

Yiddish in the Twenty-first Century

12th Annual Greenfield Summer Institute
Mosse/Weinstein Center for Jewish Studies
University of Wisconsin–Madison

July 10–14, 2011



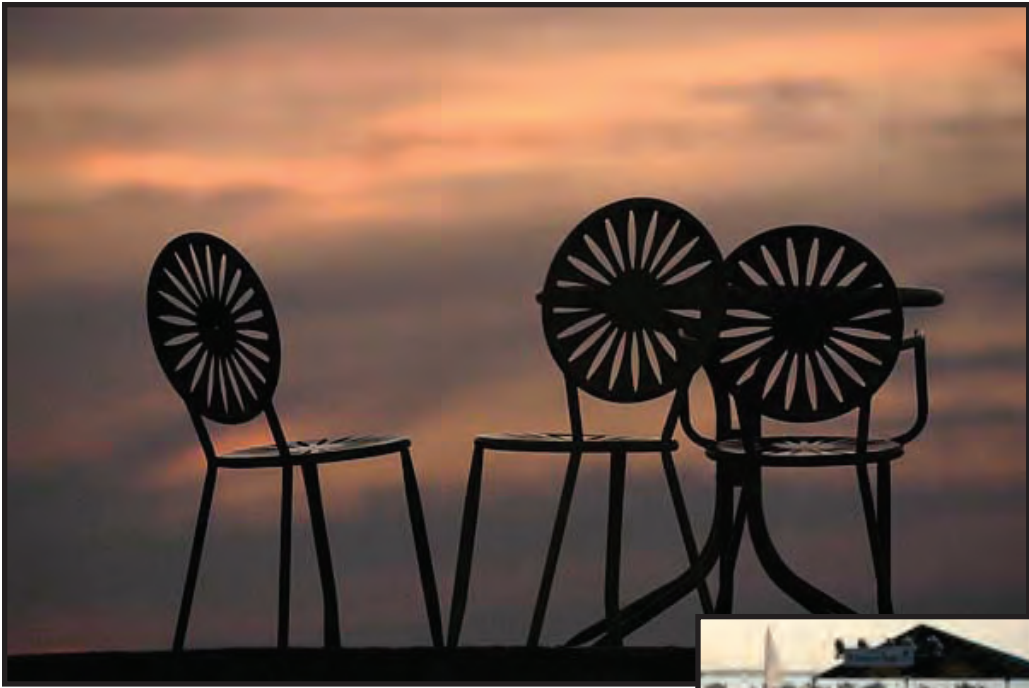
The Greenfield Summer Institute is sponsored by the Mosse/Weinstein Center for Jewish Studies through the generosity of Larry and Roslyn Greenfield.

Yiddish in the Twenty-first Century

12th Annual Greenfield Summer Institute
Mosse/Weinstein Center for Jewish Studies
University of Wisconsin–Madison
July 10–14, 2011

The Greenfield Summer Institute is sponsored by
the Mosse/Weinstein Center for Jewish Studies
through the generosity of Larry and Roslyn Greenfield.

All lectures will take place in 1310 Grainger Hall (975 University Avenue).



Memorial Union Chairs and Grainger Hall Photos by UW-Madison, University Communications
© Board of Regents of the University of Wisconsin System; Greenfield Summer Institute Photos by Kesha Weber

Table of Contents

Welcome	6
Program	8
Abstracts	12
Concerts	24
Dining	25
Campus Map	26
Upcoming CJS Events	28
Special Thanks	35

Welcome to the 12th Annual Greenfield Summer Institute!

The faculty and staff of the Center for Jewish Studies are delighted that you have chosen to join us for this week of learning, noshing, and fun.

A few things to keep in mind this week:

- All lectures take place in the Plenary Room, 1310 Grainger Hall.
- A light breakfast (bagels, fruit, coffee) will be available from 8:15 a.m., Monday through Thursday, in the Atrium in Grainger Hall.
- Food and drink are not allowed in the lecture hall. We ask you to finish all refreshments in the Atrium before entering the hall.
- Unfortunately, we are unable to control the temperature of the lecture hall. You may wish to bring a sweater.
- Guests staying at the DoubleTree can take advantage of a free shuttle service from the hotel to Grainger Hall. Inquire at the DoubleTree's front desk for more information.
- Please check the label on the front of your folder to make sure that your contact information is correct. If you have corrections, please write them on the half-sheet of paper in your folder and turn it in to our staff at the registration table. We will hand out contact information sheets later in the week, and we depend on you to check whether your information is correct so that you can keep in touch with other participants!

