

Between Baghdad and Barcelona Jewish Experiences in the Mediterranean

3rd Baron Young Scholars Workshop 2025

Abstracts and Short Bios



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Everyday Objects in Ibn Janāḥ's Kitāb al-uṣūl: Actualising Exegesis as a Source for Material Culture

When Ibn Janāḥ wrote his seminal dictionary of biblical Hebrew, the Kitāb al-uṣūl ("The Book of Roots"), in the midst of the 11th century in al-Andalus, he laid the conceptual foundation of Hebrew lexicography for centuries to come. Of course, his main objective was a comprehensive explanation of the biblical vocabulary and idiom. But besides that, Ibn Janāḥ's work attests to his keen interest in language more generally beyond the realm of biblical terms. In fact, he frequently records synonyms in the vernacular and notes differences in pronunciation and in spelling between al Andalus and the Arabic-speaking world across the Mediterranean Sea. Moreover, he often associates the flora, fauna, customs, and everyday objects of his surroundings with their equivalents in the Hebrew Bible. For instance, in his discussion on Solomon's temple, he compares the doors in 1 Kgs 6:34 to specific folding doors that were used in his day. This approach not only grants valuable insights into the material culture of Muslim Spain and gives a vivid idea of daily life at the time but also reveals another key motivation of the dictionary: by identifying biblical objects with familiar ones around him, Ibn Janāḥ manages to actualise the biblical text, thereby rendering it more tangible to his contemporary readership. Simultaneously, his references to all things Andalusian attest to his consciousness, or even pride, of being from al-Andalus within the wider context of the trans-Mediterranean world. For instance, although Ibn Janāḥ abstained from defining toponyms in the Kitāb al-uṣūl, he makes a unique exception as he identifies the biblical Sefarad with al-Andalus. Furthermore, he would often furnish references to his surroundings with phrases such as "among us" or "in our land(s)," where the first-person plural refers to Andalusians, mostly in contradistinction to the people from the Near East.

Lea Gzella studied Semitic Studies in Berlin, Amman, Leiden, and Moscow. Currently, she is writing her PhD at the LMU in Munich on Ibn Janāḥ's Kitāb al-uṣūl, which includes a partial edition and translation into English as well as a discussion on Ibn Janāḥ's treatment of figurative and literal language. More generally, she is interested in the history of medieval Spain, Hebrew grammar and lexicography, and the Arabic Bible among Jews and Christians in the Middle Ages.

The Mediterranean Zoo of the Medieval Hebrew Encyclopedias

The Hebrew Encyclopaedias of Science and Philosophy are a unique testimony to the Mediterranean transfer of knowledge within the Jewish communities of Al-Andalus and southern France in the 13th century. The works (most of which are still unedited) bear witness to the attempts of Arabic-speaking Jews to provide their Hebrew-speaking co-religionists in Christian lands with access to Arabic scientific and philosophical traditions. They are also often the first Hebrew translations of the relevant (Judeo)Arabic sources, as in the case of the translator and compiler Shem Tov Ibn Falaquera (De'ot ha-Filosofim). Contrary to the assumption that these works are unoriginal and merely serve as a survey of the texts available at the time, the authors transform the body of knowledge through arrangement, slight modification, their decisions as translators (creating Hebrew vocabulary for previously unknown concepts), and contextualisation with traditional Hebrew sources or with contemporary Latin sources, as in Gershom ben Solomon's Sha'ar ha-Shamayim. The Mediterranean character of these compilations can be seen in the realia contained therein: The animals of the encyclopaedias often originated in Aristotelian writings and found their way into Hebrew through their Arabic adaptations. In the process, anecdotes about the behaviour and characteristics of certain animals (and sometimes new animals) were added, as well as explanations for the respective audiences. The (originally Greek) fauna was transformed and supplemented as it passed through the eastern part of the Arab world and northern Africa / Al-Andalus until it reached the south of France, where it had to be explained or adapted for a southern European scientific community. The simultaneity of stability and transformation in the (geographical) transfer of knowledge creates a Mediterranean ‚zoo‘ that can be analysed in the context of literary and real mediterranean collections of exotic animals (see e.g. Kinoshita 2012).

