



# QUARTERLY NEWSLETTER

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## Editor's welcome

Welcome to the summer and final edition of the AAJS Newsletter for 2021. Despite the rolling lockdowns and border restrictions, it has been a busy year for our AAJS members. Looking back over the past year our members have released new publications, presented at national and international conferences (online), and have given public lectures, among others. In short, despite the pandemic, scholarship continues.

As the year comes to an end AAJS members can look forward to the exciting and thought-provoking conference our convenors have planned for our 2022 annual conference, 'Jewish History in a Global Context – Telling Transnational Stories', hosted at Deakin Downtown. In this issue of the newsletter, we include a short 'who's who' of our AAJS 2022 convenors, Associate Professor Steve Cooke, Dr Donna-Lee Frieze, and Dr Anna Hirsh. The convenors have been working tirelessly to finalise the conference program which will take place from 13–15 February 2022 in Melbourne. This is also a reminder to please register via our website if you have not already done so! The AAJS Executive Committee looks forward to welcoming our members to Melbourne.

This edition of the AAJS Newsletter includes details of AAJS member achievements, new academic positions in Jewish Studies and related fields, calls for papers, fellowships, and new books of interest. Editors of the *Australian Journal of Jewish Studies*, Dr Jennifer Creese and Dr Jan Láníček, are pleased to announce the latest issue of the journal, which can be accessed via the AAJS website. Readers can find the contents of the latest issue on pages 7–8 of this newsletter.

Across the pond, our AAJS liaison in Canada, Associate Professor David S. Koffman shares with us the contents of a special issue of the journal *Canadian Jewish Studies* on the topic of Canadian Holocaust Literature.

Our member essay comes to us from Sarah Charak, co-convenor of AAJS 2021 Canberra. Titled ‘The Colour of Jews in a White Australia’ explores the complicated position of Jews within the wider context of race and Australian national identity during the latter half of the nineteenth century.

As always, we encourage our members to please get in touch if you would like to contribute a member essay, short article, announcement, or pictures to our Autumn 2022 issue. The AAJS Executive Committee wishes our members all the best for the coming year—let’s hope it is better than the last!

Dr Jonathan C. Kaplan  
University of Technology Sydney  
Newsletter Editor

## Meet your AAJS board

AAJS board 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.

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## Mazal tov Professor Zuckermann, AAJS President



The AAJS Executive would like to congratulate our esteemed president Professor Ghil'ad Zuckermann whose recent book *Mangiri Yarde (Healthy Country): Barngarla Wellbeing and Nature*, written and developed in collaboration with the Barngarla woman Emma Richards and members of the Barngarla community, has been listed among the *Australian Book Review's* 2021 books of the year. Described in a recent ABC article as 'a celebration of language, wellbeing and country,' *Mangiri Yarde* is the second book written by the Barngarla people and Professor Zuckermann. Our members can read more about this exciting new book via the links below.

Additionally, Professor Zuckermann's book *Revivalistics: From the Genesis of Israeli to Language in Australia and Beyond* (Oxford University Press) has been listed among Australia's top ten academic books of 2020.

AAJS members can read more about *Mangiri Yarde* in the [ABC](#), [Port Lincoln Times](#) and [Australian Book Review](#).

Mazal tov!

## A Busy Year for Professor Rutland OAM

As our readers will recall from our previous 2021 issues, it has indeed been a busy year for AAJS executive member Professor Emerita Suzanne D. Rutland. The later part of the year has been no different.

In November, Professor Rutland participated in an international forum relating to the impact of the pandemic on Jewish communities in different parts of the world. The forum was chaired by Professor Harriet Hartman, editor of *Contemporary Jewry*, and related to a special issue on the topic that was published in March 2021. Professor Hartman asked participants to speak briefly about their research and then address three key questions and a very interesting discussion ensued.

On 9 November, the multi-faith organisation, Better Balanced Futures, held a virtual SRE (Special Religious Education) where Professor Rutland and her Israeli co-researcher Professor Zehavit Gross (Bar Ilan University) gave the keynote address on the Value of Special Religious Education in Australia to Contemporary Society. The event hosted 850 participants who were addressed by the NSW Premier Dominic Perrottet, NSW Leader of the Opposition Chris Minns, NSW Minister for Education the Hon. Sarah Mitchell MLC, and NSW Shadow Minister Prue Car, as well as the religious leaders of all the major faith groups.

More recently on 28 November, at the annual meeting of the Australian Jewish Historical Society, president Peter Philippsohn OAM announced the approval of Professor Rutland's nomination as co-Patron of the AJHS. Mr Philippsohn states:

While the Society has no formally documented process for appointing a patron, the Society's current patron Rabbi Raymond Apple recommended that Suzanne be

appointed “co-patron” a recommendation which was instantly and unanimously endorsed by the Committee of the Society.

On behalf of the AAJS we wish Professor Rutland a hearty *mazal tov*!

## Visiting Fellow Announcement: Dr Láníček

The AAJS wishes executive committee member Dr Jan Láníček (UNSW) *mazal tov* on a recent appointment. The Herbert and Valmae Freilich Project for the Study of Bigotry (Australian National University) has recently announced Dr Láníček as the 2022 recipient of the Humanities Research Centre / Freilich Project Visiting Fellowship. With a 2022 visiting fellowship theme of ‘Mobilitates’ Dr Láníček will spend two months at ANU working on his research project ‘The Holocaust as an Australian Story: Jewish Migration and Family Networks between 1933 and 1950’.

## New Articles by Associate Professor Philip Mendes

Longtime AAJS member Associate Professor Philip Mendes is pleased a recent article published in the web-journal *Fathom* that will certainly be of interest to many of our members. Readers can access the article, [‘The jibe “Progressive except for Palestine \(PEP\)” is a cynical political strategy to exclude moderate progressives from debates on resolving the Israeli-Palestine conflict’](#) via clicking the hyperlink.

**Do you have any announcements that you would like included in the Autumn 2022 AAJS Newsletter? If so, please contact the Newsletter Editor.**

## Meet your AAJS 2022 Conference Hosts

Dr Anna Hirsh, AAJS Vice President VIC

When the next AAJS annual conference was scheduled for Melbourne, as Vice President (Victoria) I was absolutely thrilled to sign up two wonderful colleagues, Deakin University academics Dr Donna-Lee Frieze and Associate Professor Steven Cooke, as co-convenors, and confirm the venue at Deakin Downtown in the Melbourne CBD. With the pandemic still insisting on chaos and misery, Melbourne endured a world record breaking lockdown during 2021, shattering our optimism of an entirely 3-dimensional attendance. But we're adaptable if not persistent, and the hybrid model was again adopted, with contingencies in place.

Donna and Steve are both highly regarded and recognised in their professional fields and have each published extensively. The pair have been colleagues and collaborators over many years at Deakin. They also have a long connection with



the Jewish Holocaust Centre where I work and met them; they co-authored the Centre's biography 'The Interior of Our Memories'. Steve and I have cooperated on research on émigré artists – our chapter 'Somehow the Ill Winds of War Have Been Favourable to Me' in *Cultural Translation and Knowledge Transfer on Alternative Routes of Escape from Nazi Terror* has recently been published by Routledge. This theme has continued to the AAJS conference, 'Jewish History in a Global Context – Telling Transnational Stories' and we have had so many fascinating responses to the call for papers that address various facets of Jewish migration, relocation and dispossession.

Steve's professional background is across academia and cultural heritage. From the UK, his career began as a lecturer in Historical and Cultural Geography at the University of Hull. After moving to Australia in 2002 he worked in the heritage sector for nearly a decade at sites including the Old Melbourne Gaol and the Shrine of Remembrance. He is currently the Associate Head of School, International and Partnerships at Deakin University's Faculty of Arts and Education. Steve's research interests and teaching encompass the fields of heritage, memory and identity, and Holocaust pedagogy.

Donna-Lee Frieze is a Genocide Studies scholar, specialising in memory and aftermath studies. Her research focuses on the Stolen Generations, the Armenian genocide, the Holocaust, and the Bosnian genocide, with a theoretical interest in filmic representations of genocide, testimony, and the philosophy of Emmanuel Levinas. Donna is the editor and transcriber of Raphael Lemkin's autobiography *Totally Unofficial* (Yale University Press, 2013), which has been translated into several languages. Donna has been at Deakin for all her academic career, teaching undergraduate units on the Holocaust and Genocide Studies and coursework to graduate students.



Steve and Donna are also Australian delegates of IHRA, as are AAJS committee members Professor Emerita Suzanne Rutland and Dr Avril Alba.

Another connector between the conference and Deakin University: Deakin's Brooks Foundation has generously supported a PhD, and this leads to the story of Professor Frederic Jevons AO, biochemical scientist and the founding Vice Chancellor of Deakin University from 1976-86).

This PhD was another contributing facet into the AAJS conference theme, which will trace the journeys of Jewish people in various eras and location.

