

JEWISH EDUCATIONAL MEDIA AND CULTURAL TRANSLATIONS



Workshop
May 5-6, 2015
Braunschweig

From the final third of the eighteenth century onward, large parts of the Ashkenazi Jews, particularly those living in German-speaking regions, lived through a process of socio-cultural transformation which, with regional and social variations, generally accelerated as it continued and impacted all aspects of their lifeworlds (*Lebenswelten*), from the socio-economic structures and communal organization of Jewish populations to the nature and function of their religious lives, ritual practices and learned discourses. Be it values and social norms, the corpus of Jewish knowledge and its long-standing hierarchies, ideas around education and the raising of children, or languages, customs and habitus, there was barely an area of everyday Jewish life which did not eventually experience profound and far-reaching changes. The research project *Innovation through tradition? Approaching cultural transformations during the Sattelzeit via Jewish educational media* explores the transformations that affected the Jews of Central Europe in the eighteenth and nineteenth centuries, drawing on the history of Jewish education and educational media as one of its key sources. The project is headed by Professor Zohar Shavit (Tel Aviv University) and Professor Simone Lässig (Georg Eckert Institute), and funded by the German Research Foundation (DFG). Further information on the project and its researchers can be found at jbm.gei.de.

In its analysis of Jewish educational media, our research makes use of the concept of cultural translation in order to both uncover instances of linguistic transmission and transformation and to help describe and interpret cultural relationships and processes of cultural transfer. Our fundamental understanding of educational media is that they do not transmit meaning or interpretations in a linear fashion or merely receive and reproduce them, but rather represent products of complex processes of negotiation and mediation, reflecting and translating corpora of knowledge, social norms and values, and patterns of perception and interpretation. The concept of cultural translation, used in this context, promises to reveal innovative insights, particularly in relation to the project's key question around the significance of tradition as a frame of reference for people's engagement with and shaping of processes of societal transformation.

The workshop *Jewish Educational Media and Cultural Translations* aims to bring together scholars from the fields of history, educational history, culture research, cultural studies and Jewish studies to inspire and stimulate discussion on the concept of cultural translation. The workshop will present initial findings of our research and give insights into related projects, and will hopefully serve as a forum for a lively discussion on the value of Jewish educational media as sources for research into the history of cultural transformation and cultural transmission. We hope to increase our understanding of acts of cultural translation between tradition and innovation and of the dissolution and (re)formation of cultural boundaries, and in this way generate new knowledge which may hold significance far beyond the scope of our project.

Simone Lässig
Zohar Shavit

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PROGRAM

May 5, 2015

12:30-13:30 **Welcome & Library Tour**

13:30-14:00 Reception

14:00-16:00 **Panel I:
Introduction "Cultural Translations"**

"In disguise" – Maskilic strategies for the introduction of unfamiliar models into the Jewish cultural system

ZOHAR SHAVIT (Tel Aviv)

Chair: ANDREAS WEIß (Braunschweig)

16:00-16:15 Coffee break

16:15-18:15 **Panel II:
Cultural Translation and Jewish Culture in Early
Modern Times**

Translated Utopias: Schilda's Wisdom and Chelm's Hakhme

RUTH VON BERNUTH (Chapel Hill)

Textbooks for teaching Hebrew – shaping and re-shaping traditions via Jewish education media in eighteenth and nineteenth century German-Jewish culture

TAL KOGMAN (Tel Aviv)

Comment: DIRK SADOWSKI (Braunschweig)

Chair: MARCUS OTTO (Braunschweig)

May 6, 2015

- 10:00-12:00 **Panel III:
Transformation through Translation — Changing
Knowledge in Jewish Education**
- How to define the foundations of Judaism? On duties and principles in textbooks for religious education
KERSTIN VON DER KRONE (Braunschweig)
- Yiddish = Jewish? The rise of modern Yiddish education
EVITA WIECKI (München)
- Comment: JULIANE JACOBI (Potsdam / Berlin)
- Chair: DIRK SADOWSKI (Braunschweig)
- 12:00-13:30 Lunch
- 13:30-15:30 **Panel IV:
Social and Cultural Practices as a Subject of
Transformation and Translation**
- Religion as knowledge resource and coping strategy?
Value discourses and habitus formation in early nineteenth-century Jewish sermons
SIMONE LÄSSIG (Braunschweig)
- Cultural translation with the help of a universal language.
Translation of and through music in nineteenth-century Jewish-German culture
ANDREAS L. FUCHS (Braunschweig / Göttingen)
- Comment: HANS-JOACHIM HAHN (Aachen / Zürich)
- Chair: SUSANNE GRINDEL (Braunschweig)
- 15:30-16:00 Coffee break
- 16:00-17:30 **Concluding Discussion**
- Chair: KERSTIN VON DER KRONE (Braunschweig)