- Recycling bins are located in the back of the lecture hall, should you wish to recycle any paper materials.
- Please be sure to fill out an evaluation form and return it to the registration table at the end of the Institute.
- More information about Madison restaurants and attractions can be found at: <http://www.visitmadison.com/> and <http://visitdowntownmadison.com/>
- You may access the WiFi Internet in Grainger Hall by first directing your wireless client to associate with the nearest access point, and then opening your browser. A login screen will appear, and then you may enter **NetID: tmp-uwbus** and **Password: cW!qC#zP**. Note that the password is case-sensitive; type it exactly as it appears. Please keep in mind that your Internet use must conform to UW appropriate-usage policies listed at <http://www.cio.wisc.edu/policies/appropriateuse.aspx> .
- If you plan to attend the KlezKamp concert and dance party, or if you registered in advance to attend any afternoon sessions at KlezKamp, you must wear your Greenfield Summer Institute name badge in order to gain admittance.

Please feel free to talk with any of our administrative staff at the registration table if you have any questions or concerns. We hope you enjoy your time at the Greenfield Summer Institute!

Program

Sunday, July 10

Welcome

5:00 p.m. Check in and pick up information packets
Fluno Center (601 University Avenue)

6:00 p.m. Opening Dinner, with welcome and opening remarks
from Michael Bernard-Donals, director, Center for
Jewish Studies
Fluno Center

Monday, July 11

The Invention and Reinvention of Yiddish

9:00 a.m. “The Meaning of Yiddish, Past and Present”
Jeffrey Shandler, Rutgers University

10:30 a.m. Break

10:45 a.m. “Today’s Yiddish Literature, from Haredi to Godless”
Zackary Sholem Berger, Publisher, Yiddish House LLC

Noon Lunch on your own

Program

- 1:30 p.m.** “Frozen Folk Songs: The Forgotten Yiddish Musical Renaissance, and what it Tells us about the Yiddish Musical Future”
James Loeffler, University of Virginia
- 5:00 p.m.** Greenfield Summer Institute Annual Concert with Yid Vicious (Includes a light buffet dinner)
Harrison Parlor, Lathrop Hall (1050 University Avenue)
- 8:00 p.m.** (Optional) KlezKamp Faculty Concert, followed by a dance party
Hillel / The Barbara Hochberg Center for Jewish Student Life (611 Langdon Street)

Tuesday, July 12

Geographies of Yiddish

- 9:00 a.m.** “The Capital of ‘Yiddishland’?”
Kalman Weiser, York University
- 10:30 a.m.** Break
- 10:45 a.m.** “*Di Goldene Pave* Redux? Yiddish in Israel Today”
Yael Chaver, University of California, Berkeley
- Noon** Lunch on your own

Program

- 1:30 p.m.** “The Lower East Side Meets Greenwich Village: Yiddish on the New York Intellectual Scene”
Tony Michels, University of Wisconsin–Madison
- 8:00 p.m.** (Optional) KlezKamp Panel Discussion: “The Future of Yiddish Culture in the 21st Century,” followed by a dance party
Hillel (611 Langdon Street)

Wednesday, July 13

Speaking “Jewish”

- 9:00 a.m.** “Issues in Cultural Continuity: Yiddish in the Hasidic World Today”
Miriam Isaacs, University of Maryland
- 10:30 a.m.** Break
- 10:45 a.m.** “What is ‘Jewish’ Speech?”
Neil Jacobs, Ohio State University
- Noon** Lunch on your own
- 1:30 p.m.** “Yiddish and Language Maintenance in the United States”
Mark Loudon, University of Wisconsin–Madison

Program

7:00 p.m. (Optional) KlezKamp Film: “Singing in the Dark”
UW Cinematheque (821 University Ave.)
Followed by a dance party at Hillel

7:00 p.m. (Optional) Concert on the Square

Thursday, July 14 **From Past to Future**

9:00 a.m. “Modern Yiddish Theatre, From the Nineteenth Century
to the Twenty-first”
Joel Berkowitz, University of Wisconsin–Milwaukee

10:30 a.m. Break

10:45 a.m. “Raising Kids in Yiddish: Personal Notes and Scholarly
Perspectives”
Kenneth Moss, Johns Hopkins University

Noon Roundtable Discussion and Concluding Remarks
“The future of Yiddish in the 20th Century”
Tony Michels, Kenneth Moss, Miriam Isaacs

8:00 p.m. (Optional) KlezKamp Closing Concert (featuring student
performances), followed by a dance party
Hillel (611 Langdon Street)

Abstracts

Jeffrey Shandler, Rutgers University

“The Meaning of Yiddish, Past and Present”

Monday, July 11, 9:00 a.m.

