

YPSA Newsletter

THE YALE PROGRAM FOR THE STUDY OF ANTISEMITISM

ACADEMIC YEAR 2013–2014

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Inessa Laskova

From the Director...



Maurice Samuels

As I sat down to write this year's "Letter from the Director," another brutal assault on Jews had just taken place in Europe. The worst antisemitic attack on Belgian soil since World War II, the killing of four people at the Jewish Museum in Brussels reminds us of the threat that Jews face in the new millennium. Like the perpetrator of the horrific school shooting in Toulouse in 2012, in which three Jewish children and their teacher were killed, the shooter at the Belgian Museum seems to have been a young French Muslim who fell under the sway of radical Islamist ideology.

Scholars have sought to distinguish the "new antisemitism" from older forms of Jew hatred. Whereas traditional European antisemitism was found on the right of the political spectrum, and was racist and xenophobic in orientation, the perpetrators of the "new antisemitism" are most often descendents of North African immigrants to Europe, who have become radicalized by events in the Middle East. Understanding this phenomenon is one of our most pressing goals at the Yale Program for the Study of Antisemitism. It is our belief, however, that the "new antisemitism" can only be understood by viewing it in historical perspective, as both an outgrowth and significant departure from older forms of antisemitism.

Toward this end, our conference this year focused on a watershed event that has had an enormous impact on current Muslim-Jewish relations. Entitled "Exodus or Exile? The Departure of Jews from Muslim Countries, 1948–1978," the conference, which was supported with generous grants from the Knapp Family Foundation and the Salo W. and Jeannette M. Baron Foundation, explored the circumstances surrounding the migration of over 800,000 Jews from Middle Eastern countries in the decades following the creation of the state of Israel. Ancient Jewish communities in Morocco, Tunisia, Algeria, Libya, Egypt, Lebanon, Syria, Iraq, Pakistan, Afghanistan, and Yemen – many of which had existed for thousands of years – effectively ceased to exist or were reduced to vestigial remnants practically overnight. The only Muslim countries in the region to retain significant Jewish populations after this period were Turkey and Iran. Though this departure constitutes one of the biggest mass migrations in modern history, it remains relatively little understood, overshadowed within Jewish historiography by the genocide of European Jews. And yet, it continues to haunt the relations

(continues on page 2)

From the Director... (continued)

between Muslims and Jews in both Israel and the Diaspora, and remains a contentious topic for both historians and political leaders.

The goal of the conference was to explore the circumstances of the migration, its historical background, and its subsequent legacy in order to provide scholarly context for the ongoing debates on the subject. Leading experts from across the United States, France, and Israel examined aspects of the issue either in relation to a single national context or in comparative perspective. Topics addressed included Muslim-Jewish relations before and after 1948, the place of Jews within Arab nationalist movements, Israeli reactions to the expulsion, the conditions of the expulsion itself and what became of the Jews who left, and Muslim and Jewish memory of Jewish life in these countries. The full conference program can be found on the YPSA website.

Inspired by this conference, we are currently beginning an exciting new project to produce video recordings of the testimonies of Iranian Jews. In addition to providing an invaluable perspective onto domestic Iranian issues, the archive creates a record of a significant chapter of Judeo-Muslim coexistence by preserving the voices of Iranian Jews who have witnessed and lived through the transitions from Pahlavi rule to Islamic republic. Modeled on the Fortunoff Archive of Holocaust Testimonies, which Yale pioneered under the leadership of Geoffrey Hartman and Joanne Rudof, the Iranian Jewish Archives project will be led by the award-winning journalist and memoirist Roya Hakakian. It is our hope eventually to extend this project to include testimonies from Jews from throughout the Muslim world. Please see the YPSA website for more details.

This year, once again, the Benjamin (Yale 1962) and Barbara Zucker Lecture Series on Antisemitism brought many top scholars to campus to discuss both historical and contemporary forms of antisemitism. Like all of our events, these lectures were free and open to the public. In the fall, Bruce Wexler (Yale School of Medicine) discussed his multiyear study of Israeli and Palestinian textbooks; Ivan Jablonka (University of Paris XIII) presented on “The Historian and

His Family: Documenting the Lives of Holocaust Victims”; Mehrdad Amanat (Independent Scholar) on “Tolerating Iran’s Religious Other: The Jewish Community in the Nineteenth and Twentieth Centuries”; Christopher A. Stray (University of Swansea/Institute for Advanced Studies) on “A Jewish Scholar in Exile: Eduard Fraenkel in Oxford, 1934-50”; and Rhonda Garelick (University of Nebraska) on “An Exterminating Angel: Coco Chanel, Myth, and Fashion.”