The program will be confirmed soon, and we are also working on the Sunday program which has been difficult to confirm early due to this year's unpredictability. Conference registration is already live and available online at <http://www.aajs.org.au/next-conference/> (a reminder that the AAJS is a not-for-profit organisation, and our conference costs cover all operational and site expenses and catering over two days). We hope to see you in person in Melbourne in February!



Anna Hirsh is the AAJS Vice President (Victoria) and is an Honorary Fellow at Deakin University. She is the Manager of Collections & Research at the Jewish Holocaust Centre, Melbourne, and her research interests cover Holocaust and museum memory and memorialisation, the geo-spatiality of objects, Jewish culture and aesthetics.

# THE AUSTRALIAN JOURNAL OF JEWISH STUDIES

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**Volume XXXIV: 2021**

**Editors**

**Dr Jennifer Creese**

Royal College of Physicians, Ireland

**Dr Jan Láníček**

University of New South Wales

Available mid-December 2021 at <http://www.ajjs.org.au/latest-journal/>

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*Rethinking the Age of Emancipation. Comparative and Transnational Perspectives on Gender, Family, and Religion in Italy and Germany 1800-1918.* Edited by Martin Baumeister, Philipp Lenhard, and Ruth Nattermann. New York; London: Berghahn Books, 2020. ISBN 9781789206326 (Lynne Swarts, pp. 260-261)

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# Canadian Jewish Studies / Études juives canadiennes Vol. 32, Fall 2021.

## Special Issue: Canadian Holocaust Literature / Littérature canadienne sur l'Holocauste

AAJS liaison in Canada Associate Professor David S. Koffman (York University), editor-in-chief of the journal *Canadian Jewish Studies*, is pleased to announce the online publication of Volume 32, guest edited by Ruth Panofsky and Goldie Morgentaler. *Canadian Jewish Studies / Études juives canadiennes* is an interdisciplinary, peer-reviewed journal devoted to original scholarship that illuminates any and all aspects of the Canadian Jewish experience. Published annually since 1993 and bi-annually since 2019 by the Association for Canadian Jewish Studies / l'Association d'études juives canadiennes (ACJS/Aéjc), the electronic version of journal is free and accessible at <https://cjs.journals.yorku.ca/index.php/cjs>.

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\* Another Australian-Canadian connection that may be of interest to our readers is that Chava Rosenfarb was the partner of Bono Wiener, the Melbourne-based community leader and activist. Wiener died in Montreal in 1995 while visiting Rosenfarb. For more on Rosenfarb and Wiener, read Morgentaler's [short biography of Rosenfarb](#) and the Australian Centre for Jewish Civilisation's [profile on Wiener](#), respectively.

## AAJS member essay: 'The colour of Jews in a White Australia' by Sarah Charak

### I. The complexities of Jewish identity

The positioning of Jews in Australia's identity politics has always been complicated. For a start, what makes a Jew Jewish? Is Judaism a religion, understood in liberal democracies as a private identity, distinct from the supposedly secular public sphere? What, then, makes non-religious Jews Jewish, and why is secular Jewishness possible at all? Is Jewishness then a cultural identity? And if so, what could possibly make Indian Jews, Yemenite Jews, Russian Jews and American Jews – with their distinct languages, food cultures, and even religious practices – *all* Jewish? What about Jewishness as a national identity? As a race? Historians, sociologists, philosophers and Jewish communities themselves disagree vociferously. The simplest and yet slipperiest answer is that, of course, being Jewish means both all and none of these things, and depends on when and where the definition is for.

This complexity goes some way towards explaining why, since their arrival here, Jews have been ambiguously placed in relation to Australian constructions of whiteness. Anglo-Jews aligned themselves with 'White Australia', arguing that they shared their racial/ethnic identity with their colonial counterparts, their Jewishness being merely a matter of private conscience. But public discourse about Russian Jewish migration indicates a level of ambivalence about the racial desirability and status of Jews. Despite being notionally accepted, the whiteness of Jews was never guaranteed.

Histories of the White Australia policy – focusing mostly on Chinese migration – have little to say about the exclusion of Jews (PalFREEMAN 1967; Stratton 1996, 51). Yet, as a group notoriously hard to define, Jews are an important part of any analysis of White Australia, challenging existing binaries of 'white' and 'coloured'. This article begins to interrogate how Jews featured in the delimitation of Australian racial boundaries.

### II. 'Englishmen of the Mosaic persuasion'

Present from the very beginning of colonisation as convicts and free settlers, and enjoying full civil and political rights, Jews staked a claim as equal partners in the settler-colonial project. Already acculturated to British society, Jews from the British Isles ('Anglo Jews') viewed religion as a matter of private conscience, describing themselves deliberately as 'Englishmen of the Mosaic persuasion'. They self-consciously used the terms 'faith' and 'denomination' to promote the image of Judaism as a branch of Christianity. Rabbis were called 'Reverend' to mimic Anglican ministers, prayer services were Anglicised, and synagogue buildings looked like churches (Rubinstein 1991, 4; Getzler 1970).

It seemed to work. By the second half of the nineteenth century, Jews were represented in all spheres of Australian public life. Most famous was Isaac Isaacs – elected to the Victorian Legislative Assembly in 1892, he then proceeded to federal Parliament, was appointed High Court Justice in 1906, and became the first Australian-born Governor-General in 1931. His career seems to demonstrate the full acceptance of Jews in Australia society. And yet, as immigration controversies arose in the 1890s, Anglo-Jews were forced to confront the inconvenient reality that their position was not as stable as they would have liked.

### III. The ‘Russian Jew invasion’ of the 1890s

The period from the mid-nineteenth century to the interwar years was the most intensive period of migration in human history: enabled by new railways and steam transport, an estimated 150 million people – mostly Chinese and Indian – left their homes for new shores (Manning 2005, 149). Around two and a half million were Eastern European Jews, fleeing intensifying persecution in the Russian Empire and seeking a better life (Klier 2004). This wave of global migration coincided with heightened state control of trans-border movement. Thanks to new technologies like photographs, filing systems, visas and passports, the nation-state established control over people’s movement. Immigration laws emerged as tools to concretise national identity by letting some people in, and keeping some people out.

In Australia, concerns about this dynamic was expressed through anxieties about Chinese immigration: by the 1880s, each colony had passed restrictive legislation designed to keep the Chinese out (Lake and Reynolds 2008, 19–20, 35–36). But the ‘threat’ of persecuted Russian Jews provoked significant anxiety too.

Accounts first reached Australia in February 1891 of the plans of German Jewish philanthropist Baron Maurice de Hirsch to resettle 500,000 ‘downtrodden’ Russian Jews in Argentina (*The Herald* 1891, 4). Soon Sydney’s *Daily Telegraph* reported that Hirsch was considering Australia as well (*The Daily Telegraph* 1891, 1). The story was quickly refuted (*The Telegraph* 1891, 4; *Tasmanian News* 1891, 3; *The Brisbane Courier* 1891, 5; *The Australasian* 1891, 10; *Western Mail* 1891, 10), but the rumour persisted, and the intense reaction to the perceived threat is very telling.

Many commentators acknowledged the suffering of Jews in Russia, but still expressed fear of their migration: ‘no humane man can fail to sympathise profoundly with’ them – but ‘to pity the Russian Jew is one thing, to welcome him to Australia is another’. This writer was also careful to signal that he had no problem with Jews per se: ‘To the Jew, as a Jew... no Australian would take the slightest exception’. The problem lay only with the Russian ‘paupers and outcasts’ who would ‘fatten the sweater and impoverish the artisan and the laborer’ (*The Advertiser* 1891, 6; *Express and Telegraph* 1891, 3).

Politicians drew this same distinction between ‘good Jews’, and ‘bad Jews’: Victorian Premier James Munro noted that although the Jews ‘already here’ had ‘proved themselves to be very desirable citizens’, Russian Jews were ‘entirely different’.[1] This picture is a fascinating indication of the intersections and confusions between class, religion and ethnicity in defining Jews in the 1890s. ‘The Jew, as a Jew’ is recognisable as a fellow citizen: proof, perhaps, of the successful positioning of Anglo-Jews as middle-class British Australians. The prospective migrant Russian Jew, however, is both racialised and essentialised as belonging inevitably to a particular economic class. This distinction between recognisable, fellow-citizen Jews, and threatening Jews, would be replicated not only in public discourse about Jews, but in the strategic positioning of the Jewish community itself.

Also persistent was the comparison drawn between Russian Jewish and Chinese immigrants. Politicians suggested using the same mechanism to keep out Russian Jews – immigration restriction – which had worked so well to keep out the Chinese. An edition of the *Bulletin* exclaimed that ‘even the Chinaman is cheaper in the end than the Hebrew... the one with the tail is preferable to the one with the Talmud every time’ (Love 1993, 54–62). The question of ‘cheapness’ – a reference to the prohibition of working on Shabbat and festivals – reflected the substance of the Chinese/Russian Jewish comparison: contradictory perceptions of both groups as lazy, but also desperate enough to work harder than white workers and under worse conditions.