PARTICIPANTS – Biographies and Abstracts

RUTH VON BERNUTH

Since 2008, Ruth von Bernuth has taught Medieval and early modern German and Yiddish literature and culture in the Department of Germanic and Slavic Languages and Literatures at the University of North Carolina at Chapel Hill, where she is also the director of the Carolina Center for Jewish Studies. She was awarded a visiting fellowship in Jewish Studies from Yad Hanadiv and the Beracha Foundation in Israel in 2011/12 for a research project on Yiddish literature. In 2013 she was a Junior Fellow at Alfried Krupp Wissenschaftskolleg Greifswald. She is the author of *Wunder, Spott und Prophetie: Natürliche Narrheit in den "Historien von Claus Narren"* (Tübingen: Niemeyer, 2009). Her current book project, *How the Wise Men Got to Chelm: The Life and Times of a Yiddish Folk Tradition* (New York: New York University Press, forthcoming), examines the multiple ways in which the Jewish story tradition of the "Wise Men of Chelm" came into being.

Translated Utopias: Schilda's Wisdom and Chelm's Hakhme

The German *Schildbürgerbuch* from 1598 was translated into different languages as well as across different media, religious contexts, cultures and even ideologies. Starting with the four extant Yiddish translations of the *Schildbürgerbuch* from the eighteenth century, my talk will discuss the projection of these stories into the Polish town of Chelm in the late nineteenth and early twentieth centuries through reworkings in Yiddish, Hebrew and German. The Chelm tales and their early modern Yiddish and German precursors provide an analytical model for the complex process of cultural translation. They offer a valuable backdrop, against which we are able to refine our understanding of a new Jewish self-conception, as well as to explore the relationship between Jewish and Christian traditions in all its nuances. In addition to the Old Yiddish texts, the talk will also focus on texts written for children, such as the stories published anonymously by the Zionist journal *Menorah* in 1923, Esriel Carlebach's *Vollständige Historie von der ehrenwerten Stadt Chelm* (A Complete History of the Venerable Town of Chelm, 1936) and Falk Heilpern's Hebrew stories for children. The talk will conclude with the animated film *Aron's Magic Village* (1995), which reworks a couple of early modern legends for a contemporary, post-Holocaust audience.

ANDREAS L. FUCHS

Andreas L. Fuchs has been a research fellow at the Georg Eckert Institute for International Textbook Research in Braunschweig since 2007. Before joining the “Innovation through tradition?” project at its conception, he primarily worked for the “Edumeres.net” project and published in the field of digital humanities. He is a graduate of the University of Regensburg and holds a degree in Theology (2003), an MA in Musicology (2011) and a qualification in East-West European Studies (“Bohemicum”) (2001).

In his PhD project he combines his research interests and focuses on Jewish music, songs and the processes of singing in religious reform movements during the nineteenth century. Recent conference papers have examined Jewish songs and dance and their role in constructing and maintaining cultural identity.

Cultural Translation with the Aid of a Universal Language: Translation of and through Music in Nineteenth-Century Jewish- German Culture

In the nineteenth century, Jewish and German cultures came closer to one another. Intercultural communication intensified, and the new upcoming bourgeoisie assisted in the emergence of a field in which both sides could participate and contribute. It was a field in which music came to play a significant role, gradually becoming ubiquitous in schools, in synagogues, in churches, at public and private events, in learning as well as pleasure contexts. The educated middle class, which had been emerging from the eighteenth century onward, established a new style of musical aestheticism, and singing became not only the key to arts in schools but also an instrument of political activism. The quantities in which Jewish and German music was printed rose steadily. The popularity of music in Jewish and non-Jewish circles alike might cause us to wonder whether it, as a universal language, served as a means of cultural translation between the two cultures.