In addition, we held two very lively panel discussions in the fall. One focused on the new book *Anti-Judaism: The Western Tradition* (W.W. Norton, 2013) by David Nirenberg (University of Chicago). Yale professors Hindy Najman (Religious Studies), Ivan Marcus (History and Religious Studies), Francesca Trivellato (History), and Paul Franks (Philosophy) discussed their reactions to different aspects of Nirenberg’s monumental work, which ranges from ancient Egypt to modern Europe. An edited version of this panel, with a response by David Nirenberg, was published in the journal *Jewish History* (June 2014, 8:2), pp. 187-213. We also held a panel featuring some of Yale’s most distinguished professors debating Hannah Arendt’s controversial work, *Eichmann in Jerusalem*, fifty years after its publication. Organized by Seyla Benhabib (Political Science), the panel included Jeffrey Alexander (Sociology), Benhabib, Steven Smith (Political Science), and Jay Winter (History).

Our spring lecture series began with Cary Nelson (University of Illinois) offering a powerful critique of the political philosophy behind the movement to boycott Israel (BDS), which gained traction this year after the American Studies Association voted to boycott Israeli academic institutions. A video of the lecture, including the very interesting conversation that followed it, can be found on the YPSA website. Other lectures included the award-winning Holocaust memoirist Ruth Kluger (University of California, Irvine) on “The Future of Holocaust Literature”; Alan Rosen on “Recording the Holocaust: David Boder’s 1946 DP Interviews and the Creation of Holocaust Archives”; Laszlo Csoz (Senior Historian at the Holocaust Memorial Center, Budapest) on “The Past and Present of Antisemitism in Hungary”;

of Yale's quality studying this topic is critical for us [...] to combat this kind of scourge.”

- Ira Forman, US State Department Special Envoy to Monitor and Combat Anti-Semitism

Robert Weinberg (Swarthmore College) on “Connecting the Dots: Jewish Mysticism, Ritual Murder, and the Trial of Mendel Beilis”; Pascal Bruckner (Writer and Philosopher) on “Islamophobia and Antisemitism: The Inversion of the Debt”; and Bernard Wasserstein (University of Chicago) on “The Ambiguity of Virtue: Gertrude van Tijn and the Fate of the Dutch Jews during the Second World War.”

Thanks to the continuing support of the Salo W. and Jeannette M. Baron Foundation, YPSA was able to award twelve research grants to Yale students and faculty in 2014. Honoring the extraordinary lives and careers of Professor and Mrs. Baron, these grants facilitated research by Yale students on a wide range of topics, including the oral testimonies of Iranian Jews; the representation of the sublime in Holocaust narratives; Henry Ford's antisemitism; Bernard Lazare and French antisemitism during the Dreyfus Affair; Jewish women's economic activities in medieval Europe; anti-Judaism and the foundations of Protestant liberalism; the diasporic identities of Jews in Brazil; antisemitism in the Venetian bead trade in the eighteenth century; the Jewish doctors who were prominent in shaping the transnational health community in the mid-twentieth century; and American perceptions of the Holocaust. The recipients of the Baron grants will present a short summary of their research at an event in the Fall of 2014 – check our website for details. The Baron grants also sponsored the research of Yale professor Carolyn J. Dean (History). We look forward to the important contributions that they will provide to our understanding of antisemitism.

Please mark your calendars for next year's conference, “Troubling Legacies: Anti-Judaism in Antiquity and Its Aftermath,” which is being co-organized by Harold Attridge (Yale Divinity), Dale Martin (Religious Studies), and Hindy Najman (Religious Studies), and will take place on September 8, 2014. The conference will examine attitudes toward Jews in the ancient world and in the New Testament, as well as the repercussions of these ideas in nineteenth-century Biblical scholarship and in current theories of religion. The conference promises to be a major event that will attract scholars from across the disciplines.

