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## Editor's Welcome

Welcome to the first issue of the AAJS Newsletter for 2020. We wish a *Chag Pesach Kasher V'Sameach* to all our members! While we come off the high from our wonderfully successful national conference in Sydney we are faced with the chaos and confusion of the COVID-19 crisis. Jewish social media has been awash with memes joking that we will be ushering in Pesach 2020 with an eleventh plague. *A biterer gelekhter* as the Yiddish expression goes [laughing through tears]. However, it seems there is no rest for our busy members, many of whom are scrambling to migrate teaching, curating and other forms of research and scholarship to online platforms.

We begin this issue with the annual report of our esteemed president, Professor Ghil'ad Zuckermann. Although Professor Zuckermann was unable to attend the AAJS Conference in Sydney, he provided copies of his annual report for the committee and conference attendees. At our recent AGM I had the privilege of stepping into the role of newsletter editor as Dr Jennifer Creese's successor. Dr Creese has left our sunny shores for Dublin where she has undertaken a postdoctoral research position at the Royal College of Physicians of Ireland. Dr Creese remains in the role as co-editor of the *Australian Journal of Jewish Studies* with Dr Jan Láníček. We thank Dr Creese for her tireless efforts and wish her all the very best in her new position!

We report back from our Annual Conference, with an overview from convenors Dr Avril Alba and Dr Jan Láníček. Three attendees—both local and international—offer their reflections. We are also pleased to announce Call for Proposals for our 2021 conference, which will be held in Canberra and chaired by Professor Kim Rubenstein (University of Canberra)—more details are included in this newsletter.

We share exciting news about the online open access launch of the *Australian Journal of Jewish Studies* and recent achievements of two of our members: Dr Gili Kugler's success in the 2020 Faculty Research Support Scheme

at the University of Sydney; and the recent publishing of executive committee member Dr Lynne Swarts's first book, *Gender, Orientalism and the Jewish Nation: Women in the Work of Ephraim Moses Lilien at the German Fin de Siècle*, by Bloomsbury. We wish both Dr Kugler and Dr Swarts a hearty *mazal tov*!

In this issue we are also fortunate to include two member essays. This month, long-time AAJS member Dr Hilary L. Rubinstein (Monash University) explores the Jewish context of the tragic sinking of HMS *Royal George* in 1782, 'the worst naval disaster ever to occur in British coastal waters'. The wider context of this tragedy is examined in further detail in Dr Rubinstein's latest book *Catastrophe at Spithead: The Sinking of Royal George* (Seaforth, 2020). Our second member essay comes from Peter Lanchidi, a doctoral candidate at the Goldstein-Goren Department of Jewish Thought (Ben-Gurion University) who researches Freemasonry and Kabbalah in the nineteenth century with a focus on art and iconography. Mr Lanchidi's essay offers a case study of Rabbi David Rosenberg, member of a Masonic lodge in Paris during the 1830s and '40s.

For those seeking new opportunities to develop their research and careers, we include details of new vacancies in Jewish studies and related fields. There are also details of Calls for Papers and funding opportunities. We highlight some new publications in our field that may be of interest to our members including our esteemed president, Professor Ghil'ad Zuckermann's latest book (showcased in our December 2019 issue).

On behalf of the committee, we hope you enjoy this quarter's newsletter, and wish you a productive, fulfilling and—overall—*healthy* semester!

*Dr Jonathan C. Kaplan, University of  
Technology Sydney  
AAJS Newsletter Editor*

## 2019-2020 AAJS President's Annual Report

It is my sheer pleasure to deliver the report on my third year as President of the Australian Association for Jewish Studies (AAJS). 2019 has seen many new developments for our Association and for Jewish Studies in Australia. These would not have been possible without the indispensable support, innovation and passion of the Association's Executive Team: Dr Jan Láníček (Vice-President NSW and the new editor of the *Australian Journal of Jewish Studies*, AJJS), Dr Anna Hirsh (Vice-President Victoria), Marilynne Mill (Treasurer), Nathan Compton (Membership Secretary), Professor Emerita Suzanne Rutland OAM (committee member), Dr Lynne Swarts (committee member), Dr Avril Alba (committee member) and Dr Michael Abrahams-Sprod (immediate past president). I wish at this time to thank especially our outgoing Secretary and Newsletter Editor, Dr Jennifer Creese, for her exquisite dedication and hard work since 2017 as she leaves to take up a postdoctoral position in beautiful Dublin, Ireland.

Our 2019 conference returned to Melbourne and was ably hosted by the Australian Centre for Jewish Civilisation (ACJC) at Monash University. The organizing committee transformed the conference format for the year to a symposium style, creating an intimate and in-depth conference experience for presenters to share their work. Through the conference, we were also able to welcome a plethora of new Victorian-based researchers to the Association for the first time. Thanks are due to the conference conveners Associate Professor Julie Kalman and Dr Daniella Doron, as well to the outgoing ACJC Director, Professor Andrew Markus, for his support.

The 2020 conference, convened by Dr Avril Alba and Dr Jan Láníček, brings us back to the world-class Sydney Jewish Museum (SJM), and offers us a cornucopia of intellectual Judaic pleasures. Our conference features a diverse programme of scholars from across the nation and the world, including the esteemed

international keynote presenter Professor Sander Gilman and our own Emeritus Professor Konrad Kwiet.

Tentative plans are in place for our national conferences to come to Hobart, Melbourne and Canberra in 2021-3, reinforcing the national reach of the association. Would you please feel free to approach me in case you would like to convene one of our forthcoming AAJS conferences.

2019 saw a total redesign of the AAJS website (<http://www.aajs.org.au/>) under the design and direction of Dr Suzanne Faigan. The revamped website features our dynamic quarterly online newsletters (edited by Dr Jennifer Creese), national Jewish Studies news releases, resources for the *Australian Journal of Jewish Studies*, and all information and news releases surrounding the annual conference. We welcome news submissions to be featured on the website, and submission details are readily available on the page. Would you please send website-related comments and queries, as well as relevant photos, e.g. from the current conference, that we can display. The email is [website@aajs.org.au](mailto:website@aajs.org.au).

The association also retains an active Facebook page, where our journal and newsletter resources are shared, along with regular opportunities in international Jewish Studies and other relevant academic postings; if you maintain a Facebook account, be sure to follow the AAJS page: [www.facebook.com/groups/668885276569727/](https://www.facebook.com/groups/668885276569727/)

Changes have also taken place at the *Australian Journal of Jewish Studies*, under the new co-editors, Dr Jan Láníček and Dr Jennifer Creese. In 2019, the AJJS made steps towards switching from print to e-journal, with free and open access on our AAJS website with the help of Dr Suzanne Faigan. This year's volume, the 32nd, features a bumper crop of Jewish Studies papers,

covering a diverse range of topics in history, literary studies, education, sociology and philosophy, and sharing the work of authors from Australia, Brazil, Canada, the USA and the UK. Jennifer also met with fellow Jewish Studies journal editors at a special meeting at the 2019 Association for Jewish Studies (AJS) conference in San Diego, California, to develop new partnerships and standards for Jewish Studies journal publication internationally.

Vacancies are open on the journal's Editorial Board, and the journal is accepting submissions for the 33rd volume for 2020. The co-editors welcome all correspondence from potential new board members and authors.

Finally, I would like to personally thank Avril, Jan, Sander, Konrad and each and every one of you for contributing to the success of AAJS 2020 at the SJM. For me, the two most important characteristics of Jewishness are *méntshlikhkayt* (cf. humaneness) and 'on the one hand – on the other hand' dialectics. I therefore wish you a 2020 full of *méntshlikhkayt* and such dialectics.

Yours respectfully,

*Prof. Ghil'ad Zuckermann, University of  
Adelaide*

### Membership: Renew Now!

Existing members of the AAJS received a form for membership renewal recently with the latest edition of the Australian Journal of Jewish Studies. However, you may be reading this newsletter through our Facebook page, or forwarded on from a colleague. If that's the case, do you know you can join the Australian Association for Jewish Studies as a member?

Our members receive:

- Discounted rates to our events and conferences
- A personal subscription to the *Australian Journal of Jewish Studies*
- Every issue of our Newsletter and all special communications from the Association, direct to your email inbox
- Access to special opportunities from our international partner organisations, including the British Association for Jewish Studies and European Association for Jewish Studies
- Promotion of your academic and community engagement work in Jewish Studies to a wide audience of relevant scholars.

There are different membership categories to suit whichever stage of your academic career you are, and rates for organisations, libraries and departments as well as individuals. Please contact our membership secretary, Nathan Compton with any questions ([nathan.compton1@det.nsw.edu.au](mailto:nathan.compton1@det.nsw.edu.au)).