This was a particular concern of the Australian labour movement: after the failure of the Sydney tailors' strike in November that year, the Trades and Labour Council circulated reports that 'foreign Jews' had 'work[ed] in direct opposition to the interests of the union' and were to blame for the strike's collapse (*The Sydney Morning Herald* 1891, 5). Although official investigations found the allegations false and concluded that Jews 'are, for the most part, respectable workers', the story strengthened union opposition to Jewish immigration (*The Jewish Herald* 1882, 2). Particularly during a severe Depression, the importation of a desperate pauper class was seen as threatening. This is the complicated history of Australia's labour movement: our 'worker's paradise' was predicated on the exclusion of minorities (Love 1984; Markey 1996, 343).

More surprising than this public opposition was the hardline reaction of Australia's Anglo-Jewish community. Reading these editorials with alarm, they took an anti-immigrant stance in a bid to prove their commitment to a White Australia. *The Jewish Herald* argued that political pragmatism was more important than any commitment to their fellow Jews overseas (*The Jewish Herald* 1881, 8). As one prominent leader Walter D. Benjamin put it: 'We indignantly protest against the harsh treatment meted out to [the Russian Jew]... but we would rather not have him in our midst.' Benjamin also compared the Russian Jew to 'the Chinese cook, the Hindoo hawker, the Kanaka plantation hand' (*London Jewish Chronicle* 1891). Understanding that Russian Jews were already being racialised as 'Asiatic' and not white, Benjamin's rhetorical move was designed to show, by contrast, the whiteness of Anglo-Australian Jews. Underlying the rant was the fear that Anglo-Jews' acceptance as white, British, equal citizens would be endangered. This argument was therefore a self-protective, strategic move, positioning Anglo-Jews as part of Australia's 'imagined community' of masculine whiteness.

Australian anti-immigrant sentiment resulted in the *Immigration Restriction Act 1901* (Cth).[2] In the lead-up to this piece of legislation, Anglo-Jews aligned themselves with the White Australia project, to prove that they, too, wished to protect the identity of a British colony of British inhabitants. The Australian Natives' Association included several prominent Jews, including Isaac Isaacs. Although himself the son of a Russian immigrant, the successfully assimilated Isaacs was a vocal advocate of the White Australia policy (Kirby 2005). As a parliamentarian, he argued that it would keep Australia free 'from the contaminating and degrading influence of inferior races';[3] these views were later reflected in Isaacs's judicial decisions.[4]

Immigration legislation and the underlying White Australia Policy were the discursive world in which Australia's Jewish community negotiated its identity.[5] Jon Stratton argues that 'the Jew' existed as an 'Other' in Australian discourse at this time much like the categories 'Oriental' or 'Asiatic' – indeed, sometimes overlapping with those categories – yet was simultaneously and ambivalently considered to be white and European. Moments of crisis in the 1890s reflected contests over exactly how the category of 'Jew' should be understood, and suggested that there might be different types of Jews – some white, some not.

## IV. Almost, but not quite white

White Australia is not dead – it lives on in One Nation, Antipodean Resistance, and even in current migration controversies. And while Jewish immigration was numerically a small part of the White Australia story, it is one that might help us to rethink what 'whiteness' meant in the past – and thus the legacies of whiteness today. In particular, it is a story which illustrates the way that migration law and policy can prompt and direct identity-construction.

Sociologist Zygmunt Bauman posited that in modern society there are friends, enemies and strangers. Friends are 'like us', enemies threaten us, but a stranger is one who is 'ineradicably ambivalent' – threatening not society itself but its homogeneity, by calling into question the assumptions through which the nation constructs itself (Bauman 1991, 53–63). Critical theorist Homi K. Bhabha discusses a similar category of ambivalence in the context of British colonisation in India (Bhabha 1994). For Bhabha Jews might be 'almost the same but not white'; for Bauman they were 'both white and non-white'. As an ambiguous case within an already ambiguous category, Jews were the 'strangers' who blurred the racial boundary line of Australian nationhood. And it is this which makes the Jewish story such a compelling, complicated, and important part of the history of race in this country.

*Sarah Charak completed her BA (Hons I) in History and Philosophy at the University of Sydney in 2019. Her Honours thesis "Anglo-Jews and Eastern European Jews in a White Australia" analysed the impact of the White Australia policy on Australian Jewish identity and community in the 1880s-1920s. She is currently completing her LLB. Sarah was a co-convenor of the 2021 AAJS conference.*

## NOTES

1. *Victorian Parliamentary Debates*, Legislative Assembly Vol 66, 5 August 1891, p. 773 (Munro).
2. *Immigration Restriction Act 1901* (Cth), s 3a. See also s 3(b)-(g), which list the other grounds for being declared a 'prohibited immigrant'.
3. *Commonwealth Parliamentary Debates*, House of Representatives, 12 September 1901, p 4804 (Isaac Isaacs).
4. See, for example, the reference to illegal migrants as 'loathsome hotbeds of disease' who conspire to 'defy and injure the entire people of a continent' in *Williamson v Ah On* (1926) 39 CLR 95, p. 104.
5. My language draws on Foucauldian discourse analysis, which looks at the way power relationships and dynamics in society are expressed through particular forms of language (Foucault 2002).

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**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 and related fields

### **Professor of Cultural Heritage and Museum Studies, Faculty of Arts and Education, Deakin University**

Deakin University is recruiting a Professor of Cultural Heritage and Museum Studies to join a team of established colleagues from the Faculty of Arts and Education.

The successful candidate will have an outstanding international reputation in one or more of the following areas:

- approaches to critical heritage and museum studies that seek to dissolve nature/culture binaries;
- decolonising approaches to heritage and museum practices;
- an engagement with the affective turn applied to the terrain of difficult heritage/histories and memory studies;
- the application of new modes of history such as global history, histories of oceans, micro history in heritage interpretation/museum displays/collecting practices;
- the study of collections and/or collecting histories associated with histories of colonialism and empire within either a national and or transnational focus and contemporary efforts to address such histories.

The successful candidate will develop and lead major academic collaborations, programs and projects and contribute to outstanding research training and mentoring. An outstanding research leader, the appointee will commence with a three-year research intensive appointment in the Alfred Deakin Institute for Citizenship and Globalisation, Deakin's world-leading humanities and social sciences research institute.

At the conclusion of their research intensive appointment, the appointee will take up a position

in the School of Humanities and Social Sciences. Deakin University's cultural heritage and museum studies program is the largest and longest running program of its kind in Australia. An outstanding academic leader, the successful candidate will provide leadership and contribute to teaching and curriculum development, integrating industry and research practices into the design of academic programs.

For more information and a confidential discussion about your application, please contact:

Professor Andrea Witcomb  
Associate Dean Research, Faculty of Arts and Education  
03 9251 7232

Deadline: **16 January 2021**

For more information and to apply, visit <https://careers.pageuppeople.com/949/cw/en/job/518284/professor-of-cultural-heritage-and-museum-studies>

### **Lecturer Curatorial and Museum Studies, Faculty of Arts, University of Adelaide**

Fixed term, full-time opportunity available from January 2022 for 4.5 years.

The School of Humanities is seeking an outstanding interdisciplinary scholar who can undertake research and teaching within the field of Museum Studies and related disciplines. The successful candidate will help coordinate the new Graduate Program in Museum and Curatorial Studies and teach/supervise undergraduate and graduate courses and research projects within this program and across the School of Humanities. Candidates must have a PhD in Museum Studies, Art History, Heritage, History, Archaeology or related discipline with a focus on museums and/or

collections. Preference will be given to a person with research interests and skills that address both theoretical and applied aspects of museum studies. A research specialisation in Indigenous art and/or cultural heritage and demonstrated experience working with Indigenous/First Nation communities is desirable.

To be successful you will need:

- PhD in Museum Studies, Art History, Heritage, History, Archaeology or related discipline with a focus on museums and/or collections.
- Excellent research record, with a clear plan for future publication outputs commensurate with and relative to opportunity and ability to attract competitive grant funding. Experience working for, or in collaboration with, a cultural institution (e.g. museum, art gallery, community art centre).
- Outstanding ability to communicate knowledge about Museum Studies in an engaging manner.
- Capacity for collaborative research, including experience working in partnerships with cultural institutions.
- Ability to supervise postgraduate by coursework degree research projects and theses. Excellent interpersonal skills, with the ability to work collaboratively with peers.