I frequently receive letters asking us to make videos of more of our events available on our website for those who cannot attend in person. I would very much like to do this, but funds for videotaping and editing are limited. Let me assure you that as we raise money for future activities, we will seek to record more of our events. If you wish to contribute to this or any other YPSA activity, including the Iranian Jewish Archives project, please contact me at maurice.samuels@yale.edu. Let me conclude by extending my warmest thanks to everyone who helped make this past year such a success, especially the YPSA Advisory Board, Gary Tomlinson and the staff of the Whitney Humanities Center, Emily Bakemeier and the Provost's Office, and our wonderful YPSA administrator, Inessa Laskova.



Maurice Samuels

Director, Yale Program for the Study of Antisemitism



Bruce Wexler, Yale University

Tuesday, September 17

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Bruce Wexler, YALE UNIVERSITY

“Victims of Our Own Narratives? Portrayal of the Other in
Israeli and Palestinian Schoolbooks”

Friday, October 4

**Conference: “Exodus or Exile? The Departure of
Jews from Muslim Countries, 1948-1978”**

Wednesday, October 16

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Ivan Jablonka, UNIVERSITY OF PARIS XIII

“The Historian and His Family: Documenting the Lives
of Holocaust Victims”

Co-sponsored by the Yale Departments of History
and French



Francesca Trivellato, Yale University

Wednesday, October 30

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Mehrdad Amanat, *Independent Scholar*

“Tolerating Iran’s Religious Other: The Jewish
Community in the Nineteenth and Twentieth Centuries”

Thursday, November 7

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Panel on David Nirenberg’s *Anti-Judaism: The Western
Tradition* (2013)

Paul Franks, YALE UNIVERSITY

Hindy Najman, YALE UNIVERSITY

Ivan Marcus, YALE UNIVERSITY

Francesca Trivellato, YALE UNIVERSITY

Moderator: Maurice Samuels, YALE UNIVERSITY

Co-sponsored by the Program in Judaic Studies

Friday, November 8

David Nirenberg, UNIVERSITY OF CHICAGO

“Medieval Massacres and Modern Theories: Debating
Sovereignty in 1391”

Co-sponsored by Yale Lectures in Medieval Studies

Monday, November 18

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

2:00 PM Screening of “Hannah Arendt” (2013, 113 min.)
by Margarethe von Trotta

4:00 PM Panel Discussion on the 50th Anniversary of
Arendt’s *Eichmann in Jerusalem*

Jeffrey Alexander, YALE UNIVERSITY

Seyla Benhabib, YALE UNIVERSITY

Steven Smith, YALE UNIVERSITY

Adam Tooze, YALE UNIVERSITY

Jay Winter, YALE UNIVERSITY



Pascal Bruckner, writer and philosopher

Tuesday, November 19

**A Jewish Scholar in Exile: Eduard Fraenkel in Oxford,
1934–50**

Christopher A. Stray, UNIVERSITY OF SWANSEA/
INSTITUTE FOR ADVANCED STUDIES

Co-sponsored by the Department of Classics and the
Program in Judaic Studies

Thursday, November 21

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Rhonda Garelick, UNIVERSITY OF NEBRASKA

“An Exterminating Angel: Coco Chanel, Myth,
and Fashion”

Co-sponsored by the Department of French

Thursday, December 5

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Screening of “Wagner’s Jews” (2013, 55 min.)

Followed by Q&A with Hilan Warshaw (Director) and
Paul Rose, PENN STATE UNIVERSITY



Bernard Wasserstein, University of Chicago

Monday, February 10

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Cary Nelson, UNIVERSITY OF ILLINOIS

“The Problem with Judith Butler: The Political Philosophy
of the Movement to Boycott Israel”

Co-sponsored by the Program in Judaic Studies

Thursday, February 20

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Ruth Kluger, AWARD-WINNING HOLOCAUST MEMOIRIST
AND PROFESSOR EMERITA OF GERMAN STUDIES AT THE
UNIVERSITY OF CALIFORNIA

“The Future of Holocaust Literature”

Co-sponsored by the Slifka Center

Monday, February 24

**Recording the Holocaust: David Boder’s 1946 DP
Interviews and the Creation of Holocaust Archives**

Alan Rosen

Co-sponsored by Fortunoff, the Program in Judaic
Studies, and the Genocide Studies Program

Wednesday, March 5

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Laszlo Csosz, SENIOR HISTORIAN AT THE HOLOCAUST
MEMORIAL CENTER, BUDAPEST

“The Past and Present of Antisemitism in Hungary”

Co-sponsored by the Campus Outreach Lecture Program
of the U.S. Holocaust Memorial Museum’s Center for
Advanced Holocaust Studies, supported by the generosity
of Alan Solomon, MD

