



Philip and Muriel Berman Center for Jewish Studies



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Newsletter

Lehigh University
Bethlehem, Pa.

Conference on the Archaeology of Israel Brings 300 to Lehigh

On May 22-24, the Berman Center hosted its fourth biennial conference, "The Archaeology of Israel: Constructing the Past/Interpreting the Present," attended by more than 300 registrants. The conference brought together an international group of specialists in history, gender studies, biblical studies, political ideology, materials science, and the theory and practice of archaeological research.

The conference was conceived as an opportunity for a cooperative effort between the two institutions that share the name of and are funded through the generosity of Philip and Muriel Berman—the Berman Center for Jewish Studies at Lehigh University and the Berman Center for Biblical Archaeology at the Hebrew University of Jerusalem. The opening session of the conference highlighted the work of the faculty of the Jerusalem Berman Center with presentations by its faculty, Amnon Ben-Tor, Trude Dothan, Amihai Mazar, and Ephraim Stern.

In his opening remarks, Dr. Laurence J. Silberstein, Director of the Berman Center at Lehigh, observed that one of the goals of the conference was to view archaeology through lenses shaped by the critical perspectives of the humanities and social sciences. A major assumption informing the activities of the Berman Center for Jewish Studies, he said, is that all scholars, including archaeologists, engage in a creative, constructive endeavor. Thus, they do not simply encounter a world that passively awaits their inquiring minds. Through their questions and the modes of analysis and interpretation that they employ, scholars participate in the construction of the very world they are studying. As the subtitle of the conference indicates,

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Elizabeth Colley

Dr. Laurence J. Silberstein offers opening remarks at the dinner for conference registrants and guests.

Silberstein to Serve as First Jewish Studies Visiting Professor at Gregorian University

In a historic move, the Gregorian University in Rome has invited Laurence J. Silberstein, Director of the Berman Center, to serve as a visiting professor in Jewish studies in the spring semester, 1995. Silberstein's course, "Jewish Thought since the Holocaust," will be the first Jewish Studies course offered for credit at the Gregorian, which is the Roman Catholic Church's leading academic institution.

In extending the invitation to Professor Silberstein, Father Joseph Pittau, the Rector of the Gregorian, wrote, "I am sure that this is a very important step forward in building a solid base for interreligious dialogue and collaboration."

Silberstein expressed his delight at the opportunity to teach at the

Gregorian. "This appointment represents a historic breakthrough in the Catholic Church's relationship with world Jewry," he observed. "Clearly, the Pope's recent decision to establish diplomatic relations with Israel and his many acts of reaching out to the Jewish community set the stage for this appointment." Silberstein added that he is fully aware of the great responsibility the position carries and is excited at the prospect of teaching future leaders of the Catholic Church their first course in Jewish studies. The decision to appoint a visiting professor in Jewish studies had its origins in an informal conversation between Muriel and Philip Berman and Father Pittau in Rome last January.

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Conference

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in the process of constructing the past, archaeologists, intentionally or

unintentionally, also interpret the present.

Reflecting this concept, the conference's plenary address explored

CONFERENCE PROGRAM

The Archaeology of Israel: Constructing the Past/Interpreting the Present

Session I - Peoples and Cultures of Ancient Israel: Recent Archaeological Discoveries

Presented by the archaeologists of the Philip and Muriel Berman Center for Biblical Archaeology of the Hebrew Univ. of Jerusalem

- *The Rise and Fall of a Philistine City - Tel Migne-Ekron*, Trude Dothan
- *Hazor Excavations in Memory of Yigael Yadin (1990-93)*, Amnon Ben-Tor
- *Recent Discoveries at Tel Dor, Israel*, Ephraim Stern
- *The Excavations at Tel Bet Shean (1989-93)*, Amihai Mazar

Plenary Address • *The Role of Archaeology in Israeli Society and Culture*, Amos Elon

Session II - Archaeology, Contemporary Culture, and Ideological Discourse

- *Archaeology, Political Culture, and Culture in Israel*, Yaacov Shavit, Tel Aviv Univ.
- *Structuring the Past: Israelis, Palestinians, and the Symbolic Authority of Archaeological Monuments*, Neil Asher Silberman, author
- *Historical Imaginings, Ideological Gestures: W. F. Albright, Archaeology, and the "Reasoning Faculties of Man,"* Burke O. Long, Bowdoin College

Session III - Archaeology and Ethnicity: Peoples of Ancient Canaan/Israel

- *From Pots to People Once Again: Archaeology, History, and Ethnicity in Iron Age Israel*, Israel Finkelstein, Tel Aviv Univ.
- *Can Pig Remains Be Used for Ethnic Diagnosis in the Ancient Near East?* Brian Hesse and Paula Wapnish, Univ. of Alabama
- *"Ethnicity" as Social Negotiation: Considerations of Context and Strategy*, David B. Small, Lehigh Univ.