The field of translation studies reveals a broad spectrum of different shades of ‘translation’, from the linguistic approach of translating written texts from one verbal language into another, to intersemiotic translation, in which non-verbal systems are translated into verbal signs. The concept of translation accordingly opens up to a wide definition in the sense of ‘cultural translation’. We might in this sense regard music in general and singing in particular as source texts, target texts or as media in the translation process. The plurimediality of singing, its combination of melody and text, gives it particular potential as an object of study in the field of cultural translation; sung music can link two cultures in one language that has the ability to work as translator in both directions.

This paper examines the roles of songs and singing in the diverse processes of change and translation in nineteenth-century Jewish cultures, those who shaped these processes in the field of singing, and documents from the context. We will focus not only on processes of translation between Jewish and German cultures, but also on processes within Jewish communities, between oral and written traditions, between tradition and innovation, between orthodox and reform movements. In this way, we will demonstrate that cultural translation is not a singular process from source text to target text, but rather a web of interlinked processes without a strict hierarchical structure, and that music can work as a universal language which can cross borders and bridge cultures.

HANS-JOACHIM HAHN

Dr Hans-Joachim Hahn has studied German, philosophy, general and comparative literature and Dutch as well as German as a Foreign Language at universities in Berlin, Manchester and Amsterdam. Since 2013 he has been Visiting Professor for General and New German Literature at RWTH Aachen. He had previously taught at ETH Zurich and Karl-Franzens-Universität Graz. From 2006 to 2011 he was Research Fellow at the Simon Dubnow Institute for Jewish History and Culture at the University of Leipzig, and from 2003 to 2005 he directed the Centre for Meeting, Exchange and Research at Gerhart Hauptmann House in Jelenia Góra-Jagniątków (Agnietendorf), Poland (as part of the Robert Bosch Cultural Managers programme). In 2003 he was awarded his PhD by Freie Universität Berlin.

His core areas of teaching and research are German Jewish literature, culture and history of ideas, exophonic and trans-cultural literature, German literature after 1945, exile studies, Holocaust studies, history of science, research on anti-Semitism, theories of literature, culture and translation, comic studies, intermediality, and theories of text and image relations.

Recent publications include *Beschreibungsversuche der Judenfeindschaft. Zur Geschichte der Antisemitismusforschung vor 1944* (ed. together with Olaf Kistenmacher). Berlin [u.a.]: De Gruyter/ Oldenbourg 2015 (=Europäisch-jüdische Studien. Beiträge, vol. 20); *Kommunikationsräume des Europäischen. Jüdische Wissenskulturen jenseits des Nationalen* (ed. together with Tobias Freimüller, Elisabeth Kohlhaas and Werner Konitzer). Leipzig: Leipziger Universitätsverlag 2014; 'Les Juifs n'ont rien contre les policiers.' *Reflets precoces de la Shoah dans la littérature de langue allemande*. In: *Revue d'histoire de la Shoah*, vol. 201 (Oktober 2014), pp. 103–130; *trans-lation – trans-nation – trans-formation. Übersetzen und jüdische Kulturen* (ed. together with Petra Ernst, Daniel Hoffmann and Dorothea Salzer). Innsbruck [u.a.] 2012.

JULIANE JACOBI

Prof. Juliane Jacobi studied theology, education and social sciences at Ruhr University Bochum and the University of Göttingen, and completed her doctorate in 1976; her thesis was on the educational significance of pietism, and was followed in 1986 by her post-doctoral *Habilitation* thesis on American educational and migration history. From 1975 to 1995, she taught and conducted research at Bielefeld University, before joining the University of Potsdam, where she held a professorship in historical educational studies from 1995 to 2010. She has spent time on research stays and has held visiting lectureships at the University of Wisconsin-Madison in the USA, in Israel and at Central European University, Budapest, and was part of the editorial team of the journal *Feministische Studien* from 1988 to 1998.

She has published on historical research into socialisation, on the history of education from a gender history and women's perspective, and on the significance of religion and religious piety in historical developments in education. With Hans-Ulrich Musolff and Jean-Luc LeCam as co-editors, she has edited two volumes on the history of education in the early modern age, a period on which she has worked repeatedly since her doctoral thesis on August Hermann Francke and the *Hallesches Waisenhaus*.

