Message from the Editors/Mensaje de las editoras/
Mensagem das Editoras

¡Shanah Tovah Umetuka a nuestros colegas de LAJSA!

Nuestros mejores deseos que el 5768. Sea un año de paz, salud y alegrías. Luego de nuestros seis números impresos y publicados, el boletín de LAJSA continuará saliendo en forma PDF, en la página web de LAJSA. Esperamos de este modo llegar a muchos más lectores, reducir los costos de la impresión a las universidades que nos subsidian, aumentar el número de páginas de los boletines con más artículos, reseñas y anuncios, incluir ilustraciones en color, y publicar los números siguientes sin demoras de imprenta. Como bien dijo Judith Laikin Elkin en su mensaje del 18 de septiembre, “we can be proud of our achievements and look forward to an equally productive quarter-century ahead.”

Seguiremos publicando noticias académicas y profesionales, poniendo al día la bibliografía de libros de relacionados con literatura, historia, sociología, política, cine, arte y cultura judeo-latinoamericana, además de anuncios sobre becas, congresos y convocatorias. Como en el pasado, seguiremos enviándoles un reporte sobre el estado de las finanzas, y un anuncio sobre los nuevos miembros de LAJSA en el número primaveral.

Les adjuntamos en este número el anuncio sobre el XIV Congreso de LAJSA, que tendrá lugar en Tel Aviv, del 26-28 de julio de 2009. Esperamos muchos ustedes puedan participar. No olviden que deben estar al corriente con el pago de sus cuotas (LAJSA 2009) antes de inscribirse en la conferencia. En el próximo número les informaremos más sobre las becas de que LAJSA dispone, destinadas a ayudar a algunos participantes. No olviden enviar sus propuestas antes de 31 de octubre.

Felicítamos a los nuevos vicepresidentes de LASJA, Raanan Rein y Edna Eizenberg, así como a los nuevos miembros del Consejo Ejecutivo, Rosalie Sitman y Judit Bokser Liwerant, y a los miembros vitalicios, Judith Laikin Elkin y Jacobo Kovadloff.

Anyada buena, ke sanos i mazalosos estesh,
Nora y Kenya

Note from the President/Nota del presidente/
Mensagem do presidente

I am pleased to inform the LAJSA community that we have completed the election process. The results are posted [below]. I am grateful to Judith Schneider for carrying out this important task.

As you know, we are making the definitive transition from a printed copy of the newsletter to its availability online at the LAJSA website so expertly maintained by Naomi Lindstrom. Look for future news there. Please DO continue to provide Kenya Dworkin and Nora Glickman with your input for the electronic newsletter. This goes with my expression of gratitude to Kenya and Nora for their work on LAJS.

Finally—but of utmost importance to all—Tel Aviv University will be hosting the next international meeting of LAJSA, from 26-28 July, 2009. Please look in this issue of the newsletter for the Call for Papers.

I look forward to seeing you all in Tel Aviv in July!

David

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Congratulations to our new LAJSA officers!

In July 2008, LAJSA held elections for a new Vice-President and two new Members at Large of the LAJSA Board of Directors. Many thanks to our former Vice-President and 2008 Election Coordinator, Judith Morganroth Schneider, and her committee—Alejandro Dujovne, Lynne Margolies, and Mónica Szurmuk—for their efforts, and to our outgoing officers as well.

Vice-Presidents

Edna Aizenberg, Professor of Hispanic Studies at Marymount Manhattan College, New York, U.S.A.

and

Raanan Rein, Professor of Latin American and Spanish History and Vice-Rector of Tel Aviv University, Israel.

Members at Large, LAJSA Board of Directors

Judith Bokser Liwerant, Professor of Political Science at the Faculty and Head of the Graduate School of Political and Social Sciences, UNAM, México City, México

and

Rosalie Sitman, Coordinator of Spanish and a researcher at the Institute for Latin American History of Tel Aviv University, co-editor of Estudios Interdisciplinarios de América Latina y el Caribe, and secretary of the Israel Association of Hispanists.

Lifetime Members, Board of Directors

Dr. Judith Laikin Elkin, Founding President of LAJSA

and

Jacobo Kovadloff, Founding Member of LAJSA

RETURNING TO Albion COLLEGE IN THE AUTUMN OF 1974 FROM MY EXTENDED FIELD TRIP THROUGH LATIN AMERICA, I retrieved my mothering responsibilities from my husband, and resumed teaching my two-semester sequence in Latin American history, my goal the launching of an academic career based on the dissertation I was about to write. In an unused office the Dean allowed me to occupy at night, I reviewed my notes, gathered my thoughts, wrote steadily, and enjoyed my solitude. I was writing again, as happy as I had not been since kissing Krishna goodbye.

I received my Ph.D. in 1976, at about the same time that my mentor, Charles Gibson, was elected president of the American Historical Association and with his recommendation, submitted my dissertation unchanged to the University of Chicago Press (“don’t write a dissertation,” Gibson had said; “write a book.”) He was right: the press accepted Israelita: The Jews of the Latin American Republics immediately, contingent…upon a pro forma reading by an outside critic. A year passed, during which I was assured that my book was on track and would soon receive final approval. The manuscript was returned to me yellowed from exposure, dog-eared, coffee ringed, needing to be retyped in its entirety (manually, at that date) if to was be submitted elsewhere. Israelita had been not only rejected but physically abused. The editor forwarded to me the anonymous peer review, which began: “By way of preliminaries, I am compelled to tell you that I abhor the title ISRAELITA. It sounds like the name of one or more of the Jewish publications in Latin America. Furthermore to the gentile reader, especially in Latin America, it has a pejorative sense to it...It reminds me of all those little Jewish shopkeepers in Costa Rica....” The contempt that Jews have been living with ever since settling in Latin America had transferred itself intact to this North American academic. When I pointed out the evident anti-semitism in the critic’s comment, and suggested that prejudice ought not be the basis for a manuscript’s rejection, the editor defended the reviewer by confiding that he was a Jew. “Of course,” I replied, “they’re the worst. They fear that the obnoxious stereotype will rub off on them.” The manuscript was eventually picked up by a more perspicacious editor at the University...

The Birth of LAJSA continued on page 16
FROM THE NEW VICE-PRESIDENTS

Dear LASJA Friends and Colleagues,

Thank you very much for depositing your confidence in us. We hope to serve the LAJSA community, working towards greater academic excellence, expansion and visibility for our organization.

Among the tasks we intend to undertake is first and foremost the upcoming XVI LAJSA Research Conference at the University of Tel Aviv. LAJSA takes seriously its mission to be an encompassing association and an international network of scholars. With this in mind, we have held our biennial conferences in the United States as well as in Brazil and Argentina. The gathering in Israel, close to the meeting of the World Union of Jewish Studies in Jerusalem (where our sister group AMILAT will host the Latin American sessions) will give LAJSA a higher profile in the worlds of Jewish and Latin American Studies.

One of our goals as vice-presidents is to make LAJSA better known as a major endeavor in an area of research and teaching with increasing importance. We urge LAJSA members to participate in our conference as well as in the ensuing meeting in Jerusalem. We also ask that you help advertise the conference in every venue and publication to which you have access.

While our focus should now be the meeting in Tel Aviv, we plan to encourage a continuation of the regional successful workshops initiated in New York and planned for other cities. These smaller meetings on those years when we don't hold our major conference allow colleagues to meet locally and to exchange ideas on resources and course planning for teaching LAJS.

All these regular encounters prompt us to rethink LAJ Studies and provide frameworks for challenging commonly-held assumptions and overcoming disciplinary and territorial boundaries. For example, it has become clear that Latin American Jews in Israel and the United States should be part of our discussion about LAJ identity.

Another initiative we have already begun and plan to continue is outreach to new and former members. We want LAJSA to grow in size and strength. Together with other members of the board, we will also continue to evaluate the dues structure and explore ways to make sure that LAJSA is financially sound.

Our publications are still another ISSUE that we hope to examine. The new online bulletin under the able direction of Nora Glickman and Kenya Dworkin is a major step towards modernizing and expanding LAJSA's reach. We'd like to explore possibilities for broadening the content of the bulletin. Could it become the core of a journal? Other explorations of the journal possibility have been going on. Are any of them feasible?

We hope to discuss in the LAJSA board the possibility of reinstituting LAJSA's award for the best doctoral dissertation / edited article as an added incentive for scholars and publishers to take LAJSA into account.

Since LAJSA’s future depends on a new generation of scholars, we will explore the possibility of establishing a special forum for Ph.D candidates. That could enhance the commitment of these scholars in the making to this field.

We would like to encourage more exchange and collegiality among our members. Do not hesitate to contact us with any ideas you have original initiative you'd like to work on. This is your organization.

All best wishes for a Shana Tova,

Edna Aizenberg  Raanan Rein

PROFESSIONAL NEWS/NOTICIAS PROFESIONALES/NOVAS PROFISSIONAIS


La Cancillería argentina, los Ministerios de Educación, de Justicia y Seguridad, la DAIA y las organizaciones que integran el Grupo Argentino de Trabajo para la difusión del Holocausto realizaron el 28 de enero el acto que con motivo del “Día Internacional de Conmemoración Anual en Memoria de las Víctimas del

News... continued on page 5

The University of California, Irvine hosted a Sephardic Culture and History Conference, “Diaspora and Return: Sephardic Jews Beyond Spain,” on March 7, 2008. Among its participants were: David Wacks, Michelle M. Hamilton, Marc Baer, Julia Cohen, Daniel Schroeter, Sarah Portnoy, Jacobo Sefami, Emily Colbert, and Samuel Armistead.

Nora Glickman presented “Cinematic Versions of the White Slave Trade” at the Queens Jewish Center on March 15th and “The Jewish White Slave Trade in Perspective” at Temple Beth El, in Belmore, N.Y., on May 10. Actress Rosie Berrido, from El Repertorio Español, performed her monologue “Blanca Días” at BMCC-CUNY on March 18th. She also published Theatre/Teatro/Bilingual Anthology/Antología Bilingüe (Buenos Aires: Ediciones Tu Llave, 2008), with a Prologue by Jorge Dubatti and Afterword by Gregory Rabassa. She also published “Paula Varsavsky, El resto de tu vida,” in World Literature Today (Sept-Oct. 2008): 71-72. To obtain a copy of Teatro/Antología Bilingüe write to <julimar63@msn.com> or call María Inés Mercado at 1-347-278-2917.

The “Re-Visiting al-Andalus: Muslims, Christians and Jews in Medieval Spain” conference was held at the CUNY Graduate Center in New York on April 15. Speakers included Professors Jerrilyn Dodds, Ross Brann, Raymond Scheindlin, Olivia Remie Constable, David Waserstein, and Elílio González. Perla Sneh ofreció durante el primer cuatrimestre de 2008 el curso “Mameloshn - Breve introducción a la cultura ídish,” en la Facultad de Ciencias Sociales de la Universidad de Buenos Aires.