Session IV - Modern Techniques for Laboratory Analysis of Archaeological Objects

- *Overview and Examples*, Michael R. Notis, Lehigh Univ.
- *Knife from Migne and tour of Materials Science Lab*, Donna Belcher, Lehigh Univ.

Session V - Archaeology and Social History of Second Temple and Rabbinic Periods

- *The Revolutionary Effects of Archaeology on the Study of Jewish History: The Case of the Ancient Synagogue*, Lee Levine, Hebrew Univ. of Jerusalem
- *Spindles, Graves, and Gender: A Fragmentary Archaeology of Burial Ritual and Daily Life in Roman-period Palestine*, Miriam Peskowitz, Univ. of Florida
- *Miqva'ot at Qumran, Sepphoris, and Herodian Jerusalem: Problems in the Social History of Second Temple Judaism*, Benjamin G. Wright III, Lehigh Univ.

Session VI - Imagining the Past: The Bible, Israelite History, and Archaeological Research

- *Philology, Theology, and Archaeology: What Kind of History Do We Want and What Is Possible?* William Dever, Univ. of Arizona
- *The Conquest of Samaria: Biblical, Assyriological, and Archaeological Perspectives*, Peter Machinist, Harvard Univ.
- *The Artifact and the Text: Two Monologues?* Baruch Halpern, Penn State Univ.

the contemporary cultural and social significance of archaeology in Israel, focusing on the role of archaeology in the construction of Israeli national identity. The plenary speaker was Amos Elon, one of Israel's most respected social and cultural critics and the author of eight books, including *Journey through a Haunted Land*, *Herzl: A Biography*, and *Jerusalem: City of Mirrors*. Among American audiences, Elon is best known for his pioneering volume *The Israelis: Founders and Sons*, concerning the development of Zionism and Israel, in which he discussed the role of archaeology in the building of the Israeli nation.

Other presentations during the conference addressed such topics as the role of archaeology in Israeli culture; archaeological practices and the construction and legitimation of national identity; ethnicity and gender as interpretive categories in archaeological research; and literary texts, historical inquiry, and the interpretation of archaeological data.

Funding for the conference was provided by the Philip and Muriel Berman Foundation. The opening reception at Lehigh's Mountaintop Campus was hosted by the Philadelphia Chapter of American Friends of the Hebrew University.

As was the case with previous conferences, the papers presented at this conference will be published by New York University Press as part of the Berman Center series *New Perspectives on Jewish Studies*. The volume will be edited by Howard Marblestone, Associate Professor of Classics at Lafayette College, and Neil Asher Silberman, author of numerous volumes on archaeology including a highly acclaimed biography of the late Yigael Yadin, a pre-eminent Israeli archaeologist and former chief-of-staff of the Israel Defense Forces. Funding for the publication of the conference volume has been provided by Richard and Susan Master of Bethlehem, Pa.

A second archaeological conference is being planned by the Berman Center for Biblical Archaeology at the Hebrew University. The symposium, "Mediterranean Peoples in Transition at the End of the Second Millennium B.C.E.," will take place in Jerusalem on April 3-7, 1995.



Amos Elon, Prof. Trude Dothan, and Philip and Muriel Berman at the opening conference dinner.

Elizabeth Colley

Littauer Lectures Given by Gerald Cromer of Bar-Ilan

Focusing on the rifts in contemporary Israeli society between religious and secular Jews, Dr. Gerald Cromer, a sociologist from Bar-Ilan University in Israel, analyzed Israeli political and religious rhetoric in lectures at Lafayette College and Lehigh University. His lectures were sponsored by the Lucius N. Littauer Foundation, Lafayette College's Department of Government and Law, and the Berman Center.

Dr. Cromer argued that the religious/secular dichotomy is not as clear cut as commonly assumed. This can be seen in the fact that, in their efforts to gain legitimacy and power, religious groups often use secular arguments while secular groups frequently use the language of traditional Jewish texts.

According to Cromer, the ultra-Orthodox press regularly uses a modern argument in their effort to discredit the secularists and legitimate their own position. They attribute every social problem in Israeli society to the fact that the people have abandoned the Torah and the traditional commandments. A recurring image in Haredi (ultra-Orthodox) rhetoric is that of secular Israelis as being empty and thus vulnerable to evil, while the Haredi Jew, whose life is full, is immune. If one wishes to avoid these recurring social problems, one becomes Orthodox. In Cromer's view, this modern, pragmatic argument suggests that the Haredim are not completely separate from Israeli society.

As an example of the ways in which secular Israelis use religious rhetoric, Cromer cited the case of LEHI (The Fighters for the Freedom of Israel), a militant organization which operated in the years preceding the establishment of the State. In attempting to justify their use of force, LEHI regularly employed religious rhetoric such as the biblical commandment "an eye for an eye" or the Talmudic injunction that says that if anyone comes to kill you, kill

New BCJS Volume Available

The Other in Jewish Thought and History: Constructions of Jewish Culture and Identity, the third volume in the Berman Center series New Perspectives on Jewish Studies, is now available from New York University Press. It was edited by Laurence J. Silberstein, Philip and Muriel Berman Professor of Jewish Studies at Lehigh University, and Robert L. Cohn, Berman Professor of Jewish Studies at Lafayette College.

