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- Education:**
- Ph.D. (with distinction), New York University, February 1976.
  - M. A., New York University, 1971.
  - B. A. (Honors) in History, New York University, 1969.
  - Dissertation: "Ideological Anti-Semitism in America, 1877-1927."
  - Specializations: Modern Jewish History, American Jewish History, Jewish Thought
  - Holocaust Studies.
- Academic Honors:**
- Summer, 2014, 2012, 2010, 2008, 2006, 2004, 2002, 2000, 1998, 1996: Participant in the Goldner (now Weinstein) Holocaust Symposium, Wroxton College, England.
  - Summer 1979: Fellow of the Institute for the Teaching of the Post-Biblical Foundations of Western Civilization, Jewish Theological Seminary.
  - 1977-78: Recipient of National Endowment for the Humanities Research Grant.
  - 1974-75: Recipient of Memorial Foundation for Jewish Culture Grant.
  - 1973-74: New York University Ferdinand Czernin Prize in History.
  - 1970-74: Recipient of Southern Fellowships Fund Grants.
  - 1970-71: Recipient of New York University Fellowship and Assistantship.
  - 1968-69: Phi Beta Kappa.
- Experience:**
- 8/88-Present: Professor of Religious Studies, Hobart and William Smith Colleges, Geneva, New York.
  - Fall 2011: Visiting Professor; Department of Religious Studies; Nazareth College
  - 7/10-7/11 Chair; Department of Religious Studies
  - 7/05-9/08: Chair, Department of Religious Studies
  - 1//92-5/95: Chair, Department of Religious Studies
  - 9/82-7/88: Associate Professor of Religious Studies, Hobart and William Smith Colleges, Geneva, New York.
  - 9/76-8/82: Assistant Professor of Religious Studies, Hobart and William Smith Colleges, Geneva, New York.
  - Fall 1981: Led Hobart and William Smith Colleges Fall Term Abroad Program in Israel.
  - Spring 1979: Visiting Assistant Professor of Religious Studies,

University of Rochester, Rochester, New York.

- 8/75-8/76: Senior Research Fellow for the Research Foundation for Jewish Immigration.
- 9/74-8/75: Lecturer in Modern Jewish History, Upsala College, East Orange, New Jersey.
- 1/75-5/75: Lecturer in American History, Kean College of New Jersey.
- 9/73-1/74: Lecturer in American History, Herbert H. Lehman College, Bronx, New York.

#### **Publications—Books:**

- Honoring the Promise: Jewish Senior Life, 1998-2010. Rochester, New York: Jewish Home Foundation, 2010
- Co-author with Peter Beckman, Steven Lee and Paul Crumlish of Nuclear Weapons, Nuclear States and Terrorism. Cornwall-on Hudson: Sloan Publishing, 2007.
- Co-editor and author with Isidor Wallimann of On the Edge of Scarcity, Syracuse, New York: Syracuse University Press, 2002
- Co-author with Peter Beckman, Steven Lee and Paul Crumlish of The Nuclear Predicament: Nuclear Weapons in the Twenty-First Century. New York: Prentice Hall, 2000.
- Co-editor and author with Isidor Wallimann of The Coming Age of Scarcity. Syracuse, New York: Syracuse University Press, 1998.
- Co-author with Barbara Lovenheim of A Family Among Families: A History of the Jewish Home of Rochester. Rochester, New York: Jewish Home Foundation, 1998.
- Co-editor with Louis Kriesberg and Isidor Wallimann of the JAI Press Research Annual, Research in Social Movements, Conflicts and Change. Vol. 15, 1993; Vol. 16, 1994; Vol. 17, 1995; Vol 18, 1995; Vol 19, 1996; Vol 20, 1997. Vol. 21, 1998.
- Co-editor and author with Isidor Wallimann of Genocide In Our Time. Ann Arbor, MI: Pierian Press, 1992.
- Co-editor with Isidor Wallimann of the JAI Press Research Annual, Research in Inequality and Social Conflict. Vol 1, 1989; Vol. 2, 1992.
- Co-editor with Isidor Wallimann of Radical Perspectives on the Rise of Fascism in Germany, 1919 to 1945. New York: Monthly Review Press, 1989.
- Co-author with Peter Beckman, Steven Lee, Paul Crumlish and Larry Campbell of The Nuclear Predicament: An Introduction. New York: Prentice Hall, 1988. Rev. Ed., 1991.
- With Isidor Wallimann, Genocide and the Modern Age: Etiology and Case