Hanna Zoe Trauer is currently a post-doctoral fellow at the Franz Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem, working on a project entitled „Heilige Texte anschauen. Die Bibel und ihr Kommentar bei Gershom Scholem“. She completed her PhD at Freie Universität Berlin with a dissertation on Imagination, Sleep and Dreams in the Medieval Hebrew Encyclopedias („Das Wissen der Imagination. Transfer der Vorstellungskraft in den hebräischen Enzyklopädien des 13. Jahrhunderts“). During her PhD, she served as a research assistant at the Collaborative Research Center Episteme in Motion at the Freie Universität Berlin. Her research interests include Medieval Jewish philosophy, Arabic-to-Hebrew translations and transfer/translation of knowledge in general, history of psychology, exegesis, and critical theory.

Unsettling Boomerang Theory: Hebraism at the Root of The Extractive Economy

This presentation focuses on the ‘boomerang theory’ first outlined by Hannah Arendt, according to which the tenets of an extractive capitalist economy – the dehumanization of large groups of people, their forced enclosure and exploitation – could first only be tried out in Europe’s colonies in Africa and the Americas and then returned to the metropole in the guise of 1930s race laws and ultimately the Nazi Final Solution. It problematizes the Eurocentric aspects of this narration through the work of Sylvia Wynter, who traces the extractive logic at the bedrock of the racial capitalism of the Atlantic world back to the 15th century and the publication of the Oration on the Dignity of Man by humanist Pico della Mirandola. Few readers of the Oration have connected it to Pico’s larger Hebraism: this presentation argues that Pico’s early Hebraistic extractive logic, which divorces ‘Jewish knowledge’ from its living carriers, presaged the later elaboration of Europe’s colonial relation to its ‘others:’ it already posited his contemporary metropolitan Jews as subjects of what would come to be known as ‘racialized exploitation.’ The talk therefore posits Mediterranean Jews – or their imaginary image – as constitutive to the discourse that sanctioned European expansion from its inception.

Ishai Mishory is a scholar of Jewish history and religion who focuses on early modern Italy and the early printed book. In the Fall, he will be the incoming Assistant Professor of Judaism and Sustainability at San Diego State University, and he is presently a postdoctoral lecturer at Columbia University teaching the Literature Humanities Core. His PhD dissertation, the recipient of this 2025 Young Scholar Award of the Salo and Jeannette Baron Award for Scholarly Excellence in Research of the Jewish Experience, deals with the secular printing work of pioneering 15th- and 16th-century Italian-Jewish humanist Gershom, or Hieronymus, Soncino. Mishory was previously the recipient of, among other awards, a Fulbright Italy Fellowship and dissertation fellowship from the Center for Jewish History in New York City, Columbia University’s Institute for Religion and Public Life and its Institute of Israel and Jewish Studies. Mishory has presented at numerous academic conferences in the United States and abroad, and is currently at work on his first book, on Soncino. A translator of academic texts in history and critical theory as well as several graphic novels, he has illustrated four children’s books.

Visual Histories of Jewish Migration Processes across the Mediterranean in the 20th Century. Experiences and Infrastructures of (Im)mobility in the Port City of Marseille

From 1940-1941 the German-Jewish writer Anna Seghers was waiting in transit in the French port city of Marseille during her escape from Nazi-Germany and in her intention of turning her back on Europe. In her novel *Transit*, Seghers describes her experiences of immobility and mobility as well as of the floating state of uncertainty of her situation as someone who encounters the Mediterranean shore as a passer-through. Standing at the border between land and sea, one becomes a migrant, with all its implications of loss and trauma.

At the beginning of the 1960s, the French journalist Maurice Séveno followed North African Jews on their migration routes from North Africa via Marseille to Israel. The resulting documentary film “Une terre qui leurs est promise” or “L’Année prochaine à Jérusalem” was released in 1962. The movie starts in the French port city of Marseille in the transit camp “Camp du Grand Arénas”, where the escaping Jews waited to continue their emigration to Israel.

The port city of Marseille, situated at the crossroads between the Mediterranean and the Atlantic, has made the city an important hub for international shipping, trade, and migration. During the Nazi era, Marseille had become the capital of exiles and one of the main harbors for European Jews to escape the threat of the Nazi Regime. After the Second World War, and in the context of the founding of the State of Israel in 1948 as well as the decolonization processes in North Africa and the Near and Middle East, Marseille again became a city of transit for Jewish refugees from North Africa and Egypt.

Against this background, and by the example of visual, material, and artistic testimonies and objects, this paper analyzes and discusses the histories and condition of the port city of Marseille as a place of transit in the context of Jewish migration processes across the Mediterranean in the 20th century. Thereby, it emphasizes and negotiates Jewish perspectives on various experiences, states and infrastructures of (im)mobility.