Her most recent publication is a monograph on the education of women and girls in Europe from 1500 to the present day, *Mädchen- und Frauenbildung in Europa. Von 1500 bis zur Gegenwart*, Frankfurt/New York: Campus, 2013.

TAL KOGMAN

Dr Tal Kogman is a lecturer in the master's programme for Research into Child and Youth Culture at Tel Aviv University. Her fields of specialization are the history of childhood education and culture, in particular children's textbooks, as well as the Haskalah movement (Jewish Enlightenment) in German-speaking countries. Her research focuses on the conditions under which textbooks were produced and published in the eighteenth and nineteenth centuries in German-speaking countries and highlights the particular experiences of Jewish children and young people during the processes of Jewish modernisation. Tal Kogman studied at the School of Education and the Department of Poetics & Comparative Literature at Tel Aviv University (BA with distinction), and at the School of Cultural Studies (MA). She has worked as a research fellow on several German-Israeli projects since 1993, and received the Posen Foundation scholarship for Jewish Studies (2009-2011).

She has published the book *The 'Maskilim' in Sciences: Jewish Scientific Education in the German-Speaking Region in Modern Times*. Jerusalem: Magnes Press [Hebrew] and is co-editor of *The Library of the Haskalah. The Creation of a Modern Republic of Letters in Jewish Society in the German-Speaking Sphere*, Tel Aviv: Am Oved, 2014 [Hebrew], together with Shuel Feiner, Zohar Shavit and Nathalie Naimark-Goldberg [Hebrew].

Textbooks for Teaching Hebrew – Shaping and Re-shaping Traditions via Jewish Education Media in Eighteenth- and Nineteenth-century German-Jewish Culture

My lecture will focus on the *Maskilic* efforts to transform Hebrew teaching into a new and modern subject of instruction. One of the main goals of the *Haskalah* was the transformation of the Holy Tongue into a modern language that could be used for non-religious writings, such as scientific, pedagogic and literary texts (alongside the use of German as a spoken language, instead of Yiddish). In the last third of the eighteenth century and during the nineteenth century the *Maskilim* in central Europe created a large corpus of Hebrew textbooks and literature for Jewish children and young people. They adopted modern genres typical of European children's literature in general: readers and textbooks, fables, prose and poetry, plays, Bible stories, travelogues, and popular science. A large part of this corpus was devoted mainly to teaching Hebrew reading and writing skills.

Textbooks for teaching Hebrew draw on various formats, such as glossaries, dictionaries, grammar books, readers and letter writing manuals (*Briefsteller*). Some of them became best-sellers and were published in many editions during the nineteenth century, like the *Bet Ha-sefer* reader by Judah Leib Ben Ze'ev (Vienna, 1802), or the *Ketav Yosher* letter writing manual by Shalom ben Jacob Cohen (Vienna, 1820). The authors of these textbooks often

criticized the ways in which Hebrew was generally taught as well as the goals of teaching Hebrew in the traditional Jewish educational system, but at the same time they were influenced by traditional methods and contents. However, in contrast to the exclusiveness of teaching Hebrew and Jewish matters in the traditional system, many of the *Maskilic* Hebrew textbooks provided knowledge in other modern languages as well, and sometimes aimed to simultaneously teach other languages besides Hebrew (mainly German).

In my talk I will present examples of the dialectical and complex ways in which the *Maskilim* viewed Hebrew teaching. On the one hand, they continued using the Scripture as their basic reference for teaching Hebrew, as they embraced the Bible and the biblical register as their main source of inspiration. They also never gave up the goal of teaching Hebrew to enable children to integrate into the Jewish community and allow them to take part in Jewish rituals. Yet they were also conscious of modern perceptions of human languages and the rise of the science of modern philology, so they adopted modern terminology to describe the Hebrew tongue and promoted the process of standardizing the Hebrew language accordingly. Furthermore, they adopted modern pedagogic methods of teaching languages and worked to adapt the teaching materials to children's abilities. Looking into these textbooks reveals a gradual process in which the *Maskilim* detached the teaching of Hebrew from the traditional ways of the *Heder* and replaced it with methods and models that increasingly resembled the ways languages were taught in the non-Jewish culture in which they lived.

