

Jewish History in a Global Context: Telling Transnational Stories

Australian Association for
Jewish Studies

2022 Conference

13-15 February

www.aajs.org.au



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Contemporary Histories Research Group

**This conference is supported by the Contemporary Histories Research Group at Deakin University
and the following Conference Benefactors**

Dr Anna Hirsh

Melinda Jones

Professor Emeritus Suzanne Rutland OAM

Professor Ghil'ad Zuckermann

All times are Australian Eastern Daylight Time (UTC+11)

Image Credit: Ernest Marcuse Sketchbook, Berlin to Melbourne, 1937-39, courtesy Jewish Holocaust Centre Collection, Melbourne.



PROGRAM

DAY ONE

MONDAY 14th FEBRUARY 2022

08:00 am - 09:00 am

REGISTRATION

09:00 am - 09:30 am

CONFERENCE OPENING

Welcome to Country by Uncle Ringo Terrick, Wurundjeri Tribe Council

Welcome by Professor David Lowe, Contemporary Histories Research Group,
Deakin University

Welcome by Professor Ghil'ad Zuckermann, AAJS President

9.30 am - 10.45 am

KEYNOTE LECTURE:

Flight and Exile: Challenges of Jewish Refugee Life, 1933-1953

Professor Debórah Dwork, CUNY

10.45 am - 11.10 am

TEA/COFFEE BREAK

11.15 am - 12.45 pm

SESSION 1

	Panel 1: Biography Chair: Avril Alba	Panel 2: Religion Chair: Ghil'ad Zuckermann
11.15 am	Paper 1 Creating Transnational Connections: Isi Leibler and Jetset Suzanne D. Rutland	Paper 4 Rabbinic Ordination: Remote Semikha in Covid Times Aviva Kipen
11.45 am	Paper 2 Heaven Knows No Country, Nor Does the Earth: Danilo Kiš Inja Stracenski	Paper 5 "A Knowledge of All Things": Daat Torah as an Evolving Framework for Rabbinic Authority Simon Holloway
12.15 pm	Paper 3 Baggage Claims Russell Goldflam	Paper 6 What a Schlep! Transnational Marriages of Habad-Lubavitch in Australia Dovi Seldowitz

12.45 pm - 1:55 pm

LUNCH

1.00 pm – 1.45 pm

AAJS AGM (open to all participants)

2.00 pm - 3.30 pm **ROUNDTABLE**

Modern Hebrew Teaching and Learning

Chair: Yona Gilead

3.30 pm - 3.55 pm **TEA/COFFEE BREAK**

4.00 pm - 6.00 pm **SESSION 2**

	Panel 1: The Arts I Chair: Simon Holloway	Panel 2: Holocaust Museums and Collections Chair: Steven Cooke
4 pm	Paper 7 Hersh Fenster's Yizkor Book Our Martyred Artists as Portable Memorial Rachel Perry	Paper 11 Telling Transnational Stories at the Adelaide Holocaust Museum Pauline Cockrill
4.30 pm	Paper 8 Theatre With(out) Borders Agata Dąbrowska	Paper 12 Making Sense of the Holocaust and Human Rights in the Museum: Transnational Approaches Jennifer Barrett and Avril Alba
5 pm	Paper 9: "Shalom! Educate Yourself!" or How Ideas Crossed the Borders in the 19th Century Vera Leininger	Paper 13 Transnational Negotiations: The Stanwix Collection as a Site of Transition, Discussion and Mediation Evangeline Jarman
5.30 pm	Paper 10 Between Love of One's Native Country and Cosmopolitanism: Triple Identity of German-Speaking Jews in Prague in 20th Century as Reflected in Georg Mannheimer's and Lenka Reinerová's Literary Works Magdalena Bak	Paper 14 Migrating Objects: Materiality and Meaning Anna Hirsh

6.00 pm - 7.00 pm

CONFERENCE FUNCTION/ DRINKS

DAY TWO

TUESDAY 15th FEBRUARY 2022

9.00 am - 10.30 am

SESSION 3

	Panel 1: Migration I Chair: Pauline Cockrill	Panel 2: Homelands Chair: Suzanne Rutland	Panel 3: The Holocaust Chair: Donna-Lee Frieze
9.00 am	Paper 15 Mobilizing the Jewish Past for the Muslim Future: Jewish Heritage from North Africa to Southeast Asia Emily Gottreich	Paper 18 Transnational Sephardism: Ottoman Jews and the Question of Palestine in Interwar Paris Robin Buller	Paper 21 Jewish Refugees and French Internment Camps at the Outset of World War II Meredith Scott
9.30 am	Paper 16 Jewish Suicide in Colonial and Early Federation Australia, 1860-1920 Jason Schulman	Paper 19 New Day in Babylon and Jerusalem: Zionism, Jewish Power, and Identity Politics Sara Yael Hirschhorn	Paper 22 Transnational Stories of Jewish Migration to Bolivia Sandra Gruner- Domic
10.00 am	Paper 17 Journeys and Legacies of Jewish Émigré Lawyers in Australia Katherine Biber, Sara Dehm and Ana Vrdoljak	Paper 20 Melech Ravitch's Transnational Story: The 1933 Plan to Establish a Jewish State in the Northern Territory, Australia Ghil'ad Zuckermann, Leah Kaminsky and Alice Nelson	Paper 23 Rescuing Norwegian Jewish Children During the Holocaust: The Case of the Oslo Jewish Children's Home Paul Bartrop

