

Newsletter No

62

December 2015

Australian Association for Jewish Studies

Contents

AAJS Conference Brisbane 14-15 February 2016	1
AAJS Journal Submissions	2
Zimbabwe Initiative September 2015	3
Werner Baer (Archive of Australian Judaica)	5
Department of Hebrew, Biblical and Jewish Studies	6
International Asian Scholars' Convention	7
Eat, Pray and Naches Website	7
Report on International Holocaust Alliance	7
Joshua A Fishman	8
Calls for Papers :	
• Wrestling with Jewish Peoplehood	10
• International Network of Genocide Scholars	12



The 28th AAJS Conference, 14-15 February 2016

Griffith University, Brisbane

"Jews, Judaism and the Environment from Biblical Times to the Present"

AAJS 2016 Brisbane

From its very beginning, the people of Israel have been known as spiritual and literary. Indeed, the ancient Israelite religion was different from all other religions in that it worshipped one God, believing him to be the source of all creation and professing that he could not possess any *physical* manifestation. However, looking at the history of Israel and at its development, one can note that, both practically and conceptually, the so-called Hebrew people maintained close reciprocal ecological relationships with the *environment*, resulting in

fascinating and multifaceted cross-fertilizations and multiple causations.

The theme of AAJS Brisbane (14-15 February 2016), *Jews, Judaism and the Environment from Biblical Times to the Present*, aims to explore Jewish/Jews' interaction with the environment from any perspective.

Extensive study of the Jewish faith, method of scriptural interpretation, Jewish identity, society, literature, art, philosophy and language throughout history, demonstrates that they were all heavily influenced by geography and ecology, and by no means can they be satisfactorily explained as being the outcome of their spiritual origins alone in terms of Judaism's monotheistic beliefs. The religious connections to the Land of Israel, as seen in the Abrahamic covenant, together with the agricultural regulations in both the Torah and Talmud, need to also be investigated, both for the earlier periods of Jewish history and their importance in the contemporary era. *Jews, Judaism and the Environment* aims to explore the intriguing Jewish phenomenon from **various angles**, stressing the unique interaction with the environment that enabled its endless creativity, reinvention, and seemingly miraculous renaissance after undergoing major crises.

Jews, Judaism and the Environment is taking place on 14-15 February 2016 in Brisbane. The conference will be hosted by the Law School Socio-Legal Research Centre of Griffith University to be held at Griffith University South Bank Campus located in the South Bank Parklands in Brisbane city centre.

Presenters are also invited to submit written articles for consideration for publication in the Australian Journal for Jewish Studies.

Communication about the conference should be sent electronically to Dr Deborah Cao via email d.cao@griffith.edu.au.

Conference Committee

- Professor Deborah Cao, Conference Co-Convenor
- Dr Antonio Gariano, Conference Co-Convenor
- Dr Michael Abrahams-Sprod, AAJS President
- Professor Suzanne Rutland OAM
- Dr Esther Jilovsky
- Rabbi Aviva Kipen
- Dr Avril Alba
- Dr Jan Lanicek
- Nikki Marczak
- Dr Myer Samra
- Neta Steigrad
- Anna Rosenbaum
- Professor Ghil'ad Zuckermann

As this Conference addresses a small community of scholars, it is imperative that we all support the Association. Thus, it is a requirement that all presenters at this conference must have paid the conference registration fee, which includes the AAJS membership for 2014, by Friday 18 December 2015. Visit www.aajs.org.au for details.

SUBMISSIONS TO AUSTRALIAN JOURNAL OF JEWISH STUDIES

The *Australian Journal of Jewish Studies* is an academic publication, produced annually by the AAJS. The Journal is devoted to the study of Jewish culture in all its aspects and all periods. The Journal regularly publishes the Keynote Address from the AAJS's Annual Conference, along with a selection of other conference papers, and interesting articles submitted by authors from across the world. It also publishes book reviews of a similarly

wide range of topics. Contributions which come within the scope of the Journal are always welcome. Please note that all articles published in the Journal undergo peer review, to ensure their academic quality.

Please send contributions for the Journal to myer.samra@uni.sydney.edu.au

Dr Myer Samra Editor *Australian Journal of Jewish Studies*

Zimbabwe Initiative - September 2015. “A Dream Come True”



“A dream come true!” This was the comment made in a letter when we arrived in Zimbabwe and taught there one month in the Holy Trinity College School of Theology, a constituent College of the Catholic University of Zimbabwe. After a delegation of two Sisters of Sion had visited Harare in September 2013, they established the list of people to teach at the Theological College. Marianne from Australia and Teresa from the UK/Ireland were the first to come there in September 2015 and now will be followed by others in April and September.