Tuesday, April 1

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Robert Weinberg, SWARTHMORE COLLEGE

“Connecting the Dots: Jewish Mysticism, Ritual Murder,
and the Trial of Mendel Beilis”

Thursday, April 10

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Pascal Bruckner, WRITER AND PHILOSOPHER

“Islamophobia and Antisemitism: The Inversion of the
Debt”

Co-sponsored by the Department of French



Aomar Boum, Panel 1, 2013 Conference

Wednesday, April 23

**The Benjamin (Yale 1962) and Barbara Zucker
Lecture Series**

Bernard Wasserstein, UNIVERSITY OF CHICAGO

“The Ambiguity of Virtue: Gertrude van Tijn and the Fate
of the Dutch Jews during the Second World War”



Ethan Katz, panel 2, 2013 Annual Conference

Students

Tiraana Bains, *Yale Undergraduate Student*

It is the purpose of this project to recover and record the voices of Iranian Jews who have witnessed and experienced the transitions from Pahlavi rule and finally the transformations heralded by the Islamic Revolution. The imperative to collect these testimonies is more urgent than ever given that far too few individuals remain who can recall the early Pahlavi years and so offer a longer vision of the evolving experience of Jewish life in modern Iran. Yet this project does not only seek to preserve the veracity of the historical record and the multiplicity of the Jewish experience but also create a resource to facilitate informed debate about the questions that continue to dominate headlines and foreign policy memos. This audiovisual archive will stand at the nexus of several ongoing political and historical discussions: the state of minorities and human rights in Iran today, the changing face of antisemitism across the globe, and American policy toward Iran. I hope that this grant will provide the financial assistance necessary to perform and complete preliminary research as well as embark on the production of a number of interviews that could serve as the basis for future funding and the long-term sustainability of this project.

Kate Brackney, *Yale Graduate Student in History*

My dissertation research is on images of the sky in archives of the Holocaust and their relation to changing conceptions of the sublime in the modern period. Hayden White has famously called the Holocaust the paradigmatic modernist event: its unprecedented horror, he argues, has rendered “traditional techniques of narration...unusable – except in parody.” Yet the poetic trope of the sky – a most ancient image in Western literature and art – persists in many pieces of writing, visual art, and even oral testimony about the Holocaust, performing an enormous range of representational work. How can we interpret these sources in a way that acknowledges their aesthetic power and representational legitimacy – but also takes into account the set of problems they present to politics and history? Beyond the ironist’s contained despair, the kitsch of the tragedian, and the minimalist interpretation

of facts that is the purview of the disciplined historian, is there a framework for representing the Holocaust – and how have images of the sky provided that framework for various artists, victims, and survivors? These are some of the major questions I will explore in the coming year through immersion in archives across Europe, the United States, and Israel.

Kati Curts, *Yale Graduate Student in Religious History*

My dissertation, “Assembling Fords: A Harrowing History of Religion in the Automobile Age,” is a cultural and religious history of Henry Ford and the Ford Motor Company. As the “Businessman of the Century” and the “Mussolini of Highland Park,” Henry Ford has frequently served as a larger than life character in American history, capable of originary creativity and immanent destruction. A volatile mix of populism and progressivism, he was the impetus behind the Model-T as “the people’s car” while also gaining a reputation for union busting as the “Flivver King.” Ford at once implemented a “living wage” for his factory workers yet also garnered much ill repute from the notoriously antisemitic writings in his newspaper, *The Dearborn Independent*. Rather than approach Ford as exceptionally charismatic genius, hero or villain, of historical fame and fortune, this project instead engages Ford – the man, the brand, the icon, the industry – as an analytic pivot and organizing power broker around which to interrogate the tangled historical relations of religion, race, technology, culture, and industry in the early twentieth century. The Salo W. and Jeannette M. Baron Student Research Grant will help make possible significant archival research for this dissertation on both the east coast and in Michigan, where I will examine the religious writings, industrial initiatives, business management techniques, advertising practices, educational materials, and material culture produced by Ford. Pairing these documents with narratives of American religious history and categories central to religious studies, I historicize the religious, and often overtly Christian, idioms Ford has so frequently inspired, putting them into broader conversation with the narrative plots, comparative tropes, and cultural forms central to American religious history and religious studies.