KERSTIN VON DER KRONE

Dr Kerstin von der Krone is a post-doctoral research fellow at the Georg Eckert Institute for International Textbook Research in Braunschweig. Her fields of research include Jewish history in Central Europe in the modern era and the history of Jewish thought; she focuses in particular on practices of communication with regard to knowledge production, education and scholarship as well as the possibilities and limits of political (inter-)action in modern Jewish history.

Kerstin von der Krone studied Jewish studies, political science, and media and communication studies in Berlin and Tel Aviv. She holds a master's degree in Jewish Studies (Freie Universität Berlin, 2004) and a doctoral degree in Religious Studies (University of Erfurt, 2010). In her doctoral thesis she examined the history of modern Jewish scholarship through its journals, approaching modern Jewish history through the perspective of the history of sciences and communication. She was a fellow of the German Academic Exchange Service, the Leo Baeck Fellowship Programme, the German National Academic Foundation and the FAZIT Foundation.

Her publications include *Wissenschaft in Öffentlichkeit: Die Wissenschaft des Judentums und ihre Zeitschriften* [Scholarship in Public. The Science of Judaism and its Journals], Berlin: de Gruyter 2012; 'Wissenschaft in Context: A Research Essay on the Wissenschaft des Judentums', in *Leo Baeck Institute Yearbook* 58 (2013), 249–280 (with Mirjam Thulin); 'Between History and Re-Orienting: Revisiting Modern Jewish Scholarship in Early Twentieth Century', in Mirjam Thulin, Christian Wiese (eds.), *Wissenschaft des Judentums in Europe Comparative and Transnational Perspectives*, Berlin: Walter de Gruyter [Forthcoming].

How to Define the Foundations of Judaism? On Duties and Principles in Textbooks for Religious Education

The changes that have taken place in Jewish education in Central Europe since the late eighteenth century are part of a larger process of transformation that led to Judaism being redefined. Although the understanding of the Jews as a people, founded in the idea of membership and belonging, remained relevant the concept of Judaism as a religion became the subject of an intense and meaningful debate, which was visible for example in the efforts to reform religious education. The picture becomes even more complex if we take into account that as part of the emancipation process state authorities began to intervene in Jewish education and regulate Jewish schools, also influencing the field of religious education. However, the status and content of Jewish religious education was not only discussed with regard to Jewish schools but also became relevant because of a growing number of Jewish children were attending public schools.

Since the early nineteenth century rabbis and Jewish pedagogues have adopted modern pedagogic methods such as the modern textbook and have continued what the *Maskilim* started a generation earlier. With regard to religious education this led to the production of a significant amount of educational media materials for the education of Jewish children in the foundations of Judaism, its religious principles and practices. More than 100 religious education textbooks appeared in the nineteenth century in Central Europe accompanied by numerous prayer books, bibles and devotional works for school and home.

My talk will focus on the emergence of modern textbooks for Jewish religious education in the early nineteenth century and will highlight the interplay of form and content. Form refers here to the adaptation of the new medium, textbooks for the education of children and young people, which were modeled on modern didactic approaches and recognized the aspiration for the systematization of knowledge. The talk will ask whether the formal and often formalized structure of these approaches had an impact on the development and presentation of the curricula. How were the foundations of Judaism defined and to what extent Jewish tradition(s) and familiar concepts and principles were adapted and translated into a new context? This includes references to authoritative texts, such as the Hebrew bible and rabbinical literature, to foundational principles like the *Ten Commandments*, the *613 mitzvot* or sets of principles such as Maimonides' *Thirteen Principles of Faith*. Furthermore, textbooks for religious education contained as well recognizable formal structures – such as the commentary or the ways texts were arranged.