For us both, the experience in Zimbabwe was our first in Africa and it was a truly remarkable and wonderful experience. We lived with the Spiritan community of nineteen students and their rector in Tafara, a rural area about a thirty minute drive from the College. Life was a little austere, broadband and the internet rarely worked, electricity went off regularly so a generator had to be used, the roads were not well maintained and were full of



large potholes and badly marked speed humps, and the water levels were low in the dry season. There were days when there was no water in the shower or only hot water. They used





bore water and water levels at the end of the dry season are low, but it is pure and safe to drink.

The students came mostly from east African countries including Malawi, Zambia and Zimbabwe itself. Silviera House, where we lived is part of a complex of religious houses shared by Spiritans, Redemptorists, and Franciscans, with the Jesuit house of Almeida over the road and the Chichester convent for retired sisters nearby. In the month of

September the sun rises every day at about 6am and sets just before 6pm and every sunrise and sunset was spectacular! The morning prayers began at 6.30am. The students sang tuneful and lively harmonies they accompanied with wooden drums covered in hide and the rattling of maracas and sometimes a zyllophone, followed by a quick breakfast and we left for the College with Fr Sylvester at fifteen minutes to eight, as classes began punctually at 8.30. We were allotted two hours for each class with a break in the middle. Though we had gone prepared for ten students, we discovered that more than thirty had enrolled. It was listed as an elective two credit course in interfaith as part of a BA (Hons) programme. They were third and fourth year theology students from the religious orders mentioned, and some lay people and nuns as well. All were enthusiastic and appreciative and we thoroughly enjoyed the teaching, though our time was very limited. In the space of one month, we taught what would normally have been a two month course, which made the pace very brisk, for the students have little knowledge of Judaism and needed careful and clear explanations.

I presented the historical roots of the "Parting of the Ways between early Judaism and Christianity" and Teresa taught the history of Jewish Christian relations from *Nostra Aetate* (1965) to the present through the Church documents. As well as teaching the seminarians on week days, we taught a certificate course on Saturday morning for those involved in parish ministry, and had a mixture of parishioners from different parts of Zimbabwe and also the novices and postulants of the LCBL sisters, a Zimbabwean congregation. We gave them four, three hour Saturday classes on "Sabbath and Sunday", "Passover and Easter", the "Jewish Roots of Christian prayer" focussing on the "Our Father" and on the last Saturday presented a class on the psalms. We taught them to sing "Hineh mah tov" as well, and they enthusiastically sang psalms in English and *shona*, the Zimbabwean language. Two of the catechists were doctors, some were in choirs and all were very keen to give up their whole Saturday to study till 5.00 pm for a certificate or diploma over one or two years. Some came quite long distances. Literacy is very high in Zimbabwe being estimated at 95%.

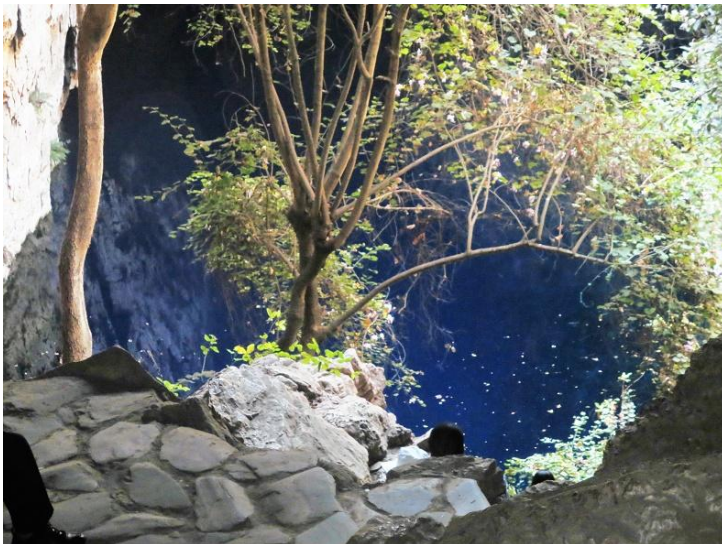
We were both aware that we were working in a culture we knew little about and really valued any observations which helped us understand how our story linked into the African scene. We also took one Sunday class with pastors from different Christian denominations at the Catholic University of Zimbabwe campus itself, another quarter of an hour from Holy Trinity Theological College.

The liturgies are very vibrant. One of the parishes we visited was a town called Waterfall for Sunday Mass where the Congregation overflowed to outside the church. The

church stands on the site of a former farm for horses and is a converted stable and they are gradually building a larger church, but can only build as the money is collected. It will take some years to finish. The congregation numbers about fifteen hundred and half sit outside and listen through the open doors. The sermons we heard were highly entertaining for the people, judging by their reactions.