Lauren Gottlieb, *Yale Graduate Student in History*

Lauren Gottlieb will be visiting several archives in Israel and France to conduct research on her dissertation, “From Antisemitism to Zionism: Bernard Lazare, France, and the Jewish Question.” Bernard Lazare, a French-Jewish intellectual known for his early defense of the wrongly accused Captain Alfred Dreyfus in late-nineteenth-century France, wrote extensively on the subject of antisemitism and became involved in the Zionist movement alongside Max Nordau and Theodor Herzl. Lazare’s concept of Zionism was richly informed by his experience of French antisemitism and ultimately differed fundamentally from that expressed by his central European colleagues in the Zionist Congress. How Lazare conceived of Jewish nationalism as it related to the competing claims of homeland and diaspora, and how these ideas have impacted Zionism today are key questions underpinning this research, made possible by the Salo W. and Jeannette M. Baron Student Research Grant.

Sarah Ifft, *Yale Graduate Student in History*

My dissertation project, “Jewish and Christian Women and Family Finances in Medieval Catalonia, 1250-1350,” will explore how Jewish and Christian women participated in managing family finances. I am especially interested in how women’s relationship to financial resources was conditioned by systems of kinship, and whether Catalan Jewish communities developed either distinctive types of kinship networks or particularly Jewish ideas about women’s financial role within those networks. Using the individual transactions recorded in notarial registers from the cities of Barcelona, Girona, and Vic, I can determine what Jewish and Christian women’s economic involvement looked like on a more quotidian level, rather than at unique moments in their lives. In my work, I hope to challenge assumptions of medieval Jewish difference, particularly in the spheres of family and finance, and consider whether Jewish and Christian women participated in a shared financial culture in medieval Catalonia.

Samuel Loncar, *Yale Graduate Student in Religious Studies*

SCHLEIERMACHER, ANTI-JUDAISM, AND THE FOUNDATIONS OF PROTESTANT LIBERALISM

My project explores the influence of Marcionism, an anti-Jewish heresy, in the theology of Friedrich Schleiermacher. As the father of modern liberal theology, Schleiermacher is easily the most important and influential Christian theologian since the Enlightenment. What has been largely ignored in the scholarly literature is that Schleiermacher is also the first major Christian theologian to incorporate core aspects of Marcion’s theology, including the elimination of the Old Testament from the Christian canon, and the concomitant denial of the Jewishness of Jesus and the importance of Judaism for Christianity. After exploring the Marcionist elements in Schleiermacher’s thought, I briefly trace the power of this idea in two representative and influential historical theologians, Ferdinand Christian Baur and Adolf von Harnack, showing that Schleiermacher’s Marcionism characterizes the liberal theological tradition. This means that the most influential form of modern Protestant theology is radically anti-Jewish, a fact which has not received sufficient attention, but which should cast light on the trajectory of Christian thought during the Third Reich.

Michael Rom, *Yale Graduate Student in History*

My dissertation research will examine the national and diasporic identities that Brazilian Jewish immigrants constructed from the onset of Jewish mass migration from Eastern Europe to Brazil in the mid 1920s until the mid 1970s. In addition to using nationalist tropes to express Brazilian national identities, Jewish immigrants such as Vojtech Winterson actively reformulated these national identities in response to events such as military coups, political ideologies such as Zionism, liberalism, and socialism, and through transnational forums such as correspondence with international Jewish organizations. By exploring Brazilian Jewish cultural production such as newspapers, literature, and correspondence with international Jewish aid and advocacy organizations and Israeli diplomats, I will demonstrate the importance of transnational actors, political ideologies, and events in Brazil and throughout

the Jewish world in shaping these constructions. At a time when Brazilians of all classes and ethnic backgrounds were actively redefining Brazilian national identities and reacting to dramatic economic and political changes in their society, and Jews around the world were responding to the impacts of mass migration, the Holocaust, and the establishment of the State of Israel, Brazilian Jews confronted these multiple events by attempting to fashion national and transnational identities that asserted their simultaneous belonging to Brazilian society and the Jewish diaspora.