### **Meet your AAJS Committee**

Our expanded executive was elected at the recent 2020 Annual General Meeting held at the Sydney Jewish Museum during the AAJS 2020 conference. Committee members are listed below with contact details: we encourage you to get in touch with any of them for answers to all your Association questions.

**President: Professor Ghil'ad Zuckermann**  
(University of Adelaide)  
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**Treasurer: Ms Marilynne 'Miri' Mill**  
Email: [mirimill75@gmail.com](mailto:mirimill75@gmail.com)

**Membership Secretary: Mr Nathan Compton**  
Email: [nathan.compton1@det.nsw.edu.au](mailto:nathan.compton1@det.nsw.edu.au)

**Website/Online Coordinator: Dr Suzanne Faigan**  
Email: [website@aajs.org.au](mailto:website@aajs.org.au)

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**Secretary: Vacant from January 2020**

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**Dr Avril Alba** (University of Sydney)  
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**Professor Emerita Suzanne Rutland**  
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**Dr Lynne Swarts** (University of Sydney)  
Email: [lswarts@bigpond.com](mailto:lswarts@bigpond.com)

**Conference Convenors' Report—32nd  
Conference of the Australian Association for  
Jewish Studies**



*Above: Prof. Sander L. Gilman, the international keynote speaker at the AAJS 2020 conference in Sydney this past February. Source: S. Gilman*

The 32nd Conference of the Australian Association for Jewish Studies was held on the 9-10 February 2020 at the Sydney Jewish Museum. *Imagining Jews: Jewish Imaginings*, convened by Dr Avril Alba (University of Sydney) and Dr Jan Láníček (UNSW) focussed on how Jews had been 'imagined' across time and place in order to shed new light on both historic and contemporary views of Jews and Judaism. The publication of seminal texts such as Sander Gilman's *The Jew's Body* (1992) and more recent works including David Nirenberg's *Anti-Judaism: The Western Tradition* (2013) have demonstrated the potency that ideas about Jews have had in the formation of broader philosophical and ideological world views. With papers ranging from examinations of philosemitic fantasies

through to analyses of longstanding anti-Jewish caricatures, the conference sought to focus on these imaginings, asking how they have shaped views about Jews within and beyond the Jewish world, over time and in the present. Further, it explored how the creation of these 'Jewish imaginaries' influenced how Jews have thought about themselves and their own societies. Where have these ideas about Jews, their origins, culture and influence crossed over into Jewish thought and writing and what has been their effects? Over two days of thought-provoking presentations and discussions from both local and international presenters, we focussed on these vital and enduring questions.

The AAJS was honoured to host our international keynote speaker, Professor Sander Gilman. Professor Gilman is a distinguished professor of the Liberal Arts and Sciences as well as Professor of Psychiatry at Emory University. A cultural and literary historian, he is the author or editor of well over ninety books. His standard study *Jewish Self-Hatred*, the title of his Johns Hopkins University Press monograph of 1986, is still in print. His seminal work *The Jew's Body*, published in 1992 details of the antisemitic rhetoric about the Jewish body and mind, including medical and popular depictions of the Jewish voice, feet, and nose. For twenty-five years he was a member of the humanities and medical faculties at Cornell University



where he held the Goldwin Smith Professorship of Humane Studies. He was awarded a Doctor of Laws (*honoris causa*) at the University of Toronto in 1997, elected an honorary professor of the Free University in Berlin (2000), an honorary member of the American Psychoanalytic Association (2007), and made a Fellow of the American Academy of Arts and Sciences (2016).

Professor Gilman opened the conference on Sunday 9 February with a keynote address entitled: You, too, could walk like a Gentile: Jews and Posture. He also gave a public address at Sunday 9 February on the topic of: *How did Anti-Semitism and Racism Become Mental Illnesses? From Anti-Semitic Vienna to Segregated Topeka, Kansas and Beyond*. Both Lectures focused on the ways the Jewish body and mind have been imagined over the centuries and to what effect.

Our Australian keynote speaker was Professor Konrad Kwiet. Professor Kwiet studied History and Political Sciences in Berlin and Amsterdam. Since 1976 he has held residency in Australia, taking up a position as historian at the German Department at the University of New South Wales. In 1992 he was appointed Professor in German and European Studies at Macquarie University. He has also served as chief historian for the Australian War Crimes Commission (SIU). In 2000, he joined the faculty of the Department for

Hebrew, Biblical and Jewish Studies at the University of Sydney serving as Pratt Foundation Professor in Modern Jewish History and Holocaust Studies. He continues to work as the Resident Historian at the Sydney Jewish Museum, a position he took up 28 years ago. Professor Kwiet continued the theme of Jewish Imaginings into Imagining Jewish spaces, addressing conference participants on Monday 10 February with an address entitled: *Holocaust Landscapes – The Transformation of a Jewish Space*. A powerful reminder of spaces that can now only be imagined, Professor Kwiet's talk resonated across both time and place.

In addition to our keynotes, conference presentations ranged from biblical to contemporary imaginings of Jews, bringing early career and more established scholars into conversation with each other and sparking far reaching discussions and debates. *Imagining Jews: Jewish Imaginings* of the Australian Association for Jewish Studies was supported by the Department of Hebrew, Biblical and Jewish Studies, University of Sydney, the School of Humanities and Languages, University of NSW and the Sydney Jewish Museum. We thank all our sponsors, conference presenters and participants for their support and contributions.

*Dr Avril Alba, The University of Sydney and*

*Dr Jan Láníček, The University of New South  
Wales*

## AAJS2020 Conference: Participant Reflections

Our 2020 AAJS Conference met in Sydney at the Sydney Jewish Museum, 9–10 February. This year we were particularly fortunate to host two internationally renowned scholars as out keynote presenters: Professor Sander L. Gilman and Sydney's own Emeritus Professor Konrad Kwiet. With a theme of 'Imagining Jews: Jewish Imaginings' this year's conference drew a large range of scholars from across Australia and further afield to share their work on a wide range of topics including Jewish world histories, the Shoah, Australian Jewish history, music, art and design, Israel and Hebrew literature, Biblical studies and religion.



Above: Distinguished Professor Sander L. Gilman (Emory University) opens the conference with the first presentation. Source: A. Hirsh

Three of our attendees have offered reports of their conference experiences:

*'With water inundating Sydney after a terrifying fire filled Summer, the first day of the 2020 annual AAJS Conference was like the weather, intense.*

*Professor Sander Gilman began with his densely packed and thought provoking keynote on Jews and posture. My favourite moment was when he spoke about his own Jewish ancestor "beating the shit out of" incoming enemies. This visceral image of a strong fighting Jew, was something I could identify with.*

*Dr Oscar Lansen's presentation on the Sephardic communities of Amsterdam and Willemstad was exquisite in its historical detail. Afterwards I spoke with him about his approach to teaching which he said came out of the discipline he experienced with his European teachers and his extensive study of teaching pedagogy. I felt that a scholar who not only researches his own discipline but also the teaching of it, is to be admired.*

*The photographic artist Shoshanna Jordan moved me to tears with the story of her father, the tailor, stopping his customers in the street to insist they return so he could correct small mistakes in his own tailoring, only to be further frustrated by his own inability to do so. A poignant truth about the damaging effect of trauma, which can never be fully repaired, eloquently expressed in Jordan's own work with a blood red thread.*

*Because of its radical nature, I had to muster a great deal of courage for my own presentation of research and creative work on reimagining a Jewish oral tradition. I finished by singing a song I had written in Biblical*



Hebrew with te'amim added following the tradition of chanting the whole Book of Psalms. Many scholars approached me afterwards, including Professor Gilman who said it was "genius" but also "risky", Dr Anat Gueta from Israel, who was reminded of the foundational poet Esther Raab and Anne Sarzin who was inspired to speak of her own "blood connection" to the ancient matriarchs.

With many scholars unable to attend because of the damage caused by the storms, the second day was more reflective. Highlights for me were Professor Konrad Kwiet who led us through a moving journey of Holocaust memorial sites, Peter Lanchidi who introduced us to the unique contribution of Judaism to Freemasonry and Dr Lynne Swarts who completed the conference with the launch of her remarkable and pioneering book on women in the work of Ephraim Moses Lilien.'

