

# JEWISH STUDIES BULLETIN

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*Yiddish Glory* will perform at UC San Diego on April 15, 2020.

## *A Note from the Director*

### Dear Friends and Colleagues,

The 2019–2020 academic year started on a sad note. This past September, Professor Emeritus David Goodblatt passed away, due to injuries sustained in a traffic accident. He is deeply missed by his colleagues and former students. We dedicate this issue of the newsletter to remembering David's contributions to the field and to UC San Diego. We want to thank those community members who have sent gifts to the program in David Goodblatt's memory. The program has elected to put these gifts directly toward a student scholarship in David's honor: the David Goodblatt Travel Scholarship will award Jewish Studies students with funding to study outside California, including abroad. May David Goodblatt's memory be a blessing, and may his scholarly legacy inspire generations to come.

This year, our students have several new curricular offerings to choose from. Our Hebrew language lecturer, Alana Schuster, is offering a new advanced Hebrew language practicum, one that exposes students to literature and film in the original language. Professor Mira Balberg is teaching new courses in Ancient Jewish History, and Jay Rothman, a visiting professor with the Murray Galinson San Diego-Israel Initiative, offered a course on "The Politics of Peace" in the fall. This spring, I will be teaching a freshman seminar devoted to the work of the late

novelist Herman Wouk. Thanks to a partnership with the Price Family Foundation, we will be marking the anniversary of Wouk's passing with a public lecture on Wouk's World War II novels by Professor Leah Garrett in May. Among our other long-anticipated upcoming events is a visit from Anna Shternshis and Psoy Korolenko (pictured above), who will be presenting their Grammy-nominated project *Yiddish Glory* as part of the Holocaust Living History Workshop on April 15, 2020.

I want to thank the colleagues, staff, students, and community supporters who have helped our program to thrive. The Institute for Arts and Humanities, which houses the program, has been a wonderful partner for us. Our past Jewish Studies coordinator, Andrianna Martinez, moved on to a new position this year and I want to thank Jose Ibarra, who has stepped in to advise our students, and Ana Marie Buenviaje, who has been our events coordinator this fall. Finally, I would like to thank our Community Council officers. Rabbi Philip Graubart, our past Jewish Studies Community Council President, has helped us to reinvigorate the relationship between the program and the community. It gives me enormous pleasure to welcome Emily Einhorn as our new Community Council President.

Sincerely,

**AMELIA GLASER**

Associate Professor of Russian and Comparative Literature

# David Goodblatt and the Craft of Critical Jewish History

MIRA BALBERG

PROFESSOR AND ENDOWED CHAIR IN ANCIENT JEWISH CIVILIZATION

Unfortunately, I did not have the opportunity to meet David Goodblatt in person. He passed away not long after I joined the department of history at UC San Diego and our paths did not cross prior to that. Nevertheless, I consider Goodblatt to be one of my greatest teachers, despite the fact that I have learned only from his writings and not from him directly. More than any other scholar, Goodblatt taught me the craft of being a historian of ancient Judaism, and particularly of what we call “the rabbinic period” (approximately 70–600 CE).

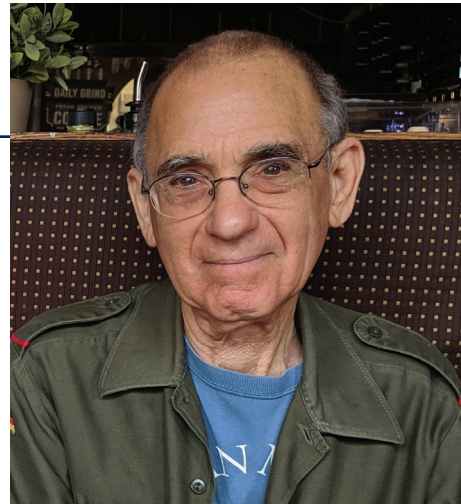
To briefly explain why writing the history of Jews and Judaism in antiquity is quite a tall order, I should note that as of the last quarter of the first century CE until well into the early Middle Ages, we have practically no documents that provide us with reliable information about the social, political, or religious lives of Jews of the time. Either Jews who lived in this period had no interest in recording the histories of their communities or, if there was such an interest and documentation existed, texts did not survive.