Dr. Alan Astro, of Trinity University in San Antonio but formerly of Brooklyn, N.Y., returned home to his borough to present “Yiddish Poetry of the Holocaust,” on April 18th. The event took place at St. Francis College and was free and open to the public.


El 2 de abril, el Instituto Cervantes de Nueva York auspició el concierto, “De Canciones Sefardíes/Sephardic Songs,” con los intérpretes Manuel García-Morante (piano) e Yvette Martínez-Roca (soprano). Se logró por medio de la colaboración con Casa Sefarad-Israel Madrid y con el patrocinio del Banco Santander, S.A.

El Centro de Estudios Judaicos de la Universidad de Chile tuvo su Primer Coloquio Internacional, “Xenofobia y otros tipos de discriminación-una invitación al diálogo,” el 22 de abril. El simposio fue auspiciado por Centre Européen pour la Coopération et les Échanges Culturales, y patrocinado por la Comisión B’nai Brith Internacional y la Corporación de Amigos del Centro de Estudios Judaicos.

El poeta y escritor argentino Juan Gelman reivindicó “la memoria, la verdad, y la justicia” en Madrid al recibir el Premio Cervantes de Literatura de manos del rey Juan Carlos I de Borbón en Alcalá de Henares el 23 de abril de 2008.

O Xº Simpósio da Associação Brasileira de História das Religiões: Migrações e Imigrações das Religiões aconteceu nos dias 12 a 15 de maio no Faculdade de Ciências e Letras de Assis, Universidade Estadual Paulista “Júlio de Mesquita Filho”, Campus de Assis, Estado de São Paulo.

On May 27th, Monique Balbuena was the discussant at the showing of Cao Hamburger’s “The year my parents went on vacation” (Brazil) at the Clarks Honors College (University of Oregon).

Kenya C. Dworkin y Méndez published “Caught between the

El Consejo Sefaradí ofreció CONFRAD 05° CONGRESSO SEFARADI. “OS CAMINHOS SEFARADIS,” comemorando os 60 anos do Aniversário do Estado de Israel no Templo Sídon, em Rio de Janeiro, nos dias 31/05/08 e 01/06/08. A Dra. Jane Glasman apresentou a palestra “Idade de Ouro em Sefarad e Filosofia: entre a fé e a razão.” Outros palestrantes foram Moacir Amâncio, Renée Avigdor, Marlíria Levy Friedenson, Rose Szuchmacher e Iete Levy, e Carla Albala.


Angelina Muñiz-Huberman lanzó su nuevo libro En el Jardín de la Cabala el 6 de julio en el Instituto Cultural México-Israel, A.C. en la Ciudad de México. José Gordon y Eduardo Luis Feher también presentaron sus libros. Interpretó “Los cantos cabalistas” Rafael Huberman con los músicos Mijal Montelongo y Katia Huberman.

O Museu Judaico do Rio de Janeiro e Genni Blank convidaram para o lançamento do livro Ídiche: uma introdução ao idioma, literatura e cultura—aprendizado sim mestre—em dois volumes, de autoria de Sheva Zucker, no Clube Israelita Brasileiro o dia 8 de julho de 2008.


El 17 de junio de 2008 se presentó el libro antologado por Steve Sadow, El tiempo y las palabras. Literatura y cultura judía latinoamericana contemporánea (Revista Hostosiana 4), en La Cafrebrería El Péndulo Polanco, en la Ciudad de México.

El Gobierno de Mendoza y todas las Instituciones que componen la Comunidad Judía de la Provincia extendieron una invitación general a un homenaje a las víctimas del atentado terrorista contra la AMIA. El acto denominado Día de la Memoria Activa, se realizó el 18 de julio en la explanada de Casa de Gobierno.

El Dr. Gustavo D. Pedernik, del Departamento de Estudios Judíacos de Universidad ORT Uruguay ofreció el curso “La Biblia y la civilización” del 22-23 de julio de 2008.

Jeffrey Lesser lançou seu novo livro, Uma diáspora descontente, o 4 de agosto na Livraria Cultura, em São Paulo, e o 4 de agosto no Fórum de Ciência e Cultura da UFRJ, em Rio de Janeiro.

El Dr. Moshe Idel presentó una conferencia, “Las fuentes paganas en común de la mística monoteísta y las interrelaciones entre las tres religiones abrahámicas,” en el Auditorio de la Cancillería de la Nación Argentina el 13 de agosto de 2008. El 12 y 14 de agosto, Moshe Idel llegó a dictar clases en la Universidad del Salvador y en la Facultad de Psicología de la Universidad de Buenos Aires. Fue invitado por la Fundación Auge y también su visita fue auspiciada por Ediciones Lilmod para el lanzamiento de su último libro.
News continued from page 6

Con el auspicio del Centro Internacional para la Enseñanza Universitaria de la Civilización Judía de la Universidad Hebrea de Jerusalem, la Universidad Nacional Tres de Febrero de Buenos Aires está ofreciendo en el Centro Cultural Borges un curso introductorio a nivel de maestría sobre “Estudios judaicos y judeoamericanos” entre el final de agosto y 30 de octubre. Entre los discursantes se encuentran los doctores Leonardo Senkman, Daniel Colodenco, Liliana Feierstein, Daniel Feierstein, y Perla Sneh. Para mayor información, escriba a:<maestriaendiversidad@untref.edu.ar>.

El Festival Ashkenaz es uno de las más grandes celebraciones públicas de la cultura idish y judía en el mundo. Desde 1995 cada 2 años se reúnen en Toronto artistas multidisciplinarios que abarcan la música, cine, teatro, danza, literatura, artes plásticas y artesanías y mucho más. El 1 de septiembre se desarrolló el famoso desfile de Ashkenaz, con muñecos gigantes, músicos en vivo, artistas callejeros, y todo el público participando del mismo.

Magüén David, A.C., La Alianza Monte Sinaí, la Federación Sephardí Latinoamericana (México), la Universidad Hebraica (México), la Universidad Iberoamericana (Ciudad de México), y el Banque Safdie patrocinaron el Congreso de septiembre de 2008. Entre los ponentes estuvieron Margalit Bejarano, Jane Gerber, Jeffrey Lesser, Judit Bokser Liwerant, Jacobo Sefami y muchos más. Para mayor información, visite:<http://www.judaismosirio.com/>.

La Universidad Nacional del Cuyo, en Mendoza, Argentina, ofreció un seminario intensivo de doctorado en la Facultad de Filosofía y Letras titulado “Refugiados de nazismo y exiliados del franquismo en Argentina (1933-1950)” el 11, 12 y 13 de septiembre de 2008. El disertante fue el Dr. Leonardo Senkman de la Universidad Hebrea de Jerusalem.


Dyna Ripsman Eylon, the new editor of Women in Judaism: A Multidisciplinary Journal, invites scholars working on gender issues to consider publishing in this cutting edge journal. For more information please visit http://www.utoronto.ca/wjudaism/.

The Indiana University, Bloomington, just finished hosting the “Jewish Women in Global Perspective” documentary film festival on October 11-13, 2008, in the Indiana Memorial Union. The festival, which is free, will feature discussions by two internationally acclaimed filmmakers, Jennifer Fox and Faye Lederman. For more information, visit:<www.indiana.edu/~jwgp>

The Creighton University Klutznick Chair in Jewish Civilization and the University of Nebraska-Lincoln Harris Center for Judaic Studies will hold their Twenty-First Annual Klutznick-Harris Symposium, in Omaha, Nebraska, on Sunday, October 26, and Monday, October 27, 2008. The theme of this year’s Symposium is “Rites of Passage: How Today's Jews Celebrate, Commemorate, and Commiserate.” For more information about the symposium, contact Leonard Greenspoon at<ljgrn@creighton.edu>.

An exhibition of artwork by Mirta Kufpermcie y writer Saúl Sosnowski, “Borges and the Kabbalah: Seeking Access,” which links the writings of famed Argentine writer Jorge Luis Borges with the Kabbalah, will open at The Art Gallery of the University of Maryland from November 12-December 20, 2008. The artist has designed a special print to benefit the programs of The Art Gallery.

O Programa de Estudos Judaico realizará o Vº Encontro Brasileiro de Estudos Judaicos em 02 a 05 de Dezembro do 2008, no campus da Universidade do Estado de Rio de Janeiro. Este encontro centra-se em dois eixos temáticos principais: Judaismo e Globalização e os 60 anos do Estado de Israel e o
News…continued on from page 7

Oriente Medio.

Perla Sneh ofreció durante el primer cuatrimestre de 2008 el curso “Mameloshn - Breve introducción a la cultura ídish,” en la Facultad de Ciencias Sociales de la Universidad de Buenos Aires.


Mirta Kupferminc nos anuncia su nuevo sitio web: <http://www.mirtakupferminc.net>.


El historiador y director de la Real Academia de Historia y Arte de San Quirce, Antonio Ruiz Hernando, ha publicado el libro El barrio de la alfama hebrea de Segovia. Zaragoza: Libros Certeza, 2008.

Publisher Joe Bresler of Lexington, MA ), announces the launching of a new website that chronicles the first 100 years of commercial Sephardic recordings with information about the labels and artists that made them and more. He would very much like to receive feedback on the site. Please visit the website at: http://www.sephardicmusic.org/.

The 40th Annual Association for Jewish Studies Conference will take place from December 21st to 23rd at the Grand Hyatt Washington, in Washington, D.C. Several LAJSA members will be chairing and presenting as sessions, e.g., Alan Astro is chairing a session titled “Multilingualism and Jewish Cultures: Cases for North Africa and Latin America that includes Dinah Assouline Stillman, Monique Balbuena, Lois Barr, and Aimée Israel-Pelletier; Judith Laikin Elkin is chairing a session titled “Carribean Havens: Jewish Refugee Experiences in Jamaica, Trinidad and the Dominican Republic” that includes Paul Bartrop, Marion Kaplan, Alisa Siegel and Judah Cohen; Matt Goldfish is chairing a session titled “Sephardi/Mizrachi Women and Family” that includes Ronnie Perelis, Alanna Cooper, Vanessa Paloma and Julia Lieberman; Alejandro Meter is chairing a session titled “Latin America and the Holocaust” that includes Edna Aizenberg, Judith Freidenberg, Estelle Tarica and Daniel Fainstein; Kenya C. Dworkin is chairing a session titled “Latin American Jewish Studies: Exploring Ashkenazi & Sephardi Jewish Identities through Latin American Narrative, Theatre and Film” that includes Nora Glickman, Sandra Cypress Messigner, Monique Balbuena and Edna Aizenberg; L. Scott Lerner is chairing a session titled “Varieties of the Crypto-Jewish Experience” that includes Jacques Lezra, Dalia Kandiyoti and Jonathan Freeman; and, Estelle Tarica is chairing a session titled “New Approaches to Jewish Culture in Latin America” that includes Amalia Ran, Alejandro Meter, Ariana Huberman and Paul Miller. In addition, a number of other LAJSA members are participating in other panels as well. For more information, visit: <http://www.ajsnet.org/>.

