



# JEWES IN AND AFTER THE 1917 RUSSIAN REVOLUTION

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YIVO INSTITUTE FOR JEWISH RESEARCH

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CONFERENCE PROGRAM

COVER: Cover of "Dos revolutsyonere rusland" (Revolutionary Russia), an illustrated anthology of current events in Russia published by the Jewish Labor Bund in New York, 1917. YIVO Library.

YIVO INSTITUTE FOR JEWISH RESEARCH PRESENTS

# JEWES IN AND AFTER THE 1917 RUSSIAN REVOLUTION

CONFERENCE  
NOVEMBER 5 AND 6, 2017

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**THE TWO DEFINING MOMENTS** of the last century were, arguably, the Holocaust and the Russian Revolution. The tragic impact of the Holocaust on Jews is self-evident; their prominent, if also profoundly paradoxical, role in the Russian Revolution is the subject of this pathbreaking YIVO conference. The Russian Revolution liberated the largest Jewish community in the world. It also opened the floodgates for the greatest massacre of Jews before the Second World War amid the civil war and its aftermath in 1918-21. Once the Bolshevik rule was then consolidated, Jews entered into nearly every sphere of Russian life while, in time, much of the singular richness of Jewish cultural life in Russia was flattened, eventually obliterated.

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9:00am **JONATHAN BRENT**,  
Executive Director & CEO, YIVO  
Introductory Remarks

**KEYNOTE** **SAMUEL KASSOW**  
Setting the Stage for 1917

10:00am **CATRIONA KELLY**  
**SESSION 1** The End of Empire: Jewish Children  
in the Age of Revolution

**LEADING UP TO 1917**  
**ELI LEDERHENDLER**  
Lamentations: The Politics of Jewish  
Sustenance and Succor

11:30am **GARY SAUL MORSON**  
**SESSION 2** Revolutionism

**IMAGINING YEAR 1**  
**GABRIELLA SAFRAN**  
Imagining the Sound of  
Jews in Power

**KENNETH MOSS**  
Unfettered by February,  
Conscripted by October:  
Recovering the Lost History of the  
Jewish Cultural Renaissance in,  
before, and beyond 1917

12:45pm Lunch (ON YOUR OWN)

2:00pm **ELISSA BEMPORAD**  
**SESSION 3** A Woman's Path to the Revolution:  
Ester Frumkin, "Queen" of the Jewish  
Working Class

**THREE JEWISH LEADERS**

**JOSHUA RUBENSTEIN**  
Leon Trotsky, a Revolutionary  
and a Jew In Spite of Himself

**JOSHUA MEYERS**  
In Two Revolutions:  
Raphael Abramovitch and the  
Agony of 1917

3:30pm **MICHAEL SCAMMEL**  
**SESSION 4** Solzhenitsyn and Antisemitism

**JEW'S THROUGH RUSSIAN EYES**  
**EVGENY DOBRENKO**  
The Socialist Realism of Fools:  
Rothschilds, Rootless Cosmopolitans,  
and Proletarian Internationalists in  
Late Stalinist Russia

5:00pm-6:00pm Vodka Reception  
SPONSORED BY Mari Vanna

9:00am **DAVID MYERS**, President, CJH  
Introductory Remarks

**KEYNOTE** **ELISSA BEMPORAD**  
From Berdichev to Minsk and  
Onward to Moscow: The Jews and  
the Bolshevik Revolution

10:00am **ZVI GITELMAN**  
**SESSION 1** The Rise and Fall of Jews in the  
Soviet Secret Police

**JEW'S IN THE SOVIET UNION**  
**JONATHAN BRENT**  
Stalin's Jewish Victims

**DAVID FISHMAN**  
Rabbi Joseph Isaac Schneersohn as  
Jewish Religious Leader in the USSR:  
A Reappraisal

11:30am **JAMES LOEFFLER**  
**SESSION 2** "My Name is not Moisei, but  
Mieczyslaw": Soviet Jewish Music  
between Freedom and Constraint

**JEWISH ARTS IN THE SOVIET UNION**  
**HARRIET MURAV**  
Itsik Kipnis's Chronicle of Violence

12:45pm Lunch (ON YOUR OWN)

2:00pm **TONY MICHELS**  
**SESSION 3** Soviet Political Prisoners and the  
American Left in the 1920s

**REVOLUTION ABROAD**

**HARVEY KLEHR**  
Jews and Communist Espionage

**GENNADY ESTRAIKH**  
The New York *Forverts* in 1917

**CECILE KUZNITZ**  
Yiddish Scholarship in a  
Revolutionary Moment

4:00pm **STEVEN ZIPPERSTEIN**  
**KEYNOTE** Engineering the Human Soul:  
Reflections on Jews and Communism

5:00pm **MODERATED BY STEVEN ZIPPERSTEIN;**  
**PANEL DISCUSSION** **WITH MITCHELL COHEN, SEAN  
McMEEKIN, DEBORAH LIPSTADT**  
Jews in Revolution

6:00pm-7:00pm Vodka Reception  
SPONSORED BY Mari Vanna

## INTRODUCTORY REMARKS

— JONATHAN BRENT



JONATHAN BRENT is the Executive Director of the YIVO Institute for Jewish Research in New York City. From 1991 to 2009 he was Editorial Director and Associate Director of Yale Press. He is the founder of the world acclaimed Annals of Communism series, which he established at Yale Press in 1991. Brent is the co-author of *Stalin's Last Crime: The Plot Against the Jewish Doctors, 1948-1953* (Harper-Collins, 2003) and *Inside the Stalin Archives* (Atlas Books, 2008). He is now working on a biography of the Soviet-Jewish writer Isaac Babel. Brent teaches history and literature at Bard College.

## ▶ SETTING THE STAGE FOR 1917

— SAMUEL KASSOW

The 1917 Russian Revolution was actually preceded and followed by years of violent conflict and intense social upheaval whose consequences forever changed East European Jewry. On the one hand Jews suffered the trauma of massive displacement, unprecedented pogroms, and economic collapse. On the other hand the collapse of the old order encouraged new hopes for social justice, Jewish autonomy, minority rights, and a homeland in Palestine. In the midst of widespread demoralization and social crisis, these years saw the emergence of new forms of Jewish education, self-help activities, and remarkable cultural ferment. One hundred years later how do historians evaluate this complex interplay of destruction and renewal? What were the lasting effects of the Russian Revolution on the history of East European Jewry and indeed, on modern Jewish history. ■



SAMUEL KASSOW is the Charles H. Northam Professor of History at Trinity College, and is recognized as one of the world's leading scholars on the Holocaust and the Jews of Poland. Kassow was born in 1946 in a DP-camp in Stuttgart, Germany and grew up speaking Yiddish. Kassow attended the London School of Economics and Princeton University where he earned a PhD in 1976 with a study about students and professors in Tsarist Russia. He is widely known for his 2007 book, *Who Will Write Our History? Emanuel Ringelblum, the Warsaw Ghetto, and the Oyneg Shabes Archive* (Indiana University Press). He was elected a Fellow of the American Academy for Jewish Research, has won numerous awards, and has lectured widely.