From the entirety of the second to the seventh centuries CE, we have only one significant (in fact, enormous) corpus of texts to speak of: the rabbinic corpus, which includes the Mishnah, the Midrashim, and most famously the two Talmuds—the short Palestinian Talmud and the much longer Babylonian Talmud. Now, rabbinic texts tell many stories about events that ostensibly happened prior to and during these centuries, but the authors of the rabbinic texts were not historians and had very little commitment, if any, to historical accuracy. Their main commitment was to their own ideological agenda and they shaped stories of events and people of their time in order to serve this agenda.

Throughout most of the twentieth century (and certainly before that), scholars treated rabbinic sources like they were completely reliable and they took rabbinic stories at

face value in order to construct the history of the Jews in antiquity. Many scholars even maintained the historicity and accuracy of rabbinic texts when they were clearly reporting things that were too fantastic to have taken place—for example, a story told of a rabbi who was such good friends with the Roman emperor that they had an underground tunnel connecting their two houses. In the early twenty-first century, most of my teachers at the Hebrew University in Jerusalem still adhered to this approach. But in 2002, when I was working on my master’s degree, I encountered the works of a historian who said openly that rabbinic texts cannot be taken as historically reliable, and that historians must develop sophisticated, cautious, and critical ways to use rabbinic texts in order to glean historical information. This historian was David Goodblatt and the approach that he presented revolutionized my intellectual world. It would not be an exaggeration to say that it was thanks to him that I began to question some of the dogmas and incontestable truths that I was taught by my rather traditional professors, and thanks to him that I started charting out my own path as a scholar.

The first book by Goodblatt that I read was entitled *Rabbinic Instruction in Sasanian Babylonia*, which was based on his doctoral dissertation. The book’s point of departure was simple yet very audacious: Goodblatt noted that what scholars presumed to know about the rabbinic institutions in Babylonia in the third through sixth centuries derives almost exclusively from much later texts, dating mostly to the tenth and eleventh centuries, and that scholars took for granted that the authors of those late texts had absolutely reliable knowledge of things that happened 700 years before they were born. Goodblatt then asked: what if we try to reconstruct the history of rabbinic institutions in Babylonia without those very late texts, which in all likelihood project



their own ideas about Jewish learning onto the past? How can we gather valid information about the worlds and lives of Babylonian rabbis without unquestioningly accepting everything we read as fact?

Through careful, attentive, and very lucidly explained analysis, Goodblatt demonstrated what critical rabbinic history, as opposed to credulous rabbinic history, actually looks like and what its benefits are.

Specifically, in this book Goodblatt proved—in my view highly convincingly—that contrary to the common view that the rabbis of Babylonia established “academies” (*yeshivot*) that were similar to medieval or modern universities already in the third century, evidence shows that at least until the sixth century rabbinic learning took place in intimate study-circles that were centered around one individual teacher.

David Goodblatt was not the first scholar who advised historians to be careful and critical in their work with rabbinic texts. His PhD mentor at Brown University, Jacob Neusner, certainly preceded him in that. But there were two main differences between Neusner and Goodblatt. First, Neusner effectively ignored or dismissed the work of anyone who did not agree with him, whereas Goodblatt always engaged, respectfully and richly, the works of other scholars even when he disagreed with them vehemently. Second and more important, Neusner’s approach bordered on nihilism, as he argued that it is practically impossible to use rabbinic texts as

DAVID GOODBLATT AND THE CRAFT OF CRITICAL JEWISH HISTORY  
(CONTINUED FROM PAGE 2)

historical sources for any intent or purpose, whereas Goodblatt showed constructive and positive ways in which rabbinic texts can be used, with the appropriate reservations and qualifications, for historical work. Moreover, Goodblatt later extended his historical methods beyond the confines of rabbinic texts and wrote several excellent and highly compelling pieces on Second Temple Judaism. Through his careful modes of analysis, that prioritize cautious reading of the evidence from the time in question rather than much later accounts whose authors are invested in

painting the past in their own colors, he was able to dispel some of the most prevalent misperceptions in the study of Jewish history.

