



THE NEWSLETTER OF THE FERN AND MANFRED STEINFELD PROGRAM IN JUDAIC STUDIES

UNIVERSITY OF TENNESSEE

VOLUME SEVEN • FALL 2000

Dear Friends of Judaic Studies at UTK,

Dear Friends of Judaic Studies at UT,
Another exciting year has begun for Judaic Studies at UT. Our plans for this, our eighth, year are ambitious, with an expansion in courses, a series of exciting speakers, and a conference on the Holocaust in the plans.

Last year, for the first time, two full-time faculty members contributed most of their time and activity to the study of Judaism, enriched by our valuable colleagues in the areas of history, German, literature, philosophy, and art.

Students continue to amaze us with their interest in studying Judaism and their dedication to various projects of a Jewish nature including College Scholars theses and dissertations.

Our lecture series is going strong, attracting a variety of distinguished scholars in all areas of Jewish studies.

We would like to thank all of you who support Judaic Studies in many different ways. A very special thank you to Mitchell and Natalie Robinson for their continued commitment to our Program.

My very best wishes to you and yours for a peaceful year.

B'Shalom,

GILYA G. SCHMIDT, PH.D.

PROFESSOR, AND CHAIR

THE FERN AND MANFRED STEINFELD
PROGRAM IN JUDAIC STUDIES

Knoxville Jewish Community Honors Professor Charles H. Reynolds

On August 31, the Community Relations Committee of the Knoxville Jewish Federation held an elegant reception at the Arnstein Jewish Community Center to honor Professor Charles H. Reynolds, Head of the Department of Religious Studies at UT, for his many years of efforts in establishing a Judaic Studies Program. That dream was realized in 1993. Professor Reynolds was

lauded for his leadership over the past twenty years. CRC chairman Arnold Cohen also expressed appreciation to other faculty in the Department of Religious Studies who have participated in continuing education efforts over the years. Pace Robinson, Knoxville Jewish Federation president, presented Professor Reynolds with a copper enamel cup especially created for the occasion by

Knoxville artist Arnold Schwarzbart with the inscription, "He shall be like a tree deeply rooted near streams of water, which yields its fruit in its season, and whose leave does not wither and in whatever he does he will succeed." (Psalm 1:3) This token of appreciation was given "To Dr. Charles H. Reynolds from a grateful Knoxville Jewish community," dated August 31, 2000.

Judaic Studies Faculty Honored

On November 11, 1999, the Departments of Religious Studies and History held a joint reception at the University Club to honor Gilya Schmidt for being promoted to full professor and to introduce assistant professor J.P. Dessel to the larger community. A large number of people from the university as well as the Jewish community came for the

occasion. We were especially gratified by the presence of our new president, Dr. J. Wade Gilley. We would like to thank Professor Charles H. Reynolds as well as retired Professor J.B. Finger as well as our administrators and colleagues for their support and their thoughtfulness.



PROFESSOR CHARLES H. REYNOLDS
AND PROFESSOR GILYA SCHMIDT AT
RECEPTION IN HONOR OF JEWISH
FACULTY

A Word from the Head

It was indeed special to be honored by the Community Relations Committee of the Knoxville Jewish Federation on August 31 with both a beautiful reception and exceptional tributes by Arnold Cohen and Pace Robinson.

Some of you will recall that we worked ten hard years on developing support for a Judaic Studies Program at UT before we could demonstrate concrete results.

The first major breakthrough occurred when Guilford and Diane Glazer made a challenge pledge of \$100,000 to be matched on a 4 to 1 basis. Soon afterwards Manny and Fern Steinfeld made a pledge of \$50,000 to Jack Williams while attending a fund-raiser for what is now the College of Human Ecology. We then established a local development committee which many of you supported: Looking back the key players were Arnold Cohen, Bernie Bernstein, Scott Hahn, Arnold and Mary Linda Schwarzbart, Alan Solomon, and Mitchell and Ruben (may he rest in peace) Robinson.

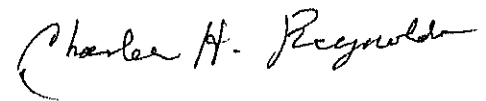
To the surprise of many of our strongest supporters and hardest workers, within a few years of establishing a local community development committee, we were successful in raising suffi-

cient support funds to supplement a state salary and search for the first scholar of Judaic Religion ever hired at UT. And was that search a success! You honored me on August 31 because my colleagues and I in Religious Studies had the good sense to hire Dr. Gilya Schmidt. Not only did Manny and Fern Steinfeld make additional substantial contributions to the Judaic Studies Endowed Chair in Religious Studies, but they later (at my request) made and paid a pledge of \$250,000 to support the position in History that JP Dessel now occupies. Judaic Studies is much more than the study of the religion of the Jewish people. For that reason History was designated as the second department to make an appointment in Judaic Studies.

Jack Williams, Vice President for Development, has provided critical support in his fund raising efforts on behalf of Judaic Studies at UT. All the Rabbis who have been in Knoxville since our efforts first started have been strong supporters. The Jewish Federation of Knoxville has consistently provided financial support and other forms of encouragement.

But without the support of my colleagues in Religious Studies, and the various Deans of Arts and Sciences and

department heads as well as other academic administrators—none of our achievements would have been possible. Developing Judaic Studies at UT has truly been a cooperative effort between the local Jewish community, key philanthropic supporters, the local community leaders I mentioned earlier (especially Mitchell and Natalie Robinson, Bernie and Barbara Bernstein, and Alan Solomon) and a number of supporters at UT. It has not been easy. It has taken a diligent and persistent cooperative effort. And it has required the confidence that we could succeed. And last but not least, there is still work to be done. We need at least one additional full time appointment in Judaic Studies in the next two years if we are to keep up the momentum the program now has. By continuing to work together, we can also achieve that goal. Thank you again for a wonderful reception. And thank you Arnold Schwarzbart for a beautiful work of art. Shalom!



CHARLES H. REYNOLDS,
PROFESSOR AND HEAD
DEPARTMENT OF RELIGIOUS STUDIES

Tennessee Holocaust Commission

On April 3, 2000, the Tennessee Commission on Holocaust Education celebrated its fifteenth anniversary at the Peabody Hotel in Memphis. Governor Sundquist addressed the group during the celebration program, as well as many of the survivors who currently live in Tennessee. Many teachers who teach the Holocaust and who had been and were recipients of the Belz-Lipman Educator of-the-Year Award from around the state were also present. Nancy Henry, retired teacher from Sevier High School, spoke on behalf of all the teachers. This year's recipients of the Award for East Tennessee were Freda Snyder and Sherry Jones, from John Sevier Middle School in Kingsport.



FIFTEENTH ANNIVERSARY PICTURE OF TENNESSEE
HOLOCAUST COMMISSION COMMISSIONERS AND DIRECTORS

Manny Steinfeld Honored

Congratulations to Mr. Manfred Steinfeld, major contributor to the Judaic Studies Program at UT on receiving the 2000 Julius Rosenwald Memorial Award from the Chicago Jewish Federation. Julius Rosenwald became a partner of Sears Roebuck & Co. in the 1890s, he was one of America's first great philanthropists, and one of the founders and leaders of the Jewish Federation of Chicago from 1900 until his death in 1932. The award is presented each year to the individual who has achieved the most in the advancement of the goals of the Jewish Federation and for the welfare of the overall Jewish community. Manny received the award "In recognition of his lifetime of service to the Jewish community in Chicago and around the world." It is the most prestigious award given by the Jewish Federation of Chicago.

In his acceptance remarks, Manny, who is a great philanthropist in his own right, noted that life is not complete without giving back to the community. "Being charitable never depleted anyone's assets. Ask any philanthropist and he'll tell you the more you give away, the more that seems to come back to you. The only money we're going to take with us when we pass from this earth is what we've given away, because that's what we'll be remembered by. Memory is a powerful thing, especially for the Jewish people. I live every day in the company of memories.... When the Nazis came to power, my mother was already a widow, but determined to save her three children. In 1938, at the age of 14, I was rescued from Germany, brought to Chicago, and given a new life by the Jewish Federation and its agencies. Without the Jewish Fed-

eration, HIAS and the Jewish Children's Bureau, I would not be here today....As fate would have it, I was the only member of my immediate family to survive. My mother and sister were lost in the Holocaust, and my brother died in Palestine, fighting for the independence of the modern State of Israel."