*Dr Anna Hueneker (University of Sydney)*



*Above: Professor Emeritus Konrad Kwiet (Sydney Jewish Museum) presents the second keynote address. Source: A. Hirsh*

'This was my first opportunity to attend an annual conference of the Australian Association for Jewish Studies, and I was not disappointed! I was initially drawn to the CFP on "Imagining Jews" solicited by Avril and Jan, given that I research representations of the Jewish body (or what was perceived as the "Jewish" body) in European visual culture and modern art. I was thrilled to see so many other art historical presentations at this year's conference, and was subsequently appreciative of the helpful feedback and comments I received on my paper, which examined Kabbalist hand gestures in Viennese expressionist painting. Sander Gilman's keynote addresses were thought-provoking, as were many other papers, including – but not limited to – Peter Lanchidi's investigation of a fascinating nineteenth-century Kabbalistic-Masonic lithograph, Samuel Wan's examination of Jewish faith and suffering during Purim, and Sonja Hedgepeth's reassessment of anti-Semitism in *Der Golem*. I was particularly impressed by the openness of the conference and the collaborative spirit that transpired between speakers and attendees. I have already conveyed my positive experience to colleagues in the States, especially those who would benefit from attending a future AAJS event.'

*Associate Professor Nathan J. Timpano  
(University of Miami)*



Above: Professor Sonja M. Hedgepeth (Middle Tennessee State University) presents her work. Source: A.Hirsh

*'The 32nd Conference of the Australian Association for Jewish Studies was a captivating experience for someone new to the conference scene. In a welcoming place, I was able to present my honours thesis and much to my delight I received positive feedback from fellow participants. The highlight of the conference, for me, was to hear the esteemed scholar, Professor Sander L. Gilman speak on the topic, "You, too, could walk like a Gentile: Jews and Posture". Professor Gilman's approach demonstrated that poor posture was more than a physical ailment, but an ailment of morality. Thus, the idea of poor posture could extend to one's character. The way Professor Gilman tracked these ideas through time was comprehensive and showed his immense experience as a respected scholar. It was a pleasure and a privilege to listen to this keynote presentation. Jewish history is attractive to many as it encapsulates many time periods, many places and many important conversations. The conference exhibited this in the best way*

*possible as scholars spoke on topics from secret symbols in Jewish expressionist works, to surveys on the material heritage of Jews living in Czechoslovakia and Luxembourg. It was also wonderful to see so many emerging scholars and to know that the study of Jewish history will continue to thrive in the future. It was encouraging to see that the AAJS conference was a space that welcomed debate.'*

*Clare Stace (University of Sydney)*



Above: Associate Professor Nathan J. Timpano (University of Miami) presents her work. Source: A.Hirsh



Above: Long-time AAJS members Dr Lynne M. Swarts, Professor Emerita Suzanne D. Rutland, Dr Vicky Schinkel and Dr Marianne Dacy enjoying refreshments during the break. Source: A.Hirsh

## AAJS 2021 Conference Call for Papers

### ***Jews As Active Citizens – Past and Present***

National Jewish Memorial Centre,

National Circuit, Canberra, ACT

**Sunday 28 February and Monday 1 March 2021**

Convenors: **Professor Kim Rubenstein, University of Canberra and Sarah Charak, University of Sydney**

The 2021 national meeting of the Australian Association of Jewish Studies will be held (subject to the way conference meetings may change over the next year!) in Australia's national capital – a central meeting place of democratic participation. Drawing inspiration from its setting, this conference seeks to interrogate the notion of “active citizenship” as it relates to Jews and Jewish community. How have Jews participated in, and even constructed, political and communal life, across history and across disparate societies and cultures? To what extent is/was Jewish identity relevant to these political contributions? Are Jews socialised or empowered to be “active citizens” today? Where does active citizenship occur – is it publicly performed in synagogues or parliaments, or are activities in the private sphere also fundamental to the growth and sustainability of society and citizens? And how do categories of race, class and gender affect the answers to these questions?

Beyond these questions of *substantive* citizenship, the conference also draws on scholarship which has examined the mutability of Jewishness as it relates to *formal* citizenship status: the complications of Jewish membership status and belonging across times and cultures; the extension of formal citizenship to (sections of) European and Western Jewry only in the late eighteenth and nineteenth centuries; the representation of Jews as the “other” against which modern European citizenship was constructed; and recent debates around the ambiguous place of Jews in the white/non-white binary and racial politics of white settler colonial nations.

We invite proposals for papers relating to current research in this broad area, including:

- Politics and community in the Bible;
- Debates around political participation in Talmudic and Halakhic literature, including the concept of *dina d'malchuta dina*, following the law of the land;
- Legal scholarship on active citizenship today;
- Biographical studies of Jewish “active citizens”;
- Global or national perspectives on the formal status of Jews as citizens, non-citizens, or a transitional category in the diaspora;
- Communal boundary drawing and changing notions of membership within Jewish communities;
- Gender and political participation;
- Antisemitism, anti-Zionism and Jewish identity;
- Citizenship and nationality in modern Israel.

Papers on other Judaic topics will be considered, but preference will be given to those bearing directly on the conference theme.

The deadline for proposals is June 30, 2020. Submissions should include an abstract of no more than 250 words, and a short biographical note, no longer than 50 words. Postgraduate students are encouraged to apply. Presenters are also invited to submit

written articles for consideration for publication in the Australian Journal for Jewish Studies. Presenters at the conference must be current AAJS members for 2019 (membership can be paid as part of the conference registration fee).

For queries, and to submit proposals please contact: Professor Kim Rubenstein at [Kim.Rubenstein@canberra.edu.au](mailto:Kim.Rubenstein@canberra.edu.au) with the subject line: 2021 AAJS Submission

### **Australian Journal of Jewish Studies—Online Open Access Launch**

It is with great pleasure that we would like to inform you that the 2019 volume of the Australian Journal of Jewish Studies is now available online. Last year we made a fundamental decision to move the journal fully online. All current issues from 2019 onwards will be available at <http://www.aajs.org.au/latest-journal/>, with archiving from 2019 onwards in subsequent years. A range of excellent articles are available—an international round-table discussion of the controversial novel *The Tattooist of Auschwitz*, pieces on Australian Jewish history, Hebrew language and literature, Jewish philosophy and education, and Jewish sociology, as well as thoughtful critical book reviews.

The move to online open-access distribution will help with the dissemination of the published work of our authors far and wide. All published articles still pass through a regular review process (in the editorial board and from external reviewers). We are investigating the availability of download and viewing metrics, as well as altmetrics and Google Scholar metrics; authors can also upload full copies of their works to institutional repositories and personal websites.

The Call for Articles for the 2020 volume of the AJJS is now open; the editors welcome scholarly articles on any topic within interdisciplinary Jewish Studies, 5000-7000 words exclusive of references. For enquiries regarding style, format and suitability of articles, please contact [J.Lanicek@unsw.edu.au](mailto:J.Lanicek@unsw.edu.au) and [Jennifer.creese@unsw.edu.au](mailto:Jennifer.creese@unsw.edu.au)

[uqconnect.edu.au](http://uqconnect.edu.au). Articles should be submitted by 30<sup>th</sup> June 2020 to ensure adequate time for peer reviews and revisions.

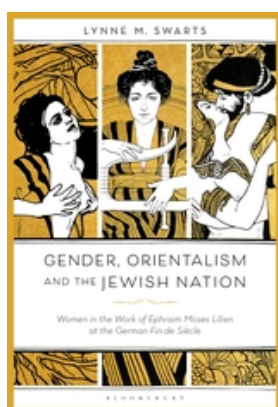
### **Dr Gili Kugler's Academic Success**

*Mazal tov* to member Dr Gili Kugler, Biblical Studies lecturer in the Department of Hebrew, Biblical and Jewish Studies at the University of Sydney, on her success in the 2020 Faculty Research Support Scheme, for her research project on Hatred and Genocide in the Theology of the Hebrew Bible.

Occurrences of mass violence, either organised or spontaneous, initiated by the establishment or carried out by individuals, are known from the dawn of humanity. Similarly, expressions of hatred are recorded in multiple forms of ancient writings and literature. Both phenomena still play a major role in daily political and public discourse. Is there an interdependence between mass violence and individuals' emotions, such as hatred? Dr Kugler's project seeks to examine this question through a focus on antiquity, by exploring a piece of ancient literature that still has a prominent presence in today's culture—the Hebrew Bible.

*This bulletin was first posted on the Hebrew, Biblical and Jewish Studies, University of Sydney Facebook page. Reproduced with permission of Dr Gili Kugler.*

## New Book Release by Dr Lynne Swarts



Executive committee member Dr Lynne Swarts is excited to announce that her first book has just been published by Bloomsbury Academic Press!

