



## LATIN AMERICAN JEWISH STUDIES

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### Mensaje de las co-editadoras / Message from the co-Editors



Apreciados miembros y amigos de LAJSA,

Al inicio del año hebreo de 5775 y acercándonos al fin del 2014, LAJS lleva publicadas más de 33 entregas. El presente número da a conocer las actividades culturales y literarias que los miembros de LAJSA han estado produciendo. La evolución de esta publicación año tras año es una clara muestra del robusto crecimiento de nuestro campo de estudio. Volvemos a invitarlos a enviarnos noticias de nuevas publicaciones, conferencias, premios, muestras de películas

recientes, información sobre tesis así como reseñas de libros y artículos.

Queremos agradecer la generosa ayuda de **Amalia Ran** en la organización del material en este número de LAJS. También apreciamos el envío de los sumarios de las ponencias y lecturas realizadas en el congreso regional de New York y esperamos volver a encontrarlos en el próximo congreso de LAJSA en Miami, en junio del 2015.

Les deseamos un año productivo, un año de paz, salud y alegrías

**Nora Glickman y Ariana Huberman,**

Co-editoras

## **Mensaje de los Co-presidentes/Message from the Co-Presidents**



Dear LAJSA Friends,

As we initiate our term as Co-Presidents, we wish to send you our warm greetings and

thank you for your continued support of LAJSA. We are grateful to our previous Co-Presidents, **Edna Aizenberg** and **Raanan Rein**, for their years of service and especially for the many successes they achieved, causing LAJSA to flourish under their leadership.

We began our term in May at the regional conference in New York City, which was organized by **Nora Glickman** and **Ronnie Perelis**. It was an exciting and productive conference and we were pleased to see so many members in attendance to share their research and creative activity. It was a good indication that LAJSA is a vibrant community of scholars. Our sincere thanks to Ronnie and Nora, and all those involved in organizing the two-day conference that included not only the stimulating research presentations, but wonderful food and entertainment as well.

As we are sure everyone knows, plans for the XVII International Research Conference, to be held at Florida International University (Biscayne Bay Campus) on June 21-23, 2015, are well underway. The deadline for submissions is October 31, 2014, and the Program Committee (chaired by **Natasha Zaretsky**) will send out notifications by December. All the information regarding the Conference will be made available on our website

(<http://www.utexas.edu/cola/orgs/lajsa/conferences/upcoming-conferences.php>) and on

our Facebook page -Latin American Jewish Studies Association- ("Like" us so you can receive our posts!). There are some exciting new conference formats that will be added to the schedule. Also, new information will be forthcoming in the very near future regarding travel grants and research awards, so please be watching for that. We hope to see you all in Florida!

LAJSA has fully joined the social media age! We have a Facebook page, a site on the blog platform Tumblr, and members can follow LAJSA on Twitter (see links on the LAJSA website). We continue to disseminate information on the list-serve and in the newsletter. Please remember that these formats are open to all members in order to post information and keep the membership updated on relevant publications, conferences, events, and issues of interest to all. We are grateful to those who maintain these important communication venues and keep them operating: Naomi Lindstrom (Facebook page, website, and list-serve), Alan Astro (Facebook page), Ariana Huberman and Nora Glickman (newsletter editors).

We are working with our new treasurer, Alan Astro, to streamline membership and payment processes. In addition to annual dues, we hope to make it easier to pay conference registration fees online. Once this

has been incorporated into the webpage we will send an announcement to everyone.

We urge you to continue to support the work of LAJSA by keeping your membership current, and by promoting the association to potential new members. Also, let us know if you would like to become more involved, or if you have any ideas for LAJSA to explore.

Un cordial saludo,

**Adriana Brodsky y Darrell Lockhart, Co-Presidents**



## **Mensaje de los últimos presidentes / Message from the former Presidents**

June 2014

Dear LAJSA Friends,

At the end of our term as Co-Presidents, and as new authorities step in, we would like to wish you all a fruitful vacation and to take the opportunity to look back at the five years we served as the heads of our scholarly association.

When we took this mission upon ourselves, many colleagues were skeptical as to the future of LAJSA. Some even predicted its demise. However, a series of new initiatives and developments have put an end to such pessimism. LAJSA was revitalized and was able to attract a new generation of scholars devoted to research on Jewish experiences in Latin America and their expressions. This was achieved thanks to the support and involvement of all of you.

Two very successful International Research Conferences were held during our term, at Arizona State University (June 2011) and at the University of Texas at Austin (June 2013) with unprecedented number of proposals, involving faculty members, students, independent researchers, and writers. Following the call for a venue for the 2015 International Conference, we received three proposals to host LAJSA's XVII International Research Conference. Florida International University (Miami, FL) was chosen to host our next scholarly gathering. Successful regional conferences were held in New York, the latest in conjunction with the Americas Society, as well as in Israel, with additional events taking place in Latin America.

On the eve of the Arizona conference, LAJSA faced a major challenge. In the face of an anti-immigrant act adopted in Arizona, some members suggested a change of venue. Given

LAJSA's stated purpose and the concern of many of us, we held an important discussion first among board members, and then among all members of the association, followed by an electronic vote.

Many members participated in the discussions and/or the vote. All shared similar views, repudiating racism and discrimination, while suggesting a variety of solutions. As the votes were counted, it became clear that there was no majority from the members to change venues. The way LAJSA dealt with this issue should be a source of pride for all of us.

By now, as we all know, LAJSA is formally associated with the Association for Jewish Studies (AJS) in the form of a Latin American Caucus that meets at AJS conventions and sponsors sessions. Our members are also active in other AJS activities.

Our publication, *Latin American Jewish Studies*, is going from strength to strength. Under the editorship of Ariana Huberman and Nora Glickman, our bulletin is now included in EBSCO databases. At the same time, under the leadership of LAJSA-list and Website Manager Naomi Lindstrom, our website is becoming richer in information. Please visit: <http://www.utexas.edu/cola/orgs/lajsa/> Of a special note is the expanded and updated inclusion of syllabi, images, dissertations, and theses on Latin American Jewish topics at

[www.utexas.edu/cola/orgs/lajsa/resources/dissertations-theses.php](http://www.utexas.edu/cola/orgs/lajsa/resources/dissertations-theses.php)

We reinstated the LAJSA Book Award for an outstanding book (research monograph or edited volume) in the social sciences and humanities, and the LAJSA best dissertation award. We also enlarged the number of travel grants in order to enable young scholars to participate in our international conference. With its new web site and Facebook presence, the institution of a PayPal system to facilitate joining LAJSA, the new membership directory,

and the richer bulletin, we are now able to expand our activities and better contribute to the development of our field of research.

The two of us wish the new co-Presidents.

**Adriana Brodsky** and **Darrell Lockhart**, as well as **Alan Astro**, our new treasurer, much success and we hope to see as many of you as possible in the forthcoming LAJSA conference.

Cordiales saludos y un abrazo,

**Edna y Raanan**

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**The Board of Directors of LAJSA**, the Latin American Jewish Studies Association, has issued the following statement on academic boycotts: LAJSA joins the AAUP and other major academic organizations and universities in opposing all boycotts of

academics and academic institutions. We especially oppose selective boycotts on ideological grounds that use political or religious views as tests for participation in academic life. We have a fundamental commitment to the free exchange of ideas and boycotts only stifle such exchange.

**Message from the Chairs of the 2015 International LAJSA congress in Aventura, Florida**

Florida International University is honored to be the host of the Latin American Jewish Studies Association XVII International Conference on June 21<sup>st</sup> to 23<sup>rd</sup>, 2015. The conference will take place at the Wolfe University Center, located at the Biscayne Bay Campus overlooking the beautiful bay and Oleta River State Park. Attendees will be able to stay in hotels at the beach in Sunny Isles, o The key-note address and welcome reception will take place at the Jewish Museum of Florida-FIU located in South Beach, where attendees will be able to experience the stories of the first Jews of South Florida, including those from Latin America. FIU is

ready to welcome you, "Bienvenidos/Bem-vindos a Miami!" We also would like to thank our sponsors, the Navon Professorship in Sephardic and Mizrahi Studies, School of International and Public Affairs, Latin American and Caribbean Center, and Jewish Studies Initiative.

For our XVII International Research Conference, the Program Committee especially encourages sessions that explore interdisciplinary and comparative frameworks, and have introduced some exciting new formats that we hope will foster dialogue across disciplinary and regional

borders. Besides the usual formal **Panel Session** (three to four participants with chair and optional respondent), we would like to see **Round Table Discussions** (on “State of the Field,” “Teaching the Latin American Jewish survey” etc.), and invite those with **Creative Works** to submit proposals to read from their texts or to showcase their material in other ways (films, paintings, sculpture). Additionally, we will explore two new formats: the **Lightning Session** (three to five scholars presenting their work in a shorter time period, allowing for a broader discussion); and the **Seminar** (bringing

together scholars for a more sustained discussion including pre-circulating papers). For those of you who have published books recently (or will publish before the meeting), we are expecting to organize informal **Book Presentations** for scholarly works. Graduate students working on Jewish Latin American topics are also welcome to participate. We look forward to receiving your proposals by the deadline of October 31, 2014 For more information about the call for papers and the conference, please see

[www.utexas.edu/cola/orgs/lajsa/](http://www.utexas.edu/cola/orgs/lajsa/).

The Program Committee

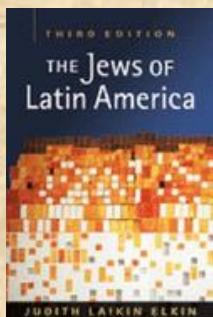
Program Chair: *Natasha Zaretsky*

Local Arrangements Chair: *Valeria Cababié-Schindler*

Program Committee: *Beatriz Kushnir, Annette H. Levine, Hilit Suowitz-Israel*

## Publicaciones / Publications

### Books

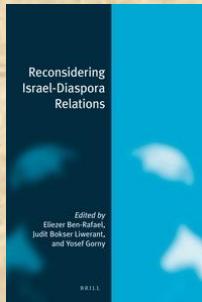


*Elkin Laikin, Judith. The Jews of Latin America, 3rd revised edition ISBN: paperback 978-1-58826-872-3;*

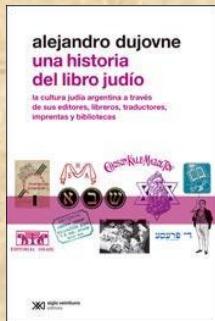
hardcover 978-1-58826-896-9; Lynne Rienner Publishers, Inc.

When it was first published in 1980, Judith Laikin Elkin's foundational book on the Jewish communities of Latin America quickly became the standard resource on the topic. This new edition, the first in fifteen years, brings the story up-to-date, incorporating the events of recent decades and reflecting new

insights provoked by the changing political, cultural, and economic conditions throughout the region.



**Ben-Rafael, Eliezer, Judit Bokser Liverant, and Yosef Gorny**, eds.  
*Reconsidering Israel-Diaspora Relations*.  
Leiden, Netherlands: Brill, 2014. Vol. 22 in series Jewish Identities in a Changing World.  
ISBN-13: 9789004277069; E-ISBN: 9789004277076.



**Dujovne, Alejandro.** *Una historia del libro judío: la cultura argentina a través de sus editores, libreros, traductores, imprentas y bibliotecas.* 304 pp. ISBN 978-987-629-436-2 agosto de 2014

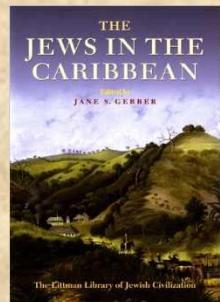


**Fine, Ruth; Guillemont**

**Michèle; Vila, Juan Diego** (eds.): *Lo converso: orden imaginario y realidad en la cultura española (siglos XIV-XVII)*. Madrid / Frankfurt: Iberoamericana / Vervuert 2013, 536 pp.  
ISBN 9788484897156

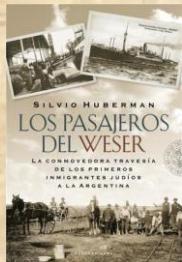


**Freidenberg, Judith.** *La invención del gaucho judío: Villa Clara y la construcción de la identidad argentina*. Prometeo Libros, 2013. 211 pags. ISBN 978-987-574-598-8



**Gerber, Jane S.** *The Jews in the Caribbean*. Oxford, UK: Littmann, 2013. 416 pp., 36 illustrations, 4 maps, 8 tables. Hardback. ISBN 978-1-906764-14-2.

Including articles by **Miriam Bodian**,  
**Ainsley Cohen Enriques**, **Josette Capriles Goldish**, **Matt Goldish**, **Ronnie Perelis y Jessica Roitman**.



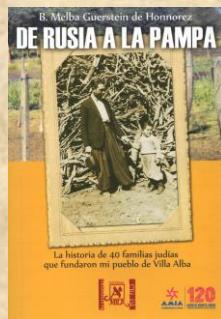
**Silvio Huberman**, *Los pasajeros del Weser* (Buenos Aires: Editorial Sudamericana, Random House Pinguin, 2014) ISBN: 978-950-07-4924-4

Se trata de una investigación que comprende la decisión de emigrar desde Rusia en 1889, las vicisitudes para encontrar un destino, el viaje hasta el barco, la travesía durante 35 días, la llegada a Buenos Aires donde les anulan la compra de tierras, su nuevo destino en la provincia de Santa Fe, el alojamiento en un galpón ferroviario donde fallecen 61 niños por tifus y, finalmente, la fundación de Moisés Ville.

Esta historia inspiró luego al barón Maurice de Hirsch para la creación de la Jewish Colonisation Association que a partir del Weser colonizó quinientas mil hectáreas en 9 provincias de la Argentina y trasladó 35.000 inmigrantes rusos de religión judía.



**Graff Zivin, Erin**. *Figurative Inquisitions: Conversion, Torture, and Truth in the Luso-Hispanic Atlantic*. Evanston: Northwestern University Press, 2014. ISBN 978-0-8101-2945-0



**Guerstein de Honnorez, B.** *De Rusia a la pampa*. Buenos Aires: Milá, 2014. Buenos Aires, abril 2014. 180 pp. ISBN 978-987-647-057-5

**Lockhart, Darrell B.**, ed. *Critical Approaches to Jewish-Mexican Literature/Aproximaciones críticas a la literatura judeomexicana*. Tempe, AZ: Chasqui Special Publication No. 4, 312 pp. ISSN 0145-8973.

Articles by **Darrell B. Lockhart**, **Saúl Sosnowski**, **Naomi Lindstrom**, **Stephen A. Sadow**, **Leonardo Senkman**, **Lois Baer Barr**, **Mónica E. Bausset**, **Nora Glickman**, **Renée Sum Scott**, **Judith Morganroth Schneider**, **Manuel F. Medina**, **Jacobo Sefamí**, **Sandra Messinger Cypess**, **Laura**

**Weingarten-Ruderman, Florinda F.**  
**Goldberg, Alexandru V. Lefter, Angelina**  
**Muñiz Huberman, Joanna L. Mitchell, and**  
**Salvador A. Oropesa.**



**Sinay, Javier.** *Los crímenes de Moisés Ville: una historia de gauchos y judíos.*  
Buenos Aires: Tusquets, 2013. ISBN: 9789876701853.



**Mazo, Julio.** *El judaísmo argentino 70 años atrás: Análisis demográfico y socio-económico del Censo Efron 1941-1943* (series Jewish Population Studies 30).  
Division of Latin America, Spain and Portugal, The Avraham Harman Institute of Contemporary Jewry, and The Liverant Center for the Study of Latin America, Spain and Portugal and Their Jewish Communities, The Hebrew University of Jerusalem, 2014, 142 pp. ISBN: 978-985-90054-4 ISSN: 0333-7855

**Von der Walde Moheno, Lillian y Reinoso Ingliso, Mariel.** Comps. *Homenaje a Angelina*

11

**Muñiz-Huberman.** México: Editorial Grupo Destiempos. Mayo 2014. ISBN: 978-607-9130-29-9. Antología crítica de ensayos sobre la obra de nuestra colega Angelina Muñiz Huberman.

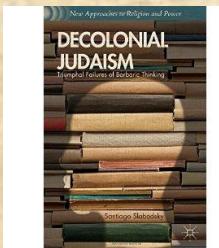
## Journals

Publicação do v. 7, n. 13 (out. 2013) da *Arquivo Maarav* ISSN: 1982-3053 "Mapas, territorios e geografia na arte e na literatura judaica".

*Jewish Film & New Media*, Vol. 2, No. 1, 2014. Published by Wayne State University Press. Special Issue: Latin American Cinema and Television, Guest Editors: **Raanan Rein** and **Tzvi Tal**. Introduction and film reviews by **Raanan Rein, Tzvi Tal, Gabriela Jonas Aharoni, Carolina Rocha, Claudia Bossay, Daniela Goldfine, and Patricia Nuriel**.

*WebMosaica* v.6 n.1 – janeiro-junho 2014 Dossier Migration and Diaspora in the Jewish Life. [www.seer.ufrgs.br/webmosaica](http://www.seer.ufrgs.br/webmosaica). Anita Brumer and Rafael Bán Jacobsen. Articles and book reviews by **Berta Waldman, Samuel Rawet, Saul Kirshbaum, Dianaluz da Costa Leme Corrêa e Anita Brumer, Nancy Rozenthal, Larisa Fialkova e Maria Yelenevskaya, Carl Schmitt, Kathrin Holzermayr Rosenfield, Kellen Jacobsen Follador, Hanna (Boker Tov Yerushalayim), Schmuel Yosef Agnon, Luiz**

**Henrique A. Soares, Débora Levy, Luis Sergio Krausz, Gavriela Avigur-Rotem, Nancy Rozenchan, Carlos Fraenkel, and Peter E. Gordon.**



**Slabodsky, Santiago.**

*Decolonial Judaism: Triumphal Failures of Barbaric Thinking*. New York: Palgrave Macmillan, 2014. Series New Approaches to Religion and Power. 280 pp. ISBN-10: 1137365315. ISBN-13: 978-1137365316

*Decolonial Judaism...* explores the relationship among geopolitics, religion and social theory. It argues that during the postcolonial and post-Holocaust era, Jewish thinkers in different parts of the world were influenced by Global South thought and mobilized this rich set of intellectual resources to confront the assimilation of normative Judaism by various incipient neocolonial powers. By tracing the historical and conceptual lineage of this overlooked conversation, this book explores not only its epistemological opportunities, but also the internal contradictions that led to their ultimate unraveling, especially in the post-9/11 world.

## Articles

**Aizenberg, Edna**, "Borges, Bergoglio and Cuentos originales: historia de un prólogo y 14 ficciones", *Variaciones Borges* 37 (2014): 207-17.

--- "I a Jew" : Borges, Nazism, and the Shoah." *Jewish Quarterly Review*, (Summer 2014): 339-353.

**Astro, Alan**. "Revisiting Wiesel's Night in Yiddish, French, and English." *Partial Answers* 12.1 (2014): 127-53. (Reprint: La versión en ídish, titulada "*Un di velt hot geshvign*", se publicó en Buenos Aires.)

**Colbert Cairns, Emily**. "Esther among Crypto-Jews and Christians: Queen Esther and the Inquisition Manuscripts of Isabel de Carvajal and Lope de Vega's *La hermosa Ester*". *Chasqui* 42.2 (November 2013): 98-109.

**Lindstrom, Naomi**. "El discurso anómalamente visionario de Moacyr Scliar." *Arquivo Maaravi: Revista Digital de Estudos Judaicos da UFMG* [Belo Horizonte, Brazil]: 7.13 (2013).

---. "La expresión profética y apocalíptica en la producción de Alejandro Jodorowsky". *Chasqui* 42.2 (noviembre de 2013): 125-33.

---. "Angelina Muñiz-Huberman: Scholarship and Enchantment". *Chasqui* Special Issue No. 4 (2013)

**Foster, David William.** "Intelectuales publicos judíos en la Argentina, siglo XXI". *Desde el Sur* [Lima] 4.2 (2014): 65-74.

**Miller, Paul B.** "I Hear, Therefore I Know: Post-Dictatorial Traumatic Expression and 'Death and the Maiden'." *Studies in American Jewish Literature* 32.2 (2013): 121-40.

**Muniz-Huberman, Angelina.** "Máximo José Kahn entre el exilio y el sefardismo". *Revista de la Universidad de México, nueva época*, No. 19, ene 2014, 49-52. ISSN: 0185-1330

**Perelis, Ronnie.** "Daniel Israel Lopez Laguna's Espejo Fiel de Vidas (London 1720) and the Ghost of Marrano Autobiography". *The Jewish Diaspora of the Caribbean*, Jane Gerber ed. Oxford: Littman Library for Jewish Civilization, (2014). 319-28.