In this volume, a distinguished international group of scholars use the concept of the Other to explore the discursive processes by means of which Jewish culture and Jewish identity have been generated, disseminated, and legitimated.

Among the topics addressed are Others in the biblical world, the construction of gender in Roman-period Judaism, the Other as woman in the Greco-Roman world, the gentile as Other in rabbinic law, the feminine as Other in kabbalah, the reproduction of the Other in the Passover Haggadah, the Palestinian Arab as Other in Israeli politics and literature, the Other in Levinas and Derrida, Blacks as Other in American Jewish literature, the Jewish body image as a symbol of Otherness, and women as Other in Israeli cinema.

The majority of the articles were first presented at a conference held at Lehigh University in 1992.

The contributors include Jonathan Boyarin (New School for Social Research), Robert L. Cohn (Lafayette College), Gerald Cromer (Bar-Ilan Univ.), Trude Dothan (Hebrew Univ. of Jerusalem), Elizabeth Fifer (Lehigh Univ.), Steven D. Fraade (Yale Univ.), Sander L. Gilman (Cornell Univ.), Hannan Hever (Tel Aviv Univ.), Ross S. Kraemer (Univ. of Pennsylvania), Orly Lubin (Tel Aviv Univ.), Peter Machinist (Harvard Univ.), Jacob Meskin (Williams College), Adi Ophir (Tel Aviv Univ.), Ilan Peleg (Lafayette College), Miriam Peskowitz (Univ. of Florida), Laurence J. Silberstein (Lehigh Univ.), Naomi Sokoloff (Univ. of Washington), and Elliot R. Wolfson (New York Univ.).

Publication of *The Other in Jewish Thought and History* was supported by a grant from the Lucius N. Littauer Foundation. Copies may be ordered from your local bookstore or from the Order Department at NYU Press, 1-800-996-6987. (ISBN 0-8147-7989-1/\$55.00 cloth; ISBN 0-8147-7990-5/\$20.00 pbk.)

him first. In LEHI's rhetoric, the struggle for national liberation was described as "the holiest idea of Jewish people." In a similar fashion, LEHI drew upon the language of Jewish prayer as well as the symbolism of the religious festivals to legitimate their methods and motivate their followers. One writer, the poet Yair Stern, went so far as to draw parallels between religious acts and the military acts espoused by LEHI. Thus, he compared his father carrying his prayer shawl to the synagogue in a bag on the Sabbath to carrying a holy rifle in his bag to the

prayer service. Similarly, Stern drew a parallel between his rabbi's teaching him Torah to teaching his own pupils how to shoot.

Dr. Cromer, Senior Lecturer in Bar-Ilan's Department of Criminology, specializes in the sociology of deviance, political extremism, and terrorism and violence. He has published widely in professional journals and contributed chapters to *The Other in Jewish Thought and History* and *Jewish Fundamentalism in Comparative Perspective* in the Berman Center series New Perspectives on Jewish Studies.



Prof. Robert Cohn with students at Olsztyn Seminary.

Berman Professor Lectures at Seminaries in Poland

In a lecture entitled "Of Seminaries and Cemeteries: Catholics and Jews in Poland Today," Dr. Robert L. Cohn, Philip and Muriel Berman Professor of Jewish Studies at Lafayette College, discussed his encounters with seminarians during a six-week lecture tour at four Roman Catholic seminaries in Poland. Cohn was the first American Jewish scholar invited to participate in the Seminary Program developed by the American Jewish Committee and the Polish Episcopate and endorsed by the Vatican. The project seeks to increase dialogue between Catholics and Jews worldwide through an exchange of scholars.

During his tour, Cohn encountered eager, enthusiastic, and bright seminarians between the ages of 20 and 26, some of whom had never met a Jew before. Cohn's lectures focused on Jewish interpretations of the Bible. However, as much as they were interested in his lectures, many of the seminary students were more intrigued by their first encounter with a modern, practicing Jew. Cohn spent many hours with students outside the lecture hall—talking in their rooms, jogging, or just walking around the city. In the process, he felt that many stereotypes, both theirs and his, began to break down.

Cohn was particularly surprised to discover that in a country which had such a rich Jewish culture only

50 years ago, seminarians seemed to have little knowledge of it. However, he found that, notwithstanding the expression of a number of stereotypes concerning Jews, the seminarians seemed free of the anti-Semitism that one often associates with Poland.

Cohn was especially gratified by the enthusiastic response of the students to his invitation to join with him in welcoming the shabbat. The students even secured the wine, bread, and candles over which he recited the blessings. "It was a tremendously moving experience both for me and for them," Cohn stated.