Her book, *Gender, Orientalism and the Jewish Nation: Women in the work of Ephraim Moses Lilien at the German Fin De Siècle*, is about one of the most important Jewish artists of modern times. Ephraim Moses Lilien (1874-1925) was a successful illustrator, photographer, painter and printer, who became known as the first major Zionist artist of the modern era. Surprisingly there has been little in-depth scholarly research and analysis of Lilien's work available in English, making Swarts's book an important contribution to historical *and* art-historical scholarship.

Concentrating mainly on his illustrations for journals and books, Lynne Swarts acknowledges the importance of Lilien's ground-breaking male iconography in Zionist art but is the first to examine Lilien's complex and nuanced depiction of women, which comprised a major dimension of his work. Like other vanguard male artists at the end of the nineteenth century, painting continued to be a male preserve. Lilien's work mirrored the misogyny inherent amongst non-Jewish *avant-garde* artists. Yet ironically, as a secular Zionist, Lilien pushed the limits of Jewish visual representation in the interests of Jewish cultural literacy. The modern Jewess who emerges from the shadows or 'blind spots' of

the gendered male historiography is a distinctly contemporary figure. Lilien's female images offer a compelling glimpse of an alternate, independent and often sexually liberated modern Jewish woman, a portrayal that often eluded the Zionist imagination.

Using an interdisciplinary approach to integrate intellectual and cultural history with issues of gender, Jewish history and visual culture, Swarts also explores the important *fin de siècle* tensions between European and Oriental expressions of Jewish femininity. Her work demonstrates that Lilien was not a minor figure in the European art scene, but a major figure whose work needs re-reading in light of his cosmopolitan *and* national artistic genius.

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### You can find the book at:

<https://www.bloomsbury.com/au/gender-orientalism-and-the-jewish-nation-9781501336140/>



You can order a discounted copy (30% off) by entering the coupon code GLR TS2 at checkout.

For further info on Lynne Swarts (and her contact details), her website is:

<https://lynneswarts.com/>

**AAJS Member Essay: “Jews and a Maritime Tragedy” by Dr Hilary L. Rubinstein**



*Above: Dr Rubinstein with a copy of her latest book.  
Source: H. Rubinstein*

Once upon a time, thanks to William Cowper's famous poem on the subject, almost every literate person in Britain and the Dominions had heard of the sinking off Portsmouth in 1782 of HMS *Royal George*, and the statement (not necessarily true) 'His sword was in its sheath, his fingers held the pen, when Kempenfelt went down, with twice four hundred men.'

Portsmouth, on England's south coast, has been for many centuries Britain's premier naval port. By 1787, when the First Fleet sailed out of Portsmouth bound for Australia, there was a flourishing Jewish community there, pioneered during the 1730s. Probably the earliest outside London since the Readmission, the Portsmouth congregation was in 1763 rent by a schism, with most of its members accepting the authority of David Tevele Schiff, rabbi of London's Great Synagogue, and a dissenting minority that of Rabbi Meshullam Zalman at London's Hambro Synagogue. Unity was not regained until 1789.

Portsmouth Jewry consisted mainly of families whose livelihoods depended on commercial and financial dealings with personnel from the Royal Navy, and it grew steadily during the wars with France that finally ended in 1815. There were Jewish pedlars of trinkets and drapery, 'slop' (sailors' clothing) sellers, moneylenders, and even, as time went on, registered navy agents. The humorous artist Thomas Rowlandson, in his famous picture 'Portsmouth Point' (1811), showing one of the busiest locations in town, acknowledged this Jewish presence with his depiction of a Jew puffing at a pipe by an open window outside of which is the sign 'Moses Levy Money Lent'.

Around the time of Trafalgar (1805) there were about 500 Jews in Portsmouth. With the ending of the Napoleonic wars many Jews moved away, to British manufacturing centres and to the colonies. But the great naval port and garrison town still needed tailors and cap makers, and so later in the century and early in the twentieth Jews fleeing Eastern Europe settled there. Interwar, the Jewish population numbered about 1000, dwindling steadily after 1945.

On a Friday afternoon in 1758 eleven Portsmouth Jews returning to shore from a man o' war at Spithead (the sea lane between Portsmouth and the Isle of Wight) aboard which they had been hawking their wares—an assortment of offerings, no doubt, though cheap watches were particularly popular with sailors—drowned when their boat overturned. On the fine summer's morning of 29 August 1782, when HMS *Royal George* (part of a large fleet at Spithead awaiting sailing orders to the relief of the British base of Gibraltar, under siege by Franco-Spanish forces) suddenly capsized and sank off Portsmouth, the number of Jewish casualties may well have been considerably higher.

The heavily-laden big ship, which was also taking in last-minute supplies, was on a heel having repair work done to a pipe on her starboard side when she foundered and sank in a matter of minutes with many hundreds of



casualties, including Rear-Admiral Richard Kempenfelt, whose flagship she was. How such a disaster happened when he was aboard beggars belief. The son of a Swedish-born British army officer and an English mother, he was scholarly, much voyaged, an astute naval tactician and Britain's preeminent expert in fleet manoeuvring, with a sharp scientific mind. Interestingly, his maternal grandfather had studied Hebrew under eminent rabbis in Holland and was acknowledged as the ablest English Hebraist and Arabic scholar of his time. And Kempenfelt's maternal uncle, a well-known nonconformist divine in London, also studied Hebrew in Holland, and since he enthusiastically took lessons in Mishnah, some acquaintances, convinced he was becoming judaised, addressed him facetiously as 'Rabbi'. Kempenfelt himself was religious, a writer of sacred poems, and his ship had on board hundreds of Bibles, to keep the men out of mischief. I believe he would have dealt far more humanely with the Jews of St Eustatius in the Dutch West Indies than did his cousin Admiral Rodney in 1781, whose behaviour was soundly condemned in the House of Commons by Edmund Bourke.

The tragedy, which took about 800 lives and possibly more, was and remains the worst naval disaster ever to occur in British coastal waters. When the ship capsized, she had a complement of about 850 men but was swarming with civilian visitors: wives, children, prostitutes and traders. A seaman who survived noted that he couldn't estimate the total number of casualties 'because of there being so many Jews' and other people not belonging to her. One report claimed there were 200 Jews on board—a suspicious figure in my view, since I would have expected one so high to have caused a sensation in Anglo-Jewish annals. Perhaps the writer was lumping all traders under the term Jew.

Anglo-Jewry was as shocked as the rest of the nation by the ship's sudden sinking. At London's New Synagogue, following an appropriate rabbinic sermon based on the Book of Jonah, donations were pledged for

the families of the drowned seamen and marines. The Sephardi synagogue, Bevis Marks, did likewise. The Goldsmid brothers, bullion brokers later known as friends of Lord Nelson, generously subscribed to a major fund started under other auspices.

The wreck of the *Royal George* remained at Spithead for nearly 60 years, a danger to shipping. It was finally blown up, after as many guns as possible and other relics had been recovered from it by divers. Much recovered timber was used for carpentry, particularly for carving souvenirs, snuffboxes being the most common. In 1841 the Jewish brothers Emanuel and Ezekiel Emanuel, manufacturing jewellers with premises very near Portsmouth Dockyard, presented Queen Victoria, then in residence at Windsor Castle, with 'a magnificently carved table', and a careful model of the *Royal George*, made from lengths of salvaged wood.

Portsmouth was a hub of political liberalism. When, in 1841, Emanuel Emanuel was elected a town councillor, the Mayor and Corporation turned a blind eye to the requirement that councillors must swear 'on the true faith of a Christian' in order to take their seats. In 1843 he unexpectedly lost his seat, and when re-elected church bells pealed for joy. Mayor from 1866-67, he initiated many civic improvements. The Emanuels prominent in Goulburn and in Western Australia were his relatives.

*Dr Rubinstein's latest book, Catastrophe at Spithead, which examines the tragic sinking of HMS Royal George in 1782 was published earlier this year by Seaforth and can be purchased online from various booksellers including [Amazon](#).*

## AAJS Member Essay: “Alexander B. Davis and a Kabbalistic Lithograph” by Peter Lanchdidi

My research concerns the connection between Freemasonry and Jewish Kabbalah in the 19th century, with a focus on visual materials. My case study is the Kabbalistic-Masonic art of David Rosenberg, a Freemason rabbi who was a member of a Masonic lodge of aristocrats in Paris in the 1830s and '40s. With the help of a multidisciplinary approach, combining history, Jewish thought, and iconographic analysis, I hope to understand how Jewish Kabbalah influenced Masonic symbolism, origin myths, and moral tenets such as the common denominator of Freemasons and society at large: that religion in which all men agree. The research also promises to shed light on how Kabbalah was used as a tool in Jewish assimilation practices.