---. "Dialectics of Travel: Reading the Journey in Antonio De Montezinos's Relación (1644)", *SAJL (Studies in American Jewish Literature)* 33.1 (2014): 13-34.

**Rein, Raanan,** "A Trans-National Struggle with National and Ethnic Goals: Jewish-Argentines and Solidarity with the Republicans during the Spanish Civil War," *Journal of Iberian and Latin American Studies*

[JILAR] 20.2 (2014)  
<http://www.tandfonline.com/eprint/DTkw34w9VC7e8h35s42n/full>

**Vohnsen, Mirna.** "Cinematic Jewish Women in Rural Argentina and the Representation of Argentinidad." *Aigne* 4.2 (2013): 21-37.

**Lockhart, Darrell B.** "Word and Image: La vida espuma by Mirta Kupferminc and Manuela Fingueret". *Letras Femeninas* Volumen XL Número 1 (Verano 2014): 195-209.

## Reseñas en publicaciones/Book Reviews in Journals

**Mathew Warshawsky,** "The Faith of Remembrance: Marrano Labyrinths by Nathan Wachtel" (trans. Nikki Halpern, U of Pennsylvania P, 2013) for *Partial Answers: Journal of Literature and the History of Ideas* vol. 12, no. 2, (June 2014, 389-92).

----- Isaac Orobito de Castro, *Prevenciones divinas contra la vana idolatría de las gentes*, part 1, by Isaac Orobito de Castro (ed. Myriam Silvera, Casa Editrice Leo S. Olschki, 2013) for *Sephardic Horizons* 4.3 (summer 2014).

## Ficción y poesía / Fiction and Poetry

**Angelina Muñiz-Huberman.** *Hacia Malinalco (Seudomemorias).* México: Ediciones Sin Nombre, 2014. 185 págs. 978-607-7955-88-7

---. *Islas entre nosotros. Voces de la narrativa contemporánea israelí*, compiladores Esther Seligson y Ioram Mecer, introducción de Angelina Muñiz-Huberman, Fondo de Cultura Económica, México, 2013, 503 pp. ISBN: 978-607-16-1655-5.

**Scherbacovsky, Elías.** *Los resentidos de la Patagonia (informe comentado).* Buenos Aires Acervo Cultural, 2013. 270 págs. ISBN 978-987-9333-47-1.

**Sefamí, Jacobo.** *Por mi boka. Textos de la diáspora sefardí en ladino (y versiones en español contemporáneo).* Selección, prólogos y notas de **Myriam Moscona y Jacobo Sefamí**. México: Editorial Lumen, 2013. 256 páginas. ISBN: 9786073119009.  
<http://www.megustaleer.com.mx/ficha/9786073119009/por-mi-boka>

**Liebrecht, Savyon,** *La banalidad del amor*, traductores Alberto Huberman y Angelina Muñiz-Huberman, prólogo de Angelina Muñiz-Huberman, Ediciones El Milagro / Universidad Autónoma de Nuevo León / Institute for the Translation of Hebrew

Literature, Israel. México, 2013, 105 pp. ISBN: 978-607-409-055-0.

**Salum, Rose Mary**,(compiladora), *Delta de las arenas. Cuentos árabes, cuentos judíos*, Literal Publishing, Houston, 2013, 210 pp. ISBN: 978-0-9897957-7-7.

## Premios / Awards

**Naomi Lindstrom** has been appointed Gale Family Foundation Professor in Jewish Arts and Culture at the University of Texas at Austin.

El escritor peruano **Isaac Goldemberg** recibe el Premio Excelencia Tumi USA Award 2014.

**David Unger**, ganó el Premio Nacional de Literatura Miguel Angel Asturias 2014.

La Academia Norteamericana de la Lengua Española (ANLE) reconoce trayectorias de dos destacados hispanistas, **Elías L. Rivers**, catedrático emérito del Departamento de Lenguas y Literaturas Hispánicas de la Universidad de Stony Brook en Nueva York, y **Saúl Sosnowski**, profesor del Departamento de Español y Portugués en la Universidad de Maryland, obtuvieron para las ediciones de los años 2012 y 2013 respectivamente, el Premio Nacional de la Academia Norteamericana de la Lengua Española “Enrique Anderson Imbert”.

## Online resources

La dirección del canal de YouTube de LAJSA es:

[www.youtube.com/channel/UCt0rLWic6 EP6FbUzgtVhOg](https://www.youtube.com/channel/UCt0rLWic6EP6FbUzgtVhOg)

En este momento, el canal contiene una selección de música judeolatinoamericana y sefardí y un fragmento del excelente documental de José Judkovski, "Tango: una historia con judíos". En el futuro pensamos colocar en el canal, además de la música, videos de conferencias y mesas redondas.

*Efron 1941-1943* el libro se presenta en la Biblioteca de la Universidad Hebrea de Jerusalén, Mount Scopus. Hablarán sobre esta investigación basada en el último censo realizado por la JCA en todas las provincias argentinas (con excepción de Buenos Aires): Prof. Sergio Della Pergola, Prof. Haim Avni, Prof. Natan Lerner, Julio Mazo, autor del libro, y Dr. Leonardo Senkman, quien escribió un epílogo contextualizador.

## Presentaciones de libros y revistas/Book and Journal Presentations

Feria Internacional del Libro en Guadalajara. Año 2013. La feria está dedicada a Israel.

Noviembre 30- 7 de diciembre 2013 |

Mesa redonda de escritoras judeomexicanas: "Otras voces, nuestras voces" (mesa redonda de escritoras judeomexicanas), 3 de diciembre, 7:30 p.m. en el Pabellón Israelí.

Lectura de poesía de **Angelina Muñiz-Huberman** (*Rompeolas*), 4 de diciembre -Además Angelina Muñiz-Huberman

presentará y dialogará con los poetas Roni Somek, Hamutal Bar-Yosef y Agi Mishol.

Presentación del libro de **Julio Mazo**, *El judaísmo argentino 70 años atrás: Análisis demográfico y socio-económico del Censo*

**Sznajder, Mario y Roniger, Luis**, *La política del destierro y el exilio en América Latina* (México: Fondo de Cultura Económica, Dic. 2013) . ISBN: 978-607-16-1476-6 La obra ha sido premiada con el Arthur Whitaker Prize del Middle Atlantic Council of Latin American Studies, en Rutgers University,

Marzo de 2014. El libro incluye un análisis de los cientos de jóvenes que escaparon la represión dictatorial en Argentina, encontrando refugio en Israel.

## Symposia/Presentations

Coloquio: "Huellas del judaísmo centroeuropeo en América Latina"

**David William Foster**

([david.foster@asu.edu](mailto:david.foster@asu.edu)) NEH Summer

Seminar on Jewish Buenos Aires. Poner las fechas del seminario. For information, please contact [david.foster@asu.edu](mailto:david.foster@asu.edu).]

Jewish Buenos Aires. An NEH Summer Seminar for College and University Teachers.

Buenos Aires, Argentina, July 7-July 25, 2014. The seminar will focus on five major works of Argentine Jewish writers, basically from the twentieth century. Through a detailed examination of these works as literary texts that interpret the Jewish immigrant experience in Buenos Aires, the seminar will provide 16 participants with an important grounding in Argentine urban immigrant culture. Participants will be college and university professors of Latin American studies, some of whom may have some familiarity with Argentina. There will also be places for two advanced doctoral students. The participants will have the opportunity to deepen their knowledge of Argentine literature, while other participants will receive a solid introduction to Argentine Jewish culture through major literary texts. The language of the seminar will be Spanish, and participants must have an advanced command of the language for purposes of reading the texts, discussing them, and preparing written essays. An important aspect of the seminar will be several lunches a week with prominent Jewish artists, intellectuals, and writers ("Almorzando con Buenos Aires Judío").

El 18 de junio se llevó a cabo un coloquio en homenaje a la obra y memoria de los inmigrantes centroeuropeos exiliados en América Latina, su aporte al judaísmo latinoamericano y la creación de las

comunidades judías de habla alemana en América Latina. Así mismo se descubrirá una placa de nombramiento de la biblioteca del Seminario Rabínico Latinoamericano a la memoria de su fundadora, la Dra. Suse Harf, z"l. Buenos Aires. 18 de junio, 2014

24th Annual Conference Society for Crypto-

Judaic Studies Hilton Anatole Hotel, Dallas,

TX July 20-22, 2014 Keynote

speaker: Miriam Bodian, professor of history at the University of Texas at Austin and author most recently of *Dying in the Law of Moses: Crypto-Jewish Martyrdom in the Iberian World*.

For more information on the Society, this conference, and past meetings,

see <http://www.cryptojews.com/>

The Center for Crypto-Jewish Studies and Hispanic Jewish Relations at Texas A&M Hillel First Symposium in the Rio Grande Valley  
A Tapestry of the Crypto-Jewish Experience

The mission of the CCJSHJR is to educate the Hispanic and Jewish Communities about their shared history and lineage in order to facilitate a better understanding of the past, build bridges with the present, and provide a better future for all those who are part of this legacy.

October 13, 2014 in Brownsville, Texas.

Symposium speakers will include Dr. Peter Tarlow and leaders from the Jewish, Catholic

and Hispanic Business communities from the State of Texas. The full program will be available soon. The event is being sponsored by the Brownsville Convention & Visitors Bureau and LaVidaValle.com

CCJSHJR [www.hispanicjews.com](http://www.hispanicjews.com)

**Mathew Warshawsky**, "The Possibility and Modernity of a *Converso* Worldview in *Don Quixote*." 24th Conference of the Society for Crypto-Judaic Studies, Presenter and Program Chair. Dallas, July 20-22, 2014.ar

Seminario: O Presidente Jayme Salomao e o Diretor de Cidadania Israel Blajberg representaram a FIERJ no seminário "Judeus, militância e resistência à ditadura militar", realizado em 21 de maio no Salão Nobre do Instituto de História da UFRJ no Largo de São Francisco O Seminario foi organizado pelo Programa de Pós-Graduação em História Social (PPGHIS/IE/UFRJ); Núcleo Interdisciplinar de Estudos Judaicos (NIEJ/UFRJ); e Programa de Pós-Graduação em História das Ciências e da Saúde (PPGHCS/COC/Fiocruz).

Alguns expositores foram Audálio Dantas - *jornalista e escritor*, Alberto Dines - Observatório da Imprensa, Bernardo Sorj - IEA/USP, Bila Sorj (PPGSA/UFRJ), o brasilianista Jeffrey Lesser - Emory

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University, Roney Cytrynowicz - Arquivo Histórico Judaico Brasileiro, Monica Grin - Coordenadora do PPGHIS/IE/UFRJ/NIEJ, Marcos Chor Maio – Professor e Pesquisador do PPGHCS/COC/Fiocruz e NIEJ, Carlos Fico - PPGHIS/UFRJ e Roberto Grun - NESEFI/UFSCA.

**Rein, Raanan**, "Fútbol, Jews, and the Making of Argentina" Library of Congress, Madison Building, March 10, 2014 presented by the Hispanic Cultural Society and the Hebrew Language Table at the Library of Congress in cooperation with the Embassy of Israel.

El 18 de julio **Shlomo (Sergio) Slutzky** abrió gratuitamente al público su documental de 55 minutos "El tercero en camino", su búsqueda personal de la verdad sobre los atentados a la embajada israelí en Buenos Aires y el atentado a la AMIA, las investigaciones posteriores y los "palos en las ruedas" que han frustrado todas las investigaciones oficiales hasta la fecha.

<https://vimeo.com/97806874>

1994-2014. 20 años del atentado a la **AMIA**  
Acto Central Viernes 18 de julio, 2014  
Pasteur 633.

**Unger, David**, Just after I finished my most recent novel *The Mastermind*, my wife, Anne Gilman, and I were asked to do a collaborative livre d'artiste project for the

Center For Book Arts. Pages from the original manuscript of *The Mastermind* were used as the substrate for this collaboration. I contributed formatting, design, and content decisions while Anne drew, cut and wrote on sections of the pages. Themes from the novel are mixed with commentary on psychological issues connected with the traits of a "mastermind" and how that relates to larger issues in life. This project is part of the Livre d'Artiste d'Aujourd'hui exhibit at the Center for Book Arts. <http://annegilman.com/projects/the-mastermind-y-lo-contrario/4>

El 22 de Julio de 2014 tuvo lugar la muestra y celebración "**Isaac Goldemberg**: tiempos y raíces" en La Casa de la Literatura Peruana

Esta muestra desplegó un panorama tanto documental como plástico acerca de la obra y vida de Isaac Goldemberg (Chepén, 1945), autor de la célebre novela *La vida a plazos de don Jacobo Lerner*, considerada una de las 100 más importantes de la literatura judía mundial de los últimos 150 años. La exposición se convierte así en un acercamiento a la presencia de Goldemberg en la escena literaria peruana e internacional desde los terrenos del registro, el testimonio social y las artes visuales.

De amplio reconocimiento en el mundo literario y académico, sorprende que su obra

sea tan poco difundida entre los lectores peruanos. La exposición Isaac Goldemberg: Tiempos y Raíces, pretende acercar al espectador a una de las producciones marcantes de nuestra literatura reciente.

La historia de la comunidad judía en el Perú es evidenciada a través de una serie de infografías que relacionan la obra del autor con el devenir de una constante presente a lo largo de su producción literaria. Notas periodísticas sobre su producción literaria, fotografías familiares, cartas y manuscritos, así como una antología poética y narrativa se fusionan a lo largo de la exposición mediante un "collage" basado en la documentación proporcionada por el mismo autor.

Una vida a plazos, fragmentada, como la expuesta por el personaje de su emblemática novela que funciona como recurso literario constante en la presente exposición. Una interrogante sobre lo que es ser judío en el Perú, sobre el ser peruano en territorio judío, y sobre cómo alejarse de las raíces sin perderlas.

Bajo esta premisa hubo lecturas de poemas en vídeo, libros originales, mesas de trabajo documental, procesos gráficos, vistas históricas y modernas de lugares que habitan en la memoria del escritor y que a la vez funcionan comoescenarios de sus personajes y las circunstancias de cada una de sus novelas, etcétera.

La exposición detecta también aquellos momentos en los que la obra de Goldemberg toma contacto con las artes plásticas, tanto a través de la creación de sus portadas a cargo de reconocidos artistas peruanos como Bill Caro, Juan Pastorelli y Víctor Escalante, o por el acompañamiento de pintores indigenistas como PEDRO AZABACHE; o el trabajo en conjunto entre Goldemberg y los pintores judeo peruanos Liza Schnaiderman y Moico Yaker.

Isaac Goldemberg habló sobre su vida y obra y hubo una mesa con Alexis Iparraguirre, Denisse Vega Farfán y Héctor Velarde. El público ahora tiene acceso a la nueva edición-homenaje de la novela *La vida a plazos* de don Jacobo Lerner, de la editorial Casatomada, que la ha incluido en su colección Clásicos Peruanos Contemporáneos.

## Invitaciones a participar con trabajos escritos/ Calls for papers

*The Journal of Jewish Ethics* (A new scholarly journal)

With the guidance of a stellar editorial board spanning the globe, this twice-yearly, in-print and on-line journal is situated to become the premier venue for contemporary Jewish ethical discourse. Click here for more information on submissions. The first edition is slated for publication in early 2015. The *Journal of Jewish Ethics* publishes outstanding scholarship in Jewish ethics, broadly conceived. It serves as a location for the exchange of ideas among those interested in understanding, articulating, and promoting descriptive and normative Jewish ethics. It aspires to advance dialogue between Jewish ethicists and ethicists working out of other religious and

secular traditions.

The journal welcomes articles for peer review that engage contemporary moral and ethical issues using philosophical and theological methods, historical and textual criticism, and other approaches. Articles may concern social and political ethics, bioethics, business ethics, environmental ethics, gender ethics, virtue ethics, or other areas of ethics scholarship. While articles should make original and substantial contributions to the field, they are intended for scholars, professionals, clergy, chaplains, and anyone interested in Jewish ethics and thus should be clear and accessible. The journal welcomes reviews of current publications, cultural

criticism, letters and comments.

Jonathan K. Crane, Emory University

Louis E. Newman, Carleton College, co-editors.

#### Submission Information

to: <http://www.editorialmanager.com/JJE>

Contact the editors

at: [jje@societyofjewishethics.org](mailto:jje@societyofjewishethics.org)

Chamada para o v. 8, n. 14 - Dossiê: Biografias e autobiografias judaica número 14 da [\*Arquivo Maaravi: Revista Digital de Estudos Judaicos da UFMG\*](#) terá como tema de seu dossiê "Biografias e autobiografias judaicas". Esperamos, com esse tema, abrir espaço para articulistas que se dediquem a estudar não só a vida de escritores, artistas e personalidades judaicas, mas a história de vida de pessoas comuns, que tenham escrito ou sejam objeto da escrita. Estarão contempladas, portanto, as histórias de pessoas, no sentido mais amplo, a "escrita" da "vida". Nesse sentido, a riqueza das grandes personalidades poderá estar, assim, em diálogo com a vida cotidiana, simples e particular, ao lado de, talvez, quase anônimos autores de memórias, diários, auto-ficções; as nuances sobre a inscrição da vida privada na memória e na vida pública, detectadas nos registros biográficos, poderão iluminar tanto a complexidade do fazer literário, no que diz respeito à escrita da própria vida, quanto ao

fazer biográfico da vida de outrem. Artigos, contos, crônicas, poemas e traduções, além de trabalhos artísticos poderão ser enviados, exclusivamente pela [plataforma](#) e de acordo com as [Normas de Publicação](#), até 15 de fevereiro, com previsão de publicação em março de 2014.

Lyslei Nascimento

Faculdade de Letras, UFMG

[www.ufmg.br/nej](http://www.ufmg.br/nej)

"El Centro de Estudios Judaicos "(CEJ) de la Universidad de Chile anuncia la publicación -en formato digital de la Revista *Cuadernos Judaicos* on line Nº 30 (2013), a la que puede accederse en el sitio:

<http://www.cuadernosjudaicos.uchile.cl/> La finalidad de la Revista es contribuir a la difusión de los trabajos de investigación individuales y/o colectivos de académicos principalmente de habla hispana dedicados al área de la cultura judaica y afines. La editora de la publicación es la Prof. Juana Lorena Campos ([vani@u.uchile.edu](mailto:vani@u.uchile.edu)). El Comité Editorial invita a investigadores sobre cultura judía a enviar artículos, reseñas y comentarios bibliográficos sobre el tema".