Deadline: **11:55pm, 4 January 2022.**

For more information and to apply, visit <https://careers.adelaide.edu.au/cw/en/job/506515/lecturer-curatorial-and-museum-studies>

### **Three Faculty Positions in Jewish Studies, College of Arts and Sciences, University of North Carolina (Chapel Hill)**

The College of Arts and Sciences at the University of North Carolina at Chapel Hill is excited to announce three faculty recruitments to promote a deeper understanding of Jewish history, culture and thought. The appointments will serve an institutional ambition to expand interdisciplinary

collaborations and international connections and will be able to count on the resources of the Carolina Center for Jewish Studies for developing research projects, public programming and new courses:

#### **Assistant Professor in Medieval/Early Modern Jewish History**

The Department of History

(<https://history.unc.edu/>), invites applications for a tenure-track Assistant Professor position in Medieval/Early Modern Jewish History.

Applicants who work on Jewish history in the Mediterranean world, Europe, and/or Islamicate lands are especially welcome.

#### **Assistant Professor in East European Jewish Studies**

The Department of Germanic and Slavic

Languages and Literatures (<http://gsll.unc.edu/>)

invites applications for a tenure track Assistant Professor in East European Jewish Studies. Native or near-native competence in English and at least one East European language required. The area of specialization is open; candidates with expertise in Yiddish and related East European literature, culture, film, or other media are particularly welcome to apply.

#### **Assistant Professor in Women's and Gender Studies**

The Department of Women's and Gender Studies

(<https://womensstudies.unc.edu/>) invites

applications for a tenure-track assistant professor whose research and teaching focus on Women's and Gender Studies and Jewish History and Culture.

Deadline: **1 February 2022.**

Please see for further details:

<https://jewishstudies.unc.edu/>

## **Director of Jewish Studies and Associate Professor, Department of History, Florida Atlantic University**

Florida Atlantic University seeks a tenure-line Associate Professor capable of occupying the prestigious Gimelstob Chair in Judaic Studies to assume the Directorship of its Jewish Studies program and lead it successfully into the future to begin August 8, 2022.

The teaching load for this position is 2/2 which includes courses cross-listed in Jewish Studies and the School of Communication and Multimedia Studies as well as other programs depending on area of specialization. We are particularly interested in scholars and/or creative practitioners with expertise in film, television or digital culture studies that engage in work on Judaic history, tenets, or culture in unique and contemporary ways. The ideal candidate would have the demonstrated capacity to engage in theoretical, methodological, or creative achievement examinations of Judaic culture across the diaspora including spaces both within and beyond the United States. Particular issues such as Judaic philosophy and political ideology, Judaic community-building and narrative, Israeli media representations and public memory, and Judaic intersections among race/ethnicity, gender identity and expression, sexualities, ability, class, geography, citizenship, national origin, and age are preferred. This position carries with it a dedicated research budget.

The Jewish Studies program hosts a Bachelors of Arts and Minor in Jewish Studies. Florida Atlantic University has a strong commitment to its Jewish Studies program which is bolstered by highly successful initiatives such as the Center for the Study of Violence and Values after Auschwitz, the Arthur and Emalie Gutterman Family Center for Holocaust and Human Rights Education (CHHRE) and by substantial community support. The latter is evidenced by receipt of several recent multi-million dollar gifts including a \$20 million dollar gift to establish the Kurt and Marilyn Wallach Institute for Holocaust

and Jewish Studies to be housed in a building to be constructed for the purpose of serving as a hub for academic study, instructional efforts, public programming and community interface and engagement. In addition to the Gimelstob Chair, Jewish Studies also hosts the Raddock Family Eminent Scholar Chair in Holocaust Studies.

Jewish Studies courses are featured in the Department of History, the Department of Languages, Linguistics and Comparative Literature, the Department of English, the Religious Studies Certificate and its faculty participate in a number of related program and initiatives including CHHRE, the Peace, Justice and Human Rights Initiative, and the Ph.D. in Comparative Studies.

Minimum Qualification: Ph.D. from an accredited institution in Jewish Studies, Communication, Cinema or Film Studies, Multimedia Studies, or related field by time of application.

Deadline: **3 January 2022.**

For more information, visit [https://www.h-net.org/jobs/job\\_display.php?id=62435](https://www.h-net.org/jobs/job_display.php?id=62435)

## **Assistant Professor and Coordinator of Jewish Studies, Huron University College (London, ON, Canada)**

The Faculty of Arts and Social Science invites applications for a three-year limited term appointment in Jewish Studies at the rank of Assistant Professor. The appointee will also serve as the coordinator of Jewish Studies.

Jewish Studies is a unique program at Huron University College and in the wider Western University system. While housed at Huron, the program is offered jointly at Huron, King's University College, and Western University. It offers a multi-disciplinary approach to the study of Judaism, the Hebrew language, and Jewish literature, culture, politics, and history. As such,

while there are dedicated Jewish Studies classes the program also includes offerings from multiple departments across three campuses. This makes it especially critical that the program be effectively coordinated and led; this position provides a singular opportunity for an emerging scholar in the field to provide vision and leadership as the Jewish Studies program looks to the future.

Huron invites applications from scholars from a wide variety of arts, humanities, and social science backgrounds. Colleagues engaged in teaching and research related to Jewish Culture(s), Jewish History, Jewish Literature(s), Jewish Philosophy and Thought, Holocaust studies and contemporary Israeli politics are encouraged to apply. The successful candidate will teach 2.0 courses (two full-year course equivalents) in the fall and winter terms, accounting for the 0.5 course release they will receive as the coordinator of the program. They will teach at least 0.5 at the 1000-level (first year) and up to 1.5 courses in their areas of interest at the 2000, 3000, and 4000 levels. The candidate will also provide undergraduates with research opportunities and mentor them in their independent scholarship.

The successful candidate will have a proven track-record of research and publication, be an excellent teacher, be well-organized and an effective administrator, and be eager to work with community partners. They will also have at least a working knowledge of Hebrew. Further, they will be adept at engaging with community partners in the organizing of events and programming related to Jewish Studies.

#### QUALIFICATIONS:

- A completed PhD in one of the fields mentioned above
- Experience teaching related courses at the post-secondary level
- Evidence of teaching excellence
- Evidence of an active research and publication agenda

To apply, please send a cover letter, copies of any publications, a statement of research, a statement

of teaching philosophy, a curriculum vitae, and a list of references who can be contacted to send letters of reference as the search is being narrowed to a short list to Delaney Carvalho at the address below.

Delaney Carvalho  
FASS Program Assistant  
Huron University College  
1349 Western Road  
London, Ontario, Canada N6G 1H3  
E: [delaney.carvalho@huron.uwo.ca](mailto:delaney.carvalho@huron.uwo.ca)  
W: [huronatwestern.ca](http://huronatwestern.ca)

Please direct all questions about the position and Jewish Studies at Huron to Geoff Read, Provost and Dean of Arts and Social Science at [gread4@huron.uwo.ca](mailto:gread4@huron.uwo.ca).

Deadline: **21 January 2022.**

### **Two positions in Jewish Studies, Cohen Center for Modern Jewish Studies, Brandeis University**

The Cohen Center for Modern Jewish Studies is an academic research center that conducts rigorous policy relevant research about Jewish life and the Jewish community. We are a highly collaborative, multi-disciplinary group of nearly 30 scholars and research staff at Brandeis University. Our areas of research include Jewish education, Israel, and the socio-demography of Jews around the world.

#### **1) Research Specialist**

The Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University is seeking a research specialist to provide support for an interdisciplinary, forward-thinking team of researchers and scholars who conduct quantitative and qualitative studies of the American Jewish community. This is an entry-level position with room for growth.

You would be an excellent fit for this position if

you have outstanding written and oral communication skills, are detail-oriented and a motivated team player, and if you love to learn new skills in a dynamic work environment. It is an excellent opportunity to explore the world of social science research and apply those skills to help understand the dynamics of the US Jewish community.

## 2) Research Associate

The Research Associate's primary responsibility is to work, as part of a team, to conduct analyses that support the work of CMJS. The ideal candidate will have an educational and employment background in conducting social science and evaluation research, experience working in a fast-paced environment, and will be a self-motivated and independent worker. Interest in and knowledge of the Jewish community is highly desired. Research Associates may specialize in quantitative research, qualitative research, or a combination. This is a full-time role with potential for growth.

For application requirements, responsibilities and more information on both requirements, visit <https://www.brandeis.edu/cmjs/about/employment.html>

## Upcoming conferences & calls for papers

### **CfP – Conference 'Jewish Business Dynasties 1850-1950: Family, Power, Vulnerability,' Château de Seneffe, Belgium, September 18-19, 2022**

Organised by Professor Abigail Green, Professor Chris McKenna, Professor Rebecca Kobrin, and Dr Jaclyn Granick. This conference will consider the economic, social, cultural and political role of the great international Jewish business dynasties and the critical part they played in the making of modern capitalism in an age of rising antisemitism that culminated in genocide. It will bring together business historians and Jewish

historians for two days at the Château de Seneffe (<https://chateaudeseneffe.be/en>) outside of Brussels (Charleroi), on September 18-19 (Sunday-Monday), 2022. The built heritage of the château and an exploration of its Philippson banking dynasty past will be an integral part of the conference.

