

2024

Schwartz Reisman Graduate Student Conference in Jewish Studies



Anne Tanenbaum Centre for Jewish Studies
UNIVERSITY OF TORONTO

מרכז למדעי היהדות

Gazes and (Self) Constructions

Featuring presentations from
students in the **Granovsky-
Gluskin Collaborative Program
in Jewish Studies**

Anne Tanenbaum Centre for Jewish Studies

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Schedule

10:00

Opening Remarks

Anna Shternshis, Director

Anne Tanenbaum Centre for Jewish Studies

Al and Malka Green Professor in Yiddish Studies

Naomi Seidman, Graduate Director

Anne Tanenbaum Centre for Jewish Studies

Chancellor Jackman Professor in the Arts

Lauren Fedewa, PhD Candidate & Co-organizer

Department of History

Hannah Wickham, PhD Student & Co-organizer

Department of Germanic Languages and Literatures

10:15

Panel 1: “Felt Space: Belonging and Boundaries”

Chair: Miriam Schwartz, PhD Candidate

Department of Germanic Languages and Literatures

Lauren Fedewa, PhD Candidate

Department of History

Amalya Feldman, PhD Candidate

Department of Art History

Omer Hacker, PhD Candidate

Department for the Study of Religion, University of Toronto

Department of Sociology and Anthropology,

Hebrew University of Jerusalem

Respondent: Louis Kaplan, Professor

Department of Art History & Visual Studies,

University of Toronto Mississauga

Schedule

11:45

Break

12:45

Panel 2: “Looking At and Looking Out: Transformations in Mediums”

Chair: Ido Moses, PhD Candidate
Department of Comparative Literature

Marissa Herzig, PhD Student
Department of English

Anne-Marie Fowler, PhD Candidate
Department for the Study of Religion

Virginia Shewfelt, PhD Candidate
Department of Germanic Languages and Literatures

Respondent: Adam Cohen, Associate Professor
Department of Art History

14:15

Break

Schedule

14:30

Panel 3: “As an ‘Other’: Seeing and Becoming”

Chair: Miriam Borden, PhD Candidate

Department of Germanic Languages and Literatures

Marcin Janczak, PhD Candidate

Department of French

Yasmin Lucas, PhD Candidate

Department of Anthropology

Elena Vasileva, PhD Candidate

Department of Slavic Languages and Literatures

Respondent: Karen Weisman, Professor

Department of English

16:00

Break

16:15

Keynote Panel: “What We Talk About When We Talk About Jewish Objects”

Jodi Eichler-Levine, Professor

Lehigh University

Schedule



18:00

Closing Remarks

Lauren Fedewa, PhD Candidate & Co-organizer
Department of History

Hannah Wickham, PhD Student & Co-organizer
Department of Germanic Languages and Literatures

Co-organizers



Lauren Fedewa

Lauren Fedewa is a PhD Candidate in the Department of History and the Anne Tanenbaum Centre for Jewish Studies at the University of Toronto, Canada. Lauren's research interests include Holocaust and genocide studies, modern Jewish history, and European history. She is currently working on her dissertation tentatively titled "Always One Step Away from Death, and Always Afraid": Jewish Women who Passed as Polish-Christian Forced Laborers in Germany during the Holocaust." Lauren earned a B.A. in History and Germanic Studies from the University of Maryland, College Park (2015) and an M.A. in History from the University of Vermont (2018). Lauren is a Claims Conference Saul Kagan Fellow in Advanced Shoah Studies (2022-2024) and has been the recipient of several other fellowships, including a visiting fellowship at the Leibniz-Zentrum für Zeithistorische Forschung (2022), a Summer Graduate Research Assistantship at the Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies (2017), and the Auschwitz Jewish Center Fellowship (2017). She has previously received a U.S. Fulbright Student Research Grant in affiliation with the Gottfried Wilhelm Leibniz University Hannover (2018-2019), and she worked as a contractor (2022) at the United States Holocaust Memorial Museum, where she researched and wrote entries for the Encyclopedia of Camps and Ghettos, 1933-1945. Vol. V: Nazi Sites for Racial Persecution, Detention, Resettlement, and Murder of Non-Jews (Indiana University Press, forthcoming).