The staple diet (sarza) is made from maize and millet and looks and tastes rather like creamed rice and there was white rice with every meal. The food was simple but nourishing.

We did see some of the beauties of Zimbabwe as we visited Greater Zimbabwe, the oldest part where the kings resided between 1200 and 1400 CE before moving further north, as the



environment became depleted, and also the Chinoya caves in the south which are magnificent and mysterious, and whose caverns honeycomb the area underground. Only two are open to the public.

Some of the points raised by the students in their evaluation of our course were:

“I appreciated the emphasis in the course on the Jewish roots of Christianity. It has helped me to transform my negative attitude towards Jewish people.”

“The Jewish roots of Christian Liturgy and particularly the shift

from Sabbath and Sunday was very exciting.”

I am returning for another month in April 2016, laden again with books and electronic resources and will be teaching the Pilgrimage Feasts, basing the course on primary sources from scripture, rabbinical and patristic texts and extracts from liturgy. It will be the end of the rainy season, so I can expect I will be using the mosquito nets provided, which I did not need in the dry season in September.

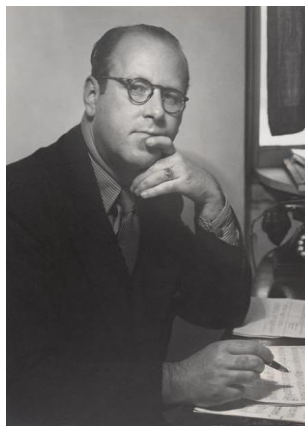
Marianne Dacy (NDS)

Werner Baer, musician, composer and critic

As you all know, the 9-10 November is the commemoration of the Nazi pogrom, Kristallnacht. To commemorate the event, Laura Carmichael, the new archivist of the Archive of Australian Judaica, Fisher Library, University of Sydney, has uploaded a short piece on the musician, Werner Baer, highlighting the Archive's unique collections. The rich source material there is thanks of the dedicated work on Sister Dr Marianne Dacy, our honorary secretary, who retired recently as the archivist of the Archive after working

there since its foundation.

<http://judaica.library.usyd.edu.au/>



If you click on Werner Baer's name from the text, it will take you right to the e-scholarship page. From there, you make a search for the Archive of Australian Judaica:

<http://http://ses.library.usyd.edu.au/>

In the search box on the upper left hand side type in: "Archive Australian Judaica."

2. Again, in the search box, you can type "Werner Baer".

"Werner Baer was born in Berlin. When Hitler started to make his presence felt in 1933, he was forced to interrupt his university course. Being well-trained in music, he became a functionary in a Berlin synagogue and officially became a public servant for the Prussian State. Interned for four weeks in a camp near Berlin, he succeeded in leaving by ship, and was chosen as a music professor in Singapore, where he and his wife lived. On coming to Australia, he was interned at Tatura. After the war, he joined the A.B.C. Broadcasting Commission, and became a well known music critic, composer, reviewer, and teacher. He was associated with the Australian Opera, and director of the Sydney Jewish Choral Society. On 10th May 1992, Ida Ferson (herself a Holocaust survivor) recorded for 2 MBS -FM radio a programme of music entitled "Werner Baer. Remembered," which featured Baer in performance. A digitalised copy of the tape is kept in the Archive. See [Tape Collections](#).

3. From the e-scholarship home page, click on Library, scroll down and click on **Rare Books** under the title subcommittee within this community and then scroll down and under Sub-communities within this community there is Archive of Australian Judaica.

Nathan Compton

The Department of Hebrew, Biblical & Jewish Studies

The Department hosted a number of visiting scholars in 2015. In May Professor Sergio Della Pergola was a Sir Zelman Cowen Universities. He is an Emeritus Professor of the Harman Institute of Contemporary Judaism at the Hebrew

University of Jerusalem and an expert on



world Jewish demography. He gave some guest lectures to our unit on Israel in the Modern Middle East as well as the joint seminar on Perceptions and Experiences of Antisemitism among Jews in Italy with the Department of Italian, 21 May. As well Dr David Silberklag was the Mandelbaum scholar and contributed to both the undergraduate and postgraduate programs and did Dr James Jordan, the Mandelbaum scholar for semester II who visited Sydney in October.