- Studies of Mass Death. Westport, Connecticut: Greenwood Press, 1987.
- Jewish American Voluntary Organizations. Westport, Connecticut: Greenwood Press, November, 1986.
- With Isidor Wallimann, Towards the Holocaust: The Social and Economic Collapse of the Weimar Republic. Westport, Connecticut: Greenwood Press, Summer, 1983.
- The Politics of Indifference: A Documentary History of Holocaust Victims in America. Washington, DC: University Press of America, 1982.
- The Tarnished Dream: The Basis of American Anti-Semitism. Westport, Connecticut: Greenwood Press, Summer, 1979.

**Publications—Articles and Chapters:**

- “Living For: Holocaust Survivors and Their Adult Children Encounter Death and Mortality.” pp. 61-76, (see also pp. 41-42 and 121-122 for additional contributions)  
Facing Death: Confronting Mortality in the Holocaust and Ourselves, ed. By Sarah K. Pinnock; University of Washington Press, Seattle, 2017
- “Islamophobia and Anti-Semitism: Shared Prejudice or Singular Social Pathologies,” Crosscurrents (September, 2015), pp. 321-333
- “The Architecture of the Hebrew Bible—Tanakh: A Timeless Text”, pp. 1-10  
Sacred Texts & Human Contexts, ed. by Nathan Kollar & Muhammad Shafiq; Nazareth College Press, 2014
- “A Time for War and a Time for Peace: Teaching Religion and Violence in the Jewish Traditions. pp. 47-73  
Teaching Religion and Violence, ed. by Brian K. Pennington; Oxford Press, 2012
- “American Anti-Semitism: The Myth and Reality of American Exceptionalism,”  
Why is America Different?, ed. By Steven T. Katz; Lanham: University Press Of America, 2010
- “Service-Learning and Engagement in the Teaching of Genocide and the Holocaust”  
Service Learning and the Liberal Arts, ed. by Craig Rimmerman; Lanham: Lexington Books, 2009.
- With Richard Salter, “Teaching the Unteachable: Cassandra’s Paradox,”  
Religious Studies News, (Fall, 2006).
- “Forgiveness and Repentance in Judaism after the Shoah,” Ultimate Reality and Meaning, Vol. 27, no. 2 (June 2004), pp. 94-107.
- “Overcoming Deprivation, Hunger and Poverty,” The Future of Peace in the

Twenty-First Century, ed. by Nicholas N. Kittrie, H.E. Rodrigo Carazo, and H.E. James R. Mancham. Durham, N.C.: Carolina Academia Press, 2003, pp. 322-330.

