon Klein Scholarship, she is researching her great-grandfather Ralph Ettelson's journey from Lithuania through the Dominican Republic to New York, examining how his story reflects the broader historical context of those regions during the Holocaust.

2025-2026 RUDERMAN SCHOLAR

Andrew Zimmerman is a third-year Chemical Engineering student with a Jewish Studies minor. He is extremely passionate about Jewish history and tracing his lineage. Andrew is also very involved with Hillel and currently serves as the Northeastern chapter's Vice President of Finance and Operations.

LOOKING FORWARD...

OCTOBER 21, 2025
10:00-11:30 AM
RENAISSANCE PARK, 909

"Narrative Trauma and Healing"

Clinical psychologist and novelist Ayelet Gundar-Goshen will discuss the impact of trauma in her writing and the healing power of storytelling. Her new novel, The *Wolf Hunt*, explores the fault lines in a family and community after a terror attack on a synagogue in Silicon Valley.

NOVEMBER 7, 2025
10:00-11:30 AM
WEST VILLAGE H, ROOM 102

"Dialogue in Conflict: Israeli and Palestinian Perspectives"

A conversation featuring speakers from the Peaceworks Foundation, Ran Goldstein and Bashar Sari.

DECEMBER 9, 2025
NORTHEASTERN UNIVERSITY

Alex Edelman, *comedian and writer*

Check the Jewish Studies site for more information coming soon.

THANK YOU

To the faculty, staff, students, parents, alumni, and community members who made donations to the Jewish Studies Program this past year. Your support is meaningful and goes toward enriching our programming for students.

Gifts to the Jewish Studies Program may be made through Northeastern University.

THANK YOU FOR SUPPORTING THE PROGRAMS OF JEWISH STUDIES AT NORTHEASTERN UNIVERSITY.

DONATE ONLINE

LET'S CONNECT

DIRECTOR
Lori Hope Lefkovitz

617.373.7045
jewishstudies@northeastern.edu
northeastern.edu/jewishstudies
360 Huntington Avenue
450 Renaissance Park
Boston, MA 02115

X
X.com/NUJewishStudies

INSTAGRAM
instagram.com/
jewishstudies_nu

FACEBOOK
facebook.com/
NUJewishStudies

JEWISH STUDIES BLOG
nujewishstudiesblog.org

Northeastern University
College of Social Sciences and Humanities
Jewish Studies