In August, Professor Zehavit Gross of the School of Education at Bar Ilan University and honorary research associate with the department visited Sydney as part of the Pratt research project she is conducting with Professor Emerita Suzanne Rutland on Jewish Education in Australia, Asia and the Pacific Region. With Palestinian Human Rights activist, Bassam Eid, she conducted a departmental research seminar on 'Peace Education and Human Rights as a Challenge for Higher Education, 24 August. She also presented with Professor Rutland on "Antisemitism in the Schoolyard: Combating Racial Prejudice Early On" at the Centre for Independent Studies (CIS) on 27 August. Professor Rutland also was an invited speaker on the issues of playground antisemitism at the CIS Consortium held at the Gold Coast the week before.

Suzanne Rutland (OAM)

International Asian Scholars Convention



Dr Myer Samra coordinated three sessions dealing with the history of the Jews in Asia, entitled “Asian Jewish Encounters” as part

of this international conference held in Adelaide in July. Dr Samra presented on “The Experience of Benei Menashe Settlers in Israel” and Professor Emerita Suzanne Rutland dealt with the role played by Australian Jewish Leibler in India’s full diplomatic recognition of Israel in 1992 and, with Professor Zehavit Gross, examining the education of Jewish children in Beijing today, exploring how the individualised learning style of the Montessori system facilitates the children’s learning, particularly of their heritage-language, Hebrew. Other international presenters covering India, the Far East and Baghdadi Jews included Professors Joan Roland, Jonathan Goldstein, Yaakov Zinger, Spencer Kazimir, and Dr Maisie Meyer, who unfortunately had to leave early due to family ill health.

Eat, Pray and Naches Website

This year Waverley Council decided to undertake a project celebrating the Jewish community in Waverley, where the highest proportion of Jews in New South Wales reside. Led by community liaison officer, Simone Collins, the Council has created a website, entitled “Eat, Pray and Naches” (Yiddish for “proud enjoyment” or “satisfaction”), which focuses on the waves of Jewish migrants who settled in the area between 1945 and 1985, with over 100 stories being featured:

[http://www.waverley.nsw.gov.au/recreation/arts_and_culture/eat,_pray,_](http://www.waverley.nsw.gov.au/recreation/arts_and_culture/eat,_pray,_naches_jewish_community_stories)

[naches_jewish_community_stories](http://www.waverley.nsw.gov.au/recreation/arts_and_culture/eat,_pray,_naches_jewish_community_stories)

Professor Suzanne Rutland acted as historical consultant for the project. As a thank you to all the volunteers whose contribution was essential to the success of the project, Simone invited them to participate in a challah bake, challah being the traditional bread eaten on Friday nights. A great time was had by all.

Suzanne Rutland’s new book, with Sam Lipski, has had an Israeli/American edition published by Gefen Publishing (Jerusalem). A launch of this edition of the book was held at the Begin Centre in Jerusalem on 7 October 2015, with a prestigious group of speakers. The Australian Ambassador, Dave Sharma, gave the opening address. He was followed by Elyakim Rubenstein, Judge of the Supreme Court; Natan Sharansky, well known Russian activist and later Israeli leader; Professor Rutland and Isi Leibler, who played a leading role in the Australian Campaign for Soviet Jewry, working closely with both Bob Hawke and Malcolm Fraser. Editor of the Jerusalem Post, Steve Linde, wrote a review of the book published on 15 October, stressing that “Let My People Go is a fascinating account of how the small Jewish community of Australia, under the inspirational leadership of Isi Leibler, played an extraordinary part in the exodus of Soviet Jewry a quarter of a century ago.”

Suzanne Rutland (OAM)

Report on International Holocaust Remembrance Alliance

In June 2015, Australia was granted observer status on the International Holocaust Remembrance Alliance (IHRA). The Australian government chose eight experts to represent Australia on this important professional international body for a term of two years. The experts selected were Suzanne Rutland, Avril Alba (from NSW),

Noah Shenker, Suzanne Hampel, Pauline Rockman, Donna-Lee Frieze, Steve Cooke and Andre Oboler (from Victoria).

IHRA began as the 'Task Force for International Cooperation on Holocaust Education, Remembrance and Research' in 2000. The outcome of the first meeting was the 'Declaration of the Stockholm International Forum on the Holocaust,' which became the mission statement of the IHRA.

From 2-5 November, plenary meetings were held in Debrecen, Hungary. Debrecen is the third largest city in Hungary and had been an important centre for Jewish life before the war. Over four days, around 200 policy makers and experts from around the world representing 31 member countries, ten observer countries and seven international partner organisations met to discuss the Holocaust as a contemporary political issue.

A focus of the plenary was the topic of refugees and its relevance for the IHRA. Professor Yehuda Bauer, Honorary Chairman prepared a paper on the Migration Crisis which formed the basis of a heated discussion among IHRA delegates.