In my own work as a cultural historian of rabbinic Judaism, I take a path somewhat different from Goodblatt’s. Whereas he wanted to peel off layers of rabbinic imagination and invention from the documents in order to get at the core of the historical facts, I am interested primarily in the rabbinic imagination and invention as

such, and I try to reconstruct a history of the rabbis’ world not through “fact” but through fiction. But I could never have developed this interest—and I would have never been able to articulate it and pursue it with integrity—if the works of David Goodblatt had not taught me how to approach rabbinic texts with an eye for complexity, detail, and nuance. I will always be grateful to him for that. •

## Remembering David Goodblatt

On September 25, 2019, David Mordecai Goodblatt, Distinguished Professor Emeritus of History and the first holder of the Endowed Chair in Judaic Studies, died of injuries sustained when he was struck by a vehicle while taking his morning walk. He was 76 years old and had retired from teaching just two years before.

I have been asked to supply a personal tribute to David, to complement Professor Mira Balberg’s academic appreciation. How can one summarize a warm collegial relationship of almost thirty years? As it happens, it was I who first contacted David in 1987 or 88 and encouraged him to consider a move from the East Coast to San Diego. Fortuitously, there were blizzard conditions in Maryland when I “cold called” him on a colleague’s recommendation—and the rest is history!

Everyone who worked with David knew that he was the quintessential team player, with a strong sense of responsibility and integrity, and no need to call attention to his qualifications.

Those of us in the Jewish Studies Program also knew that beyond his specialty, Jewish history in the Middle East from Cyrus to Muhammad, David possessed an astonishing level of expertise over the entire gamut of Jewish civilization—from Israelite origins through the modern State of Israel. He spent a ridiculous amount of time in the UC San Diego library, and I guess it paid off.

I want to share just one of hundreds of memories of David. It might give some a different impression of this reserved, often taciturn man, who could be enigmatic to colleagues and intimidating to students (except those who got to know him). Around twenty years ago, David and I were interviewing undergraduates applying for financial aid to study in Israel. DS, a math major, had taken a course from each of us,

and I still recall her as one of my best students ever. As part of the vetting process, when we were given access to her transcript, David learned that he had given DS the only A- on her record; all her other grades were A. David told her, “I would be sorry to be the only blot on your record. If, when you graduate, I am still the outlier, please tell me; I’ll conclude that my grade was a mistake, and raise it to an A.” Of course, she got the scholarship.

When I ran into DS at the end of her UC San Diego career, I reminded her of David’s promise—which she thought had been a joke—and ascertained that his was still the only “low” grade on her record. I assured her that Professor Goodblatt had been dead serious and encouraged her to approach him with a most unusual and belated grade appeal. To David’s gratification she did and graduated with a 4.0.

Some might regard this incident as illustrating a squishy sense of academic integrity. But to me, it illustrated a deeper kind of professional and personal integrity: the fostering of promising young scholars, the humility to freely and publicly acknowledge the possibility of one’s own error, and the cheerful readiness to rectify a minor injustice, if such it was.

David did many nice things for me, personally, but I’ll leave it at that. I will be eternally grateful for having shared an office wall, and most of my career, with this kindly, learned man.

May the memory of David Goodblatt be a blessing—and an example to all of us!

**WILLIAM H. C. PROPP**

Harriet and Louis Bookheim Professor of Biblical Hebrew and Related Languages  
Professor Emeritus of Ancient History and Jewish Studies

(CONTINUED ON PAGE 3)

## FACULTY NEWS

## PROFESSOR DEBORAH HERTZ



In September, Professor Deborah Hertz presented a paper at the Paris conference, *Etre Juive dans l'Europe de Maria Szymanoska: Talents, Ambitions, Perspectives*. The title

of the talk was "Music as Ornament, Music as Profession: Revisiting Fanny Hensel and Clara Schumann."