## ▶ THE END OF EMPIRE: JEWISH CHILDREN IN THE AGE OF REVOLUTION

— CATRIONA KELLY

As with the lives of the Russian Empire's juvenile subjects more generally, the childhood experience of Russia's Jews has tended to be of at best peripheral interest to historians. This paper draws on memoir literature and archival sources to attempt a preliminary reconstruction of Jewish children's lives in the years around 1917. While prejudice and discrimination were endemic (and continued into the Soviet period), the 1900s-1910s witnessed increasing mobility and diversification. Equally, responses to revolutionary upheaval varied, from those who campaigned for political and social change, to those who belonged to what early Soviet rhetoric stigmatised as 'the former people' and who sometimes spent their later lives outside the country as part of the enormous post-revolutionary diaspora. ■



CATRIONA KELLY is Professor of Russian at the University of Oxford and a Fellow of the British Academy. Her many works include *Children's World: Growing Up in Russia, 1890-1991* (Yale University Press, 2007, awarded the Grace Abbott Prize of the Society for the History of Children and Youth) and *Comrade Pavlik: The Rise and Fall of a Soviet Boy Hero* (Granta Books, 2005, Russian translation published by *New Literary Review*, Moscow, 2009).

## ▶ LAMENTATIONS: THE POLITICS OF JEWISH SUSTENANCE AND SUCCOR

— ELI LEDERHENDLER

Russian Jewry in the era before the revolution found its voice(s) in the public arena in the causes of social welfare and social reform, protest, protection of group interests, and radicalism, to say nothing of nationalism in one form or another. The variety of the Jews' experience with modern politics and culture at that time forms the backdrop to a renewed interpretive narrative: one that highlights integrative themes and portrays Jewry in Russia as particularly engaged in and open to innovative approaches to life under the old regime, amidst hopes for amelioration. Yet, the intuitive, stereotypical image of Russian tyranny as a force that did not abate over time but instead took a constant, dismal toll on the lives of many inhabitants, including many Jews, retains a stubborn salience. This paper aims at probing this residual lamentation over the fate of the Jews in tsarist Russia. ■



Prof. ELI LEDERHENDLER, who holds the Stephen S. Wise Chair in American Jewish History and Institutions in the Department of Jewish History and Contemporary Jewry at the Hebrew University, also serves as Vice-Dean for Research in the Faculty of Humanities. His main areas of research include modern Jewish history in Europe and the United States in the 19th and 20th centuries; migration studies; Jewish cultural and political history. Selected major publications: *The Road to Modern Jewish Politics* (Oxford University Press, 1989); *New York Jews and the Decline of Urban Ethnicity 1950-1970* (Syracuse University Press, 2001); *Jewish Immigrants and American Capitalism, 1880-1920* (Cambridge University Press, 2009); *American Jewry: A New History* (Cambridge University Press, 2017); co-editor of the annual journal, *Studies in Contemporary Jewry*.

## ▶ REVOLUTIONISM

— GARY SAUL MORSON

The revolutions of 1917, the events leading up to them, and the explosions that followed them, cannot be understood without grasping the mentality of the intelligentsia, both Jewish and non-Jewish. Numerous “intelligenty” (members of the intelligentsia) were seized by a disposition that their critics referred to as revolutionism, an ecstatic, almost mystical love of revolution for its own sake, even apart from its results. As a result, when the Revolution came, it seemed as much a metaphysical as well as a political event, with Engels’ “leap from the kingdom of necessity to the kingdom of freedom” understood in apocalyptic terms. More than one contemporary ascribed this sensibility to the messianism inherent in both Judaism and Russian Orthodoxy, and while these traditions played a role, it does not explain why revolutionism remains a possibility with other traditions as well. Perhaps another source of revolutionism—of what turns revolutionaries into revolutionists—is what might be called “intelligentsialism,” to which intelligentsias everywhere are prone. ■



GARY SAUL MORSON is Lawrence B. Dumas Professor of the Arts and Humanities and Professor of Slavic Languages at Northwestern University, where he teaches the largest course in Russian literature in the USA. A member of the American Academy of Arts and Sciences since 1995, he is the author or editor of nineteen books, one of which (*Narrative and Freedom: The Shadows of Time*) won the René Wellek award from the American Comparative Literature Association and another (*Mikhail Bakhtin: Creation of a Prosaics*) a best book award from the American Association of Teachers of Slavic and East European Languages. His articles and reviews appear frequently in *The New York Review of Books*, *Commentary*, and other national periodicals. Princeton University Press published his most recent book, *Cents and Sensibility: What Economics Can Learn From the Humanities*, co-authored with Morton Schapiro, earlier this year.



## ▶ IMAGINING THE SOUND OF JEWS IN POWER

— GABRIELLA SAFRAN

In the years leading up to the revolutions of 1917, Russian readers increasingly had access to written representations of both the Yiddish language and Jewish Russian speech. These “enregistered” (to use the term of Asif Agha) and circulated a notion of Jewish sound as aggressive, emotional, fast, and impolite—the sound of agitated, uneasy, scrappy outsiders. When some Jews took positions in the Provisional Government after February, and others in the Bolshevik government after October, these outsiders became—however briefly—insiders. I inquire into how Jewish speech was imagined as evolving, or not, in this new era. ■



GABRIELLA SAFRAN, the Eva Chernov Lokey Professor in Jewish Studies at Stanford University, teaches in the Department of Slavic Languages and Literatures. She is the author and editor of prize-winning books on how Russian novels describe Jewish assimilation and on the relation between Jewish literature and anthropology; her biography of a pioneering Russian-Jewish writer, ethnographer, and revolutionary, *Wandering Soul: The Dybbuk's Creator, S. An-sky*, came out with Harvard University Press in 2010. Safran is now finishing a book on listening, transcription, and verbal imitation across class lines in the mid-19th-century Russian Empire, and beginning another book about the international pre-history of the Jewish joke.