We also thank you, Manny, and Fern, for everything you are doing for Judaic Studies at UT.

Manny is also the subject of a documentary film on "tough, patriotic Jewish" WWII G.I.s by Steven Karras of Chicago. Manny, who liberated Woebblin concentration camp, was awarded a Purple Heart and Bronze Star Medal. He was previously featured in "Nightmare's End," a BBC documentary on the Holocaust.

News from Our Students

Many scholarly works deal with Jewish matters or the Holocaust on some level. However, it doesn't happen too often that a student devotes the entire work to things Jewish. This past year, three theses dealt with education during the Holocaust, being Jewish in the South, and Christian understanding of Judaism.

Lisa Plante

UT College of Education, received her Ed. D. in May 2000. In her abstract, she writes,

"This is a study of adult and youth narratives about creating and participating in schooling during what has become known as the Holocaust. Jewish narrators created works that described and analyzed their experiences and educational efforts while in hiding, in ghettos, and in concentration camps. The narratives are in the form of diaries, journals, autobiographies, testimonies, and interviews. The narratives were analyzed in order to discover personal and shared themes and are interpreted and presented in ways meant to retain their par-

ticular natures and styles. Short pieces from other sources are included to enhance understanding of the roles of education and schooling in the experiences of Jews trapped in the "Final Solution."

Narrators are introduced through short biographies. Each narrative is offered in segments interlaced with discussion of the contexts and interpretations that enhance understanding of the narrators and their schooling efforts. Following the narratives are discussions of individual and shared themes and views critical of schooling efforts on behalf of Jewish children. Relationships between social, political, cultural, and ideological positions and schooling form a subtext of the analysis of the narratives.

Educational efforts, often under fear-some bans on education for Jewish children, ranged from the autodidactic efforts of isolated children to complex, yet often clandestine, school systems. Schooling was an opportunity for resistance to German plans to destroy Judaism—when intellectual resistance was often the only possibility to fight back. Schooling connected youths and adults to each other and to their pasts,

while creating possibilities for a future that many did not live to experience. It sent survivors into that future with a sense of having prepared for a new life. Many emerged from hiding places and sites of imprisonment and torture with little else.

Their families and communities destroyed, their material resources stolen, no longer welcome in their own lands—only the intellectual growth and the sense of camaraderie, fostered in the educational enterprise, accompanied them into an often hostile and strange post-war world."

A success story! Lisa, who has been working on the upcoming Holocaust conference with me, has accepted a position as Cataloguing Research Manager with the Shoah Visual History Foundation in Los Angeles. We thank you for your contribution, Lisa, and wish you well in all you do.



YOU DID IT LISA!
(GRADUATE
LISA PLANTE)

CONTINUED

News from Our Students (continued)

Marion Rosenbaum

UT College of Arts & Sciences, received her Ph. D. in May 2000. Her abstract stated,

"In this study, the experience of being a Jewish woman in the South was investigated using the research methods of phenomenological psychology. The researcher interviewed 10 women in order to explore their experiences in-depth. Five of these women were native-born southerners and 5 were born in the northern and/or western United States. All of the participant's interviews were audiotaped and then transcribed.

These transcribed interviews were then analyzed in conjunction with members of the University of Tennessee Phenomenology Research Group and by the researcher working alone. The thematic structure that emerged from this analysis was comprised of three themes and their related grounds. The three themes were: 1) Same and Different, 2) Knowing, Being known, and Understanding, and 3) Defensiveness and Pride. Each of these themes was described in terms of the ground of both the Jewish and non-Jewish communities. Each theme was found in most of the interviews, and participants frequently used similar words to describe their experiences of being a Jewish woman in the South.

Results indicate that participants' awareness of being Jewish was the most figural aspect of their experience of being a Jewish woman in the South. Though gender was notable for a few of the participants, all of the women interviewed described situations in which being Jewish was their primary identification. It seems that for the women interviewed, being Jewish in the South absorbs and contains all other aspects of their experiences, including gender."

Meg Pattison

UT College Scholar and enthusiastic student of Judaism was accepted to Vanderbilt Law School for fall 2000. In her thesis abstract, she wrote,

"Many Christians are unaware of their religion's connection to Judaism. Because of centuries of false doctrine and anti-Semitism on the part of the church leaders, much of the Christian community has little or no understanding of the parental role of the Jewish faith. They forget that Jesus, the central figure in Christianity, was a practicing member of the Jewish church. This project's goals are to teach a small population of Christians some minor details of Judaism, but more importantly, to instill a deep appreciation in Christians' hearts for the Jewish faith and tradition.

To determine the relative knowledge of Christians, different age groups of members of [name of local church] were surveyed. The findings include a lack of understanding of the Jewish faith, but an interest in learning. A pamphlet was handed out to each participant in the survey to provide each person with the correct answers. A Passover Seder service was conducted for any survey participant with a deeper interest in the material."

Yvonne Sommer

North America Program, University of Bonn, accepted to Georgetown University Master of Science in Foreign Service Program for fall 2000.

John Jennings

UT College of Arts & Sciences Interdisciplinary Major in May 2000. John was our first graduate with a concentration in Judaic Studies.

Nathan Soloman

UT undergraduate, graduating from Baptist Theological Seminary in Richmond, VA, with a Masters in Divinity. Nathan will become interim pastor at Walnut Hill Baptist Church and con-

tinue in Naval chaplaincy. Nathan will also begin his Ph.D. in Hebrew Bible at Union Theological Seminary. As we congratulate Nathan on his many achievements and wish him well for the future, we also extend our sincere condolences on the death of his mother, Phyllis.

Barry Danilowitz

former UT graduate student in Philosophy and my two-year most valued graduate assistant, graduated with a degree in Computer Science..

Wes Brandon

UT Religious Studies major, is attending Columbia Theological Seminary in Decatur, GA.

Link Elmore

completing his training as a hospital chaplain in Richmond, VA. Wife Karen is beginning her final year of medical residency in internal medicine, spending one month in the Dominican Republic. Sister Lynn, graduate of UT College of Ed with a Masters, recently got married and will teach kindergarten.

Melissa Range

Poet and UT undergradute, with a graduate degree (MFA) from Old Dominion, is teaching middle school in Atlanta and hoping for THE break with her manuscript of poems.



JUDAIC STUDIES GRADUATE
JOHN JENNINGS AND PROFESSOR
GILYA SCHMIDT AT GRADUATION
IN MAY 2000

Heather Dobbins

Former Religious Studies work study, after spending a semester at Leiden University in the Netherlands and graduating with a BA in English from UT, is now teaching at an inner-city school in Oakland, California.

U.S. Holocaust Museum Trip with FOCUS Group

It has become almost a tradition for Dr. Schmidt's RS 386 "Voices of the Holocaust" class to team up with Dr. Jane Redmond's FOCUS group. For the second time, we organized a joint trip to the U.S. Holocaust Memorial Museum in Washington, D.C. This time, we took an extra day, leaving Thursday PM and returning Sunday in the very early AM. Despite the long ride, the journey was pleasant and uneventful. We spent most of Friday at the Museum and took a good part of Saturday to see some of the sights in D.C. For many students, this was their first trip to Washington, and they were excited to see the White House, Capitol, and the many monuments, especially the Vietnam War Memorial. Transportation was subsidized by the Vice President for Knoxville Operations to whom we express our deepest thanks for his continued support of diversity programming.

Following are excerpts from two student reports on their experience.