Discover the Benefits of LAJSA Membership

If you are not already a LAJSA member but would like to become a member of an international community of scholars focused on Latin American Jewish Studies, please visit:

http://www.utexas.edu/cola/orgs/lajsa/

or download an application at:

http://www.utexas.edu/cola/orgs/lajsa/content/membership/LAJSA_membershipapp.pdf
**Assistant Professor of Rabbinics**

**Vanderbilt University**

The College of Arts and Science and the Program in Jewish Studies invite nominations and applications for a tenure-track Assistant Professor position, beginning Fall 2009, in Jewish legal traditions with primary focus on Rabbinics from the second century onward and a strong secondary interest in modern applications.

- Ph.D. is required and applicants should demonstrate promise of outstanding research and teaching.
- The successful candidate will hold jointly the title of Assistant Professor in Jewish Studies and Assistant Professor in either Law or Divinity, depending on his or her disciplinary expertise.
- Ph.D. received by the beginning of the fall 2009 semester is required for appointment to a tenure-track position.

The committee will begin looking at dossiers on November 15, 2008.

All applicants should send a letter of application, a complete c.v., a writing sample, three letters of recommendation, and information on teaching experience and performance, to:

Professor Leah S. Marcus, Chair, Search Committee  
Program in Jewish Studies  
Vanderbilt University  
140 Buttrick Hall, 390 24th Avenue South  
Nashville, TN 37240

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**Corcoran Visiting Chair**

The Center for Christian-Jewish Learning invites applications for a one or two year visiting appointment as the Corcoran Visiting Research Professor specializing in some aspect of the relationship between Judaism and Christianity.

Candidates must hold a Ph.D. or its earned equivalent, have published in the field, and hold (or have retired from) a tenured position (or its equivalent) in a university or seminary.

The full description is posted at [http://www.bc.edu/cjlearning](http://www.bc.edu/cjlearning).

Stipend: $60,000/academic year plus travel and research expenses.

A letter of application should be accompanied by a CV, two letters of recommendation, and a proposal for the research and writing to be done while holding the chair.

Applications are due by January 15, 2009. Decisions will be made by March 1, 2009. Communications to either Prof. James Bernauer, S.J., Dept of Philosophy <bernauer@bc.edu> or Prof. Ruth Langer <langerr@bc.edu>. Dept. of Theology, Boston College, Chestnut Hill, MA 02467 USA.

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**ALL ABOUT LAJSA-LIST**

Among one of LAJSA’s activities is the LAJSA Electronic Archive, or the LAJSA-list, an electronic mailing list dedicated to news about Latin American Jewish communities and announcements of scholarly activities and new publications in Latin American Jewish Studies. All postings from September 2002 forward are saved in the LAJSA Electronic Archive.

To subscribe or post messages to the LAJSA-list, contact the Manager of the LAJSA Electronic Archive, Naomi Lindstrom at lindstrom@mail.utexas.edu.

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**Visiting Scholar in Judaic Studies**

**University of Memphis**

Bornblum Judaic Studies at the University of Memphis invites applications for the position of David Bornblum Visiting Scholar in Judaic Studies. The position is a non-tenure track, one-year appointment with the possibility of renewal for two additional years, beginning August 24, 2009. Duties include teaching three courses per semester in areas appropriate to the scholar's background and experience. Applicants must have a minimum of a Ph.D. in an appropriate field, teaching experience, and evidence of scholarly accomplishment.

Submit a letter of application, curriculum vitae, e-mail address for three professional references, and any other supporting materials electronically to:

[http://workForum.memphis.edu](http://workForum.memphis.edu)

Review of completed applications will begin December 5, 2008, and may continue until the position is filled. The University of Memphis is an Affirmative Action/Equal Opportunity Employer. Women and minorities are encouraged to apply.
**SENIOR POSITION IN RELIGIOUS STUDIES**

**MODERN JUDAISM**

The Department of Religious Studies,  
University of California, Riverside

**The Appointment** - The Department of Religious Studies invites nominations and applications for a senior position (full Professor or Associate Professor with tenure) in Modern Judaism. We seek expertise in Judaism as a religious tradition, with specialization and methodology open. Examples include: modernity and post-modernity; contemporary ethical/bioethical issues; contemporary interpretations of biblical and rabbinic writings; Judaism and the arts; material culture and memory; Jewish pluralism in Israel and/or the diaspora. Demonstrated competence in theoretical and comparative issues in the field of religious studies is expected, as well as the ability to relate the study of Judaism to other programs in the humanities and social sciences. Candidates must possess a strong commitment to graduate and undergraduate teaching excellence, a strong record of research and publication, and a commitment to service. Ph.D required. Salary commensurate with education and experience.

**The University** - The University of California, Riverside, is one of the ten campuses of the University of California, generally recognized as the preeminent public university system in the world. Located in the Inland Empire of Southern California, Riverside is located 60 miles east of Los Angeles, 50 miles west of Palm Springs and is within an hour’s drive of Southern California deserts, mountains, and beaches. Campus enrollments (18,000) are increasing annually, enabling the University to engage in a new state of growth and long-range planning.

**Application** - Send letter of interest, CV, list of three-five referees with full contact information, statements of research and teaching interests to:

Professor Pashaura Singh, Chair of the Search Committee  
c/o Veronica Quesada, Religious Studies Department  
UC Riverside, Riverside, CA 92521.

Review of completed applications will begin October 1, 2007 and continue until position is filled.

Appointment to begin July 1, 2008. The University of California Riverside is an EEO/AA employer.

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**Visiting Scholar, Jewish Studies**

The Allen and Joan Bildner Center for the Study of Jewish Life at Rutgers, the State University of New Jersey, invites applications for the following position during 2009 - 2010 academic year.

The Aresty Visiting Scholar is a one year appointment that provides a stipend of $30,000 and health benefits. Academic rank and field of expertise are open. Ph.D. is required at time of application. The scholar is expected to teach two courses (one per semester). Courses will be taught in the Department of Jewish Studies, with cross listing in another department when possible. Visiting scholars will be expected to be in residence in the university area and participate actively in faculty seminars and the activities of the Bildner Center.

Applicants should send a cover letter and attendant materials, including areas of research interest, a list of preferred courses to teach with short descriptions, a curriculum vitae, and a list of three references (letters will be requested from the final candidates), to Professor Yael Zerubavel, Director, Bildner Center, Rutgers University, 12 College Avenue, New Brunswick, NJ 08901 by October 31, 2008.

Applications and letters, or any questions, should be sent via email to mailto:csjl@rci.rutgers.edu.
Columbia University Librarian for Jewish Studies

Reporting to the Director of Area Studies/Global Resources, this new position will play a leading role in enhancing and developing excellent Jewish Studies library collections and services in the context of a University with a very strong and established history of interdisciplinary Jewish Studies research and teaching. The Librarian is responsible for development of this first-rate research collection of materials from and about Israel and Jewish Studies in English, Hebrew, Yiddish, and all other languages of significance to this field. She/he will provide innovative information services to faculty, students, researchers and other Jewish Studies scholars in the Columbia University community and beyond.

The Librarian exercises direct responsibility for building strong collections in all formats throughout the Columbia Library system in close coordination with other subject specialist librarians in the humanities, social sciences and Area Studies. She/he and will also work closely with the Rare Book and Manuscript Library on the development, processing, interpretation, and promotion of rare book and manuscript collections supporting Jewish Studies. The Librarian actively manages and evaluates the Israel and Jewish Studies collections, making decisions on bibliographic access, preservation, and digitization projects to improve and broaden usage of its unique print collections.

Public service responsibilities include in-depth reference, research consultations, instruction on use of the collection, and the development of web-based guides and resource collections as needed, targeting faculty, graduate, professional, and undergraduate students and researchers. The Librarian will work closely with instructional technology, scholarly research, and digital program units within the Libraries and University to advance Jewish studies education and scholarship. The Librarian for Jewish Studies acts as liaison with Columbia's Institute for Israel and Jewish Studies, and several other departments, schools, institutes, and centers on campus with Israel and Jewish Studies subject interests. The Librarian will play an active role in collaborating with the Jewish Theological Seminary and the Center for Jewish History and in other local, national and international forums such as the Association of Jewish Libraries and the Association for Jewish Studies.

The successful candidate will have:

• Significant experience as a Jewish Studies librarian, or a comparable combination of academic and professional experience

• Accredited MLS or PH.D. in relevant subject area or an equivalent combination of education and experience;

• Familiarity with the history and major trends in scholarly publishing and research in Israel and Jewish Studies, including online sources of information, and with dealers able to supply appropriate materials from a variety of sources;

• Excellent language skills in Hebrew and ability to read Yiddish and to supervise staff working with materials in these languages. The ability to identify and work with materials in other languages relevant to Jewish studies is preferred;

• Excellent communication skills and the demonstrated ability to work effectively and creatively in a collaborative and complex environment.

The salary for this position is dependent on experience. We offer excellent benefits including 100% Columbia tuition exemption for self and family and assistance with University housing. Columbia will also pay 50% tuition for your dependent child who is a candidate for an undergraduate degree at another accredited college or university.

To apply for this position please visit the following link:

academicjobs.columbia.edu/applicants/Central?quickFind=50820

Applications submitted before December 1, 2008 will receive priority consideration. Columbia University is An Equal Opportunity/Affirmative Action employer.
The Institute of Jewish Thought and Heritage (IJTH) at the University at Buffalo (SUNY) invites applications for the Gordon and Gretchen Gross Professorship in Judaic Studies at the Associate Professor level, with tenure, to begin in Fall 2009.

The Institute seeks an established scholar in the area of Rabbinic Judaism (post biblical, pre-modern); History of Ideas, with special emphasis on ethical questions: Jewish conceptions of morality, value, justice and/or politics.

The IJTH was formally inaugurated in Fall, 2008 with the goal of swift development into a BA, MA and PhD granting department of Judaic Studies. The successful candidate will have appropriate administrative responsibilities as the Institute grows into a graduate program. Initial appointment will be made in a related disciplinary department (e.g. History, Classics) until the Institute achieves departmental status. The teaching responsibilities are two courses per semester. Evidence of scholarly excellence and a strong commitment to future research is expected.

Submit application via <http://www.UBJobs.buffalo.edu> including names of three references and CV by December 15, 2008. Preliminary interviews will be conducted at the Association for Jewish Studies meeting in Washington, D.C. December 21-23, 2008.

For further information contact Richard A. Cohen (Director), Institute of Jewish Thought and Heritage, College of Arts and Sciences, 810 Clemens Hall, Buffalo, NY 14260; (716) 645-8491; mailto:racohen@buffalo.edu. The University at Buffalo is an AA/EO employer.

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Assistant Professor in Hebrew Bible/Old Testament, Princeton University

PRINCETON UNIVERSITY, Department of Religion in conjunction with the Program in Judaic Studies, invites applications for a tenure-track Assistant Professor in Hebrew Bible/Old Testament to begin September 1, 2009. The candidate should be an expert in the Hebrew Bible in its ancient Near Eastern context and should be prepared to teach an introduction to the Hebrew Bible (in translation) and biblical Hebrew. A Ph.D. is expected by September 1, 2009. Applications from women and members of minority groups are especially encouraged. Princeton University is an equal opportunity employer committed to affirmative action.