The Plenary meetings were followed by a conference on 'The Holocaust in Public Discourse. Use and Abuse' in Budapest on 6 November.

At a governmental level, Australia was represented by Mr Kevin Playford, Director of Human Rights and Indigenous Issues and Australia's Ambassador to Hungary, Mr David Stuart (photo attached).

The next plenary meetings will be held in Bucharest in May 2016.

Suzanne Hampel OAM

**Joshua A. Fishman (18 July 1926
– 1 March 2015)**



Seven Jews have changed the world. Moses said: "Everything is in the head!" Jesus said: "Everything is in the heart!" Marx said: "Everything is in the stomach!" Freud said: "Everything is in the groin!" Fishman said: "Everything is in the tongue!" Zuckerberg said: "Everything is in the finger!" Einstein said: "Everything is relative!"

Success is relative. But Joshua A. Fishman ZL, hypocoristically a.k.a. Shikl, has set an absolute standard. Only in the dictionary does "Success" come before "Work". And Fishman's more than 80 books and 1000 articles demonstrate his Herculean commitment to scholarship since his first publications in the original Yiddish journal Yugntruf in 1945, which he co-founded with contact linguist Uriel Weinreich.

If William Labov (L'above and beyond) is the founder of micro-sociolinguistics (cf. variationist sociolinguistics), Fishman is the founder of macro-sociolinguistics (cf. sociology of language), which consists inter alia of the analysis of language education, language planning, bilingualism, multilingualism, minority languages and language revival. Fishman is a sociologist who could be considered a "hyphenated linguist", perspicaciously investigating fascinating and multifaceted issues such as language and religion (theo-linguistics), language and nationalism, language and identity, and language and ethnicity.

As Weinreich et al. insightfully note, "linguistic and social factors are closely interrelated in the development of language change. Explanations which are confined to one or the other aspect, no matter how well constructed, will fail to account for the rich body of regularities that can be observed in empirical studies of language behaviour" (1968: 188).

The founder and general editor of the leading, pioneering refereed publication International Journal of the Sociology of Language, Fishman created an intellectual platform that has greatly

facilitated the introduction and dissemination of novel models and revolutionary theories that have led to numerous academic debates, syntheses and cross-fertilizations. He has often acted as an epistemological bridge between, and antidote for, parallel discourses.

One ought to assess the breadth and depth of Fishman's work through a combined Jewish- sociolinguistic lens. Like Uriel Weinreich, Fishman's research embodies the integration of Jewish scholarship with general linguistics. Fishman (1981, 1985) himself explores the sociology of Jewish languages from a general sociolinguistic point of view. But I would also advocate a bilateral impact: Jewish linguistics, the exploration of Jewish languages such as Yiddish, has shaped general sociolinguistics. Throughout history Jews have been multilingual immigrants, resulting in Jewish languages embodying intricate and intriguing mechanisms of language contact and identity. These languages were thus fertile ground for the establishment and evolution of the sociology of language in general.

Given the importance in Judaism not only of *mentshlikhkayt* (cf. humaneness) but also of education and "on the other hand" dialectics, it is not surprising to find the self-propelled institute Fishman trailblazing simultaneously both in Yiddish scholarship in particular and in the sociology of language in general.

In the field of Yiddish studies proper, Fishman's contribution has been immense and far-reaching. He was co-editor of *For Max Weinreich on his seventieth birthday* (1965), co-translator of the English language publication (1979–1980) of the first two volumes of Weinreich's seminal *Geshikhte fun der Yidisher Shprakh* [History of the Yiddish language], and editor of *Studies on Polish Jewry, 1919–1970: the interplay of social, economic and political factors in the struggle of a minority for its existence*

(1974). Closer to his expertise are the impressive and important *Never say die! A thousand years of Yiddish in Jewish life and letters* (1981), and his outstanding sociolinguistic biography of Nathan Birnbaum: *Ideology, society and language: the odyssey of Nathan Birnbaum* (1987).

Fishman has lived up to Sapir's verdict: "Language is a guide to 'social reality'. Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all our thinking about social problems and processes. Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "real world " is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached." (Sapir 1921: 162)

Fishman's plethora of direct contributions to specific areas of sociolinguistics and Jewish languages are impressive (see Schweid Fishman 2012). Their impact, however, on other scholars, on our sense of the possibilities for further research, and on the generation of yet-unanswered new questions, is exponentially greater. To take one example, Fishman's work on reversing language shift and on language revival and maintenance (e.g. 1991, 2001), is the basis for the emerging new trans-disciplinary field of enquiry of what I call

“Revivalistics” (see also “Revival Linguistics”, Zuckermann and Walsh 2011). Complementing documentary linguistics, Revivalistics analyses comparatively the universal mechanisms and constraints involved in language reclamation, revitalization, renewal and empowerment world-wide.