"My trip to Washington DC was very emotional but educational. It was a very intense trip filled with many different feelings, like being on an emotional roller coaster. I do not have one complaint about the trip....The first site was the...Holocaust Museum....It took me the whole day to complete it. At times, I had to stop and take a break before going on to the next exhibit. I was very impressed with the organization of the museum. I thought it was a great idea to have each event in order and on different floors. I liked that they had it going in order with the beginning, death camps, and restoration. Being in the class helped tremendously, because I had already read about most of the events and viewed most of the pictures in the book *The World Must Know* we read for class. However, there is no class that can prepare you with the different emotions one feels while touring the museum. During the tour my emotions went from being sad to angry to ashamed. I believe the most disturbing part of the museum was the shoes. I know I stood

there crying for about ten minutes. I was okay until I saw a very small shoe; it had to be a size one or two. Another disturbing part in the museum was the hall of pictures. It was like it went up to heaven it was so tall. I am glad that I had friends with me to help me get through the museum. After viewing the museum, I began to wonder why there was not any recognition of slavery. I believe that we as African-Americans deserve recognition of the hardship that we endured in the last four hundred years. It seems that everyone wants to forget about the unjust events that happened to African-Americans. I believe this is wrong, because we helped build and fight for this country. Our history is also left out in today's classrooms. My daughter will not learn the history of African-Americans in school; therefore, I have to teach her at home. By having a museum this could not only teach others about our history, but also they would be able to feel some of what my ancestors felt during that time. This is what the Holocaust museum did for me; I could feel some of the pain that they had endured. The next day....we visited the African Art museum, the White House, and the Lincoln Memorial....When visiting the Lincoln Memorial, I tried to picture the day Dr. Martin Luther King was saying his I Have a Dream speech. The words went through my head as I stood there looking at the water. I wished I could have been there to feel the emotions from everyone....This trip meant a lot to me and I will never forget it. Thanks Dr. Schmidt."

Another student wrote,

"I was very nervous about going to the Holocaust museum. I had no idea what to expect, but my friends had told me that it was shocking. The museum actually went along with many of the things that we learned in class this semester. Many of the tools used to decide whether a person was Aryan were on display. I also watched several films on Hitler's rise to power on the fourth floor. There was so much information that it is difficult for me to remember everything that I saw. I was glad that I had

the opportunity to read the *World* book prior to the visit because I could skip some of the information that was provided. I remember the room on the third floor that you could sit and listen to stories about the trains, concentration camps, and medical experiments in the words of the survivors. This was extremely powerful to me. One lady had discussed the death marches and how they would take turns holding each other up while they slept. Many of them discussed the trains to the camps and how overcrowded they were. Across from the room that I was in, there was a boxcar of a train that you had to walk through to get to the other side of the exhibit. I remember the power of the replica of the gas chambers that was displayed on the other side of the boxcar. It illustrated step by step how the process of gassing was carried out. The most horrifying part was when they were in the chamber and they were dying. They were slumped over and laying on the floor. It gave you a real sense of death. I wish that I had watched the televisions that were set up beneath the walls, but after seeing the big replica of the gas chambers, I could not watch anything else. The medical experiments were described in detail at the end of the fourth floor. To read about the experiments and then actually see a bed that was used to tie down the victims made it real. You can take this class and read about all of the horrible things that were done to the Jews and others, but to actually see physical representation at the museum makes more of an impression on you, and you tend to not easily forget what you learned....By the time I reached the last floor, I couldn't read anymore. So, I sat down where they had survivors' stories (movie) and watched it alone for awhile. Being alone was definitely beneficial because there were things that I did not want to see, and other things of interest to me. I am glad I split up from my group. I watched the stories and began to cry, one man was telling his story about a death march and how he had a little boy with him and the farmer where they had stopped wanted to keep him. The boy did not want to stay,

U.S. Holocaust Museum Trip with FOCUS Group (continued)

but the man left him there because he would have had more of a chance of survival. The man said he still did not know if the boy survived. I think that the reflection room was an essential part of the museum. I know that I went in there and gathered myself and stopped crying. It was peaceful and bright. It was nice to be able to think about what I had just seen and finish weeping for those who died."

Some students attended the community Yom HaShoah service. One student reflected on that experience:

"On May 1st, 2000, I attended the Heska Amuna Synagogue at 3811 Kingston Pike. This is a service that was dedicated to the 6 million Jews that died in the Holocaust....In the main part of the synagogue, there were tables that had many candles, some were lit and some were not. Many people who joined the congregation lit the candles. On the tables there was also a sheet of paper that reminded everyone why they were lighting the candles, which was in remembrance of the victims of the Holocaust. I observed the synagogue after finding myself a seat and getting myself situated. There was beautiful colored glass which was eye-catching that was directly behind the podium. During the service there is a lot of audience participation, in which the congregation either participated in unison readings or responsive readings. This was my favorite part of the service. It made me feel "whole" with everyone else and the words seemed stronger as everyone read aloud in unison. Later then came the lighting of the memorial candles, which is obviously a very important event that takes place. As the congregation rose, six people walked toward the back where I sat to light the memorial candles. Afterwards, there was a song that was sung by Cantor Neil Schwartz, titled "Ani Ma-Amin." Then there was a "Kaddish of Remembrance" and if you had a program you could say the name of all the places that were listed with Rabbi Victor Rashkovsky. I also enjoyed this part of the service very much, although, I may not have pronounced all the words properly. In all, I enjoyed my experience at the synagogue and was very

excited to have gone on such a big occasion. I learned more about the Jewish tradition while there and also how very important it is to remember the victims of the Holocaust....I also want to briefly mention that I am also proud and thankful for the teachers who are teaching in schools about the Holocaust, including yourself."

One of the assignments in our "Voices of the Holocaust" class was to watch the film, "Life is Beautiful." Following are one student's reflections:

"During World War II no Jews were exempt from the horrors and atrocities of the Holocaust. Roberto Benigni's *Life Is Beautiful* is an astounding work full of passion and life. The title of the movie at first seems contradictory to the content of the film, but it works to prove the underlying theme that "beauty is everywhere and life is precious." This film is a masterpiece that brought on laughter as quickly as tears following the experiences of Guido, an Italian Jew, and his family in a Nazi concentration camp.

The film opens depicting the excitement of big city life for two men from the country. Full of zest and passion is the flamboyant character Guido, who does not really understand what is going on around him, as far as Nazi activity. While in the country he announces that he is the "prince" of all the land and plans to fill it with camels. Throughout the movie his gentle humor provides comic relief from an otherwise heartbreaking situation. After he announces his royal position a young woman falls off a barn balcony onto him. Guido introduces himself, calls her "princess" and offers to care for her wasp sting. He experiences many accidental, and some deliberate, interludes with the lovely Dora, or as he calls her, "princess." This beautiful love story illustrates once again that *Life Is Beautiful* as does their son Joshua. He represents all that is innocent and beautiful about life once in the concentration camp; he is Guido's reason to live (not to say that Dora is not, but Guido must answer to Joshua's innocent eyes each day).

The way that Guido turns concentration camp life into a game to protect the inno-

cence of his young son is "beautiful." So many factors in the movie point directly to the seemingly inappropriate title. Guido goes into elaborate detail to protect his young son from the horrors of the camp. Here is where appearance versus reality comes into play. Guido has a logical explanation for everything that happens in the camp and a way to relate it to "the game." The rules of the game are not to cry, not to want to see your mother, and not ask for snacks. Clearly all of these rules are aimed directly at Joshua, not only to ease his fears but protect him from "the men who yell" (as the guards are referred to). He tells Joshua that every one is in competition with one another to earn 1,000 points and win a tank. While to the viewer the harsh reality of Nazi run concentration camps is seen, to Joshua it is an elaborate game that he and his father signed up to play for a tank. When he is forced to hide, to save his life, the young boy feels it is merely to hide from other players and earn extra points. Dreams of the tank keep Joshua's innocence intact and his spirits up; while for Guido it provides temporary relief from the stresses of camp life. Guido must hide his inner fears and pain in order to shield Joshua from the harsh reality that has invaded their lives. He never falters at this, even when being led off to death. The reality of his own death faces Guido when he loses the way among the fog and sees the pile of bodies. It is then that he realizes death, for at least one of them, is inescapable. Guido also knows that without his son and wife he has no life, in essence offering himself for their safety. His ultimate sacrifice of love preserves his son's innocence and reunites the two loves of his life so that his memory may live on.