For information about applying to Princeton and how to self identify, please link to: <http://web.princeton.edu/sites/dof/ApplicantsInfo.htm>

Send a letter of application, CV, bibliography, three letters of reference, and a writing sample to: Marcie Citron, Program Manager, Program in Judaic Studies, Scheide Caldwell House, Princeton University, Princeton, NJ, 08544. The search committee will begin reviewing applications November 15, 2008 and will continue to do so until the position is filled.

Contact Info:
Marcie Citron, Program Manager
Program in Judaic Studies
Scheide Caldwell House
Princeton University
Princeton, NJ, 08544

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http://www.neh.gov/grants/index.html
The Maurice and Marilyn Cohen Fund for Doctoral Dissertation Fellowships in Jewish Studies

The fellowships apply to one academic year and are toward the completion of a dissertation, typically in the fifth year of study. Applicants are expected to have finished all doctoral requirements, except for the thesis, and should show evidence of being able to complete their thesis within the fellowship year. As of 2008-2009, we are granting four to five fellowships ranging from $16,000 to $20,000. This is an increase in the award size from previous years.

Eligibility
Applicants must be citizens or permanent residents of the United States or Canada. International students cannot be granted fellowships at this time. A strong preference is given to individuals preparing for academic careers in Jewish studies, and to those who indicate that they will pursue a career in the United States. Previous grantees of the Maurice and Marilyn Cohen Fund for Doctoral Dissertation Fellowships in Jewish Studies may not reapply.

Deadlines/Application
The 2008-2009 application cycle is now closed. Applications for the 2009-2010 cycle will be available online in the early fall.

For further information, <mailto:grants@jewishculture.org>.

The Foundation for Jewish Culture Maurice and Marilyn Cohen Fund for Doctoral Dissertation Fellowships in Jewish Studies

The Doctoral Dissertation Fellowships in Jewish Studies are made for one academic year and are given to Ph.D. candidates in the final stages of completing a dissertation, typically in the fifth year of study. Applicants should have completed all doctoral requirements, except for the completion of their thesis, and must show evidence of being able to complete their thesis within the fellowship year. The Foundation currently awards five Fellowships of $16,000.

Eligibility:

- Be citizens or permanent residents of the United States or Canada;
- Have completed all academic requirements for the Ph.D., except dissertation, by the date of application;
- Demonstrate significant course work in Jewish studies at the graduate level;
- Provide evidence of proficiency in a Jewish language (i.e. Hebrew, Yiddish, Ladino, Aramaic, etc.);
- Be in a reasonable position to complete the work of their thesis during their fellowship year;
- Have a proposal or prospectus that has been approved by a thesis committee;
- Complete online application in full. Partially completed applications cannot accepted.

To enable recipients to devote themselves fully to completing the dissertation, it is expected that they will not hold a full-time job or equivalent academic workload during the fellowship year. We request that grantees inform us of any other fellowships or grants they may receive during their fellowship year.

Visit http://www.jewishculture.org/?pid=scholarship to learn more. Deadline: 12/12/08.
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<td><strong>Carvalho, Gilberto de Abreu Sodré.</strong></td>
<td>A Inquisição no começo do século XVIII. Rio de Janeiro: Imago, 2008.</td>
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<td><strong>Arquivo Maaravi: Revista Digital de Estudos Judaicos da UFMG 2 (2008).</strong></td>
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Marsha & Jay Glazer Endowed Chair in Jewish Studies, University of California, Santa Barbara

The Division of Humanities and Fine Arts at the University of California, Santa Barbara invites nominations and applications for a new endowed chair in Jewish Studies. We seek an outstanding scholar and dedicated teacher to be the first Marsha and Jay Glazer Professor of Jewish Studies.

We seek an established scholar working in any area of Jewish Studies with the credentials for a tenured professorship in a department in the Division of Humanities and Fine Arts. The successful applicant will have a record of outstanding scholarship in Jewish Studies, an interdisciplinary perspective and the ability to work across departments, and a demonstrated commitment to program building. The university is particularly interested in candidates who can contribute to the diversity and excellence of the academic community through research, teaching, and service.

U.C. Santa Barbara is known for its interdisciplinary landscape and its dynamic programs in the arts and humanities, including its Department of Religious Studies, which offers an interdisciplinary Minor in Jewish Studies. The campus has a strong record in teaching and research in Jewish Studies, with particular strengths in the study of the religion of the Jews, including 20th-century Jewish intellectual thought and Holocaust Studies. Courses in Biblical and modern Hebrew are offered. The Department of Religious Studies includes faculty whose research and teaching within Jewish Studies range from the Bible and Biblical Hebrew to Rabbinic literature and Jewish mysticism to the sociology of contemporary Jerusalem. Twenty-five faculty in more than ten departments teach courses on history, literature, art, architecture, and film on such subjects as German Judaism, American Jewish novelists, anti-Semitism in Western and Eastern European countries, Jews in Israel and in the Diaspora, the politics of the Middle East, Jewish communities of medieval Spain, the architectural history of modern Israel, and the Holocaust in literature and film. The Herman P. and Sophia Taubman Foundation Symposia in Jewish Studies at the Interdisciplinary Humanities Center hosts lectures, performances, and residencies of eminent scholars, writers, artists, and policy makers. For more information, please visit www.jewishstudies.ucsb.edu or www.hfa.ucsb.edu.

Please send nominations and applications electronically to: jewishstudiessearch@LTSC.ucsb.edu.

Applicants should include a letter of interest, curriculum vitae, and the names of at least three references. UC Santa Barbara is an Equal Opportunity, Affirmative Action Employer. To ensure full consideration, applications

Birth of LAJSA…continued from page 3

of North Carolina Press, and Jews of the Latin American Republics went on to become the foundation stone of Latin American Jewish Studies (1).

My dissertation advisor had liberated me. I had tentatively suggested doing the history of the short-lived Jewish communities of Cuba, afraid that no one would approve of my real aspiration, which was to adopt an all-Latin America, all-dates approach. Gibson listened and said, “Judith, don’t haul bricks! Build an edifice.” With those words he gave me the confidence to begin the re-examination of the history of the southern half of the western hemisphere by including in it the Jewish presence and its impact on Latin culture. The project re-invigorated my life, enabling me to recover the élan that had buoyed my youthful ventures in Europe and Asia. The knowledge that I was making a genuine contribution to scholarship, and building Gibson’s

The Birth of LAJSA…continued on p.20
Penn State University
Jewish Studies Program and Department of Sociology
Postdoctoral Fellowship (Job Number: 28951)
Deadline: 12/01/2008

The Jewish Studies Program and the Department of Sociology at Penn State University invite applications for a Malvin and Lea Bank postdoctoral fellowship. Residence in this one-year, though renewable for an additional year with mutual agreement, academic position will commence on August 1, 2009. Individuals at all stages in their academic careers are eligible to apply but must have completed all requirements for their Ph.D. by August 1, 2009. The Program seeks to engage a scholar whose major research and teaching interests overlap the disciplines of Jewish Studies and Sociology. The incumbent will be expected to be in full-time residence at University Park, conduct research, offer two undergraduate single semester courses each academic year, and participate in the intellectual life of the University Park campus. The position will be shared equally between the Jewish Studies Program and the Department of Sociology. Enthusiasm for and demonstrated ability in classroom teaching is essential. Salary is competitive. Applicants should submit a dossier that includes a CV, a graduate transcript, a writing sample, and evidence of successful teaching. They should also arrange to have sent three confidential letters of recommendation. To ensure full consideration, completed applications must be received by December 1, 2008.

Electronic submission of materials is preferred. Please send to Sandi Moyer, Administrative Assistant at sjm1@psu.edu or by fax to (814) 863-7840. If materials cannot be sent electronically, please send to Ms Sandi Moyer, Administrative Assistant, Box JS, Jewish Studies Program, 108 Weaver Building, Penn State University, University Park, PA 16802, USA.

For more information on the Jewish Studies program visit their website at http://jewishstudies.psu.edu/

For more information on the Sociology Department visit their website at http://www.sociology.psu.edu/

Position in The Hornstein Jewish Professional Leadership Program
Brandeis University

http://www.brandeis.edu/jcs

Brandeis University announces an opening for a faculty member -- junior or senior, tenured, tenure track, or professor of the practice -- in an area broadly defined as Jewish Professional Leadership.

Our ideal candidate is someone with strong academic credentials, a substantial record of accomplishment, first-hand experience working with the Jewish community, and the skills to provide transformative leadership training. Area of expertise is open, but applications are particularly welcomed from those proficient in the study of Jewish leadership, Jewish institutional life, and/or organizational behavior.

Appropriate candidates may also be eligible for joint appointments with other departments or affiliation with one of the University's research centers (see http://www.brandeis.edu/research).

Candidates should send a letter that describes their background and interest in the position, a CV, representative publications and the names of up to three references to:

Professor Jonathan D. Sarna
Chair Search Committee
Hornstein Program, MS 037,
Brandeis University
P.O. Box 549110
Waltham, MA 02454.

The Search Committee encourages applicants to apply by October 31, 2008, but will continue considering candidates until the position is filled.

Brandeis University is an equal opportunity employer.

The History Department at Boston University invites applications for a tenure-track assistant professor position in Modern Jewish History (pending budgetary approval). Excellent scholarship and a serious commitment to teaching are essential; PhD in hand by the time of appointment are required. Candidates should send an application, CV, and three letters of recommendation to:

Professor Charles Dellheim
Department of History
Boston University
226 Bay State Road
Boston, MA 02215.

Boston University is an Affirmative Action/Equal Opportunity Employer.


Sanz, Christian E. y Fernando Paolella. *AMIA: la gran mentira oficial: la verdadera trama de una historia de drogas y negocios que encubren el gobierno argentino, la CIA y el Mossad y que provocó la peor masacre de la historia argentina*. Santa Fe, Argentina: El Cid, 2007.


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**Assistant Professor in Medieval and/or Early Modern Jewish History**  
**University of North Carolina at Chapel Hill**

The History Department at the University of North Carolina at Chapel Hill [http://history.unc.edu] invites applications for a tenure-track assistant professor position beginning as early as 1 July 2009. Ph.D. preferred. Candidates for the position should demonstrate strong scholarly promise and a commitment to teaching; and they will be expected to contribute to the interdisciplinary work of the Carolina Center for Jewish Studies [http://www.unc.edu/ccjs/] and UNC’s Program in Medieval and Early Modern Studies [http://mems.unc.edu/].

To apply, individuals should submit a letter of application and a c.v. online at: [http://hr.unc.edu/jobseekers/search.htm]. Under “EPA Faculty Positions” click on “Open Positions” and select “History Department.” Please arrange for four letters of recommendation to be mailed to: Professor Christopher Browning, Chair, Jewish History Search Committee, Department of History, CB #3195, University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-3195. **The application deadline is 1 December 2008.** The University of North Carolina at Chapel Hill is an EOE.