We are now inviting abstracts for 20-minute individual papers to be presented within panels. Panels will be organised around the following themes: family, heritage, business dynasties, power and vulnerability, and potentially the Philippons themselves. Global and gender perspectives are welcome within any panel, as are comparative angles, whether between Jews and other groups or in terms of different geographical/ national contexts.

In the family panel we would like to explore kinship, generations, global links, relationship to place, gender, and philanthropy. The business dynasty panel will feature business historians approaching the issue by industry, such as by exploring Jewish business dynasties within the diamond industry, department stores/retail, or journalism/media, and who work across business dynasties rather than approaching the subject by family case study. The power and vulnerability panel might discuss Jewish country houses as assets, business dynasties and the Holocaust (including its aftermath), why Jewish country houses were typically associated with banking families, the rhetoric of antisemitism and Jewish business dynasties, or Jewish business dynasties in popular culture. A Philippson panel might look at different facets of this understudied business dynasty in whose former house we will be convening, and we will also hear from heritage professionals and public historians who work at the former country houses of Jewish business dynasties. There will be the opportunity to visit another such property in Brussels for those who are interested on the third day.

Confirmed speakers include the organisers, Sasha Goldstein Sabbah, Cyril Grange, Luisa Levi D'Ancona Modena, Susie Pak, and Matthias

Lehmann. The conference is expected to result in an edited volume, for which all contributors will be expected to engage directly in the themes of the conference and revise accordingly. We are interested in hearing from researchers in a variety of career stages and with different kinds of affiliations and home locations. Reasonable travel and accommodation will be covered.

Please submit your proposal with title, panel(s) of interest, abstract of no more than 300 words, and a short bio/CV in one pdf or doc to [jewishcountryhouses@history.ox.ac.uk](mailto:jewishcountryhouses@history.ox.ac.uk) by 5 January, 2022.

This is an event of the Jewish Country Houses project, funded by the UK Arts and Humanities Research Council,  
<https://jch.history.ox.ac.uk/politics-and-philanthropy>

### **CfP – BIAJS Conference ‘Unfolding Time: Texts – Practices – Politics,’ King’s College, London, 11–13 July 2022**

The annual conference of the British and Irish Association for Jewish Studies 2022 invites scholars to explore how Jews have shaped and shape their individual, familial and communal commitments, their cultural and social lives, their historical understandings and political projects by engaging imaginatively with time and ‘time-like’ matters.

The conference theme recognizes the intense and fruitful engagement in Jewish Studies with questions of time and temporality in recent years. The study of time, time-keeping and temporalities is flourishing in particular in the fields of early rabbinic, mystical and apocalyptic literature. Investigations of time and temporalities in medieval Jewish philosophy and early modern Jewish culture, critical interrogations of the sharp distinction between history and memory in modern times and current ethnographic research on time in a pandemic are just a few further examples for the renewed interest in Jewish temporalities across various fields. The conferen-

ce will offer the opportunity to bring together a wide range of approaches and insights from diverse periods and regions to nourish new interdisciplinary conversations on Jewish temporalities. It invites us to ask, for instance, how studies of temporal thinking in halakhah, investigations of midrash and history, or research on eschatological temporalities resonate in the study of medieval, early modern and modern Jewish culture. Explorations of the temporalities of reception and transmission in the History of the Book and Reception Studies, and fresh insights from, e.g., Islamic Studies, Literary Studies, Gender Studies and Queer Studies may further shape such interdisciplinary conversations.

Conference papers could address, among others, the following questions:

- How did and do Jews in diverse historical and cultural contexts conceptualize, represent and imagine matters of time through texts, narratives, genres (e.g. commentary) and their transmission?
- How do they enact and perform interpretations of time through individual, familial and communal practices?
- How do they interact with non-Jewish approaches, e.g. in Christianity and Islam, and how do they shape distinctive Jewish takes on time and temporality?
- How have ‘Jews’ and ‘Judaism’ been constructed in non-Jewish contexts through the prism of time?
- How did and do Jews respond to the politics of progressive time, e.g. to Christian supersessionist interpretations of history in ancient and modern times, or to the progress narratives of the European Enlightenment, secularism and colonialism? How may new insights about periodization, sovereignty and the ‘politics of time’ suggest fruitful new avenues for research?
- How can renewed attention to questions of temporality foster critical and creative engagements with the climate crisis, the current health crisis and new movements for social justice?

Papers on topics beyond the conference theme are also very welcome, including proposals by graduate students wishing to present on their doctoral research.

Confirmed keynote speakers:

- Professor Vivian Liska (University of Antwerp/The Hebrew University of Jerusalem)
- Professor Sacha Stern (University College London)

The conference is planned to take place in person, while the situation will be kept under review, and it will move to an online format if necessary.

Paper proposals should include an abstract (max. 250 words) and a speaker biography (max. 100 words). Panel proposals should also include a rationale for the panel (max. 250 words), and should be mixed in terms of gender and career stages.

A limited number of bursaries are available for PhD students and early career scholars based in Europe (including the UK). If you would like to be considered for a bursary, please state this as part of your proposal and include your CV (max. 2 pages).

Please send proposals and all conference-related inquiries to [biajs2022@kcl.ac.uk](mailto:biajs2022@kcl.ac.uk). The submission deadline is **Monday 10 January 2022**. Outcomes will be communicated by 21 March 2022. The conference webpage can be found here: <https://britishjewishstudies.org/about/conference-2022>.

### **CfP – Canadian Society for Jewish Studies Annual Conference, Online, 9–12 May 2022**

The Canadian Society for Jewish Studies (CSJS) is an academic society for the study of Jews and Judaism in any part of the world and any time period, from any disciplinary perspective. Founded in Winnipeg in 2004, the society is based in Canada, and most members are Canadian sch-

olars and students; international members are welcome.

The 17th Annual Conference of the CSJS will take place on line from Monday, May 9, through Thursday, May 12, 2022. We expect to schedule two 90-minute panels per day, with three 20-minute papers in each panel followed by questions and discussion. Some panels will be timed to accommodate international presenters.

The conference prioritizes original scholarly research. Papers should not have been published or presented elsewhere. Paper proposals are invited in all areas of Jewish Studies; approaches may be grounded in history, sociology, textual study, critical theory, or any other scholarly approach. Presentations may be in English or French.

A proposal should be about 250 words long, and clearly and concisely state the main argument of the paper and how it will contribute to scholarship. Proposals for pre-arranged panels with three presenters should add a brief statement about the theme of the panel and its significance.

Proposals are due by **Monday, January 10, 2022**. All proposals should be sent by email, as .doc, .odt, or .pdf attachments, to the program chair, Justin Jaron Lewis, [JustinJaron.Lewis@umanitoba.ca](mailto:JustinJaron.Lewis@umanitoba.ca). Do not include the name of the presenter or other identifying information in the attachment, only in the email. All proposals will be anonymously peer reviewed.

We intend to respond to proposals by Monday, February 14, 2021. Conference presenters must be members of the Canadian Society for Jewish Studies; an annual membership is CAN \$30, CAN \$15 for students and seniors. For payment options see <http://www.csjs.ca/membership>.

Please email proposals and any questions to Justin Jaron Lewis, [JustinJaron.Lewis@umanitoba.ca](mailto:JustinJaron.Lewis@umanitoba.ca).

## CfP – ‘Cultural Trauma and the Hebrew Bible,’ Special Issue of Open Theology

[Open Theology](#) invites submissions for the topical issue “Cultural Trauma and the Hebrew Bible,” edited by Danilo Verde (KU Leuven) and Dominik Markl (Pontifical Biblical Institute, Rome).

In his work titled *Trauma: A Social Theory*, American sociologist Jeffrey C. Alexander argues: “Cultural trauma occurs when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways” (p. 19). From this perspective, the mere occurrence of historical catastrophes or collective traumas does not necessarily result in cultural trauma, since cultural trauma only emerges when a collective catastrophe indelibly shapes a group’s collective memory and produces a profound revision of that group’s collective identity. Cultural trauma studies by no means constitute a single, monolithic research paradigm; yet, scholars in this field largely agree that cultural traumas “are for the most part historically made, not born” (Neil J. Smelser, *Psychological Trauma and Cultural Trauma*, 37), in the sense that they are the result of complex social processes.