## ▶ UNFETTERED BY FEBRUARY, CONSCRIPTED BY OCTOBER: RECOVERING THE LOST HISTORY OF THE JEWISH CULTURAL RENAISSANCE IN, BEFORE, AND BEYOND 1917

— KENNETH MOSS

Between 1917 and 1919, as revolution convulsed Russia, numerous Jewish intellectuals and writers across the crumbling empire threw themselves spontaneously into the pursuit of a “Jewish cultural renaissance.” At the heart of their endeavors lay a radically new vision of “Jewish culture” predicated not on religion, but on art and secular individuality, national in scope yet cosmopolitan in content, framed by a fierce devotion to Hebrew or Yiddish yet obsessed with participating in the shared culture of Europe and the world. Revisiting his 2009 study *Jewish Culture in the Russian Revolution*, Ken Moss investigates the aspirations that drove this cultural endeavor. Arguing against the common view that it was a product of the Russian Revolution’s ideals and institutions, he explores the deep pre-Revolutionary roots of this cultural endeavor at the intersection of Jewish nationalism, humanist visions of language and culture, and a generation’s desire for both intellectual wholeness and expressive freedom. ■



KENNETH B. MOSS is the Posen Associate Professor of Modern Jewish History at the Johns Hopkins University. He is the author of *Jewish Renaissance in the Russian Revolution* (Harvard 2009), which investigates the Jewish nationalist intelligentsia's concept of culture through a comparative study of Hebraist, Yiddishist, nationalist, and socialist cultural projects during the first years of the Russian Revolution. The book received the Sami Rohr Prize for the best work of Jewish non-fiction from the National Jewish Book Council in 2010. A Hebrew translation will appear from Mercaz Zalman Shazar. He is currently working on a second book, entitled *The Unchosen People: the Polish Jewish Condition and the Jewish Political Imagination, 1928-1939*. *The Unchosen People* examines how a transnational Jewish intelligentsia divided among Zionists, diasporists, and territorialists confronted the spectre of a Polish Jewish community redefined by a politics of despair, futurelessness, and negative identity; tried to make sense of a new global order increasingly defined by extrusionary hypernationalism, capitalist crisis, imperial retrenchment, and the racialization of space and movement; struggled to understand the implications of the latter for the former; and sought with increasing desperation for a politics that would be adequate to these challenges. His work has appeared in the *Journal of Modern History*, *Jewish Social Studies*, *Jewish History*, *The Journal of Social History*, and many other venues. Since 2014, he has served as co-editor of *Jewish Social Studies*. He served as head of the Johns Hopkins Stulman Program in Jewish Studies, 2010-2017. He lives with his wife and children in the city that saw the first publication of a poem by Shaul Tchernichovsky.

## ▶ A WOMAN'S PATH TO THE REVOLUTION: ESTER FRUMKIN, "QUEEN" OF THE JEWISH WORKING CLASS

— ELISSA BEMPORAD

Born in 1880 in the city of Minsk, Ester Frumkin (née Malka, "queen" in Hebrew) became one of the most prominent Jewish female political activists and radical women journalists in late Imperial Russia and in the early Soviet Union. The tall, black haired and powerful orator, who dominated political platforms and influenced policy-making in the Bund, believed the Bolsheviks' promise to end inequality for the working class, for Jews, for women, and for Yiddish. Empowered by the Soviet state, Ester came to occupy important positions in the Communist Party and in Soviet administration. She became the most forceful and active voice in the Evseksiia, the Jewish Section of the Communist Party, which operated to destroy Judaism and Jewish religious institutions. By exploring the life and work of Ester Frumkin, this talk will assess how gender, socio-economic status, and ethnic inequality intersected in triggering the desire for radical change among Jewish women, as they joined the revolutionary movement that ultimately transformed Russia. ■



ELISSA BEMPORAD is the Jerry and William Ungar Associate Professor of East European Jewish History and the Holocaust at Queens College and the CUNY Graduate Center. She is the author of *Becoming Soviet Jews: The Bolshevik Experiment in Minsk* (Indiana University Press, 2013), winner of the National Jewish Book Award and of the Fraenkel Prize in Contemporary History. The Russian edition was recently published with ROSSPEN, in the *History of Stalinism Series*. She is currently finishing a book entitled *Legacy of Blood: Jews, Pogroms, and Ritual Murder in the Lands of the Soviets*, which will be published with Oxford University Press. Elissa is the co-editor of *Women and Genocide: Survivors and Perpetrators* (forthcoming with Indiana University Press in 2018), a collection of studies on the multifaceted roles played by women in different genocidal contexts during the twentieth century. She has recently been a recipient of an NEH Fellowship and a Fellowship at the Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum in Washington DC. In Spring 2018, Elissa will be a Distinguished CUNY Fellow at the Advanced Research Collaborative at the Graduate Center.



## LEON TROTSKY, A REVOLUTIONARY AND A JEW IN SPITE OF HIMSELF

— JOSHUA RUBENSTEIN

Born Lev Davidovich Bronstein in southern Ukraine, Trotsky was both a world-class intellectual and a man capable of the most narrow-minded ideological dogmatism. He was an effective military strategist and an adept diplomat who staked the fate of the Bolshevik Revolution on the meager foundation of a Europe-wide Communist upheaval that was not to be. He was a master politician who played his cards badly in the momentous struggle for power against Stalin in the 1920s. And he was an assimilated Jew who was appalled by violence against his fellow Jews and often organized means to defend them, both under the tsar and during the Russian Civil War that followed the Bolshevik Revolution. By the early 1930s Trotsky was among the first to foresee that Hitler's triumph would mean disaster for European Jews, and that Stalin would attempt to forge an alliance with Hitler if Soviet overtures to the Western democracies failed. In spite of his commitment to revolutionary Marxism, Trotsky remained a Jew in spite of himself. ■



JOSHUA RUBENSTEIN is a longtime Associate of Harvard's Davis Center for Russian and Eurasian Studies and is currently Associate Director for Major Gifts at Harvard Law School. He was an organizer and regional director for Amnesty International USA for 37 years. His numerous special projects involved reorganizing the Israeli Section of Amnesty International in 1985 and helping to organize Amnesty membership in the Russian Federation after the collapse of the Soviet Union. He has written about Soviet culture, politics, dissent, and the Holocaust in German-Occupied Soviet territory. His book, *Soviet Dissidents: Their Struggle for Human Rights*, appeared in 1980 and was the first general history of the dissident movement. *Tangled Loyalties*, his biography of the controversial Soviet-Jewish writer

Ilya Ehrenburg, came out in 1996. *Stalin's Secret Pogrom: The Postwar Inquisition of the Jewish Anti-Fascist Committee* received a National Jewish Book Award. He edited *The KGB File of Andrei Sakharov* and then edited and helped to translate *The Unknown Black Book: The Holocaust in the German-Occupied Territories*. His concise, interpretive biography of Leon Trotsky is part of the prestigious *Jewish Lives Series* of Yale University Press. *The Last Days of Stalin* is his tenth book; it is currently being prepared for translation into Estonian, Greek, Hungarian, Polish, Portuguese, and Ukrainian.