In Poland, where there were 3.3 million Jews before WWII, there are now between 5,000 and 7,000 Jews. Jews, Cohn observed, are represented in Poland more by their absence than they are by their presence. Ironically, he commented, in a few years there may be more memorials to dead Jews than there are living Jews in Poland.

Cohn did encounter a small group whom he labeled new Jews—people who began to identify as Jews as young adults and who now constitute a second Jewish community. Moreover, since the fall of communism, there has been a reawakening of interest in Jewish culture in Poland, exemplified by highly successful Jewish cultural festivals in both Warsaw and Cracow.

Zvi Jagendorf Appointed Berman Visiting Scholar

Dr. Zvi Jagendorf, Senior Lecturer in the Departments of English and Theater at the Hebrew University of Jerusalem, has been named the Center's Philip and Muriel Berman Visiting Scholar for 1994-95. The first Berman Visiting Scholar in the field of theater and drama, he will teach Politics and Violence in Contemporary Drama at Lehigh University and *The Stranger* in Renaissance Drama at Allentown College of St. Francis de Sales during the fall semester. In the spring semester, he will offer courses at Lafayette College and Lehigh.

Jagendorf is the seventh Berman Visiting Scholar since the position was created in 1988. Past visiting scholars have been specialists in political science, religion, government, international relations, and communication. Scholars teach each semester at two of the schools of the Lehigh Valley Association of Independent Colleges consortium.

Jagendorf received his B.A. and M.A. from Oxford University and his Ph.D. from Hebrew University, where he has taught since 1964. He has served as chair of both the Theater and English Departments. In 1992, he was a visiting lecturer at the University of California, Irvine. His recent essays include "Primo Levi Goes for Soup and Remembers Dante" (*Raritan*), "Coriolanus: Body Politic and Private Parts" (*Shakespeare Quarterly*), and "Innocent Arrows and Sexy Sticks: The Rival Economies of *The Merchant of Venice*."

In addition to his scholarly work, Jagendorf has served on the advisory board of the Khan Theatre in Jerusalem, been a theatre critic for the *Jerusalem Post*, acted in and directed university and professional theater productions, and written fiction, plays, and translations.

Berman Center Hosts Discussion on Judaism and Postmodernism

Beginning in 1992, the Berman Center has annually hosted a one-day conference devoted to exploring the relationship of postmodern thought and culture to the interpretation of Judaism. This year, on June 2-3, a group of fourteen scholars representing various disciplines discussed papers by Adi Ophir (Tel Aviv), Susan Shapiro (Columbia), and Laurence J. Silberstein (Lehigh). Topics included the place of Jews and Judaism in the discourse of postmodernism, the implications of Jean-Francois Lyotard's works for postmodern moral philosophy, and the emergence of post-Zionist discourse. The group also read and discussed selected texts by Lyotard.

Over the past three years participants in these conferences have included Gordon Bearn (Lehigh), Daniel Boyarin (Berkeley), Jonathan Boyarin (New School for Social Research), Robert Cohn (Lafayette), Sidra Ezrahi (Hebrew Univ.), Ken Frieden (Syracuse), Robert Gibbs (Princeton), Elliot Ginsburg (Michigan), Hannan Hever (Tel Aviv),

Steven Kepnes (Colgate), Laura Levitt (Temple), Jacob Meskin (Williams), Peter Ochs (Drew), Adi Ophir (Tel Aviv), Michael Raposa (Lehigh), Susan Shapiro (Columbia), Chava Weissler (Lehigh), and Elliot Wolfson (New York Univ.). Plans are currently being formulated for the 1995 meeting.

Elie Rekhess Discusses PLO and Peace Process

"Israel and the Palestinians: From Military Confrontation to Political Contest" was the topic of a lecture given by Elie Rekhess, Senior Lecturer in the Department of Middle Eastern and African History and Senior Research Fellow at the Dayan Center for Middle Eastern and African Studies at Tel Aviv University. After giving the historical background to the signing of the Israel-PLO accords, Rekhess discussed its ramifications on future Israeli-Palestinian relations. While the majority of the Israeli public supported the breakthrough, Rekhess said Palestinian reactions to the agreement were complicated. Even though there were voices of opposition inside Arafat's camp,

mainstream PLO (Fatah) gave Arafat its full support.

Most Palestinian opposition came from two wings: the secular nationalists and the Islamic fundamentalists. The secular nationalists and the various rejectionist fronts accused Arafat of relinquishing principles that are extremely important to the Palestinian cause, such as the right of return and the right to establish an independent Palestinian state. The Islamic fundamentalists opposed the accords for what Rekhess believes was a much more threatening reason—because ideologically they oppose the existence of a Jewish state.

Rekhess has seen signals that the Islamic fundamentalists may seek political power through the election process. He concluded that "the battle between two national movements over the same piece of land" has changed from a military confrontation to a political one.