When I started working on one of Rosenberg's lithograph, the *Origin of the Rites and Worship of the Hebrews* [Fig. 1], I could not imagine that my research would eventually take me to Sydney. But it did, and I would like to share this story with the readers of the AAJS Newsletter.

### A Kabbalistic artwork

The lithograph with its impressive size of one meter by 60 cm was made in Paris in 1841 and was published together with a seventy-page explicatory volume [Fig. 2]. The ornately decorated architectural construct of the artwork is an allegorical representation of the Temple of the Universe. The edifice is broken up by a remarkable array of openings, on various levels, and is full of architectural details. The central opening is framed with texts in a frieze-like row of blocks and medallions, topped by an arch, and surrounded with a multitude of recesses containing narrative scenes. The whole composition is populated with figures, Jewish religious items, and is overfull with Kabbalistic symbols. The conceptual framework behind the iconographic programme is the organic worldview: the universal harmony between the macrocosm and microcosm with its intricate correspondences. This view is based on a Kabbalistic reading of Judaism, according to which it is the manifestation of the divine law that governs nature.

This content is presented in a carefully calculated and didactic way and displayed through a refined and thoughtful design. It is arranged along the vertical axis of the lithograph. The visual and conceptual foundation of the table is the *Ein Sof*, the Infinite God, surrounded by the *Shem haMephorash*, the 72 hidden names of God. In the focus of the lithograph we see a balcony with a view of creation. The terrestrial globe is emerging from the clouds, below the Sefirotic tree. The planets and the zodiac shed light on the celestial sphere. The upper section of the print, displaying a vault, is where the correspondences between the heavenly order in nature and Judaism is summarised. We see five concentric semicircles spanning across the facade, dedicated to four themes: i) the letters of the Hebrew alphabet; ii) the elements, planets, and the zodiac; iii) the days of the week and the months; iv) the fourth considers the parts of the human body; while v) the fifth displays religious articles employed in the Temple of Solomon.

Their harmony with the celestial sphere is demonstrated by the division of the semicircles into three cross-sections correlating to the numbers 3, 7 and 12. These numbers bring to light the core correlations that hold the divine and the mundane worlds together, as revealed in the *Sefer Yetzirah*, the Book of Creation or Formation, which is the earliest esoteric book in Judaism: it tells the story of how God created the world using the 10 *sefirot* and the 22 letters of the Hebrew alphabet. And this is the reason why Rosenberg placed the *Sefer Yetzirah* as a visual connecting element between the universal heavenly order and our created world: it is inscribed into the twelve frames on the lintel connecting the creation scene and the correspondences. The narrative scenes provide further confirmation to the overall organizing principle—we see, among others, the Passover dinner, the Sukkot, the Marriage ceremony, and religious articles: tefillin, tallit, and tzitzit.

### **Freemasonry and the Temple of Solomon**

Freemasonry, the largest and most important secular, non-governmental organization of the 19<sup>th</sup> century, requires its members to adhere to that religion in which all men agree. With its universal and cosmopolitan outlook, the fraternity provided a unique opportunity for Jews to socialise in a non-Jewish milieu, and by its cultural prestige and societal prominence it was the most important platform for social relations with people from different religious denominations and from all walks of life. Despite all this, Jews were often excluded from Masonry or discriminated against in the lodge. In defence, Jews resorted to what lies at the heart of the founding myth of Freemasonry: the Temple of Solomon. The Temple itself, its stones, and the working tools of the masons all have multifaceted symbolical and allegorical meanings in Masonry. That is, the Solomonic heritage was an important asset in the hands of Jewish brethren in 'proving' the Jewish origin of Freemasonry, which was to counteract their exclusion from the fraternity.

Rosenberg, being a Freemason, contributed to this debate with a Masonic reading of his Kabbalist lithograph. In 1842, he published a supplementary explanation to his lithograph in London, in the *Freemasons' Quarterly Review*, in which he spelled out at length just how the print in general, and its Kabbalistic content and the Jewish rituals in particular, are actually the allegorical depictions of the Masonic symbols and degrees, and the ceremonies held by the Masons. Rosenberg saw the point of connection between Judaism and Freemasonry in the laws of nature, but whereas Judaism mirrors the celestial order because it is rooted directly in the divine system, Freemasonry reflects these laws because it originates from the Hebrews. Thereby the rabbi wished to prove that Freemasonry originates in Judaism.

### **Alexander Barnard Davis's lectures on the lithograph**

As a Masonic piece of art, the print reached the United States already in 1842 and a Jewish minister embarked upon the project of republishing it together with an English translation of the explicatory volume. Following publication in 1859, the Jewish minister went on a promotional tour, which included Jamaica as well. There, in 1861, a Masonic lecture was delivered on the *Origin*, and the audience was so pleased arrangements were made for the delivery of two additional lectures, one of which was given by none other than Reverend Alexander Barnard Davis, who the next year moved to Sydney to become the minister of the Jewish congregation, a position that he held for 41 years. He bought an impression of the lithograph and took it with him to Australia.

Davis arrived at Sydney on 17 August 1862 and was inducted on 14 September. And already in December the first advertisement appeared in the *Sydney Morning Herald* announcing his lecture on the 'Origin of the Rites and Worship of the Hebrews.' This was only the first of seven lectures, spanning over more than 30 years, that Davis delivered on the Kabbalistic lithograph in Australia (six in Sydney and one in Melbourne). Reports in newspapers contain clear references to details of the print, which was exhibited during the lectures. For example: 'Pointing to a diagram, he explained the figure of the man studying the works of creation.' This obviously refers to the creation scene in the middle of the print. There are a number of highly interesting questions, amongst others, with regard to the Masonic and inter-denominational aspects of this artwork, however, their treatment would go far beyond this short entry and thus will be subject of a scholarly paper.

In February, I had the privilege to give a talk on this subject at the 32<sup>nd</sup> AAS Conference—*Imagining Jews: Jewish Imaginings*—in the Sydney Jewish Museum. Participating at this exceptionally well-organised conference with fascinating talks from all around the world also provided me the possibility to carry out further research on the subject in various local archives. What I could not, as of yet, find trace of though, are Davis's print and its complementary *Explication*. There is no trace of them in any of the public collections, hence, if they are extant, are presumably in private hands. Thus, both are 'wanted.' I would be grateful if anyone with information would contact me.

## Illustration captions:



Fig. 1

The US reprint of Rosenberg's artwork. Max Wolff, *Origin of the Rites and Worship of the Hebrews* (New York, 1859); stone-engraved lithograph by Julius Bien. Courtesy Hebraic Section, African and Middle Eastern Division, Library of Congress, Washington, DC.

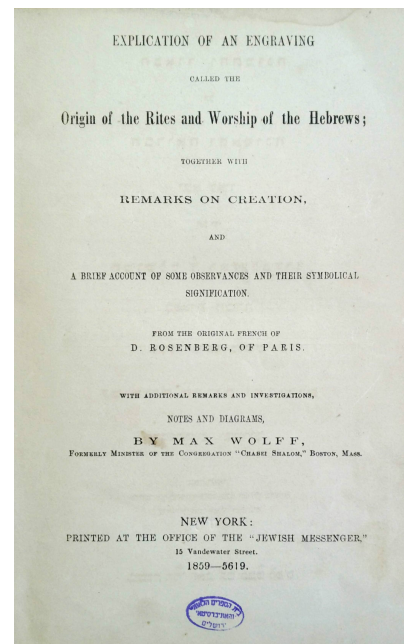


Fig. 2

Max Wolff, *Explication of an Engraving called the Origin of the Rites and Worship of the Hebrews* (New York: Office of the Jewish Messenger, 1859; second impression, with addenda, 1859; third impression with the imprint: New York: J. A. H. Hasbrouck & Co. Printers and Stationers, 1861). Title-page (1859).

*Peter Lanchidi is a PhD candidate at the Ben-Gurion University, Israel and is an Azrieli Fellow. He can be contacted via email at [lanchidi@post.bgu.ac.il](mailto:lanchidi@post.bgu.ac.il)*

**Would you like to have a short essay published in the AAJS Newsletter? Detail your research, muse on an interesting finding or share an anecdote? We're looking for contributions of 1000-1500 words for our Member Essay section every issue: contact the Newsletter Editor if you would like to make a submission!**

## **Vacancies in Jewish Studies**

### **Associate Director, Taube Center for Jewish Studies, Stanford University**

The Taube Center for Jewish Studies offers an interdisciplinary program for the study and understanding of Jewish cultures, literatures, languages religion, politics, and history. Established as a program in 1986 and endowed as a Center with a permanent presence on campus, Jewish Studies prides itself of more than 20 affiliated, interdisciplinary faculty including scholars of ancient Jewish texts, Modern Jewish History, Sephardi Studies, Yiddish and European Jewish Literature, Hebrew and Israeli culture, Contemporary Jewish Life; Education, Sociology, Music, and even Genetics. With nine core faculty members, the existing program is enhanced by a vibrant and diverse program of visiting scholars and lecturers, including a post-doctoral fellowship program.