Anna Sophia Messner is a postdoctoral researcher in the ERC project MEDMACH at the Chair for Transcultural Studies/Institute for Art History, Heinrich Heine University Düsseldorf. Her current work explores Jewish perspectives on mobility and immobility in the Mediterranean. She previously held research and teaching positions at HHU Düsseldorf and LMU Munich, and conducted provenance research on Nazi-looted Jewish property in France for the French Ministry of Culture. From 2015–2018, she was a doctoral fellow at the Kunsthistorisches Institut in Florenz, earning her PhD at LMU with a dissertation on German-Jewish women photographers in Palestine/Israel, published in 2023. She has co-edited *Photography and Migration* (2020) and *Reading Objects in the Contact Zone* (2021).

One among Many, One of a Kind: The Jewish Refugee Movement across the Aegean Sea (1943-1944) and Its Entanglement with Other Forms of Migration in the Area

This paper seeks to discuss the escape of Greek Jews from the Holocaust within the broader scope of migration mobility in the Aegean Sea during the Second World War. Focusing on approximately 1,100 Jewish refugees who fled from Greece to Turkey across the sea (1943-1944), I highlight the spatial and structural context of this refugee movement which was, simultaneously, a very distinctive form of trans-Aegean migration and heavily entangled with other forms of clandestine mobility in the region: While separate from both general civilian escape and military evacuation, the exodus of Jews fleeing from southern Greece first to the Greek island Euboea and then across the sea to Turkey was located in the same space as other forms of migration. Owing to far-reaching spatial overlaps, Jewish escape and organised rescue also relied on the same (or similar) means of escape, support networks and escape strategies. Drawing on specific examples of refugee trajectories and experiences, I furthermore show that Jewish escape and rescue frequently intersected with other forms of mobility not only because of shared space and support networks, but also because of the fleeing individuals themselves – whose moving bodies as such often defy clear categorisation as ‘Jewish refugee’, ‘military evacuee’ or ‘civilian refugee’. The specific organisational framework of Jewish escape, combined with its spatial and temporal situatedness, made the small-scale exodus of Greek Jews both one migration movement among many and, simultaneously, one of a kind.

Julia Fröhlich is a doctoral candidate at the department of Near Eastern Studies (University of Vienna), recipient of the DOC-fellowship of the Austrian Academy of Sciences (2023-2025) and ifk-Junior fellow (2024-2025). Her research interests include migration studies, regional studies, and gender studies (especially within the context of Ottoman and Turkish society).

“From the Newborn Baby to the Grandfather”

Medical Aid for Moroccan Jews between the Holocaust and Decolonization

In the late 1940s Jewish public health experts, physicians, and social workers launched several aid projects to improve the health of impoverished Moroccan Jews. At the time, Morocco was a French and Spanish protectorate and home to the largest Jewish community in the region. Their welfare had previously been taken care of by local community bodies and French Jewish organizations. World War II brought together Moroccan Jewish community initiatives and international Jewish organizations like the American Jewish Joint Distribution Committee (JDC) and the Oeuvre de Secours aux Enfants (OSE) in unprecedented ways. Against the backdrop of the Holocaust, the creation of the State of Israel and the independence movements in North Africa and the Middle East, the fate of the Moroccan Jewish population became a pressing issue in the considerations and activities of various Jewish organizations. When reviewing the state of the social services in Morocco for the American Jewish Yearbook in 1956, local lawyer and activist Hélène Cazes-Benatar proclaimed that OSE had become “a veritable ministry of health for the Jews of Morocco”, whose activities reached “from the newborn baby to the grandfather.” Which health care issues were deemed important and how were they tackled? How were responsibilities for the health of Moroccan Jews allocated and how did this shape the relationship between international Jewish organizations, the local Jewish communities and the colonial/postcolonial state? Drawing on organizational archives, correspondence and visual materials, I explore how notions of Jewish futures in a post-Holocaust world marked by decolonization were negotiated via questions of healthcare. An examination of the OSE-JDC medical aid projects launched in postwar French Morocco, I suggest, sheds light on Jewish experiences in the Mediterranean and the triangulation between North Africa, Europe, and the Middle East at the intersection of emergency relief, community welfare, development projects, and migration aid.