*Sephardic Horizons*, the peer-reviewed online quarterly journal of Sephardic studies, always welcomes submissions of articles related to Sephardic studies in the broadest sense. You may read the journal at

[www.sephardichorizons.org](http://www.sephardichorizons.org) , where you'll

find recent articles by some LAJSA members on Latin America. We also welcome ideas for book reviews. At present, we are looking for reviewers for a book in Italian and Spanish about an opponent of Spinoza (Orobio) and for a new book by Jane Gerber on Jews in the Caribbean. Judith Roumani (Dr.) Editor, Sephardic Horizons

[www.sephardichorizons.org](http://www.sephardichorizons.org)

The Yiddish Book Center is accepting submissions for its newly launched Yiddish Book Center Translation Series, an initiative to publish English translations of Yiddish literary works from a variety of genres. As a book packager, the Yiddish Book Center Translation Series will be representing selected works on behalf of translator to potential publishing partners including

academic, literary, and commercial presses for publication in both print and eBook formats. As the book packager, the Center will work with the translator from contract negotiation through the editing and marketing of the work. In reviewing submissions, editors will consider a number of factors, including the potential interest in the Yiddish work itself and the literary quality of the English translation. Deadline: Submissions will be accepted on a rolling basis. Please send submissions directly to: [translationseries@bikher.org](mailto:translationseries@bikher.org). Translators can expect to receive follow-up on their submissions in a timely fashion, allowing for the time needed for careful consideration. Editor-in-Chief: Lawrence Rosenwald, Wellesley College  
Sebastian Schulman, Yiddish Book Center

## **“Entre-Mundos”: Encuentro regional LAJSA en Tel Aviv**

### **Amalia Ran y Margalit Bejarano**

organizaron el primer encuentro regional de LAJSA en Israel. El coloquio aconteció durante el 20 de marzo de 2014 en la Universidad de Tel Aviv y fue auspiciado por el Instituto Sverdlin de Historia y Cultura de América Latina de la Universidad de Tel Aviv; el Centro S. Daniel Abraham de Estudios Internacionales y Regionales de la

Universidad de Tel Aviv; y el Centro Líverant de La Universidad Hebrea de Jerusalén. Profesor Raanan Rein, Vice-Presidente de la Universidad de Tel-Aviv y ex Co-Presidente de LAJSA dio la bienvenida a los participantes y presentó a la organización y sus metas en la actualidad. Las siguientes secciones enfocaron los cuestionamientos principales en torno a la experiencia actual de vivir “entre-mundos” de los judíos

latinoamericanos desde un punto de vista multi-disciplinario, con el propósito de examinar una amplia gama de cuestiones teóricas y temáticas referentes a la vivencia judía en Latinoamérica y fuera de ella. Asimismo, se discutió la producción local en Israel y en el tema de la traducción del español/portugués al hebreo y viceversa como acto de supervivencia. Entre los temas principales se trató de: inmigración; etnicidad y política; lengua, literatura y música. Los paneles sobre el transnacionalismo y los educadores judeo-

latinoamericanos y sobre las nuevas perspectivas en la investigación del judaísmo de Latinoamérica fueron auspiciados por el Centro Liwerant de La Universidad Hebreo de Jerusalén. Universidad de Tel Aviv; Instituto Sverdlin de Historia y Cultura de América Latina, Universidad de Tel Aviv; Centro S. Daniel Abraham de Estudios Internacionales y Regionales, Universidad de Tel Aviv. Centro Liwerant, Universidad Hebreo de Jerusalén .  
Jueves, 20 de marzo 2014

## **Programa**

Bienvenida Prof. Raanan Rein, Universidad de Tel Aviv, Co-Presidente de LAJSA (H)

### **I. Inmigración**

Ronaldo Marco Deligdisch (Universidad de Buenos Aires): Los judíos argentinos en Israel: Una migración fascinante y a la vez contradictoria (E)

Paulette Kershenovich Schuster (Universidad Hebreo de Jerusalén): Ni de aquí, ni de allá: Perspectivas de transmigración entre mujeres judeo-mexicanas viviendo en Israel (E)

Moshe Nes-El: La inmigración judía y árabe a Chile: Un estudio paralelo (E)

Jacob Hutt: “Puente” Inmigratorio y la Ley del Retorno. (E)

Chair: Margalit Bejarano (Universidad Hebreo de Jerusalén)

### **II. Lengua, literatura y música**

Graciela Spector-Bitan (Universidad Autónoma de Barcelona): Pertenencia y extranjeridad en los inmigrantes latinoamericanos en Israel. Reflejos lingüísticos. (E)

Liliana Lara (Universidad Hebreo de Jerusalén): La lengua dislocada. Apropiaciones y extrañamientos en *Para no perder el hilo*, de Krina Ber y *Oído absoluto* de Marcelo Cohen. (E)

Einat Davidi (Centro Shalem): El imaginario literario de Cuba en Israel. (H)

Einat Talmon (Instituto Cervantes): Lo que se transmite en la traducción: literatura española y latinoamericana en hebreo. (H)

Moshe Morad (SOAS, University of London): Illegal Latino Migrants in Israel and the "Salsa" Factor: Group Identity, Self Esteem and Social Absorption Via Music. (I)

Chair: Rosalie Sitman (Universidad de Tel Aviv)

### **III. Etnicidad y política**

Efraim Davidi (Universidad de Tel Aviv): Miguel Hamui: el primer "desaparecido" durante el primer gobierno peronista. (H)

Susana Brauner (UNTREF-Argentina): Empresarios judíos, ortodoxos, argentinos y de origen sirio: el Grupo Alvear, desde la pequeña industria a la hotelería de lujo y el mundo artístico, entre mediados del siglo XX a la actualidad. (E)

Silvina Schammah-Gesser (Universidad Hebreo de Jerusalén): Argentina, árabe-judía y de izquierdas: El arte de Diana Dowek como campo de batalla. (E)

Chair: Amalia Ran (Universidad de Tel Aviv)

### **IV: Transnational Jewish Latin American Educators: A New Research Project.**

Judit Bokser Liverant: (UNAM, Universidad Hebreo) New conceptual and methodology challenges for researching Jews in/of Latin America. (E)

Yossi Goldstein (Universidad Hebreo de Jerusalén): Educación y educadores judíos latinoamericanos desde una perspectiva nacional y transnacional. (E)

Sergio Della Pergola (Universidad Hebreo de Jerusalén): Analysis of self-perception and Jewish identification among Latin American transnational educators. (H)

Chair: Leonardo Senkman (Universidad Hebreo de Jerusalén)

## **V: New Approaches for the Research on Latin American Jews:**

Silvia Schenkolewski-Kroll (Universidad de Bar Ilan): Convergencias y divergencias de la educación no-formal en centros comunitarios judíos de Argentina y Brasil, desde el prisma del transnacionalismo ideológico de la Organización Sionista Mundial. (E)

Batia Siebzehner (Universidad Hebreo de Jerusalén): Marcando y desmarcando fronteras: El retorno a la religión entre los judíos de Panamá. (E)

Florinda F. Goldberg (Universidad Hebreo de Jerusalén): Identidades latino-judías en los Estados Unidos: ¿Suma o resta? (E)

Leonardo Senkman (Universidad Hebreo de Jerusalén): Historiografía y memoria de judíos argentinos: reflexiones críticas a nuevos abordajes. (E)

Chair: Sergio Della Pergola (Universidad Hebreo de Jerusalén)

## **IV. Lecture:**

Prof. Yosef Kaplan (Hebrew University): "The Challenges of Circumcision in the Age of Marranos"

Professor Kaplan is a renowned expert on the social and intellectual history of the Western Sephardi Diaspora in the 16th-18th centuries. He was recently awarded the Israel Prize, the highest honor available to an Israeli academic, for his stellar contributions to the understanding of the Jewish past and its implications for the future.

## **LAJSA sessions at the AJS (American Jewish Studies) Conference, December**

**13-17, 2013**

### **Jewish Cinema in Latin America**

Chair: Adriana Brodsky (St. Mary's College of Maryland)

- Nora Glickman (Queens College), Argentine-Jewish Cinema: Immigration, Tango and Prostitution
- Patricia Nuriel (Wofford College), *The Girlfriend* by Jeanine Meerapfel: Argentine Jews During the Military Dictatorship

- Ariana Huberman (Haverford College), Geographic Isolation and Jewish Religious Renaissance in Contemporary Latin American Documentaries

Respondent: Naomi E. Lindstrom (University of Texas)

### **Jewish Cultural Production through a Comparative Post-colonial Lens**

Sponsor: Interdisciplinarity, Theoretical, and New Approaches

Chair: Ethan Katz (University of Cincinnati)

- Dalia Wassner (Brandeis University), From Luis de Carvajal to Jorge Luis Borges: Conquest, Modernity, and Latin America's Jews

- Pamela Dorn Sezgin (University of North Georgia), Enrico Macias: Performing a Post-colonial Identity

- Jay Geller (Vanderbilt University), Kafka's "Jackal and Arabs": Gleichen, Tiergeschichte, dialektisches Bild?

- Amanda Kaye Sharick (University of California, Riverside), Composite Geography and Jewish Writers in Victorian England

### **Habemus Papam: The Pope, the Rabbi, and Jewish-Catholic Dialogue in Latin America**

Chair: Sandra Cypess (University of Maryland)

- Naomi E. Lindstrom (University of Texas), César tiempo vis-à-vis Catholicism: From Rapprochement to Ridicule

- Raanan Rein (Tel Aviv University), My Bobeh was Praying and Suffering for our Team: Soccer as a Space of Prejudice and Dialogue in Argentina

- Edna Aizenberg (Marymount Manhattan College), The Cardinal and the Rabbi Palever: Interfaith Dialogue and National Healing in Argentina

### **Jewish Memory and the Public Sphere**

Sponsor: Social Science and Contemporary Jewry

Chair: Yael Zerubavel (Rutgers University)

- Natasha Goldman (Bowdoin College), Addressing an Imagined Community; Holocaust Memorials in the United States
  - Magdalena Waligorska (University of Bremen), Rediscovering Jewish Heritage and Mapping Jewish Spaces in Belarus
  - Natasha Zaretsky (Rutgers University), Jewish Memory/Argentine Truth: On the Boundaries of Violence and Belonging in Contemporary Argentina
- Respondent: Yael Zerubavel (Rutgers University)

## **Conferencia de LAJSA en Nueva York/ Third Regional New York Conference**

**May 1, 2014**

**THE AMERICAS SOCIETY (680 Park Ave, NYC)**

### **REGISTRATION AND OPENING REMARKS**

#### **Program Organizers:**

Nora Glickman (Queens College, CUNY) & Ronnie Perelis (Yeshiva University)

#### **Incoming LAJSA Co-Presidents:**

Adriana M. Brodsky (St. Mary's College of Maryland) and Darrell B. Lockhart (University of Nevada, Reno)

#### **Newsletter Co-Editor:**

Nora Glickman (Queens College, CUNY)(dejar)

#### **Online Director:**

Naomi Lindstrom (Schusterman Center for Jewish Studies, University of Texas at Austin)

#### **Americas Society, Director of Literature:**

Daniel Shapiro

### **SESSION 1**

## **THE LATIN AMERICAN JEWISH EXPERIENCE IN LITERATURE AND ARTISTIC REPRESENTATION**

*Chair:* Leo Spitzer (Dartmouth College)

**“Latin-American Jewish Bildungsroman: Creating a Hybrid Nation in *La Bobe* and *Novia que te vea*”**

Charlotte Gartenberg (Graduate Center, CUNY)

**“(Dis)locating Sepharad: *Tela de Sevoya* as Diasporic Palimpsest”**

Alexandru Lefter (University of Pittsburgh)

**“Las narrativas visionarias en la producción de Angelina Muñiz-Huberman”**

Naomi Lindstrom (Schusterman Center for Jewish Studies, University of Texas at Austin)

**“De la materia inmunda y asquerosa: *Saña*, de Margo Glantz”**

Chiara Donà (Heinrich - Heine - Universität , Düsseldorf)

## **SESSION 2**

### **CONTEMPORARY ISSUES IN LATIN AMERICAN JEWISH SCHOLARSHIP**

*Chair:* Fortuna Calvo Roth (Coral Communications Group)

**“Francis, Abraham, and Jewish-Catholic Dialogue”**

Edna Aizenberg (Marymount Manhattan College)

**“Diferenciación social e integración en Lima: el caso de los judíos (1990-2010)”**

Romina Yalonetzky Mankevich (Pontificia Universidad Católica del Perú)

**“How Do Argentine Jews, Mexican Jews and Venezuelan Jews Become Latino Jews? The Construction of a Panethnic Identity”**

Laura Limonic (College at Old Westbury, SUNY)

**"A Bridge from Nowhere? The Role of Film and Photography in the Construction of Religious Identity"**

Ariana Huberman (Haverford College)

**SESSION 3**

**NEW WORKS. BOOK PRESENTATIONS AND READINGS OF SHORT STORIES**

*Chair:* Regina Igel (University of Maryland, College Park)

***Figurative Inquisitions: Conversion, Torture, and Truth in the Luso-Hispanic Atlantic***

Erin Graff Zivin (University of Southern California)

***Critical Approaches to Jewish Mexican Literature/ Aproximaciones críticas a la literatura judeomexicana***

Darrell B. Lockhart (University of Nevada, Reno)

**"64: una novela"**

Sigal Ratner-Arias (Associated Press)

**"Pasha: Ruminations of David Aroughetti"**

Jane Mushabac (NYC College of Technology, CUNY)

**"Querido Viejito..." Selección de Hilván de instantes**

Nora Glickman (Queens College, CUNY)

**"Memorias hechas pedazos: una siria judía"**

Jacobo Sefamí (University of California, Irvine)

Musical Program featuring Samuel Thomas and members of the New York Andalus Ensemble"

**DAY 2: FRIDAY, MAY 2, 2014**

**THE CUNY GRADUATE CENTER Room 4102 (365 Fifth Ave, NYC)**

**OPENING REMARKS**

**CUNY Academy for the humanities and Sciences**

**Manfred Phillip (The Graduate Center, CUNY)**

**SESSION 4 A (Concurrent session)**

**IN-BETWEEN WORLDS: CONTEMPORARY LATIN AMERICAN JEWISH IMMIGRATION**

*Chair:* Malva Filer (Brooklyn College, CUNY)

**"The Brief Career of Mauricio Fresco: Mexican Diplomat, Secret Sephardi"**

Devi Mays (Jewish Theological Seminary)

**"My Father's Wars: An Intimate Ethnography of Violence, Dispossession, and Diaspora"**

Alisse Waterston (John Jay College of Criminal Justice, CUNY)

**"Foreigners in their Own Name: Making the Exotic Familiar"**

Marquesa Macadar (Indiana University)

**"Walls of Memory: Securing Belonging and Difference in Jewish Buenos Aires"**

Natasha Zaretsky (Rutgers University)

**SESSION 4 B (Concurrent session)**

**LATIN AMERICAN JEWISH ART AND LITERATURE**

*Chair:* Gabriel Cwilich (Yeshiva University)

**"La Búsqueda de la Búsqueda: Borges, Scholem and the Cábala"**

Yitzhak Lewis (Columbia University)

**"Samuel Rollansky's Fiction: Preliminary Observations"**

Alan Astro (Trinity University, San Antonio)

**"The Symmetry of Desire in *Uma leve simetria* by Rafael Bán Jacobson"**

Darrell B. Lockhart (University of Nevada, Reno)

**"La Diáspora del pueblo judío en los orígenes del tango. Un análisis de los sainetes de Alberto Weisbach, Samuel Lining y José González Castillo"**

Victoria Cox (Appalachian State University)

## **SESSION 5 A**

### **BUILDING JEWISH LIFE IN THE AMERICAS**

*Chair:* Gloria Waldman (York College)

**"Prologue - the German Rabbinate in Brazil"**

Astrid Zajdband (University of Sussex, UK)

**"Italian Jewish Migration to Latin America, 1938-1945: An Overview"**

Annalisa Capristo (Centro Studi Americani, Rome, Italy)

**"Translating the Jewish Other: the Case of Isaac Chocrón"**

Marko Miletich (University of Texas at Arlington)

## **SESSION 5 B**

### **JEWS IN THE NEW WORLD**

*Chair:* Lia Schwartz (The Graduate Center, CUNY)

**"Chocolate and Coffee: Religious Representations in a 17<sup>th</sup> Century Manuscript"**

Mabel González Quiroz (Queens College, CUNY)

**"Queen Esther: The New World Reception of Two 16th Century Sacramental Arts"**

Emily Colbert Cairns (Salve Regina University)

**"Race, Nation and Circumcision"**

Hilit Surowitz-Israel (Rutgers University)

**"Jewish Participation in the Transatlantic Slave Trade"**

Stephen Silverstein (Baylor University)

**This event is sponsored by LAJSA and by the CUNY Academy for the Humanities and Sciences**

**Pictures from the LAJSA Conference in New York, May 1-2, 2014**



Top left: Ronnie Perelis; right: Nora Glickman and Marko Miletich

Bottom left: The New York Andalus Ensemble; right: dinner at Americas Society



The New York Andalus Ensemble



Left: Naomi Lindstrom and Darrell Lockhart Right: Alan Atro and Yitzach Lewis



Top left: Nora Glickman, Naomi Lindstrom, Laura Limonic and Jane Mushabac Right: LAJSA participants

Left Adriana Brodsky and Darrell Lockhart; right: Ronnie Perelis, Nora Glickman and Daniel Shapiro



Nora Glickman and Ariana Huberman

## Pictures from LAJSA Conference in Tel Aviv



Top right and left: Participants in the LAJSA Tel Aviv conference

Bottom left: Raanan Rein; right: Leonardo Senkman and Sergio Della Pergola

## **Sumarios de presentaciones from LAJSA members/ Summaries of presentations de miembros de LAJSA**

**Ronnie Perelis**, "Reflections on the LAJSA Regional Conference" Opening remarks.

Our first lajsa nyc event happened 4 years ago- it filled an afternoon the focus was pedagogy- the panels were engaging and close to the hearts of all the participants- as all of us were teachers and scholars of the intersection of Latin American and Jewish culture and history.

Two years ago we had a day and and a half of panels focusing on the city as a Latin American Jewish space. We travelled from the big cities and small towns of South America to the emerging Latino Jewish metropolis of the US. This year we could have spent three days exploring multiple worlds- literature, history, social sciences-- creative writing- but we confined ourselves to two- The embarrassment of riches!

I am heartened by the diversity of interests and scholarly approaches represented by this year's roster of talks

I am excited by the synergy which will emerge from this eclectic and multi-faceted group of scholars and I look forward to seeing the collaborations which will come out of the discussions during the panels and more

importantly in the discussions after the conference is over.

I want to thank the LAJSA board for their support and guidance in getting this conference off the ground- and in particular i would like to thank Nora Glickman for being a great partner in crafting this year's conference.

In particular I would like to single out Naomi Lindstrom for her help with the program as well as so many other issues related to the conference. Darrell Lockhart's calm professionalism and expertise smoothed away many of the fiscal challenges in our way. We are very fortunate to have the warm welcome of our partners and hosts the Americas Society, especially Daniel Shapiro in the literature department- not only for this wonderful space - but for their support of our project.

They appreciate that the Latin American story is not unitary and it is not exclusionary- it is a story of multiplicity, hybridity and dynamic reinvention.

The Jewish element in Latin American history and culture is essential not because of some

quantitative impact of Jews or Jewishness on Latin American life, but because it gives us a window into the complexity of Latin American realities. At the same time it allows for a reconsideration of the grand narratives of Modern Jewish history; this fundamental reconsideration of both the Jewish and the Latin American is why our project is so exciting.

## II. Postscript:

After 2 days of erudite papers and engaging discussions I noticed a few themes emerge with surprising frequency, regardless of the panels' formal topics: language, memory, place, belonging, memory, longing and the creative uses of the past. From our last panel dealing with the colonial period to our first panel dedicated to modern novels and poems there is a concern with personal and collective ghosts: spirits of the past which inform the present. These spirits inspire a re-engagement with the past, like Sarita

reimagining her *Bubbe* as a way to chart her own hybrid "Mexicanidad", or like the Esther story dramatized and re-purposed to work out the anxieties of Spanish Imperial politics and the costs of Spain's expulsions of the Jews and Moriscos, just to name two examples from our first and last sessions. Often this encounter with our ghosts inspire deep laughter or horror as they hold up mirrors to a present reality indebted to and in the shadow of this past. But there are deep limitations to looking backwards; our present is not our past and the ghosts live inside us. The papers focusing on contemporary issues, however, point to the vibrancy of contemporary Latin American Jewish culture and society to remake themselves in an evershifting landscape, more global, more interconnected, which still functions and thrives on a local level. The past is not dead and yet the future is alive and well.

**Yeshiva University**

## **Devi Mays, "The Brief, Wondrous Career of Mauricio Fresco: Mexican Diplomat, Secret Sephardi"**

In early 1931, Mauricio Fresco, a Mexican citizen in Shanghai and the commercial agent of a French company, issued an alert the Secretaría de Relaciones Exteriores. A number of Mexican women married to Chinese men had been deported along with their husbands to China in the wake of widespread anti-Chinese violence in Mexico.