## ▶ IN TWO REVOLUTIONS: RAPHAEL ABRAMOVITCH AND THE AGONY OF 1917

— JOSHUA MEYERS

Few sectors of Russia were more affected by the convulsion of 1917 than the Jewish Labor Bund. The largest party on the Jewish left, the Bund would, almost overnight, find itself drawn from the margins of the Marxist underground into the very centers of political power in the new Russia, a process that would fundamentally change the party's relationship to authority. In power as part of a revolutionary administration, the Bund was tasked with governing Russia at one of the least governable moments in Russian history. At the center of this transformation was Bundist leader Raphael Abramovitch. An intellectual and a diplomat at heart, Abramovitch came into constant conflict with his colleagues, as they struggled to negotiate their loyalties to both the Jewish community and to the left. As compromise proved impossible, the normally conciliatory Abramovitch took on the role of uncompromising antagonist to the remainder of the Bund's leadership, opposing their actions even at the expense of undermining the authority of the Bund's Central Committee. Ultimately, this would destroy the Bund's legendary discipline that had once inspired so many Russian radicals, laying the foundation for the party's eventual split and dissolution. Using memoirs, newspapers, and party records in Yiddish, Hebrew, Russian, French, and German, this research examines Abramovitch's role in these events, which would haunt the Bund through the convulsions of 1917 and beyond, having a decisive impact on the Bund's fracturing—and eventual dissolution—after the Bolshevik revolution. ■



JOSHUA MEYERS is a Ph.D. Candidate in the History Department at Stanford University with a specialization in modern Jewish political history. Currently, he is working on a dissertation on the Jewish Labor Bund in Russia during 1917. Past projects have included a study of the *Jewish Daily Forward's* efforts to interpret the Bolshevik Revolution and a study of Dovid Lipets, a Bundist leader active in Ukraine between 1917 and 1919. At the center of his research is the relationship between left-wing politics and nationalism, and how radical Jewish organizations have navigated their loyalties to both international politics and to the Jewish community. In addition to his work at Stanford, Joshua Meyers has received both a BA and an MA from the University of Maryland in Jewish Studies. In 2015, he received a FLAS fellowship in support of his work on Jews in the Russian Revolution. In 2016, he presented a paper

titled “Dancing at Two Weddings” as part of the panel *Reading the Revolution: Jewish Responses to the Upheavals of 1917* at the Association for Jewish Studies’ conference in San Diego.

## SOLZHENITSYN AND ANTISEMITISM

— MICHAEL SCAMMEL

During much of his career, starting with his first novel, *A Day in the Life of Ivan Denisovich*, published in 1962, Solzhenitsyn was subject to accusations of antisemitism, whether overt or unconscious. The debate over his views sharpened with the publication of *The First Circle* and the three volumes of *The Gulag Archipelago*, and culminated with his *Two Hundred Years Together*, about relations between Russians and Jews, in 2001. I will review the main points of this debate and offer a brief analysis based on Solzhenitsyn’s personal life and in the context of the troubled history of Jews in Russia over the last two centuries. ■



MICHAEL SCAMMELL’s most recent book is the authorized biography of Arthur Koestler, *Koestler: The Literary and Political Odyssey of a Twentieth Century Skeptic*, published in December 2009 by Random House, and in the UK as *Koestler: The Indispensable Intellectual. Before that he wrote Solzhenitsyn, A Biography*, published in 1984. Both books won prizes in the USA and the UK.

Scammell was born in England in 1935, and has a BA degree in Slavonic Studies from Nottingham University in the UK and a PhD in Slavic Literatures from Columbia University, New York. In the early sixties he taught Russian language and literature at Hunter College, New York, and worked as a freelance translator from Russian, first in the United States and then in England. His translations from that period include *Crime and Punishment* by Fyodor Dostoevsky, *Childhood, Boyhood and Youth* by Lev Tolstoy, and *Cities and Years* by Konstantin Fedin. It was during this time that he was introduced to Vladimir Nabokov and collaborated with him on the translation into English of two of his novels, *The Gift* and *The Defense*.

Having become interested in the plight of the Russian dissidents, he translated *My Testimony* (about the post-Stalin gulag) by Anatoly Marchenko and *To Build a Castle, My Life as a Dissenter* by Vladimir Bukovsky, as well as some shorter works by Solzhenitsyn. He also translated short stories and poetry from Russian, Serbo-Croatian and Slovenian.

In 1971 he founded the London-based magazine, *Index on Censorship*, which he continued to edit until 1980, and from 1976-1989 chaired International PEN’s Writers in Prison committee. In 1987 he became Chair of the Russian Literature Department and Director of the Soviet and East European Studies Program, at Cornell, and in 1994 moved to Columbia to teach Nonfiction Writing and Translation at the School of the Arts. He was President of the American PEN Center from 1996-1999 and is a Vice President of International PEN.

His articles and criticism have appeared in the *New York Review of Books*, *The New York Times Book Review*, *The Los Angeles Times Book Review*, *Harper’s*, *The New Republic*, the *Times Literary Supplement*, *The Observer*, *The Guardian*, and other publications.

## ▶ THE SOCIALIST REALISM OF FOOLS: ROTHSCHILDS, ROOTLESS COSMOPOLITANS, AND PROLETARIAN INTERNATIONALISTS IN LATE STALINIST RUSSIA

— EVGENY DOBRENKO

The little-known Vladimir Solovyov play, “Golden Plague (Treason of the Nation)” (1952) was a part of the Anti-cosmopolitan campaign. The play exemplifies an “artistic production” which was produced in the Soviet Union for the purposes of antisemitic propaganda and is particularly interesting for understanding how this propaganda was packaged within Marxist discourse. This paper concentrates on the history of the production and promotion of the play, and offers an analysis on Soviet antisemitic discourse and clichés about the world Jewish conspiracy, Jewish bankers, and the difference between “bourgeois cosmopolitanism” and “proletarian internationalism” in 1949-1953, at the peak of antisemitic campaign in the USSR. ■



Before joining the Department of Russian and Slavonic Studies at the University of Sheffield in January 2007, EVGENY DOBRENKO worked in the Soviet Union (Odessa State University, Moscow State University, the Russian State University for the Humanities, Moscow), in the USA (Duke University, Stanford University, Amherst College, University of California), and in the UK at the University of Nottingham. He held a Stanford Humanities Centre Fellowship, a Karl Loewenstein Fellowship in Political Science and Jurisprudence at Amherst College, and a Kennan Institute of the Woodrow Wilson International Centre Fellowship. Dobrenko was a Fellow at the New York University International Centre for Advanced Studies and at the Centre for Research in the Arts, Social Sciences and Humanities at the University of Cambridge. He has also been a recipient of the Leverhulme Major Research Fellowship, the Guggenheim Fellowship, an AHRC Grant, and in 2012 was awarded the Efim Etkind Prize for the best book about Russian Culture.

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## INTRODUCTORY REMARKS

— DAVID MYERS



DAVID N. MYERS received his B.A. from Yale College in 1982, and undertook graduate studies at Tel-Aviv and Harvard Universities before completing his doctorate at Columbia in 1991. He has written extensively in the fields of modern Jewish intellectual and cultural history, with a particular interest in the history of Jewish historiography. He has authored *Re-Inventing the Jewish Past: European Jewish Intellectuals and the Zionist Return to History* (Oxford: 1995), *Resisting History: Historicism and its Discontents in German-Jewish Thought* (Princeton, 2003), and *Between Jew and Arab: The Lost Voice of Simon Rawidowicz* (Brandeis University Press, 2008). Myers has edited six books, including *The Jewish Past Revisited* and *Enlightenment and Diaspora: The Armenian and Jewish Cases*.