Her work on music in the setting of the Berlin salons was recently featured in a new novel about the musical saloniere Sara Levy by Lauren Belfer, *After the Fall*.

Hertz gave talks at three fall conferences. At the German Studies Association in Portland, Oregon, she spoke on a panel on "The State of Gender Studies in Modern German History." At the Middle East Studies Conference in New Orleans, she presented a paper entitled "Hebrew Bedouins and Muscular Eves: Sexuality, Violence, and Romance in the Era of the First Kibbutzim." At the Association of Jewish Studies in San Diego, she presented a talk entitled "Jewish Radicals in the Era of the 1905 Revolution: Did Gender Matter?" and also chaired another panel at the conference.

## PROFESSOR GERSHON SHAFIR



Professor Gershon Shafir is working on a new book, provisionally titled *Enflamed: Jewish-Arab Relations within Israel under the Shadow of Moral Panic*. He explores the pushback

against the social and residential mobility of Israel's Palestinian Arab citizens in the form of Knesset legislation and vigilantism. The book will conclude with a comparison of patterns of discrimination faced by ethnic and racial minorities leaving their "ghetto."

## PROFESSOR AMELIA GLASER

Professor Amelia Glaser had a short-term residency at the Literature Without Borders retreat for writers and translators in Ozolnieki,



Latvia in July 2019. She delivered a keynote lecture at the Ukrainian association for Jewish Studies in Odessa, Ukraine in September 2019. She will be a fellow at the Israel

Center for Advanced Studies at the Hebrew University in Jerusalem in the summer of 2020. Her book, *Songs in Dark Times: Yiddish Poetry of Struggle from Scottsboro to Palestine*, is slated for publication by Harvard University Press in 2020.

## PROFESSOR MIRA BALBERG

Professor Mira Balberg—who joined UC San Diego in 2018 as Endowed Chair in Ancient Jewish Civilizations—has completed a co-authored book with Professor Haim Weiss of Ben-Gurion University titled *When Near Becomes Far: Old Age in Rabbinic Literature*. The book is under contract with Oxford University



Press and is likely to be published in 2021. She also published two articles related to her new book project, which examines memory and forgetfulness in rabbinic literature. During 2019, Balberg presented her new research project at Stanford University, at UC Irvine, and at the annual conference of the Association of Jewish Studies.

## PROFESSOR LISA LAMPERT-WEISSIG



Professor Lisa Lampert-Weissig visited the University of Freiburg in Germany this summer to collaborate on an international journal on medieval studies pedagogy that she

is cofounding along with three colleagues from Germany and the United States. With Professor Galit Hasan-Rokem of the Hebrew University of Jerusalem, Lampert-Weissig organized a panel on the legend of the Wandering Jew at this year's Association for Jewish Studies (AJS) meeting in San Diego. At AJS, she presented papers on the Wandering Jew in the writings of Stefan Heym and Dara Horn and on the place of Jewish Studies in the study of a "Global Middle Ages."

## PROFESSOR TOM LEVY



Professor Tom Levy is on sabbatical this year focusing on marine archaeology research in Israel and Greece. Levy is putting a lot of energy into strengthening the new Scripps Center for

Marine Archaeology (SCMA) that he codirects with Professor John Hildebrand from Scripps Institution of Oceanography. In October, Levy led the UC San Diego-University of Patras Methoni Bay Marine Archaeology and Cultural Heritage Expedition with Professor George Papatheodorou. The project is linked to understanding how Bronze and Iron Age (circa 2200–1200 BCE) societies across the eastern Mediterranean from Israel to Greece adapted to climate, environmental, and cultural change. In early December 2019, Levy and Hildebrand received notification that the Koret Foundation Board in San Francisco met and approved a \$1,359,350 award over three years to the UC San Diego Foundation for a bilateral collaboration on marine archaeology between the SCMA and the University of Haifa. Levy has just been honored with a Corporation for Education Network Initiatives in California (CENIC) award for Research Applications. •

## UC San Diego's Holocaust Living History Workshop Events In 2019



Throughout 2019, UC San Diego's Holocaust Living History Workshop (HLHW) attracted hundreds of guests ranging from students and staff to faculty and community members. HLHW's unique mixture of personal accounts, academics, and the arts continues to account for its success as an education and outreach

program. As Professor Emeritus Martin Haas put it: "There is no similar program west of the Rhine!" Dr. Haas, originally from Holland, survived the Holocaust in hiding but lost almost his entire family. In February 2018, he shared his experience with the workshop.

