

Jewishness Expression Identity And Representation

National Jewish Book Awards Finalist for the Barbara Dobkin Award for Women's Studies, 2017. The 'Jewish mother' figure is a hallmark of Jewish culture, one which appears in the works of rabbis, artists, poets, and activists across time and place. While depictions of mothers and motherhood abound in Jewish writings, they vary significantly according to social context. These representations therefore offer important insights into the Jewish cultural imagination, and the ways in which writers resort to the figure of the Jewish mother to comprehend and construct their world. The contributors to this volume highlight the complex network of symbols and images associated with Jewish mothers and motherhood as well as the vast array of social, historical, and cultural patterns that characterizations of mothers reflect. Each essay treats the topic from a specific perspective, spanning from mother--daughter relationships in the Talmud to depictions of mothers in twentieth-century American Jewish children's literature. Collectively, they present a provocative examination of the ways mothers shape and problematize Jewish identity. This volume seeks to give the figure of the mother a new and enhanced place at the heart of Judaism: not only as a central figure in family life, but also as a key agent in the transmission of Jewish religion and culture.

With its unique combination of primary sources and historical narrative, this book provides an important new perspective on Holocaust history. Covering the final year of Nazi destruction and the immediate postwar years, it traces the increasingly urgent Jewish struggle for survival, which included armed resistance and organized escape attempts. Shedding light on both the personal and public lives of Jews through letters, diaries, photographs, drawings, speeches, newspapers, and government documents, this book provides compelling insights into a wide range of Jewish experiences during the Holocaust.

Defines the distinctive field of Jewish cultural studies and its basis in folkloristic, psychological, and

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ethnological approaches.

This volume introduces a novel treatment of Polish cinema by discussing its international reception, performance, co-productions, and subversive émigré auteurs, such as Andrzej Zulawski and Walerian Borowczyk.

The Critical Issues

Polish Cinema in a Transnational Context

Soviet Cinema and Jewish Catastrophe

Apostates, Hybrids, or True Jews?

Jewish Space in Contemporary Poland

Anti-Nazi Modernism

Austria After Waldheim

What makes a space Jewish? This wide-ranging volume revisits literal as well as metaphorical spaces in modern German history to examine the ways in which Jewishness has been attributed to them both within and outside of Jewish communities, and what the implications have been across different eras and social contexts. Working from an expansive concept of “the spatial,” these contributions look not only at physical sites but at professional, political, institutional, and imaginative realms, as well as historical

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Jewish experiences of spacelessness. Together, they encompass spaces as varied as early modern print shops and Weimar cinema, always pointing to the complex intertwining of German and Jewish identity.

Genocide in the Carpathians presents the history of Subcarpathian Rus', a multiethnic and multireligious borderland in the heart of Europe. This society of Carpatho-Ruthenians, Jews, Magyars, and Roma disintegrated under pressure of state building in interwar Czechoslovakia and, during World War II, from the onslaught of the Hungarian occupation. Charges of "foreignness" and disloyalty to the Hungarian state linked antisemitism to xenophobia and national security anxieties. Genocide unfolded as a Hungarian policy, and Hungarian authorities committed mass robbery, deportations, and killings against all non-Magyar groups in their efforts to recast the region as part of an ethnonational "Greater Hungary." In considering the events that preceded the German invasion of Hungary in March 1944, this book reorients our view of the Holocaust not simply as

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a German drive for continent-wide genocide, but as a truly international campaign of mass murder, related to violence against non-Jews unleashed by projects of state and nation building. Focusing on both state and society, Raz Segal shows how Hungary's genocidal attack on Subcarpathian Rus' obliterated not only tens of thousands of lives but also a diverse society and way of life that today, from the vantage point of our world of nation-states, we find difficult to imagine.

How Jews use media to connect with one another has profound consequences for Jewish identity, community, and culture. This volume explores how the use of media can both create communities and divide them because of how different media shape actions and project anxieties, conflicts, and emotions. Taken together, the essays presented here consider how Jewish use of media at home and in the street, as well as in the synagogue and in school, affects the individual's sense of ethnic and religious affiliation. They include closely observed case studies, in various national contexts,

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of the role of popular film, television, records, the Internet, and smartphones, as well as the role of print media, now and historically. They raise fascinating questions about how Jews and Jewish institutions harness, tolerate, or resist media to create their sense of social belonging as Jews within the wider society.