Revivalistics is in its infancy simply because the reclamation of sleeping beauty tongues is a relatively young activity. I am currently involved with the resurrection of several hibernating Aboriginal languages in the “Lucky Country” down under, Australia. Israeli, the beautiful hybrid that emerged in the Promised Land, and which has so far been relatively the most successful reclamation, is only 120 years old.

Shikl will always be remembered for his gargantuan labour and perspicacious insights. He is survived by the indefatigable and extraordinarily-dedicated Gella Schweid Fishman, to whom I wish *biz hundert un tsvantsik!*, Yiddish for “[may you live] until 120 years!” Serendipitously but appropriately, Tolkien's Quenya word for FISH is LINGWE.

REFERENCES

- *Fishman, Joshua A. 1981. *The sociology of Jewish languages from the perspective of the general sociology of language: a preliminary formulation*. *International Journal of the Sociology of Language* 30: 5–18.
- *Fishman, Joshua A. 1985. The sociology of Jewish languages from a general sociolinguistic point of view. In Joshua A. Fishman (ed.), *Readings in the Sociology*

of Jewish Languages, 3–21. Leiden: E. J. Brill.

*Fishman, Joshua A. 1991. *Reversing language shift: theoretical and empirical foundations of assistance to threatened languages*. Clevedon (UK): Multilingual Matters.

*Fishman, Joshua A. (ed.). 2001. *Can threatened languages be saved? Reversing language shift, revisited: a 21st century perspective*. Clevedon (UK): Multilingual Matters.

*Sapir, Edward. 1921. *Language. An Introduction to the Study of Speech*. New York: Harcourt & Brace.

*Schweid Fishman, Gella 2012. Joshua A. Fishman bibliography (1949–2011), *International Journal of the Sociology of Language* 213.

*Weinreich, Uriel, William Labov & Marvin Herzog. 1968. Empirical foundations for a theory of language change. In W. P. Lehmann & Yakov Malkiel (eds), 97–195. *Directions for Historical Linguistics*. Austin: University of Texas Press.

*Zuckermann, Ghil’ad & Michael Walsh. 2011. Stop, revive, survive!: Lessons from the Hebrew revival applicable to the reclamation, maintenance and empowerment of Aboriginal languages and cultures. *Australian Journal of Linguistics* 31.1: 111–127.

Professor Ghil'ad Zuckermann
Chair of Linguistics and Endangered Languages\The University of Adelaide
ghilad.zuckermann@adelaide.edu.au
<http://www.zuckermann.org/>

Call for Papers: Wrestling with Jewish Peoplehood



The Mordecai M. Kaplan Center for Jewish Peoplehood, the Feinstein Center for American Jewish History at Temple University, the Reconstructionist Rabbinical College, and the

Department of Jewish Studies of McGill University are pleased to announce the conference, "Wrestling with Jewish Peoplehood," to be held at the National Museum of American Jewish History in Philadelphia on Sunday, April 10 and Monday, April 11, 2016. From the mid-20th century to the present, the terminology of peoplehood has reigned supreme in communal and individual descriptions of Jewish life. This conference aims to explore the extent to which peoplehood, in its variations, remains a language of utility and significance. The conference will bring together scholars who explore the idea of peoplehood with people whose professional and personal experience provide valuable insights into the topic. The format will include panel discussions, text study and other breakout sessions. We are seeking papers and/or workshop proposals on, but not limited to, the following:

- * What does ³peoplehood² mean to those who use it today?
- * How are ideas of peoplehood useful or not for contemporary Jews who >are seeking language to describe their own experiences and commitments?
- * How does the discourse of peoplehood work/not work for people and communities in

different social locations, both within (primarily) and outside the Jewish world?

* What alternative discourses might be useful in describing Jewish experiences of collectivity?

* What are and should be the limits of dissent within the Jewish community today? What were the limits in the past?

* How do Jewish language, literature, music and art strengthen the sense of we-feeling among Jews?

Papers should be rich in content but accessible to a lay audience.

Interested scholars should submit a 400 word abstract and their CV to eric.caplan@mcgill.ca by December 1, 2015.

Presenters will receive a modest honorarium and will have their travel costs covered and lodging provided during the conference. For additional information, please contact Daniel Cedarbaum, (dan@kaplancenter.org <<mailto:dan@kaplancenter.org>>).