Assuming the perspective of cultural trauma studies in Hebrew Bible/Old Testament scholarship involves understanding how texts and traditions that eventually formed the HB/OT both represented and shaped ancient Israel’s collective identity as profoundly disrupted and in need of recreation. The HB/OT frequently refers to collective experiences of disasters and crises. We accept papers that investigate the interrelationship between biblical representations of collective suffering and the creation of collective identity in ancient Israel and early Judaism in light of cultural trauma theory. Authors will explore biblical texts such as collective laments, curses, narratives, etc. not only as texts representing and voicing the community’s experience of catastrophic events,

but also as tools to shape cultural trauma in ancient Israel and early Judaism. Authors are also encouraged to explore relevant texts as “equipment for living” (see Kenneth Burke, *Literature as Equipment for Living*, 593-598) for the addressed community, namely as the literary and religious heritage through which the carrier groups of biblical texts attempted to build social resilience by coping with and giving meaning to collective suffering. Among others, topics or areas of focus might include:

- Representations of collective trauma in the HB/OT: Narrative texts
- Representations of collective trauma in the HB/OT: Poetic texts
- Biblical strategies for the shaping of cultural traumas
- Biblical strategies for the shaping of social resilience
- Cultural trauma in the HB/OT and in ancient near Eastern literature: Patterns and motifs
- Carrier groups of cultural traumas and their agendas in ancient Israel and early Judaism
- Cultural trauma hermeneutics and historical critical approaches
- The use of the Bible in shaping cultural trauma in the history of Judaism and Christianity

Because Open Theology is published in Open Access, as a rule, **publication costs** should be covered by so called Article Publishing Charges (APC), paid by authors, their affiliated institutions, funders or sponsors.

Authors without access to publishing funds are encouraged to discuss potential discounts or waivers with Managing Editor of the journal Katarzyna Tempczyk ([katarzyna.tempczyk@degruyter.com](mailto:katarzyna.tempczyk@degruyter.com)) before submitting their manuscripts.

### How to Submit

Submissions will be collected by March 31, 2022, via the on-line submission system at <http://www.editorialmanager.com/openth/>

Choose as article type: **Cultural Trauma and the Hebrew Bible.**

Before submission the authors should carefully read over the Instruction for Authors, available at:

[https://www.degruyter.com/publication/journal\\_key/OPTH/downloadAsset/OPTH\\_Instruction%20for%20Authors.pdf](https://www.degruyter.com/publication/journal_key/OPTH/downloadAsset/OPTH_Instruction%20for%20Authors.pdf)

All contributions will undergo critical peer-review before being accepted for publication.

Further questions about this thematic issue can be addressed to Danilo Verde at

[danilo.verde@kuleuven.be](mailto:danilo.verde@kuleuven.be). In case of technical or financial questions, please contact Managing Editor of the journal Katarzyna Tempczyk at [katarzyna.tempczyk@degruyter.com](mailto:katarzyna.tempczyk@degruyter.com)

## Grants and other opportunities

### **Doctoral Studentship – British Jewish Humanitarianism in the 20th century, Cardiff University and the University of Southampton**

#### **The doctoral studentship:**

The South, West & Wales Doctoral Training Partnership is a consortium of UK universities funded by the Arts and Humanities Research Council to provide postgraduate studentships and training. Collaborative Doctoral Awards (CDAs) are doctoral studentship projects which are developed by consortium academics working in collaboration with an organisation outside of higher education. The supervisory team is pre-determined and consists of two consortium academics and a member of the partner organisation. CDAs embed the opportunity to gain first-hand experience of work outside the university environment and enhance the employment-related skills and training which a student may gain during the course of their award. Eight CDA awards are available for entry

in September 2022, including the one described below, and are open to UK and international applicants. A doctoral studentship includes tuition fees, a full maintenance stipend, a comprehensive training programme, and funding to support additional skills-acquisition and placements with non-HEIs. To be eligible for a SWW DTP studentship, you should normally have, or be studying for, a Master's degree or similar postgraduate qualification.

#### **Subject: *Setting the Holocaust in context: British Jewish Humanitarianism in the 20th century***

British Jews have a long history of overseas humanitarianism and supporting Jewish migrants and refugees to Britain, but this is only recently being recognised and analysed in the scholarly community. The student would undertake a history of 20th-century British Jewish humanitarianism with the Holocaust as its core, exploring its antecedents and marginality in British memory thereafter. The project aims to connect the efforts of the Central British Fund for German Jewry (CBF) and the Chief Rabbi's Religious Emergency Council (CRREC) to (1) elite, liberal traditions of British Jewish activism predating the 1905 Aliens Act, including those of Zionism, migration, and agricultural colonies (2) Jewish intra-communal tensions along the Orthodox/Progressive divide, class, immigration history, and gender roles (3) other Jewish and British traditions of humanitarian activism, intimately connected to war and empire (4) the status of British Jewish humanitarianism post 1945, including CBF's evolution into World Jewish Relief.

The British Jewish humanitarian tradition is neither a focus of current research on humanitarianism nor a part of British Holocaust consciousness. Conversely, British Jews have yet to be integrated into the narrative of 20th century transnational Jewish activism. This project will contribute to research on British Holocaust consciousness, humanitarianism, British Jewish history, and Jewish international activism.

Reframing discussions of Jewish agency in humanitarian assistance is timely given the 2023 Kindertransport anniversary and the 2025 UK Holocaust Memorial opening.

Supervisors:

- Dr Jaclyn Granick, School of History, Archaeology and Religion, Cardiff University, [granickj@cardiff.ac.uk](mailto:granickj@cardiff.ac.uk)
- Professor Tony Kushner, Parkes Institute for the Study of Jewish/non-Jewish Relations and History Department, University of Southampton, [A.R.Kushner@soton.ac.uk](mailto:A.R.Kushner@soton.ac.uk)
- Dr Jenny Carson, Holocaust Educational Trust, [jenny.carson@het.org.uk](mailto:jenny.carson@het.org.uk)

Deadline: **24 January 2022.**

For more information and to apply, visit <https://www.sww-ahdtp.ac.uk/prospective-students/apply/collaborative-doctoral-award-projects-2022/>

### **The Sava Ranisavljevic Postdoctoral Fellowship in Judeo-Spanish Studies, Northwestern University, Evanston, IL**

Northwestern University invites applications for The Sava Ranisavljevic Postdoctoral Fellowship in Judeo-Spanish Studies beginning September 1, 2022. The full-time fellow will spend two years at the university and will be required to teach two courses per year and offer an annual public lecture about her/his postdoctoral research related to Judeo-Spanish studies. The search committee welcomes applications from scholars working in the fields of history, literature, linguistics, religion, Sephardic studies, Latin American and/or Iberian Studies, etc. The fellow will be affiliated with both the Department Spanish and Portuguese and the Crown Family Center for Jewish and Israel Studies, with possible secondary affiliations in appropriate programs or departments.

All requirements of the PhD must be completed by Sept. 1, 2022.

The following materials should be included with the application:

- CV and university transcripts
- Abstract of the PhD dissertation (uploaded in the 'Other Materials' requirement of the application)
- A writing sample
- A description of research to be pursued during the fellowship year
- Evidence of teaching effectiveness
- Three contacts for recommendation letters (to be collected automatically by our system)
- Two sample syllabi of courses you propose to offer

Please direct any questions to Cesar Braga-Pinto, Department Chair, Department of Spanish and Portuguese, [spanish-and-portuguese-chair@northwestern.edu](mailto:spanish-and-portuguese-chair@northwestern.edu)

Deadline: **15 January 2022.**

For further information and to apply, visit <https://spanish-portuguese.northwestern.edu/about/open-positions/post-doc.html>

### **Leo Baeck Fellowship Programme 2022/23, Leo Baeck Institute London & Studienstiftung des deutschen Volkes**

The international *Leo Baeck Fellowship Programme* awards fellowships to doctoral students who carry out research into the history and culture of Central European Jewry. We welcome projects on any period or field (including literature, philosophy, history, musicology), and any region (such as Europe, Israel, the Americas), as long as they relate to German-speaking Jewry. In addition to financial support for one year, the programme provides opportunities to exchange ideas with peers from around the world. It is open to doctoral candidates of any nationality, studying at any university. All fellows remain at their home institution, but come together for two workshops in the course of the fellowship, which are jointly organised by the *Studienstiftung des deutschen Volkes* and the *LBI London*

## Requirements

- University degree(s) with outstanding marks
- Date of latest degree not before February 2018
- Formal qualification for doctoral studies / acceptance on a doctoral programme at a recognised university
- Research project focussing on the history and culture of Central European Jewry

## Programme schedule

Up to twelve fellows will be selected for the programme in the academic year 2022/23. The fellowships run from October 2022 to September 2023. Regular workshops and an intranet platform provide support for scholarship holders and enable them to present their research and discuss methodologies and findings with other fellows. Working languages are German and English. After the first year, students enrolled at a university in Germany may apply for an extension of their scholarship within the framework of the *Studienstiftung's* doctoral programme, subject to available funds.

## Funding

Fellows receive a stipend of 1,350 € a month. In addition a monthly research allowance of 100 € is available. Fellows can also apply for supplements for health insurance (max. 100 €/month) and childcare, as well as travel allowances to support research trips and participation at conferences abroad. Contributions to tuition fees outside Germany may also be granted (max. 10,000 €). All funding is provided in accordance with the general regulations issued by the *German Federal Ministry for Education and Research* (BMBF).