Dr. Rekhess, who served as the Philip and Muriel Berman Visiting Scholar at the Berman Center from 1988-90, has written extensively on Israel's Arab populations and Palestinian politics and has recently published a book entitled *The Arab Minority in Israel: Between Communism and Arab Nationalism*.

The Philip and Muriel Berman Center for Jewish Studies administers and coordinates a comprehensive program in Jewish Studies. • More than 25 Jewish Studies courses are offered at Lehigh University, and the Berman Professors and Scholars regularly offer courses on the other campuses of the Lehigh Valley Association of Independent Colleges. • The Center sponsors and offers partial scholarships for a variety of study-in-Israel programs, including summer, semester, and year programs at the Hebrew University of Jerusalem, Tel Aviv University, and Tel Mique. • The Center's lecture series, programs, conferences, and publication series extend the study and teaching of Jewish Studies beyond the classroom to the general community and the academic community at large.

Please join our educational endeavor and become a Friend of the Berman Center for Jewish Studies. For gifts of \$500 or more, donors will receive all volumes in the Center's publication series. For gifts of \$100 or more, donors will receive our latest volume, *The Other in Jewish Thought and History*. Checks should be made payable to the Berman Center for Jewish Studies, Lehigh University, 9 West Packer Avenue, Bethlehem, PA 18015.

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Center-Sponsored Community Dialogue Includes Palestinian Speaker

Last November, the Berman Center, in cooperation with the Jewish Federation of the Lehigh Valley, sponsored a community-wide dialogue, "The Peace Process in the Middle East: It's Not Just a Matter of Black and White." The event marked the first time that a Palestinian spokesperson was invited speak on this topic at a public forum in a Lehigh Valley Jewish communal institution.

Participating on the panel were Dr. Theodore H. Friedgut, the Center's Berman Visiting Scholar from Hebrew University; Dr. George Zahr, an active member of the Palestinian-American community and former professor at the University of Jordan; and Yehuda Pinsky, 11-year resident of the West Bank, deputy mayor of the regional council of Mate-Binyamin, and former rabbi at Congregation Sons of Israel in Allentown.

Speaking in support of the peace accords, Friedgut said Israelis have come to recognize that Israel can only remain both a Jewish state and a democratic state by relinquishing control over the territories. The Intifada stripped Israelis of the illusion that there could be a benign oc-

cupation or that the Palestinians would ultimately adjust to living in occupied territories. Moreover, he said, Israelis have become increasingly aware that the State of Israel in order to fulfill its goals must "become an organic part of the Middle East and establish a modus vivendi with its neighbors."

Zahr, who grew up in refugee camps in Jordan, said that the Palestinians want freedom and equality. Living under occupation by a foreign power has brought many injustices, restrictions, and hardships to their daily lives. The average Palestinian has for many years accepted the fact that Israel exists, while seeing a Palestinian state as the solution to their problems. Zahr emphasized the plight of the almost 2.5 million Palestinians who are refugees, dwelling in camps in Lebanon and Jordan, and added that the almost 800,000 Palestinians who are Israeli citizens do not have equality in its fullest sense. The events of the last five years—including the collapse of the Soviet Union and the Gulf War created pressure on the Palestinian leaders to look for a solution to the ongoing conflict. Zahr saw two im-

mediate challenges facing the peace process: changing the face of occupation in the West Bank in order to build people's confidence in this process, and allowing the Palestinians to choose their leadership, representatives, and agenda.

While Friedgut and Zahr spoke in support of the peace accords, Pinsky, expressing the viewpoint of Israeli settlers in the territories, was concerned about its effect on the welfare of Israeli citizens. The accords, he said, do not adequately provide for the security of the 30,000 Jews who chose to live in Judea and Samaria. He is reluctant to gamble the safety of his family and all Israeli citizens on the sincerity of Yasser Arafat and his negotiating committee. With three sons expected to serve in the Israeli army in the next five years, Pinsky insisted that he too wants peace, but he is opposed to a Palestinian state and instead wants peaceful coexistence. He urged his listeners to read the signed principles carefully and to ask the proper questions.

In addition to lively exchanges between the speakers, there were many questions and expressions of concern from the listening audience.



Hope Steinberg and Mark Flanzer at the Holocaust Memorial Museum.

Holocaust Memorial Deeply Moving

On a Sunday in February, 92 Lehigh students and faculty traveled to the United States Holocaust Memorial Museum in Washington, D.C. Students described the visit as a deeply moving, unforgettable experience. The trip was organized and sponsored by the Berman Center and Lehigh's Hillel Society.