The program's eclectic approach and dedication to superior quality was also evident in the first two programs of the new academic year. On October 3, HLHW hosted the internationally renowned moral philosopher Susan Neiman who is the director of the Einstein Forum in Berlin. In a thought-provoking talk titled "Learning from the Germans: Race and the Memory of Evil," Neiman offered a comparative look at how Germany and the United States have confronted or failed to confront their painful past. Her lecture took the Holocaust as a starting point to consider the lessons societies have to embrace in order to achieve moral growth.

On October 24, HLHW in collaboration with the Leo Baeck Institute featured Charles Musser, a prominent film scholar based at Yale University. Musser's discussion of two early feature films, *The Ancient Law* and *The Jazz Singer*, highlighted the ways cinema has portrayed the other without seeking to erase difference. His exploration of the possibility of integration without assimilation was provocative, as well as timely. The talk was billed as part of the *Deutschlandjahr*, a series of events sponsored by the German Foreign Office. Both events were broadcast by UCSD-TV and have been incorporated into the library's growing digital collection dedicated to the Holocaust.

Dr. Susanne Hillman, HLHW program coordinator and a historian of modern Europe, also manages the Visual History Archive of the Shoah Foundation Institute. The archive is accessible to anyone who visits the campus. Testifying to Hillman's ongoing interest in the archive, she recently wrote an article on the video testimony by Czech-Jewish Holocaust survivor Dina Gottliebova, coauthored with Joanna Kuehn and published in *Holocaust Studies*. This article is her latest effort to highlight the tremendous potential of survivor video testimony as a source of historical insight as well as a pedagogic resource. •

All Holocaust Living History Workshop events are free and open to the public. For more information, please visit our website at [lib.ucsd.edu/hlhw](http://lib.ucsd.edu/hlhw).

## 2020 EVENTS AND LECTURES

## January 15, 2020

Mira Jacob, author of *Good Talk*  
Co-sponsored with New Writing Series.

## January 22, 2020

Cheryl Rattner, Steven Schindler, Jacqueline Gmach, Yale Strom, and Jeff Pekarak, "*The Dandelions Call to Me: The Living History of Terezin*"

## February 13, 2020

Eugene M. Avrutin, "*Blood Libel in a Russian Town: The Velizh Affair*"

## February 18, 2020

Sarah Bunin Benor, "*Tradition and Creativity in Jewish Names Around the World*"

## February 19, 2020

Amit Pinchevski, "*Transmitted Wounds: Media and the Mediation of Trauma*"

## March 10, 2020

Katzin Lecture  
James Loeffler, "*Double Amnesia: Zionism and Human Rights, 1919–2019*"

## April 15, 2020

Anna Shternshis and Psoy Korolenko, "*Yiddish Glory: The Lost Songs of World War II*"

## April 26–27, 2020

Crimea Conference  
"*Crimea in the Jewish Imagination: A Geography on the Outside*"

## May 6, 2020

Anna Hajkova, "*Sexual Barter in Times of Genocide: Reflections on Sexual Violence, Agency, and Sex Work*"

## May 14, 2020

Etgar Keret, author of *Fly Already*  
Co-sponsored with the Murray Galinson San Diego-Israel Initiative.