Hannah Wickham

Hannah is a PhD Student in the Department of Germanic Languages and Literatures at the University of Toronto whose research focuses on the intersection of ritual, space, and emotion in Tkhines. From Toronto, Hannah received their B.A. in Religion from the University of Mount Allison in 2022, and M.A in the Yiddish stream of the Department of Germanic Languages and Literatures in 2023. When not writing, you can find Hannah near a sewing machine.

Panel 1

Felt Space: Belonging and Boundaries

Lauren Fedewa

“The main thing is to get into the Reich”: Jewish Women and Girls ‘Passing’ as Non-Jewish Civilian Laborers in German Transit Camps in Occupied Poland”

Abstract

This study explores the experiences of Jewish women who attempted to ‘pass’ as non-Jews in German transit camps designated for non-Jewish civilian forced laborers during World War II. It follows the voluntary registration, labor conscription, and involuntary capture of primarily Polish Jewish individuals posing as ethnic Polish or Ukrainian civilians for work in the German Reich. Concealed Jews were temporarily interned in transit camps prior to their transportation to labor sites, presenting a significant obstacle to their endeavor. As Jews attempted to cross the physical border between the General Government and the Reich, they had to cross an abstract border that involved transforming themselves into their assumed character: concealing their Jewish origin, playing the role of a non-Jewish Pole or Ukrainian (dialect, appearance, class, behavior, religion), and demonstrating eligibility for labor (age, documentation, health). Transit camps became decisive spaces of survival/non-survival with high detection risks due to the concentration of ethnic Poles and Ukrainians, examinations and questioning by German authorities, and searches for hidden Jews. Examining the performances of Jews passing as non-Jews in transit camps reveals the challenges of altering both their bodies and identities, across both physical and abstract borders, to reach the paradoxical safety within the Reich.

Panel 1

Felt Space: Belonging and Boundaries

Lauren Fedewa

Bio

Lauren Fedewa is a PhD Candidate in the Department of History and the Anne Tanenbaum Centre for Jewish Studies at the University of Toronto, Canada. Lauren's research interests include Holocaust and genocide studies, modern Jewish history, and European history. She is currently working on her dissertation tentatively titled "Always One Step Away from Death, and Always Afraid": Jewish Women who Passed as Polish-Christian Forced Laborers in Germany during the Holocaust." Lauren earned a B.A. in History and Germanic Studies from the University of Maryland, College Park (2015) and an M.A. in History from the University of Vermont (2018). Lauren is a Claims Conference Saul Kagan Fellow in Advanced Shoah Studies (2022-2024) and has been the recipient of several other fellowships, including a visiting fellowship at the Leibniz-Zentrum für Zeithistorische Forschung (2022), a Summer Graduate Research Assistantship at the Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies (2017), and the Auschwitz Jewish Center Fellowship (2017). She has previously received a U.S. Fulbright Student Research Grant in affiliation with the Gottfried Wilhelm Leibniz University Hannover (2018-2019), and she worked as a contractor (2022) at the United States Holocaust Memorial Museum, where she researched and wrote entries for the Encyclopedia of Camps and Ghettos, 1933-1945. Vol. V: Nazi Sites for Racial Persecution, Detention, Resettlement, and Murder of Non-Jews (Indiana University Press, forthcoming).

Panel 1

Felt Space: Belonging and Boundaries

Amalya Feldman

“The Spaces of Being Jewish in Late Medieval Mallorca”

Abstract

This paper will focus on the development of Jewish narratives in architecture that are not typically included within the study of Jewish architectural history. The paper presents an argument for shifting the focus to look at “non-Jewish” spaces in urban contexts to build a more holistic narrative of Jewish architectural history, and thereby, of Jewish life. The case study of Castell de Bellver, a medieval castle overlooking the Bay of Palma on the island of Mallorca, will provide an example that demonstrates how pivotal moments in Jewish history were often experienced in architectural spaces that fall outside the purview of “Jewish space”. This paper will analyze the events of the attacks against the city of Palma and the Jewish community that took place in the second half of 1391 CE in relation to the architecture of the Castell de Bellver.

Bio

Amalya is a PhD Candidate in the Department of Art History and the Centre for Jewish Studies at the University of Toronto. Her research is focused on Jewish architecture, urban thresholds, and cultural networks in late medieval and early modern Iberia. Amalya is also the Editorial Assistant of The Art Bulletin.