Israeli Peace Movement Topic of Lectures by Mordechai Bar-On

At lectures at Lehigh University and the Allentown Jewish Community Center, Dr. Mordechai Bar-On, a founding member of Israel's Peace Now movement and former member of the Knesset, recounted the history the Israeli peace movement against the background of the Arab-Israeli peace negotiations. Bar-On traced the conditions for the emergence of a full-fledged peace movement in Israel to the 1977 visit to Jerusalem by Egyptian President Anwar Sadat. In the face of the impending collapse of subsequent negotiations between Israel and Egypt, there was a strong outburst of support for peace by tens of thousands of Israelis. This, according to Bar-On, was the real beginning of the peace movement in Israel.

In 1978, 380 reserve officers, mostly veterans of the 1973 War, sent a letter to Begin urging him to continue negotiations. At that time, the slogan "Peace Now" caught the

eyes of journalists, and the movement has been known by that name ever since. Made up primarily of middle-class, well educated Jews of European origin, Peace Now sees itself as a Zionist movement, accepting as its premise the existence of a Jewish state in Israel, thereby resulting in the exclusion of most Arab Israelis.

Following the Israeli invasion of Lebanon in 1982, the peace movement became fragmented. A group, known as "End the Occupation," was created by left-wing Israelis. This movement, which has used various names, is much smaller than Peace Now, more extreme in its position, and includes many Arab-Israelis. Soon after, Orthodox Jews created their own peace movement that was aimed at the religiously observant.

When the PLO finally accepted the principle of a two-state solution in 1988, Peace Now, while never

advocating the creation of a Palestinian state, was prepared to accept one. Following the Gulf War, however, many in the peace movement doubted the sincerity of the Palestinians, but by that time there was momentum for dialogue with the Palestinians, especially those in the occupied territories.

Since the onset of the peace talks, Bar-On concluded, the activities of the peace movement have been toned down, with many of its members prepared to let the government shoulder the burden of the ongoing negotiations.

Bar-On, a Research Fellow at the Ben Zvi Institute in Jerusalem, has been an active participant in Israel's military, political, and academic life and has published widely on Israel's political affairs. In 1993-94, he was a fellow at the U.S. Institute of Peace in Washington, D.C., where he worked on a book on the history of the peace movement in Israel.

Phyllis Cohen Albert Discusses French Jewry

"Contemporary French Jewry: Pluralism, the Minorities Question, and National Identity in Europe Today" was the topic of a lecture by Dr. Phyllis Cohen Albert of Harvard University's Center for European Studies. She examined the relationship between the struggle over French national identity and the struggle for Jewish identity in today's French Jewish community.

The first European Jewish community to achieve full citizenship, French Jews have been faced with the problem of whether to identify themselves as Jewish or French, i.e., as a distinct religious or cultural minority, or as essentially French. There are those French Jews, Albert said, who truly believe that their security depends upon emphasizing their sameness with other French.

While much of the political rhetoric of modern France has emphasized the need for a single national identity, regional languages

and customs and demographic differences make it evident that France is in fact, if not in theory, a pluralistic country. According to Albert, the contemporary movement toward a unified Europe has renewed the French concern with self-definition; and the "right to be different," a promise of Mitterand's 1981 campaign, has lost favor.

Many French fear what they call the "Lebanonization" of France—the destruction of their country by fighting ethnic groups, similar to what has occurred in Central and Eastern Europe.

Albert believes, however, that there is hope for pluralism in France. She has observed growing acceptance of the notion of integration, which would allow minorities a place in France without requiring them to give up their individuality. Further, because racism and anti-Semitism have historically been linked to nationalism, she specu-

lated that the internationalism of the European Economic Community might be a positive factor for pluralism.

She noted that the European Jewish Congress, created by World Jewish Congress, has been working to promote cultural pluralism by intervening with European national leaders and community organizations to argue for minority rights and by developing educational programs.

Dr. Albert earned her Ph.D. in Near Eastern and Judaic Studies at Brandeis University. Since 1980, she has been affiliated with the Center for European Studies at Harvard University. She is the author of numerous articles and three books, *The Integration of French Jews since the Revolution*, *Essays in Modern Jewish History: A Tribute to Ben Halpern*, and *The Modernization of French Jewry: Consistory and Community in the Nineteenth Century*.

BCJS FACULTY

1994-95

- **Laurence J. Silberstein**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religion Studies, Lehigh University, *Jewish Thought since the Holocaust, Modern Jewish Thought, Sex and Gender in Judaism, Judaism in Israel and the United States*
- **Robert L. Cohn**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religion, Lafayette College, *Hebrew Bible, Biblical Narrative, Jewish Response to Catastrophe*
- **Chava Weissler**, Philip and Muriel Berman Professor of Jewish Civilization, Dept. of Religion Studies, Lehigh University, *Jewish Folklore, Hasidic Tales, Modern Judaism, Mystical Tradition in Judaism, Women in Jewish History*
- **Zvi Jagendorf**, Philip and Muriel Berman Visiting Scholar, 1994-95 (Hebrew University), *Renaissance and Modern Drama and Literature*