Jewish film characters have existed almost as long as the medium itself. But around 1990, films about Jews and their representation in cinema multiplied and took on new forms, marking a significant departure from the past. With a fresh generation of Jewish filmmakers, writers, and actors at work, contemporary cinemas have been depicting a multiplicity of new variants, including tough Jews; brutish Jews; gay and lesbian Jews; Jewish cowboys, skinheads, and superheroes; and even Jews in space. *The New Jew in Film* is grounded in the study of over three hundred films from Hollywood and beyond. Nathan Abrams explores these new and changing depictions of Jews, Jewishness, and Judaism, providing a wider, more representative picture of this

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transformation. In this compelling, surprising, and provocative book, chapters explore masculinity, femininity, passivity, agency, and religion in addition to a departure into new territory—including bathrooms and food. Abrams's concern is to reveal how the representation of the Jew is used to convey confidence or anxieties about Jewish identity and history as well as questions of racial, sexual, and gender politics. In doing so, he provides a welcome overview of important Jewish films produced globally over the past twenty years.

Intersections between Jews and Media

Going to the People

Longing, Belonging, and the Making of Jewish Consumer Culture

Jewish Responses to Persecution

Studying Judaism

Genocide in the Carpathians

You Should See Yourself

Even people familiar with cinema believe there is no such thing as a

Soviet Holocaust film. The Phantom Holocaust tells a different story. The Soviets were actually among the first to portray these events on screens. In 1938, several films exposed Nazi anti-Semitism, and a 1945 movie depicted the mass execution of Jews in Babi Yar. Other significant pictures followed in the 1960s. But the more directly filmmakers engaged with the Holocaust, the more likely their work was to be banned by state censors. Some films were never made while others came out in such limited release that the Holocaust remained a phantom on Soviet screens. Focusing on work by both celebrated and unknown Soviet directors and screenwriters, Olga Gershenson has written the first book about all Soviet narrative films dealing with the Holocaust from 1938 to 1991. In addition to studying the completed films, Gershenson analyzes the projects that were banned at various stages of production. The book draws on archival research and in-depth interviews to tell the sometimes tragic and sometimes triumphant stories of filmmakers who found authentic ways to represent the Holocaust in the face of official silencing. By uncovering little known works, Gershenson makes a significant contribution to the international Holocaust filmography.

Taking S. An-sky's expeditions to the Pale of Jewish Settlement as its

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point of departure, the volume explores the dynamic and many-sided nature of ethnographic knowledge and the long and complex history of the production and consumption of Jewish folk traditions. These essays by historians, anthropologists, musicologists, and folklorists showcase some of the finest research in the field. They reveal how the collection, analysis, and preservation of ethnography intersect with questions about the construction and delineation of community, the preservation of Jewishness, the meaning of belief, the significance of retrieving cultural heritage, the politics of accessing and memorializing "lost" cultures, and the problem of narration, among other topics.

Migration is, and has always been, a disruptive experience. Freedom from oppression and hope for a better life are counter-balanced by feelings of loss – loss of family members, of a home, of personal belongings. Memories of the migration process itself often fade quickly away in view of the new challenges that await immigrants in their new homelands. This volume asks, and shows, how migration memories have been kept, stored, forgotten, and indeed retrieved in many different archives, in official institutions, in heritage centres, as well as in personal and family collections. Based on a variety of examples and conceptual

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approaches – from artistic approaches to the family archive via ‘ smell and memory as archives ’ , to a cultural history of the suitcase – this volume offers a new and original way to write Jewish history and the history of Jewish migration in the context of personal and public memory. The documents reflect the transitory character of the migration experience, and they tell stories of longing and belonging. This book was originally published as a special issue of Jewish Culture and History. The Orality and Textuality in the Iranian World provides important evidence of textual culture's intimate, extensive, and ongoing interaction with the realm of orality, mapping out new areas and foci of research in Iranian Studies.