Life Is Beautiful is a love story at root. Not just a love story between man and woman, but among a family. Dora sacrificed her freedom to remain with her husband and child. She did so out of love realizing without them she had no life; she would rather die with them than live alone. This is the same basis for Guido's antics and protection of his son. He does not want his son to lose his innocent, beautiful out-

U.S. Holocaust Museum Trip with FOCUS Group (continued)

look on life and be hardened by the situation. Nor does he want his son to be scared or hurt, so he turns concentration camp life into a game. In the end Guido's sacrifice illustrates extreme courage brought on by a deep love for his family.

The movie touched so many parts of my heart all at once, stirring a constant whirlwind of emotion. One minute I was laughing at Guido's tomfoolery and then I was crying at the loading of people, like animals, into a train bound for death. The exquisite blend of comedy, romance and horror grabs the viewer and never lets go because it seems so easy to identify with. By introducing and following only one family I felt a connection to each character and was more deeply affected by the outcome of each. I admired the courage and love that Guido exhibited even when surrounded by pain and death, I wish that I could contain half of the spirit he possessed....I think that this movie, along with hearing survivors speak, has had the greatest impact on my life and the understanding of the atrocities of the Holocaust; though who can understand madness and evil? I am so very grateful that the movie was part of the materials we had a chance to cover in class, I will carry its message with me forever now; because no matter how horrible a situation may be, there is always beauty where there is life."

On-Campus Jewish Student Center

A home away from home, the Jewish Student Center offers a bagel brunch at the beginning of each semester, Shabbat dinners and programming throughout the academic year, as well as living facilities for four students. Check it out! Visit the Jewish Student Center at 2100 Terrace Avenue, Knoxville, TN 37916, telephone (865) 546-5226. The Director is Moema Furtado. Ms. Furtado can be reached via email at mfurtado@utkux.utcc.utk.edu.

Spring 2001 Holocaust Conference

Mark your calendar now! On April 1-3, 2001, the eyes of UT in Knoxville, and East Tennessee will be on our second educational outreach conference featuring the Holocaust. Our focus this time will be on the communities that we have lost and our efforts to retrieve them artistically and creatively through exhibitions, films, books, poetry, and dance. The center piece of the conference will be a traveling exhibition from New York, entitled, "Remembering Luboml-Images of a Jewish Community."

The academic conference which will provide teaching tools for middle and high school teachers, and interesting public lectures for students, faculty, and the community at large, will begin with a dance program at Austin East High School on Sunday afternoon. The program then will move to UT's Carolyn P. Brown Memorial University Center, where all of the other events will be held and where the Luboml exhibition will be housed. An exception will be the final program, on April 3, in the evening, which will take place at the Bijou Theater downtown.

In addition to the actual 2-1/2 day conference, there will also be programming before and after the conference around town. These special events will include a photo exhibit of survivors by Professor Rob Heller, a philatelic display by Professor Paul Phillips, an art installation by Moema Furtado, a poetry reading by Professor Marilyn Kallet and Elaine Zimmerman, a multimedia show by Professor Norman Magden, a book fair, a literary colloquy, and other cooperative enterprises.

Planning for this conference has been underway since Fall of 1999, when we convened a steering committee consist-

ing of Bernard Bernstein, Esq.; Dr. Lynn Champion, director, UT Arts and Sciences Office of Outreach; Lynn Miller, Knox County Schools; Professor Charles H. Reynolds, Head, Department of Religious Studies, UT; Professor Gilya Schmidt, Chair of The Fern and Manfred Steinfeld Program in Judaic Studies, UT, and conference chair. A community-wide advisory committee was assembled consisting of nearly fifty individuals from all walks of life. The advisory committee met for the first time in February, 2000, and has met two more times, in May and September, 2000.

Funding for the event has so far been received from the Tennessee Holocaust Commission, The University of Tennessee, specifically the Vice President for Knoxville Operations, the College of Arts and Sciences, The Fern and Manfred Steinfeld Program in Judaic Studies, the Heska Amuna Charity Fund, the Knoxville Jewish Federation, and UT Sunsite. Additional grant proposals have been submitted and are still pending.

It goes without saying that many dedicated individuals are working very hard to bring about a successful conference. To all of you unsung heroes a heartfelt "thank you" for your time and talent.

All events of the conference are free and open to the public, including those before and after the conference itself. For further information please see our web site at <http://sunsite.utk.edu/holocaust/> which will be updated as information becomes available. At the beginning of 2001 there will be printed information available as well. For additional information, contact Professor Gilya G. Schmidt at (865) 974-6985 or gschmidt@utk.edu.



UT STUDENTS SHMUSING AT THE JEWISH STUDENT CENTER

Judaic Studies Advisory Committee

In the spring of 2000, assistant professor **Peter Hoeyng** was honored by UT for Professional Promise in Research and Creative Achievement. Peter also received tenure and was promoted to associate professor.

Earlier this year, **Marilyn Kallet**, professor of English, was honored by the UT National Alumni Association with the Alumni Outstanding Teacher Award.

Also in the spring, Marilyn's poems were performed as a song cycle in New York. Zoe Hoyle, UT Office of Research, sent out the following announcement:

"On April 8, UT's Marilyn Kallet (English) attended the New York City premier of the song cycle composed around four poems from her 1996 collection How to Get Heat Without Fire. The concert—performed by soprano Judy Sheinbaum accompanied by composer Tim Cipullo on piano—was produced by the Lincoln Center Library at Cooper Union Hall. One of the compositions from the song cycle, 'The Pocketbook,' was broadcast on New York's WQXR two weeks previously as part of a

program sponsored by the Marilyn Horne Foundation for Emerging Singers."

Vejas Liulevicius is the author of a book recently released by Cambridge University Press entitled, *War Land on the Eastern Front: Culture, National Identity and German Occupation in World War I*. The inside cover of the book reads, "War Land on the Eastern Front is a study of a hidden legacy of World War I: the experience of German soldiers on the Eastern Front and the long-term effects of their encounter with Eastern Europe. It presents an 'anatomy of an occupation', charting the ambitions and realities of the German military state. Using hitherto neglected sources from both occupiers and occupied, official documents, propaganda, memoirs, and novels, it reveals how German views of the East changed during total war. New categories for viewing the East took root along with the idea of a German cultural mission in these supposed wastelands. After Germany's defeat, the Eastern Front's 'lessons' were taken up by the Nazis, radicalized, and enacted when German armies returned to the

East in World War II. Vejas Gabriel Liulevicius's persuasive and compelling study fills a yawning gap in the literature of the Great War."

Nancy Lauckner, along with Canadian colleague **Miriam Jokiniemi** is the co-editor of a book just published by Berghahn Books in Fall 2000. *Shedding Light on the Darkness: A Guide to Teaching the Holocaust* focuses on courses taught on the Holocaust at the college and university level by North American Germanists, but because most of the courses treated use English-language readings and films either dubbed or subtitled in English, the book will also be of interest to college and university teachers of the Holocaust in a variety of disciplines.

As we were writing this newsletter, we got word that Nancy's mother had died. We extend our sympathy to you, Nancy, at this time of sorrow.

Congratulations to all our colleagues on these wonderful achievements!

Judaic Studies Lecture Series

Congratulations to Dr. Alan Solomon, Director of the Human Immunology and Cancer Program at the UT Graduate School of Medicine in Knoxville, and creator of The Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund, for the wonderful recognition he received in the *Tennessee Alumnus*, Fall 2000 issue, for his cutting edge research on "primary amyloidosis," a "disfiguring protein disorder."

Last year was again a very rich year in programming. During the fall and spring semesters, three speakers came to campus to enrich us with their presentations on a variety of topics.

On November 15, 1999, Knoxville artist **Arnold Schwarzbart** presented a slide lecture on his work in Judaica.

Entitled, "Not By Might, Nor By Power, But By My Spirit Alone, Says the Lord of Hosts," the lecture was cosponsored by the Department of Art and The Fern and Manfred Steinfeld Program in Judaic Studies, with additional support from the Knoxville Jewish Federation, and the Department of Religious Studies.