Anne Ruderman, *Yale Graduate Student in History*

“NELLE MANI FRAUDOLENTI DEI EBREY”: AN ANTI-JEWISH TWIST IN THE VENETIAN BEAD TRADE

With the generous support of a Salo W. and Jeannette M. Baron Research Grant, I will further explore the anti-Jewish element that surfaced in negotiations between the Republic of Venice and the Liverpool Company over Venetian beads for the transatlantic slave trade. In the 1760s, the Liverpool Company, a partnership of leading Liverpool slave-ship outfitters, entered into a series of negotiations with the Republic of Venice in an attempt to procure beads that would satisfy the tastes of their African consumers. While these negotiations centered upon questions of quality, price, and Venetian productive efficiency, both parties repeatedly expressed a desire to keep beads out of the hands of Jewish intermediaries, ostensibly to maintain quality standards. This surprising element of late-eighteenth-century slave-trade supply negotiations points to the ambiguous place of Jewish merchants in both British and Venetian society. Instead of considering Jewish international networks as an economic lever, both parties considered Jewish merchants as a threat to their national and economic interests. More broadly, the anti-Jewish element of the Venetian bead trade challenges the idea that economic rationalism trumped religious prejudice in the late eighteenth century.

I will take a one-week exploratory trip to the Archivio di Stato in Florence to examine the Libri di commercio e di famiglia. I will also spend two weeks in New Haven to transcribe and translate documents that I photographed in the

Archivio di Stato in Venice last fall. In Florence I am searching for evidence of Jewish intermediaries in the bead trade from Venice to Livorno and for evidence of any Jewish agents for the Livorno-based firm Earle and Hodgson, which traded in beads and coral between Livorno and Liverpool. In New Haven, I will be transcribing and translating documents primarily from the Senato Deliberazioni Rettori, Censori and Cinque Savi alla Mercanzia files. The research from this project will become part of my final dissertation chapter, “Venetian Beads for the Atlantic Slave Trade.”

Leah Salovey, *Yale Undergraduate Student*

This summer I will be researching American perceptions of the Holocaust. It is clear that the Holocaust plays a large role in the communal memory and cultural identity of American Jews, but how does it affect Americans who have no direct affiliations to Jewish communities? I am interested in assessing how much average Americans know about Holocaust history, how they first found out about the Holocaust (at home, in school, etc.), whether or not they feel that the Holocaust has any relevance to their lives, and whether or not they feel that the US places too much emphasis exclusively on Holocaust education and memorial. I will collect this information while I am working as an intern at the United States Holocaust Memorial Museum this summer, where one of my tasks will be to survey visitors to the Washington Mall for the future “Americans and the Holocaust” exhibition. I hope to use these brief interviews as an opportunity to examine American opinions on the importance of continuing to study and memorialize the Holocaust as the event itself becomes more and more distant.

Sara Silverstein, *Yale Graduate Student in History*

My project examines the work of transnational health professionals in the provision of services for refugees and other minority groups similarly excluded from civil rights within the European nation-state based international order of the mid-twentieth century. I focus on the medical, political, and intellectual contributions of doctors who themselves experienced displacement from their native states and discrimination as a minority. Their projects produced national and international

public health services that evolved symbiotically, outside standard political channels. Moving beyond traditional welfare services, they redefined the meaning of individual and collective rights to physical and social wellbeing within the state and international community. Having worked to transform these rights in the interwar order, they again revised their theories and projects after the Second World War negated many of their earlier conclusions. In the postwar years, the resulting contributions to rehabilitation projects in both war-devastated countries and among displaced persons became the underpinnings of emerging European and international institutions. The Salo W. and Jeannette M. Baron Research Grant will support archival work in Warsaw at the Jewish Historical Institute, the Central Archive of Modern Records, and the Institute of National Remembrance. In these collections, I will study the Jewish doctors who were prominent in shaping this transnational health community in both the interwar and the postwar years. As they physically and mentally rehabilitated Holocaust survivors, they put in practice their own evolving definition of human and social rights and worked to make it part of the postwar political order. While they acted in response to the Holocaust, they developed their ideas from interwar training and experiences that coupled antisemitism with the emergence of nation-states. My project therefore begins in the interwar years and examines how these doctors' dual experience working within the Jewish community and within the state system influenced their approach to international healthcare and to the rehabilitation of survivors in postwar Europe.