Synagogues in Lithuania N- Ž

A Cultural History of a Conversion Narrative

American Celebrity and Jewish Identity; Sandy Koufax, Lenny Bruce, Bob Dylan, and Barbra Streisand

Orality and Textuality in the Iranian World

Case Studies from Russian and Russian-Jewish Culture

The Routledge Handbook of Contemporary Jewish Cultures

Photography, War, and the Holocaust

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Journeys of dislocation and return, of discovery and conquest hold a prominent place in the imagination of many cultures. Wherever an individual or community may be located, it would seem, there is always the dream of being elsewhere. This has been especially true throughout the ages for Jews, for whom the promises and perils of travel have influenced both their own sense of self and their identity in the eyes of others. How does travel writing, as a genre, produce representations of the world of others, against which one's own self can be invented or explored? And what happens when Jewish authors in particular—whether by force or of their own free will, whether in reality or in the imagination—travel from one place to another? How has travel figured in the formation of Jewish identity, and what cultural and ideological work is performed by texts that document or figure specifically Jewish travel? Featuring essays on topics that range from Abraham as a traveler in biblical narrative to the guest book entries at contemporary Israeli museum and memorial sites; from the marvels medieval travelers claim to have encountered to eighteenth-century Jewish critiques of Orientalism; from the Wandering Jew of legend to one mid-twentieth-century Yiddish writer's accounts of his travels through Peru, *Jews and Journeys* explores what it is about travel writing that enables it to become one of the central mechanisms for exploring the realities and fictions of individual and collective identity.

Most view the relationship of Jews to the Soviet Union through the lens of

repression and silence. Focusing on an elite group of two dozen Soviet-Jewish photographers, including Arkady Shaykhet, Alexander Grinberg, Mark Markov-Grinberg, Evgenii Khaldei, Dmitrii Baltermants, and Max Alpert, *Through Soviet Jewish Eyes* presents a different picture. These artists participated in a social project they believed in and with which they were emotionally and intellectually invested—they were charged by the Stalinist state to tell the visual story of the unprecedented horror we now call the Holocaust. These wartime photographers were the first liberators to bear witness with cameras to Nazi atrocities, three years before Americans arrived at Buchenwald and Dachau. In this passionate work, David Shneer tells their stories and highlights their work through their very own images—he has amassed never-before-published photographs from families, collectors, and private archives. *Through Soviet Jewish Eyes* helps us understand why so many Jews flocked to Soviet photography; what their lives and work looked like during the rise of Stalinism, during and then after the war; and why Jews were the ones charged with documenting the Soviet experiment and then its near destruction at the hands of the Nazis.

Israelis with a Russian accent have been part of Israel's social, cultural and economic landscape for over 20 years. They are found in all walks of life: as controversial politicians, senior physicians and scientists, kibbutz members and religious settlers. Despite lacking personal assets and below-average income, many

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of them managed to enter Israeli middle class, and some even became part of local elites - an achievement not to be taken for granted for the first-generation immigrants. This collection offers a multi-faceted portrait of the 'Great Russian Aliyah' of the 1990s with the emphasis on socio-political and cultural aspects of its insertion in Israel - based on social research conducted by the scholars most of whom are former-Soviet immigrants themselves. The issues covered include the exploration of Israel as an extension of the post-soviet space; the evolving political culture of Russian Israelis; the prospects for the ethnic media and Russian language continuity; visual tokens of 'domestication' of a major Israeli city by its 'Russian' residents, and mutual influences between Israeli and Russian cinematic traditions. Written in a lively and non-technical manner, most contributions will spark interest among both social scientists and broad readership interested in modern-day Israel and post-Soviet societies. This book was originally published as a special issue of *Israel Affairs*.

The Jewish Cultural Studies series offers a contemporary view of Jewish culture around the globe. Multidisciplinary, multi-focused, and eclectic, it covers the cultural practices of secular Jews as well as of religious Jews of all persuasions, and from historical as well as contemporary perspectives. It also considers the range of institutions that represent and respond to Jewishness, including museums, the media, synagogues, and schools. More than a series on Jewish ideas, it uncovers