In collaboration with Emory University and under the auspices of the Robinson Family in Atlanta and Knoxville, we were fortunate to hear Hebrew University Professor **Uri Bialer** on two occasions on March 5th and 6th. On Sunday, Professor Bialer spoke at the Arnstein Jewish Community Center on the peace process, and on Monday evening on early Israeli history in the



PROFESSOR URI BIALER FROM HEBREW UNIVERSITY ENJOYING THE GREAT SMOKY MOUNTAINS

Judaic Studies Lecture Series (continued)

Hodges Library Auditorium on the UT campus. The lecture was cosponsored by The Annual Robinson Family Lecture Series on Modern Israel; the Arnstein Jewish Community Center; The Emory Institute for the study of Modern Israel; the Knoxville Jewish Federation; The Fern and Manfred Steinfeld Program in Judaic Studies; the Department of Religious Studies, and The Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund, UTK.

On April 17th, Professor Vivian Kleff, Director of the Center for Jewish Stud-

ies and Professor of Sociology at the University of Delaware, visited UT as the first Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecturer. Sponsors for this lecture were The Fern and Manfred Steinfeld Program in Judaic Studies, The Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund, The Knoxville Jewish Federation, and the Departments of History and Religious Studies.

For this academic year, one lecture is planned for the fall of 2000, and an additional two are possible for the spring. Watch for announcements.

Author Dr. Jeannette Lander, from Berlin, will be in Knoxville on October 23, for a 7:30PM lecture in Hodges Library Auditorium. Her topic will be "Jewish Life in Germany After the Holocaust." Jeannette Lander, an American who writes in German, has published many novels, short stories and essays and is known as well for her radio broadcasts and TV documentary films. Dr. Lander has been elected by the University of Georgia to be Visiting International Scholar at the Center for Humanities and Arts in October 2000.

J.P. Dessel Activities

Research

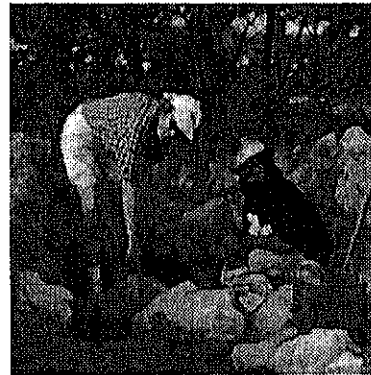
I returned to Tell 'Ein Zippori this past summer for the fifth season of excavation. The site is located in the Lower Galilee of Israel, five kilometers northwest of Nazareth and midway between Tiberias and Haifa, and I have been working there since 1993. The excavation is part of the Sepphoris Regional Project and my participation was generously supported by the College of Arts and Sciences, The Fern and Manfred Steinfeld Program in Judaic Studies, and the Department of History, to whom I am very grateful. This summer the University of Tennessee was a member of a five school consortium including Duke University, Converse College, Huntington College, the University of Connecticut, and the University of La Verne. The project is comprised of two excavation projects; the Bronze and Iron Age site of Tell 'Ein Zippori, which I direct, and the excavation of the Roman / Byzantine city of Sepphoris (of Talmudic fame). Our group numbered over 70, including 53 students. I brought eight undergraduates and one graduate student from the University of Tennessee including Amir Arman, Scott Denne, Benjamin Eng, Jennifer Kirby, Priscilla Levasseur, Curtis Murphy, Brooke Packard, Tim Rushing, and Alan Wong. These students participated in the field school program and earned six university credits for their efforts. The staff was a diverse group of

faculty and graduate students from departments of History, Religion, Anthropology, Chemistry and Biology. A indispensable member of my field staff was Dr. Susan Frankenberg from the Department of Anthropology who served as an area supervisor. Sue brought a wealth of archaeological experience to the dig and ensured the excavation ran smoothly.

Mark Howard, a graduate student from the Department of History, was an assistant supervisor. Additionally, my wife, Adrienne and children, Talia and Erez, also came along. Adrienne probably had the hardest job on the dig and Talia and Erez got their first taste of archaeology!

The Field Camp

We arrived in Israel and immediately headed towards Kibbutz Hasolelim which would serve as our base camp. Kibbutz Hasolelim was founded about fifty years ago and recently built a guest housing complex as a new industry. The kibbutz accommodations were quite nice and each room had air conditioning and a television set (though without cable). We ate in the *heder ohel*, a communal dining



PROFESSOR SUSAN FRANKENBERG, DEPARTMENT OF ANTHROPOLOGY, AND AMIR ARMAN (U.T.) EXCAVATING AT TELL 'EIN ZIPPORI

hall, where we learned that there are over 1001 ways to prepare turkey. A big bonus was laundry service, which is especially important on a dig. These living arrangements are a far cry from living in tents and eating in field kitchens.

In order to beat the heat we began each day at about 4:30 a.m. with first breakfast;

coffee, tea, bread, jam and peanut butter. Then a bus took the students to the site. We were up and running by 5:10 and enjoyed cool mornings and cloud cover sometimes as late as 9:00 a.m. Then we had second breakfast in the field. This was more typical Israeli fare with lots of fresh vegetables, hard boiled eggs, cheese, rolls, olives, halvah and of course yogurt. Sue Frankenberg vowed to eat a different sandwich combination every morning and through the ingenious use of pickles managed to do just that! The day became increasingly hot, dusty and dirty and everyone loved it!

We finished up around 12:25 and then headed back to the kibbutz for lunch, which was a hot meal, and a nap. We geared up again at 4:00 p.m. for process-

J.P. Dessel Activities (continued)

ing the day's finds and pottery reading and then had dinner. Most evenings concluded with a lecture and then we had a little time for relaxing (except for the field staff). It was a long day, but they flew by and the end of the dig came much too soon.

The Archaeology

It was a very successful season. I had decided to return to 'Ein Zippori in order to address a few unresolved issues. We focused all of our efforts on Building A, a large public building from Stratum IIIB, which dates to the 11th/early 10th century BCE. We wanted to get the western and northern parameters of the building and we needed a more precise idea of the date of the stratum which directly preceded the building, before we could put together a meaningful publication. We



TELL 'EIN ZIPPORI, BUILDING A,
IRON AGE I – 11TH CENTURY BCE

had first uncovered this building in 1993 and were surprised by its substantial size. Every season since then we had anticipated uncovering the entire plan but the building continued to grow in size and stature. It was not until last summer that we finally completed the excavation of Building A by finding its western and northern limits. This unusual building now measures about 16 m. x 14.5 m. and can be divided into three units; a northern bench room, a southern enclosed area and a west wing. It was partially constructed on an earthen foundation con-

sisting of a deliberate deep fill which served to raise the level of building almost two meters above the rest of the site. This raised fill would have made this building a very prominent feature on the site and also probably along the *Nahal* (wadi or river) Zippori.

The focal point of Building A appears to be the large, open bench room. The main feature is a long well made bench which runs along this room's back or southern wall. There are several unusual features in this open-air room including a mudbrick platform on a stone socle and a short free standing wall in the north which also has a small bench. On this bench we found a broken krater (a large vat-like ceramic vessel) with very unusual decoration for this time period.

The enclosed southern area consists of a nonsymmetrical tripartite division of the large rectangular area behind the bench room. Parallel to the western room is a narrow corridor which stretches from the southern wall of the complex into the bench room. Within this corridor are the remains of what appears to be a stairway leading to the roofed southern enclosed area and western wing. The presence of stairs would help explain the function of this otherwise enigmatic rectangular corridor which did not seem to have any traces of a floor.

The west wing includes an enclosed room with a well constructed circular stone bin and a cobbled floor. Unfortunately the bin was empty. Fragments of charred beams were found in this northwestern room suggesting it too was roofed. We are currently awaiting the results of the analysis of wood used for these beams along with the carbon 14 dates of these beams.