The Taube Center offers a robust graduate student program. While our graduate students earn their doctoral degree in their respective departments, they gather regularly for a research colloquium in Jewish Studies and contribute to the visiting scholars' program and work with the core faculty across departments. Undergraduate students can major and minor in Jewish Studies.

#### ***Job Purpose***

The Associate Director position provides leadership on programmatic, curricular, and administrative issues. The Associate Director works closely with and as a thought partner to the Faculty Director to devise and implement the vision, strategy and goals for the Center for Jewish Studies and its affiliated faculty and students. Key responsibilities include assisting the Faculty Director in strategic planning, academic and public outreach programming, financial management and annual budgeting, and relationship cultivation. Other key responsibilities include: managing the Jewish Studies undergraduate program (affiliated with the Center for the Comparative Study of Race and Ethnicity), and recruiting and retaining majors and minors; facilitating the strengthening intellectual community of our

graduate students and faculty, including facilitation of the graduate student research colloquium; developing and managing the programs' communications strategy within the University as well as among regional, national, and international networks; administration of annual endowed lecture program and lecture series. The AD may help with developing and reviewing curricula, facilitating the creation of new courses for the program by affiliated faculty. The AD manages the programs' day-to-day operations in collaboration with a full-time Events and Finance Coordinator and student employees. Working with Human Resources and the Finance Department, the AD oversees the program's budget. The AD also works with and manages the Administrative Associate to ensure growth of the program.

If you believe this opportunity is a match for your knowledge, skills and abilities, we encourage you to apply. Please attach a resume and cover letter expressing your interest as well as including your experience with Jewish Studies. Thank you for considering employment opportunities with the School of Humanities and Sciences.

#### ***To be successful in this role, you will bring:***

- Bachelor's degree and two years of relevant experience or combination of education, training, and relevant experience. Advanced degree may be required for some programs. Program administration and or research experience may be required.
- Demonstrated oral, written, and analytical skills, exhibiting fluency in area of specialization.
- Ability to oversee and provide basic direction to staff.

#### ***In addition, preferred requirements include:***

- An advanced degree in Jewish Studies or relevant to the field of Jewish Studies is a desideratum. Ability with Hebrew is a plus, but not required.

**For more information or to apply online visit**  
<https://jewishstudies.stanford.edu/current-jobs>



**Associate Professor/Professor—Andrea and Charles Bronfman in Israeli Studies, University of Toronto**

The Faculty of Arts and Sciences of the University of Toronto invites applications for a tenure stream appointment in Israeli Studies at the rank of Associate Professor or Professor. The appointment is expected to commence on January 1, 2021, and the successful candidate will be eligible to be named the Andrea and Charles Bronfman Chair in Israeli Studies. This endowed chair appointment would be for a five-year term and is renewable following a favourable review. The successful candidate will be appointed to a Department in the Social Sciences or the Department of History, and hold a minority appointment in the Anne Tanenbaum Centre for Jewish Studies.

Candidates must hold a PhD in history or any social sciences discipline, with a research and teaching portfolio focused on modern Israel. They must demonstrate an exceptional record of excellence in research and teaching as well as relevant experience in research supervision. We seek candidates whose research and teaching interests complement our existing strengths, with proven ability to cross disciplinary boundaries. They will have an established international reputation and be expected to sustain and lead innovative and independent research at the highest international level. They will also maintain an outstanding, competitive and externally funded research program in areas pertaining to the study of Israel.

Candidates must provide evidence of excellence in research as demonstrated by the following: sustained high-impact contributions and publications in top-ranked and field-relevant venues, a research statement, presentations at significant conferences, distinguished awards and accolades for innovative work, any noteworthy activities that contribute to the visibility and prominence of the discipline, and strong endorsement by referees of high international standing.

The successful candidate is expected to strengthen the Faculty of Arts & Science's undergraduate and graduate education in the study of Israel. Evidence of excellence in teaching and experience in research supervision will be demonstrated through the teaching dossier, including a statement of teaching philosophy, teaching evaluations, and sample course materials submitted as part of the application, as well as strong letters of reference.

Salary and rank will be commensurate with qualifications and experience.

For more information about the Faculty of Arts & Science please visit their website at [www.artsci.utoronto.ca](http://www.artsci.utoronto.ca).

All qualified candidates are invited to apply by clicking on the link below.

***The following elements of the application must be submitted online (in pdf format only) by April 30, 2020.***

- a cover letter and a curriculum vitae, combined in a file labelled "YourLastName cover letter and CV-2000690.pdf";
- a research dossier containing a statement outlining current and future research interests and a sample of academic writing (about 25 pages), combined in a file labelled "YourLastName research-2000690.pdf";
- a teaching dossier (including a statement of teaching philosophy, sample course materials, and teaching evaluations) in a file labelled "YourLastName teaching-2000690.pdf".

Applicants must ask three referees to send letters that are signed and on letterhead directly to [acadhr.artsci@utoronto.ca](mailto:acadhr.artsci@utoronto.ca).

***Letters must be received by April 30, 2020.***

Please note that the required files for this search must be in PDF format and must be



labelled as indicated above. General submission guidelines can be found at: <http://uoft.me/how-to-apply>.

If you have questions about this position, please contact [acadhr.artsci@utoronto.ca](mailto:acadhr.artsci@utoronto.ca).

**Visiting Scholar in Jewish Studies for 2020–2021, Robert A. and Sandra S. Borns Jewish Studies Program, Indiana University, Bloomington**

The Robert A. and Sandra S. Borns Jewish Studies Program at Indiana University invites applications for a Visiting Scholar for the 2020-2021 academic year. The Visiting Scholar will be expected to teach the 200 level course “Introduction to Jewish History: From the Bible to Spanish Expulsion” in the fall (this a core course for our Jewish Studies major), and two courses of interest to Jewish Studies students in spring 2021. The position provides a stipend of \$45,000 plus health benefits. The successful applicant will also be able to apply for some research funding from the program. Ph.D. in Jewish Studies or a related field is required, but suitable ABD candidates will also be considered.

To apply for this position, please submit the following: a cover letter addressing your research agenda for the year, your aptitude and experience in Jewish studies teaching, your approach to teaching “Introduction to Jewish History: From the Bible to Spanish Expulsion,” and other Jewish Studies courses you might be interested in teaching; an updated curriculum vitae; contact information for three letters of reference.

Interested candidates should review the application requirements and submit their application electronically at: <http://indiana.peopleadmin.com/postings/9399>. For additional information on the Borns Jewish Studies Program, please see <http://www.indiana.edu/~jsp/index.shtml>

Questions regarding the application process or the application can be directed to: Visiting Scholar Position, Borns Jewish Studies Program, Indiana University, Hamilton Luger

School of Global and International Studies, 355 N. Jordan Avenue, Room 4004A, Bloomington, IN 47405-1105, or via email to: [ijjsp@indiana.edu](mailto:ijjsp@indiana.edu) with the subject line “Visiting Scholar Position.”

Consideration of applications will begin on **April 1, 2020 and continue until the position is filled.**

**Ancient Hebrew Instructor—Faculty of Religion and Theology, Oxford University**

The Faculty of Theology and Religion seek to appoint an Instructor in Ancient Hebrew to commence in October 2020. The appointment will be fixed-term until September 2023. Candidates should be able to commence employment not later than 1 October 2020.

The successful candidate will have excellence command of Ancient Hebrew and will have gained at least a Master’s degree pertinent to the teaching of it. They will be fluent in English and be able to demonstrate a commitment to dynamic and effective language teaching.

The instructor will be expected to give on average 15 hours of instruction in every week of the University’s full-term (there are three terms, and the ‘full term’ period within each term is 8 weeks) and to undertake administration, course development and examining when required

For further information or inquiries contact [recruitment@theology.ox.ac.uk](mailto:recruitment@theology.ox.ac.uk)

The closing date for applications is **12.00 noon on 20 April 2020**. Interviews will take place on 21 May 2020.