Over the course of the past century, Yiddish has experienced drastic changes, both in how it is used and in the meaning people invest in the language. This lecture explores how Yiddish has weathered great upheavals and found new places in the lives of people around the world, especially in the wake of the Holocaust. During World War II, half of the world’s Yiddish speakers were murdered and its centuries-old cultural center in Eastern Europe was destroyed. As a consequence, contemporary Yiddish culture is frequently assessed—even by some of its champions—according to the widespread notion that the language is moribund.

The trope of Yiddish being a dead or dying language not only has been reiterated in the wake of the Holocaust but has also, in fact, been voiced since the turn of the previous century. As enduring and widespread as the notion of its fatality is in the discourse on modern Yiddish, this is no more than a trope; it is not inevitable that the language be discussed in these terms. Assessing the state of Yiddish in the past century, especially since the Holocaust, calls for other, more discerning paradigms.

This lecture considers other ways to think about the meaning of Yiddish at the turn of the millennium by looking at how people today engage the language. Though the number of Yiddish speakers is a fraction of what it was before World War II, the language enjoys a wide array of devotees, who approach the language in various ways from an array of positions, in pursuit of diverse desires. These people include ultra-Orthodox Jews as well as ardently secular Jews, non-Ashkenazi Jews as well as non-Jews, and people who desire full fluency in Yiddish as well as those who seek to engage its “essence” irrespective of knowing the language. These devotees are drawn to Yiddish as a hallmark of religious piety and tradition as well as a language of the modern, the secular, the radical, and the alternative. From this array of engagements, new possibilities for Yiddish are emerging, energizing Jewish culture in unprecedented ways, and they point the way to a new understanding of the meaning of Yiddish today.

Jeffrey Shandler is Professor of Jewish Studies at Rutgers University. He received a PhD in Yiddish Studies from Columbia University. Shandler’s books include *Jews, God, and Videotape: Religion and Media in America* (2009), *Adventures in Yiddishland: Postvernacular Language and Culture* (2005), and *While America Watches: Televising*

Abstracts

the Holocaust (1999). Among other books, he is also the editor of *Awakening Lives: Autobiographies of Jewish Youth in Poland before the Holocaust* (2002), co-author/co-editor of *Entertaining America: Jews, Movies, and Broadcasting* (2003), and translator of *Emil and Karl*, a Holocaust novel for young readers by Yankev Glatshteyn (2006). Currently Shandler is writing an intellectual history of the shtetl and co-editing a volume of essays on how Anne Frank's life and work are revisited in literature, films, broadcasts, theater pieces, musical compositions, visual art, memorials, educational programs, and other cultural works.

Additional Reading

Fader, Ayala. *Mitzvah Girls: Bringing up the Next Generation of Hasidic Jews in Brooklyn*. Princeton: Princeton University Press, 2009.

Harshav, Benjamin. *The Meaning of Yiddish*. Berkeley: University of California Press, 1990.

Norich, Anita. *Discovering Exile: Yiddish and Jewish American Culture During the Holocaust*. Palo Alto, CA: Stanford University Press, 2007.

Shandler, Jeffrey. *Adventures in Yiddishland: Postvernacular Language and Culture*. Berkeley: University of California Press, 2005.

Abstracts

Zackary Sholem Berger, Publisher, Yiddish House LLC

“Today’s Yiddish Literature, from Haredi to Godless”

Monday, July 11, 10:45 a.m.

People write in Yiddish today. Some of it is worth reading—but what, and why? Do we read Yiddish literature to learn about Yiddish-speaking Jews, Jews in general, or human beings? Is there anyone writing in Yiddish today who will be represented in the classic anthologies of the future? In short: if you never read what’s being written in Yiddish today (even in translation), would you be the worse for it?

Zackary Sholem Berger is a poet and translator in Yiddish and English. A contributor to publications as various as *Forverts*, *Tablet*, *New York Magazine*, and the *Archives of Internal Medicine*, he is perhaps best known in the micro-world of Yiddish as the translator of Dr. Seuss’s *Cat in the Hat* into *mame-loshn*. His first book of poetry (1/3 Yiddish, 1/3 English, and 2/3 eye-catching graphic design), called *Not in the Same Breath/Zog Khotsh Lehavdl*, has met with critical acclaim and surprising sales. Catch up with Zack (or Sholem) at zackarysholemberger.com.