A beaten earth surface covers the interior of the structure. Other than a few restorable 11th century store jars little else was left in any of the interior rooms and it appears to have been deliberately emptied prior to its destruction. The only

notable small finds are thumb impressed stamped handles. Thick deposits of burned mudbrick debris were found within the building, suggesting it was destroyed sometime in the early tenth century BCE.

I believe this structure was used as a public, administrative center which reflected the power of local, rural elites (village or tribal elders in the Bible). It seemed that such a building would have had a key role in the storage and redistribution of local crops and last summer we finally found some evidence to support this idea. Built up against the western wall of the building we found a massive stone silo. The silo measured six meters in diameter and was preserved 2.11 meters in height. It was clearly built in conjunction with Building A, though it was founded much lower than the building itself. The size of the silo strongly points to grain storage and supports the notion that the rural elites at Tell 'Ein Zippori were involved in the redistribution of grains. All this was happening just before the unification of ancient Israel under David and Solomon, towards the end of the Period of the Judges. It would seem that with the emergence of a strong centralized government local elites needed to be co-opted or controlled. In the case of Tell 'Ein Zippori, the site was destroyed and remained virtually unoccupied until the present. It seems possible then to attribute this destruction to the process of political centralization in the tenth century.

The Field Trips

After hauling endless guffahs (baskets made from rubber tires) filled with dirt and tirelessly scraping away ancient debris with trowels, the weekend would come. We used this time for field trips to the many historical sites throughout Israel. We visited the catacombs of the talmudic rabbis at Beth She'arim, the ancient synagogue at Beth Alpha and the site of Megiddo. At Beth She'an we climbed the Bronze Age tell and looked out over the reconstructed remains of the *cardo* of ancient Scythopolis. We walked down to Gamla and then toiled back up, and took the cable car up to Masada and

J.P. Dessel Activities (continued)



J.P. DESSEL AND PROFESSOR ERIC MEYERS, DEPARTMENT OF RELIGION, DUKE UNIVERSITY, EXAMINING AN IRON I CERAMIC ASSEMBLAGE AT THE DIG

toiled back down. After bobbing about the Dead Sea we headed off to 'En Gedi where we saw wild ibex and took one of the most refreshing swims on earth. We spent time wandering through Jerusalem, enjoying the sights, sounds and smells of the Old City and stopped by the Western Wall on a Shabbat morning.

At the conclusion of the dig we spent three days touring Jordan. We crossed into Jordan from Beth Shean, probably one of the hottest (temperature-wise) border crossings in the world. After a beautiful winding drive through the Highland Plateau our first stop was the Classical city of Jerash. Jerash has one of the best preserved amphitheaters in the Middle East and as professor Eric Meyers of Duke University demonstrated the acoustics are first rate. After a night in Amman we continued to Petra where we spent the whole day, though it seemed hardly enough.

This incredible Nabatean city, carved into the living rock, is one of the most astonishing archaeological sites in the world. We were fortunate to get a private tour of the current Brown University excavations by Professor Martha Joukowsky, who is working on uncovering a temple with its own small theatre. The next day we visited Madaba, where we viewed the Madaba Map which includes the earliest representation of Jerusalem and the Holy Land. We ended by visiting Mt. Nebo where, tradition has it, Moses looked into

the "Promised Land" before his death. We then made our own way back into Israel and settled into Jerusalem for a few more days of touring. It was an exhilarating and exhausting summer and I can't wait until the next one!

Teaching

In addition to teaching the first part of World History I also taught a two semester sequence in Jewish History. This is a new offering by the Department of History and both courses were well sub-

scribed. The first course in the sequence focused on the history of the Biblical and Talmudic periods. As a biblical archaeologist I trace the foundations of Jewish History back to the emergence of early Israel and thus began the course with the first mention of Israel in an historic text. A short passage in the "Hymn of Victory of Merneptah" or "Israel Stele," dated to roughly 1207 BCE, refers to several peoples and places in ancient Canaan (the pre-Israelite name for Israel) including a tantalizing line "Israel is laid waste, his seed is not." This is the earliest extra-biblical mention of Israel and from the context of the term it is clear the Egyptians are referring to a people and not a place. This would fit with the picture from the *Book of Joshua* that the Israelites were not yet fully settled and still a tribal society. Throughout this course the focus was on defining ethnicity and how the Israelite society and religion evolved in Judaism. A great deal of attention was devoted to the Second Temple Period and especially the Dead Sea Scrolls, which provides a very dynamic picture of the

incredible diversity within Jewish practice 2100 years ago. The course concluded with a close examination of the development of the Jewish *Diaspora* and the creation of the Talmud.

The second course in the sequence focused on how Judaism evolved in the Middle East, North Africa and Europe in order to meet continually changing political, religious and economic conditions. As in the first half of the sequence, ideas of ethnicity and diversity within Judaism were focal points. Both courses were structured as a discussion / lecture format and I was delighted by the level of engagement of the students. This coming year I will be giving a course on the History and Archaeology of ancient Israel, in addition to the history of ancient Mesopotamia, Jewish History II and again World Civilizations.

Service to the Profession

I continued my service on the editorial board of the journal *Near Eastern Archaeologist*. In the Spring I was elected to the Board of Trustees of the Albright Institute of Archaeological Research, in Jerusalem. The AIAR, founded by the American

Schools of Oriental Research, marked its centenary this year. It serves as the center of American archaeological research in Israel and has one of the finest Near Eastern archaeology libraries in the world. It also has a hostel and several laboratories (my own excavation lab is housed at the AIAR). The AIAR has a thriving pre and post-doctoral fellowship program and I will be serving on the Fellowship Committee for the next three years.

In November I attended the annual



UT STUDENTS AT "THE TREASURY" AT PETRA

J.P. Dessel Activities (continued)

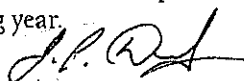
meetings of the American Schools of Oriental Research in Boston, where I was invited to deliver a paper at a symposium honoring William Foxwell Albright, perhaps the most influential American Orientalist of the twentieth century. My paper, entitled "Readings Between the Lines: Digging the New Millennium" considered Albright's views on archaeological method and theory in light of his own research agenda, which was to use archaeology to support the historicity of the Bible. I gave another paper at a session dedicated to ASOR affiliated excavations entitled "The First Four Seasons of Excavation of Tell 'Ein Zippori: The Late Bronze and Iron Age from a Rural Perspective."

Public Service

I gave several community lectures including one in September at the Jewish Student Center on my work at Tell 'Ein Zippori. In December I made a presentation on Israel to the Jewish Federation Mission 2000 to Israel. In January I spoke to the CAJE Conference in Knoxville on Biblical Archaeology. In March I was a presenter at the Twenty-Second Annual Workshop for Teachers of Social Studies where I spoke on ethnicity in the ancient Near East. This was an excellent opportunity to expose high school teachers from East Tennessee to contemporary scholarly perceptions of Biblical history. Also in the Spring I served as the moderator for the Jewish Faculty Lecture Series at the Arnstein Jewish Community Center.

In Closing...

It has been an incredibly busy and exciting year. I have met and worked with some wonderful people and received an incredible amount of support from the University and the Knoxville Jewish community, for which I am very grateful. I am looking forward to another productive and enriching year.



J.P. DESSEL, ASSISTANT PROFESSOR
DEPARTMENT OF HISTORY

Gilya Schmidt Activities

Teaching

In the fall of '99 I offered two courses, RS 381 "Introduction to Judaism" with about 50 students and RS 102 "Comparative World Religions" with over 100. In the Spring, "Voices of the Holocaust," RS 386, was again at almost twice capacity. Thirty students attended RS 385, "Contemporary Jewish Thinkers," perhaps the most challenging course I offer, on Emancipation in Europe.

This academic year, I am again teaching "Introduction to Judaism" and RS 320 "Women in Judaism" which I have not taught at UT before. There are about 50 students in the intro class and about 30 in the class on Jewish women which is cross-listed with Women's Studies.

"Women in Judaism" is a course focusing on women in Judaism from the Bible to the present. What is a woman's place in Judaism? How do women see themselves in Judaism? How has life for Jewish women changed from Biblical times to the present? Is a Jewish woman truly a woman of valor or is her price below rubies? In this course we examine the lives of women from all walks of life, from different time periods, and from different cultures within Judaism.