Panel 1

Felt Space: Belonging and Boundaries

Omer Hacker

“A concept room of one's own: accommodating religion in the new workplace”

Abstract

The relationship between the workplace and workers has changed dramatically in recent years. While in modernist labor norms, workers would rent their labor force for a limited time in a space that was cut off from their private life, in the new labor market, employment is considered an arena of self-realization, and the boundaries between work and private life blur. In the tech industry particularly, companies defy the separation, and while encourage people to put their soul to work, also take into consideration workers' personal needs and preferences (Berardi, 2009; Chen, 2022; Gershon, 2017). My paper asks what happens to religion when individuals are invited to bring themselves to work? Is religion invited too? Based on prolonged fieldwork with Jewish and Muslim workers in the tech industry, I review the entanglements of freedom as a social organization logic of the workplace with religious daily practical obligations. As this framing allows religious workers to have their literal and metaphorical “room” for religion, some describe their feelings as new Marranos, those who are forced to hide their beliefs and opinions. I will use these allegedly contradicting experiences, of freedom and enforcement, to think about the expected location of religion in the new workplace.

Bio

Omer Hacker is a CJS fellow and PhD candidate in a joint program for the Department for the Study of Religion at U of T with the Department of Sociology and Anthropology at the Hebrew University of Jerusalem. His dissertation focuses on issues of religion and temporality in the tech industry and is based on fieldwork with Jewish and Muslim tech workers. Omer edited a volume of ethnographic perspectives on the Holy Land, published by the Open University of Israel. Today, he will indeed discuss religious places, but this time in the tech industry.

Panel 2

Looking At and Looking Out: Transformations in Mediums

Marissa Herzig

“Synthetic Sentience: Dolls and Artificial Bodies in R.M. Romero's Jewish Fantasy”

Abstract

One way to silence a woman is to fashion her as nonhuman; yet, the ultimate way to render someone nonhuman is to make them a woman. The female golem as a predecessor to the modern doll reveals that the Jewish imagination of women as silent toys of the patriarchy is not a modern one, but merely one that has become reimagined and commercialized in modern capitalism. While queer feminist scholar Julia Leyda has excavated how dolls interrupt heteronormative narratives and encourage gender fluidity in the film *Velvet Mine* and literary scholar Rori Bloom has interrogated dolls as a “problematic presence” in Old Regime Fairy tales, particularly of *Madame D’Aulnoy* (2022), both scholars approach dolls from Western European and North American perspectives. From “The Prince Who Was Made of Precious Gems” by Reb Nachman of Bratslav, to Bruno Schulz’s “A Treatise on Mannequins” to Bertha Pappenheim’s “In the Junk Shop,” dolls make visible the liminal, slippery spaces in modern Jewish folklore. Focusing on R.M. Romero’s recent novel *The Dollmaker of Krakow* (2017), I aim to investigate the artificial creation of the silent but sentient female doll in the Jewish literary imagination and the limitations in assimilating to the human as a category. Drawing from posthumanist scholarship in Minsoo Kang’s *Sublime Dreams of Living Machines* and Anna Cheng’s *Dolls*, I unveil the posthumanist potential of the doll to demonstrate anxieties about the collapsing of the artificial and the organic, leisure and labor, and the self and the Other.

Panel 2

Looking At and Looking Out: Transformations in Mediums

Marissa Herzig

Bio

Marissa Herzig is a second-year PhD student at the University of Toronto whose research focuses on the nonhuman in Jewish folklore. She is particularly interested in how the category of the 'human' as a white, European man inherently perpetuates a racialized and sexualized nonhuman counterpart. She received her undergraduate at the University of Pittsburgh, where she triple majored in English, French, and History, and minored in Jewish Studies and Korean and her master's in English literature from the University of Virginia, where she specialized in environmental humanities. By engaging with liminal figures who unsettle the binary of the human and the nonhuman, such as mythical creatures, animals, and plant forms, in adaptations of Jewish folklore, her research hopes to elucidate how contemporary Jewish women authors are reimagining the potential of the nonhuman in resisting racist and patriarchal systems of domination.

Panel 2

Looking At and Looking Out: Transformations in Mediums

Anne-Marie Fowler

"An epistemic reading of origin and Genesis, and an artificial learning systems thought experiment"

Abstract

My presentation proposes a thought experiment. Drawing from epistemic readings of origin and Genesis, my presentation will ask whether such readings might have implications for alternative temporal logics employed in artificial systems learning. As epistemic readings of origin and Genesis present a logically grounded and open-ended setting of Creation, these readings might theoretically address an artificial systems learning issue noted in current literature.