### **Upcoming Conferences & Calls for Papers**

#### **AJS 52nd Annual Conference Call for Papers**

**Conference Dates: December 13-15, 2020**

**Conference Location: Washington, DC**

You are invited to submit your proposal to the Association for Jewish Studies 52nd Annual Conference, the largest annual international gathering of Jewish Studies scholars worldwide. Last year, more than 1,200 Jewish Studies scholars participated in over 190 sessions in various subject areas!

The AJS conference offers many ways to highlight cutting-edge scholarship, promote scholarly collaboration, network with diverse colleagues, and mentor future scholars. We have over twenty different divisions that reflect the diversity of our scholarship, and this year we will be highlighting several important themes across all divisions. Instead of creating one distinct wildcard division, the program committee will provide additional space to division chairs for including sessions/panels that explicitly address themes concerning environment and sustainability, diversity and inclusion, disability studies, underrepresented regions of study (such as Latin American Jewish studies), and the digital humanities.

Complete information regarding the Call for Papers is available on the AJS website at <https://www.associationforjewishstudies.org/2020-annual-conference/submit-a-proposal/call-for-papers>

Proposals must be submitted by **Thursday, April 30, 5:00 pm EDT.**

#### **Research Workshop Program Call for Proposals, The United States Holocaust Memorial Museum, Washington, DC**

The United States Holocaust Memorial Museum's Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies invites proposals from individuals and institutions to co-organize research workshops in conjunction with the Mandel Center in 2021.

We welcome proposals for workshop themes for scholars at universities and research institutions in all relevant disciplines, including (but not limited to) history, political, science, literature, Jewish studies, Romani studies, philosophy, religion, anthropology, genocide studies, and law.

Successful applicants will collaborate with Mandel Center staff scholars to design and co-lead a workshop at the Museum. Applicants may apply as individual co-organizers or on behalf of an institutional co-organizer. Participants for the workshop will be selected through an open Call for Applications drafted by co-organizers in cooperation with Mandel Center Staff.

Applicants to the Research Workshop Program consist of a description of the proposed workshop not to exceed two single-spaced pages detailing the research project's focus, significance, scope, methods, objectives, and expected outcomes, as well as proposed dates for the workshop.

Applicants should include CVs for no more than two individual co-organizers, and, if applicable, a description of the mission, research agenda, and programmatic activities of the proposed co-organizing institution not to exceed one single-spaced page. Applicants should hold a PhD or have advanced candidacy in a doctoral degree program.

The Mandel Center will evaluate applications according to their (1) potential contribution to interdisciplinary scholarship in Holocaust and genocide studies; (2) potential to stimulate work in a new direction or productive area of research; (3) relationship to larger themes or issues in Holocaust and genocide studies; and (4) potential for new publications or other collaborative research endeavors directly resulting from the workshop.

For further information visit <https://www.ushmm.org/research/opportunities-for-academics/conferences-and-workshops/call-for-proposals-research-workshop-program>

Applications are due **May 22, 2020**. Please email application materials to Krista Hegburg, senior program officer at [khegburg@ushmm.org](mailto:khegburg@ushmm.org)

### **Grants & Other Opportunities**

#### **Paul Celan Fellowship for Translators, Institut für die Wissenschaften vom Menschen/Institute for Human Sciences (Vienna)**

Paul Celan (1920–1970) was a Romanian poet and translator. He was born as Paul Antschel into a Jewish family and changed his name to “Paul Celan”. While his parents were deported and eventually died in Nazi labor camps, Celan himself was interned for eighteen months before escaping to the Red Army. He is regarded as one of the most important German-language poets of the post-World War II era.

#### **Objective**

The aim of the Paul Celan Fellowship Program is to overcome deficits and asymmetries in the exchange of ideas and the reception of scholarly literature which result from the division of Europe in the 20<sup>th</sup> century. Therefore, the program supports translations of canonical texts and contemporary key works in the humanities, social sciences and cultural studies from Eastern to Western, Western to Eastern, or between two Eastern European languages. Special emphasis is put on translations of relevant works written by East European authors and/or by female scholars. A thematic relation to one of the [research fields](#) of the IWM is likewise welcomed.

Please note that fiction and poetry will **not** be accepted.

#### **Conditions**

Paul Celan Visiting Fellows are invited to spend three to six months between July 2020 and June 2021 at the IWM to pursue their translation projects. Fellows receive a monthly stipend in the amount of EUR 2,800 to cover all expenses related to the stay in

Vienna. In addition, the IWM provides the fellows with an office including access to internet, in-house research and administrative facilities as well as other services free of charge.

#### **Application**

Applications have to be submitted via the [online application form](#) including:

- a curriculum vitae with a bibliography of translations and other relevant publications
- the name of the author and the work to be translated (from the original language) and an explanation for the choice thereof
- the exact number of pages
- a contract or a letter of intent from a publisher
- proof that the translator/ publisher holds the rights to the translation and its publication (or has an option for them)
- the planned date of publication
- information on the program of the publishing house

Please submit all your application materials as PDF files!

#### **Deadline for Application:**

The deadline for the application is **April 19, 2020**

#### **Translation Fellowship—Fortunoff Video Archive for Holocaust Testimonies, Yale University (New Haven, CT)**

The Fortunoff Video Archive for Holocaust Testimonies is offering a one-year Translation Fellowship, with opportunity for renewal. The fellowship is designed to support translation into English of texts deemed of critical importance to Holocaust studies, with a particular emphasis on works that deal with audiovisual and/or written testimony, memoirs, and other important underexamined primary materials.

This year's fellowship will focus on the production of an English translation of Christoph Dieckmann's two-volume *Deutsche Besatzungspolitik in Litauen 1941-1944*.

The fellow will be expected to correspond with the author to ensure the most authentic, accurate translation of the original work, and to present frequent translation samples to document progress during their tenure.

#### ***Applicant Eligibility***

Applicants must show a demonstrated ability to translate German historical work into English. The ideal applicant will also have a background in Holocaust Studies and Eastern European history, and a working knowledge of Eastern European languages, in particular Lithuanian, Polish, or Russian. Applicants are eligible to apply if they have published at least 15 pages of a German translation into English, in digital or print formats.

#### ***Compensation***

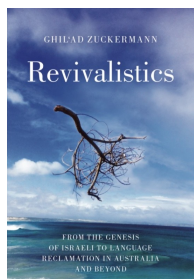
Applicants will be employed as a work-for-hire vendor. They will receive a total compensation, per year, of \$35,000 USD. Funds will be distributed in three payments, at the start of the translation work, at a predetermined midpoint, and finally upon completion of the work.

#### ***Applications***

To apply please submit the following materials: (1) an example of a published translation; (2) a CV and (3) please list two references which we may contact.

**Applications should be submitted to [gil.rubin@yale.edu](mailto:gil.rubin@yale.edu) by May 1, 2020**

**Recent Books of Interest**  
**(Click any ISBN to purchase)**



**Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond/** by Ghil'ad Zuckermann. Oxford University Press, 2020. [9780199812776](https://global.oup.com/academic/product/revivalistics-9780199812776?lang=en&cc=us)

In this book, Ghil'ad Zuckermann introduces revivalistics, a new trans-disciplinary field of enquiry surrounding language reclamation, revitalization, and reinvigoration. Applying lessons from the Hebrew revival of the late nineteenth and early twentieth centuries to contemporary endangered languages, Zuckermann takes readers along a fascinating and multifaceted journey into language revival and provides new insights into language genesis.

Beginning with a critical analysis of Israeli-the language resulting from the Hebrew revival-Zuckermann's radical theory contradicts conventional accounts of the Hebrew revival and challenges the family tree model of historical linguistics. *Revivalistics* demonstrates how grammatical cross-fertilization with the revivalists' mother tongues is inevitable in the case of successful "revival languages." The second part of the book then applies these lessons from the Israeli language to revival movements in Australia and globally, describing the "why" and "how" of revivalistics. With examples from the Barngarla Aboriginal language of South Australia, Zuckermann proposes ethical, aesthetic, and utilitarian reasons for language revival and offers practical methods for reviving languages.

Based on years of the author's research, fieldwork, and personal experience with

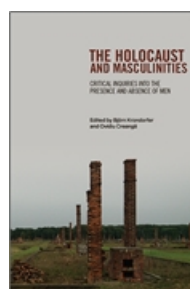
language revivals all over the globe, *Revivalistics* offers ground-breaking theoretical and pragmatic contributions to the field of language reclamation, revitalization, and reinvigoration.