Fresco, acting as their advocate, successfully petitioned for the repatriation of these women and their Chinese-Mexican children. He then capitalized on the notoriety of his interventions in Shanghai to launch a meteoric career in the Mexican diplomatic corps, traveling from Shanghai to Vichy-controlled Marseille, then Lisbon, then Nazi-

occupied Paris. By his own and other accounts, Fresco was a Mexican patriot who made a name for himself advocating for the vulnerable. Fresco fled Shanghai under threat of death after the 1937 publication of *Shanghai, The Paradise of Adventurers*.<sup>1</sup> In a letter to Mexican President Lázaro Cárdenas, Fresco quoted Chinese reviews of the book, which described Fresco as “the first white who has had the courage to defend the Chinese people in this form, and he had to be a Mexican citizen....”<sup>2</sup>

But Fresco was not a legal Mexican citizen, in spite of a Mexican birth certificate that attested to his birth in Mérida, Yucatán, and frequent mention of his Mexican parentage in his diplomatic dossier. Rather, he had been born in Ottoman Constantinople, the youngest son of David Fresco, editor of the city’s longest-running Ladino periodical, *El Tiempo*. Mauricio Fresco first set foot on Mexican soil at the age of 24 in 1924. When he sought Mexican nationality in late 1929, months before residing in Shanghai as an individual of Mexican birth, he did so as a Turkish national of the Jewish religion.<sup>3</sup>

In this paper, the basis of a chapter in my book manuscript, Mauricio Fresco becomes a lens into transnational Sephardi commercial and familial networks in the 1930s through World War II. Such networks were crucial in creating and maintaining a cohesive Sephardi sphere that extended across and beyond the new state borders that divided the traditional Sephardi homeland, bridging Mediterranean, Atlantic, and Pacific. Like Fresco, many migrants used transnational Sephardi connections and frequent geographical mobility, counterintuitively, as a means of creating spaces for themselves in Mexico. Indeed, both Fresco’s naturalization petition and his initial post as Honorary Consul in Shanghai were predicated on Sephardi patronage networks within and beyond Mexico. The linguistic skills that enabled Fresco to pass as Mexican and to navigate Mexican diplomatic positions in Vichy France were grounded in his knowledge of Ladino and French, the result of Francophone education among upwardly mobile Ottoman Jews. The ways that Fresco drew on both patronage networks and his linguistic heritage to perform a false citizenship was a common ploy that many Sephardi migrants adopted. For these migrants, acquiring or performing new, often false, citizenships allowed them to continue the patterns of mobility that undergirded a newly-formed Sephardi commercial and familial diaspora in

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<sup>1</sup> G. E. Miller (pseudonym for Mauricio Fresco) *Shanghai, The Paradise of Adventurers* (New York: Orsay Publishing House, 1937).

<sup>2</sup> AGN, Collection: Cárdenas, 704/166.

<sup>3</sup> Dir. Gral. de Gob., Sria. de Relaciones Exteriores, Turquia, 2/361.3899, caja 42, exp. 97, AGN.

spite of increasing state regulation of migration. Furthermore, Fresco's life elucidates how citizenship maps imperfectly onto Jews. While some have characterized Ottoman Jews as "misfits" in post-WWI citizenship regimes, my work shows that what pushed these individuals to the uncomfortable edges of national

imaginings—their religion, linguistic capabilities, ambiguous national origins, and recourse to extensive transnational commercial and familial networks—enabled them to fit into many places. For Mauricio Fresco and several thousand other Sephardi Jews, one of these places was Mexico.

**University of Michigan**

### **Victoria Cox, "La Diáspora del pueblo judío en los orígenes del tango. Un análisis de los sainetes de Alberto Weisbach, Samuel Lining y José González Castillo"**

El sainete *Delikatessen Haus (Bar alemán)* es conocido por el tango de Samuel Lining, "Milonguita" en el cual el personaje "Estercita" es: "la pebeta más linda e Chiclana/ la pollera cortona y las trenzas/ y en las trenzas un beso de sol" (29). Este sainete en un acto y dos cuadros, escrito por Alberto T. Weisbach y Samuel Lining, fue estrenado el 12 de mayo de 1920 en Buenos Aires. A diferencia de la mayoría de sainetes que tienden a ser simples, esta obra es compleja y ocupa un lugar en la historia del teatro popular argentino. Samuel Lining desarrolla el tema de "Estercita" en su tango "Melenita de oro" y el sainete "Milonguita".

El estudio de las canciones y los elementos que componen *Delikatessen Haus* nos permiten comprender la sociedad argentina de los años 1920's. A principios del siglo XX la Argentina era un país de inmigrantes en el cual comienzan a manifestarse las represiones dirigidas a las

agrupaciones de trabajadores. En esta sociedad rígida las mujeres constituían una amenaza a la élite, celosa de su dominio económico y social. El contexto histórico y la cultura yiddish explican algunos de los rasgos de esta obra en la cual los personajes representan diferentes mundos que a su vez expresan diversas realidades culturales e históricas. De las manos del prestigiador, Alberto Weisbach, el público participa en un mosaico cultural que contiene ecos de la historia y del sufrimiento del pueblo judío.

En el sainete aparecen las letras del himno nacional alemán "Deutschland über alles," adoptado por Hitler con el fin de exaltar el origen ario de los alemanes y la grandeza del imperio nacional socialista. La controversia relacionada al himno "Deutschland über alles" posee resonancias contemporáneas. El presidente de Chile, Sebastián Piñera fue criticado por el gobierno alemán cuando en una

visita a ese país firmó en el libro de visitas, las estrofas de este himno que fue prohibido después de la segunda guerra mundial. Lo interesante es que la primera canción que canturrea la “patota” nacionalista en el sainete de Alberto Weisbach no es “Deutschland über alles”, sino, “Als die Römer frech geworden” de Joseph Víktor von Scheffel. Este canto alaba la grandeza del pueblo germano y su triunfo sobre los romanos. La canción en español se titula: “Cuando los romanos se volvieron ‘soberbios’”. Alberto Weisbach incluye las primeras estrofas de esta canción que, entre trompetas y alabanzas, menciona al líder romano, Quintilus, derrotado por el jefe de la tribu alemana, Arminius. Alberto Weisbach en su obra demuestra las cualidades nacionalistas y ridículas de esta canción entonada por los personajes alemanes y la “patota” que los imita. La canción de von Scheffel celebra el concepto de la unión de los pueblos germanos en el bosque de “Teutoburg”. La canción del conde von Scheffel menciona la creación de un monumento que sella la gloria de Alemania con sangre romana. Este monumento marca la unidad y el poder de Alemania que se hace legítima por medio del contrato de un banco. Alberto Weisbach y Samuel Linning, a diferencia de la mayoría de los autores de los sainetes y compositores de tango, le dan una voz a la mujer y demuestran cierta compasión por su destino y sufrimiento. La trama de la

obra gira alrededor de los idilios amorosos, el adulterio y las relaciones ilícitas.

El sainete *Delikatessen Haus* culmina con una canción en alemán mezclado con yiddish y español. Al modificar la canción el autor logra invertir los mensajes violentos y nacionalistas de “Deutschland über alles”, y “Als die Römer frech geworden”. En la canción compuesta por Samuel Linning y Alberto Weisbach hay palabras en yiddish y se hace alusión a la diáspora del pueblo judío. La canción incluye la frase “Es brent” (“Se está quemando”), alusión a los pueblos judíos perseguidos y destruidos en las campañas anti-semitas europeas. Alberto Weisbach y Samuel Linning modifican el mensaje de las canciones nacionalistas como “Als die Römer frech geworden” con el fin de aludir a la destrucción de un pueblo. A su vez, con un juego de palabras se describe la creación de un futuro pueblo.

El sainete se cierra con lo que los autores denominan un “tango alemán.” El estribillo es, de acuerdo a la acotación escénica, en “tiempo de polka correen los alemanes” (31) que alude al origen polaco del yiddish utilizado por Alberto Weisbach y Samuel Linning.

La frase “Aas frau papusen tanguishen fon ron” (31) presente en una de las canciones del sainete alude a las mujeres “polacas”, las papusas. La Dra. Nora Glickman ha investigado el tema de las “polacas.” Ella señala que muchas mujeres venían a la Argentina de Polonia y Varsovia con promesas de

matrimonio. Luego eran prostitutas (15). De aquí viene la imagen de la “polaca”. El tango inmortalizó a estas mujeres “del cabaret” en las figuras de “Madame Ivonne”, “Milonguita” y “Estercita”.

Otro posible significado de la palabra “papusa” es “papirosen”. Esta canción muy conocida por la cultura yiddish evoca a un ser desposeído que ofrece sus cigarrillos y sus fósforos por unas monedas. Estas imágenes constituyen parte del imaginario del pueblo judío. Una versión de la canción fue escrita por Herman Yablokoff (1903-1981) que emigró a América y hacia del personaje “Der Payatz”. Al igual que Yablokoff, Pablo Picasso dibuja al “clown” y al “marinero” que enrosca los cigarrillos.

Alberto Weisbach y Samuel Linning en *Delikatessen Haus* juegan con el lenguaje

yiddish con el fin de darle otro significado a las canciones nacionalistas. Si nos detenemos en la última canción del sainete, observamos que el autor mezcla palabras claves de las canciones “Es Brent” y las referencias al príncipe alemán, Arminius, “Hermann sich die Hande”, “Hans”, que surge victorioso en la canción, “Als die Römer frech geworden.” En esta canción se alude a la cocina, al amasar, pretender a la mujer, a lo que sabe el vecino, a las manos, “Hans,” y a los niños que gritan. De esta manera con mucho humor se critica una ideología violenta que se ha presentado varias veces en la historia a través de canciones y visiones del mundo.

#### **Appalachian State University**

**Edna Aizenberg**, “On Heaven and Earth: The Pope, the Rabbi and Jewish-Catholic Dialogue”

On March 13, 2013 my phone went wild with ringing. Friends, acquaintances, and colleagues, were calling to congratulate me on the election of a new Argentine Pope. Never mind that I’m not Catholic and that my husband was the true-blooded Argentine in the family. What people were looking for was the Argentine connection, and I was the one they sought out.

This got me thinking and I made some inquiries. It turns out that Jorge Mario Bergoglio now Pope Francis I was a good friend

of a good friend of ours, Rabbi Abraham Skorka. Together, in 2010, before the current pomp and circumstance and joint visit to Israel, they had published a book of dialogues entitled *Sobre el cielo y la tierra* (On Heaven and Earth). The title intrigued me and I got hold of the book. What was interesting was that more than “Sobre el cielo” the book dealt with “sobre la tierra,” the rabbi and then cardinal talked much more about earthly matters, specifically Argentine matters.

The idea of a Catholic-Jewish dialogue received impetus from Vatican Council II and *Nostra*

*Aetate*, providing a framework for Jewish-Catholic exchange after centuries of denigration and the Holocaust. What is new in the Bergoglio-Skorka exchange is its context and the issues it confronts. It takes place in a post-dictatorial Argentina, and it is part of a conscious process of re-democratization taking place since the late 1980's.

As such while the book deals with some theological issues, it deals just as much with questions of power and politics; the 1970s brutal Argentine military dictatorship and the role of both the Jewish community and the Church in defending human rights and saving lives; the Holocaust, especially in view of what later happened in Argentina, and the need to change the Argentine mentality from one of put-down and non-cooperation to one of openness and dialogue as a democratic mechanism to build civil society.

The book is a document from the new Argentina and as an illustration of how non-state actors are helping to rebuild the country after its descent into the hell of the 1970s when the number of "disappeared" grew exponentially. Religious leaders play a role in this rebuilding with initiatives that would have not happened just a few decades ago. Obviously by just looking at this book briefly I cannot give a full picture or do a complete analysis here, but it is an interesting case of a broader phenomenon.

Dialogue is at the heart of biblical experience, the rabbi begins, the dialoguers have to mutually discover each other. Picking up on the idea, the future Pope notes that the frieze on the front of the Buenos Aires cathedral shows Joseph embracing his brothers after many years of alienation. This represented the reconciliation of Buenos Aires, the powerful capital city, with the rest of the country at the dawn of national independence, a *culture of encounter* that has been lost. But that frontispiece remains there, as an invitation. Religion, the nation, and dialogue can come together to rebuild through an attitude of mutual respect.

The interlocutors then open on the subject of God, not unsurprisingly. But there is no dancing on the heads of pins. Seeking God involves building this world, a dynamic process. There is an ethics of construction, and an avoidance of the Babel syndrome, as Bergoglio calls it, when the confusion of languages involves arrogance and disinformation. The story has tremendous contemporary relevance, the two agree.

So far so good. The lessons are clear as they are general. But then we move into the specificity of Argentina more and more. The dialogue on religious leadership talks about the Argentine penchant for saviors who seduce and bend people to their will. The two also don't shy away from the topic of pedophilia in the local context.

The big guns come out on the issues of politics and power. Argentina is sick, is their diagnosis, a country corrupted by *la coima*, bribery, and by a shortage of meaningful political platforms. But religious organizations can contribute to solutions, along with other sectors of civil society, as happened in 2001, after the economic crash. While not entirely successful, the Church and Jewish organizations took part in the *Mesa de diálogo*, Dialogue Forum, formed to search for ways out of the morass.

The subjects of the Holocaust, then the horrible 1970s are also tackled. How did the Church act during the Shoah? Skorka asks point blank. Could it have done more? Here Bergoglio's responses are mixed, focusing on Pius XI, not the XII, while acknowledging some of the criticisms and agreeing that the archives should be made available. In Argentina, he admits, there were anti-Semitic movements and publications, but the point of the joint book is precisely to break down these vicious circles. On the 1970s: Again, hard Argentine questions. How did the Church and the Jewish community act? There were saints and sinners, but, Bergoglio says, more help than is known was given to fugitives from the right-wing dictatorship. Still, he grants, there was no *Vicaría de la solidaridad*, defending human rights under the aegis of the Catholic Church as in Chile. In the Jewish community responses also ranged from an activist Rabbi Marshall Meyer and open defiance, to the more

circumspect communal leadership. The dialoguers reveal, discuss and question. Bergoglio directly mentions the accusations of complicity with the armed forces made against him, which he denies. The conversations then touch on a variety of subjects, almost always bringing them to the Argentine circumstance: the positive and the noxious effects of globalization; money as a god; poverty; the consequences of the Spanish Conquest, socialism, and Peronism. They end on the way religion and interreligious dialogue have opened up significant pluralistic spaces, setting examples for society at large. This doesn't imply that all is rosy in the exchanges—it isn't meant to be. I've already noted the holes in the dialogues on the Holocaust and the 1970s. An attempt by Skorka to bring up the Arab-Israeli conflict goes nowhere. The topics of abortion or same-sex marriage elicit conservative (with a small "c") answers. But the point of the book is the book itself. And as I said at the outset it is part of a broader phenomenon. In the introduction of another book of dialogues between two Argentine religious leaders, Father Rafael Velasco and Rabbi Marcelo Polakoff, the prominent Argentine Jewish writer Marcos Aguinis underlines the democratically fertilizing pollen that these interchanges can provide. (*En el nombre del padre y del rabino*, 8; In the Name of the Father and the Rabbi). Aguinis himself led

the way in his own palavers with a Church dignitary, Monsignor Justo Laguna (2001). Dialoguing is a form of action, worthwhile when it goes hand in hand with other action. The Bergoglio-Skorka dialogues are one example of a strategy that post-dictatorial Argentina has found useful in trying to heal itself and move

forward. A future look might not only speculate on the results of this strategy, but also on its global impact now that Bergoglio has become Francis.

### **Marymount Manhattan College**

**Charlotte Gartenberg**, “Latin-American Jewish *Bildungsroman*: Creating a Hybrid Nation in *La bobe* and *Novia que te vea*”

Much Latin American Jewish writing is governed by a meditation on national identity. Many Jewish writers and characters betray a sense that they are from more than one place – a feeling that seems pervasive even amongst the children and grandchildren of those who emigrated. Born in Mexico and raised in Jewish households, Rosa Nissán and Sabina Berman address these issues in their semi-autobiographical novels *Novia que te vea* (1992)<sup>4</sup> and *La bobe* (1990).<sup>5</sup> Set in Mexico City in the 1950s and 1960s and written in the form of journals, these modern *Bildungsromane* (since final) show us two girls in an effort to write themselves, to sort out their identities by observing and communicating the often disparate influences in their lives. Oshinica

(*Novia*) and Sabita (*Bobe*) are the children and grandchildren of Jewish immigrants and occupy a space between nations – that of Mexico and the diasporic Jews; therefore, their coming of age implies a constant negotiation between these influences. As they seek to form and discover who they are, they must also locate themselves within a nation. This is typical of *Bildungsroman*, in which the struggle to become an individual adult confronts the need to form part of a society. But for Sabita and Oshinica this process is more complicated, for the society which they are joining is neither singular nor clearly defined. Thus, as they mature into young women, we witness them form their own hybrid nations. We can trace this formation by observing how tropes that are typical markers of national identity are defined and negotiated. The depiction of common history, shared rituals and language reveals how these girls perceive their nation and their

<sup>4</sup> Nissán, Rosa. *Novia que te vea*. México: Editorial Planeta Mexicana, 1992.

<sup>5</sup> Berman, Sabina. *La bobe*. México: Fondo de Cultura Económica, 2006.

relationships to it. Ultimately, as the protagonists of *Bildungsroman*, Sabita and Oshinica come to represent the very nations they have grown into and articulated, yet what they communicate lacks definitive form. Just as their identities as Mexican Jews remain hybrid and unfixed, so too is the Jewish Mexico they incarnate through their journeys and in their adulthoods.

In *The Way of the World*, Franco Moretti calls the *Bildungsroman* a “synthetic form” – a novel of development and a novel of education, a work which traces the individual moral development of its character as well as his socialization<sup>6</sup>. Moretti underlines the inherent conflict in this definition and how *Bildungsroman* might solve it by explaining that socialization is result not of “solving contradiction” but of internalizing it and turning it into a tool for survival (10). While we typically think of *Bildungsroman* as the chronicle of an interior development, Moretti and other critics repeatedly point to the dual nature of the process they describe. One must become an individual as well as a citizen, and the process of creating an interior and whole self must be realized by becoming a member of a community. This membership is nationally inflected for a number of reasons, and Moretti

affirms that unless the protagonist “finds a homeland” he will lead a “wasted life” (10). In large part, the Mexican Jewish nationality Sabita incarnates in *La bobe* seems to follow the typical path of assimilation. Although Sabita’s choices are not as drastic as her mother’s, whose cynical rationalism often dismisses *la bobe*’s faith, her aging seems to always imply a move away from Judaism and a Jewish identity. Sabita’s relationship to her grandmother provides the reader with a means of measuring the narrator’s personal growth as well as her attitudes towards being a Jew in Mexico. Sabita’s reflections on the Judaism and sense of Jewish nationality she learns from her grandmother – for example, her memories of her grandmother’s story of Moses and the Exodus as well as her explanations of her Jewish roots – and her anxieties regarding her grandmother’s attitudes about her choices – as when she feels she has abandoned her grandmother by not attending the same Yom Kippur services or lies to her about eating pork – expose the central conflict that exists in both Sabita’s socialization and in her efforts to forge a new sense of nation for herself. As she recalls the Jewish histories and languages *la bobe* taught her and evaluates their diminished yet ineffaceable presence in her current life, Sabita shows the reader the difficult path she traversed in combining the Jewish and Mexican influences of her surroundings into a coherent sense of self.

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<sup>6</sup> Moretti, Franco. *The Way of the World: The Bildungsroman in European Culture*. (London: Verso, 1987) 10.

Oshinica's journey into realizing herself and her relationship to her nation in *Novia que te vea* is not as clear cut a trajectory as we see in *La bobe*, for its protagonist must negotiate not only how to integrate into her Mexican nation – a subject treated with much greater specific detail including particular attention to the experience of anti-Semitism – but must understand her hybrid Jewish identity as well: her mother and father are of Turkish and Arab descent respectively. As in *La bobe*, a common Jewish history is communicated through the family and as the history of that family.

Oshinica at a young age delights in carrying on her great-grandmother's name but views her grandmother's family album as a collection of strange and exotic old Jews. She enjoys both Jewish and secular practices and defends her Jewish traditions before Jews and non-Jews alike. Yet, as she is about to marry, she balks at the possibility of following customs that she calls unmodern and "no mexicanizados" (167) even as she expresses a willingness to compromise. Like *La bobe*'s Sabita, Oshinica relates her life in Spanish, yet other Jewish languages like Ladino and Hebrew appear in the text with glossaries at the back. These markers of Jewish national identity are present and require translation for Oshinica's life journey to be completely understood, yet they rarely appear in the mouth of the protagonist.<sup>7</sup>

Oshinica's attitudes about her Jewishness and Mexicanness vacillate throughout the novel. Ultimately, she marries a Jew – marriage being a typical marker of the culmination of socialization in Bildungsroman – but does so in part because this particular man will allow her to study in a Mexican university, a gesture of assimilation into the modern Mexican society. She by no means leaves her Judaism behind, but it is not that of her parents. Yet, like that of Sabita, the future of Oshinica's Jewish-Mexican nationhood is not entirely fixed. Both girls' feelings towards Judaism and Mexico have evolved throughout the telling of their youths, and although they have come of age, their attitudes are far from definitive. This uncertainty brings interesting questions when we consider that *Bildungsromantell* the story of the individual and his entrance into society as well as present these individuals as comments on and models of the very nations with which they relate. As Tobias Boes notes, most "see the *Bildungsroman* as a literary genre in which the idealized shape of the nation comes into being through the essentially arbitrary vessel of an individual life."<sup>8</sup> Thus, Sabita and Oshinica constitute allegories of their nations, but we must ask, what are the models they are

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her article. Halevi-Wise, Yael, "Puente entre naciones: idioma e identidad sefardí en *Novia que te vea* e *Hisho que te nazca* de Rosa Nissán," *Hispania*. Vol. 81, No. 2, May, 1998: 269-277.