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ideas of being Jewish. This volume proposes that the idea of 'Jewish', or what people think of as 'Jewishness', is revealed in expressions of culture and applied in constructions of identity and representation. In Part I, 'Expression', Elly Teman considers how the kabbalistic red string found at sites throughout Israel conveys a political and psychological response to terrorism. Sergey Kravtsov examines Jewish and non-Jewish narratives concerning a synagogue in eastern Europe. Miriam Isaacs looks at expressions of cultural continuity in DP camps in the aftermath of the Holocaust, and Jascha Nemtsov discusses how Jewish folk music was presented as high art in early twentieth-century Germany. In Part II, 'Identity', Joachim Schlor enquires how the objects taken by emigrants leaving Germany for Palestine after Hitler's rise to power represented their identities. Hanna Kliger, Bea Hollander-Goldfein, and Emilie Passow examine how survivors' narratives become integrated into family identities. Olga Gershenson offers close readings of how the identities of Jews as enacted in post-perestroika films highlight conflicting Russian attitudes towards Jews. Ted Merwin considers commercial establishments as 'sacred spaces' for Jewish secular identities. Part III, 'Representation', opens with stories collected in Israel by Ilana Rosen from Jews who lived in Carpatho-Russia, while Judith Lewin considers the characterization of the Jewish woman in French literature. Holly Pearse and Mikel Koven, respectively, decode the Jewishness of modern radio comedy and Hollywood film. The idea of Jewishness is applied in the volume with

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provocative interpretations of Jewish experience, and fresh approaches to the understanding of Jewish cultural expressions. CONTRIBUTORS Simon J. Bronner, Olga Gershenson, Bea Hollander-Goldfein, Miriam Isaacs, Hannah Kliger, Mikel J. Koven, Sergey R. Kravtsov, Judith Lewin, Ted Merwin, Jascha Nemtsov, Emilie S. Passow, Holly A. Pearse, Ilana Rosen, Joachim Schlor, Elly Teman

A Catalogue

Jewishness

Expressions of Community in Analogue and Digital Culture

Contemporary Jewish Writing

Social Mobility, Politics and Culture

1944-1946

Expression, Identity and Representation

A lively look at four major Jewish celebrities of early 1960s America, who together made their mark on both American culture and Jewish identity

Providing an assessment of Jewish identity, this volume presents critical engagements with a number of Jewish writers and filmmakers from a variety of European countries, including Austria, France, Germany, Poland, and the UK. The novels and films discussed explore the meaning of being Jewish in Europe today, and investigate the extent to which this experience is shaped by factors that lie

outside the national context, notably by the relationship to Israel. As the recent attacks on Charlie Hebdo, and the targeting of a Jewish supermarket in Paris, demonstrate, these questions are more pressing than ever, and will challenge Jews as well as Jewish writers and intellectuals, as they explore the answers. This book was originally published as a special issue of Jewish Culture and History. Orthodox Jewish women are increasingly seeking new ways to express themselves religiously, and important changes have occurred in consequence in their self-definition and the part they play in the religious life of their communities. Drawing on surveys and interviews across different Orthodox groups in London, as well as the author's own experience of active participation over many years, this is a thoroughly researched study that analyses its findings in the context of related developments in Israel and the USA. Sympathetic attention is given to women's creativity and sophistication as they struggle to develop new modes of expression that will let their voices be heard; at the same time, the inevitable points of conflict with the male-dominated religious establishment are examined and explained. There is a focus, too, on the impact of innovations in ritual: these include not only the creation of women-only spaces and women's participation in public practices traditionally reserved for men, but also new personal practices often acquired on study visits to Israel which are replacing traditions learned from family members.

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This is a much-needed study of how new norms of lived religion have emerged in London, influenced by both the rise of feminism and the backlash against it, and also by women's new understanding of their religious roles.

Intersections between Jews and Media explores both the real Jews who embrace mass media and the fantasies they inspired.