- “A Deafening Silence: A Reconsideration of Christianity and the Holocaust,”
- “Historians, Politicians and Morality: America and the Holocaust,” Dimensions, vol. 10, no. 1 (1996), pp. 29-33.
- “Anti-Semitism Today: Present Realities and Prospects,” Frontiers of Jewish Thought, ed. by Steven T. Katz; Washington, DC, B’nai B’rith Books, 1992, pp. 235-56.
- Articles on Anti-Semitism, AIPAC, Agudah Movement, Biltmore Conference, Jewish Defense League and Jewish Publication Society in Jack Fischel, Sanford Pinsker, eds., The Encyclopedia of Jewish-American History and Culture. New York: Garland Publishing, 1992.
- “A Historical Survey of Anti-Semitism in American Prior to World War II,” Persistent Prejudice, ed. by Herbert Hirsch and Jack D. Spiro, Fairfax, Virginia: George Mason University Press, 1988.
- “Judaism and Marxism: On the Necessity of Dialogue,” Approaches to Modern Judaism, ed. By Marc Lee Raphael; Chico, California: Scholars Press, 1983, pp. 31-62
- “American Antisemitism and American Historians: A Critique,” Patterns of Prejudice, vol. 14, no.2 (April, 1980), pp. 33-43.
- “The Policies of Restrictionism: Anti-German Refugees Face A Cold World,” German and America: Essays on Problems of International Relations and Immigration, ed. By Hans L. Trefousse; New York: Brooklyn College Press, 1980, pp. 199-215.
- “A Short History of American Anti-Semitism,” Keeping Posted, vol. 24, no. 5 (February, 1979). Pp. 3-8.
- “The Fourth Reich’ - - German-Jewish Religious Life in America Today,” Judaism, vol. 27, no. 1 (Winter, 1978), pp.80-95.
- “The End of Confidence: The Patrician Anti-Semitism of John Jay Chapman and William Aster Chanler,’ The Markman Review, vol. 7, (Fall, 1977), pp.14-17.
- “Nazi Germany’s Outcasts,” Keeping Posted, vol. 23, no. 2 (October, 1977), pp. 17-20.
- “American Anti-Semitism: A Reinterpretation,” American Quarterly, vol. 29, no. 2 (Summer, 1977), pp. 166-181
- “The Anti-Semitic ‘Imaging’ of the Jew in America,” Judaism, vol. 25, no. 3 (Summer, 1976), pp. 363-374.
- “A Bicentennial Assessment of the History, Contributions and Achievements of

- the American Cantorate,” *Journal of Jewish Music and Liturgy*, vol. 1 (June, 1976), pp. 8-21.
- “Populist Antisemitism in U.S. Literature,” *Patterns of Prejudice*, vol. 10, no. 3 (May-June, 1976), pp. 19-27.
  - “Where the New World Isn’t New: Roots of U.S. Antisemitism,” *Patterns of Prejudice*, vol. 9, no. 4 (July-August, 1975), pp. 21-30.
  - “Acceptance or Rejection: The Image of the Jew in American Society,” *Studies in History and Society*, vol. 5, no. 2 (Spring, 1974). Pp. 61-65.
  - “The Jew in 19<sup>th</sup> Century French Literature: Shylock Up to Date,” *Patterns of Prejudice*, vol. 8, no. 1 (January-February, 1975), pp. 17-23.
  - 1974-2006 – Book reviews appearing in the *American Historical Review*, *Religious Studies Review*, *American Jewish Historical Quarterly*, *Journal of American History*, *International Migration Review*, *Journal of the Illinois State Historical Society*, *Western Pennsylvania Historical Magazine*, *The Filson Club History Quarterly*, *The Annals of the American Academy of Political And Social Science*, *Modern Judaism*, *New York History*, *Jewish Books in Review*, *Jewish Book World* and *Shofar*.
  - A frequent contributor of opinion editorials for local and national newspapers. Such as: *The Rochester Democrat and Chronicle*, *The Albany Times Union* and *The New York Times*.

**Works In Progress:** •“Covered Mirrors,” A Holocaust era novel.

- Scholarly Papers:**
- 10/2004 “American anti-Semitism: The Myth and Reality of American Exceptionalism,” *Why Is America Different Conference*, Boston University, Elie Wiesel Center for Judaic Studies.
  - 8/2003 “Forgiveness in Judaism,” *Twelfth Biennial Meeting of the International Society for the Study of Human Ideas on Ultimate Reality and Meaning*.
  - 7/2000 “Reflections on Genocide in the Twenty-First Century,” *Remembering for the Future 2000*.
  - 3/99 “A Deafening Silence: A Reconsideration of Christianity and the Holocaust,” *Annual Scholars’ Conference on the Church Struggle and the Holocaust*.
  - 3/98 “The Holocaust and Comparative Genocide Studies: a Reconsideration,” *Annual Scholars’ Conference on the Church Struggle and the Holocaust*.
  - 4/90 “Christian Displacement Theology and the Universalization and Trivialization of the Holocaust,” *Rider College Conference on Christianity and the Holocaust*.
  - 4/89 “German-Jewish Response to Developing Nazism, 1933-1939,” *Siena*

College World War II Conference.