## May 18, 2020

Leah Garrett, "*Herman Wouk Memorial Lecture*"

## June 3, 2020

Gabriella Y. Karin, "*Trauma, Memory, and the Art of Survival*"



Devin Naar, the Isaac Alhadeff Professor in Sephardic Studies and associate professor of history at the University of Washington in Seattle

## Lecture By Devin Naar: “Jews, Greeks, And The American Racial Imagination”

The Jewish Studies Program commenced its 2019–2020 series of events with a captivating talk by Devin Naar, the Isaac Alhadeff Professor in Sephardic Studies and associate professor of history at the University of Washington in Seattle. Since Naar primarily studies the history of Jews from the Balkans in the late nineteenth and early twentieth century, his visit to UC San Diego gave occasion to a fruitful collaboration between the Jewish Studies Program and the Center for Hellenic Studies, both of which cosponsored the event.

Naar is one of the most dynamic and exciting scholars in the burgeoning field of Jewish Sephardic studies. His first book *Jewish Salonica: Between the Ottoman Empire and Modern Greece* won the 2016 National Jewish Book Award in the category of Research Based on Archival Material and the 2017 Edmund Keeley Prize for best book in Modern Greek Studies awarded by the Modern Greek Studies Association. During his visit to UC San Diego, he shared his work on a new book project titled *Reimagining the Sephardic Diaspora*. This book explores the dispersal of Sephardic Jews from the dissolving Ottoman Empire during the early twentieth century and the creation of new Sephardic communal hubs in Europe and the Americas.

Naar’s talk was as fascinating and engaging as it was disturbing. He began his talk by mentioning that when the infamous early twentieth

century American eugenicist, racist, and immigrant restrictionist Madison Grant railed against those whom he saw as the greatest threat to the destruction of the white race in America, he targeted a good portion of his animosity at Jews, Greeks, and Armenians. In the talk, Naar ventured to explain why this was the case.

Why did Jews, Greeks, and Armenians—including Mediterranean, or Sephardic, Jews—cause such consternation on the part of white supremacists and immigration restrictionists?



What do representations of Mediterranean immigrants in America tell us about the transformation of racial hierarchies and boundaries of whiteness over the course of the twentieth century?

And how did the efforts to fit into paradigms of “whiteness” shape the relationship between Ashkenazi and Sephardic Jews in the United States? In his talk, Naar introduced some of the sources through which he attempts to answer these troubling—and unfortunately, still timely—questions. •

## Alumni News

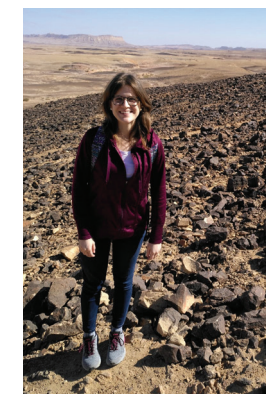


### ANNE C. SCHENDERLEIN

Two weeks after defending her PhD in modern European history in August 2014, Anne Schenderlein moved to Washington, DC to start a one-year fellowship at the German Historical Institute (GHI). The following September, she became a research fellow at the same institution. The GHI is a center for advanced study and serves as a transatlantic bridge connecting scholars from Europe and the Americas who pursue a broad spectrum of historical and interdisciplinary research. Schenderlein organized and co-convoked a number of German history conferences at the GHI, the latest on the topic of sovereignty. With her background in German Jewish history, she took over organizing the GHI’s Junior Scholars Conference in Jewish History, a biannual workshop style conference co-organized with institutions such as the Leo Baeck Institute and the Institute of the History of German Jews in Hamburg. This workshop brings together advanced doctoral students and postdocs to discuss their work on topics such as radicalism and

resistance in modern Jewish history or social inequality among Jews in the nineteenth and twentieth century.

Schenderlein also started the GHI’s cooperation with the Washington, DC Jewish Film Festival and occasionally served as discussant for film talks on German Jewish topics. Schenderlein’s own research during her time at the GHI focused on the American Jewish boycott of German goods and services. An article on this topic, ranging from the boycott of the Nazi period until today, appears in *Jewish Consumer Cultures in 19th and 20th Century Europe and America*, a book she co-edited with Paul Lerner and Uwe Spieckermann, to be published this year. She also used her time at the GHI to turn her dissertation into a book which just published in October with the title *Germany on their Minds: German Jewish Refugees in the United States and Their Relationships with Germany, 1928-1988*. The completion of this work was made possible with the generous support of the Jewish Studies Program at UC San Diego, for which Schenderlein is still exceedingly grateful. At the end of 2018, Schenderlein moved to Berlin, where she is currently on maternity leave from her position as managing director of the Dahlem Humanities Center at Freie Universität Berlin.