Jewish Cultural Studies, Volume 5

Sweet Burdens

Nomadic Ethics in Contemporary Women's Writing in German

The Surrogate Body and the Pregnant Self

Jews and Journeys

The Routledge Companion to Religion and Film

Boundaries and Representations

The past few decades have seen a remarkable surge in Jewish influences on American culture. Entertainers and artists such as Jerry Seinfeld, Adam Sandler, Allegra Goodman, and Tony Kushner have heralded new waves of television, film, literature, and theater; a major klezmer revival is under way; bagels are now as commonplace as pizza; and kabbalah has become as cool as crystals. Does this broad range of

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cultural expression accurately reflect what it means to be Jewish in America today? Bringing together fourteen new essays by leading scholars, *You Should See Yourself* examines the fluctuating representations of Jewishness in a variety of areas of popular culture and high art, including literature, the media, film, theater, music, dance, painting, photography, and comedy. Contributors explore the evolution that has taken place within these cultural forms and how we can best explain these changes. Are variations in our understanding of Jewishness the result of general phenomena such as multiculturalism, politics, and postmodernism, or are they the product of more specifically Jewish concerns such as the intermarriage/continuity crisis, religious renewal, and relations between the United States and Israel? Accessible to students and general readers alike, this volume takes an important step toward advancing the discussion of Jewish cultural influences in this country.

When we think of Nazi camps, names such as Auschwitz, Bergen-

Belsen, and Dachau come instantly to mind. Yet the history of the Holocaust extends beyond those notorious sites. In the former territory of Transnistria, located in occupied Soviet Ukraine and governed by Nazi Germany's Romanian allies, many Jews perished due to disease, starvation, and other horrific conditions. Through an intimate blending of memoir, history, and reportage, *So They Remember* illuminates this oft-overlooked chapter of the Holocaust. In December 1941, with the German-led invasion of the Soviet Union in its sixth month, a twelve-year-old Jewish boy named Motl Braverman, along with family members, was uprooted from his Ukrainian hometown and herded to the remote village of Pechera, the site of a Romanian death camp. Author Maksim Goldenshteyn, the grandson of Motl, first learned of his family's wartime experiences in 2012. Through tireless research, Goldenshteyn spent years unraveling the story of Motl, his family members, and their fellow prisoners. The author here renders their story through the eyes of Motl and other children, who decades later would bear witness to the

traumas they suffered. Until now, Romanian historians and survivors have served as almost the only chroniclers of the Holocaust in Transnistria. Goldenshteyn's account, based on interviews with Soviet-born relatives and other survivors, archival documents, and memoirs, is among the first full-length books to spotlight the Pechera camp, ominously known by its prisoners as Mertvaya Petlya, or the "Death Noose." Unfortunately, as the author explains, the Pechera camp was only one of some two hundred concentration sites spread across Transnistria, where local Ukrainian policemen often conspired with Romanian guards to brutalize the prisoners. In March 1944, the Red Army liberated Motl's family and fellow captives. Yet for decades, according to the author, they were silenced by Soviet policies enacted to erase all memory of Jewish wartime suffering. So They Remember gives voice to this long-repressed history and documents how the events at Pechera and other surrounding camps and ghettos would continue to shape remaining survivors and their descendants.

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Winner of the 2015 National Jewish Book Award in Education and Jewish Identity from the Jewish Book Council The history of an iconic food in Jewish American culture For much of the twentieth century, the New York Jewish deli was an iconic institution in both Jewish and American life. As a social space it rivaled—and in some ways surpassed—the synagogue as the primary gathering place for the Jewish community. In popular culture it has been the setting for classics like *When Harry Met Sally*. And today, after a long period languishing in the trenches of the hopelessly old-fashioned, it is experiencing a nostalgic resurgence. *Pastrami on Rye* is the first full-length history of the New York Jewish deli. The deli, argues Ted Merwin, reached its full flowering not in the immigrant period, as some might assume, but in the interwar era, when the children of Jewish immigrants celebrated the first flush of their success in America by downing sandwiches and cheesecake in theater district delis. But it was the kosher deli that followed Jews as they settled in the outer boroughs of the city, and

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that became the most tangible symbol of their continuing desire to maintain a connection to their heritage.

Ultimately, upwardly mobile American Jews discarded the deli as they transitioned from outsider to insider status in the middle of the century. Now contemporary Jews are returning the deli to cult status as they seek to reclaim their cultural identities. Richly researched and compellingly told, *Pastrami on Rye* gives us the surprising story of a quintessential New York institution.