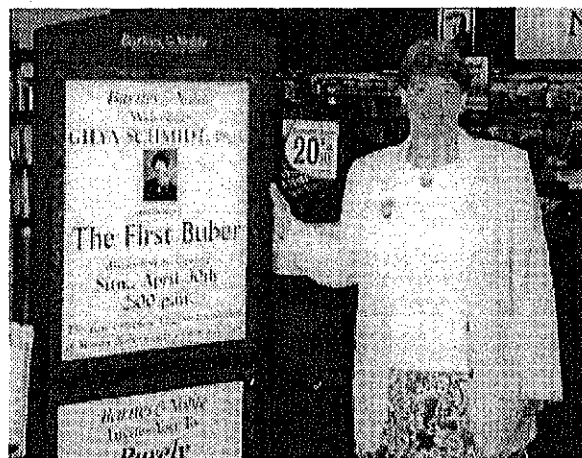
In the Spring of 2001 I will again teach the Holocaust (RS 386) and a seminar on Modern Israel under "Modern Jewish Thought" (RS 405).

Research

The book, *National Socialism and Gypsies in Austria*, by Dr. Erika Thurner, edited and translated by me, was selected as an Outstanding Academic Title for 1999 by *Choice* magazine. Zoe Hoyle, UT Office of Research, wrote, "*Choice*, the publication of the Association of College and Research Libraries – a division of the American Libraries Association – publishes more than 6500 reviews of signifi-

cant current books and media each year and is the primary source librarians use to select materials for academic libraries.

Choice's 1999 list of Outstanding Academic Titles includes 661 titles considered the "best of the best" for the year. Selection criteria include excellence in scholarship and presentation; significance



THE FIRST BUBER BOOK SIGNING
AT BARNES AND NOBLE

with regard to other literature in the field; and recognition as an important, often the first, treatment of a specific subject.

Schmidt's book is the first English translation of Thurner's seminal study of the Gypsy Holocaust in Austria. For her translation, Gilya Schmidt expanded the German edition of Thurner's work by including an updated bibliography, numerous photographs, and a new study of Camp Salzburg, one of the two major sites for Gypsy internment and extermination in Austria."

The First Buber, published in the Fall of 1999, is doing very well. Additional favorable reviews have been received over the past year. On April 30, Dr. Lynn Champion, Director of Outreach for the College of Arts and Sciences, arranged a book signing at Barnes & Noble for *The First Buber*. A number of people were on hand for a brief presentation on the young Buber's life and several books were sold.

PICTURES 7 AND 8

In April of 2000, the 92 poems of Yehuda Halevi which I translated from

Gilya Schmidt Activities (continued)

Franz Rosenzweig's German a number of years ago were published by SUNY Press in a volume, *Ninety-Two Poems and Hymns of Yehuda Halevi*, edited by Richard A. Cohen, University of North Carolina at Charlotte. The volume also contains an introductory essay on the poems by me.

At the request of *Soundings* I reviewed Dianne Ashton's book on Rebecca Gratz by the same name. The book which is based primarily on letters that Rebecca wrote to family and friends is well written and very interesting. The review will be published in the winter of 2000.

The manuscript on Jewish art is at the publisher for review even though I keep finding opportunities for new materials. While in South Africa, I did additional research on artist Yehuda Epstein, a Viennese artist who moved to South Africa in the Thirties to escape Nazism.

Materials were to be found primarily at the Zionist library, the public library, and the photography library in Johannesburg. Epstein, who died in Johannesburg in 1946 and was cremated there, was transferred to Vienna in 1949 and is buried in the honor row of the Jewish cemetery there.

Ongoing Research Projects

- A volume on Friedrich Schleiermacher and Judaism for which I am translating a series of letters that Schleiermacher published on the topic of Jewish conversion to Christianity in the late 18th century is in the making. I will also provide an introductory essay on the period and on Schleiermacher as well as edit the volume.
- Editing new writings by Mira Kimmelman for publication. Mira is hoping to complete a second volume of memories by the end of this year that will also include the American experience.
- Book as well as articles on village Jews of Suessen, Germany, before, during and after the Holocaust. This project, which I researched in 1999, will continue for

some time, and is expected to lead to future publications in both German and English. The topic covers the life of two Jewish families – the Langs and the Ottenheimers. Both families lost everything during the Nazi period – they were forced to sell their properties to the town or to an Aryan businessman, and several family members were deported, some of them were murdered in the camps.

One of the sons of the Lang family, Hugo, managed to obtain a visa in 1941, two months before the rest of his family was deported, resulting in the death of his parents. His sister Ruth returned from the camps in 1945. Hugo married Inge from Berlin and they make their home in New Jersey. In January of this year, I visited Hugo and Inge to interview them and to look through their family album to see if I could locate additional family photos and other memorabilia. Hugo kindly lent me the family album and a folder of correspondence between family members from the time when he emigrated to the time his sister Ruth came to the U.S. From the album, I had over 100 photos copied for inclusion in the book and for other publications on the family. I hope to have a first draft of the book completed by the end of 2001, but the transcription and eventual translation of letters from the old German script will take additional time.

In December 2000 I will give a first presentation on the project in a session on the Holocaust at the Association for Jewish Studies annual meeting in Boston.

Conferences

I usually try to reserve the summer for the kind of long-term writing I cannot do during the academic year. The research and writing I did this summer were primarily for two conferences which I attended.

In the summer of 1998 I gave a paper for the Highlands Institute of Religious and Philosophical Thought at their annual meeting held in Germany. At that time, it was suggested that I might be interested in participating in their 2000

conference at Highlands, N.C. which would feature the American philosopher Richard Bernstein. Not having moved much in pragmatic circles in the past, my knowledge of Bernstein's work was thin. There was no web page trumpeting his achievements, no entry in the Encyclopedia of Philosophy, but over a hundred articles and at least ten books. It became clear to me that participation in this conference would be a formidable task. Dick Bernstein's most recent books, on Hannah Arendt and the Jewish Question, and Sigmund Freud's study of Moses, intrigued me and spurred me on to study Bernstein's own relationship to the Jewish question over a lifetime.

Bernstein is one of the foremost American philosophers of the twentieth century. Brooklyn-born, he received an Ivy League education at Chicago, Columbia, and Yale. His career spans forty years and he has taught at Yale, Haverford, and during the last decade at The New School in New York.

The conference was superb, perhaps the best extended dialogue in which I have been involved in many years, thanks to Dick Bernstein's generosity of spirit and openness in conversation. As Warren Frisina noted in his introduction, he is a real mensch, and certainly enriched my life with his ideas and his humanity.

I owe my participation in the 18th Quinquennial Congress of the History of Religions in Durban, South Africa, solely to the prodding of my colleague Rosalind Hackett who was the program chair of the conference.

So that Judaism would also be part of this very diverse conference, we put together a session entitled, "Jewish History: Turn It and Turn It Again, for Everything Is Contained in It." The participants for our session came from McGill University in Montreal, Canada; from Ben-Gurion University in Beersheva, Israel; from Harvard University, and from UT. The paper topics were as diverse as the participants. Luis Giron-Negron from Harvard, whose native language is Spanish, spoke on a 13th century Christian

curse directed at Jews in Spain; Daniel Lasker from Ben-Gurion, a transplanted American, spoke on the Karaites; Jacqueline duToit from McGill, who is a native of South Africa, spoke on the significance of retaining sacred texts no longer in use. I brought up the rear with one of Martin Buber's less known works, a book he published in 1909, entitled "Ecstatic Confessions" (translated into English by Esther Cameron and edited by Paul Mendes-Flohr, 1985) for which he collected individual accounts of ecstasies from a variety of religions.

My thanks and congratulations to Rosalind Hackett for taking on a mammoth job – there were about 700 delegates plus families – and for a job well done. Durban was a splendid location for the conference and South Africa received a much needed economic boost from the resultant tourism.