Epistemic readings of origin and Genesis point to a learning model that is open to a "future" in which a system becomes aware of the possibility of what it cannot yet recognize. Contrasting current and proposed methods of approach to artificial learning, I will suggest that this thought experiment might suggest alternative ways to define what is conventionally referred to as "ethical" artificial systems learning.

My presentation will be situated within Hermann Cohen's *Logik der reinen Erkenntnis*, and will draw from Maimonides' readings of Creation both directly and through Hermann Cohen's, Almut Sh. Bruckstein's and Martin Kavka's readings of same. I will also refer to recent artificial systems learning literature that is current at the time of the presentation.

Panel 2

Looking At and Looking Out: Transformations in Mediums

Anne-Marie Fowler

Bio

Anne-Marie Fowler is a PhD Candidate in the Department for the Study of Religion in collaboration with the Anne Tanenbaum Centre for Jewish Studies. A 2022-23 Graduate Fellow at the Schwartz Reisman Institute for Technology and Society, she continues to bring a humanities perspective to interdisciplinary conversations regarding artificial systems learning as a current Graduate Affiliate at the Institute. Anne-Marie is a Junior Fellow at Massey College, a recent Graduate Fellow at the Centre for Ethics, and an invited discussion participant at the Centre for Culture and Technology. Anne-Marie's work presents Jewish messianic temporality as an interpretive lens for examining methods of artificial systems knowledge construction. Levering Hermann Cohen's logic of origin and its Maimonidean influences, she seeks to show how the setting of Creation and Genesis offers a hermeneutic key that illumines quandaries of potentiality and possibility in the developing setting of artificial systems learning. In doing so, she also considers how readings of artificial systems learning might suggest novel readings of Creation and Genesis. Anne-Marie's work also draws from her prior professional work in the technology, finance and global debt spaces in New York, Washington DC, and her home city of San Francisco.

Panel 2

Looking At and Looking Out: Transformations in Mediums



Virginia Shewfelt

“Suicide, Humour, and Resistance in *Jakob der Lügner* and *Professor Mamlock*”

Abstract

The 1974 film *Jakob der Lügner*, by East German director Frank Beyer, has been noted by scholars and the public for its use of gentle humour in depicting Jewish life in a ghetto in Nazi-occupied Poland. *Professor Mamlock*, a 1938 Soviet film by Herbert Rappaport and Adolf Minkin about the early months of Hitler’s regime in Germany, contains many slapstick moments in an otherwise solemn narrative about raising antisemitism. Suicide also plays a central role in these films: in *Jakob der Lügner*, the protagonist’s aims to lower the ghetto’s high suicide rate; in *Professor Mamlock*, the title character attempts to take his own life to escape his increasingly desperate situation. In this paper, I examine how both of these films use the contrasting themes of humour and suicide in their portrayal of Jewish resistance under Nazism.

Bio

Virginia Shewfelt received her Bachelor of Arts in German and Anthropology from Memorial University of Newfoundland in 2016. She is currently enrolled in the doctoral program in the Department of Germanic Languages and Literatures at University of Toronto, where she also received her Master of Arts in German in 2018. Her research interests include the translation and adaptation of German-Jewish Holocaust narratives in literature and cinema.

Panel 3

As an 'Other': Seeing and Becoming

Marcin Janczak

“The diversity of Jewish identities in literary texts of Quebec”