Modernity offers people choices about who they want to be and how they want to appear to others. The way in which Jews choose to frame their identity establishes the dynamic of their social relations with other Jews and non-Jews - a dynamic complicated by how non-Jews position the boundaries around what and who they define as Jewish. This book uncovers these processes, historically, as well as in contemporary behavior, and finds explanations for the various manifestations, in feeling and action, of 'being Jewish.' Boundaries and borders raise fundamental questions

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about the difference between Jews and non-Jews. At root, the question is how 'Jewish' is understood in social situations where people recognize or construct boundaries between their own identity and those of others. The question is important because this is by definition the point at which the lines of demarcation between Jews and non-Jews, and between different groupings of Jews, are negotiated. Collectively, the contributors to the book expand our understanding of the social dynamics of framing Jewish identity. The book opens with an introduction that locates the issues raised by the contributors in terms of the scholarly traditions from which they have evolved. Part I presents four essays dealing with the construction and maintenance of boundaries - two by scholars showing how boundaries come to be etched on an ethnic landscape and two by activists who question and adjust distinctions among neighbors. Part II focuses on expressive means of conveying identity and memory, while, in Part III, the discussion turns to museum exhibitions and festive performances as locations for the negotiation of

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identity in the public sphere. A lively discussion forum concludes the book with a consideration of the paradoxes of Jewish heritage revival in Poland, and the perception of that revival by Jews and non-Jews. *** ..".these essays help us understand the social dynamics of Jewish identity and how identity is constructed in modern life." -- AJL Reviews, February/March 2015 (Series: Jewish Cultural Studies - Vol. 4) [Subject: Jewish Studies, Cultural Studies]
Encyclopedia of Jewish Folklore and Traditions
The New Jew in Film
Exploring Jewishness and Judaism in Contemporary Cinema
An Overstuffed History of the Jewish Deli
Jewish Christians and Jewish Identity in Eastern Europe, 1860-1914

Challenge and Conformity

This book explores the relationship between Christian faith and Jewish identity from the perspective of three Jewish believers in Jesus living in eastern and central Europe before World War

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1: Rudolf Hermann (Chaim) Gurland, Christian Theophilus Lucky (Chaim Jedidjah Pollak), and Isaac (Ignatz) Lichtenstein. They were all rabbis or had rabbinic education, and were in different ways combining their faith in Jesus as Messiah with a Jewish identity. The book offers a biographical study of the three men and an analysis of their understandings of identity. This analysis considers five categories for identification: the relation of Gurland, Lucky, and Lichtenstein to Jewish tradition, to the Jewish people, to Christian tradition, to the Christian community, and to the network of Jewish believers in Jesus. Lillevik argues that Gurland, Lucky, and Lichtenstein in very different ways transcended essentialist as well as constructionist ideas of Jewish and Christian identity. This volume in the Studying World Religions series is an essential guide to the study of Judaism. Clearly structured to cover all the major areas of study, including historical foundations, scripture, worship, society, material culture, thought and ethics, this is the ideal study aid for those approaching Judaism for the first time. Studying Judaism offers readers the chance to engage with a religious tradition as a

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diverse, living phenomenon. Its approach is 'critical' in two major respects: its use of the dimensional approach to the study of religions as an interpretive framework, and its focus on matters perceived as problematic by insider and/or outsider commentators, such as gender, demography, geo-politics, the 'museumization' of Jewish cultures and its impact on religion and identity. This book is the perfect companion for the fledgling student of Judaism.

For a Jew, describing a place as 'home' conveys connotations of heritage as well as of residence. Additionally, feeling 'at home' suggests a sense of comfort in one's social surroundings. The questions at the heart of this volume are: what things make a home 'Jewish', materially and emotionally, and what is it that makes Jews feel 'at home' in their environment? The material dimensions are explored through a study of the symbolic and ritual objects that convey Jewishness and a consideration of other items that may be used to express Jewish identity in the home—something that the introduction identifies as 'living-room Judaism'. The discussion is geographically and ethnically wide-ranging, and the transformation of meaning attached to different