**Contact Info:**  
Professor Christopher Browning, Chair  
Jewish History Search Committee  
Department of History, CB #3195  
University of North Carolina at Chapel Hill Chapel Hill, NC 27599-3195  
Website: [http://history.unc.edu](http://history.unc.edu)
Kay Professorship in Israel Studies, Open Rank

The University of Maryland invites applications for the Abraham S. and Jack Kay Professorship in Israel Studies, rank open. This position is expected to commence in Fall 2009. The preference is for a Tenured/Tenure Track position. However, under the appropriate circumstances, an extended visiting professorship may be considered. Applicants may be in any field within Israel Studies, including anthropology, sociology, political science, economics, or the social, cultural, or political history of Israel from the pre-state period to the present. (We cannot consider applicants specializing in literature or cultural studies).

Candidates must demonstrate an active record of research in their own field(s) of specialization, as well as the ability to interact with other relevant disciplines, including Jewish Studies. Successful undergraduate and graduate teaching is also required.

The holder of the Kay Professorship will be a faculty member in the Joseph and Rebecca Meyerhoff Program and Center for Jewish Studies and will participate in the development of the Joseph B. and Alma Gildenhorn Institute for Israel Studies. We expect to seek appropriate additional departmental affiliation and/or membership based on candidate’s field of expertise.

Application materials include: letter of application, c.v., writing sample, and three letters of reference (to be sent directly to the committee chair by the recommender) to Professor Adele Berlin, Gildenhorn Institute for Israel Studies, 0142 Holzapfel Hall, University of Maryland, College Park, Maryland 20742, USA.

For best consideration, please submit applications by October 30, 2008.

The University of Maryland is an EOE/AA employer and encourages women and minorities to apply.

Associate or Full Professor, Medieval Mediterranean Art and Architecture
Indiana University, Bloomington, U.S.A.

The Department of the History of Art invites specialists in Medieval Mediterranean Art and Architecture to apply. Starting date August, 2009. In addition to a significant record of publication, the successful candidate must have a continuing research program and should be eligible for tenure and appointment at the senior level at Indiana University. The ideal candidate will have a research specialization in one or more of the following: Early Christian, Byzantine, Coptic, Syriac, Sephardic or Levantine Jewish, or early Islamic art. We are particularly interested in such issues as Christian, Jewish and Islamic relations, trade, artistic hybridity and sociocultural connections. Teaching and research will complement the existing strengths of the department in Roman, Islamic and Medieval art.

The department has a strong commitment to undergraduate and graduate teaching, and the candidate will be expected to contribute in both areas, but especially in the supervision of doctoral students. Indiana University is an Equal Opportunity/Affirmative Action employer. Candidates should send a letter of application, curriculum vitae, and names of six references to Chair, Search Committee, Department of History of Art, Henry Radford Hope School of Fine Arts, Indiana University, 1201 East Seventh Street, Room 132, Bloomington IN 47405-5501. (no more than 200 words)

LAJSA’s web site <http://www.utexas.edu/cola/orgs/lajsa/>, on the University of Texas at Austin Liberal Arts server, is coordinated by Naomi Lindstrom. It contains not just a PDF copy of the latest issues of the newsletter, but also bibliographies, information on past and future conferences, and educational materials such as syllabi and course descriptions for LAJS courses. Please contribute to this valuable resource by sending your LAJS syllabi and course descriptions to Naomi Lindstrom <lindstrom@mail.utexas.edu>.
“edifice,” gave me the confidence to go out on the academic market when I was already past forty.

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With support from a fellowship from the American Jewish Archives, I continued my research and writing, while also starting to organize scholars both professional and amateur who had written about Latin American Jews. I compiled and published a directory of these individuals and began editing a newsletter that I mailed gratis to everyone in the directory. These two publications were the nucleus of what was to become the Latin American Jewish Studies Association, or LAJSA. In the process of writing and speaking with others, I was learning that I was not alone in having been challenged over the legitimacy of Latin American Jewish studies. Because of this depreciation, scholars with an interest in the subject had little opportunity to present their research at academic conferences. Unfortunately, the excellent scholarship being produced in Israel (where scholars had to combat the prevailing disinterest in Latin America) was, logically, published in Hebrew, and was not accessible to speakers of English, Spanish, German, Dutch or Russian—all languages in which there were people doing relevant research. The field—if there was a field—was lacking in focus, patronage, accessibility, and fundamentally, legitimacy.

I determined to challenge the stigma of illegitimacy. Research on the lives of real Jews alone was worthwhile in itself and furthermore should encourage scholars to re-examine their understanding of Latin American culture and the nexus of values that sustain it, from the perspective of people who have been held in contempt by that culture for 500 years. Doing Latin American Jewish history required the necessary task of excavating the sources of Latin American ideologies and relieving both Catholic and Jew of the burden imposed upon them by Spain’s spiritual conquest. But did the study of Latin American Jewish studies properly belong to Latin Americanists, or was it a Jewish theme? Probably due to my own ethnocentric bias, I tried the Jewish side first. The Association for Jewish Studies had just been founded, and a proposal I submitted for a panel presentation at their conference was accepted. We were awarded a place on the program and a suitable room for its presentation, but just five people attended the session—the panelists, its organizer, and the director of the American Jewish Archives.

My thoughts returned to the Latin American side of the issue. I had learned that, year after year, the Latin American Studies Association, premier organization in the field, had been rejecting paper proposals relating to the Latin American Jewish experience. In 1982, through the newly founded LAJS newsletter, I invited all interested persons to meet during LASA’s Washington conclave in order to consider a strategy for creating a space for LAJ studies on the scholarly agenda. The first order of business for the dozen persons who assembled was to send a delegation to LASA’s new executive director in order to bring to his attention the appearance of discrimination.

The Birth of LAJSA…continued on page 21

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Third Annual Sacred Leaves Graduate Symposium February 19-20, 2009
University of South Florida, Tampa Library, Tampa, FL

The Special Collections Department of the Tampa Library, University of South Florida seeks papers from graduate students and recent M.A. or Ph.D. recipients for its Third Annual Sacred Leaves Graduate Symposium. This year’s theme is Comparative Mysticism of the Middle Ages: Textual Traditions, 1000-1600. We encourage topics on mystical expressions in the medieval world comparing religions, cultures and/or gender. Subjects for proposals may include, but are not limited to: Poetry and lyric, Cross-cultural and religious influences, Manuscript illumination, Spain, Iberia and beyond, Mystical forms of dissent and their repression, The role of mystic in society.

Please email an abstract of no more than 250 words to Dr. Jane Marie Pinzino, Symposium Coordinator at jpinzino@lib.usf.edu by November 14, 2008. Notification of acceptances will be emailed by November 28, 2008. Please include the title of your paper, name, affiliation and email address. Each paper selected will be allotted 20 minutes for presentation.

http://sacredleavesgraduatesymposium.blogspot.com/
His promise to right the matter was accomplished. Those present next agreed to organize a formal organization of scholars and others having an interest in Latin American Jewish studies. In April 1982, I incorporated the Latin American Jewish Studies Association (LAJSA) as a non-profit organization under laws of the State of Michigan. The founding of a real organization led to the naming of an executive board, mostly persons who had attended the meeting at LASA (2). Official recognition by the state also brought to the surface our need for an office and an address. I believed from the start that LAJSA must have an institutional base to ensure that it could continue functioning. Establishing a secretariat was not only vital to maintaining LAJSA as a going concern, but also necessary if I was to return to my own research and writing. Several colleagues tried unsuccessfully to interest their institutions to take on LAJSA. Only by acting as secretary, treasurer, publisher, and general factotum could I keep this cottage industry going. In its service, I taught myself a great deal about editing, budget, telephone rates, printing, labeling, postal regulations, copyright, banking, and the law relating to non-profit corporations. I was glad I had devoted the summer of 1944 to a class in touch-typing.

Encouragement came from the fellowship awarded to me by the American Jewish Archives (AJA) in Cincinnati, then under the directorship of Jacob Rader Marcus and Abraham Peck. The AJA had previously confined its interests to the North American Jewish experience; LAJSA introduced a whole new geographic area into their mental view of the known world, expanding the archive’s concept of the western hemisphere to include its southern half. AJA also hosted our first research conference, held over Halloween weekend of 1982, just eight months after our founding. At this date LAJSA had 161 members in 17 countries. Ninety-eight were U.S. residents, 24 Israelis, and most of the rest were from Mexico, Brazil, and Argentina. We also had one or two members each in France, the Netherlands, the United Kingdom, Austria, and the U.S. Virgin Islands. About two-thirds of our members were academics (historians, sociologists, anthropologists, professors of Spanish and Portuguese language and literature). Of crucial importance was the contingent of librarians, archivists and bibliographers who would eventually bring coherence to this inchoate field. The remaining third of our members were officials of Jewish communal agencies, Israeli diplomats with experience in Latin America, journalists, editors, and filmmakers. Most, but by no means all members were Jewish.

The papers these researchers presented at the conference were published as *Resources for Latin American Jewish Studies*. The distribution of the pamphlet spurred the expansion of our network, which grew within a year to 225 individuals and 90 institutions in 19 countries.

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In 1980, my family escaped the limitations of small town life by moving to Ann Arbor, home of the University of Michigan. Although my husband Sol continued to commute back to his position as chair of the education department at Albion College, once our children entered Ann Arbor schools we did not want both of us to be out of town at the same time, so I searched for employment locally. Answering an ad, I signed on as a research assistant with the Great Lakes Colleges Association, taking a substantial cut in pay and status (the GLCA is a consortium of twelve liberal arts colleges, including Albion, with their roots in various Protestant churches). The move proved a good one. After one semester, President Jon Fuller advanced me to the rank and remuneration of associate professor. The position was once more part-time and funded from year to year, but the work was congenial and I felt appreciated. I had morphed again—from Foreign Service Officer, to journalist, to faculty member, to something that was just starting to be called “Independent Scholar” (IS), a chimera dreamed up by academics who were tired of being regarded as unemployed when, in fact, we were doing research, presenting papers, being professionally active—doing everything it takes to be an academic except bringing home a paycheck. Even granting agencies now also began readjusting their parameters to include IS’s as worthy of funding. In addition to qualifying for grants myself, I launched an initiative within GLCA to recognize the status of IS’s, encouraging the Association’s member colleges to open their facilities—libraries, labs, letterhead stationery, grant writers, financial officers—to those within their realm. These were mostly, as I had been, the wives of faculty who found themselves marooned in towns such as Albion, Michigan, or Granville, Ohio, with no facilities to support their scholarly, scientific, or artistic work. Setting an example, Fuller allowed me to use the
The Latin American Jewish Studies Association (LAJSA) announces the XIV International Research Conference of LAJSA Tel Aviv University, Israel 26-27-28 July 2009 “Latin American Jewish Experiences through Plural Lenses”

The Sverdlin Institute for Latin American History and Culture at Tel Aviv University invites researchers from different academic disciplines to participate in a stimulating scientific and intellectual discussion within the framework of the XIV International Research Conference of the Latin American Jewish Studies Association (LAJSA), to be held at Tel Aviv University between 26-28, July, 2009.