- 7/88 “Genocide and the Modern Age.” International Conference on the Holocaust and Genocide, Oxford and London, July, 1988.
- 10/83 “The Historical Basis of American Anti-Semitism.” Conference on Anti-Semitism in America, Foundations and Dynamics, Virginia Commonwealth University.
- 12/17/79 To ‘brush history against the grain’: a reconceptualist approach to teaching.” Association of Jewish Studies Convention.
- 10/4/79 “The Policies of Restrictionism – Anti-Hitler Refugees face a Cold World.” Conference on German-American Relations.
- 3/79 “A Historical Reinterpretation of Anti-Semitism in America.” Missouri Valley History Conference.
- 11/28/79 “The Holocaust Victim in America: The Central European Jewish Experience.” American Historical Association Convention.
- 10/21/77 “German-Jewish Holocaust Victims in America: A Culture Transplanted and Transformed.” Duquesne History Forum.
- 10/13/77 “Jewish Nazi Victims in America.” Meeting of the American Historical Association Convention.
- 12/28/76 “Ideological Anti-Semitism in America. 1877-1927.” American Historical Association Convention.
- 10/21/76 Moderator of session: “Jewish Responses to the Depression.” Duquesne History Forum
- 3/11/76 “The Ideological Origins of American Anti-Semitism.” Delivered at the Missouri Valley History Conference.
- 7/1/75 “Two Hundred Years of the Cantorate in America: A Historical Analysis.” Delivered at the Cantorial Council of American Convention.
- 5/1/75 “The Image of the Jew as a Factor in American Anti-Semitism During the Gilded Age.” Delivered at the Bloomsburg State College History Conference.

**Community Service:**

- May 2004, 2006, 2008, 2010, 2012, 2014, 2016: Organized and led the HWS contingent of The March: Bearing Witness to Hope Student Leadership trip to Germany and Poland
- Fall 2016-Spring 2017: Co-Chair of the Committee on Tenure and Promotion
- Fall 2015-Spring 2016: Member of the Committee on Tenure and Promotion
- 2004-2006: Member of the Committee on Athletics

- 2002-2006: Member of the Committee on Academic Affairs of Hobart and William Smith Colleges, Geneva, New York.
- 1998-2001: Member of the Committee on the Faculty of Hobart and William Smith Colleges, Geneva, New York.
- 1998-2002: Vice President of Ora Academy of Rochester, New York.  
Chairman of the Holocaust Commission, Rochester, New York (1998-1994)
- 1996-1997: Chairperson of the Committee on Athletics.
- 1992-1994: President, Board of Trustees of Hillel School, Rochester, New York.
- 1986-1992: Chairperson of the Education Committee: Hillel School, Rochester, New York.
- 1987-1989: Vice-President of the Board of Directors, Hillel School, Rochester, New York.
- 1979- Date: Faculty Advisor of Hillel Student Organization of Hobart and William Smith Colleges, Geneva, New York.
- 1978-1979: Long Range Planning Task Force on Student Life and Student Services
- 1978-1979: Chairperson, Committee on Students.
- 1977-1979: William Smith Dean's Committee.

**Miscellaneous Information:**

- Teacher in the Florence Melton Adult Mini-School (2001-2009)
- Facilitator and teacher of "Derech Torah", 1995-2004 in Rochester, New York.
- Speaker in the Humanities Program of the New York Council for the Humanities, 1990-92, 1993-95, 1997-2000.
- Consultant to the Holocaust and Genocide Studies Program, Monroe Community College (1987-88)
- Speaker in the Films in the Humanities Program in the New York Council for the Humanities (1987)
- Reviewed manuscripts for N.Y.U. Press, Madison Books, and The University Press of America (1984-date)
- Languages: Ability to read and write Hebrew and Yiddish and some degree of reading ability in Spanish.