Affiliated Faculty

Lehigh University

- **David Amidon, Jr.**, Urban Studies, *American Jewish Community*
- **Daniela Cohen**, Dept. of Modern Foreign Languages, *Hebrew Language*
- **Elizabeth Fifer**, Dept. of English, *Jewish Literature*
- **Claudia Schippert**, Dept. of Religion Studies (adjunct), *The Holocaust*
- **Oles Smolansky**, Dept. of International Relations, *Middle East Studies*
- **Roslyn Weiss**, Dept. of Philosophy, *Jewish Philosophy*
- **Benjamin Wright III**, Dept. of Religion Studies, *Hebrew Bible, Judaism in the Greco-Roman World*

Lafayette College

- **Daniela Cohen**, Dept. of Foreign Languages and Literatures, *Hebrew Language*
- **Howard Marblestone**, Dept. of Foreign Languages and Literatures, *Hebrew Language*
- **Ilan Peleg**, Dept. of Government and Law, *Middle East Politics*
- **Robert Weiner**, Dept. of History, *Modern Jewish History*

Muhlenberg College

- **Martin Beifield**, Dept. of Religion, *The Holocaust*
- **Darrell Jodock**, Dept. of Religion, *The Holocaust*
- **Reba Marblestone**, Dept. of Foreign Languages and Literature, *Hebrew Language and Literature*
- **Alan Mittleman**, Dept. of Religion, *Early and Modern History of the Jews, Judaism and the State, Jewish Ethics*

Faculty Notes

1993-94

Laurence J. Silberstein coedited and wrote the Introduction to *The Other in Jewish Thought and History: Constructions of Jewish Culture and Identity*. His article "Reading/Writing Judaism: Literary Theory and Modern Jewish Studies" appeared in *Religious Studies Review*. He also organized and chaired the Berman Center conference, "The Archaeology of Israel: Constructing the Past/Interpreting the Present."

Robert L. Cohn was promoted to full professor and named the Philip and Muriel Berman Chair in Jewish Studies at Lafayette College. He coedited *The Other in Jewish Thought and History: Constructions of Jewish Culture and Identity* and contributed two chapters to the volume, "The Philistine as Other in Biblical Tradition" (with Trude Dothan) and "Before Israel: The Canaanites as Other in Biblical Tradition." He received Lafayette College's Thomas Roy and Lura Forrest Jones Lecture Award for distinguished teaching and scholarship for 1993-94 and served as the American Jewish Committee Visiting Scholar in Roman Catholic Seminaries in Poland (see page 4) and United States Information Service visiting lecturer in Germany.

Theodore H. Friedgut, Philip and Muriel Berman Visiting Scholar for 1993-94, published *Politics and Revolution in Russia's Donbass, 1869-1924*, Volume 2 of *Iuzovka and Revolution*, and "Pluralism and Politics in an Urban Soviet: Donetsk, 1990-1991," in *In Search of Pluralism: Soviet and Post-Soviet Politics*.

Howard Marblestone led a study-trip to Egypt, Israel, and Greece, "Back to the Roots of Western Civilization," during Lafayette College's January term. He translated "The Market Model and Religious Radicalism" from Hebrew in the Center's volume *Jewish Fundamentalism in Comparative Perspective*.

Harriet Parmet, who has taught Hebrew and courses related to Israel at Lehigh University since 1976, retired in May. She was honored at various campus events by Lehigh's Hillel Society, the Department of

Modern Foreign Languages, and the Berman Center. Pioneering the teaching of Jewish Studies at Lehigh, she was instrumental in creating a Jewish Studies minor and played a key role in establishing Lehigh's Hillel House. During the past year she published "The Durability of the Image of the Jew as Alien: Barabas, Shylock, and the Myth of Jewish Villainy" in *Jewish Spectator* and "An Approach towards the Inclusion of Women Writers in a Course on the Israeli Short Story" in *Feminist Teacher*. She presented papers at meetings of the Association for Jewish Studies, the Association of Slavic Studies, and the Northeast Modern Language Association, as well as at the National Women's Association Historical Research Seminar. **Daniela Cohen**, who has taught Hebrew language at Lafayette College since 1991, is replacing Ms. Parmet.

Roslyn Weiss presented a paper at the Association for Jewish Studies annual meeting on "Translation as Education: Maimonides on Onqelos in the *Guide*" and was elected to the Board of Trustees of Baltimore Hebrew University.

Chava Weissler was selected as a participant in "Telling Tales: Humanities Approaches to the Study of Folk Narrative," a 1994 NEH Summer Institute at the University of Wisconsin, Madison. She published "The *Tkhines* and Women's Prayer" in *CCAR Journal*. She presented "American Transformations of the Piety of East European Jewish Women" in the Isaac and Carol Auerbach Lecture Series in Jewish Studies at Colgate University and guest lectured at Amherst College.

Silberstein to Serve

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The position is being coordinated through the American Jewish Committee's Department of Interreligious Affairs.