## Application

Candidates are invited to submit the following documents in English or German:

- [Application form \(DOC, 2 MB\)](#)
- Cover letter outlining the motivation for participation in the programme (1 page)
- Curriculum vitae with details on education, general interests and language skills
- Photocopy of university degree(s), including marks/grading
- Research proposal (5 pages)

- Research schedule for the academic year 2022/23, including planned research trips
- Letter of recommendation by the supervisor of the PhD project
- Second letter of recommendation

We accept applications by e-mail (as a single pdf document please, the letters of recommendation may be submitted separately) or conventional mail (Studienstiftung des deutschen Volkes, Ahrstraße 41, 53175 Bonn, Deutschland). Only complete application sets will be considered. Shortlisted candidates will be invited to two video-based interviews in April/May 2022.

Deadline: **1 February 2022.**

## Contact

### Program Coordinator

Dr Peter Antes

Telephone: +49 (0)228 82096-286

E-Mail: [leobaeck@studienstiftung.de](mailto:leobaeck@studienstiftung.de)

### Secretary

Ms. Martina Lang

Telephone: +49 (0)228 82096-285

E-Mail: [lang@studienstiftung.de](mailto:lang@studienstiftung.de)

## YIVO Institute for Jewish Research Fellowships

Each year, YIVO awards a series of Max Weinreich Center Research Fellowships for scholarly research in YIVO's library and archival collections. These fellowships are intended primarily, but not exclusively, for graduate students and emerging scholars. Each fellowship requires a public lecture by the holder, to be held during or immediately after the fellow's research period. Fellows are usually expected to spend a period of four to six weeks in residence. This can be divided into several research trips, in consultation with YIVO staff.

YIVO is now accepting fellowship applications for 2022-2023. The application deadline is **February 1, 2022.**

Due to Covid-19, some aspects of fellowship requi-

rements may be subject to change.

### **Fellowship in East European Jewish Studies**

The Professor Bernard Choseed Memorial Fellowship and the Natalie and Mendel Racolin Memorial Fellowship support original doctoral or post-doctoral research in the field of East European Jewish studies. These fellowships carry a combined stipend of \$30,000 and are for a period of three months of research at the YIVO Library and Archives, as well as two public lectures by the holder.

### **Fellowship in Baltic Jewish Studies**

The Abram and Fannie Gottlieb Immerman and Abraham Nathan and Bertha Daskal Weinstein Memorial Fellowship in Eastern European Jewish Studies, the Abraham and Rachela Melezin Memorial Fellowship and the Maria Salit-Gitelson Tell Memorial Fellowship support original doctoral or post-doctoral research in the field of Lithuanian Jewish history for a period of two to three months of research at the YIVO Library and Archives. These fellowships carry a combined stipend of \$7,000 and require a public lecture by the holder.

### **Fellowship in Polish Jewish Studies**

The Aleksander and Alicja Hertz Memorial Fellowship and the Samuel and Flora Weiss Research Fellowship and the Maria Salit-Gitelson Tell Memorial Fellowship support doctoral or post-doctoral research on Polish-Jewish history in the modern period, particularly Jewish-Polish relations, including the Holocaust period, and Jewish contributions to Polish literature and culture. These fellowships carry a stipend of \$8,000 and are for a period of three months of research at the YIVO Library and Archives, as well as a public lecture by the holder.

### **Fellowship in East European Jewish Literature**

The Vladimir and Pearl Heifetz Memorial Fellowship and the Vivian Lefsky Hort Memorial Fellowship are designed to assist an undergraduate, graduate or post-graduate researcher in Eastern European Jewish literature. There is no geographical restriction and research-

ers can apply the fellowship to the literature of Eastern European Jewish diasporas on any continent. This combined fellowship carries a stipend of \$8,000 to defray expenses connected with research in the YIVO's archival collections and library. The required period of research is two to three months, and a public lecture by the holder is also required.

### **Fellowship in East European Arts, Music, and Theater**

The Ruth and Joseph Kremen Memorial Fellowship is dedicated to assist an undergraduate, graduate or post-graduate researcher in the fields of Eastern European Jewish arts, music and theater. There is no geographical restriction and researchers can apply the fellowship to work on Eastern European Jewish diasporas on any continent. This fellowship carries a stipend of \$10,000 to defray expenses connected with research in the YIVO's arts, music and theater archival collections and library. The required period of research is two to three months, and a public lecture by the holder is also required.

### **Fellowship in American Jewish Studies**

The Rose and Isidore Drench Memorial Fellowship and the Dora and Mayer Tendler Endowed Fellowship in Jewish Studies are dedicated to doctoral or post-doctoral research in American Jewish history, with special consideration given to scholars working on some aspect of the Jewish labor movement. These fellowships are for a period of three months of research at the YIVO Library and Archives and carry a combined stipend of \$10,000. The holder is also required to deliver a public lecture.

### **Fellowships in Eastern European Jewish Studies**

*These may be combined with the above fellowships or awarded separately:*

The Dina Abramowicz Emerging Scholar Fellowship is intended for post-doctoral research on a topic in Eastern European Jewish Studies. The work should lead to a significant scholarly publication and may encompass the revision of a

doctoral dissertation. The fellowship carries a stipend of \$8,000 for the holder to conduct research at the YIVO Library and Archives for a period of two to three months and to deliver a public lecture.

The Workmen's Circle/Dr. Emanuel Patt Visiting Professorship in Eastern European Jewish Studies, established by the Van Cortlandt Workmen's Circle Community House, is designed to support three months of post-doctoral research at the YIVO Library and Archives and a public lecture by the visiting faculty member. This award carries a stipend of \$20,000.

To assist in the preparation of research proposals, and for further information, please use the following links:

- [Guide to the YIVO Archives](#)
- [YIVO Encyclopedia of Jews in Eastern Europe](#)
- [List of Fellowships](#)
- [Past Fellows](#)

For more information, please contact:

[Dr. Eddy Portnoy](#)

Senior Researcher & Exhibition Curator  
(212) 294-6139

## UCL Special Collections Visiting Fellowship 2022

The 2022 UCL RIC Visiting Fellowship in Special Collections offers an opportunity to visit UCL to conduct research on a topic centred on the UCL holdings of archives, rare books, and records.

The UCL Research Institute for Collections was founded in 2021 to foster research synergies centred on the library, museum, gallery and departmental collections held in UCL by bringing together curatorial and academic expertise. The Institute is offering an inaugural Fellowship in Special Collections for a scholar in any field of study to visit UCL to conduct research on a topic focused on the UCL Special Collections holdings.

The successful candidate will spend up to six weeks, or the part-time equivalent, at UCL research-

ing the collections. The fellowship must be taken up between April and December 2022.

The aims of the Fellowship are to facilitate new research into UCL Special Collections and to raise awareness of the collections amongst the research community and the general public. The Fellow will be expected to engage with the curatorial and research community at UCL, and to disseminate the research outcomes to academic and non-academic audiences. Fellows will have the option of having their work considered for publication by [UCL Press](#).

The Visiting Fellow will receive:

- A grant of £3,500.
- Work space on the UCL Bloomsbury campus.
- Mediated access to the collections.
- Access to staff with specialist knowledge of the collection in question when available.

The Fellow will be required to provide, as a minimum:

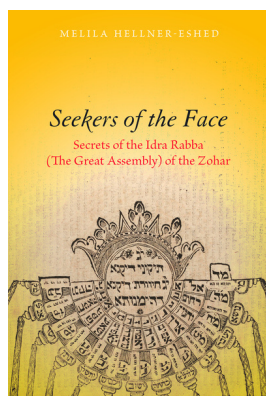
- A blog post of at least 500 words on the Special Collections blog.
- A research output in the form of a recorded lecture, a conference paper, a publication or a scholarly digital resource.
- A short report describing the research experience.
- A staff briefing about the collections used.
- Acknowledgement of the grant in any resulting publications.

For full details and an application form, visit <https://www.ucl.ac.uk/library/collections/special-collections/visiting-us/ucl-special-collections-visiting-fellowship>

For information about the Hebrew & Jewish Studies Special Collections see <https://library-guides.ucl.ac.uk/hebrew-jewish-studies/special-collections> or email Vanessa Freedman ([v.freedman@ucl.ac.uk](mailto:v.freedman@ucl.ac.uk)).

Deadline: **6 February 2022.**

## Recent books of interest (click any ISBN to purchase)



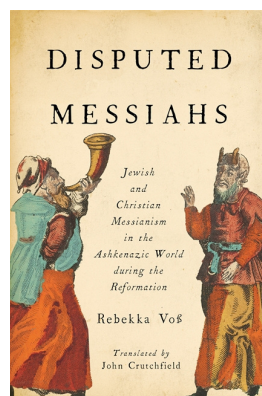
**Seekers of the Face: Secrets of the Idra Rabba (The Great Assembly) of the Zohar / by Melila Hellner-Eshed. Stanford University Press, 2021.**

[\*\*9781503628427\*\*](#)

A magisterial, modern reading of the deepest mysteries in the Kabbalistic tradition.