SIMONE LÄSSIG

Simone Lässig has been Professor of Modern History at the Braunschweig University of Technology and Director of the Georg Eckert Institute for International Textbook Research since 2006. She was an elected board member of the German Historical Association from 2008 to 2012. After receiving her PhD from the University of Dresden, Germany, she worked as an assistant professor at the same university (1994-2002) and then as a research fellow at the German Historical Institute, Washington D.C. (2002-2006). During the academic year 2009/10 she was a Visiting Professor at St Antony's College, Oxford. She is editor of the *Journal for Educational Media, Memory, and Society* (JEMMS) and the series 'Eckert. Die Schriftenreihe' as well as co-editor of the journal *Geschichte und Gesellschaft*. In 2004, her book about the embourgeoisement of German Jews in the nineteenth century was awarded the bi-annual prize for the best second book in the field of history by the German Historical Association. Her main fields of research are modern German and European history, Jewish history in the nineteenth and twentieth centuries, history of knowledge, and educational media research.

Her publications include: *Jüdische Wege ins Bürgertum. Kulturelles Kapital und sozialer Aufstieg im 19. Jahrhundert*, Göttingen: Vandenhoeck & Ruprecht 2004; Ed. with Volker R. Berghahn: *Biography between Structure and Agency. Central European Lives in International Historiography*, Oxford/New York: Berghahn Books 2008; 'Textbooks and Beyond: Educational Media in Context(s)', in: *The Journal of Educational Media, Memory, and Society*, Vol. 1 (2009), 1-23.

Religion as knowledge resource and coping strategy? Value discourses and habitus formation in early nineteenth-century Jewish sermons

The paper will address the question of how German-speaking Jewry came to terms with the far-reaching and, for an ethnically *and* religiously defined group, veritably existential challenges of emerging modernity, examining the strategies they developed for coping with the uncertainties, hazards and new opportunities the period engendered. Focusing particularly on Jewish sermons of the first half of the nineteenth century, the paper argues that – despite the ubiquity of anti-Talmudic discourse and the increasing divergence between religion and the “world” – it was precisely religious knowledge and recourse to authentic Jewish traditions that contributed significantly to Jewish resilience.

Sermons held, printed, and distributed in High German and conceptualised as means of moral instruction and habitus formation were innovations in traditional Jewish structures. Thus sermons themselves are a genuine product of transformation, a new medium used *by Jews for Jews* which strengthened a sense of belonging while simultaneously co-constituting a

middle-class society. It is, however, not this novelty alone that makes them rich sources for investigating the cultural translation of concepts such as “civil improvement” within Jewish communities, but also their high distribution rate: Sermons rapidly became popular and were widely communicated throughout urban and rural areas and, in time, even in more traditional, orthodox communities; an acceptance which was not necessarily forthcoming for other innovations such as the introduction of synagogue regulations or organs in synagogues.

Although Jewish sermons have immense epistemological value for a cultural history of Jewish resilience at the dawn of modernity, research to date has barely approached them from the point of view of cultural history, instead examining them predominantly from the perspective of the history of religion or theology or, alternatively, investigating the extent to which they contain Protestant elements. This presentation will open up new directions by focusing on discourses which related to the formation of the subject and of habitus and which were communicated to Jews across age, social status and gender boundaries to the end of creating models for living and templates for social behaviour with the potential to be both open to the future *and* grounded in tradition, both Jewish and characteristic of the contemporary secular middle class. The paper explores the degree to which seemingly immutable religious and cultural traditions served as points of reference enabling the translation of new ideas and interpretations of the world into familiar patterns and practices and thus facilitated their acceptance by the wider Jewish public. It will retrace Jewish teachers’ and preachers’ use of religious language to communicate secular middle-class concepts; it appears that many sermons modelled mentalities, behaviours and patterns of perception which had the potential to serve as cultural capital in processes of embourgeoisment. These strategies for meeting the challenges of the period could only find social relevance through the reciprocal translation of values *and* practices, knowledge old *and* new, the normative *and* the experiential; the analysis of sermons may thus shed new light on the intertwined nature of various contemporary Jewish and non-Jewish patterns for individual living and collective belonging.