### TERESA WALCH

Teresa Walch received her PhD in modern European history from UC San Diego in June 2018. Her dissertation, *Degenerate Spaces: The Coordination of Space in Nazi Germany*, examined how Nazi officials, bureaucrats, city planners, and ordinary Germans redesigned spaces—cityscapes, neighborhoods, streets, and architecture—to fit their worldviews between 1933 and 1945. Walch argues that Nazism itself should be understood as a spatial project to make Germany *judenrein* (clean of Jews) and show how antisemitic notions of a Germany “infected” by Jews inspired efforts to cleanse spaces of Jews and Jewish influences, instigating property confiscations, vandalization, urban renewal, and segregation policies. These practices, formulated and tested out in Germany during the 1930s, preceded more systematic measures of spatial cleansing in German-occupied Europe during World War II and the Holocaust. She is currently revising the manuscript for publication as a book.

Walch’s research was supported in many ways by the Jewish Studies Program at UC San Diego. A summer research grant allowed her to travel to Germany in 2013 to conduct pre-dissertation research, and a generous Dita and Erwin Gumpel Jewish Studies Endowed Fellowship for the 2016–17 academic year provided critical funding during the writing

stage of the dissertation. Deborah Hertz’s support for her research and insights greatly strengthened the manuscript. Moreover, serving as a grader for Susanne Hillman’s “Why Hitler? How Auschwitz?” course and attending UC San Diego’s Holocaust Living History Workshop introduced Walch to the USC Shoah Foundation’s Visual History Archive and the power of testimony from Holocaust survivors in teaching and research. Committed to teaching and writing histories that illuminate Jewish experiences of Nazi Germany and the Holocaust, video testimonies now play a central role in her research and teaching. Walch received a grant to spend a month in residence conducting research at the USC Shoah Foundation’s Center for Advanced Genocide Research, and she attended the Free University of Berlin’s 2018 International Summer School of the Digital Interview Collections where she discussed how to utilize Holocaust video testimonies in formal and public education.

Since graduating from UC San Diego in 2018, Walch has been a postdoctoral fellow in Israel—first at the Hebrew University of Jerusalem’s Franz Rosenzweig Minerva Research Center and now at Tel Aviv University’s (TAU) School of Historical Studies. In the past year, she was also a member of an Israeli-German research team that investigated the Theresienstadt Ghetto, and she became a certified museum guide at Yad Vashem. In Spring 2020, she will be teaching a course at TAU entitled “Nazism and the City: Space and Ideology in the Third Reich” and will be organizing an international workshop about space in German history. •

## Spotlight on... Steven Derman

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My name is Steven Derman and I am double majoring in political science/international relations and Jewish studies. My academic and research interests are centered with the religion, politics, and conflicts of the state of Israel—both historical and modern. I aspire to continue with graduate studies that will expand my knowledge and understanding of the religious underpinnings of Israel and Palestine, including learning Biblical Hebrew,

New Testament/Koine Greek, and the history of Israel prior to 70 CE. Israeli-Jewish culture offers a unique worldview regarding the role of government outlined in its ancient writings that influences and informs modern Israeli politics. I seek to integrate the salient aspects of historical Israeli-Jewish perspectives of government and politics with the current political, economic, and military movements of modern-day Israel. In doing so, I hope to develop a sound thesis that explains and offers legitimate policies on the governance of Israel within the framework of its Judeo-historical foundations. •

## GIVING BACK

For more information about how **you can make a difference** for the Jewish Studies Program and its students, please visit [jewishstudies.ucsd.edu/giving](https://jewishstudies.ucsd.edu/giving) or contact Jose Ibarra at (858) 534-4551 or [jewishstudies@ucsd.edu](mailto:jewishstudies@ucsd.edu).