Abstract

In the 1980s, given the growing influx of immigrants-writers as well as those who have become authors after arriving in Québec, theorists proposed the notion of “migrant literature” (Moisan and Hildebrand, 2001) which defines a literature written in French that is open towards other cultures and languages. Jews, who constitute the Third Solitude in Canada (Greenstein, 1989), are part of the ethnic groups who contribute to this cultural patchwork. On the one hand, in the 1950s, Jewish themes become more and more popular among non-Jewish authors such as G. Roy or Y. Thériault. On the other hand, authors of Jewish origin, namely M. Bosco, N. Kattan, R. Robin, who emigrate in the second half of the 20th century and speak French, contribute to the development of the Jewish literature in Quebec. In my presentation that reflect my ongoing doctoral research, I would like to explore the particularities of the identity quest in the work of several Québécois novelists and the modalities of their discourse. As Jewish literature in Québec is plural just as history (Anctil, 2017), I intend to select both Ashkenazi and Sephardic representatives as well as non-Jewish authors who include Jewish themes in their works in order to see the evolution of Jewish writings in French. As Janet Paterson remarks, the Other has always played a vital role in Quebec literature (2004). Thus, I will exploit the concept of alterity and ex-centricity of the Jewish community as well as the questions of historical memory, truth(s), testimony and the role of archives (or their absence) analyzed at length, among others, by Arlette Farge (1989), Paul Ricoeur (2000), François Hartog (2003) and Régine Robin (2003). Ultimately, this work depicts the specificity and distinctiveness of the Jewish experiences between 1954-2020. Even though the novels have been published only over the last seventy years, they present Jewish history in Canada since its legendary beginnings until the present day which is mostly dominated by texts about Hasidic communities of Montreal.

Panel 3

As an 'Other': Seeing and Becoming

My presentation will shed light on Jewish writing in French which has not been profoundly examined in Canada and could also provide compelling findings about the literary production of the authors that migrated under different circumstances (temporal, geographical, social, political or economic) and decided (or not) to include certain themes in their novels that explore both past and present of Canadian Jewish life.

Bio

Marcin Janczak is a doctoral student in French Literature at the University of Toronto where he works on Jewish literature in Quebec under the supervision of Prof. Pascal Riendeau. He is also in the collaborative program in Jewish Studies at the Anne Tanenbaum Center. In addition, he is a teacher of French, Spanish and English as foreign languages. At the University of Wrocław in Poland, Marcin completed a program in French Literature as well as in Jewish Studies. He graduated in two specialties: translation and teaching French as a second language. In addition, he prepared his master thesis entitled "The postmodern novel of Quebec. *Le Premier Jardin* by Anne Hébert and *Volkswagen Blues* by Jacques Poulin."

Panel 3

As an 'Other': Seeing and Becoming

Yasmin Lucas

"'It May Become Idolatry': Elie Wiesel and the United States Holocaust Memorial Museum"

Abstract

This paper argues that the scholarly fixation on the question of Holocaust uniqueness, as it played out in early USHMM Memorial Council meetings, has obscured equally important dynamics that took place during the United States Holocaust Memorial Museum's (USHMM) formative years. I dissect USHMM institutional archives to show how acculturated American Jews Christianized existing models of Holocaust remembrance advanced by European Holocaust survivors, including Elie Wiesel, to stem their fears of antisemitism and foster their acceptance into white, predominantly Christian, society. These efforts aroused Wiesel's fears that Holocaust memory was being turned into an object of idolatry, compelling him to resign as Chairman in 1986.

Bio

Yasmine Eve Lucas is a Ph.D. Candidate in Jewish Studies and Socio-Cultural Anthropology at the University of Toronto, scheduled to defend in May 2024. Her creative writing and essays have appeared in Mayday Magazine, Lunch Ticket, Hobart, Fanzine, and Barnstorm Journal. Her research has been supported by a SSHRC Joseph-Armand Bombardier Canada Graduate Scholarship, a Lorna Marshall award in Anthropology, and a Connaught Graduate Fellow Award, among others.

Panel 3

As an 'Other': Seeing and Becoming

Elena Vasileva

“Settling Accounts” with One’s Identity Through Art: The Case of Boris Pasternak and Marcel Proust

Abstract

The affinities between Proust and early Pasternak’s styles of prose writing are often discussed by scholars of Russian literature (Aucouturier, Kolonsky). At the same time, the Jewish origin of these writers and its impact on their work is often neglected. Pasternak and Proust were fully assimilated Jews who felt at home within Russian and French cultures respectively. Nevertheless, they felt pressure imposed on them by their origin that gave rise to a sense of anxiety as “the other.” For them, literature became a means of dealing with this unwanted identity. The comparison of how Pasternak and Proust encode their Jewishness into their art allows us to draw parallels between the representation of Jewish identity in cultural modernity in Russian and European literary traditions.