Seeking the widest possible range of disciplinary as well as epistemological perspective in an effort to encourage the development of new theoretical and conceptual frameworks, this International Conference of LAJSA aims to showcase studies of Jews and of Latin American Jewry within the broader fields of research of the different peoples, cultures and religions in Latin America, without strict adherence to ideological narratives, in consonance with the multiple and flexible definitions of the Latin American Jewish subject.

All those interested in organizing sessions or symposia about a common theme, together with colleagues from the same or from different disciplines, should send a title and a brief summary of the proposed session or symposium (not exceeding half a page in length, single space), in English, Spanish or Portuguese, by 30 September 2008, to the following e-mail address: coloquio@post.tau.ac.il. Proposals should include the conveners’ name(s) and academic affiliation, as well as the names, affiliation and contact details of at least two other participants. The approved symposia and the contact information of the conveners will be announced in November, 2008. Those wishing to present a paper within the framework of a particular session or symposium should contact the relevant convener directly.

We also invite colleagues and researchers from various disciplines interested in delivering an individual paper to send us a title and 150-word abstract, in English, Spanish or Portuguese, by 31 October 2008, to the following e-mail address: coloquio@post.tau.ac.il. Proposals for individual papers should also include the name, academic affiliation and contact details of the participant. Accepted papers will then be organized into thematic sessions.

Both LAJSA and the Sverdlin Institute will make every effort to provide a certain number of scholarships to enable the participation of young scholars with interesting proposals and insufficient financial support. Information concerning hotel accommodation in Tel Aviv will be sent during the next few months. We would like to remind you that all participants must be members of LAJSA. The LAJSA membership form is available at http://www.utexas.edu/cola/orgs/lajsa/membership/.

Finally, we wish to inform you that in the week following the LAJSA Conference, our colleagues from AMILAT are organizing the Latin American Jewry Section within the framework of the XV World Congress of Jewish Sciences that will take place at the Hebrew University of Jerusalem between 2-6 August 2009.

We look forward to your valuable participation in our Conference.

Cordially,

Dr. Gerardo Leibner 
Dr. Raanan Rein 
Dr. Rosalie Sitman
The Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum awards fellowships to support significant research and writing about the Holocaust. Awards are granted on a competitive basis. The Center welcomes proposals from scholars in all relevant academic disciplines, including history, political science, literature, Jewish studies, philosophy, religion, psychology, comparative genocide studies, law, and others.

Fellowships are awarded to candidates working on their dissertations (ABD), postdoctoral researchers, and senior scholars. Applicants must be affiliated with an academic and/or research institution. Immediate post-docs and faculty between appointments will also be considered.

The specific fellowship and the length of the award are at the Center’s discretion. Individual awards generally range up to nine months of residency; a minimum of three consecutive months is required. Fellowships of five months or longer have proven most

For complete fellowship competition guidelines and to download a fellowship application, please visit www.ushmm.org/research/center/fellowship.

All applications and supporting materials must be received by November 26, 2008. Decisions will be announced in April 2009. Fellowships may start as early as June 2009 and must be completed no later than September 2010. All applications must be in English and consist of:

- A completed application form;
- A project proposal not to exceed five single-spaced pages;
- A curriculum vitae;
- Three letters of recommendation that speak to the significance of the proposed project and the applicant’s ability to carry it out, to be sent directly to the Center.

Dr. Lisa Yavnaï, Director
Visiting Scholar Programs
Center for Advanced Holocaust Studies
United States Holocaust Memorial Museum
100 Raoul Wallenberg Place, SW
Washington, D.C. 20024-2126
Tel. 1-202-314-7829
Fax 1-202-479-9726
Email: <visiting_scholars[at]ushmm.org>

Visit the website at http://www.ushmm.org/research/center/fellowship/

Andrew W. Mellon Foundation Fellowships:
Deadline: March 15, 2008:
http://www.mellon.org/grant_programs/programs

The Journal of Jewish Identities, an interdisciplinary peer-reviewed forum for contesting ideas and debates concerning the formations of, and transformations in, Jewish identities is seeking submissions for its upcoming issues. The aim of this journal is to encourage the development of theory and practice in a wider spread of disciplinary approaches; to promote conceptual innovation and to provide a venue for the entry of new perspectives.

Submissions are invited from all fields in the Humanities and Social Sciences and from the full range of methodologies. Diverse theoretical and philosophical approaches, interdisciplinary research studies, as well as instructive case studies are particularly welcome.

The Journal publishes empirical and theoretical articles, documents, an occasional debate section, as well as review essays and book reviews. The Journal of Jewish Identities is published annually.

For more information (including submission guidelines and future topics), please visit the journal’s website at: www.jewishidentities.org or contact the journal editors directly at editors@jewishidentities.org

DON’T FORGET TO RENEW YOUR LAJSA MEMBERSHIP!

For information on when and how to renew your LAJSA membership, please visit the LAJSA membership section on the homepage at the University of Texas, Austin:
<http://www.utexas.edu/cola/orgs/lajsa/membership/>
The Birth of LAJSA...continued from page 20

consortium’s office while I developed LAJSA, and also arranged for GLCA to act as fiduciary agent for any grants I might receive.

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The American Jewish Committee had arranged for the director of its Latin American Section, Jacobo Kovadloff (the exiled director of their Argentine office), to attend our founding conference in Cincinnati. With Kovadloff’s support, the AJCommittee underwrote the cost of publishing the conference proceedings. On a field trip to New York over Christmas vacation (the best time to use archives at Jewish institutions), I introduced LAJSA to leaders of the World Jewish Congress, and suggested that the WJC could open a channel of communication with Latin American scholars through our agency. The WJC responded by subventing our start-up costs for three years. In addition, it arranged for the director of its Israel office, Natan Lerner, to attend our Cincinnati conference, thus establishing an important liaison between U.S. and Israeli scholars.

In 1984, I was awarded a Fulbright Grant to continue my research in Argentina. Actually, I had not applied for it; they came after me, for it was a year of military oppression in Argentina and applicants were not lining up. Still feeling immortal despite my age, I accepted the fellowship, believing that I could prepare the next issue of the Rackham Reports (a semi-annual newsletter of the University of Michigan’s Rackham Graduate School for which I was responsible), take up my three-month fellowship, and return to Ann Arbor in time to see Reports through the press. The dean of the graduate school did not see matters this way. His position, relayed to me by a subordinate, was that, as I was staff, not faculty, taking a leave for the purpose of pursuing scholarship was out of the question. Gambling on his announced retirement, I accepted the Fulbright, prepared the issue of Rackham Reports, went to Argentina, and returned, only to find the dean still in place. I resigned from my post before he could fire me.

Despite the University of Michigan’s lack of recognition of Latin American Jewish studies as a legitimate field of study, or of myself as a scholar, that same year, Latin American Jewish studies emerged on the world

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Jewish Studies Area, 39th Popular Culture Association National Conference
New Orleans, LA, April 8 - 11, 2009*

The Jewish Studies Area welcomes individual papers and panels on all aspects of Jewish Studies for next year’s Conference.

Topics of interest can include American Jewish History, Literature (including writers), Jewish liturgical matters, ethics, Jews in business, Jews in entertainment (film, stage, etc), as well as other themes. We are also interested in cross-genre studies. Please identify your Area (e.g., Literature, Film Studies, History).

Each Proposal must be accompanied by an abstract (100-150 words). The Association requires that proposals be submitted to only one Area.

Please include contact information with the Proposal: Name, Home Address, Email, Preferred phone, Affiliation.

Send Proposals to Fred Isaac <Fredisaac@aol.com> Due date is November 15, 2008.

* Please note that the Conference will take place during Pesach. I will do my best to schedule our sessions after the first night (Wednesday), but cannot make any guarantees. Some people have attended seders locally in past years. Both the historic synagogues in New Orleans (Touro Synagogue and Temple Sinai) have community seders that we have attended in the past.
The editors of *Nashim* invite proposals for articles on women and Jewish poetry, for *Nashim* No. 19 (Spring 2010), under the consulting editorship of Kathryn Hellerstein of the University of Pennsylvania (the academic editor of *Nashim* is Renée Levine Melammed). In Jewish cultures, women have functioned as the muses, subjects, addressees and readers of poetry, considered the highest form of literature. From ancient times to the present day, Jewish women have also written poems, in both the sacred and the vernacular languages of Jewish life. Few women poets found wide readership in their lifetimes, and most of their works survived in obscurity. Until relatively recently, too, this vast body of work was ignored as a topic of scholarship. Yet their poetry reveals much about the lives women led, their beliefs, thoughts, and what they read, as well as about the lives of the men and children among whom they lived. They wrote and published in Jewish languages - Yiddish, Ladino, and Hebrew among them - as well as in the languages of the wider world - including English, German, French, Spanish, Italian, Arabic and Persian.

*Nashim* 19 seeks articles on poetry written by, for and/or about Jewish women across languages, cultures and historical periods. Our definition of poetry includes literary, folk, popular and religious genres - lyric poems, love poems, prayers, hymns, lullabies, epics, modernist poems. The editors of *Nashim* 19 may include a small section of previously unpublished translations into English of poems by Jewish women, and/or the previously unpublished works of little-known Jewish women poets of the past in English.

Proposals for submissions of up to 12,000 words, not previously published or under consideration for publication elsewhere, should be sent to Deborah Greniman, Managing Editor of Nashim, by February 1, 2009, by e-mail (preferably) to nashim@schechter.ac.il; or by fax to +972-3-7256592. **Final date for submission of articles: May 1, 2009.** All scholarly articles will be subject to peer review. *Nashim* is published jointly by the Schechter Institute of Jewish Studies, the Hadassah-Brandeis Institute and Indiana University Press.

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scene when an article titled “Scholars Will Focus on Latin American Jews” appeared in the Sunday, March 11, 1984 edition of the *New York Times*. The occasion was LAJSA’s second research conference, held at the University of New Mexico. This conference provided the forum we had been lacking, where scholars from all over Latin America, Israel and U.S. could meet and challenge one another. As discussion flowed in all our languages, David Schers, a quick-witted Argentine-Israeli-Litvak, fielded instantaneous translations liberally sprinkled with Yiddishisms. The fellowship generated at Albuquerque was to last for years to come, and when our host, Gilbert W. Merkx, director of the University’s Latin American Institute, laid out the rationale for Latin American Jewish studies in his keynote address, the subject acquired the academic legitimacy we had been seeking. At the conclusion of our Albuquerque conference, two delegates offered to host our next conference. The University of Florida at Gainesville conceded the next meeting to the World Conference of Jewish Studies in Jerusalem, whose quadrennial conference was already scheduled for the following year. LAJSA presentations in Jerusalem in August 1985, organized by our Israeli members through their scholarly coop AMILAT, situated our organization on the international scene, where it has remained ever since.