During the 2009/10 academic year, Myers was the Katz Distinguished Fellow at the Katz Center for Advanced Judaic Studies at Penn. He is currently working on a book (with Nomi Stolzenberg) on the Satmar Hasidic community of Kiryas Yoel, New York. He is also at work on a short history of the Jews (Oxford) and a book on the past and future of the Jewish nation (Indiana). Myers has taught at the École des hautes études en sciences sociales and the Russian State University for the Humanities, and visited at the Institute for Advanced Studies (Jerusalem) and the Center for Advanced Judaic Studies (Philadelphia). Since 2003, he has served as co-editor of the *Jewish Quarterly Review*. Myers is an elected fellow of the American Academy for Jewish Research. He has served as director of the UCLA Center for Jewish Studies from 1996-2000 and 2004-2009. At UCLA, Myers teaches lectures and seminars in Jewish history.

## FROM BERDICHEV TO MINSK AND ONWARD TO MOSCOW: THE JEWS AND THE BOLSHEVIK REVOLUTION

— ELISSA BEMPORAD

The Revolution stormed through the cities and towns of the former Pale of Settlement, bringing to its Jews promises, hopes, enthusiasm, and empowerment. But the Revolution also brought fear and violence. It was this violence, which was unleashed throughout Russia after the Bolshevik Revolution and into the Civil War of 1918-1921, that ultimately swayed the Jews to support the Bolshevik cause. The pervasiveness, extraordinary brutality, and unprecedented nature of the anti-Jewish pogroms that followed the Revolution shaped the relationship between Jews and the new Bolshevik power, sparking a Soviet Jewish alliance. By exploring the tumultuous events in Berdichev, Minsk and Moscow, three cities located in different regions of the Soviet territory, this talk will capture the Jewish response to the Revolution, and reassess the role that violence played in the choices Jews made. ■

For Elissa Bemporad's biography, see Page 9.



## ▶ THE RISE AND FALL OF JEWS IN THE SOVIET SECRET POLICE

— ZVI GITELMAN

The myth of the Judeo-Bolshevik conspiracy is over a century old. The belief that Jews are inclined to Communism spurred the murder of Jews during the Russian Revolution and in the 1930s and 1940s all over Europe. What especially galled some was the role of Jews in the terror apparatuses. The powerless, cowering Jew had suddenly become the vengeful attacker. This outraged those who could not swallow the notion of Jew as holder of state power and as its instrument of terror. Indeed, empirical examination of the Soviet secret police shows that Jews were statistically highly overrepresented in the NKVD, especially during the great purges, 1934-39. But by 1940 their numbers had been drastically reduced. What can explain the rise and fall of Jews in the Soviet terror apparatus? Do empirical data matter as much politically as mythological beliefs? ■



ZVI GITELMAN is professor of political science and Preston Tisch Professor of Judaic Studies at the University of Michigan, where he has won several prizes for excellence in teaching. He is the author or editor of 17 books, including *Jewish Identities in Postcommunist Russia and Ukraine: an Uncertain Ethnicity* (Cambridge University Press, 2012), based on several thousand interviews. His most recent edited volume is *The New Jewish Diaspora: Russian-speaking Immigrants in Israel, the U.S. and Germany*, published in 2016 by Rutgers University Press. His book *A Century of Ambivalence: The Jews of Russia and*

*the Soviet Union* (2001) has been translated into Japanese and Russian. His current research is on World War Two and the Holocaust in the Soviet Union. Gitelman has been a Guggenheim Fellow, a Fulbright professor at Tel Aviv University and a Fellow at Collegium Budapest, the Institutes for Advanced Study at the Hebrew University and at Princeton, the University of Pennsylvania, Harvard University, and the YIVO Institute.

## ▶ STALIN'S JEWISH VICTIMS

— JONATHAN BRENT

The transition from Lenin to Stalin, from revolutionary to statist rule, brought with it a change in Soviet government antisemitism as well. Anti-Jewish policies that, under Lenin, reflected class hatred and ideology, under Stalin were driven by his understanding of political necessities, even as Stalin revived both blood libel accusations and the slanders of *The Protocols of the Elders of Zion* after World War II. The arrest of Isaac Babel in May 1939 and the victimization of Jews in the aftermath of the War have been explained as the product of personal antagonisms or Stalin's crude antisemitism, but I will discuss these actions and events, rather, as responses provoked by what Stalin perceived to be the political realities of the time. ■



For Jonathan Brent's biography, see Page 4.

## RABBI JOSEPH ISAAC SCHNEERSOHN AS JEWISH RELIGIOUS LEADER IN THE USSR: A REAPPRAISAL

— DAVID FISHMAN

In recent years, more than 1,000 previously unknown letters by Rabbi Joseph Isaac Schneersohn (the sixth Lubavitcher Rebbe, 1880-1950) have been discovered and published. They shed new light on Schneersohn's activity as the preeminent Jewish religious leader in the Soviet Union between 1920 and 1927 and leader-in-exile from 1927 to 1933. This paper will examine these newly released sources and consider how they affect the conclusions of my 1992 study "Preserving Tradition in the Land of Revolution: The Religious Leadership of Soviet Jewry, 1917-1930." ■



DAVID E. FISHMAN is a professor of Jewish History at The Jewish Theological Seminary. He also serves as director of Project Judaica, JTS's program in the Former Soviet Union, which is based at Russian State University for the Humanities (Moscow) and Kyiv-Mohyla Academy University (Kiev). Dr. Fishman is the author of *The Book Smugglers: Partisans, Poets and the Race to Save Jewish Treasures from the Nazis* (ForEdge, 2017). Previous books include *Russia's First Modern Jews*, *The Rise of Modern Yiddish Culture*, and an edited volume of Rabbi Joseph B. Soloveitchik's Yiddish writings, *Drosches un ksovim*.

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## ▶ “MY NAME IS NOT MOISEI, BUT MIECZYŚLAW”: SOVIET JEWISH MUSIC BETWEEN FREEDOM AND CONSTRAINT

— JAMES LOEFFLER

What does it mean that the most important Soviet Jewish composer of the twentieth century hated to be called “a Jewish composer”? Born in 1919, Mieczysław Weinberg grew into the essential musical voice of his generation - and a profound chronicler of the Soviet Jewish experience. Yet despite his vaunted status as the son-in-law of Solomon Mikhoels, his own music that drew deeply on klezmer music and Yiddish folklore, and his brushes with Nazi and Stalinist antisemitism, he steadfastly rejected the “Jewish” label for his work. In this talk, I will use music and images to discuss Weinberg’s identity and its implications for understanding the puzzle of Soviet Jewish modernism as a whole. ■



JAMES LOEFFLER is Associate Professor of History at the University of Virginia. He is the author of *The Most Musical Nation: Jews and Culture in the Late Russian Empire* (Yale, 2010), which received eight prizes and honors, including from ASCAP, the Sami Rohr Foundation, and the Association for Jewish Studies. He writes broadly about Jewish culture and politics, especially music, and for ten years curated the Pro Musica Hebraica Jewish classical music series at the Kennedy Center. From 2013 to 2015 he served as the Mellon Foundation Dean’s Visiting Scholar at Georgetown University Law School. He is currently completing two books: *Rooted Cosmopolitans: Human Rights and Jewish Politics in the Twentieth Century*, and an edited volume, *The Law of Strangers: Jewish International Lawyering in Historical Perspective*.