Julia Schulte-Werning is a prae-doc assistant at the Department of History and a PhD candidate at the Doctoral School for Historical and Cultural Studies at the University of Vienna. In her dissertation project she researches medical aid for Jews in postwar French Morocco at the intersection of Jewish history, the history of humanitarianism, and the history of medicine. Her research has been supported by multiple stipends, including the OEAD Marietta-Blau-Grant and the JDC Archives Fellowship. In June 2023, she was a guest researcher at the Jacob Robinson Institute for the History of Individual and Collective Rights at the Hebrew University of Jerusalem. In the academic year 2023/24, she was a Bookhalter Graduate Research Fellow at the Center for Jewish History in New York.

***The Many Faces of Antisemitism in the Arab World:
The Merge of Muslim and Western Traditions of Jew-Hatred***

In the following I will argue that both understandings of al-Husseini's antisemitism in particular and Muslim antisemitism in general are guided in their interpretation of Muslim sources by a monolithic understanding of both Islam and the Arab world that lead to misconceptions and false alternatives. To make that argument, I will quote selected passages from al-Husseini's proclamation on Islam and Judaism and show how these passages relate to antisemitic polemics in sources from the beginning of Islam but how they also introduce western narratives of Jew-hatred into traditional Muslim thought. In the end of my paper, I will show how al-Husseini's merge of western and Muslim Jew-hatred continued and continues to influence contemporary anti-Zionist and antisemitic polemics in the Arab world.

Armin Lange is Professor for Second Temple Judaism at Vienna University's Department for Jewish Studies as well as a corresponding member of the Austrian academy of sciences. His research specialises in ancient Judaism, the Dead Sea Scrolls, the textual criticism of the Hebrew Bible, ancient antisemitism, and the cultural and religious histories of antisemitism. He has published widely on all of these research areas. He is the executive organiser of the Salo W. and Jeannette M. Baron Awards for Scholarly Excellence in Research of the Jewish Experience and series editor of Baron Lectures: Studies on the Jewish Experience.

Dance as Refuge from the Holocaust in Morocco's International City: A Microhistory of Tangier During the Second World War

This paper seeks to build on recent scholarship that wrestles with the coloniality underlying the experiences of Holocaust refugees settling in the Global South by focusing on the Tangier International Zone and the Spanish occupation of Tangier during WWII. The International Zone, governed by European powers and the Mendoub—the representative of the Moroccan Sultan—lasted from 1925 until Moroccan independence in 1956, with the exception of WWII, when the Spanish occupied Tangier and allowed the Germans to reopen their consulate. International Tangier became a hub for migrants from within Morocco (particularly from the Rif region), and they were joined by Europeans escaping the rise of fascism with refugees from the Spanish Civil War and the Holocaust. Through family correspondence from Vienna, Luxembourg, and the Bayonne detention camp to Tangier, I will trace the narrative of Lily Marburg (later Bensadon), who escaped from Vienna to Italy in 1938 with a job as a dancer, working for a dance company called Esmanoff and Gerda. Marburg traveled to North Africa to perform with fellow dancers, ultimately settling in Tangier. Through the lens of Lily Marburg's story, I hope to show how the particularities of Tangier's colonial history (the international administration and Spanish occupation) push us to reconsider the intersection of colonialism, fascism, and WWII, in the twentieth century on both sides of the Mediterranean. A city inhabited by Jewish refugees alongside German Nazis, Spanish fascists alongside Spanish anti-fascists, and European settlers alongside Moroccan nationalists (among other dualities), Tangier serves as a microcosm of the collective concerns of the moment and the historical convergence of colonial and fascist policies.

Natalie Bernstein is a PhD candidate in modern Jewish history at UCLA. She studies Moroccan Jewish history, focusing primarily on the city of Tangier during World War II. She previously lived in Meknes, Morocco as part of the Arabic Flagship Program Capstone year and was a Fulbright student researcher in Casablanca, Morocco. Her work has been supported by the Alan D. Leve Center for Jewish Studies, the American Institute for Maghrib Studies, the US Fulbright Program, the Skirball Cultural Center, and most recently, she was a Sosland Foundation Fellow at the United States Holocaust Memorial Museum in Washington, DC. She is currently based in Tangier, Morocco for archival research.