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objects in different environments is contextualized, as, for example, in Shalom Sabar's study of {h.}amsa amulets in Morocco and Israel. For diasporic Jewish culture, the question of feeling at home is an emotional issue that frequently emerges in literature, folklore, and the visual and performing arts. The phrase 'at-homeness in exile' aptly expresses the tension between the different heritages with which Jews identify, including that between the biblical promised land and the cultural locations from which Jewish migration emanated. The essays in this volume take a closer look at the way in which ideas about feeling at home as a Jew are expressed in literature originating in Brazil, Argentina, and the United States, and also at the political ramifications of these emotions. The question is further explored in a series of exchanges on the future of Jews feeling 'at home' in Australia, Germany, Israel, and the United States. *Jews at Home* is the first book to examine the theme of the Jewish home materially and emotionally from a variety of disciplinary perspectives, including literature, history, anthropology, sociology, psychology, art history, and folk and popular culture. The essays in the collection use the

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theme of home and the concept of domestication to revise understanding of the lived (and built) past, and to open new analytical possibilities for the future. Its discussion of domestic culture and its relevance to Jewish identity is one with which readers should feel right at home.

Examines the lives of recent Russian-Jewish immigrants in Germany. *Sweet Burdens* presents a detailed ethnographic study of the lives of Russian-Jewish immigrants in Germany over the past twenty years. Focusing on the first generation of adult immigrants, Sveta Roberman examines how they question and negotiate their moral economy and civic culture vis-à-vis the host German state and society, on the one hand, and the Holocaust past, on the other. She approaches the immigrant-host encounter as one of many cycles of social exchanges taking place in multiple and diverse arenas. The book sheds light on a number of issues, including the moral economy of Jewish-German relations, immigrants' performances of civics and citizenship, modes of inclusion and exclusion, consumption and consumerism, work and the phenomena of unemployment and underemployment, the concept of community, and the dynamics and difficulties of

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reinventing Jewish identity and tradition.

Patterns of Interaction Across the Centuries

Jews and the Ethnographic Impulse

The Challenges of Resistance in 1930s Fiction

Jewish Identities in Contemporary Europe

Strange Subjects

Through Soviet Jewish Eyes

Birthing a Mother

Essays on the restoration and revival of Jewish sites in post-Holocaust, post-Communist Poland: "Highly recommended." —Choice In a time of national introspection regarding the country's involvement in the persecution of Jews, Poland has begun to reimagine spaces of and for Jewishness in the Polish landscape, not as a form of nostalgia but as a way to encourage the pluralization of contemporary society. The essays in this book explore issues of the restoration, restitution, memorializing, and tourism that have brought present inhabitants into contact with initiatives to revive Jewish sites. They reveal that an emergent Jewish presence in both urban and rural landscapes exists in conflict and collaboration with other remembered minorities, engaging in complex negotiations with local, regional, national, and international groups and interests. With its emphasis on spaces and built environments, this volume illuminates the role of the material world in the

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complex encounter with the Jewish past in contemporary Poland. “Evokes a revolution—the word is not too strong—in the possibilities, new goals, and shifting facts on the ground associated with Jewish history and lives in Poland today.”

—Canadian Jewish News

The Institute of Jewish Studies, founded in 1954 by the late Alexander Altmann, is dedicated to the promotion of all aspects of scholarship in Jewish Studies and related fields. Its programmes include public lectures, seminars, and annual conferences. All lectures and conferences are open to the general public. Jewish history has been extensively studied from social, political, religious, and intellectual perspectives, but the history of Jewish consumption and leisure has largely been ignored. The hitherto neglect of scholarship on Jewish consumer culture arises from the tendency within Jewish studies to chronicle the production of high culture and entrepreneurship. Yet consumerism played a central role in Jewish life. This volume is the first of its kind to deal with the topic of Jewish consumer culture. It gives new insights on Jewish belongings and longings and provides multiple readings of Jewish consumer culture as a vehicle of integration and identity in modern times

Mia Spiro's Anti-Nazi Modernism marks a major step forward in the critical debates over the relationship between modernist art and politics. Spiro analyzes the antifascist, and particularly anti-Nazi, narrative methods used by key British and American fiction writers in the 1930s. Focusing on works by Djuna Barnes,

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Christopher Isherwood, and Virginia Woolf, Spiro illustrates how these writers use an "anti-Nazi aesthetic" to target and expose Nazism's murderous discourse of exclusion. The three writers challenge the illusion of harmony and unity promoted by the Nazi spectacle in parades, film, rallies, and propaganda. Spiro illustrates how their writings, seldom read in this way, resonate with the psychological and social theories of the period and warn against Nazism's suppression of individuality. Her approach also demonstrates how historical and cultural contexts complicate the works, often reinforcing the oppressive discourses they aim to attack. This book explores the textual ambivalences toward the "Others" in society—most prominently the Modern Woman, the homosexual, and the Jew. By doing so, Spiro uncovers important clues to the sexual and racial politics that were widespread in Europe and the United States in the years leading up to World War II.