## ▶ ITSIK KIPNIS’S CHRONICLE OF VIOLENCE

— HARRIET MURAV

Kipnis’s 1926 Yiddish novel, *Khadoshim un teg (Months and Days)*, subtitled “A Chronicle” is an account of pogroms in Sloveshno and Ovruch in 1919. The description of the mass murder of forty members of the Ovruch Jewish community at a train station closely matches the archival accounts. *Months and Days* is also a love story, a poetic evocation of the first months of the author’s first marriage; the couple’s passion lends an erotic charge to every object in their room. Brutality, desire, and violence intertwine. Kipnis’s narrator speaks directly to the reader. He asks simple, childlike questions, for example, how can forty refugees sleep in a house built for six? How do you slit someone’s throat? Questions such as these compel readers to think about the changes that must have taken place in order for one neighbor to take another neighbor’s household goods and then his neighbor’s life. The narrative focuses on the

violence of 1919 distances the emancipatory effect of 1917; the revolution, according to the narrator, has not yet taken place. His own departure from the shtetl and service in the Red Army receive scant attention in the text. The paper explores how Kipnis's modernist aesthetic and naïve perspective removes his narrative from larger contexts and causes, thus effectively muting the political rationale of the Bolshevik revolution. ■



HARRIET MURAV is Professor of Slavic Languages and Literatures and Comparative and World Literatures at the University of Illinois Urbana-Champaign and editor of *Slavic Review*. Her most recent book is *Music from a Speeding Train: Jewish Literature in Post-Revolution Russia*, published by Stanford University Press in 2011. Murav received a Guggenheim Fellowship for this study in 2006, and it was named a Choice Outstanding Academic Title in 2013. She co-edited *Soviet Jews in World War II: Fighting, Witnessing, Remembering* (2014), with Gennady Estraikh. Her collaborative translation with

Sasha Senderovich of David Bergelson's 1929 novel *Judgment (Mides-hadin)* is forthcoming from Northwestern University Press in 2017. Murav's literary study of Bergelson, titled *A Strange New World: Untimeliness, Futurity, and David Bergelson*, is presently under consideration at a university press. She is working on a translation of Itsik Kipnis's 1926 *Months and Days (Khadoshim un teg)*, a self-styled "chronicle" of the 1919 pogrom in Slovechno, Ukraine. Her new research project *Archive of Violence: Literature, History, and the Pogroms of the Russian Revolutions* uses the Kiev District Commission for Relief to Victims of Pogroms (1919-1922) and selected literary works in Yiddish, Russian, and Ukrainian to examine how historical documents and literary works serve as forms of testimony to violence. By exploring multiple perspectives of the same events, and interrogating the literary and documentary qualities of different accounts of violence, Murav's project makes possible a different kind of history.

## ▶ SOVIET POLITICAL PRISONERS AND THE AMERICAN LEFT IN THE 1920S

— TONY MICHELS

In the 1920s, exiled Russian revolutionaries (Mensheviks, Socialist Revolutionaries, and anarchists) based in Berlin initiated an international campaign on behalf of Soviet political prisoners. Although they found relatively little support in Europe, the Berlin exiles met with success in the United States, especially among immigrant Jews, who organized speaking tours, donated money for relief, and disseminated little-known information obtained from dissidents in Soviet Russia. The movement in defense of political prisoners gave rise to a unique form of left-wing anti-Communism, primarily Jewish in its social base, that reconfigured the politics of the American left. ■



TONY MICHELS is the George L. Mosse Professor of American Jewish History at the University of Wisconsin-Madison. He is author of *A Fire in Their Hearts: Yiddish Socialists in New York*, editor of *Jewish Radicals: A Documentary History*, and co-editor of the forthcoming *Cambridge History of Judaism: The Modern Era*. Michels is finishing a book on the Russian Revolution's impact on American Jews.

## ▶ JEWS AND COMMUNIST ESPIONAGE

— HARVEY KLEHR

No part of the American Jewish experience with communism was as sensitive as the role of Jews in Soviet espionage from the late 1930s into the 1950s. It raised the specter of dual loyalty and both embarrassed and worried Jewish leaders and organizations. Just as they were disproportionately represented in the American Communist movement, Jews played an outsized role among Communists actively serving both the Communist International and Soviet intelligence agencies. The same factors that drew a certain segment of the American Jewish community towards communism also attracted a small but significant number into a more dangerous and morally fraught commitment to assisting the Soviet Union in defiance of American law. How extensive was Jewish participation in Soviet espionage and what accounts for it? ■



HARVEY KLEHR is Andrew W. Mellon Professor Emeritus of Politics and History at Emory University, Atlanta, Georgia. He received his Ph.D. from the University of North Carolina, with a specialization in Political Theory and 20th Century Political Ideologies. He has received the Emory Williams Teaching Award (1983), Emory University Scholar-Teacher of the Year (1995), and the Thomas Jefferson Award (1999). Dr. Klehr's current research interests center around American communism and Soviet espionage in America. He is the author, co-author or editor of 15 books and has also written more than 150 articles, reviews and op-eds. *Secret Cables of the Comintern* was published in 2014; it follows *Spies: The Rise and Fall of the KGB in America*, which he co-authored with John Earl Haynes and Alexander Vassiliev. His previous books include *The Amerasia Spy Case: Prelude to McCarthyism* (with Ronald Radosh); *Venona: Decoding Soviet Espionage in America* (with John Earl Haynes); and *In Denial: Historians, Communism and Espionage* (with John Earl Haynes). Dr. Klehr served on the National Council on the Humanities from 2005-2011 and was selected in 2012 to give Emory's Distinguished Faculty Lecture during Founders' Week.



## THE NEW YORK FORVERTS IN 1917

— GENNADY ESTRAIKH

In March 1917, several days after receiving the news about the revolutionary events in Russia's capital city of Petrograd, Abraham Cahan, editor of the New York Yiddish socialist daily *Forverts*, wrote that he and his colleagues remained in an emotional daze, being overwhelmed with the idea that the dream of their entire life had materialized. On March 20th, the *Forverts* invited its readers to come in the evening to the Madison Square Garden, which then sat on Madison Square, "to celebrate Russia's freedom." Notwithstanding that short notice, the auditorium was filled to its utmost capacity. The *Forverts* reported twenty thousand celebrants, while *The New York Times* gave a more realistic figure of ten thousand people in the building with a capacity of eight thousand, and an overflow meeting of at least one thousand in the corner of Madison Square. The *New York Tribune* wrote that hundreds of policemen tried to disperse five thousand people who wanted to join the celebration, but then allowed them to stay at the square. A band played "The Marseillaise" and "The Star-Spangled Banner." A panel of socialists hailed the revolution for bringing long-awaited freedom to Russia. It was an unprecedented tenor for a rally of Jewish Socialists, who never before praised the Russian state. Baruch Charney Vladeck, a prominent socialist, admitted that he himself was surprised to realize that, for all his success in integrating in American society, Russia, "that great wonderful land, which was so cursed and which is now so blessed," still retained a very important place in his heart, head, and soul. The paper will analyze the reaction of the *Forverts*, the biggest American Jewish newspaper, to the 1917 revolutions in Russia, and its transition from supporting Lenin's government to condemning the Bolshevik experiment. ■