Additional Reading

katlekanye.blogspot.com

More about Katle Kanye: <http://www.forward.com/articles/137578/>

<http://yiddish.forward.com/taxonomy/term/99> (literary critic Mikhail Krutikov in the *Forverts*)

Any of the novels of Boris Sandler

<http://yiddishpoetry.commons.gc.cuny.edu/> (translations of the poetry of Rivke Basman Ben-Haim)

<http://www.ditzeitung.com/>

Yiddish Poems by Boris Karloff: <http://www.zeek.net/804karloff/>

Abstracts

James Loeffler, University of Virginia

“Frozen Folk Songs: The Forgotten Yiddish Musical Renaissance, and what it Tells us about the Yiddish Musical Future”

Monday, July 11, 1:30 p.m.

One hundred years ago, a group of young Jewish musicians in Tsarist Russia set out to launch an artistic renaissance in the world of Yiddish music. Trained in Russia’s great conservatories as composers, they turned themselves into folklorists to recover the vanishing sounds of the shtetl. Their goal was to build a new modern Jewish classical music out of klezmer melodies, Yiddish folk songs, and other Yiddish folk traditions. In this talk, Prof. Loeffler will retell the history of this forgotten artistic movement based on his new book, *The Most Musical Nation: Jews and Culture in the Late Russian Empire*. He’ll share music examples from this earlier Yiddish musical renaissance and discuss its implications for understanding the future of Yiddish music in the 21st century.

James Loeffler is Assistant Professor of History and Jewish Studies at the University of Virginia. A graduate of Harvard and Columbia universities, he has researched and lectured about Jewish music and history in Russia, Israel, and across the United States. Dr. Loeffler’s book, *The Most Musical Nation: Jews and Culture in the Late Russian Empire* (Yale U. Press, 2010), won the Foundation for Jewish Culture’s 2009 Musher Prize for Best First Book in Jewish Studies. He serves as Research Director to Pro Musica Hebraica, a new organization devoted to the promotion of Jewish classical music in partnership with the Kennedy Center for the Performing Arts.

Additional Reading

Babel, Isaac. “The Awakening,” available in *The Complete Works of Isaac Babel*, ed.

Nathalie Babel (New York, 2002), and elsewhere.

Loeffler, James. “Concert music” and “Society for Jewish Folk Music,” in *YIVO Encyclopedia*—online at www.yivoencyclopedia.com.

“Joel Engel, Pioneer of Jewish Music,” in Lucy Davidowicz, *The Golden Tradition: Jewish Life and Thought in Eastern Europe*, various editions and paginations.

Zemtsovsky, Izaly. “The Musical Strands of An-sky’s Texts and Contexts,” in Gabriella Safran and Steven Zipperstein, *Worlds of S. Ansky* (Palo Alto, CA: Stanford University Press, 2006).

Abstracts

Kalman Weiser, York University

“The Capital of ‘Yiddishland’?”

Tuesday, July 12, 9:00 a.m.

Litvaks, Galitsianer, Poylishe, Rusionishe, Rumenishe: Each “tribe” of Yiddish-speaking Jews had its own reputation reflected in Yiddish folklore and sayings, culinary habits, and, increasingly by the twentieth century, literature, movies, popular music, and even academic research. For the champions of Yiddish culture in Poland in the 1920s and 1930s, the Yiddish language was an all-encompassing, global cultural system—one centered in Eastern Europe but possessing America as its largest “colony.” But where lay the capital of “Yiddishland?” For many, the title of “most Yiddish city” belonged to the relatively small and contested multiethnic city of Vilna, the capital of Litvak culture and home to the “best” Yiddish. For others, the much larger and more boisterous “Polish” Warsaw—the metropolis of the European Yiddish press and theatre—was the more fitting locale to be crowned the capital of Yiddish culture. Still others claimed this title for New York City, then home to the world’s largest Jewish community and a crossroads for Jews of all “tribes.” What lies behind these stereotypes, and what can we learn from them about modern and contemporary Yiddish cultures?

A native of New York City, **Kalman Weiser** is the Silber Professor of Modern Jewish Studies at York University in Toronto. He is the co-editor of *Czernowitz at 100: the First Yiddish Language Conference in Historical Perspective* (2010) and the author of *Jewish People, Yiddish Nation: Noah Prylucki and the Folkists in Poland* (2011).

Additional Reading

Katz, Dovid. *Words on Fire: The Unfinished Story of Yiddish*. New York: Basic Books, 2004.

Abstracts

Yael Chaver, University of California, Berkeley
“*Di Goldene Pave Redux? Yiddish in Israel Today*”
Tuesday, July 12, 10:45 a.m.