Eric Caplan, Ph.D
Associate Professor
Jewish Studies/Integrated
Studies in Education
McGill University Office:
Leacock 833/855 rue Sherbrooke
Ouest Montreal
Quebec Canada H3A 2T7
514-398-6544

Fifth Global Conference of the International Network of Genocide Scholars (INoGS) Jerusalem 26-29 June 2016

Intersections: Holocaust Scholarship, Genocide Research, And Histories of Mass Violence
 Confirmed Keynote Speakers

H.E. Adama Dieng Prof. Charles S. Maier

Under-Secretary-General Leverett Saltonstall Professor

Special Advisor for the Secretary-General of History On the Prevention of Genocide Harvard University

Call for Papers: International Network of Genocide Scholars

The International Network of Genocide Scholars (INoGS) emerged from a conference in Berlin in January 2005 with the goal to provide Genocide Studies with a non-partisan forum through which to present research and analysis on any aspect of genocide as well as other forms of collective violence. Recent symposia on genocide and mass violence, as manifested in the series of Global Conferences organized by INoGS since 2009 in Sheffield, Brighton, San Francisco, and Cape Town, have witnessed intensified scholarly engagement with, and debates around, a range of issues of fundamental importance to the field. These include theoretical approaches to the subject; the legal and ethical bases upon which to approach episodes of extreme violence; and the need to develop more effective means of combating and striving to prevent mass violence globally. Much scholarship has furthermore moved beyond the view that equates genocide with mass murder, returning instead to a view more in tune with the perspective of Rafael Lemkin, who coined the term in the 1940s in order to deal with a much wider spectrum of social and cultural destruction.

Since the emergence of Genocide Studies in the 1970s, it diverged both theoretically and methodologically from the more established Holocaust Studies. Holding the 2016 INoGS conference in Jerusalem, where Holocaust Studies emerged in the 1960s, offers a valuable opportunity to overcome this division and examine how research into one field enriches the other, especially as scholarship on the Holocaust exceeds the work on any other case of genocide. While all cases of genocide and mass violence are of interest, the conference will place special interest on one particular debate in the last two decades that has revolved around the place of the Holocaust in the history of modern genocide and mass violence—in Europe, in European colonies, and in postcolonial states across the globe. In-depth discussions on a



range of subjects—from colonial violence, to genocidal violence during World War II, to postcolonial conflict and the mass atrocities of counterinsurgency, and from the motivations

of perpetrators, to the meanings of witnessing in the twentieth century, to international law and mechanisms of transitional justice—have underscored the analytical potential of treating the Holocaust as integral to modern processes of imperial collapse, social disintegration, and the rise of nation states in Europe and the Middle East.

The literary genres and traditions of victims' accounts that emerged from various cases of genocide and mass violence, and the scholarly engagement with them, constitute another

central arena for examining the Holocaust as part and parcel of the modern experience. It is in these ways that bringing the INoGS conference to Jerusalem, a city in which foundational collective traumas intersect and are experienced in everyday life, offers an opportunity to engage with the main theme of the conference: Intersections: Holocaust Scholarship, Genocide Research, and Histories of Mass Violence.

Three or four keynote speakers will address the main theme from different disciplinary perspectives. The conference will also feature two special roundtable panels:

(1) “Collective Traumas and National Identities” will include papers on Jews, Palestinians, as well as other cases.

(2) “Studying Genocide in a Site of Conflict and Violence” will address the challenges of researching and teaching the Holocaust, genocide, and mass violence in Israel in the midst of the ongoing conflict between Jews and Palestinians.

Subjects of interest to the conference also include, but are not limited to:

- ☐ Individual cases of genocide and mass violence, including the Holocaust
- ☐ Comparative analyses of genocide and mass violence
- ☐ The Holocaust in current comparative genocide studies
- ☐ Colonialism and mass violence
- ☐ Deportations, expulsions, and other forms of violent population transfer
- ☐ Writing the history of victims
- ☐ Victims of the Holocaust, genocide, and mass violence in comparative perspectives
- ☐ War crimes and crimes against humanity
- ☐ Transitional justice procedures and mechanisms, reconciliation, and restitution
- ☐ International law and the International Criminal Court
- ☐ Post-genocide societies
- ☐ Denial of the Holocaust, genocide, and mass violence
- ☐ Remembrance cultures
- ☐ Environmental changes and catastrophes and mass violence
- ☐ Internally displaced people and refugees
- ☐ Representations of genocide in film, literature, art, music, and other media
- ☐ The arms industry and its role in facilitating conflict and mass atrocities

We welcome submissions from scholars and advanced doctoral students in all disciplines.