‘(Sur)Passing the Baton:

Memorial Sites of National Socialism and their Managers since the 1990s’

Memorial work has a diverse, polyphonic, and troubled history. The stakeholders who have campaigned for, contested, and ultimately professionalised memorialisation have come with various agendas to the task of commemorating the victims of National Socialism. After decades of political and public resistance, in which it was primarily the victims of persecution who sought to materialise their experiences in formal memorial-sites, the arrival of ‘professional experts’ from the late 1980s, buoyed by a newly receptive but heavily mediatised public, and still conditioned by politicised (and problematic) official memory-cultures, the contestation of ‘authority’ in memorial-sites resulted in changes in who, how and what was remembered. The ‘End of the Age of the Witness’ only amplified the stakes.

This paper seeks to explore the history and consequences of such dialogue, focusing on three-sites with different historic- and national-specificity. In so doing, it considers whose voices and experiences have been included in the task of on-site remembrance, and whose have been ‘marginalised’. Considering Dachau-Memorial, where political and public resistance prevailed until the mid-1990s, Mauthausen-Memorial, where international recognition arguably pre-empted national responsibility, and the Anne-Frank-House, where interpretations of Jewishness and universalism were always conditioned by popular culture, the paper is both transnational and transdisciplinary. It draws on reception history, heritage studies, and oral history. I include, necessarily, tourism studies because at the same time as the managerial authority of these sites changed, so too did their audiences. I rely on various sources, in an effort to capture the number of actors invested: internal meeting minutes, press clippings, correspondence, and interviews with past and present staff members, local politicians, and with other organisations involved in the running of these sites. At the root of this paper is an investigation into the collaborative interpretation of the meaning of Holocaust memory, for contemporary, and changing, audiences.

Beatrice Leeming is a PhD candidate and Vice Chancellor’s Research Scholar at the University of Cambridge in History. She obtained an MPhil in Modern European History in 2023, also from Cambridge, after completing a BA (Hons) in History at Durham University in 2022. Her previous research has been in popular mediums concerned with ‘difficult memories’ in Germany in relation to the Holocaust, and also in East European formerly communist spaces. She has published on Romanian New Wave cinema as a critique of dominant communist commemorative narratives. She has been fellow at the Institut für Zeitgeschichte, in Munich, and at the Royal Holloway Summer Institute for Holocaust Studies, in London. Before coming to Vienna as the recipient of the Salo W. and Jeanette Baron Award for Scholarly Excellence in Research of the Jewish Experience she was a DAAD fellow in Berlin.

On the Way to the Holy Land: The Mediterranean & Its People in the Eyes of 19th Century Jewish Visitors to Ottoman Palestine

In the mid-nineteenth century, relatively large numbers of Central and East European Jews—scholars, philanthropists, journalists, Hasidic pilgrims—began making trips to Ottoman Palestine, to visit the Holy Land and its famous sites as well as to see what had become of the Jewish inhabitants who had remained there across the centuries. The route these Jewish travelers took was often one that crossed the Mediterranean, a body of water about as foreign to these Jews of northern climes as was the Land of Israel itself. Embarking on ships at Istanbul, Trieste, or Marseille, passing through the Aegean Islands, then down to Egypt before landing finally at Jaffa, these Jewish travelers encountered cultures and peoples—most especially for this paper, other Jews—whom they’d never seen, and the impressions it left on them often made the Mediterranean voyage a more central part their experience in their retrospective accounts than might otherwise be expected. Nevertheless, most of the scholarship on Jewish European visitors to Ottoman Palestine—my own included—only briefly mentions the Mediterranean, even when these very travelers were writing home letters or articles or dispatches about their encounters with a most unexpected world of Mediterranean Jewry. My paper, therefore, refocuses our attention on the observations made about the Mediterranean and Mediterranean Jews by Central European travelers to Ottoman Palestine in the middle decades of nineteenth century. These observations come down to us as newspaper columns, articles for *Wissenschaft* journals, or as sections from longer books Jewish history or ethnography. The paper begins, therefore, with a broad analysis of the contents and contexts of these Mediterranean writings. It then examines the state of what we might anachronistically call “Jewish Mediterranean” studies in the Central European *Wissenschaft* press, that is, what was being written about the history and cultures of Mediterranean Jewry by *Wissenschaft* scholars in the mid-nineteenth century. It ends by tracing many of the direct ways in which these voyages—as much as the time spent in the Land itself—prompted new avenues for Jewish historical scholarship and enlightened Central European Jewish intellectuals to the vibrant world of contemporary Jewish communities in the Mediterranean.