Yiddish is becoming trendy among some young Jews in Israel and elsewhere these days. This is a radical departure from the official and popular view of Yiddish culture during most of the twentieth century, especially in Israel before and following statehood. Zionism considered Yiddish the most noticeable emblem of Diaspora and its ills, and the gradual dominance of Hebrew was seen as a victory over diasporic culture and life. The catastrophe of the Second World War extinguished secular Yiddish life and culture in Europe, and Yiddish became the daily language mainly of ultra-orthodox Jewish communities. Does its current popularity signify the beginning of a real revival among secular Jews?

Yael Chaver has been an educator and writer in Israel and Berkeley. She earned her Ph.D. in Yiddish at UC Berkeley, where she currently teaches Yiddish language and literature, and is the author of *What Must Be Forgotten: The Survival of Yiddish in Zionist Palestine* (Syracuse, 2004). She works at the intersection of modern Yiddish and Hebrew cultures and literatures, with a particular interest in the Zionist Hebrew and Yiddish culture of pre-statehood Israel and in interwar European Yiddish poetry.

Additional Reading

Alter, Robert. *The Invention of Hebrew Prose: Modern Fiction and the Language Revolution*. Seattle: University of Washington Press, 1988.

Chaver, Yael. *What Must be Forgotten: The Survival of Yiddish in Zionist Palestine*. Syracuse, NY: Syracuse University Press, 2004.

Even-Zohar, Itamar. “The Emergence of a Native Hebrew Culture in Palestine, 1882–1948” in *Studies in Zionism* 4, 1980.

Even-Zohar, Itamar. “Aspects of the Hebrew-Yiddish Polysystem” in *Poetics Today*, 11/1, 1990.

Harshav, Benjamin. *Language in Time of Revolution*. Stanford, CA: Stanford University Press, 1993.

Seidman, Naomi. *A Marriage Made in Heaven? The Sexual Politics of Hebrew and Yiddish*. Berkeley, CA: University of California Press, 1997.

Zuckermann, Ghil’ad. “A New Vision for “Israeli Hebrew”: Theoretical and Practical Implications of Analysing Israel’s Main Language as a Semi-Engineered Semito-European Hybrid Language” in *Journal of Modern Jewish Studies* 5/1, 2006.

Abstracts

Tony Michels, University of Wisconsin–Madison

“The Lower East Side Meets Greenwich Village: Yiddish on the New York Intellectual Scene”

Tuesday, July 12, 1:30 p.m.

Around the turn of the twentieth century, two distinct intellectual communities formed in nearby neighborhoods in lower Manhattan. On the Lower East Side, Russian-born Jewish intellectuals, utilizing the Yiddish language, emerged as leaders of the immigrant Jewish working class. In Greenwich Village, American-born bohemians from respectable, affluent backgrounds created a radical subculture and discovered the Lower East Side Jews along the way. Interactions between members of both communities gave rise to a new, cosmopolitan intellectual scene in New York City in which Yiddish culture found a place.

Tony Michels is the George L. Mosse Associate Professor of American Jewish History and author of *A Fire in their Hearts: Yiddish Socialists in New York* (2005). He is currently writing a book on the history of Jewish Communists and anti-Communists in the United States.

Additional Reading

Stansell, Christine. *American Moderns: Bohemian New York and the Creation of a New Century*. Princeton, NJ: Princeton University Press, 2009.

Abstracts

Miriam Isaacs, University of Maryland

“Issues in Cultural Continuity: Yiddish in the Hasidic World Today”

Wednesday, July 13, 9:00 a.m.

While in most segments of Ashkenazi society Yiddish has all but disappeared as a daily language, this is not the case for many Hasidic sects. Hasidim have created and maintained an exclusionary lifestyle using language as a means for preserving cultural continuity and filtering out unwanted outside influences. This presentation will explore their educational system, which supports continued use of Yiddish as a spoken and written language. There will be examples of storytelling, publications, children’s books, and other materials to illustrate the evolving role of Yiddish in Hasidic communities in America, Israel, and Europe. The issue of cultural authenticity will be discussed, for while Hasidim view their lifestyles as in direct continuity, we will compare and contrast their lifestyle—and the role of Yiddish—with the world of Isaacs’s shtetl grandparents.

Miriam Isaacs is a linguist and a Yiddishist who has long been active in KlezKamp and many other venues that promote cultural continuity. Born in a German DP camp to a Yiddish-speaking family and raised in multi-ethnic Montreal and Brooklyn, she grew up speaking Yiddish along with several other languages. Dr. Isaacs has just retired after 16 years of teaching at the University of Maryland, College Park. She has lectured and taught internationally and has published on various aspects of Yiddish culture among Hasidim in Israel, Europe, and America, as well as on issues of language loyalty in the postwar Displaced Persons Camps in English and Yiddish. She is presently working on two books, one a memoir of her father’s wartime experiences, and another on themes of the supernatural in Jewish culture.