Silberstein, the Philip and Muriel Berman Professor of Jewish Studies in the Department of Religion Studies at Lehigh University, has served as Director of the Berman Center since its inception in 1984.

Friedgut Speaks on Today's Russian Jews

In a recent lecture, "Russia's Jews: Extinction or Renaissance," Dr. Theodore Friedgut, Professor of Russian Studies at the Hebrew University of Jerusalem and Philip and Muriel Berman Visiting Professor for 1993-94, described the current status of Russia's Jews and the prospect for a continued Jewish community in Russia.

At the outbreak of World War II, the Jews of the USSR comprised nearly half of the world's Jewish population. Today the Jews of the successor republics number perhaps one million, a decrease of five million during this century. Biological attrition, assimilation, and emigration seriously undermined the demographic basis and cultural identity of this dwindling and aging Jewish community.

Friedgut believes, however, that the political and social structures that emerged in the former Soviet Union have made possible a redefinition of the Jews' position and identity. This new society has engendered a surprising phenomenon—the return to the Jewish community of persons who had previously not acknowledged their Jewishness. In his opinion, this opens the possibility of the stabilization and even rebuilding of a Jewish communal presence in Russia, the Ukraine, and some of the other former Soviet republics. He predicted that the prospects for Jewish life are considerably less than what exists in America, but perhaps more than is to be found in Germany.

Dr. Friedgut, who received his Ph.D. in Political Science from Columbia University, joined the faculty at Hebrew University in 1969. Since then, he has been closely involved in the Soviet Jewry movement. He is the author of three volumes on Russian and Soviet politics and has recently completed a book on the struggle against anti-Semitism during Perestroika, *Antisemitism and Its Opponents: Local Power and Post-Soviet Politics*.

Cultural Anthropologist Studies Cochin Jews

Dr. Barbara Cottle Johnson, Assistant Professor of Anthropology at Ithaca College, whose work compares Jewish cultures, presented a talk on "Cochin Jews Prepare for Passover in India and Israel" this spring. Her lecture was sponsored by the Berman Center and the Department of Religion Studies and Women's Studies Program at Lehigh.

Jews have lived in Cochin since ancient times, Johnson said, and they present an unusual blend of Indian and Jewish cultures. "It is fascinating to see what they took on from the surrounding cultures in the areas of food, language, and dress, among others." Yet they went on being Jewish and developed a strong sense of community.

Jews were respected in India and suffered no persecution for 2,000 years, except for a brief period during Portuguese rule. Johnson believes the caste system there was conducive to Jewish life because it made room for Jews as a distinct group in Indian society. With the founding of State of Israel in 1948, many Jews left Cochin to settle in Israel, where their culture underwent further transformations.

Using slides, Johnson illustrated the active role of women in preparations for Passover in Cochin and in adapting their traditional observances to Israeli culture. She has lived in India and visited Cochin many times and has studied the community in its new home in Israel. Her experience of Passover in India was with Cochin women, who were educated, worked outside the home, and had a strong sense of identity. The women had the major responsibility for preparations for Passover and have kept the tradition going, even taking over some previously male roles.

Dr. Johnson recently coauthored, with Ruby Daniels, *Long Ago in Malabar: Memories of a Cochin Jewish Woman*, forthcoming from the Jewish Publication Society.

Jewish Feminists Reshape Thinking in Religion

In a lecture entitled "A New Generation of Jewish Feminist Thinking in Religion: Observations/Reflections," Dr. Laura Levitt of the Religion Department and Women's Studies Program at Temple University examined the development of Jewish feminist scholarship.

According to Levitt, the first wave of U.S. Jewish feminist thinkers opened up the field of religion to the possibility of feminist inquiry. Citing work by Judith Plaskow, Ellen Umansky, Rachel Biale, Judith Romney Wegner, and others, Levitt stressed the importance of the efforts of this still-thriving generation of Jewish feminist thinkers. "By painting broad strokes, by writing about 'Jewish women and...', these scholars made gender an issue," Levitt explained.

Their work, which made it legitimate to talk about women, enabled a new wave of Jewish feminists to deploy new theoretical resources and ask new kinds of questions. Rather than educate the public about the issues of gender or fill in blank spaces in Jewish history, as the first generation did, this second wave of Jewish feminists has been able to attempt to create a more nuanced picture of Jewish women in the past and present—by slowly taking apart a text, by closely reading texts by both Jewish men and Jewish women, or by looking at the seams in the construction of gender. The work of both generations continues, Levitt said, and there is much that yet needs to be done.

Levitt received her Ph.D. in Jewish Theology and Women's Studies from Emory University. Her recent publications include "Jewish Feminist Identity/ies: What Difference Can Feminist Theory Make?" and "Reconfiguring Home: Jewish Feminist Identity/ies." Her lecture was sponsored by the Berman Center and Lehigh's Women's Studies Program.

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