Born in Ukraine, Dr. GENNADY ESTRAIKH received his doctorate from Oxford University in 1996. He worked at the Oxford Institute of Yiddish Studies and the London University's School of Oriental and African Studies. He is currently the Clinical Associate Professor of Hebrew and Judaic Studies and Rauch Associate Professor of Yiddish Studies at New York University. Dr. Estraiikh's publications include *Soviet Yiddish: Language Planning and Linguistic Development* (1996); *In Harness: Yiddish Writers' Romance with Communism* (2005); *Yiddish in the Cold War* (2008); and *In Yiddish Literary Life in Moscow* (in Russian, forthcoming). He is also the co-editor of *Dovid Bergelson: From Modernism to Socialist Realism* (2007); *The Captive of the Dawn: The Life and Work of Peretz Markish* (2011); *Translating Sholem Aleichem: History, Politics and Art* (2012); *1929: Mapping the Jewish World* (2013, National Jewish Book Award); *Uncovering the Hidden: The Works and Life of Der Nister* (2014); and *Soviet Jews in World War II: Fighting, Witnessing, Remembering* (2014), among many other publications. He is presently on the editorial boards of several serials and periodicals, including *East European Jewish Affairs*, and writes a weekly column for the Yiddish *Forverts*.

## ▶ YIDDISH SCHOLARSHIP IN A REVOLUTIONARY MOMENT

— CECILE KUZNITZ

Nokhem Shtif, the founder of YIVO, first spoke of an institute devoted to Yiddish scholarship at a party celebrating the Russian Revolution of 1917. Yet this institute was created not in a new democratic Russia, as Shtif and his colleagues originally envisioned, but in the reconstituted Polish state, where supporters hoped that the Minorities Treaties would create favorable conditions for developing Yiddish culture. While Poland soon largely reneged on its treaty obligations, Shtif himself was lured to the Soviet Union by the prospect there of government support for Yiddish cultural work. This paper will explore the various contexts in which Yiddish scholarship developed in the wake of the revolution as well as this seminal event's impact on YIVO's work. ■



CECILE E. KUZNITZ is Associate Professor of History and Director of Jewish Studies at Bard College. She also serves as Senior Advisor to the Max Weinreich Center, YIVO Institute for Jewish Research. She is the author of *YIVO and The Making of Modern Jewish Culture: Scholarship for the Yiddish Nation* (Cambridge University Press, 2014) as well as numerous articles on the history of Yiddish scholarship, the Jewish community of Vilna, and Jewish urban history. She has held fellowships at YIVO, the United States Holocaust Memorial Museum, the Oxford Centre for Hebrew and Jewish Studies, and Center for Advanced Judaic Studies at the University of Pennsylvania. She is currently at work on a study of Jewish urban space in Eastern Europe.

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## ENGINEERING THE HUMAN SOUL: REFLECTIONS ON JEWS AND COMMUNISM

— STEVEN ZIPPERSTEIN

In a closing keynote address that will sum up themes raised in the conference, Steven J. Zipperstein will explore the reasons that have been aired over the years in explaining the attractions of Communism in contemporary Jewish life. Long a sensitive topic mostly because of its prominence in antisemitism's arsenal, a host of explanations have been offered with some insisting, of course, on the marginality of this experience because of the relatively small numbers of Jews involved. Zipperstein will make a case for its importance and will seek to offer some clues as to why Jews, in post-1917 Russia and the United States in particular, found Bolshevism particularly alluring. The rhythms of daily life in the party will be explored to better understand what Communism provided morally and emotionally as well as intellectually. ■



STEVEN J. ZIPPERSTEIN is the Daniel E. Koshland Professor in Jewish Culture and History at Stanford University. He has taught at universities in Russia, Poland, France, and Israel; for six years he taught Jewish history at Oxford University. From 1991-2007, he was Director of the Taube Center for Jewish Studies at Stanford. Zipperstein is the author and editor of eight books including *The Jews of Odessa: A Cultural History* (1986), winner of the Smilen Prize for the Outstanding book in Jewish history; *Elusive Prophet: Ahad Ha'am and the Origins of Zionism* (1993), winner of the National Jewish Book Award; *Imagining Russian Jewry* (1999) and *Rosenfeld's Lives: Fame, Oblivion, and the Furies of Writing* (2000) shortlisted for the National Jewish Book Award in Biography, Autobiography and Memoir. His work has been translated into Russian, Hebrew, and French. His most recent book, *Pogrom: Kishinev and the Tilt of History* will be published early next year by Liveright/WW Norton. He has supervised the PhD work of some thirty students now teaching at universities and colleges in the United States, Canada, and elsewhere. He has published in *The New York Times*, *Washington Post*, *The New Republic*, *Chronicle of Higher Education*, *Jewish Review of Books*, and in many scholarly journals. For twenty years he was an editor of *Jewish Social Studies*, and currently is editor, together with Anita Shapira, of the Yale University Press/Leon Black Foundation series *Jewish Lives*.

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## ▶ JEWS IN REVOLUTION — PANEL DISCUSSION

— MODERATED BY STEVEN ZIPPERSTEIN



MITCHELL COHEN is editor emeritus of *Dissent Magazine* and professor of political science at Baruch College and the Graduate Center of CUNY. His books include, *The Politics of Opera: A History from Monteverdi to Mozart* (Princeton University Press), *The Wager of Lucien Goldmann* (Princeton University Press), and *Zion and State* (Blackwell and Columbia University Press). His articles and reviews have appeared in numerous publications including *The New York Times Sunday Book Review* and the *Times Literary Supplement of London*.



SEAN McMEEKIN was born in Idaho, raised in Rochester NY, and educated at Stanford and UC Berkeley. He has been fascinated by modern history ever since playing Winston Churchill in a school reenactment of the Yalta Conference at age 15, and Joseph McCarthy in an even more outlandish reenactment of the Army-McCarthy hearings at age 17, which involved camcorders and double agents in the Russian Club. He pursued this interest into several dozen European and American archives, as far east as Moscow, before settling down to teach at Koç University in Turkey, where the weather is better. McMeekin's first book was *The Red Millionaire. A Political Biography of Willi Münzenberg, Moscow's Secret Propaganda Tsar in the West* (Yale, 2004). His second, *History's Greatest Heist. The Looting of Russia by the Bolsheviks also from Yale* (2008), was listed for the Ed A. Hewett Prize in 2010. His third, *The Berlin-Baghdad Express. The Ottoman Empire and Germany's Bid for World Power* (Penguin/Allen Lane), has been translated into three languages so far. His fourth, *The Russian Origins of the First World War*, was recently released from the Belknap imprint of Harvard University Press. He lives in Istanbul with his wife, Nesrin, and their daughter, Ayla.