At Gainesville two years later, LAJSA members were invited to meet in Germany by Professor Achim Schrader of the University of Münster, who appeared in Gainesville unannounced. The theme of the conference he wanted to propose was emigration from Germany during the Nazi period and the fate of scholars who were scattered all over the world—Jews included, Latin America included. I reasoned that if German scholars were building bridges toward us, it was incumbent on us to start building from this end. Accordingly, I made a bench decision to allow our visitor the floor to extend his invitation. Several LAJSA members, myself included, participated in a meaningful encounter in Münster, thoughtfully scheduled between Rosh Hashanah and Yom Kippur.

During the years that I served as president of LAJSA (1982-95), enthusiastic LAJSA members organized conferences every two years. We were hosted successively by the Universidad de Buenos Aires and AMIA Comunidad Judía de Argentina; the University of Maryland at College Park; and Temple University in Philadelphia. Growth of interest in Latin American Jews led to the mounting of several exhibitions and videos.

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"EL VIAJE DE ANA/ANA’S TRIP"—ALAN EZEQUIEL JAIS (ARGENTINA, 2006)

Seldom are the concepts ‘lost’ and ‘found’ so poignantly juxtaposed as in the 30-minute documentary “El viaje de Ana/Anna’s Trip” by Alan Ezequiel Jais. This powerful yet short film follows the ‘search and rescue’ mission of Argentine Ana Nuta, and her adult son Gerardo Weisstaub Nuta, in their effort to recover their family’s physical existence and presence in Plonsk, Poland, before being murdered by the Nazi killing machine. What begins as a hesitant search of Internet sources such as Jewish Genealogy Family Finder and the Yizkor Book, and then leads to writing email messages to perfect strangers, not only uncovers living relatives in New Jersey and Poland but also stirs in Ana a desire to travel and personally experience the birthplace and concentration camps where her father’s family lived and died—places such as Auschwitz and Birkenau. When she leaves for Poland, she takes with her a greyish expectation of what Poland and her search would be like; when she returns home, she has found much, much more.

Ana Nuta is a wonderfully articulate woman whose deliberate analyses throughout the film allow us to intimately feel what she is experiencing throughout her journey. On one occasion, when Ana sees a sign for a ‘Muzeum’ at one of the death camps, she reacts viscerally, taking issue with the difference between people visiting a place like that to commemorate, to remember, and just ordinary tourists seeing the sights. At another location, she takes great pains to emphasize the importance and impact of a monument to the resistance made of stones originally destined to build a monument to the Third Reich. When she is in Plonsk, one cannot help but be moved by her emotional reaction to actually touching the walls of her father’s family home. ‘There is nothing like reality,’ is the mantra that Gerardo, her son, begins to repeat after he, himself, feels the power of the physical evidence of his connection to Plonsk. Gerardo, whose original motivation for traveling to Poland was simply to accompany his mother on the journey, is finally overtaken by emotion when he sees the living proof of his connection to this distant, faraway place in a male relative, Vladimir Nuta (his grandfather’s first cousin), who bears a striking resemblance to his own grandfather. Both he and his mother succumb emotionally to the human bond they establish with these former strangers now family, and with the physical structures that housed and saw the extermination of much of the Nuta family during the Holocaust.

Time, distance, and irony provide the necessary backdrop for appreciating what Ana Nuta experiences as she, the ‘survivor-descendant,’ travels to cities, former ghettos and shtetls, death camps, and finally to the place in which she might have been born if not for the Final Solution. Her thoughtful visits to and reflections on her father’s family home and street, and the death camps, make this film both a commemoration and a celebration. Whereas Ana sets out to personally confirm the existence and destruction of her family in Europe, what she discovers is much more—evidence of the enduring nature of human life and love—an extended family of people who, just like her, are searching to recover their past—a past they feel allows them to have a real future. Ana finds that she is not alone and disconnected from her past and family. How many of us might find ourselves in a similar situation if we made the effort to go back into the future? This story should be an inspiration for many of us to try to make our own version of ‘Anna’s Trip.’

In Spanish, with English subtitles, “El viaje de Ana/Anna’s Trip” is an excellent vehicle for introducing the subject of memory and recovery in the Holocaust to undergraduates, graduates and community audiences alike.

Kenya C. Dworkin, Carnegie Mellon University
The Birth of LAJSA…continued from page 25

notably sponsored by the Anti-Defamation League, the Jewish Community Center of Washington, D.C., and the Jewish Museum of Florida. I continued to lecture, research and write both scholarly and popular articles, and increasingly, to review manuscripts for publishers. I was also editing and publishing the LAJSA newsletter, which had expanded from four mimeographed sheets to twenty-four printed pages issued semiannually. In the 1990s, fifty libraries in a dozen countries, including several that are national depositories, were subscribing to it, which made the LAJSA newsletter the recognized source of information for the field. LAJSA membership peaked at close to 500 individuals and institutions in 24 countries.

These were the years of the electronic revolution, when communication was accelerating via the internet and the introduction of email and becoming at the same time both more expeditious and more complex…Mail poured in from Germany, from Japan, from Bolivia; books in Spanish, Portuguese, English, Yiddish, Hebrew, and outriders in Polish and French arrived for review. Students from all over the world wrote asking for advice on a mind-boggling range of topics, some with the potential to expand greatly the theme of Latin American Jews. Every accretion in membership and activity increased my administrative load, while the treasury was never sufficient for me to hire secretarial help. As time passed, and I faced the task of setting up yet another issue of the newsletter, overseeing arrangements for another conference, organizing another mass mailing, learning a new computer program for bibliographic data while technology danced tantalizingly ahead of me, I began to feel like the sorcerer’s apprentice: what had I started, and where would it end?

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When the United States government announced formation of a Christopher Columbus Quincentenary Jubilee Commission, I turned to a related project that seemed to demand my intervention. The archaic title signaled the lack of seriousness with which the administration viewed the approach of 1992, an impression confirmed by the appointment of businessmen and Republican party contributors to the Commission. But an altered understanding of Europe’s conquest of the New World was emerging among scholars; outraged nationalists were converting celebration of the “discovery” into accusations of racism, imperialism, and destruction of the environment by European intruders. The burst of ardent new scholarship by Native Americans and their partisans, as well as by environmentalists, that accompanied the Quincentenary revised many people’s understanding of what the newly re-christened “Encounter” meant for the world.

And for the Jews, 1992 also marked the five hundredth anniversary of the expulsion of the Jews from Spain (and later, Portugal), where they had lived for a thousand years, before there were Christians or Moors there. Perceiving another void from which Jews need to be rescued, I applied to the National Endowment for the Humanities for grants in support of a yearlong symposium on “Jews and the Encounter with the New World.” My project, developed with the assistance of fellow Latin Americanists and based in the Frankel Center for Judaic Studies at The University of Michigan, was funded generously by NEH, belying that agency’s reputation as rigid and unimaginative. The grants enabled me to bring to campus scholars of international reputation to examine the nexus between the Columbian voyages, the expulsion of Jews from Spain and Portugal, and their exclusion from the New World. The University Musical Society enriched our schedule with a concert of Sephardic music, while Zingerman’s delicatessen produced a menu of Sephardic foods. Together with dozens of other conferences held round the world, the Expulsion, the Encounter, and the creation of an empire without Jews in Latin America were all linked meaningfully with one another.

As my symposium wound down and grant funds ran out, the Frankel Center, which had acted as fiduciary agent for my grants, from which they derived one-third of the proceeds, reclaimed my office on the UM campus. At 65, I felt I deserved a sabbatical: visions of a life free of administrative duties filled my brain. Just in time, LAJSA board members responded to my clamor to retire. Unsurprisingly, no one could be found willing to devote his or her life fulltime to the unpaid position of LAJSA president. But a pragmatic solution was found: a president with an actual faculty position and a working board of directors. This board included tenured professors in history, literature and languages, political science, and library science, at distinguished universities ranging from the University of Texas to Princeton, from Hebrew University in Jerusalem to Trent University in Ontario. I resigned my position as “presidenta de por vida.” and handed over my files. I had never held a tenured university position, but Latin American Jewish Studies were now an accepted part of academia.

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Notes to The Birth of LAJSA


Center for Advanced Judaic Studies, University of Pennsylvania, Post-Doctoral-Fellowship 2009-2010

Secularism and its Discontents:
Rethinking an Organizing Principle of Modern Jewish Life

The notions of secularization, the secular, and secularism-and their intersection with the great narratives of modernity-have become subject to new and productive scrutiny. This fellowship year invites scholars from a broad range of disciplines to engage in a critical analysis of these overlapping concepts and their effects on religious, intellectual, and political life. Such an analysis will deepen our understanding of modern Jewish history and culture, as well as of the relationship between Jews and non-Jews from antiquity onward. At the same time, it will contribute to ongoing discussions that interrogate the theological aspects of secularism and their impact on modern interpretations of the idea of religion. We propose to study the Jewish role in the "formation of the secular" from a wide-angled, comparative outlook. By studying diverse Jewish communities in Europe, Asia, Africa and the Americas, we seek to encourage projects that bring Christian, Muslim, and other experiences into comparative perspective.

Project proposals might address aspects of the following general questions:
- How have Jews and Jewish communities defined themselves vis-à-vis "the secular"? How are Jewish approaches to "secularization" tied to the Christian, Muslim, or multi-religious societies in which Jews have lived and continue to live?
- How do Jews respond to the theological dimensions of discourse often deemed secular, such as in the ideas of science, toleration, and the state? How do we understand the lives of conversos, converts, and sceptics in the face of established religious boundaries?
- Does the advent of modern Israel challenge the categories of "the religious" and "the secular"? How might a reevaluation of these categories contribute to understanding Zionism, Orientalism, the relations between European and Mizrahi or Arab Jews, and the attitudes of Jews and Arabs in Israel and beyond toward one another?
- How is our understanding of "the secular" and "the religious" complicated when we study traditionalist groups that make use of the very instrumentalities of modern liberal institutions such as the media and the courts either to promote or protect their communities?
- Does the current European debate on minority cultures, citizenship, and national values hark back to an older European Jewish encounter with secular nationalism?

The Center invites applications from scholars in the humanities, social sciences, and law at all levels, as well as outstanding graduate students in the final stages of writing their dissertations. Stipend amounts are based on a fellow's academic standing and financial need with a maximum of $40,000 for the academic year. A contribution also may be made toward travel expenses.

The application deadline is November 10, 2008. Awards will be announced by February 1, 2009.

Applications are available on our website: <http://www.cajs.upenn.edu> Or contact: Center for Advanced Judaic Studies, 420 Walnut Street, Philadelphia, PA 19106 Tel: 215-238-1290; Fax: 215-238-1540 email: <allenshe@sas.upenn.edu>
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2. Officers of the new association were: Judith Laikin Elkin (Great Lakes Colleges Association), president; Robert M. Levine (University of Miami), vice president and secretary; Bernard D. Ansel (State University College at Buffalo), treasurer; Saul Sosnowski (University of Maryland); Richard D. Woods (Trinity University); and Eugene Sofer (House Budget Committee). Soon added to the Board of Trustees: Sandra McGee Deutsch (University of Texas – El Paso); Daniel Levy (SUNY – Albany); Rabbi Victor A. Mirelman, and Henrique Rattner (Universidade de São Paulo).