Additional Reading

Belcove-Shalin, Janet. *New World Hasidim: Ethnographic Studies of Hasidic Jews in America*. Albany, NY: SUNY Press, 1995.

Mintz, Jerome R. *Hasidic People: A Place in the New World*. Cambridge, MA: Harvard Press, 1992.

Eisenberg, Robert. *Boychiks in the Hood: Travels in the Hasidic Underground*. New York: Harper Collins, 1996.

Kranzler, George. *Hasidic Williamsburg: A Contemporary American Hasidic Community*. Northvale, NJ: Jason Aronson, 1995.

The Hasidic Community of Williamsburg: A Study in the Sociology of Religion. New York: Schocken, 1962.

Abstracts

Neil Jacobs, Ohio State University

“What is ‘Jewish’ Speech?”

Wednesday, July 13, 10:45 a.m.

This talk focuses on various aspects of what it means to “speak like a Jew.” In the popular imagination “Jewish speech” all too often has been reduced to a few stereotypical features—both by Jews and by non-Jews. Most frequently, these were supposed “Yiddish” features—such as particular sounds, words, expletives and expressions, intonation, and word order (an example you want?). Lots of people have had a serious stake in Jewish speech—in producing it, performing it, avoiding it like the plague, exalting it, or demonizing it. To take one example, stereotyped Jewish speech was often portrayed as coming up short of the target language—English, German, Polish, etc. Jews just needed to try harder to overcome their unfortunate linguistic hindrance—Yiddish. To this end, one Jewish public elementary school teacher in New York City in the 1920s would force his Jewish pupils who happened to have traces of Yiddish intonation in their English to stand up and read *Ivanhoe* aloud (and through their tears) in class until they rid themselves of this “flaw.”

But “speaking like Jew” is a complex and interesting topic—especially if we come equipped with a set of tools to do the job. The present lecture examines how linguists approach the topic of “Jewish speech”—what kinds of things do they look at, and why? We will look at the changing role(s) of Yiddish in Jewish speech, and describe discourse models and conversational styles employed in Jewish speech. We will also look at the role of overt and covert signals used in Jewish speech. In pursuit of our topic, we will listen to and discuss samples of Jewish cabaret/revue/entertainment songs and monologues, as these shed clear light on elements of continuity and change in what it means to “speak like a Jew.”

Neil Jacobs is Professor in the Yiddish and Ashkenazic Studies Program of the Department of Germanic Languages and Literatures at The Ohio State University. He has published widely in the area of Yiddish linguistics, including the book *Yiddish: A Linguistic Introduction* (Cambridge, 2005). Other areas of research and teaching include Jewish geography, post-Yiddish Jewish ethnolects, and Jewish cabaret. He has also taught a course on Papiamentu language and culture and conducted research on Sephardic Jewish Papiamentu of Curaçao. His current research focus is a book project on Ashkenazic Jewish cabaret.

Abstracts

Mark Loudon, University of Wisconsin–Madison
“Yiddish and Language Maintenance in the United States”
Wednesday, July 13, 1:30 p.m.

This presentation will explore how speakers of Yiddish have either maintained or moved away from active use of their heritage language against the backdrop of other non-English languages spoken in the United States. We will pay special attention to differences between those communities, such as the Hasidim, who typically maintain active use of Yiddish, versus other Jewish groups where that is less prevalent. We will also compare Hasidim with conservative Christian communities in North America, including the Amish and the Hutterites, who also maintain German-derived languages long after emigration from Europe has ceased. Finally, we will consider the importance of explicit efforts (such as language classes) to maintain Yiddish and other non-English languages in the United States.

Mark Loudon completed his AB, MA, and PhD at Cornell University. A linguist by training, his research and teaching interests center on Germanic languages, especially Pennsylvania Dutch and Yiddish. From 1988 to 2000 he taught at the University of Texas at Austin. Since 2000 he has been on the UW–Madison faculty, with affiliations in the Department of German, the Mosse/Weinstein Center for Jewish Studies, and the Max Kade Institute for German-American Studies, which he directed from 2002–06. A particular focus of his research is the history of Yiddish in the United States.

Abstracts

Joel Berkowitz, University of Wisconsin–Milwaukee

“Modern Yiddish Theatre, From the Nineteenth Century to the Twenty-first”

Thursday, July 14, 9:00 a.m.