<sup>8</sup> Boes, Tobias. *Formative Fictions: Nationalism, Cosmopolitanism, and the Bildungsroman*. (Ithaca: Cornell University Press, 2012) 20-21.

<sup>7</sup> Yael Halevi-Wise makes this point in more detail in  
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fashioning for these places and what do their journeys say about these nations? Do they point to the possibility of a stable, coherent and harmonious existence of national identity, or are they signaling its impossibility? Perhaps

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they allude to fundamental flaws in both national constructs and the mistake in the notion that such an identity can be fully determined

### **Marko Miletich, "Translating the Jewish Other: the Case of Isaac Chocrón"**

Translation is about a negotiation of the Other. Translators take into account the many aspects of a particular foreignness in a source text to provide a target text in a responsible manner so readers can embark on the textual journey. My translation into English of *Pronombres personales*, a work by Venezuelan/Sephardic author Isaac Chocrón, presented many challenges. The novella takes place in Venezuela where Jewish and Gentile characters combine their lives to create a mosaic around a climatological disaster. References to Maimonides "Guide to the Perplexed," the study of the Torah, the Sabbath, Rosh Hashanah and Yom Kippur as well as Jewish traditions and ideology had to be carefully examined and understood in order to provide a responsible translation. Being able to discuss these and other issues with the author, and several Professors of Jewish Studies and Jewish professionals, was invaluable and indispensable in order to finalize the translation project. In addition, race cannot be seen as a stand-alone component of identities,

but must be considered in relation to gender and social status.

Chocrón's texts provide a rich look into the societal norms that regulate women and men's behavior; his novelistic worlds often reflect the ideas, mores, and attitudes, apparent in Venezuelan society regarding issues of race, religion, gender, corruption, and alienation. This author pays particular attention to Jewish issues, and Jewish characters are nearly always part of his works.

Isaac Chocrón was a playwright, essayist, novelist and theater director who was born in Maracay, Venezuela in 1930. He died due to cancer-related complications in November 2011 in Caracas, Venezuela. In an interview conducted by Laura Helena Castillo in the Venezuelan newspaper *El Nacional* in 2002, the author expressed "I was born left-handed in Maracay, and in the bosom of a well-off Sephardic Jewish family" (p. 16).<sup>9</sup> Chocrón, along with Román Chalbaud and José Ignacio

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<sup>9</sup> This is my translation from the Spanish.

Cabrujas, founded El Nuevo Grupo, a theatrical institution that enjoyed twenty-one years of existence (1967-1988). Chocrón is better known as a playwright, although he has authored several novels.

*Pronombres personales* was first published as a serial story in the Venezuelan newspaper *El Nacional* in 20 installments during the month of August in 2002. Later during that same year it was published in book form. The novella takes place in the course of two years and it revolves around two tragedies: the torrential rains in December 1999 that occurred in the state of Vargas in Venezuela and that left more than 14,000 people dead and caused millions of dollars in damage, and the terrorist attack on the World Trade Center in New York on September 11, 2001. The protagonists are members of a chosen “family” having mostly rejected their biological one. Different locations are shown: Caracas, Vargas, New York and Weston, Florida (nicknamed *Westonzuela* because of the large number of Venezuelans living in that town). The text is divided into two parts of ten chapters each. The first ten chapters are named after personal pronouns while the last ten chapters are titled after different types of indefinite and demonstrative pronouns. There are 19 narrators, 7 female and 12 male, that alternate to weave an intricate description of a society consisting of members preoccupied with matters as diverse as religion, love, marriage, sex, approval, money, weight

problems, children, politics, and nationality; issues that constantly intersect with gender and sexuality through the characters’ Christian, Jewish or agnostic beliefs. Some of the main characters are of Jewish descent such as the Waimber family (Moisés and Rebeca and their two children Aarón and Ruth), and Eduvigis Waimber known as “Yayú.” Two samples of my translations of the Spanish text appear below in italics.

In the first excerpt, the narrator is Aarón Waimber, an 18-year-old Jewish young man who is the son of Moisés and Rebeca Waimber. He excels on sports and obtains high grades for his studies. His best friend is Agustín Campos Jr. who is strongly attracted to him. Agustín will later come out as gay in front of his family during a Thanksgiving dinner, much to the dismay of his father. The passage deals with the apparent homosexual attraction and the corporeal differences between the two friends (Chocrón, 2002, p. 80).

*The strong cold stream from the shower gave me goose bumps. I pulled my head back and closed my eyes. Delightful! When I opened them to start soaping up, Agustín, was looking at me, as usual. He always does that: he starts soaping up and keeps looking at me. I pretend not to notice. I stopped asking him why he does that a long time ago. He always answered: “Is it illegal?” or “Where should I look? At the floor or to the ceiling?” and when he wanted to make me mad: “You see, you are the first circumcised man I’ve*

*seen in my life.” Telling me this at the Hebraica bathroom was too much. “Stop fucking around” and he would whisper, smiling as always: “Be cool my little rabbi, be cool.” I don’t care about his circumcision spiel. At least I don’t have to pull on my foreskin, like he does with his squid. That’s what it looks like: a squid, or the folds over a turkey beak.*

Another prominent character is Eduvigis “Yayú” Waimber, who explains that her non-Jewish first name was given to her parents so that she could pass as a “Catholic or something else” (Chocrón 2002, p. 92). She is commenting out loud on an email she is writing to her son, Moisés Waimber, on the upcoming trip of Aarón to Israel. In the passage, she explains what it means to be a Jewish woman, and a woman in general (Chocrón 2002, p. 93).

*Of course there are so few of us left, and I have fewer than anyone, without seeing you, my only family, you who filled the hours of my days and the days of my week. I know what your reply will be: that all of you will come back soon, that the trip is for Aarón’s benefit and to humor his insistence on studying in a yeshiva, but aren’t there like two or three, or maybe more, yeshivot here in Caracas? I am certain that there are although I have never set foot in one of them, not because I am not very religious, in fact, I’m not very religious at all, in case anyone is checking,*

*but because I suppose that they don’t accept women. Our wise men proclaim that we are the queens of the home, the center of the family unity, but... Oh, my darling! One has to be a woman to be able to know the horrors of being a woman: periods with their monthly blood, giving birth with its pains, breastfeeding with that monster or creature (you weren’t one, my love) sucking on your nipples until you scream in pain, menopause when you think you got rid of the monthly horror and osteoporosis appears with pain in your bones and the fear of falling down, breaking your bones and ending up in a wheelchair like poor lady Mandelbaum from Beit-Avot. How horrible and how disgusting it is to be a woman! Before I forget, give my regards to yours.*

A Venezuelan Sephardic author represents novelistic society where the importance of Jewish religion, beliefs and philosophy is palpable in many of the characters navigating through a particular disaster that symbolizes the chaotic state of a whole Latin American nation. To provide English readers that linguistic and cultural otherness was a challenging but rewarding experience, in particular since it meant to take an in-depth look at the many cultural issues permeating this rich text and, to be aware of the inherent responsibilities intrinsic of being a translator.

### **Jane Mushabac, "Pasha: Ruminations of David Aroughetti"**

The short story, "Pasha: Ruminations of David Aroughetti," takes place in the early 1900s in the fast-deteriorating Ottoman Empire, and then in New York. David Aroughetti, a Turkish Jew, aggressively narrates his tale. He's a pasha, he tells us. Pasha is a Turkish word that refers to a high-ranking public official, or as readers come to see, someone who adopts that mindset. He even tells his listeners, "Don't be stupid." They might think, since he asserts himself so forcefully, that he can never change his mind about anything. Of course he can change his mind, and when he does, everyone must still do what he says.

The irony is, however, that when we meet him he actually has nothing—no money, no education, no claim whatsoever on prospects for his future. Even his dictatorial father can barely scrape together a living.

For LAJSA's panel on new books and short stories, I read the story's opening. In it Aroughetti tells us that he has handled right every challenge life has dealt him. One crisis we'll learn about is regarding a violin, which his brother as the eldest son will inherit along with the life of a musician, and which he is not even allowed to touch; a second crisis is regarding a wife. Meanwhile in 1910 he emigrates to New York where he sells cigarettes on the street.

Even that humble occupation sparks his pride as a survivor.

But does being a pasha appease his hunger for dignity? The persona clearly owes itself to both Jewish and Turkish patriarchal impulses, mannerisms, and expectations. But a Middle Eastern machismo, like any other, can have its problems. And where does religion fit in? Religion is at once complicated and all too easy to discard.

The pasha in this story jumbles together desperation and determination, nostalgia and fear. We hear Turkish violin music. We see the wife's trousseau she has made by hand. We hear talk of the pride in our "*sefaradit* culture, of the glory of Spain, Italy, Venezia, Sicily." But only after he is dead can Aroughetti consider letting down his guard as pasha.

I wrote the story in Ladino (and did my reading in Ladino). When Leo Haber, the editor of the Jewish journal *Midstream*, asked me to find a story written in Ladino and translate it into English, I decided instead to write a Ladino story myself, and translate it.

I found myself writing in the language I grew up hearing, the Ladino of both sides of my family.

I wrote the story under my pen name Shalach Manot, a Hebrew expression for the gifts of

food Jews give to friends and family on the holiday of Purim. Haber published “Pasha” in English in a groundbreaking annual Yiddish/Ladino issue that *Midstream* started at the urging of critic Richard Kostelanetz and Oxford Yiddishist Joseph Sherman.

My LAJSA reading came about through a 2014 grant from the CUNY Diversity Projects Development Fund for which I did eight readings this spring at a variety of CUNY campuses. My readings were for audiences from greatly varying ethnic, religious, economic, and academic backgrounds.

Hispanic students had a particular interest in a story originally written in a Spanish language. But students from all over were drawn to old world restrictions and new world expectations

as they play out on the tense meeting ground of manhood.

My English version, “Pasha: Ruminations of David Aroughetti,” appeared in *Midstream* LI.4 (July/Aug. 2005): 41-44; my original Ladino story, “*Pasha: Pensamientos de David Aroughetti*,” appeared later, in the first year of a new online journal, *Sephardic Horizons* 1.4 [<http://www.sephardichorizons.org/Volume1/Issue4/Pasha.html>] (Fall, 2011).

**New York City College of Technology,  
City University of New York**

**Alisse Waterston**, “*My Father’s Wars: An Intimate Ethnography of Violence, Dispossession, and Diaspora.*”

I start with stories. Louise Maude Steinberg was the nice girl. She was peaceful and refined, the one who didn’t go, who wouldn’t go to a man’s apartment. She remembered meeting Miguel. It was 1942, and he was from Cuba. She thought he had gorgeous blue eyes, and that he was *very* polite. He even asked her father for permission to invite her out in New York. *Tante* Betty was very suspicious of him. Even though Miguel said he

was Jewish and spoke Yiddish, she thought he had a very strange accent. “What is this Cuba place?” her *tante* asked. “I never heard of such a place. Maybe he’s a *spy*.” For their first outing, the couple had an evening date. Louise and Miguel went to Manhattan’s Havana-Madrid nightclub for dinner. She was eighteen and he was twenty-nine. He ordered cocktails and bought her a pack of Luckies from the cigarette girl. The live show of Latin music,

and his smooth, controlled dancing seemed so sophisticated. Louise felt like a movie star.

~ It is noontime, and, at eighty-two years old, Don Miguel walks from *El Imperio*—The Empire—his store in *Viejo San Juan* to sit at the same table, at the same restaurant, at the same time, for the same lunch he had been eating for thirty years. *La Mallorquina* had ancient wooden fans hanging from vaulted ceilings and tables covered with placemats boasting it was the oldest restaurant in Puerto Rico, a fact most appealing to those tourists who still bothered to wander the cobblestones of Old San Juan. Don Miguel's store was just a half block from the restaurant so it was a convenient place to take lunch. It was close and the waiters knew what he wanted—serve him quickly, and bring a hot *pocillo* when the old man waved his hand. Louise and his four daughters knew that gesture. Early on, they learned it meant "bring me something"—water, coffee, salt. If they did it right—the coffee must be in a cup of a certain size (never a mug), steaming hot (never lukewarm), and in front of him as soon as the dinner plate was removed (no wait time)—the waiters would be showered with Don Miguel's famous charm. Everyone—outside his immediate family—seemed to adore him. Don Miguel was demanding, but a regular guy, a *paisano*. His sky-blue eyes on fire, Miguel shared insider anecdotes with waiters (a demeaning story about one of his women customers? a snippy appraisal of the gringo

couple at the table by the arched window?).

~ Before the war, the Wasersztejns were comfortable. They even had a Polish maid to help Priwa with the children. They had a house and a barn, a horse and a wagon. They had a cow for milk, and about an acre of land to grow potatoes. They didn't starve. More than that, Izaak bought and sold wheat. Then the war came. World War I. It was springtime when the troops and their heavy weapons arrived. The snow was melting, flooding the pastures and making mud everywhere.

Jedwabne was on fire. Mendeleh, barely past a toddler, his sisters, brothers, and mother hid in the basement, huddled all night long against the catastrophe going on outside. They heard the noise of war: bullets, explosions, moaning, death. Morning came, and the family ventured from their hideout. The street was filled with dead soldiers. Some soldiers were alive, lying on the street, moaning still and dying. Mendel was fied, hiding in the cellar like that. Being in the cellar. Hearing the guns. The shooting. When the others went to look at the dead people, Mendel didn't even take a quick peek. He was too afraid.

These are stories from *My Father's Wars*, an intimate ethnography and journey through family memories interwoven with key historical events of the 20<sup>th</sup> century. It is a daughter's account of a Jewish father whose life was shaped, framed and torn apart by the upheavals of the twentieth century. It is an

anthropologist's narrative constructed from other people's stories. It is a portrait of a charming, funny, wounded and difficult man, his relationships with those he loved, and his most sacred of beliefs. And it is a reflection on the forces of history, the power of memory, and the meanings people attach to events, to things, to words, and to others.

In my father's story, the migration trajectory from Poland to Cuba to NY to San Juan reveals a trans-ethnic and multidimensional diasporic Jewish history, a complicated, nonlinear course that challenges the standard two-step migration narrative, which is itself intimately tied to the American rags to riches origin myth. At the intersections of my father's more complicated journey, he adopted and adapted to multiple identities across time and place, identities shaped by larger structural and political forces, including the spectacular violences of war and revolution. His name changes offer hints: Across a long century, *Mendeleh* from Jedwabne Poland became *Miguelito* in Manguito Cuba, *Miguel* in Havana *Michael* in New York and *don Miguel* in San Juan Puerto Rico.

The story begins in Mendeleh's *shtetl*, his little town Jedwabne, and with the horrific terror of specific war—World War I—not as backdrop but as state of being for his young life. We follow his voyage out, a passage shaped by the interplay of Polish nationalism, a mother's fears and dreams, and the racialized US immigration

law of 1924, a law and a US policy of exclusion rooted in the dangerous rhetoric and pseudoscience of the eugenics movement, which itself would influence Nazi ideology. Moving through the chapters of his life, we see his social positionality as an "alien other" in the land of his birth and in his *shtetle* Jedwabne, the site of an infamous massacre in 1941, an event that helped reinscribe my father's belief in the idea of Polish anti-Semitism, imbued as a natural, fundamental, and timeless feature of the Polish spirit. We observe the race advantage he held in the Cuban and US contexts at particular historical moments, and the gendered *habitus* he embodied and enjoyed across his lifetime. We notice his unmindful ambition to be aligned with US power, privilege and empire despite his vulnerability as a petty merchant in Cuba. We follow his fate as an American citizen who in the US context was small fry in the Cold War period, receiving kind words but virtually no support from the US government in the aftermath of the Cuban revolution. We also follow my father's reflexive attachment to the experience of Jewish suffering—the way he viewed his life "as if it were always being lived under the sign of extermination," as Alan Mintz puts it (2001: 163).

For all of us, the family line is all too often intertwined with brutal history. No one seems to escape unscathed. My father's story is not unique in revealing the cruelties of modernity,

the gory structures of empire, the brutality of any nation building project, the violent oppression of difference—and the effects of these processes in shaping the contours of personal and socio-cultural identity which in turn contribute to enflaming tensions between social groups that can lead to ever more extreme forms of personal and collective violence.

Across my father's lifetime and across the borders of the 20<sup>th</sup> century countries and cultures within which he found himself, these processes and patterns held fast.

As scholars, we know a lot about the macro dynamics of power, past and present, and how it works to infiltrate, shape and manage human lives. We know a lot about how social categories are produced, and how difference is constructed and can get turned into ideological infection. Somehow these analyses get lost in translation when we try to share them with

audiences who may be less patient with these understandings and who may resist thinking through their implications.

I suspect intimate ethnography may resonate with audiences beyond the narrow confines of the academy because of the personal narrative it offers. It is the narrative that will draw readers in, capturing their attention and their sensibility, so they may begin to hear the contextualizing information and analysis the scholar provides. And that information and analysis is, in my view, a step towards transcending the impasses that keep us engaged in violent conflict with others.

**John Jay College,  
City University of New York**

**Nora Glickman**, Selección de *Hilván de instantes*. Santiago: RIL editores. (en prensa)

### **Querido Viejito.**

Tel Aviv, abril 18, 1960

Mi querido Viejito:

¡Nos va de maravilla! Hasta me da vergüenza admitirlo pero, como dicen, no hay bien que por mal no venga. ¿Acaso hace unos meses te hubieras podido imaginar que yo te estaría escribiendo esta carta para

contarte de mis compañeros de clase en Tel Aviv? Aquí me tienes, estudiando junto a chicos jóvenes recién llegados, como nosotras dos, de los países más lejanos. Algunos con títulos universitarios, otros como yo, con poco estudio -- aunque mi experiencia de vida cuenta, y cómo. La maestra nos lleva a un ritmo muy rápido, y siento que aprendo más en un día que en todo un año en el *ulpán* de la

*morá Nájenson, en Bahía. Mi secreto es que en cuanto llego a casa, paso la lección a máquina. Así se me graba en la memoria y al mismo tiempo aprendo a teclear en hebreo.*

*¿Cómo estás, mi querido? Espero que no comas únicamente las cosas que te gustan; búscate frutas, verduras, que no te hagan daño. Recuerda que si de pronto te sube el azúcar, te descompensas... Ya te veo, deleitándote con una barra de chocolate con nueces.*

*¿Josefina mantiene la casa en orden? Después de tantos años con nosotros, sabe lo que hace. Supongo que Jaime le seguirá trayendo cada semana los mandados del mercado. Dale una buena propina para que se quede contento. Vas a necesitarlo cuando quieras desligarte de algunas cosas.*

*A tu mamá, ¿la visitas los domingos? Fijate que después de que Nute dejó de hablarle, sos el único hijo "bueno" que le queda. Por favor querido, revisa su ropero, porque a veces se olvida que guardó algún sandwich, o una banana en un bolsillo y el ropero se le llena de hormigas. Entonces Doña Irma, la dueña, amenaza con echarla de la pensión. Ya nos pasó un par de veces, ¿te acordás? Si la llevás a la peluquería, decile a las chicas que no la tiñan demasiado amarillo, como ella les pide, porque entonces sale pareciendo una escoba.*

*Averiguá si todavía sigue encontrándose con el viejo Kremer en la*

*plaza. No sea que te haga pasar otro papelón con sus novios. Debería conformarse con tres maridos ya difuntos. Si yo fuera el cuarto pretendiente, tendría miedo de convertirme en su próximo finado...*

*Aquí en Tel Aviv, Solly, el hermano de Itzjak Levin, me llama "Rosalinda". Yo lo corrijo; le digo "Sin la 'n'; me llamo Rosalía". Se lo digo en ídish también--Rojel-Leieh--para que le quede claro, pero él insiste: "*Rosa linda, eine sheinem rose, eine sheinem blume,*" me dice. Es un gordo cargoso. Pero no te preocupes, que si hace falta lo pongo en su lugar.*

*Vos sabés, Viejito, que todo lo que hago es por la nena; que si la dejo solita se nos va de las manos. Aunque de pronto me sorprende, comportándose como una señorita madura. Se arregla muy bien; aprende a hablar el hebreo sin problemas y lo hace con verdadera *juzpah* porque comete mil errores, pero no le importa. No la vas a pescar haciendo tarea en casa; con lo que aprovecha durante la clase, le basta.*

*Lo que me asombra es verla adaptarse tan rápido. Como si el trauma de su partida fuera cosa del pasado... Pero no debería alardear; después de lo que nos hizo pasar en Bahía, bien pudiera estar tramando algo nuevo. Conmigo, por supuesto, no habla del asunto. Por las dudas me mantengo en guardia: escondí su pasaporte y le doy solo lo necesario para los gastos diarios—que no son*

pocos, si consideras que se inscribe en cursos que luego abandona, cuando es demasiado tarde para que yo recobre mi depósito. Pero ¡a aguantar se ha dicho! Más nos hubiera costado quedarnos en Bahía, sometidos a los dictados de ese juez antisemita. ¡La vergüenza que nos hizo pasar en el juicio!... Después de criarla como la criamos, con seis años de escuela ídish... Ni pensar quiero lo que hubiera sido de no venirnos a tiempo...imagine...tener que aparentar frente la familia y los vecinos que todo está en orden... *rebóino-shelóilom*...Dios nos libre y guarde.