Participation is not restricted to INoGS members. Prospective participants need to upload proposals in the form of abstracts (250 words max.) and bios (200 words max.) via the conference website: <http://www.inogs2016.org/>

Panel submissions need, in addition, to provide an abstract (250 words max.) explaining Application for travel grants: The organizers will provide a number of grants of up to \$1000 each to support the participation of advanced doctoral students, postdoctoral fellows, and scholars who teach in institutes that provide no travel bursaries. Priority will be given to applicants who will arrive from institutes and universities in Africa, South and Southeast Asia, Latin America, and the Middle East. If you would like to be considered for one of these grants, please fill the relevant online form.

For enquiries, please contact Raz Segal: raz.segal@gmail.com

Deadline for all submissions: 15 December 2015

הרמן אברהם ש"ע זמנו ליהדות המכון

The Avraham Harman Institute of Contemporary Jewry

The Stephen Roth Institute for the Study of Contemporary Antisemitism
and Racism

The 2016 INoGS conference is organized jointly by the Hebrew University of Jerusalem (the Avraham Harman Institute of Contemporary Jewry; the Leonard Davis Institute for International Relations; the Harry S. Truman Institute for the Advancement of Peace; the Richard Koebner Minerva Center for German History; and the Faculty of Law) and the Van Leer Jerusalem Institute, in partnership with the Open University of Israel, the Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism at Tel Aviv University, Ben-Gurion University of the Negev, and the Israel Office of the Rosa Luxemburg Stiftung.

The Department of American Studies; The Louis Frieberg Center for East Asian Studies; and Louise Bethlehem of the Program in Cultural Studies—all at the Hebrew University of Jerusalem—have provided additional funding for travel grants or in order to sponsor panels on particular topics.

Members of the Conference Steering Committee

- ☐ Prof. Daniel Blatman, Chair of the Committee, Hebrew University
- ☐ Dr. Raz Segal, Coordinator of the Committee, Tel Aviv University and Hebrew
- ☐ Dr. Manuela Consonni, Hebrew University
- ☐ Dr. Amos Goldberg, Hebrew University
- ☐ Dr. Adel Manna, Van Leer
- ☐ Dr. Yochi Fischer, Van Leer
- ☐ Prof. Mustafa Kabha, Open University
- ☐ Prof. Menahem Blondheim, Director of the Truman Institute, Hebrew University
- ☐ Prof. Tomer Braude, Vice Dean of the Faculty of Law, Hebrew University
- ☐ Dr. Dan Miodownik, Director of the Davis Institute, Hebrew University
- ☐ Dr. Ofer Ashkenazi, Director of the Koebner Center, Hebrew University
- ☐ Dr. Scott Ury, Director of the Roth Institute, Tel Aviv University
- ☐ Prof. Guy Miron, Open University
- ☐ Prof. Renée Poznanski, Ben-Gurion University
- ☐ Dr. Sigall Horovitz, Hebrew University
- ☐ Dr. Ran Shauli, Hebrew University

MEMBERSHIP FEES for the Australian Association for Jewish Studies
(ABN 16535824946) are current from 1 January 2015–31 December 2016
(includes the *Australian Journal of Jewish Studies* published annually and the
AAJS Newsletter)

<http://www.aajs.org.au>

Fees for 2016

Benefactor: \$250.00

Regular: \$60.00 (Aus)

Pensioner/Full-time Student: \$25.00 (Aus)

Institutional: \$70.00 (Aus)

Overseas: \$80.00 (Aus)

All correspondence to:
AAJS
C/- Dr Michael Abrahams-Sprod
Department of Hebrew, Biblical and Jewish Studies
School of Languages and Cultures, A18
The University of Sydney NSW 2006

(michael.abrahams-sprod@sydney.edu.au)

Payment Options:

1. Pay directly into our account: BSB: 082-372; Account No: 507 802 547; SWIFT Code: NATAAU33025
2. Via the AAJS webpage <http://www.aajs.org.au> or
3. By cheque. Post to Membership Secretary, AAJS, C/- Dr Michael Abrahams-Sprod (as above)

NAME:.....

ADDRESS:.....

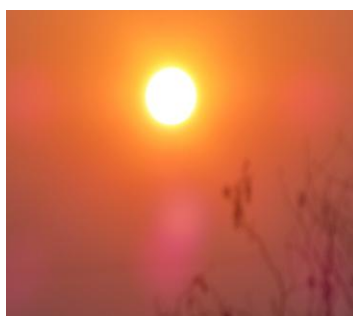
.....

TEL:.....

EMAIL:.....

Newsletter edited by Anna Rosenbaum who just was awarded her Doctor of Philosophy from Sydney University. Her thesis was on the immigration of Czech Jews to Australia between 1938 and 1942.

CONGRATULATIONS from us all !
Kol Ha Kavod!



Formatted by Marianne Dacy