## 1. Personal Statement

I am a child of Holocaust survivors. Both of my parents and my stepfather were Polish survivors. Their experiences during the Shoah and how they lived their lives afterward in many ways formed the matrix of my identity. From my first vague memories of being a child in post-war Germany and refugee child in our new home in America, I knew that there was something special, precious, and different about their lives. That difference, I later came to understand, had something to do with being part of a decimated generation of European Jews—surviving victims who had nearly died. Almost all of my memories of childhood are related to that experience. The past was everywhere as I was growing up, creating memory tracks that often seemed to lead to no easy explanation or conclusion. These were secret realities that lay behind the everyday occurrences in my home. The spoken and the unspoken, the hushed conversations, the spontaneous tears, the Yahrzeit commemorations for people I had never met, the photograph that allowed me to imagine grandparents, but not to play or talk to them, this was the “stuff” of my youth.

“Warning: Images of the dying and the dead may be disturbing. Please handle with the appropriate physical and emotional care. You are about to enter into the study of a subject matter that may challenge your assumptions about human nature, the capacity for human evil and your own vulnerability to these same tendencies. Enter at your own risk.”

I often think that I should include a warning like this on the syllabus of every course I teach about Genocide and the Holocaust. I don't, but I do worry about the motivations of the students who take these courses and I constantly ask myself why do we do this work and why do we expose students to these “disturbing” images and issues? How can we be sure these topics open up deep levels of reflection and ethical concern? To put it another way, how does one teach about a phenomenon which seems to defy both language and conventional historical explanations? How does one responsibly convey the horrors of the Shoah without becoming overwhelmed and numbed by it oneself? How does one deal with the inevitable tensions between the need to be reasoned and analytical and the equally strong urge to be passionate and emotional and personally engaged? Our professional voice says be distant and objective and quiet; our human and vulnerable voice says teach in a constant scream. All of these challenges revolve around two especially important and difficult questions which ask how the Holocaust can be taught so that it can be integrated into the consciousness of our students and,



relatedly, now that the external facts of the Holocaust have been mostly established, how do we keep the Holocaust from being relegated to history, to memories that can be forgotten or simply ignored?

In my depressed moments I worry that this teaching is a sisyphusian enterprise doomed never to reach its goal. But in my more hopeful moments, I realize that the past stands still, but the present continues to move and every generation must find a way to discover and engage that history for itself. Martin Buber once wrote that all good teaching is pointing. Our job is to help point our students to that self-discovery. For all its apparent structure and closure, the Holocaust has not ended: not for the dwindling number of survivors, not for the perpetrators and certainly not for us as we seek to understand it.

Why do we teach and write about these subjects? We do so, I believe, because as teachers and students we want to find ways of integrating the meaning and implications of the Shoah into consciousness and conscience. One can learn about an event by consuming and assimilating the factual data—but this is not sufficient because learning does not necessarily indicate understanding. The latter is the result of integration and some level of engagement. By integration I mean the subject matter has been somehow successfully absorbed by the students into their moral and intellectual world so that it informs how they will now view that world without being numbed in the process. In the best case, this integration will lead to engagement, the action of resisting anything which reflects a genocidal process. There seems to be one overwhelming reason to force ourselves and our students to confront so much pain and suffering and that is to make us more deeply aware of our mortality and vulnerability and the humanizing effects that may have, on the one hand, and resistance to the conditions and processes that are involved in the decisions to destroy a people, on the other. We are constantly engaged in the struggle between memory and forgetting. But memory is not inert and lifeless, rather it is filled with hopes and fears, dreams and disappointments, life affirmation and experiences of death and dying, the stuff that makes up our essential being. We need to continue to find ways of opening our minds to these memories, personal and collective, even if they are painful, especially if they are painful.