3. The pamphlet was titled Resources for Latin American Jewish Studies. There never was a LAJSA Publication #2 as thereafter we were able to publish with established publishers.

4. Ultimately, a committee headed by Robert M. Levine recruited Nelson Vieira, chair of Portuguese and Brazilian Studies at Brown University and the author of Jewish Voices in Brazilian Literature: A Prophetic Discourse of Alterity. Vieira assumed the presidency in 1995 together with a group of dedicated board members. These included Naomi Lindstrom of the University of Texas, author of Jewish Issues in Argentine Literature: From Gerchunoff to Szichman, who was in the process of setting up a website and a listserv which grew to become LAJSA’s electronic forum and the virtual spinal column of the association; Peter T. Johnson, bibliographer for Latin America, Spain and Portugal at Princeton University, and Margalit Bejarano of Hebrew University, a scholar of the Sephardic communities of Latin America. Also on the board were Edna Aizenberg of Marymount Manhattan College, author of The Aleph Weaver and definitive works on the Argentine Jewish novelist Alberto Gerchunoff; David Sheinin, professor of history at Trent University in Ontario and an expert on US-Argentine relations; Saul Sosnowski, Director of Latin American studies at the University of Maryland; and Jeff Lesser, author of Welcoming the Undesireables: Brazil and the Jewish Question, and professor of history at the University of Connecticut. It took a while longer to find a new editor, but after two more years, I passed editorship of the newsletter to Joan Friedman, professor of Spanish literature at Swarthmore.

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**Modern Jewish Studies** (Nora Glickman, Associate Editor; Kenya Dworkin y Méndez and Naomi Lindstrom, Consulting Editors), is seeking submissions for it yearly special issue of *YIDDISH* [Joseph Landis, Editor; Evelyn Avery, Associate Editor]. Articles or reviews may be in English, Spanish or Portuguese on Jewish Latin American, Spanish and Sephardic literatures, languages, or cultures. Manuscripts should be submitted to Professor Nora Glickman, Kiely 243, Department of Hispanic Languages and Literatures, Queens College, 65-30 Kissena Blvd., Flushing, N.Y. 11367, or electronically to Nora Glickman nglickman@aol.com, Kenya Dworkin kdworkin@andrew.cmu.edu and/or Naomi Lindstrom lindstrom@mail.utexas.edu.

**The Journal for the Study of Sephardic and Mizrahi Jewry** is a refereed, peer reviewed academic journal. The journal's purpose is to provide an online platform for scholars to publish original, academic work that explores salient aspects within this burgeoning field of study and covers all regions, epochs, and aspects of the Sephardic and Mizrahi Jewish experience, including, but not limited to: history, culture, philosophy, jurisprudence, mysticism, art, languages, rituals, ethnicity, inter-religious dialogue, politics, religious customs, life in Israel and life in the Diaspora.

Academicians in the field are invited to submit articles and contribute to this innovative, new journal. For submission guidelines and a style/instruction sheet see:

http://sephardic.fiu.edu/journal/Submission%20Guidelines_Journal.htm

For any questions please contact Zion Zohar at zoharz@fiu.edu
Letras Peninsulares invites papers for a monographic issue to be entitled Raquel's Shadow: Representations of The Holocaust in Peninsular Literature and Film / La sombra de Raquel. Representaciones del Holocausto en la literatura y el cine de España.

The artistic interrogation of the Holocaust continues to grow in the literature and film of the Iberian Peninsula, where the theme is complex indeed, its shadow moving from the onset of the European Holocaust of the Thirties and Forties both backward and forward. The Holocaust theme doubles back elliptically to the Peninsula's long and in many ways continuous Sephardic heritage and the expulsions of the fifteenth century, and forward to the fascist persecution and exile of many descendants of those very Sephardim centuries later, to the intervention of many exiled Spanish Republicans in the fight against fascism after the Spanish Civil War, and to their presence in the extermination camps.

We draw the issue's title from the protagonist of Vicente García de la Huerta's eighteenth-century tragedy, a vexed work fraught with the ambivalences of Spanish encounter with the Sephardic self as Other.

Papers are invited that deal with the literary or cinematic treatment of the Holocaust in works from Spain or multi-national Spain. Our parameters embrace contemporary Spain, from the eighteenth century into the twenty-first, though we are able to consider for this issue comparative studies involving works of earlier periods as well as those that incorporate analysis of a work from another national literature or cinematography. Theoretical approaches to the portrayal or evocation of the Holocaust in Spanish letters and cinema, or to their analysis, are also welcome.

Submission guidelines: two copies of manuscript; CD requested upon acceptance. Author's name to appear only on separate cover sheet. Return postage to be included. We do not accept electronic submissions. Papers and inquiries in Spanish or English should be directed to:

Mary S. Vásquez, Editor
Letras Peninsulares
Department of Spanish
Davidson College
Davidson NC 28035-7050, USA

Deadline for receipt of submissions: October 16, 2008

Call for Proposals—“Jews/Theatre/Performance in an Intercultural World”

New York City, NY, February 22-24, 2009

Deadline for Submission: 20th October 2008

The focus of this conference is on drama, theatre, and performance that are of Jewish interest by virtue of their themes, authors, artists, or audiences. We seek to chart and understand the intercultural ties between the theatre that Jews created for themselves and the wider theatrical culture, as well as the impact of Jewish artists on the theatrical culture of their "host" societies. Such questions of interculturality are especially relevant in our multicultural and globalized world, where theatre and performance offer a unique and public forum for negotiating cultural positions. Although we are interested in charting the intersection of multiple cultural influences and confluences within the context of the varieties of Jewish cultures and their performance products, the conference organizers welcome presentations grounded in various models.

We are committed to the inclusion of a wide range of performance modes, such as popular, experimental, canonic, as well as stand-up, circus, musical and dance theatre, without geographic, national, or temporal restraints. We encourage scholars from all fields of Theatre, Performance, Jewish Studies, Cultural Studies and other related fields to send proposals in the area of the conference. We will also provide a young-scholars’ forum for PhD-students to present their projects. For further information, please contact:

Edna Nahshon, Jewish Theological Seminary New York <ednahson@jtsa.edu>
BORGES AND THE KABBALAH: SEEKING ACCESS

Mirta Kupferminc (artwork) / Saúl Sosnowski (text)

Borges and the Kabbalah: Seeking Access offers visitors the opportunity to undergo a unique experience—as is often the case with intricate texts and complex art. Its depth will depend on our own ability to accept a challenge and see, read, reason, understand, feel...."

The core of this exhibit is a “book that is not just a book,” an open dialogue between image and text produced by Mirta Kupferminc and I, in a “trialogue” with Borges and other sources. Beginning in 2002, we began to weave “Borges” and “Kabbalah” through different modes of expression, to craft “something” that Mirta’s creativity was generating as we reread a book I published years ago (Borges y la Cábala: la búsqueda del Verbo), and as I was writing new pages on images that were bridges to the still unknown. Since that first encounter in Mirta’s studio in Buenos Aires, time has not responded nor followed a strict timetable. Rather, it seems to have responded to what we now recognize as integral to the forces unleashed at the crossroads of art and literature; to what, for lack of rational or other reasonable explanations, we attribute to chance. What continues to be at play are those forces that affect our weaving of the tapestry of knowledge, the enrichment that is still to come from viewers-readers-participants willing to accept and engage in what we offer with a semblance of order.

In “A Vindication of the Kabbalah,” pondering how Judaism views the God-given Torah [the Pentateuch], Argentine writer Jorge Luis Borges (1899-1984) wrote: “A book impenetrable by contingency, a mechanism of infinite purposes, of infallible variations, of revelations that lie in wait, of superimposed lights... How could one not interrogate it to the level of the absurd, to numerical excess, as the Kabbalah has done?” And in a lecture he said that the Kabbalah is “sort of a metaphor of thought.”

When we consider Borges and Kabbalah, we must point out differences as crucial as those that separate the mystic who treads a metaphysical minefield—a road on which life and death, reason and madness, confront each other—from those who walk a path of literary gamesmanship. To speak of “Kabbalah” is to enter the sacred space of Jewish mysticism, rooted and codified in principles and ancient practices; it is to seek meaning in, and through, The Text, the Torah: the origin of the universe, words that (according to one tradition) may even predate creation, as well as a nation’s chronicle and guide, the key to a people’s history and the hidden secret that holds within its innermost chambers every version of every possible future.

In joining “Borges” and “Kabbalah,” it is imperative to recognize the distance that separates faith and theology from literature and art, as well as the Kabbalist from those who promote it as spiritual self-help and indulge in exercises that plainly mark the passage of time. When cognizant of the difference, when suitably and spiritually trained to cut through material barriers, then, and only then, will the true seeker be empowered to discover and unveil alternate views of the world, and make inroads into the sobering chronicles of the Diaspora, where many of the Kabbalistic texts were written. At that point, armed with its own irrevocable heterodoxy, will that seeker perhaps be able to question, probe, provoke, see through falsehood, reveal truths, and point to open paths and future options that, in the end, may or may not be less atrocious—or less festive—than those we fear or await. As Borges’s “The Prayer” also stated: “The plans of the universe are unknown to us, but we do know that to reason lucidly and act justly is to contribute to those plans which will not be revealed to us.”

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Borges knew and practiced in literature what for Kabbalists (and for other believers) is a guiding principle and article of faith: in a Divine Text, nothing is gratuitous and nothing is left to chance. Nothing can be deemed superfluous—a critical concept we also learned from Borges—even when what we read is just a literary artifice; even when all that remains is for us to acknowledge the limits of human prowess.

“Borges and the Kabbalah: Seeking Access” has been designed as a conceptual journey of our book’s spirit. Through prints, texts, installations, lights and a video, visitors are invited to enter a world of appearances, of truths, and of veiled secrets. A labyrinth is usually a system designed to confuse and lose the daring in its midst; here it has an order (of several sequences) that is both complete and open to multiple options and interpretations. Borges through literature, and the Kabbalah through its sanctified multiplicity of subjects and objectives, lead us to paths of never ending journeys. This universe beckons the visitor to be open, to query every meaning and every feeling, to play, to bet and risk it all; to accept that “this,” what we know and live, cannot be all there is; that beyond our waking hours other versions of the real lurk about and incite us to search, to grasp what must be perceived, assimilated and named one more time. Just once again, even if only just one more time, once, again, as always.

To seek access means (may mean?) to have learned to read, decipher and, indeed, to see the tapestry’s hidden patterns; it means to understand and enjoy, beyond the ready-made levels of comprehension and pleasure, the intimacy of every letter, of every shape, of every line that slides down the skin to find its home. It is to discover it right here: in our shared space.

Saúl Sosnowski