My presentation explores how Pasternak and Proust sublimated their desire to dispose of their Jewishness by relegating it from their alter-egos (Yury Zhivago and Marcel) onto secondary characters: Misha Gordon (Doctor Zhivago) and Albert Bloch (In Search of Lost Time). I categorize these characters as “Jewish alter-egos.” Pasternak and Proust constantly juxtapose Gordon and Bloch to the protagonists of their novels: they are of same age, they are friends and go through similar stages of personal development. In addition to illustrating how Jewish alter-egos inherit beliefs as well as biographical facts from their creators’ lives, this paper analyzes how Gordon and Bloch become anti-heroes. Both Pasternak and Proust employ a language of Jewish difference in the portrayal of their Jewish alter-egos in such a way that inevitably makes these characters outsiders, who then shadow the protagonists Zhivago and Marcel, continuously re-establishing and reinforcing latter’s non-Jewishness.

Panel 3

As an 'Other': Seeing and Becoming

Elena Vasileva

Bio

Elena Vasileva is a Ph.D. Candidate in the Department of Slavic Languages and Literatures at the University of Toronto. She is finishing her dissertation that deals with memory of the Russian modernist culture. She is also a part of the Digital Dostoevsky project lead by Professor Kate Holland (UofT), that analyzes Dostoevsky's novels using methodologies developed in Digital Humanities. Elena's presentation examines how Boris Pasternak's reflection on his Jewish background in the novel *Doctor Zhivago* draws on Marcel Proust's *In Search of Lost Time*.

Keynote Lecture

The Anne Tanenbaum Centre for Jewish Studies presents:

Keynote Lecture of the Schwartz-Reisman Graduate
Student Conference in Jewish Studies,
"Gazes and (Self) Constructions"

"What We Talk About When We Talk About Jewish Objects"

Jodi Eichler-Levine
(*Lehigh University*)



Date: Monday, April 15
Time: 4:15 PM
Location: Room 100,
170 St. George Street

All lectures are free and open
to the public.
Seating is on a first come
first served basis.

Keynote Lecture

“What We Talk About When We Talk About Jewish Objects”

Lecture Description

Something magical happens when women sit and stitch together,” one woman said to me, years ago, at a convention of the Pomegranate Guild of Judaic Needlework. Jews of all genders make and use innumerable objects: torah scrolls, bourekas, prayer shawls, amulets, mosaics, kugels, cartoons. Both Jews and non-Jews have idealized, critiqued, and imagined these material practices, from ancient midrash about priestly robes to recent craft workshops run by the Jewish Studio Project. Whether we are talking about Jewish food or Jewish embroidery, matter matters. This talk approaches Jewish object creation as both a Jewish ritual practice and, perhaps, as something more capacious, yet hard to name—perhaps “magical,” perhaps not. Most of all, we will think through the senses. How do Jews and Jewish-adjacent people gaze upon, feel, smell, taste, and hear these objects? What concepts of Jews and Judaism do these embodied encounters create?

Jodi Eichler-Levine

Bio

Dr. Jodi Eichler-Levine is the Berman Professor of Jewish Civilization and a professor of religion studies at Lehigh University, where she also directs the Philip and Muriel Berman Center for Jewish Studies. She is the author, most recently, of *Painted Pomegranates and Needlepoint Rabbis: How Jews Craft Resilience and Create Community*. Her scholarly writing and public essays at the intersection of Jewish studies, religions of North America, and popular culture have appeared in *The Washington Post*, *American Quarterly*, *CNN*, *Shofar*, *Kveller*, *Newsweek*, and other venues.

Acknowledgements



We would like to express our deepest gratitude to our donors, Gerald Schwartz, Heather Reisman, Ira Gluskin, and Maxine Granovsky-Gluskin for their generous support for the graduate program at the Anne Tanenbaum Centre for Jewish Studies and this graduate student conference.

We would like to give special thanks to Professor Naomi Seidman, the Graduate Director at the Anne Tanenbaum Centre for Jewish Studies, and the co-organizers, Lauren Fedewa and Hannah Wickham, for putting together this conference. We would like to thank the staff at the Anne Tanenbaum Centre for Jewish Studies, Galina Vaisman, Natasha Richichi-Fried, and Constance Chan, for their support with the logistics. We would like to also extend our gratitude to the work-study students, Odel Jaji, Luna Koechli, Lysander Klassen-Kay, Meg Abbott, Olivia Brunnenkant and Sarah Bian, for volunteering their time to help during the conference.

2024

Schwartz Reisman Graduate Student Conference in Jewish Studies



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מרכז למדעי היהדות