The professional Yiddish theatre came of age in the late nineteenth century and blossomed into an exciting, dynamic, truly global phenomenon in the twentieth. While most of the leading Yiddish cultural centers were found in Eastern Europe and North America, Yiddish theatre thrived for a time from Buenos Aires to Tel Aviv, from Milwaukee to Johannesburg, and countless points between and beyond. A number of events and trends in the twentieth century led to a marked decline in the vitality of the Yiddish stage, but its influence can still be felt today, and it remains a key to unlocking fundamental features of Yiddish culture. This lecture will briefly survey the development of the modern Yiddish stage and address its continued importance into the twenty-first century.

Joel Berkowitz is Director of the Center for Jewish Studies and Professor of Foreign Languages and Literature at the University of Wisconsin–Milwaukee. He previously chaired the Judaic Studies Department at the State University of New York at Albany, and he has taught at Oxford University and in the City University of New York system. He is the author of *Shakespeare on the American Yiddish Stage* (2002), editor of *Yiddish Theatre: New Approaches* (2003), co-editor and translator of *Landmark Yiddish Plays: A Critical Anthology* (2006), and co-editor of *Inventing the Modern Yiddish Stage*, a volume of essays scheduled for publication in 2012.

Additional Reading

Berkowitz, Joel and Jeremy Dauber, eds. *Landmark Yiddish Plays*. Albany, NY: State University of New York Press, 2006.

Hoberman, J. *Bridge of Light: Yiddish Film Between Two Worlds*. New York: Museum of Modern Art, Schocken Books, 1991.

Kirshenblatt-Gimblett, Barbara and Jonathan Karp, eds. *The Art of Being Jewish in Modern Times*. Philadelphia: University of Pennsylvania Press, 2007.

Nahshon, Edna, ed. *Jewish Theatre: A Global View*. Leiden: Brill, 2009.

Kenneth Moss, Johns Hopkins University

“Raising Kids in Yiddish: Personal Notes and Scholarly Perspectives”

Thursday, July 14, 10:45 a.m.

What are the ins and outs of raising children in Yiddish today? Drawing on the speaker’s personal experience and research about Yiddish-language education, this lecture will illuminate the daily challenges, rewards, and complexities of rearing children in Yiddish outside the ultra-Orthodox world.

Kenneth B. Moss is the Felix Posen Associate Professor of Modern Jewish History at the Johns Hopkins University. His first book, *Jewish Renaissance in the Russian Revolution* (Harvard, 2009), was chosen as a co-winner of the 2010 Sami Rohr Prize for Jewish Literature. Moss is now working on a book entitled *The Unchosen People*, which will examine East European Jewish political culture in the age of the nation-state. He lives in Baltimore with his wife and two children.

Additional Reading

Shandler, Jeffrey. *Adventures in Yiddishland: Postvernacular Language and Culture*. Berkeley: University of California Press, 2006.

Fishman, David E. *The Rise of Modern Yiddish Culture*. Pittsburgh: University of Pittsburgh Press, 2010.

Isaacs, Miriam. “Haredi, Haymish, and Frim: Yiddish Vitality and Language Choice in a Multilingual Community” in *International Journal of the Sociology of Language* 138/3 (1999).

A website of interest: <http://yugntruf.org/>

Concerts

Monday, July 11, 5:00 p.m.

Greenfield Summer Institute Annual Yid Vicious Concert

Harrison Parlor, Lathrop Hall (1050 University Avenue)

Includes a light buffet dinner

Yid Vicious

with guest vocalist Anna Purnell

Yid Vicious has been engaging and delighting audiences throughout the Midwest since 1995. The group has released four CDs and has received numerous Madison Area Music Awards for its unique blend of traditional and contemporary klezmer. In 2009, Yid Vicious became the first performing arts ensemble in Wisconsin to receive a USArtists International grant, to perform at Argentina's KlezFiesta, an international klezmer festival spanning three cities and including bands from ten countries. In 2006, Yid Vicious toured Chiba Prefecture, Japan as part of the Wisconsin-Chiba Sister State Goodwill Delegation. Yid Vicious is committed to keeping traditional klezmer music and dance alive, and collaborates frequently with internationally renowned klezmer dance instructor Steve Weintraub. The group has participated in the New York-based "KlezKamp: The Yiddish Folk Arts Program," and was a featured performer at the "KlezKamp Roadshow" directed by Yiddish scholar Henry Sapoznik at the University of Wisconsin in April 2009. Yid Vicious has presented concerts, workshops, and clinics at performing arts centers, cultural festivals, universities, and K-12 schools in Wisconsin, Minnesota, South Dakota, Iowa, Illinois, and Michigan, and has performed to statewide audiences on Wisconsin Public Radio and Wisconsin Public Television.

You can find out more about the band and its members at <http://www.yidvicious.com/>.

Wednesday, July 13, 7:00 p.m.