Escribime, Viejito, aunque sea unas pocas líneas. Hacé de cuenta que me estás llamando por teléfono desde Bernasconi para encargarme repuestos de la Goodyear o de la Firestone.

Muchos besos,

Rosalía

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Tel Aviv, octubre 14, 1960

Querido Viejito:

El jueves pasado fuimos a buscar el coche nuevo a la aduana en Haifa. ¡Qué emoción! Es un Ford Taunus. Es interior es gris claro. El color lila del exterior lo eligió la nena. A vos te parecería algo infantil, acostumbrado como estás a los tonos oscuros de la Estanciera y del Chevrolet. Luisita está usando el carnet internacional que le

mandaste. En dos años ya no hará falta pedirle a Nute que cambie la fecha de su nacimiento porque habrá cumplido los 18 reglamentarios y podrá sacar un carnet israelí. Fijate que aquí ni siquiera le pidieron que pasara un examen para conducir.

La verdad es que todos se portan de lo mejor con nosotras, para que nos animemos a tramitar la ciudadanía. Por ahora la ventaja ha sido, como residentes temporarios, traer el coche sin pagar impuestos. Si decidimos dejar el país podemos venderlo, y con ganancia, porque los autos aquí valen un ojo de la cara.

El sábado la nena salió de noche sola con el coche y un policía la paró porque estaba comiendo una manzana mientras conducía. Pero en vez de darle una multa, luego de averiguar que era judía le dió un sermón: "¿Nú? ¿Qué esperas para decidirte? ¿Acaso ésta no es tu patria?" Decime vos, Vieji, si un policía la hubiera tratado en Bahía con tanto cariño. Pero tu hija, lejos de apreciar su gesto, tildó al vigilante de sabra presumido. Irrespetuosa como ella sola. A mí ese vigilante me pareció más un primo que un milico.

Y ya que estamos, recordale a Nute por favor, que todavía no nos ha llegado el certificado de graduación de la secundaria para que Luisita pueda matricularse en la universidad este año. No creo que en Bahía le hagan problemas, porque ya tenía cursado

casi todo el quinto año cuando nos fuimos. Lo que importa es que se inscriba en la universidad.

Vieji, en este sobre te mando las cuentas del banco. Verás que están al día. No te hagas mala sangre; nos arreglamos bien. El apartamento que alquilamos, por suerte, es de una *balebuste*, una buena ama de casa y por lo visto, una buena madre, ya que se fue a Londres para ayudar a su hija a cuidar de sus nietitos. Nada nos falta: vajilla, toallas, sábanas, discos... ¡hasta un piano nos dejó! Lástima que no lo puedas aprovechar con nosotras hasta que pase el verano.

Te vas a reir cuando vengas y oigas las noticias en ladino que transmite la radio. Como si viviéramos en tiempos de Cervantes. Dicen "mancebo" en vez de "muchacho", "agora" en vez de "ahora", y usan diminutivos antiguos que terminan en ico, como "hiyico" y "floreccica" todo el tiempo. El diario que publican los sefaraditas, en ladino, tiene muchísimos errores; pero se entiende. Hay diarios en castellano también, pero éste es más gracioso. A veces compro el diario en ídish; y en el ulpán nos regalan uno en *ivrit kalá*, o sea en hebreo fácil y con puntitos para facilitar la lectura.

Vieji, en Bahía no dejes de ir a Macabi a jugar al dominó con los muchachos. Te hace bien estar con tu gente. No te demores demasiado en el campo; no es bueno estar solo. Alimentate bien, por favor y desinfectá

las agujas antes de inyectarte la insulina. Hacé de cuenta que estoy a tu lado.

Por favor escribime unas líneas; tus cartas tan espaciadas, de tres líneas, parecen telegramas. Contame de la familia, y poneme al tanto de los *maises* de la cole. La verdad verdadera es que no extraño a nadie más que a vos.

Muchos muchos besos y hasta pronto,  
Rosalía.

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Tel Aviv, enero, 1961

Mi querido Viejito:

La experiencia del kibutz, aún bajo la supervisión de Manuela, la sobrina de Najman, no fue tan exitosa como esperaba. Parece que la nena se dejó engatuzar por un *kibutznik*, un uruguayo muy comprador que se ofreció a enseñarle bailes israelíes, y ella agarró viaje. A él se le olvidó decirle, sin embargo, que era casado y que su mujer estaba a punto de dar a luz. Así que antes de que se complicaran demasiado las cosas, en cuanto Manuela me llamó yo salí corriendo a buscarla. A Manuela le regalé un reloj con radio, por la molestia. Sospecho que en el fondo era lo que Luisita quería: irse del kibutz, y no encontraba forma de decírmelo. Porque hay que ser realista: el kibutz no es para ella.

Te advierto que no le costó reponerse. El viernes pasado después de la clase de artes gráficas volvió a casa con un amigo nuevo.

Eud (los israelíes tienen nombres muy raros) es un biólogo. Me lo trajo para que lo conociera porque el muchacho sabía hablar en ídish. Le di a probar mate con azúcar, y le gustó. Simpático, este Eud. Pero anoche, cuando quiso volver a acompañarla, ella no aceptó. Luego me dijo que no quería verlo más. Resulta que por la tarde él la había llevado a conocer su laboratorio, donde embalsamaba toda clase de animales --ratas, serpientes, ranas-- y eso la dejó impresionada. Sintió, me dijo, que esos bichos la miraban como si fuera a carnearlos. Además que el olor a alcanfor le produjo mareos. Bueno; acostumbrada como está a montar caballos y a rodearse de perros caseros, esos bichos embalsamados le habrán parecido odiosos.

Como ves, Viejito, aunque todavía no apareció el candidato ideal, a nuestra hija no le faltan pretendientes. Apuesto que en pocos meses conoce a su *beshert*, su elegido (si no, para qué estamos aquí, ¿no?) y se olvida del *goi*. Por fortuna toda la pesadilla de Bahía nos tocó siendo ella menor de edad, que si ya hubiera cumplido los dieciocho años y con el juez de su parte, ¿cómo hubiéramos podido protegerla?

Te cuento que en este país las mujeres trabajan tan duro como los hombres; están a la par en todo: estudian y trabajan para mantenerse, hacen el servicio militar, y consiguen préstamos para sus transacciones

comerciales. El día que me presenté sola en el banco me hicieron unas preguntas, miraron mis papeles y sin más ni más me dieron un préstamo a largo plazo para comprarme la perfumería. Claro que tuve que mostrarles todos nuestros papeles para que supieran qué tenemos allá. ¿Podrías imaginarte tal cosa en un banco de Bahía?. Iré pagando la hipoteca a medida que aumenten las ventas de la mercadería.

¡Lo que te vas a divertir cuando me veas atender a los turistas! Porque turistas no faltan, ya que el local queda muy cerca de los grandes hoteles. Yo me manejo bien con el hebreo, el ídish y el castellano; una amiga del *ulpán* me va a dar una mano con el inglés. Algo de inglés ya sabía, de tanto repasar las lecciones con la nena, pero ahora con los turistas, lo practico casi a diario.

Te confieso Viejito, que luego de trabajar a tu lado con encargues de repuestos y seguros para las cosechas, esta nueva vida me tiene entusiasmadísima. La nena promete asistirme con la perfumería, pero conociéndola, al cabo de unos días pierde interés y me deja sola; así que no me hago ilusiones.

Esta noche cenamos con los Kaplan. Preparo ñoquis con tuco. Si extrañas mi cocina, te convido. Vení a vernos muy pronto. Muchos besos,

Tu Rojeléie

\*\*\*\*\*

Tel Aviv, septiembre 7, 1962

Viejito querido:

De cuando en cuando la nena sigue dándome sustos. La otra noche, para la fiesta de Purim salió con Marta Zweig, una amiga del ulpán. Quedaron en que Marta volvería a dormir a casa con ella. En cambio, a medianoche la nena llegó sola, a las tres de la mañana en compañía de un desconocido, que la traía en su motocicleta. Yo la esperaba, como cada vez que se demora demasiado, sentada afuera, en el balcón que da a la calle. Te imaginarás lo nerviosa que estaba porque no me había avisado que llegaría tarde, ni menos en una moto, con lo peligrosas que son las motos. En vez de disculparse, y prepotente como siempre, ella me retó porque la trataba como si fuera una chiquilla.

Pero eso no es todo; resulta que el fulano volvió al día siguiente. Es un alemán, *goi* naturalmente, y para colmo hijo de Nazis. Luisa me explicó que vino al país con otros voluntarios como él, para trabajar en un kibutz, con el objeto de expiar los pecados de su padre. Por más noble que sea su empresa no concibo cómo se puede expiar la muerte de seis millones. Imagineste vos, David, haberla traído hasta acá para que se nos enamore nada menos que de un *goi* alemán, hijo de nazis.

¿Te acordás lo tranquilos que estábamos aquella tarde cuando nuestra

*méydale* se fue al picnic que organizaba Macabi en Sierra de la Ventana? ¿Cómo se nos iba a ocurrir que justamente en ese viaje iba a conocer al único invitado no judío, y que iban a enamorarse? Menos mal que en estos dos años, confinado como lo tenemos en el ejército, y bien al sur, no podrá acercarse a ella. Esperemos que el tiempo haga lo suyo...siempre con nuestra ayuda.

Para que sepas, mi querido, no es éste el único julepe que la nena me dió. Cada vez que me hace algo así, yo termino hecha un trapo. Por fortuna no tardo en reponerme. ¿Lo hará a propósito, para vengarse? Dios sabe que es capaz. Pero yo no lo merezco. Lo hago por su bien. Ahora sentate y seguí leyendo.

Resulta que el sábado pasado fuimos a visitar a los Guinsburg, en su kibutz, a poca distancia de Tel Aviv. Apenas llegamos, el hijo de Ema la invitó a Luisita a conocer a un grupo de amigos que tocaban música. Mientras tanto Ema y yo salimos a dar un paseo. Cuando regresamos, encuentro a la nena muy absorta, conversando con un tal Ahmed --un árabe que trabaja en el kibutz. Tan fascinada estaba hablando con el tipo, que me costó traerla de vuelta a casa. Al despedirse, le dió sus datos para que la llamara. Todo el camino de vuelta se lo pasó criticando las injusticias de un sistema supuestamente igualitario, que pagaba a los árabes para hacer el trabajo que los israelíes

no querían hacer, que no los incorporaba como miembros del kibutz, y que les negaba los derechos civiles que se merecían. ¿Es posible que nuestra Luisita se haya vuelto comunista? Ya en el campo, te acordarás, nos cantaba "las penas son de nosotros, las vaquitas son ajenas", que se había aprendido de Los Fronterizos, como si ella no fuera la primera en aprovecharse de la carne de las vaquitas de sus papás...

Decíme, David, ¿a quién salió? Ni tus padres ni los míos eran tan rebeldes. Bueno; tampoco tenían tiempo para tonterías.

Como ves, mi Viejo, tengo que mantenerme en guardia, como un soldado. Pero no te desanimes. Vas a ver cómo se encamina. Hay que armarse de paciencia -- *savlanut*, en hebreo. Paciencia. Eso es todo.

Muchos besos y abrazos,  
tu Rojeléie.

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TelAviv, agosto 24, 1963

Mi queridísimo:

¡Bueno, bueno y recontrabueno! Debemos darnos varios pellizcos para asegurarnos que no fue solo un milagro. Es verdad. Durante estas semanas de tanto trajín tiramos la casa por la ventana; pero recordá, Viejito, que todavía nos queda el campo en la pampa. De acuerdo; de ahora en adelante tendremos que ajustarnos bien los cinturones. Pero, ¿quién quiere ser gordo? Tendrás que reconocer, querido, que valió la

pena el sacrificio. Ahora por fin, *keine-nore* y a Dios gracias podremos descansar.

Me imagino que tu vuelo de regreso a Buenos Aires habrá sido agotador, con tantas escalas. Pobrecito. ¿Pudiste dormir en el primer tramo a Roma, o en el segundo, atravesando el océano? Espero te hayas dejado al menos un par de días en Bahía para descansar antes de viajar al campo, que hayas comprado medicamentos en la farmacia y en el mercado, y que hayas alcanzado a visitar al menos a tu mamá.

¡Cuánto me duele no poder estar a tu lado! Pero verás cómo cambian las cosas. Finalmente podremos ocuparnos de nosotros mismos. Yo todavía siento palpitaciones, luego del esfuerzo gigantesco en estas últimas semanas: invitaciones, arreglos florales, ajuar, vestidos, fotos, menú kosher, documentos para probar que Luisita es hija nuestra, y que nosotros, así como los padres del novio, que ya están muertos, somos judíos legítimos. El rabino resultó ser intransigente como él solo. No nos perdonó ni una. ¡Qué barbaridad! Obligarla a ir a una *mikva*, por ejemplo, para que le permitieran casarse, hacerla sumergirse desnuda en una pileta, supervisada por una señora religiosa; el novio y yo estábamos temerosos de que algo pasara y que todo se viniera abajo. No te dí cuenta de tantos detalles, mi querido, por temor de aturdirte, y que no vinieras a la ceremonia.

¡Pero no me vas a decir que estás arrepentido de haber venido!

Ahora, a cruzar los dedos y esperar que el campo rinda y que los años venideros sean de vacas gordas. Nos lo merecemos. Roguemos (es la palabra adecuada, bajo estas circunstancias) que podamos recuperarnos pronto sin sequías, ni plagas ni incendios, y que todo el sacrificio nos depare sólo *najes*.

¡Qué conmovedora esa canción que cantaron bajo la jupá, mientras todos batían palmas!

*Kol sasón vekol simjákol jatán vekol kalá* que es algo así como "Voces de risa y de alegría, del novio y de la novia."

Eso quiero oír. Voces de alegría. Luisita no sólo está casada, mi querido, sino que está **bien** casada. Shimon es un hombre sano, honesto, inteligente. Veinticinco años de diferencia no es tanto cuando consideras que hoy día la gente vive más. Lo que importa es que siendo contador, tiene una buena entrada; que sus hijos con la difunta ya están fuera de su casa, y que él está ansioso por formar una nueva familia. La nena le dará un par de hijos más, que seguramente la mantendrán ocupada y en su casa. Deberá aprender algo más de religión. No es tan grave. Nosotros le enseñamos tradición. Ahora tendrá que recitar unas oraciones más, encender unas velas más...

¿Acaso no le gusta cantar? ¡Pues que cante *zmires* los sábados! Si esta vez tuvo que

ir a una *mikva* antes de su casamiento, ahora lo hará cada mes, después (o antes, no sé bien) de cada período... Mientras haya una peluquera que la peine y le haga la manicura al salir de la pileta, como me contaron que hay, a Luisita no le va a importar darse un baño de inmersión.

Deberá cubrirse el pelo; eso sí. Pero si vieras los pañuelos de seda tan bonitos que se compró, además de un par de pelucas (una rubia y otra pelirroja) en estilos tan vistosos. Eso, entre nos, me parece estúpido: que la peluca sea más llamativa que el pelo natural...porque la idea es que con pelo postizo la mujer parezca más modesta y menos atractiva, ¿no? ¡Quién los entiende!

Ojalá le dure esta la fascinación por lo exótico de la vida religiosa. Quiera Dios que yo no me equivoque y que no se haya casado solo para librarse de mí, de nosotros. ¡Ni pensarlo!

Lo principal, Viejito, es que nos la sacamos de encima. Ahora le toca a Shimon asegurarse de rodearla de mujeres que le enseñen a ser una buena mujer y una buena madre. Mira cuántas reglas se aprendió en pocas semanas para convencernos de su sinceridad; lo seria que se volvió. Tanto, que llegó a preocuparme...

Creéme querido, que la ortodoxia, te guste o no, es nuestra salvación. Te confieso que a veces lamento el trago amargo que le hicimos pasar en Buenos Aires antes de

nuestra partida. Hubiera querido que fueran menos drásticas las medidas que me vi forzada a tomar allá para responder a sus locuras. Pero al hecho, pecho. Bien está lo que bien acaba, dicen. De ahora en adelante tendremos ocasión de hacer viajes juntos y solitos. Vendrás a vernos cuando la nena tenga un hijo, si no antes; yo trataré de viajar

a Bahía por un par de meses en cuanto encuentre quien me reemplace en la perfumería.

¡Misión Cumplida! ¡Casamos a la cría!  
*Mázl-tov* y miles de besos,  
R.

## Reseñas / Book Reviews

**Sebastian Klor**, "Margalit Bejarano, Florinda F. Goldberg y Efraim Zadoff, Cords. *Judaica Latinoamericana: Estudios Histórico-Sociales* VII. Ed. by AMILAT. Jerusalem: Editorial Universitaria Magnes. 2013. Pp. 606."

In the last 30 years, Latin American Jewish studies have become a significant research subfield of both Jewish studies and Latin American studies. The creation of the Latin American section in 1985 as an integral part of the World Congress of Jewish Studies, the main event in the field of Jewish studies, marked a milestone in the historiography of Latin American Jewish research. After the Ninth World Congress of Jewish Studies, members of AMILAT, the Research Association of Latin American Jewry in Israel assumed joint responsibility for editing and publishing a compilation of papers originally presented in the quadrennial Congress. Three years later, in 1988, the Hebrew University's Magnes Press published the first volume of *Judaica Latinoamericana* series.

The seventh volume reviewed here includes a wide selection of twenty five edited papers

from the 15<sup>th</sup> World Congress in 2009. Sixteen essays appear in Spanish, six in English and three in Portuguese. They cover a wide range of topics related to multiple aspects of the Latin American Jewish life. Eight essays deal with varied historical and social aspects of colonization, immigration, Holocaust and memory in Argentina and Chile. Six essays cover the relationships and interactions between the Jewish communities in Argentina, Brazil, Cuba and Mexico and their national contexts. Four essays discuss the relationship within the international arena, including diplomatic and institutional aspects and immigration to Israel. Four essays are devoted to the research of literary and cultural manifestations of the Jewish identity in Argentina and Brazil. Particularly interesting and original is the first section of the volume dedicated to "New

trends in the research" in which four well-known and leading scholars from both Latin American Studies and Jewish Studies stress the need for a comprehensive research agenda with defined research areas and detailed questions. For the first time since 1988, the *Judaica Latinoamericana* series devotes an entire section to a thorough theoretical reflection on the new challenges presented by the globalization processes and transnationalism. The contributors in this section suggest a methodological shift from the ethno national to the transnational in order to develop a better comprehension of both the global Jewish condition and the current dynamics of transnationalism inside and outside Latin American countries.

Leonardo Senkman and Judit Bokser

Liverant present a critical review of recent diaspora approaches to the study of Latin American Jewry from historical, sociological, literary and cultural studies' perspectives. The researchers offer a broad analytical framework for the study of the tripod "Transnationalism–Diaspora–Latin American Contemporary Jewry", contributing to the understanding of contemporary processes of diasporization, de-diasporization and re-diasporization experienced by migrant communities. In order to illustrate the transformation of ethno-national diaspora communities into transnational Diasporas in times of globalization, the essay presents the

re-diasporization cases of the Ashkenazi Jewish communities in Buenos Aires and Mexico City.

Based on rigorous empirical substantiation Sergio Della Pergola discusses the prevalence of national or transnational elements of the Jewish population in Latin American countries on three different levels: 1. The patterns of international emigration from selected Latin American countries; 2. The perceptions of Jewish identification in light of the alternative options offered by general national (non-Jewish) identifications; 3. The paradigms of Jewish identification, examining the multiple options that underlie one's Jewish identity. Substantial empirical findings show that national factors are playing an important role in the life of Latin American Jews, but the transnational elements appear to overcome more specific national identification options on all levels.