DIRK SADOWSKI

Dr Dirk Sadowski is a research fellow at the Georg Eckert Institute for International Textbook Research in Braunschweig, Germany, and coordinator of the German-Israeli textbook commission. He studied Israeli studies, Jewish studies and modern history at the Humboldt Universität and Freie Universität in Berlin and at the Hebrew University, Jerusalem. From 2001 to 2009, he was research fellow at the Simon Dubnow Institute for Jewish History and Culture, Leipzig. In 2008, he received his PhD from the University of Leipzig with a dissertation on the Maskil Herz Homberg and the Jewish-German schools in Galicia. His research interests are in the fields of Haskalah (Jewish enlightenment) and enlightened Jewish pedagogy, Christian-Jewish discourse and Hebrew printing from the fifteenth to the eighteenth centuries. Dr Sadowski also specializes in Israeli history and society.

His recent publications include *Jüdische Geschichte im Schulbuch. Eine Bestandsaufnahme anhand aktueller Lehrwerke* (ed., together with Martin Liepach), Göttingen 2014; *Haskala und Lebenswelt: Herz Homberg und die jüdischen deutschen Schulen in Galizien 1782–1806*, Göttingen 2010; 'The Jewish German schools in Galicia (1782–1806) – school reality and corporate resistance', in *Jewish Culture and History* 13 (2012), 153–172; "'Gedruckt in der Heiligen Gemeinde Jeßnitz" – Der Buchdrucker Israel bar Avraham und sein Werk,' in *Yearbook of the Simon Dubnow Institute* 7 (2008), 39–69.

ZOHAR SHAVIT

Zohar Shavit, incumbent of the Porter Chair of Semiotics and Culture Research and vice-dean of research in the Faculty of Humanities at Tel Aviv University, is a full professor in the School for Cultural Studies and the Chairperson of the Program in Research of Child and Youth Culture. She is an internationally renowned authority on the history of Israeli culture, child and youth culture, and the history of Hebrew and Jewish cultures in modern times in the context of their relations with various European cultures, in particular with the French and German.

Among the books Prof. Shavit has published are: *The Construction of Hebrew Culture in the Jewish Yishuv in Eretz-Israel* (1998), a pioneering work on the creation of Hebrew culture in Eretz-Israel, and *Deutsch-jüdische Kinder- und Jugendliteratur. Von der Haskalah bis 1945* (1996), a ground-breaking work (in collaboration with Hans-Heino Ewers) on books for Jewish children in German-speaking countries. Her challenging and polemical study of the construction of the past in German books for children, *A Past without Shadow, Avar belo Tzel* [Hebrew] was published by Routledge in 2005. With Annegret Völpe, she published the first comprehensive description of the cultural history of books for Jewish children in the German-speaking world, *Deutsch-Jüdische Kinder- und Jugendliteratur. Ein literaturgeschichtlicher Grundriß* (2002). She is also the author of the standard work *Poetics of Children's Literature* (revised Hebrew edition: *Just Childhood: Introduction to Poetics of Children's Literature*, 1996). Recently she published with Shmuel Feiner, Natalie Naimark-Goldberg, and Tal Kogman (eds.) a comprehensive socio-historical study of the republic of books of the Haskalah, *The Library of the Haskalah* [Hebrew] (2014). Prof. Shavit has published over ninety peer-reviewed articles in various journals in Hebrew, English, German, French, Finnish, Swedish, Danish, Spanish, Italian, Arabic, and Turkish.

"In disguise" – Maskilic strategies for the introduction of unfamiliar models into the Jewish cultural system

The paper maintains that every translation is in fact a cultural translation, since each and every translation results from the circumstances in which it was created, especially the translational norms and cultural models which characterize the target (receiving) system.

I base my discussion on the theoretical notions developed by the Tel Aviv school of translation, primarily Gideon Toury (translational norms) and Itamar Even-Zohar (transfer theory, repertoire and model), as well as on Jurij Lotman's discussion of small and large ABC. Lotman proposes that relationships between systems in culture be regarded as analogous to the relationships between children's and adults' understanding of the world, in which children translate the "large ABC" of the adult world into their own

“small ABC”. My paper analyzes the translational activity of the Maskilim in the framework of these theoretical notions and through the idea, which I originally introduced into academic discussion some years ago, that of “introducing a new model into the system in disguise”.

Following Toury, I contend that most of the writings of the Maskilim were translations, and that their understanding of the notion of translation was far from our own. Their activity involved in most cases translations from the German, or via the German. This was the case for two interrelated reasons:

- The lack of a repertoire of models for producing non-religious texts in Hebrew;
- The great admiration the Maskilim held for the German Enlightenment (*Aufklärung*) and their view of it as an ideal model for imitation.