SERVICE to the Profession

I continue to serve as a commissioner on the Tennessee Holocaust Commission. The Commission hosted two meetings for the commissioners and directors last year – one in the fall of '99 at Vanderbilt in Nashville, the other one at the Peabody Hotel in Memphis in honor of the Commission's fifteenth anniversary. At the Memphis meeting, the participants unanimously approved my request for \$20,000 to launch an educational outreach program on the Holocaust in Knoxville in 2001.

In February 2000, the Commission requested that I travel to the Jewish Museum in Miami Beach to review the Luboml exhibition which will be in four Tennessee cities in Spring 2001. I documented the installation with photographs and descriptions and reported to the Commission at our March meeting. I also provided each of the other host cities with copies of the materials I brought back.

On October 24, 2000, I will conduct workshops with both teachers and docents in Nashville on the Luboml exhibition.

I also continue to serve on the selection committee for Tennessee teachers

who receive the Belz-Lipman Outstanding Teacher Award for teaching the Holocaust.

My service to the profession continues in a number of ways -- on the editorial board of *Soundings*, the steering committee of the Nineteenth Century Theology Group of the AAR, and as chair of the Judaism section of SECSOR. I am also serving on the departmental Committee for the Future.

Last year I served on two departmental promotion committees, two Ph.D. committees (Lisa Plante, College of Education, and Marion Rosenbaum, Arts and Sciences) and two College Scholars Committees (David Wattenberger and Meg Pattison), chaired the Committee for the Future (Spring '00), and participated in selecting the annual IDP speaker.

Academic Lectures

In addition to the lectures at HIARPT, Highlands, N.C. and IAHR, Durban S.A., I presented a paper on the Jews in Germany today at SECSOR in Atlanta in March, and will present a paper on "The Recovery of Small-Town German Jewish Life—An Example" at AJS in Boston in December.

Public Service

I continue to serve on the advisory committee for the Jewish Student Center and on the community Yom HaShoah planning committee.

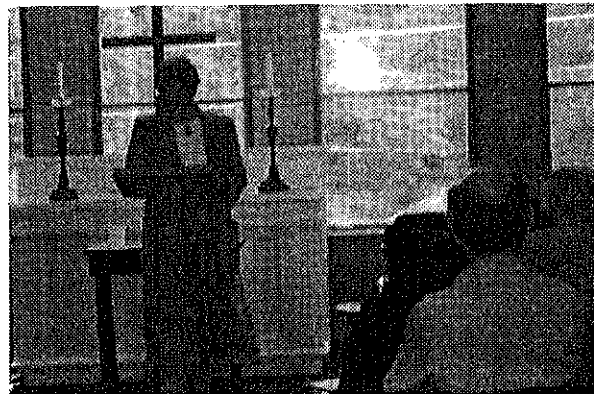
Upon returning from teaching in Bonn, Germany, last summer, a flurry of speaking engagements evolved:

September 9, 1999 • Seniors at Atria Weston Place Assisted Living on Judaism

October 17 • Heska Amuna Sisterhood on Jews in Germany today

November 9 • UT German Club on Germany today

December 6 • UT Phi Beta Kappa honor society on conducting research on Jewish topics in Germany



GILYA SCHMIDT LECTURING ON RICHARD BERNSTEIN AND THE JEWISH QUESTION AT HIARPT CONFERENCE IN HIGHLANDS, NC

January 19, 2000 • United Methodist Church on Judaism

January 24 • West Knox Civitan Club on multiculturalism

February 23 • Northside Kiwanis on multiculturalism

February 25 • Temple Beth El on Buber and cultural Zionism

March 29 • Baptist Student Center on Jews in Germany today

April 10 • Guest lecture in Prof. Ralph Norman's class on Jews in England

For the academic year 2000-2001, the following commitments have been made:

September 17 • Westminster Presbyterian Church on Judaism

October 3 • UT Germany Today symposium

October 24 • Nashville teacher training on teaching Luboml exhibition

October 24 • Nashville docent training on Luboml exhibition

October 18 • Heska Amuna B'nai Mitzvot group

October 28 • Heska Amuna B'nai Mitzvot group

November 21 • Pigeon Forge "Celebrate Freedom" Holocaust program

March 1, 2001 • National Conference for Community and Justice on Holocaust Conference

Spring 2001 • ORICLE, Oak Ridge on Gypsies and the Holocaust.

A SPECIAL "SPECIAL EVENT"

During the month of November, the city of Pigeon Forge will honor the men and women who have served in our Armed Forces. This year the focus is on World War II veterans. Professor Kurt Piehler, History Department and Director of the Center for the Study of War and Society, is organizing the events for UTK. For information on all the events, please see the "Celebrate Freedom" web site at <http://web.utk.edu/~csws>.

Over the past year, I have been participating in the planning and preparations for this series of events. For November 21, from 1 - 4 PM, I have organized a special program on the Holocaust at the Louise Mandrell Theater. In addition to a lecture on the Holocaust by me, the featured speakers will be Mr. Jim Dorris from Chattanooga, and Mr. Jim Gentry from Franklin, TN, both of whom liberated the Dachau concentration camp. We will also show excerpts from a video on liberation produced by the U.S. Holocaust Memorial Museum. Admission is free.

SHTETL NEWS

Rabbi Shlomo Levine, Heska Amuna Synagogue, has announced that he and his wife, Annabel, will leave Knoxville in the summer of 2001 and return to

Chicago. Rabbi Levine has served Heska Amuna for four years. We thank you and wish you both well in your semi-retirement. May you have many years of enjoyment with family and travel.

Best wishes to Genevieve Kramer, who has moved to St. Louis to be close to her daughter, and to Toby Slabosky, who has moved to Detroit to be close to her son. Both ladies were strong supporters of the Judaic Studies Program, and we will miss them both. I will especially miss Toby who has been a dear friend for all the years that I have been in Knoxville.

Mazal tov to Judy and Bud Rattner who were honored by the Marilyn Schorr Social Services Committee of the Knoxville Jewish Federation on September 31, 1999 for their generosity in helping in many different ways in the community.

JEWISH FILM FESTIVAL HELD IN OCTOBER

The Jewish Student Center at UT presented the Knoxville Jewish Film Festival October 28-30 at Regal Cinema Art at Downtown West. Films included *The Comedian Harmonists* (Germany 1997), *Kadosh* (Israel 1999), *Avocado Seed* (Brazil 1999), and *The Life and Times of Hank*

Greenberg (U.S.A. 1998), with director Aviva Kempner present as a special guest.

A SPECIAL PLEA:

The Progressive Jewish Community in Cologne, Germany, is in need of a Torah scroll. Michael Lawton, who is from England, and who serves as the small, but vibrant congregation's spiritual leader, writes, "We are a very small community, and the funds for premises will not be easy to find. But if you could help in some way with a Sefer Torah, then I'm sure God will provide it with a suitable home." Right now the congregation meets in a rented room in one of the towers of the city wall. When I was in Germany last year, I very much enjoyed the warm and generous atmosphere on Friday nights. Michael also extends a hearty invitation to anyone traveling to Cologne.

Michael's email address is MichaelLawton@compuserve.com. Or get in touch with Gilya Schmidt at gschmidt@utk.edu. Thank you.



Become a friend of Judaic Studies at UTK

The 2000-2001 academic year marks the eighth year of The Fern and Manfred Steinfeld Program in Judaic Studies. Public lectures, in collaboration with other UT departments and the Knoxville Jewish Federation, the Holocaust Conference, book discussions, as well as cultural experiences such as trips to the Holocaust Museum in Washington, D.C. have helped to educate on campus as well as in the Jewish community and the community at large. Your support can help to make our Program better and stronger. If you wish to make a contribution, the following funds are in existence:

Judaic Studies Endowment Fund, Religious Studies
Judaic Studies Support Fund, Religious Studies
Oak Ridge Scholarship Fund, History Department
Abraham and Rebecca Solomon and Ida Schwartz
Endowment for Judaic Studies, Religious Studies
Manfred and Fern Steinfeld Professorship Endowment
in Judaic History, History Department

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