Shlomo Zuckier, *Yale Graduate Student in Religious Studies*

This research project will explore one aspect of Jew-hatred in the ancient world, studying Rabbinic descriptions of the destroyers of the two Temples that stood in Jerusalem and were destroyed in 586 BCE and 70 CE. Rabbinic literature offers several depictions of each of these traumatic events, describing both what transpired and the various antagonists who brought about the destruction, presenting Nebuchadnezzar, Titus, Vespasian, and Nero as central characters. What led these leaders and generals to destroy the Jewish temples, in

the Rabbinic view? These figures are understood in a variety of ways: some accounts depict the leader as simply advancing the interests of his home country and attacking Israel for reasons of expedience. On alternative accounts, Israel is targeted because of some reputed unique aspect of Jewish existence, whether the contents of the Temple or the renowned status of the Jewish nation. Yet other texts represent these leaders as evil, attributing to these sovereigns and generals a base hatred of the Jewish people. This study will closely analyze the relevant texts and offer a comparative analysis of the depictions of the various figures. Through this examination I hope to arrive at a wide tapestry of perspectives within Jewish tradition of how the ultimate Other—the destroyers of the Temples—have been viewed in Rabbinic memory.

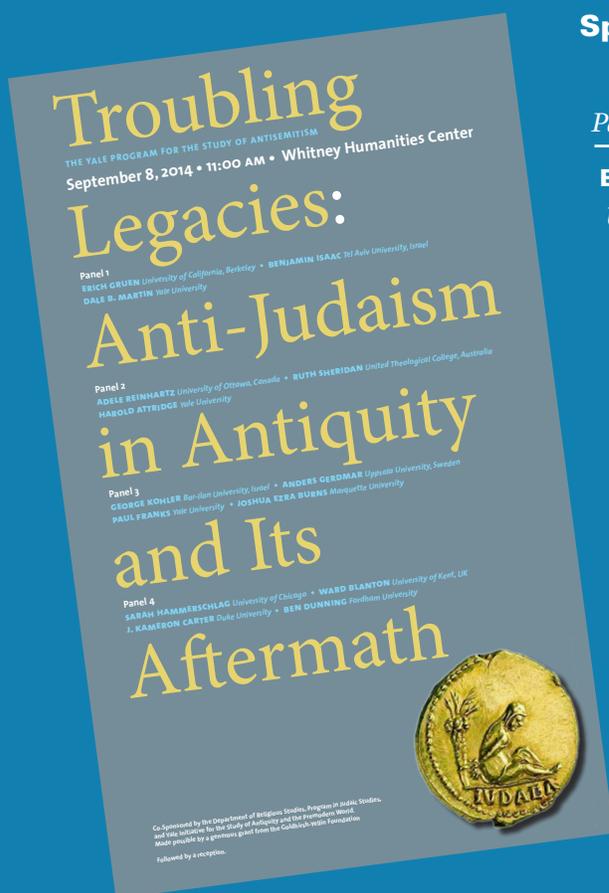
Faculty

Carolyn J. Dean, *Professor of History*

Carolyn is a cultural and intellectual historian of modern Europe with a focus on the twentieth century. She is the author of five books, most recently *Aversion and Erasure: The Fate of the Victim after the Holocaust* (Cornell, 2010) and *The Fragility of Empathy after the Holocaust* (Cornell, 2004). She is also the author of work on gender and sexuality, focusing on France in particular. She is currently working on a research project concerning the evolution of the concept of “bearing witness” to suffering since the Second World War and its impact on the creation of global humanity.

She was the John Hay Professor of International Studies at Brown University, where she taught before coming to Yale in 2013. She has been the recipient of several fellowships, including a Guggenheim and an ACLS, and was awarded Professor of the Year in 1996 by the Carnegie Foundation for the Advancement of Teaching and Council for the Advancement of Support of Education.

September 8, 2014 • 11 am • Whitney Humanities Center Auditorium



Speakers include:

Panel 1

Erich Gruen *University of California, Berkeley* • **Benjamin Isaac** *Tel Aviv University, Israel* • **Dale B. Martin** *Yale University*

Panel 2

Adele Reinhartz *University of Ottawa, Canada* • **Ruth Sheridan** *United Theological College, Australia* • **Harold Attridge** *Yale University*

Panel 3

George Kohler *Bar-Ilan University, Israel* • **Anders Gerdmar** *Uppsala University, Sweden* • **Paul Franks** *Yale University* • **Joshua Ezra Burns** *Marquette University*

Panel 4

Sarah Hammerschlag *University of Chicago* • **Ward Blanton** *University of Kent, UK* • **J. Kameron Carter** *Duke University* • **Ben Dunning** *Fordham University*

For a full conference program, visit our webpage at ypsa.yale.edu

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