In order to overcome the hostility of the traditional Jewish system toward new and unfamiliar models, let alone non-Jewish ones, the Maskilim had to employ two strategies for introducing new models into the Jewish system: one involved the production of fictitious (or pseudo-) translations; the other – just the opposite – the presentation of translations “in disguise” of original Jewish texts.

To illustrate my argument, I will briefly analyze two case studies: a translation by Moses Mendelsohn-Frankfurt of Joachim Heinrich Campe's *Die Entdeckung von Amerika*, and a translation of several passages of Jean-Jacques Rousseau's *Émile* by Shimon Baraz. The aim of the first analysis is to demonstrate the very understanding of the act of translation from the translator's point of view, while the second will point to a specific strategy employed by translators, namely, the technique of “*shibuzt*” – “*embedding*”: the construction of a text as a puzzle composed of ready-made phrases taken from canonical Jewish literature, so that, superficially, it looks like a traditional Jewish text.

EVITA WIECKI

Evita Wiecki, MA, was born in Warsaw, Poland and is a lecturer for Yiddish in the Department of Jewish History and Culture at the LMU University in Munich. Her field of research is the Yiddish language, culture and history in Eastern Europe and South America. She is participating in the international project "Corpus of Modern Yiddish". For her dissertation at the Heinrich Heine University Düsseldorf she is investigating the topic: *The History of the Yiddish textbook in Poland (1886-1968)*. She has published several articles on this topic. The most recent being "Die Entdeckung der Muttersprache" – Zu den Anfängen der jiddisch-weltlichen Bildung in Osteuropa' in: *Münchener Beiträge zur jüdischen Geschichte und Kultur 2015/1* (forthcoming April 2015).

Yiddish = Jewish? The rise of modern Yiddish education

Secular Yiddish textbooks are a phenomenon of the twentieth century. Until the 1980s, more than 400 different titles had been published worldwide, with minimal government support. Their creation was persistently accompanied by the quest for the "right" content (secular, religious-traditional and popular-traditional), which would help shape the Yiddish-Jewish identity of the students.

The origins of the educational material, through which Yiddish would be acquired as the native language, were in the Russian Empire. They were part of a process, to lift Yiddish from a "Jargon" to a modern, fully-fledged European language. As a result of the liberalization that followed the 1905 revolution, Yiddish literature, theater and press resembled that of European culture. However, the creation of a Yiddish educational system turned out to be a complex undertaking.

The 'discovery of the mother tongue' was considered to be of such high importance for modern education, that educationalists shouldered the challenge of creating teaching material for native-language secular education, a task involving much personal and financial effort. These books were published at many different locations, led by Warsaw and Vilna, and until 1914 mostly took the form of self-published author's editions. The authors entered uncharted waters in many areas of content design. At this time no standardized Yiddish grammar or orthography existed, neither did Yiddish children's literature or language didactics. It can therefore be assumed with a high degree of certainty that knowledge and culture was transferred from German, Russian or Polish books, despite that these effects have not been broached specifically.

At the same time the books provide evidence of distinct ideas and internal negotiation processes, which primarily referred to the role of tradition, religion and the Hebrew language in Yiddish-secular education. While popular-traditional themes were frequently included the authors had

difficulties dealing with religious texts and content. For example in the interwar period we can observe the eradication of religious content, to a large extent, while after the war “de-secularization” is evident.

The presentation examines the selection and translation processes of various Jewish content and its inclusion in secular Yiddish textbooks prior to 1908 and provides an overview of how such texts were further developed in the course of the institutionalisation of the native-language Yiddish education system. The reason for focusing on this very short first phase in the history of Yiddish textbooks is due to the fact that this is a particularly interesting period in which the Zeitgeist is accentuated especially well.

These educational materials were the pioneering achievements of individual teachers who did not follow a predetermined ideology or curriculum and did not have the opportunity to discuss or exchange ideas in public. The Yiddish language conference in Czernowitz in 1908 provided the first such forum. Nevertheless, the textbooks are astonishingly similar with respect to the selection of content and the way in which religious, traditional-popular and secular knowledge was treated.

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