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*N.B. As president of the Association, Professor Zuckermann has made reference to the AAJS in his professional biography on the book's back dust-jacket. We thank him for the publicity!*



**The Holocaust and Masculinities: Critical Inquiry into the Presence and Absence of Men/** edited by Björn Kronendorfer and Ovidiu Creangă. SUNY Press, 2020. [9781438477794](https://global.oup.com/academic/product/the-holocaust-and-masculinities-9781438477794?lang=en&cc=us)

In recent decades, scholarship has turned to the role of gender in the Holocaust, but rarely has it critically investigated the experiences of men as gendered beings. Beyond the clear observation that most perpetrators of murder were male, men were also victims, survivors, bystanders, beneficiaries, accomplices, and enablers; they negotiated roles as fathers, spouses, community leaders, prisoners, soldiers, professionals, authority figures, resisters, chroniclers, or ideologues. This volume examines men's experiences during the Holocaust. Chapters first focus on the years of genocide: Jewish victims of National Socialism, Nazi soldiers, Catholic priests enlisted in the Wehrmacht, Jewish doctors in the ghettos, men from the Sonderkommando in Auschwitz, and Muselmänner in the camps. The book then moves to the postwar context:

German Protestant theologians, Jewish refugees, non-Jewish Austrian men, and Jewish masculinities in the United States. The contributors articulate the male experience in the Holocaust as something obvious (the



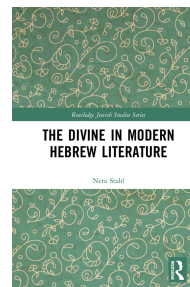
**Levinas's Politics: Justice, Mercy, Universality/** by Annabel Herzog. University of Pennsylvania Press, 2020. [9780812251975](#)

Emmanuel Levinas (1906-1995) was a French philosopher known for his radical ethics and for his contribution to Jewish thought in his commentaries on Talmudic sources. In *Levinas's Politics*, Annabel Herzog confronts a major difficulty in Levinas's philosophy: the relationship between ethics and politics. Levinas's ethics describes the encounter with the other, that is, with any other human being. For Levinas, the face-to-face encounter is a relationship in which the ego is commanded by a transcendent and unquestionable order to take responsibility for the other person. Politics, on the other hand, presupposes at least three people: the ego, the other, and any third party. Among three people, nothing can be transcendent; on the contrary, everything must be negotiated.

Against the conventional view of Levinas's conception of the political as the interruption and collapse of the ethical, Herzog argues that in the Talmudic readings, Levinas constructed politics positively. She shows that Levinas's Talmudic readings embody a pragmatism that complements, revises, and challenges the extreme ethical analyses he offers in his phenomenological works—*Totality and Infinity*, *Otherwise than Being*, and *Of God Who Comes to Mind*. Her analysis illuminates Levinas's explanations of the relationship

everywhere of masculinities) and yet invisible (the nowhere of masculinities), lending a new perspective on one of modernity's most infamous chapters.

between ethics and politics: ethics is the foundation of justice; justice contains a necessary violence that must be moderated by mercy; and justice, general laws, and national aspirations must be linked in an attempt to "improve universality itself."



**The Divine in Modern Hebrew Literature, 1st Edition/** by Neta Stahl. Routledge, 2020. [9781138918665](#)

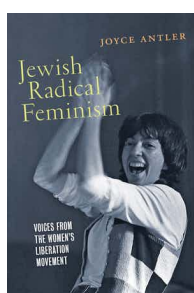
Demonstrating the pervasive presence of God in modern Hebrew literature, this book explores the qualities that twentieth-century Hebrew writers attributed to the divine, and examines their functions against the simplistic dichotomy between religious and secular literature.

The volume follows both chronological and thematic paths, offering a panoramic and multilayered analysis of the various strategies in which modern Hebrew writers, from the turn of the nineteenth century through the twenty-first century pursued in their attempt to represent the divine in the face of metaphysical, theological, and representational challenges. Modern Hebrew literature emerged during the nineteenth century as part of the *Haskalah* (Jewish Enlightenment) movement, which attempted to break from the traditional modes of Jewish intellectual and social life. The Hebrew literature that arose in this period embraced the rebellious nature of the *Haskalah* and is commonly characterized as secular in nature, defying Orthodoxy and rejecting God.



Nevertheless, this volume shows that modern Hebrew literature relied on traditional narratological and poetic norms in its attempt to represent God. Despite its self-declared secularity, it engaged deeply with traditional problems such as the nature of God, divine presence, and theodicy.

Examining these radical changes, this volume is a key text for scholars and students of modern Hebrew literature, Jewish studies and the intersection of religion and literature.



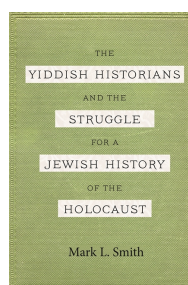
**Jewish Radical Feminism: Voices from the Women's Liberation Movement/** by Joyce Antler. NYU Press, 2019. [9781479802548](#)

Fifty years after the start of the women's liberation movement, a book that at last illuminates the profound impact Jewishness and second-wave feminism had on each other Jewish women were undeniably instrumental in shaping the women's liberation movement of the 1960s, 70s, and 80s. Yet historians and participants themselves have overlooked their contributions as Jews. This has left many vital questions unasked and unanswered—until now. Delving into archival sources and conducting extensive interviews with these fierce pioneers, Joyce Antler has at last broken the silence about the confluence of feminism and Jewish identity.

Antler's exhilarating new book features dozens of compelling biographical narratives that reveal the struggles and achievements of Jewish radical feminists in Chicago, New York and Boston, as well as those who participated in the later, self-consciously identified Jewish feminist movement that fought gender inequities in Jewish religious

and secular life. Disproportionately represented in the movement, Jewish women's liberationists helped to provide theories and models for radical action that were used throughout the United States and abroad. Their articles and books became classics of the movement and led to new initiatives in academia, politics, and grassroots organizing. Other Jewish-identified feminists brought the women's movement to the Jewish mainstream and Jewish feminism to the Left. For many of these women, feminism in fact served as a "portal" into Judaism.

Recovering this deeply hidden history, *Jewish Radical Feminism* places Jewish women's activism at the center of feminist and Jewish narratives. The stories of over forty women's liberationists and identified Jewish feminists—from Shulamith Firestone and Susan Brownmiller to Rabbis Laura Geller and Rebecca Alpert—illustrate how women's liberation and Jewish feminism unfolded over the course of the lives of an extraordinary cohort of women, profoundly influencing the social, political, and religious revolutions of our era.



**The Yiddish Historians and the Struggle for a Jewish History of the Holocaust/** Mark L. Smith. Wayne State University Press, 2019. [9780814346129](#)

*The Yiddish Historians and the Struggle for a Jewish History of the Holocaust* identifies the Yiddish historians who created a distinctively Jewish approach to writing Holocaust history in the early years following World War II. Author Mark L. Smith explains that these scholars survived the Nazi invasion of Eastern Europe, yet they have not previously been

recognized as a specific group who were united by a common research agenda and a commitment to sharing their work with the worldwide community of Yiddish-speaking survivors.

These Yiddish historians studied the history of the Holocaust from the perspective of its Jewish victims, focusing on the internal aspects of daily life in the ghettos and camps under Nazi occupation and stressing the importance of relying on Jewish sources and the urgency of collecting survivor testimonies, eyewitness accounts, and memoirs. With an aim to dispel the accusations of cowardice and passivity that arose against the Jewish victims of Nazism, these historians created both a vigorous defense and also a daring offense. They understood that most of those who survived did so because they had engaged in a daily struggle against conditions imposed by the Nazis to hasten their deaths. The redemption of Jewish honor through this recognition is the most innovative contribution by the Yiddish historians. It is the area in which they most influenced the research agendas of nearly all subsequent scholars while also disturbing certain accepted truths, including the beliefs that the earliest Holocaust research focused on the Nazi perpetrators, that research on the victims commenced only in the early 1960s and that Holocaust study developed as an academic discipline separate from Jewish history. Now, with writings in Yiddish journals and books in Europe, Israel, and North and South America having been recovered, listed, and given careful discussion, former ideas must yield before the Yiddish historians' published works. *The Yiddish Historians and the Struggle for a Jewish History of the Holocaust* is an eye-opening monograph that will appeal to Holocaust and Jewish studies scholars, students, and general readers.

**Call for Submissions, AAJS Newsletter No 77**

Do you have a story, report or review you'd like to see in the next edition of the Australian Association for Jewish Studies Newsletter? Send your submissions, or even just your ideas, to [jonathan.kaplan@uts.edu.au](mailto:jonathan.kaplan@uts.edu.au)