No description available.

Jews at Home

The Phantom Holocaust

A Jewish Family's Story of Surviving the Holocaust in Soviet Ukraine

Melancholic Identities, Toska and Reflective Nostalgia

Russian Israelis

The Jew's Daughter

Connected Jews

This book examines Jewish writers and intellectuals in Austria, analyzing filmic and electronic media alongside more traditional publication formats over the last 25 years. Beginning with the Waldheim affair and the rhetorical response by the three most prominent members of the survivor generation (Leon Zelman, Simon Wiesenthal and Bruno Kreisky) author Andrea Reiter sets a complicated standard for 'who is Jewish' and what constitutes a 'Jewish response.' She reformulates the concepts of religious and secular Jewish cultural expression, cutting across gender and Holocaust studies. The work proceeds to questions of enacting or performing identity, especially Jewish identity in the Austrian setting, looking at how these Jewish writers and filmmakers in Austria 'perform' their Jewishness not only in their public appearances and engagements but also in their works. By engaging with novels, poems, and films, this volume challenges the dominant claim that Jewish culture in Central Europe is almost exclusively borne by non-Jews and consumed by non-Jewish audiences, establishing a new counter-discourse against resurging anti-Semitism in the media.

Jewishness Expression, Identity and Representation Liverpool University Press

This is an ethnography which probes the intimate experience of gestational surrogate motherhood. Teman shows how surrogates and intended mothers carefully negotiate their cooperative endeavour.

The Routledge Handbook to Contemporary Jewish Cultures explores the diversity of

Jewish cultures and ways of investigating them, presenting the different methodologies, arguments and challenges within the discipline. Divided into themed sections, this book considers in turn: How the individual terms "Jewish" and "culture" are defined, looking at perspectives from Anthropology, Music, Literary Studies, Sociology, Religious Studies, History, Art History, and Film, Television, and New Media Studies. How Jewish cultures are theorized, looking at key themes regarding power, textuality, religion/secularity, memory, bodies, space and place, and networks. Case studies in contemporary Jewish cultures. With essays by leading scholars in Jewish culture, this book offers a clear overview of the field and offers exciting new directions for the future.

Jewish Identity in Postmodern American Culture

Travel and the Performance of Jewish Identity

Jewish Migration and the Archive

Mothers in the Jewish Cultural Imagination

Jewish Cultural Studies

The Religious Lives of Orthodox Jewish Women

The Domestication of Identity

This multicultural reference work on Jewish folklore, legends, customs, and other elements of folklife is the first of its kind.

The Routledge Companion to Religion and Film brings together a lively and experienced team of contributors to introduce students to the key topics in religion and film and to investigate the ways in which the exciting subject of religion and film is developing for more experienced scholars. Divided into four parts, the Companion: analyzes the history of the interaction of religion and film, through periods of censorship as well as appreciation of the medium studies religion-in-film, examining how the world's major religions, as well as Postcolonial, Japanese and New Religions, are depicted by and within films uses diverse methodologies to explore religion and film, such as psychoanalytical, theological and feminist approaches, and audience reception analyzes religious themes in film, including Redemption, the Demonic, Jesus or Christ Figures, Heroes and Superheroes considers films as diverse as The Passion of the Christ, The Matrix, Star Wars and Groundhog Day. This definitive book provides an accessible resource to this emerging field and is an indispensable guide to religion and film for students of Religion, Film Studies, and beyond.

An innovative study of the gendering of ethnic difference in Western society, Sicher's multidisciplinary, comparative analysis shows how

racialized images have persisted and helped to form prejudiced views of the Other.

Framing Jewish Culture

Jewhooing the Sixties

War, Social Breakdown, and Mass Violence, 1914-1945

So They Remember

Space and Spatiality in Modern German-Jewish History

Pastrami on Rye

Welfare and Communality among Russian Jews in Germany