Concert on the Square (optional free event)

King Street corner of the Capitol Square

The Wisconsin Chamber Orchestra will present "Film Noir Classics," a selection of music from the movies *The Lost Weekend*, *Casablanca*, *Goldfinger*, and more. Featuring guest conductor, Huw Edwards. Bring a blanket or chairs and a picnic dinner and enjoy an evening of orchestral music on the capitol lawn.

Dining

There are many great options for lunch and dinner on or near the UW-Madison campus. The cafeteria in Grainger Hall is open for lunch; food includes sandwiches and salads. Food carts on Library Mall (at the end of State Street, next to the University Bookstore and Memorial Library) offer a wide range of cuisines, which can be eaten outside on the Mall or taken inside to Memorial Union. The new Union South, just down University Avenue to the west of Grainger Hall, features several cafeteria-style ethnic restaurants that serve lunch and dinner.

A few of our favorite restaurants with vegetarian menu items are listed below.

Aldo Cafe (cafe fare) and
Steenbock's on Orchard (fine dining)
Wisconsin Institutes for Discovery
330 N. Orchard St., 608.316.4300

Chautara (Nepalese)
334 State St., 608.251.3626

Chipotle (Mexican)
658 State St., 608.250.4613

Great Dane (American brew pub)
123 E. Doty St., 608.284.0000

Himal Chuli (Nepalese)
318 State St., 608.251.9225

Hüsnü's (Turkish)
547 State St., 608.256.0900

Mediterranean Cafe (lunch only)
625 State St., 608.251.8510

Rising Sons Deli (Laotian and Thai)
617 State St., 608.661.4334

Sunroom Cafe (American cafe fare)
638 State St., 608.255.1555

Cafe Osher at Hillel serves kosher food. It is located on the first floor of the Barbara Hochberg Center for Jewish Student Life, 611 Langdon Street. Their hours for the week of July 11 are:

Monday - Thursday: 8 a.m.–3 p.m.
Friday: 9 a.m.–1 p.m.

More information about campus-area restaurants is available at:
<http://visitdowntownmadison.com/>.

Campus Map





LOCATIONS

A - Grainger Hall
975 University Ave.

B - Fluno Center
601 University Ave.

C - Lathrop Hall
1050 University Ave.

**D - Hillel / Barbara
Hochberg Center for
Jewish Student Life**
611 Langdon St.

Upcoming CJS Events

Jonathan Sarna (Brandeis University)

“That Obnoxious Order: Ulysses S. Grant and the Jews”

Tuesday, September 26, 4:00 pm

Union South (check TITU)

This lecture is made possible through the generosity of Stanley and Sandra Kutler.

Nathaniel Deutsch (Swarthmore College)

“Exploring the Jewish Dark Continent: Life, Death, and Ethnography in the Pale of Settlement”

Monday, October 24, 4:00 pm

Union South (check TITU)

This lecture is made possible by gifts from the family and friends of Harry and Marjorie Tobias.

Evgeny Finkel (UW–Madison Department of Political Science)

“Party Politics in Hell: Jewish Armed Resistance during the Holocaust”

Thursday, October 27, 4:00 pm

206 Ingraham Hall

This lecture is sponsored by the Center for Russia, East Europe, and Central Asia (CREECA), with additional support from the Center for Jewish Studies.

Rachel Brenner (Max and Frieda Weinstein-Bascom Professor of Jewish Studies, Department of Hebrew and Semitic Studies)

“The Ethics of Witnessing the Holocaust: Polish Writers’ Diaries from Occupied Warsaw 1939–1945”

Thursday, December 1, 4:00 pm

206 Ingraham Hall

This lecture is sponsored by the Center for Russia, East Europe, and Central Asia (CREECA), with additional support from the Center for Jewish Studies.

Notes

Notes

Notes

Notes

Notes

Notes

Special Thanks To:

Ros Greenfield

Mike Bernard-Donals

Pam Potter

Laurie Silverberg

Kesha Weber

Allison Bloom

Jean Hennessey

Christine Fojtik

Lisa Kaufman

Michelle Hermany

Allison Shuldhiess

Sara Ben-Ami

Greenfield Summer Institute Committee: Tony Michels, Mark Loudon, Philip Hollander, Henry Sapoznik, and Jeanne Swack

SAVE THE DATE!

July 8–12, 2012
13th Annual Greenfield Summer Institute

We hope you will join us again next year!

Mosse/Weinstein Center for Jewish Studies
University of Wisconsin–Madison
108 Ingraham Hall
1155 Observatory Drive
Madison, WI 53703

608.265.4763
events-lectures@cjs.wisc.edu