Samuel J. Kessler, PhD, is Lyons Chair in Judaic Studies and Assistant Professor of History at Virginia Commonwealth University. He is the author of *The Formation of a Modern Rabbi: The Life and Times of the Viennese Scholar and Preacher Adolf Jellinek* (Brown 2022) and co-editor (with George Y. Kohler, Bar-Ilan) of *Modern Jewish Theology: The First One Hundred Years, 1835-1935* (JPS 2023). He is currently editing a special issue of the journal *Studies in Travel Writing* on the theme “Jews and Modern Travel Literature” and editing the Greek travel diaries of James George Frazer.

“Nonsense for the Masses”: Negotiating Jewish vernacular religion in Yemen

The lecture explores the ethnographic representation of Jewish vernacular religion in Yemen, through Rabbi Yosef Qāfiḥ's influential work, *Halikhot Teman*. Research has highlighted the prominence of occult knowledge in 19th and 20th century Yemen, manifested in practices of healing and protection, performed by Jews and Muslims alike. Jewish manuscripts of medicine and magic include a complex matrix of Muslim and Jewish sources and contain a mosaic of Arabic, Hebrew, and Aramaic languages. Qāfiḥ's nuanced approach to folk traditions will be discussed by analyzing his portrayals of folk medicine alongside a unique manuscript from his library. The lecture situates Qāfiḥ's work within a broader historical context, including his family's reformatory actions and the ongoing dialogue within the Yemeni Jewish community regarding its cultural heritage, before and after the immigration to Palestine and later Israel.

Tom Fogel is a folklorist specializing in Jewish culture in Muslim lands, the history of ethnographic research in Yemen, and the study of Tradition Archives. He is currently a Post-Doctoral Fellow at Tel Aviv University, and at the International Research Center for Cultural Studies, University of Art and Design Linz (IFK Vienna), there he is developing his current project on Jewish vernacular religion in Yemen. Previously, Tom held the Ephraim E. Urbach Post-Doctoral Fellowship, and held postdoctoral fellowships at the Hebrew University of Jerusalem and Ben Gurion University in the Negev.

“From the Sea eastward”: Traces of a Mediterranean notion from Maximalist Revisionism to the Canaanite movement

In my PhD project I trace the historical change and impact of Jewish spatial notions in their relation to the Mediterranean Sea during the last years of the British Mandate and the first years of Israel's existence (1936–1956). Taking the progression from allegorical space to the transformative encounter with a concrete inhabited environment into consideration, the project seeks to examine the process of integrating the sea into political, institutional, and societal structures. As part of my dissertation, I would like to present a paper in which I focus on Mediterranean traces in the ideology of the so-called Canaanite movement. The Canaanite movement, a group of Jewish intellectuals that emerged from Zionist Revisionism in the late 1930s in Mandatory Palestine, developed a political ideology that centered on the idea of creating a secular Hebrew nation in the ancient land of Canaan. As part of their self-conception, which favors a geographical location over a religious affiliation, some members also felt a strong connection to the Mediterranean region. Since the founders of the movement came from the radical currents of Revisionism, their ideology is based on a Revisionist historiographical approach to the ancient past in which the Mediterranean has a central role and which has its source in the writings of Nachum Slouschz (1872–1966). Thus, the aim of this paper is to find traces of a Mediterranean notion in the writings of the Canaanite movement and to understand the extent to which Slouschz' Mediterranean idea laid the foundation for a different regional perspective that the Canaanites could build on.

Franziska Weinmann is a doctoral candidate at the Center for Israel Studies at the Ludwig Maximilian University of Munich. In her dissertation, titled “Mediterranean Positions. Jewish Perspectives about the Land and the Sea“, she traces the historical change and impact of Jewish spatial notions in their relation to the Mediterranean Sea from the opening of the Tel Aviv port in 1936 to 1967. Her research interests focus on Modern Jewish history, Spatial Theory, Mediterranean Historiography and Culture. Franziska holds an MA in European Studies from the University of Leipzig and the Hebrew University of Jerusalem and a BA in Cultural Studies and Applied Aesthetics from the University of Hildesheim. She has spent semesters at the Hebrew University of Jerusalem, the Bar-Ilan University in Ramat Gan and was a visiting doctoral student at the Center for Jewish Studies at the University of California Berkeley. She is a member of the Research Group “Jewish European Environmental History” at the Leo Baeck Institute, Jerusalem.

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Concept & Design: Mag. Dr. Kerstin Mayerhofer

Generously funded by the University of Vienna and supported by the Salo W. and Jeannette M. Baron Foundation/Knapp Family Foundation.