*Seekers of the Face* opens the profound treasure house at the heart of Judaism's most important mystical work: the Idra Rabba (Great Gathering) of the Zohar. This is the story of the Great Assembly of mystics called to order by the master teacher and hero of the Zohar, Rabbi Shim'on bar Yochai, to align the divine faces and to heal Jewish religion. The Idra Rabba demands a radical expansion of the religious worldview, as it reveals God's faces and bodies in daring, anthropomorphic language.

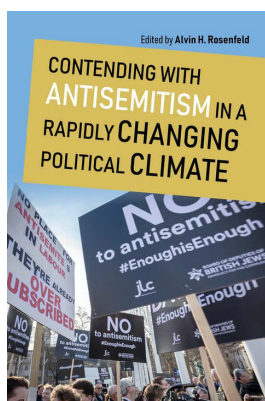
For the first time, Melila Hellner-Eshed makes this challenging, esoteric masterpiece meaningful for everyday readers. Hellner-Eshed expertly unpacks the Idra Rabba's rich grounding in tradition, its probing of hidden layers of consciousness and the psyche, and its striking, sacred images of the divine face. Leading readers of the Zohar on a transformative adventure in mystical experience, *Seekers of the Face* allows us to hear anew the Idra Rabba's bold call to heal and align the living faces of God.



**Disputed Messiahs: Jewish and Christian Messianism in the Ashkenazic World during the Reformation/ by Rebekka Voß, trans. John Crutchfield. Wayne State University Press, 2021.**

[\*\*9780814341643\*\*](#)

*Disputed Messiahs: Jewish and Christian Messianism in the Ashkenazic World during the Reformation* is the first comprehensive study that situates Jewish messianism in its broader cultural, social, and religious contexts within the surrounding Christian society. By doing so, Rebekka Voß shows how the expressions of Jewish and Christian end-time expectation informed one another. Although the two groups disputed the different messiahs they awaited, they shared principal hopes and fears relating to the end of days. Drawing on a great variety of both Jewish and Christian sources in Hebrew, Yiddish, German, and Latin, the book examines how Jewish and Christian messianic ideology and politics were deeply linked. It explores how Jews and Christians each reacted to the other's messianic claims, apocalyptic beliefs, and eschatological interpretations, and how they adapted their own views of the last days accordingly. This comparative study of the messianic expectations of Jews and Christians in the Ashkenazic world during the Reformation and their entanglements contributes a new facet to our understanding of cultural transfer between Jews and Christians in the early modern period.

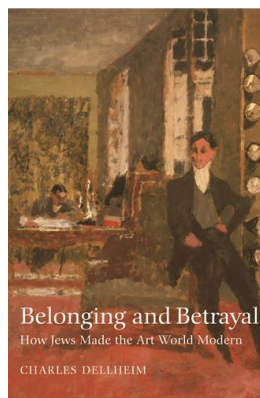


**Contending with Antisemitism in a Rapidly Changing Political Climate/** edited by Alvin H. Rosenfeld. Indiana University Press, 2021.

[9780253058119](https://doi.org/10.1017/9780253058119)

Today's highly fraught historical moment brings a resurgence of antisemitism. Antisemitic incidents of all kinds are on the rise across the world, including hate speech, the spread of neo-Nazi graffiti and other forms of verbal and written threats, the defacement of synagogues and Jewish cemeteries, and acts of murderous terror.

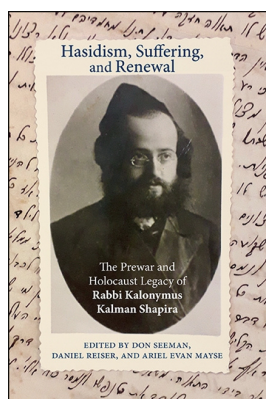
*Contending with Antisemitism in a Rapidly Changing Political Climate* is an edited collection of 18 essays that address antisemitism in its new and resurgent forms. Against a backdrop of concerning political developments such as rising nationalism and illiberalism on the right, new forms of intolerance and anti-liberal movements on the left, and militant deeds and demands by Islamic extremists, the contributors to this timely and necessary volume seek to better understand and effectively contend with today's antisemitism.



**Belonging and Betrayal: How Jews Made the Art World Modern/** by Charles Dellheim. Brandeis University Press, 2021.

[9781684580569](https://doi.org/10.1017/9781684580569)

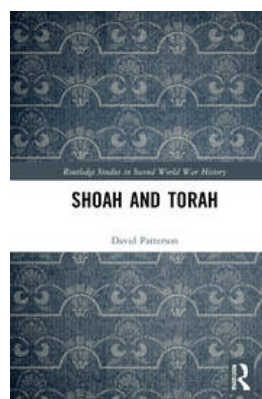
Since the late 1990s, the fate of Nazi stolen art has become a cause célèbre. In *Belonging and Betrayal*, Charles Dellheim turns this story on its head by revealing how certain Jewish outsiders came to acquire so many old and modern masterpieces in the first place—and what this reveals about Jews, art, and modernity. This book tells the epic story of the fortunes and misfortunes of a small number of eminent art dealers and collectors who, against the odds, played a pivotal role in the migration of works of art from Europe to the United States and in the triumph of modern art. Beautifully written and compellingly told, this story takes place on both sides of the Atlantic from the late nineteenth century to the present. It is set against the backdrop of critical transformations, among them the gradual opening of European high culture, the ambiguities of Jewish acculturation, the massive sell-off of aristocratic family art collections, the emergence of different schools of modern art, the cultural impact of World War I, and the Nazi war against the Jews.



**Hasidism, Suffering, and Renewal: The Prewar and Holocaust Legacy of Rabbi Kalonymus Kalman Shapira/ edited by Don Seeman, Daniel Reiser and Ariel Evan Mayse. SUNY Press, 2021.**

**[9781438484013](#)**

Kalonymus Kalman Shapira (1889–1943) was a remarkable Hasidic mystic, leader, and educator. He confronted the secularization and dislocation of Polish Jews after World War I, the failure of the traditional educational system, and the devastation of the Holocaust, in which he lost all his close family and eventually his own life. Thanks to a new critical edition of his Warsaw Ghetto sermons, scholars have begun to reassess the relationship between Shapira's literary and educational attainments, his prewar mysticism, and his Holocaust experience, and to reexamine the question of faith—or its collapse—in the Warsaw Ghetto. This interdisciplinary volume, the first such work devoted to a twentieth-century Hasidic leader, integrates social and intellectual history along with theological, literary, and anthropological analyses of Shapira's legacy. It raises theoretical and methodological questions related to the study of Jewish thought and mysticism, but also contributes to contemporary conversations about topics such as spiritual renewal and radical religious experience, the literature of suffering, and perhaps most pressingly, the question of faith and meaning—or their rupture—in the wake of genocide.



**Shoah and Torah/ by David Patterson. Routledge, 2021.**

**[9781032103297](#)**

Shoah and Torah systematically takes up the task of reading the Shoah through the lens of the Torah and the Torah through the lens of the Shoah. The investigation rests upon (1) the metaphysical standing that the Nazis ascribed to the Torah, (2) the obliteration of the Torah in the extermination of the Jews, (3) the significance of the Torah for an understanding of the Shoah, and (4) the significance of the Shoah for an understanding of the Torah. The basis for the inquiry lies not in the content of a certain belief but in the categories of a certain mode of thought. Distinct from all other studies, this book is grounded in the categories of Jewish thought and Judaism—the categories of creation, revelation, and redemption—that the Nazis sought to obliterate in the Shoah. Thus, the investigation is itself a response to the Nazi project of the extermination of the Jews and the millennial testimony of the Jews to the Torah.

## Photo submissions: Australian or Australian-Jewish theme



This time, our Jewish/Australian-themed photo comes from an unexpected source. Next to old Judaica objects, The Great Synagogue in Sydney also houses important material from the Holocaust, donated by the members of the congregation. This image was submitted by Dr Jana Vytrhlik, curator of the Rosenblum Jewish Museum, Great Synagogue Sydney, in commemoration of the 80th anniversary of the first transport, the *Aufbaukommando*, from Prague to the Terezín ghetto. On 24 November 1941, over 300 young Czech Jews were sent 60 km north of Prague to rebuild an old garrison into the infamous Theresienstadt ghetto. Other transports from Nazi-occupied Europe soon followed. Issued in 1943 with the most evident Jewish themes and in value from 1 – 100, the phoney ‘ghetto money’ was part of the sham performance staged by the Nazis for the international Red Cross visit in July 1944.

### Call for Submissions, AAJS Newsletter No. 84

Do you have a story, report, review or image 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).