Dr. DEBORAH E. LIPSTADT is Dorot Professor of Modern Jewish and Holocaust Studies at Emory University in Atlanta. Her book *History on Trial: My Day in Court with David Irving* (Ecco/HarperCollins, 2005) is the story of her libel trial in London against David Irving, who sued her for calling him a Holocaust denier and right wing extremist. The book has been described as a "fascinating and meritorious work of legal—and moral—history" (Kirkus, November 2004). It won the National Jewish Book Award and was a finalist for the Koret Book Award. It was ranked by the editors at Amazon.com as number four on its list of top ten history books of 2005. *The Daily Telegraph* (London) declared that Lipstadt's trial had "done for the new century what the Nuremberg tribunals or the Eichmann trial did for earlier generations." *The Times* (London) described it as "history has had its day in court and scored a crushing victory." The judge found David Irving to be a Holocaust denier, a falsifier of history, a racist, an antisemite, and a liar. Her legal battle with Irving lasted approximately six years. According to the *New York Times*, the trial "put an end to the pretense that Mr. Irving is anything but a self-promoting apologist for Hitler." In July 2001 the Court of Appeal resoundingly rejected Irving's attempt to appeal the judgment against him.

She has taught at University of Washington, UCLA and Occidental College in Los Angeles. In Spring 2006 she was a Visiting Professor at the Gregorian Pontifical University in Rome. She received her B.A. from City College of New York and her M.A. and Ph.D. from Brandeis University.



# YIVO-BARD WINTER PROGRAM ON ASHKENAZI CIVILIZATION

January 3–19, 2018

Held annually in January since 2012, the YIVO-Bard Winter Program on Ashkenazi Civilization invites students to delve into Ashkenazi Jewish life and culture during its thousand-year history in Eastern Europe and in many Diasporas. The Winter Program courses explore connections between Jewish life and the national, political, philosophical, and artistic identities Jews have historically inhabited, illuminating the fact that Jews have always been influenced by, and influencers of, the cultures in which they've made temporary or permanent homes.

Courses are open to all. All classes meet at YIVO.

[YIVO.ORG/WINTER-PROGRAM](http://YIVO.ORG/WINTER-PROGRAM)

## FEATURING:

### **JONATHAN BRENT**

Three Geniuses: An-sky, Kafka, Kantor

### **DAVID FISHMAN**

The Book Smugglers of the Vilna Ghetto:  
Jewish Cultural Resistance to Nazi and Soviet Oppression

### **JAN GROSS**

The Early Writings of Isaac Bashevis Singer

### **STEFANIE HALPERN**

The American Jewish Family Drama

### **JACK JACOBS**

The Jewish Workers' Bund

### **ANNIE POLLAND**

Under the Tenement Rooftops:  
Immigrant and Migrant Families in New York

### **MICHAEL WALZER**

Jewish Political Tradition

### **JOHN ZORN & ANTHONY COLEMAN**

Radical Jewish Culture

# UPCOMING PROGRAMS AT YIVO

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MONDAY  
**NOV. 13**  
7:00pm

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**The Virtual Archive:  
Imagining I.N. Steinberg's Jewish Refuge in the Kimberley**  
RUTH GAY SEMINAR IN JEWISH STUDIES · This presentation reviews an exciting collaborative project that constructs a virtual world to image and imagine I. N. Steinberg's plans for a Jewish refugee settlement in the Kimberley region of Western Australia.

MONDAY  
**NOV. 20**  
7:00pm

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**Bad Rabbi and Other Strange but True Stories from the Yiddish Press**  
BOOK LAUNCH · Discover the underground history of downwardly mobile Jews, mined from the Yiddish press to expose the seamy underbelly of pre-WWII New York and Warsaw, the two major centers of Yiddish culture in the late 19th – early 20th centuries.

TUESDAY  
**NOV. 28**  
3:00pm

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**"Tourism for Jews? It Sounds New and Strange."  
Polish Jews and Leisure Travel during the Interwar Period**  
MAX WEINREICH FELLOWSHIP LECTURE IN POLISH JEWISH STUDIES · How did Polish Jews had become tourists and what role *Landkentenish* Society (the Jewish Society for Knowledge of the Land) played in facilitating this process? The talk will draw on Yiddish and Polish travel guides, guidebooks, manuals and magazines for neophyte tourists published in the 1920s and 1930s. .

THURSDAY  
**NOV. 30**  
7:00pm

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**Cantata Profana performs Gustav Mahler's *Das Lied von der Erde***  
SIDNEY KRUM YOUNG ARTISTS CONCERT SERIES · Enjoy Gustav Mahler's epic song symphony, *Das Lied von der Erde* (The Song of the Earth) in Arnold Schoenberg and Rainer Riehn's chamber orchestra arrangement. YIVO joins forces with the young, "intrepid" (*New Yorker*) vocal and instrumental chamber ensemble Cantata Profana for a concert to remember.

TUESDAY  
**DEC. 12**  
3:00pm

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**Back from the USSR: In the Footsteps of the Soviet Yiddish  
Propaganda Song "Hey Djankoye"**  
MAX WEINREICH FELLOWSHIP LECTURE IN EAST EUROPEAN JEWISH STUDIES · This lecture will trace the migration of a Yiddish propaganda song, which was originally written in the 1920s to encourage Soviet Jews to join the new colonies in Crimea and to become farmers, and which was revived in the 1960s by American folk singers.

WEDNESDAY  
**DEC. 13**  
7:30pm

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**A Yiddish Liederabend — An Evening of Yiddish Song**  
CONCERT · Hear an elegant, nostalgic program devoted to treasures of Yiddish song and the poetry that inspired this musical expression in all its variety of style. Neil W. Levin delivers the pre-concert lecture at 6:30pm on the development of the Yiddish lieder tradition and its literary basis.

THURSDAY  
**DEC. 21**  
7:00pm

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**A Very Jewish Christmas**  
LECTURE & PERFORMANCE · Sing-along to our favorite Jewishly-inflected holiday songs, and hear from special guest Jody Rosen, author of *White Christmas: The Story of an American Song*, who will discuss the unique phenomenon that is Jewish contributions to Christmas music. Afterwards we'll celebrate with a free reception with Chinese food.

[YIVO.ORG/EVENTS](https://yivo.org/events)



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THANK YOU.



The YIVO Institute for Jewish Research is dedicated to the preservation and study of the history and culture of East European Jewry worldwide. For nearly a century, YIVO has pioneered new forms of Jewish scholarship, research, education, and cultural expression. Our public programs and exhibitions, as well as online and on-site courses, extend our global outreach and enable us to share our vast resources. The YIVO Archives contains more than 23 million original items and YIVO's Library has over 400,000 volumes—the single largest resource for such study in the world.

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