Luis Roniger argues that Latin American and Jewish studies should focus its analysis on regional, comparative and transnational perspectives. The case of Central America, analyzed in his essay, displays the importance of keeping a regional and transnational perspective as a basis for further comparative analysis of specific regions and countries. According to Roniger, such perspective can shed light not only on the role of the state, its social orientations, institutions, narrative constructions, discourses and practices, but

can also elucidate the connection between historical processes affecting a region and the character of political trends, cultural visions and economic ideas beyond the boundaries of single states and societies. According to Roniger, within such perspective bridging and connecting multiple layers of identity and benefitting from cross-group comparisons and transnational approaches, the reconstitution process of ethnic identities will stand as an important focus for further analysis.

Linking the scholarly compartmentalization, conveying a genuine comparative and multidisciplinary analysis, transferring methods amid disciplines, integrating different themes of various Jewish experiences in Latin America and its transnational extensions, relying upon different sources, these concerns arise in this section as the most important research needs in the Latin American and Jewish studies agenda. The significant premise of this agenda is that Jewish studies are not complete without its Latin American component, whereas Latin American studies are not whole without their Jewish dimension.

The volume continues with a section dedicated to "Colonization and immigration" including four contributions to the historical and social studies of the Jewish immigrants in Argentina and Chile since the late 19<sup>th</sup>

century until the first third of the 20<sup>th</sup> century. Based on original census forms, Yaacov Rubel provides a review of the second national census in Argentina, defining the socio-demographic profile of the Jewish population of Buenos Aires in 1895. Teodoro Bar Shalom tracks different aspects of the socioeconomic integration of non-Jewish settlers in the urban centers promoted by the Jewish Colonization Association (JCA) during the first decades of the 20<sup>th</sup> century. Yehuda Levin examines the diffusion of reading in the Jewish settlements of Argentina. The section ends with Cecilia Shenfarber essay dealing with different aspects of the adjustment process of Jewish immigrants in Chile.

The third section of this volume, "Holocaust", includes four essays. The first two essays deal with the actual or potential salvation of Jews during the Holocaust in or by Latin American countries. Haim Avni conveys the case of Costa Rica and Efraim Zadoff examines the case of a diplomat who issued passports of Ecuador against the orders of his government, saving the lives of 75 refugees at the expense of his own career. The section continues with two articles related to Holocaust memory in Latin American countries. Yossi Goldstein depicts the integrative vision of the Holocaust in Argentina since the 1990's, based on transnational dimensions, both at the national level as well as in Jewish public

discourse. The Holocaust is seen as a paradigm of absolute evil and at the same time this outlook incorporates a national dimension connecting the Holocaust to the human rights discourse, allowing a deeper integration and acculturation based on democratic and humanist values. Moshé Nes El closes the section with an essay focused on the analysis of memoirs literature written by Jewish refugees who immigrated to Chile, some of them particularly interesting such as the case of the poet and novelist Marjorie Agosin.

Six essays integrate the forth section titled "Jewish communities and national context". Maritza Corrales's essay examines the decisive participation in the political sphere of leftist Jewish immigrants in Cuba, tracking the process of successive transformations and reformulations of their communist Judeo-Cuban identity during the first half of the 20<sup>th</sup> century. Margalit Bejarano and Liz Hamui Sutton focus on the impact of the ban against conversions imposed in the 1920s by an Aleppan rabbi in Argentina that continues to play a central role in the Halachic debates in Latin America. Bejarano analyzes different communities in Buenos Aires, particularly the Sephardim and Sutton examines the case of the Jewish-Syrian communities in Mexico. Ariela Katz Gugenheim explores the relationship between freemasonry and Jews in Mexico in the second half of the 19<sup>th</sup>

century and the beginning of the 20<sup>th</sup> century. Helena Lewin presents a panorama of the activities of women who participated in the Brazilian Integralist movement during the 1930s. María Gabriela Mizraje uncovers the diversity of ideologies in a thorough analysis of anti-Semitic and philo-Semitic declarations of intellectuals in 1930's Argentina. The fifth section "Jewish communities and international contexts" includes four contributions focused on international areas. Carlos Escudé explores the quadrangular relations between Latin America, its Jews, Israel and the United States, since 1949 to the present, displaying the complexities and asymmetries of these relations. Silvia Schenkolewski-Kroll examines the new transnational relationship (characterized rather by Jewishness than by Zionism) developed after the Six Days War between the World Zionist Organization and Latin American countries. Emmanuel Nicolás Kahan examines the impact in 1973 which the elections in Argentina (which brought back the Peronists) and the Chilean coup d'état, had on different factions of the Jewish-Argentinean community. Batia Siebzehner analyzes the impact of the ideological socialization on Latin American veterans of *Hashomer Hatzair* who immigrated to Israel between 1950-1970, half of them still living in kibbutzim.

The final section, "Literature and Identity", is devoted to the research of literary and cultural manifestations of the Jewish identity in Brazil and Argentina. Moacir Amâncio analyzes Moroccan Jewish characters' role as citizens in a poor region of the state of Pará in Sultana Levy's novel, *Barracão* (1962). Nancy Rozenchan rescues from oblivion some Yiddish texts written on Brazilian soil. Florinda F. Goldberg discusses the presence of Nazis and Nazism in Argentina in two novels by José Pablo Feinmann (*La sombra de Heidegger*, 2006) and by Andrés Rivera (*Trasla sierra*, 2007). Amalia Ran explores new definitions of personal and collective affiliations of Jews in Argentina, studying the shifting notions of "Identity" and "Collective Memory" as reflected in novels by Sergio Chejfec (*Lenta biografía*, 1990), Marcelo Birmajer (*Tres mosqueteros*, 2001), and Andrés Neuman (*Una vez Argentina*, 2003). 146 multidisciplinary and cross-thematic essays have been published in seven volumes

devoted to multiple aspects of Latin American Jewish life, providing an overall view of Latin American Jewish studies since the 1980's until the present. The series *Judaica Latinoamericana* is an essential source for every researcher devoted to the study of both Latin America and Jewish Studies. The contribution of this seventh volume to these research fields is exceptional due to its opening section displaying various intellectual areas which should be explored in the future, fomenting the urge for documentation and empirical inquiry, but investing more efforts in theoretical reflection, comparative and trans-disciplinary studies. *Judaica Latinoamerican VII* confirms that the possibilities for further wide-ranging studies are endless.

#### **University of Texas at Austin**

**Lois Barr**, "Isaac Goldemberg. *Diálogos conmigo y con mis otros*. Literal Publishers y la Academia Norteamericana de la Lengua Española, Houston, Texas, 2013. 120 páginas. ISBN-10: 0977028763"

Isaac Goldemberg's thirteenth book of poetry, "his Bar Mitzvah" tome, delivers what it promises in its title: dialogic discourse. Every poem struggles with the paradoxes of human existence and the limits of language.

Language is a given, a formed tradition he suggests with his opening epigraph from Luis Hernández:  
Una forma  
De escribir poesía

Es vivir epigrafiando.

Goldemberg takes this inherited web of sounds, words and meaning and at the same time as he replicates them, he also renovates. Goldemberg pays homage to the poets who have given him a rich tradition of images, sounds and thought. Moreover, every poem challenges the meaning of being human. Like the poets who have gone before and those who will no doubt be inspired by his lyricism, Goldemberg writes about living with death, living in a single body separate from other humans and yet being part of a shared planetary address.

Goldemberg shows his mastery in a variety of forms with blank verse and free verse. He renders haikus as "Jai qs," so they contain that bit of Judaic tradition, life. His sonnet has consonantal and assonantal rhyme so he calls it "Soneto inexacto del judío peruano y viceversa."

His themes like his forms are varied: revolutionary politics, man's inhumanity to man, the Holocaust. His poem "Socialismos" uses a quote from Emiliano Zapata as the epigraph: "Si no hay justicia para el pueblo, que tampoco haya paz para el gobierno." His quotes also cover a range of authors, many are from Peruvian poets but also he also cites God and the signs on Warsaw buses.

As always with much of his poetry and his novels, the theme of being the other is central. There is a dialogue between the deities of his

Peruvian and Jewish forebears. The struggle becomes humorous when Wiracocha, Jesus and Adonai fight it out or when the Head Rabbi of Jerusalem scores a goal in a soccer match with the Pope in "Goles y arqueros." In the second part of the collection the poems are longer and deal mainly with the issue of displacement. The poet is always from some place else and always both outsider and insider in his very human condition of not fitting in. He sends up the ethnocentrism of shows the three groups that make up his identity. Each group has its holy ground, its own umbilical cord of the world, be it Cuzco or Jerusalem. He plays with the idea of our enemy enemies and our friendly enemies in two of the final poems. He transitions it to friendly friends in "Tierra prometida"

Amor para el amigo amigo,  
para el amigo enemigo,  
los gritos del presente y los del pasado,  
todo se une y todo se entrevera.

Immigration, as Goldemberg shows is a collective, tribal enterprise in which one is always leaving and always arriving, past, present and future merge. Stories are erased and stories are engraved in collective memory. For Goldemberg as for everyone, the story is also intensely personal because the exact nature and details of each person's story changes. For Isaac Goldemberg the departure never ends. The arrival never begins. The promised land, be it Israel, Perú,

or Latin America, is never attained. In short, *Diálogos conmigo y con mis otros* is stunning in its unusual imagery and language and

**Lake Forest College**

universal in the scope of its themes and epigraphs.

## Entrevista de Nora Glickman a Eliah Germani/ Interview with Eliah Germani, cuentista chileno, autor de *Volver a Berlín*.



El seudónimo de Eliah Germani, escritor chileno, proviene de su abuelo materno. Su nombre real es Gonzalo Soto Germani, médico de profesión y recientemente aclamado narrador. Reside en Concepción, Chile, con su esposa y cuatro hijos.

Los ocho relatos que componen *Volver a Berlín* (Santiago: RIL editores, 2010) se distinguen por su contenido humano, su ironía sutil y su fino humor judío. Sus personajes se desplazan entre Chile, Europa e Israel. Sus personajes acarrean consigo las heridas del holocausto nazi, de la dictadura chilena, y del exilio. Son seres dotados de una curiosidad innata, acosados por memorias y

secretos del pasado, presas de pesadillas y de sueños. El énfasis en lo judío (a través de anécdotas bíblicas, chistes, comidas, símbolos, y expresiones en ídish) que impregnán la prosa de Germani, le da su personal identidad.

La siguiente entrevista incluye preguntas sobre su próxima colección, *Objetos personales*, en prensa (Santiago: RIL editores, 1915)

**Nora Glickman:** Dentro del género de narrativa, algunos escritos son muy breves, otros como "Stolperstein", casi una breve novella. ¿Qué determina la extensión de tus cuentos?

**Eliah Germani:** La determina "el pulso de la historia", algo puramente intuitivo. Si escribir cuentos es cocinar comida rápida, aun preparando hamburguesas o huevos revueltos, de pronto te puede resultar algo tan contundente como una pizza a la piedra o un fondué de queso. Es tan arbitrario como tu apetito. Y si bien la comida rápida no excluye una buena mano e ingredientes de calidad, no

me siento un chef que arme un banquete de varios platos, como sería el escribir una novela.

**Nora:** *En tus cuentos incluyes a varios médicos. ¿Cómo combinas tu vida de médico con la de escritor?*

**Eliah:** Es un ménage à trois, en que cada una de mis amantes tiene prohibido mencionar a la otra. La medicina no debe meterse con la literatura ni la literatura con la medicina. Sin embargo siempre ocurren filtraciones, pero que no pasan a mayores. El trabajar en terapia intensiva me somete de manera cotidiana a las grandes preguntas de la existencia humana y ello naturalmente permea mi relato, no de manera explícita, pero sí en la búsqueda de respuestas que la medicina no me puede entregar.

**Nora:** *¿De qué modo te aproximas a los temas que te interesan? ¿A través de experiencias personales, de relatos que oyes de otros, de lecturas, de música?*

**Eliah:** Siempre surge una chispa que enciende el relato, ese 5% de inspiración que echa a andar el 95% de transpiración. Es impredecible y a veces escasea, alargando períodos de sequía. Puede ser un recuerdo mínimo de la infancia que de repente sale a flote, una frase en la calle, una historia oída al pasar, una nota del diario, alguna noticia pintoresca en internet, imágenes

cinematográficas más que lecturas, y música, siempre música. “El secreto de la bobe” me fue “dictado” escuchando “Shtil, di najt is oisgeshternt” (“Silencio, la noche está estrellada”), una canción de partisanos judíos en tiempos de la Shoá que relata una pequeña victoria bélica y que, sin embargo, es tan triste... ¡La melodía es tan dulce y tan triste! Vemos a una niña judía oculta en el bosque nevado, una niña que tuvo que aprender a matar... Como en una revelación se me apareció la bobe, que cargó de por vida toda esa contradicción.

**Nora:** *El tema judío, central en tu narrativa, sobrepasa los límites nacionales y se vuelve universal. ¿Con qué autores te identificas?*

**Eliah:** El tema judío es la expresión de lo que yo soy, de mi religión, historia y cultura, de mi vivencia familiar y comunitaria, de mi vida sin tapujos. Mis personajes traducen la realidad a través de este prisma, en un relato que mezcla ironía, escepticismo y compasión (estoy parafraseando a Rubem Fonseca). Así entiendo lo judío en mi ficción y no como narrativa costumbrista. Todo el cuento judío, desde Peretz a Singer, de Birmajer a Keret, trasunta ironía, escepticismo y compasión. Se trata de un común denominador que en Chile, en Argentina, en Estados Unidos o Israel, sumará además el acento, el color y el aroma, la vivencia peculiar de cada país.

**Nora:** *¿Cuando observas las relaciones humanas, ¿dirías que priman las de pareja y las de abuelos-nietos?*

**Eliah:** En literatura sin conflicto no hay relato y en mis cuentos me interesa precisamente la tensión que cargan las relaciones humanas. Debo decir que me gustaría ser capaz de escribir acerca de conflictos -de pareja, por ejemplo- más cotidianos y triviales, pero los trágicos fantasmas de la historia siempre meten su cola y aparecen esas sombras generacionales que desearía alguna vez dejar pasar.

**Nora:** *¿A qué se deben los elementos surrealistas en tu ficción? ¿Qué despierta los fantasmas y espíritus que se aparecen en tus cuentos?*

**Eliah:** Pertenecen a mi nostalgia ante las interrogantes trascendentales de la existencia, que en una cotidianeidad de "medicina basada en la evidencia" y de pensamiento cartesiano no es posible satisfacer. Son expresión de sincronías, de ciertas iluminaciones, de horizontes que a veces se abren, y nada más que eso. No se trata de certidumbres ni respuestas ni prédica de ningún tipo. En cuanto a expresión literaria, no quisiera que se leyese como realismo mágico o sensiblería new age.

**Nora:** *Tus cuentos, cuidadosamente estructurados, con frecuencia combinan*

*suspense con humor. ¿Qué tipo de humor cultivas?*

**Eliah:** Es una combinación espontánea, que no obedece a una fórmula narrativa y que de alguna manera expresa mi manera de ver el mundo. Parafraseando esa popular definición del tango como un pensamiento triste que se baila, me atrevería a hablar de "un pensamiento triste que sonríe". Ello es característico del humor tradicional judío, pero también del humor chileno en tiempos de la dictadura, que no fueron tiempos precisamente para reír. Sin embargo, no veo en ello una influencia o parentesco directo. Me divierte el humor ingenioso, ese que dispara más arriba de los riñones, al estilo Sholem Aleijem o Woody Allen, y detesto el humor soez, tanto como esas insufribles comedias de la televisión con su fondo pueril de risas grabadas.

**Nora:** *¿Cómo aplicas un género literario en particular --periodístico, detectivesco, dramático, humorístico, paródico --al tema que desarrollas?*

**Eliah:** Cuando surge una idea con el vuelo suficiente para convertirse en relato, lo primero que imagino es la forma más adecuada de expresarla, en una visión que pueda cumplir el precepto, para mí básico, de verosimilitud. Más que el género literario en particular primero vislumbro el tipo de narrador que tendrá la historia y, a

continuación, dejo que surja el género, con mezclas y asincronías que, en nuestra visión modulada por la televisión e internet, me parecen bastante básicas e inteligibles. De mi formación médica viene el propósito de ser claro.

**Nora:** *Chile figura con frecuencia en tus cuentos: en el paisaje, en las situaciones, en el lenguaje, en los personajes. ¿Consideras que tu escritura, tan chilena, mantiene su validez universal?*

**Eliah:** Pienso que aún sin recurrir a un lenguaje que abunde en chilenismos o en elementos explícitos del paisaje chileno, desde la estructura de las frases, en lo formal, hasta la imposibilidad de evadir las sombras de la pasada dictadura, en lo temático, mis cuentos son ineludiblemente chilenos. Incluso la mencionada convivencia de judíos con palestinos puede verse como un fenómeno “chileno”, característico de un país que favorece más la asimilación que el gueto.

**Nora:** *¿Cómo concibes tus romances entre parejas de un mismo credo y de credos distintos?*

**Eliah:** Cuando escribo no puedo evitar los romances frustrados y los problemas de pareja. En mis relatos, mientras las generaciones precedentes resistieron épocas trágicas, sus descendientes, en los buenos tiempos actuales, parecen incapaces de

ponerse de acuerdo. En tiempos de paz no adelantas nada y en tiempos de guerra te desangras, como decía Kafka. Un lector advertía que mis historias siempre tratan de mujeres “particularmente fuertes”. Frente a ellas, mis protagonistas masculinos exhiben un comportamiento romántico, menos predecible, y a menudo teñido de banalidad. Es decir, percibo expectativas diferentes y contradictorias, que enredan la comunicación y garantizan el conflicto.

**Nora:** *Quiero volver a lo autobiográfico. Entiendo que trates de separar claramente tu vida profesional de tu vida literaria-creativa. ¿En qué medida te ves reflejado en tus personajes? ¿En cuáles en particular? Algunos, naturalmente, nada tienen que ver contigo; con otros te identificas por razones ideológicas, religiosas, temáticas, estilísticas. A éhos personajes y situaciones me refiero.*

**Eliah:** Si bien trato de separar lo que escribo de los lugares comunes de mi pasar cotidiano, toda mi escritura es autobiográfica. La carne que llena el esqueleto ficcional es por completo vivencial y por ende autobiográfica. No veo otra manera de ser creíble. Pero me cuesta identificarme con algún personaje en particular. En un diálogo o discusión suelo ser ambos protagonistas. En cada relato me visto con un nuevo traje y, paradojalmente, de esta forma me desnudo, pues cada vestimenta perfila a su manera la desnudez que oculto.

Dicho en términos literarios, el atavío debe cumplir el principio del bikini: ser lo suficientemente ancho como para cubrir el tema y lo suficientemente breve como para hacerlo interesante.

**Nora:** *¿Cómo vislumbras tu futuro de escritor?*

## Artículos/Articles

**Jacob Hutt.** "Havana to the Holy Land: The peculiar tale of Cuban migration to Israel"

The early 1990s were a busy and dramatic period for the Jewish Agency, the non-governmental association responsible for facilitating Jewish immigration to Israel. Daring maneuvers in Ethiopia and war-torn parts of the former Soviet Union gave the Agency an international reputation for cunning strategy and political risk taking. But beyond these action-packed episodes of mass migration, a lesser-known but intriguing case that began in the same period is celebrating its twentieth anniversary this year.

The dramatic times of Operation Solomon and a massive Russian exodus to Israel have passed, but since 1994, the quietly remarkable case of Cuban immigration to Israel has proceeded without fanfare. For the last 20 years, mediated negotiations between Israeli and Cuban authorities have enabled eligible Cubans to make *aliyah* (immigration to Israel) through the Law of Return, a

**Eliah:** Como te decía, la literatura es una de mis amantes. Queremos seguir compartiendo la vida, pero cada uno en su casa y sin hablar de matrimonio. En una luna de miel permanente.

cherished loophole to famously restrictive Cuban migratory policies. And for many, Israel is not the final destination but merely a bridge point to the ultimate destination: Miami, what some call the "16<sup>th</sup> Province of Cuba." Interviews with dozens of Cuban expatriates in Israel and the U.S., and with the authorities who have overseen their migration, reveal an intricate process of hushed diplomacy and multi-national navigation for the Jews of this feisty, socialist country.