I have tried to bring this perspective to my community work and to my commitment to adult Jewish education. In Rochester where I live, I have been an active teacher and leader. I have

served on (for over 25 years) and have chaired the Jewish Community Federations Committee for Holocaust Awareness and Information (CHAI). I have also been a board member, officer and president of the local Jewish day school, a founder and vice president of Ora Academy, a Jewish high school for girls, and a very active adult education teacher in the community. I have recently been appointed to the Farash Foundation's Institute for Jewish Learning, an exciting opportunity to have a voice in helping transform Jewish identity and literacy in the Rochester area and beyond. This Institute will be spearheading new initiatives and disbursing significant resources to this endeavor.

## **2. Improving Jewish Life**

I worry that we are becoming a community without a cultural memory. A Jewish community without a firm sense of history, without a familiarity with Jewish literature and classic Jewish texts, without deeply held beliefs, is a challenged community. It is difficult to transmit a culture to our children and an intellectual tradition that we as adults don't know that much about. There are exciting developments happening locally and nationally and these pockets of learning and excitement must be brought together in a comprehensive way to create broadly-based cultural and religious interaction.

There is no time better than now to work toward the rapid expansion of this transformation of adult Jewish learning and community change. There seems to be a new openness, perhaps even hunger for meaning, spiritually and learning that is growing in the Jewish community as it is in the general society. All this happening in the context of a community that is more intellectually alive, more literate, and with greater access to sources and books than any community in the history of the Jewish people. The same minds that can appreciate the richness of secular culture can also love and appreciate Tanach and Talmud, Buber and Heschel, Levinas and Maimonides, especially with the marvelous translations we now have available.

We can expose thousands of Jewish adults to an intensive grounding in Jewish texts, Jewish philosophy and Jewish culture taught by high quality effective teachers, educated lay people and skilled rabbis. We can pour community and personal resources into every initiative of Jewish learning that shows promise, for every age group. We can reorient our priorities. Education, in its broadest sense, is the only way to enable people to confront the essence of Jewish existence and to answer the question, why? Why be Jewish?

### **3. Religions and Cultural Leaders**

I want to focus on three individuals who are doing yeoman work contributing to the resurgence of Jewish life in Poland and to the maintenance of Jewish memory. I know this is a controversial issue with many believing that Jews really have no future in Eastern Europe, the “largest Jewish cemetery” in the world, and resources would be best spent elsewhere. However, in the past twenty years since the process of democratization began, thousands of Poles have been confronted by new information about their roots and many of them have begun the slow process of re-identification with Judaism and Jewish culture. Jonathan Ornstein, the Executive Director of the Krakow, JCC, and Rabbi Avi Baumol, the community rabbi, both American born young Jewish leaders, have brought youthful energy, optimism, charisma and creativity to the daunting challenge of reinvigorating Polish Jewish life one Jew at a time. Largely due to their efforts, Krakow is an example of a Jewish community re-emerging, a city acknowledging its Jewish roots, Jagiellonian University establishing a department of Jewish studies, Poles learning about their Jewish neighbors in museums like the Galicia Jewish museum, Torah study sessions and Shabbat meals spreading throughout the city, and a trickle of conversions that may become a stream. Many teens, college students, young families and elderly Jews from all walks of life are united by a desire to uncover the secrets of their past and, for some, to pursue Jewish identity and integrate it into their lives. Ornstein and Baumol are helping make that possible.

And then there are extraordinary young Poles like Agnieszka Haska, a cultural anthropologist working in Warsaw, raised as a Catholic, who has devoted herself to help people imagine what pre-war and wartime Warsaw were really like. Not only are the Jews of pre-war Warsaw gone, but so are the streets, shops and landmarks of a city left as rubble by the Nazis after the Jewish and Polish uprisings of 1943 and 1944. She takes tours of visitors through the neighborhoods carrying a laminated map showing the layers of history in different colors, reading letters and diary entries of victims encouraging people to use their imagination to see what is not there. Believing in the power of words and imagination, more important than monuments and even museums she is doing her part to bring to life an “invisible city.” Haska, Ornstein and Baumol are impressive examples of individuals who are committed in their respective ways to the prospects of a “living” Polish Jewish history, truer to the past and hopeful for the future.