### An island of departure

The story of Cuban Jewish emigration reflects an age-old Cuban theme of leaving the country by any means necessary. After an initial, post-Cuban Revolution exodus, between 1961 and 2013 the requirements of an "exit visa" (*permiso de salida*) to travel abroad, a "letter of invitation" from a group or individual in the host country, and other

occupation-related restrictions (for instance, medical professionals were regularly denied exit) prevented mass departure from Cuba.<sup>10</sup> Lacking means and permission from their government to leave, hundreds of thousands of Cubans seeking greater social and economic opportunity illegally set sail on rafts made of hollowed-out cars and empty water bottles. The most recent spike in rafters was during the Cuban economic crisis (termed the “Special Period” by the Cuban government) of the early 1990s. In this devastating context – equal to the American Great Depression in GDP terms – the Castro government held the Sixth Communist Party Congress and enacted a series of reforms to ease its grip on civil society and the free market.

One key development from the congress was a religious freedom statute, which paved the way for religious leaders across Cuba to begin the process of rebuilding their communities with international aid. For Cuban Jewish community President José Miller, this meant a phone call to the head of the Joint Distribution Committee (JDC), requesting immediate assistance from the world’s largest Jewish relief association. As donor dollars

began flowing into the Patronato, the main synagogue and headquarters of the Cuban Jewish community, a dormant population came back to life, celebrating Shabbat, organizing youth activities, and before long initiating a Sunday school with the help of on-site JDC community workers.

Around the same time, the Jewish Agency began receiving letters from self-described “Jewish Cubans” who wanted assistance in exercising their right to make *aliyah*. Tulio Solodkin, who headed the Agency’s Latin American Migration Department at the time, describes the Cuban government of the early nineties as “initially reluctant” toward allowing a small group of people to circumvent migratory restrictions and leave the island.<sup>11</sup> With few exceptions, members of the Jewish community would receive automatic authorization to leave as part of their “religious right” to immigrate to Israel. But once Cuban authorities were assured that the Israeli government and the Jewish Agency would not publicize this case or release statistics on the numbers of Cubans entering Israel (a policy still maintained today), they were allowed the Agency to facilitate and fund the migration. “It was a pleasure working with them,” Solodkin says. In 1994, after a series of tense, unexplained delays on

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<sup>10</sup> Ana Margarita Cervantes-Rodriguez, *International Migration in Cuba: Accumulation, Imperial Designs, and Transnational Social Fields* (University Park: Pennsylvania State University Press, 2010), 155.

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<sup>11</sup> Tulio Solodkin, Personal Interview, 12 Dec. 2013.

the Cuban side, he received the first group of ten excited Jewish Cubans at Ben Gurion International airport.

### **“Everyone wants to be a Jew”**

As the Cuban Jewish community procured resources to disseminate to its members, one of these “resources” being an all expenses-paid ticket to Israel, more and more newcomers arrived to the doors of the Patronato. Some of them, according to current Patronato president Adela Dworin, have asked to convert to Judaism so that they can make *aliyah*.<sup>12</sup> Israel’s Law of Return states that “every Jew has a right to come to this country as an *oleh* [immigrant],” including converts, spouses and grandchildren of Jews since 1970. “Now, everyone wants to be a Jew,” Dworin says.

To prevent fraudulent exploitation of the community, the Patronato instituted a strict, controversial policy regarding conversion: only individuals who can prove some form of Jewish ancestry (mainly via birth and death certificates) and spouses of Jewish individuals are eligible to join the Patronato’s “regularization” class, an official conversion class designed to “regularize” the religious statuses of many intermarried couples and their children in the Jewish community. Even

with these parameters, the Patronato leadership understands that for those who can prove Jewish ancestry, “regularization” can be used as a ticket out of Cuba. Certain measures have been taken to discourage this maneuver: participants in the class are asked directly in a pre-enrollment interview if they wish to convert solely for emigration purposes (answering “yes” can jeopardize one’s ability to join the class), and all those who convert agree to give up their passports to the Patronato for one year after they complete the course.

Still, as Dworin attests, the fledgling community has no ability to prevent an eligible individual from making *aliyah*. “It saddens me every time a youth comes to my office and tells me they are leaving,” she says. “But what can I do? This is their right.”

### **The Canadian intermediary**

Understanding the significance of the Cuban case has less to do with the size of emigration and more with the complexity of its mediated operation, according to a senior Jewish Agency official. “I take care of over 1000 *olim* [immigrants] per year, and Cuba only sends around 80,” says the official, who preferred to remain anonymous. “But 30 percent of my

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<sup>12</sup> Adela Dworin, Personal Interview, 6 July 2012.

time is spent on this case – it's much more complicated with Cuba.”<sup>13</sup>

Since Fidel Castro severed diplomatic relations with Israel in 1973, there is no Israeli Embassy in Havana, nor is the Jewish Agency permitted to have a representative there for migration operations. Instead, the Canadian Embassy serves as the intercessor between the Jewish Agency, the Patronato, and the Cuban government. The “Israeli Programme coordinator” works in a small office in central Havana to facilitate applications and visas for *aliyah*. According to Goldstein, with Canadian oversight the Cuban government trusts that this rare permission to emigrate from Cuba is not falsely exploited. “This arrangement was made to do what the Cuban government asked of us – we do it, and that’s it,” says the anonymous Jewish Agency official, “We’ve never heard of the Cubans giving problems with permission.” Since 1994, over 1,600 Cubans have arrived to Israel through this indirect channel.

Though eligible Cubans are guaranteed their right to *aliyah*, the mediation surrounding their cases creates a uniquely cumbersome process: would-be émigrés first receive approval from the Patronato that they are eligible for *aliyah*; their files are then passed

on to the Canadian Embassy; the Embassy passes these files to the non-governmental Jewish Agency; the Jewish Agency reviews eligibility and passes the files to the Israeli Ministry of the Interior; the Ministry of the Interior, after conferring with the Agency, provides letters of approval to the Canadian Embassy; the Embassy presents the letters to Cuban applicants – and only then can these applicants begin seeking governmental permission to leave. Before the exit visa was abolished in January 2013, Jewish Cubans were assured that they would be granted exit visas without paying for them; by contrast, the average Cuban knew that even if he or she applied for an exit visa – which required a letter of invitation, exemption from the occupational restrictions on travel, and no indications of disloyalty towards the Communist Party – the fees to acquire it totaled close to \$300, more than 15 times the average monthly salary in recent decades. For emigrants departing for Israel, the Jewish Agency covers all relevant fees. Even in the new period of migration sans exit visa, Jewish Cubans have a decisive advantage through their guarantee of an entry visa, an external funding source, and an informal bilateral agreement that assures them of safe, streamlined passage to Israel.

### Why Israel?

<sup>13</sup> Anonymous Jewish Agency official, Personal Interview, 17 Dec. 2013.

Though Zionist convictions and political freedom partially motivate this phenomenon, financial stability nearly always underlies it. Despite recent reforms toward a freer market, would-be emigrants survey a Cuban economic landscape riddled with inadequacies: inadequate goods available in state-run rationing outlets; inadequate compensation for even the most prestigious occupations (surgeons are paid between \$30-50 a month); an inadequate housing market that forces three or four generations of a family to share one residence; and inadequate indicators from the government that deeper changes are underway. "What is basic in Israel or the U.S. is not normal for us," remarks Romy\*, who settled in the Be'er Sheva Merkaz Klita in October of last year.<sup>14</sup> Sitting with his wife and son in the kitchen of his small, government-subsidized apartment, he points to various appliances and describes the near-impossibility of acquiring them in the Isle of Youth, their hometown back in Cuba.

On this topic, one official at the Jewish Agency recalls a "learning experience" that his department encountered in the early period of Cuban migration. "These *olim* were coming directly from a Communist country with no memory of what a capitalist country was

like," he says. "When they saw these huge supermarkets with everything they never had in Cuba, they spent all the money they'd been given in one month." The degree of social and economic support for Cuban immigrants in Israel far exceeds that of any other group from the Western Hemisphere. Support starts at the very beginning – Cuban *olim* pack their scarce belongings in previously-owned suitcases that Jewish Americans once filled with medicine and donated to the Patronato – and continues well after settlement in Israel, with Cubans permitted to stay in *merkazei klita* ("absorption centers") long after the standard period of one year. Perhaps the greatest benefit besides a free airplane ticket to Israel is the *ma'anak*, a stipend of approximately 2000USD, that goes exclusively to immigrants from Cuba.

But government stipends are trivial compared to the possibility of stable employment that pays a decent wage. Many of the Cuban expats interviewed came from professional backgrounds – a professor of History, a graduate student in immunology, a director of a government agency, and a nurse, for example. None of these professionals, however, were able to subsist solely on their state salaries in Cuba. "Level of work does not correspond to standard of living in Cuba," observes Anabel, a teenage Cuban expat

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<sup>14</sup> Anonymous Cuban migrant (a), Personal Interview, 11 Jan. 2013.

whose mother used to manage a distinguished art gallery in Havana.<sup>15</sup> When work suddenly implies real payoffs upon arrival in Israel, such highly trained professionals have willingly accepted blue collar work that veteran immigrants can find for them upon their arrival. Immigration authorities note the uniquely labor-oriented ethos of Cuban expats, saying that finding a job often supersedes learning Hebrew. “They’ll forgo their *ulpan* [intensive Hebrew curriculum] or not take it as seriously because they want to work,” says Ariela Shimoni, a social worker at the Be’er Sheva Merkaz Klita. “And many of them are working at jobs not according to the skills they acquired in Cuba.”<sup>16</sup> Besides the Zionism it embodies and political freedom it affords, Israel is a land of potential economic opportunity.

### **The migratory bridge: from Cuba to Israel to the USA**

The massive flight of Cubans to a foreign locale roughly 6,700 miles away for economic reasons begs the question: why not move 90 miles north to the United States, the legendary “Land of Opportunity”? Therein lies the final reason that many, or even most,

eligible Cubans migrate to Israel: direct migration between Cuba and the U.S. is a cumbersome, expensive, often dangerous process; indirect passage to the U.S. through Israel is an easier, largely externally-funded, safer option. Whether planning from Day 1 to end up in South Beach, or merely recognizing that Israeli citizenship will circuitously provide them with the option of American citizenship, many Cuban immigrants have undergone the typical Israeli absorption process, stayed in Israel for a short period, and subsequently moved to the U.S.

The entire procedure utilizes two immigration frameworks that privilege a distinct population. In Israel, this framework is the Law of Return, which favors Jewish immigration; in the U.S., this framework is the Cuban Refugee Adjustment Act of 1966, which guarantees native Cubans’ right to apply for a green card (permanent residency) “if they have been present in the United States for at least 1 year,” a uniquely fast timeline to citizenship.<sup>17</sup> The strategy is ingenious: after acquiring an Israeli passport, Cuban expats can travel to Canada or Mexico and present themselves as Israelis. Next they

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<sup>15</sup> Anonymous Cuban migrant (b), Personal Interview, 20 Nov. 2013.

<sup>16</sup> Ariela Shimoni, Personal Interview, 18 Dec. 2013.

<sup>17</sup> United States, U.S. Citizenship and Immigration Services, “Green Card for a Cuban Native or Citizen.” 22 March 2011. <<http://www.uscis.gov/green-card/other-ways-get-green-card/green-card-cuban-native-or-citizen>>

can travel to the border with the United States and, as one Cuban expat in Israel puts it, “put the Israeli passport in the left pocket and take the Cuban one out of the right.” (Direct travel between Israel and the U.S. is not logical because, besides the far greater difficulty of acquiring a U.S. tourist visa, traveling on one passport and presenting another at U.S. customs would jeopardize the immigrant’s Adjustment Act rights.) Cubans-turned-Israelis-turned-Americans can thus enjoy the best of both legal worlds.

Premeditated plans to exploit these immigration frameworks do not appear to be the norm from extensive conversations with Cuban expats; the more common result is an unfulfilling stay in Israel that ends prematurely. Cubans residing both in Israel and subsequently in the U.S. provide a variety of reasons that they left or plan to leave, but three stand out. The first is an “aggressive” Israeli culture: the famously straightforward or even caustic disposition of many Israelis, and tensions between different sects of Jews and between Jews and Arabs. The second is fear stemming from the Israeli-Palestinian conflict. For all the economic woes of Cuba, internal military conflict is nonexistent, whereas Arab-Israeli skirmishes in Gaza, the West Bank, and Lebanon seem constant to many new immigrants. When asked if she was surprised by the level of conflict, one Cuban immigrant to Israel who has since

moved to the United States responded via email, “I knew that it was a country with conflict and I tried to prepare myself but the reality was just...something else. I would have been able to live in Israel my whole life but the shock was too much.”<sup>18</sup>

The third main reason is the enticing reality of the U.S., specifically Miami. With over 800,000 Cuban-Americans, Miami has historically been the site of a great social, economic, and political success story for Cuban immigrants. Nearly every Cuban knows a family member or close friend living in Miami; thus, the transition to this Havana offshoot may prove far easier than settling in the Middle Eastern Jewish homeland.

The statistical extent of this trend is up for debate, due to the non-disclosure agreement between the Israelis and Cubans. Israeli immigration authorities and absorption workers say the rate of Cuban attrition is no different from that of other countries. If this phenomenon occurred, says Ms. Shimoni, it has diminished for Cubans since the 1990s, when immigrants had experienced greater trauma in the Special Period and were eager to settle in more stable, familiar communities in the United States. Many Cuban expats in Israel disagree, arguing that the phenomenon

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<sup>18</sup><sup>18</sup> Anonymous Cuban migrant (c), Personal Interview, 5 March 2013.

is alive and well. "You come to Israel, you make a bit of money in Be'er Sheva or Eilat, and you go," says Isabela, a domestic worker outside Tel Aviv. "It's extremely common – I'm not sure how I feel about it."<sup>19</sup>

Perceptions of this trend are mixed. Cuban expats and Israeli authorities alike are sometimes frustrated by what they see as an exploitation of a generous immigration system. When the spiritual leader of the Patronato left for Israel in 2012, community members and leaders were saddened, but empathetic; many were less forgiving when he remained in Israel for less than a year before moving to the United States. But one Jewish Agency official recognizes the silver lining of this trend, regardless of its size. "It pains us as the Jewish Agency because we put thousands and thousands of dollars into each Cuban *oleh* [immigrant]...but personally, I would say I'm happy, because they have the freedom to decide where they live, which they didn't have in Cuba. Our mitzvah is that we did it."

### **Looking ahead**

It is too soon to say if the abolition of the exit visa in January 2013 is a prelude to deeper, reforms in migratory law, and to further waves of migration to Israel. But in the weeks

preceding and following the recent change, a wave of Cubans arrived at the Patronato's gates attempting in vain to convert to Judaism, apparently seizing on a perception that even migration to Israel had become easier. Indeed, though emigration to Israel was unique in its guarantee of an externally-funded exit visa, the rate of migration may now increase given fewer bureaucratic obstacles. There are early indicators of this change: historically big senders of *olim* in Latin America, like Argentina and Uruguay, have shown declines in numbers while Cuba has shown a sudden increase since the change last year. One prominent figure in the Cuban Jewish community described the reform's impact a few months after it occurred. "In just two months you can see more people talking about a future *aliyah*," he says, "Once you have the option, lots of people would like to take it."<sup>20</sup> If bigger changes are in store – a restoration of relations between Cuba and Israel, for example – the Jewish Agency would likely be able to send an official to work on the island and promote Jewish immigration. But for now, this mediated process of mass migration continues in a slow but steady fashion, quietly reshaping the future of the Cuban Jewish community.

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<sup>19</sup> Anonymous Cuban migrant (d), Personal Interview, 13 Jan. 2013.

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<sup>20</sup> Anonymous Cuban Jewish authority, Personal Interview, 5 March 2013.

## Homenajes/Tributes

A celebration in honor of Eliahu Toker:

[http://youtu.be/acnmPMBn9\\_g](http://youtu.be/acnmPMBn9_g)

Documentary film: "LEJAIM A ELIAHU  
TOKER" <http://www.youtube.com/watch?v=r2SQYIOcBTE>

## Obituarios / Obituaries

Con gran dolor, les informo que **Seymour  
Menton**, profesor y crítico de  
literatura latinoamericana, falleció el sábado  
por la mañana, después de una larga batalla  
contra diversas enfermedades. Menton se  
preocupó parcialmente por la literatura  
judeo-latinoamericana.

Uno de los capítulos de su libro sobre "La  
nueva novela histórica de la  
América Latina" está dedicado a la novela  
histórica judía. También fue  
traductor de Angelina Muñiz al inglés. En su  
libro autobiográfico, "Un  
tercer gringo viejo: relatos y confesiones", se  
refiere a su formación  
judía en el Bronx, de Nueva York.

Jacobo Sefamí

Noticia de la muerte de **Juan  
Gelman** [http://www.clarin.com/sociedad/Murio-hombre-escribio-revolucion-dolor\\_0\\_1066693466.html](http://www.clarin.com/sociedad/Murio-hombre-escribio-revolucion-dolor_0_1066693466.html)

**Mariana Briski** (1965-2014)

La talentosa y reconocida actriz argentina  
Mariana Briski falleció hoy en Buenos Aires a  
los 48 años de edad, luego de una dura batalla  
contra el cáncer. Al reconocimiento popular  
gracias a sus participaciones en numerosos  
programas televisivos, se sumó también el  
éxito en el teatro con su reconocido  
unipersonal "La del medio", entre otros.  
"El humor no es sólo un lugar de  
entretenimiento; el humor no es sólo hacer  
reír. Para mí, es el lenguaje en el que puedo  
contar mi tragedia. Y si alguien se ríe,  
bárbaro, cerró la fórmula", decía una de las  
personas que logró hacer de la risa su forma  
de vida.

(<http://personajes.lanacion.com.ar/1718611-a-los-48-anos-murió-la-actriz-mariana-briski>)

## LAJSA Financial Statement

September 22, 2014

Beginning balance		\$16,001.00
Bank fees		-80.00
New York Regional Conference 2014	Americas Society	360.00
	Music	450.00
	Catering and incidentals	21,000.00
Dues 2014		+3,570.00
New York Regional Conference registration (2014)		+1,750.00
Ending balance		\$18,331.00
Endow our future fund (Vanguard)		\$23,338.64

Submitted by **Darrell B. Lockhart** and **Alan Astro**

## **LAJSA 2015 MEMBERSHIP FORM**

**Alan Astro**

Trinity University

1 Trinity Place #46

San Antonio, TX 78212-7200

FAX: 775-784-4197 • Website: [www.utexas.edu/cola/orgs/lajsa/](http://www.utexas.edu/cola/orgs/lajsa/)

(Dues are for the 2015 year: January 1 – December 31)

Please print or type all information requested.

A membership form is necessary for every membership or renewal.

### **MEMBERSHIP for Calendar Year 2015:**

#### **Renewal or New Application**

Surname(s) \_\_\_\_\_

First Name(s) and Initial \_\_\_\_\_

Surname under which you should be indexed on LAJSA database\_\_\_\_\_

Mailing Address\_\_\_\_\_

City, State, Zip or Postal Code,

Country\_\_\_\_\_

Home Telephone: \_\_\_\_\_

Work Telephone: \_\_\_\_\_ FAX: \_\_\_\_\_

E-mail Address: \_\_\_\_\_

Countries of Interest:

Country #1 \_\_\_\_\_ ; Country #2 \_\_\_\_\_

Subjects of Interest:

Subject #1 \_\_\_\_\_ ; Subject #2 \_\_\_\_\_

Please indicate the appropriate membership level and/or additional information:

<input type="checkbox"/> Individual	\$40 (1 year)	\$70 (2 years)	\$95 (3 years)
<input type="checkbox"/> Individual (resident of Latin America)	\$35 (1 year)	\$65 (2 years)	\$90 (3 years)
<input type="checkbox"/> Retired professionals	\$35 (1 year)	\$65 (2 years)	\$90 (3 years)
<input type="checkbox"/> Student (5 year-limit)	\$20 (1 year)	\$35 (2 years)	\$50 (3 years)
<input type="checkbox"/> Institution	\$55		
<input type="checkbox"/> Endow LAJSA's Future Fund	\$		
<b>TOTAL PAYMENT</b>	\$		

A gift in any amount will endow our future fund. Donors of \$500 or more will be listed as Patrons.

All gifts and contributions to LAJSA a non-profit, tax-exempt, corporation, are tax deductible.

Method of Payment:

- Check payable to LAJSA (in U.S. dollars drawn only on a U.S. bank)
- U.S. money order
- Credit Card (Payment on the LAJSA website only)