10.30 am - 10:45 am

TEA/COFFEE BREAK

10.50 am - 12.20 pm

SESSION 4

	Panel 1: Migration II Chair: Ghil'ad Zuckermann	Panel 2: Architecture Chair: Anna Hirsh
10.50 am	Paper 24 A Mourning Brooch, Journeys "Home" and Shipwrecks: A Transnational Story Georgina Fitzpatrick	Paper 27 How English? The Anglo-Jewish Tradition in Australian Synagogues Benjamin Elton
11.20 am	Paper 25 "On the Individual Merits of the Applicant": ASIO and the Naturalisation of Left-Wing Jewish Migrants Ebony Nilsson	Paper 28 The Great Synagogue in Sydney: A Little Known Transnational Story of Architecture Jana Vytrhlik
11.50 am	Paper 26 Cafe Scheherazade in Melbourne as a Haven for Holocaust Survivors: From Poland to France to Australia John Zeleznikow	Paper 29 Austria to the Antipodes: Curating a Transnational History of 20th Century Art, Design and Architecture Catherine Townsend, Alan Pert, and Philip Goad

12.20 pm - 12.50 pm

STUDENT FIVE MINUTE THESIS PRESENTATIONS

12.50 pm - 1.25 pm

LUNCH

1.30 pm - 3.00 pm

SESSION 5

	Panel 1: The Arts II Chair: Steven Cooke
1.30 pm	Paper 30 Jewish Transnational Dance Stories: From Ausdruckstanz to Dance Theatre Kathy Baykitch
2.00 pm	Paper 31 The Novels of Ka-Tzetnik Dvir Abramovich
2.30 pm	Paper 32 "Made in Vienna": Dress, Self-Fashioning, and Jewishness, 1900 –1938 Jonathan C. Kaplan

3.00 pm - 3.15pm

TEA/COFFEE BREAK

3.20pm - 4.20 pm

Keynote Panel: Telling Transnational Stories Through Galleries, Archives, Museums and Heritage Places

Chair: Dr Luke Keogh (Deakin University)

Professor Harriet Edquist (RMIT)

Professor Philip Goad (University of Melbourne)

Professor Andrea Witcomb (Deakin University)

4.20 pm - 5.50 pm

SESSION 6

	Panel 1: Transnational Identities Chair: Kathy Baykitch	Panel 2: Transnational Memory Chair: Jonathan Kaplan
4.20 pm	Paper 33 Dada Lingua Franca: The Linguistic Choices of Tristan Tzara Alexandru Bar	Paper 36 Hachshara in Nazi Germany: From Niederschönhausen to Australia Verena Buser
4.50 pm	Paper 34 Rethinking Borders: Blended Stories and Holocaust Memory in Australia Katarzyna Kwapisz Williams	Paper 37 Personal Transnational Memory: Kindertransport Memories Amy Williams and Bill Niven
5.20 pm	Paper 35 International Emotions: Hebrew Athletic Experience and the Jewish Encounter with The Modern World Ofar Idels	Paper 38 Archive Fever in Exile? Andrea Meyer Ludowisy

5.55 pm - 6.00 pm

CLOSING REMARKS

Biographies

Keynote speakers

Debórah Dwork



Debórah Dwork is the Director of the Center for the Study of the Holocaust, Genocide, and Crimes Against Humanity at the Graduate Center – City University of New York. Pathbreaking in her early oral recording of Holocaust child survivors, Dwork weaves their narratives into the history she writes. Her award-winning books include *Children With A Star*; *Flight from the Reich*; *Auschwitz*; and *Holocaust*. Renowned for her scholarship on Holocaust history, she is also a leading authority on university education in this field. As the inaugural Rose Professor of Holocaust History and Founding Director of the Strassler Center for Holocaust and Genocide Studies at Clark University, she changed the academic landscape, envisioning and actualizing the first doctoral program anywhere in the world specifically in Holocaust History and Genocide Studies. Recipient of the International Network of Genocide Scholars Lifetime Achievement Award (2020), Debórah Dwork has served as a Senior Scholar-in-Residence at the USHMM, and has been (inter alia) a Guggenheim Fellow, a Fellow at the Woodrow Wilson International Center for Scholars, and an ACLS Fellow. She serves on many advisory boards and works with non-profit organizations dedicated to Holocaust education. Above all, Professor Dwork is a teacher and mentor, committed to training the next generation of Holocaust scholars.

Harriet Edquist



Harriet Edquist is a historian and curator, professor emerita at RMIT University, founding director of RMIT Design Archives and founder of *RMIT Design Archives Journal*. She was a founder of Automotive Historians Australia Inc and its inaugural president from 2015 to 2019. Her research investigates architectural modernism, design history, modernist literature, European diasporas, and architecture at the colonial frontier. In each of her fields of work Harriet has authored or collaborated on exhibitions and associated books. These include *Bauhaus Diaspora and Beyond* (2019); *Shifting gear. Design, innovation and the Australian car* (NGV 2015) and *Michael O'Connell. The Lost Modernist* (Bendigo Art Gallery 2011). Other monographs include *Pioneers of Modernism: The Arts and Crafts Movement in Australia* (2008) and *Harold Desbrowe-Anneer. A Life in Architecture* (2004). During her academic career Harriet has paid attention to the contributions of émigré architects and designers in Australia. In 1993 she contributed the catalogue essay for *45 Storeys. A Retrospective of work by Melbourne Jewish architects from 1945* (NGV); in 2001 she co-curated an exhibition on Ernest Fooks at the Jewish Museum of Australia and in 2002 one on Kurt Popper at the same gallery. As Director of the RMIT Design Archives Harriet has focussed on acquiring archives of émigré designers

including Jewish architects Ernest Fooks, Anatol Kagan and Frederick Sterne. This work in turn led to her co-authorship of *Bauhaus Diaspora and beyond. Transforming education through art, design and architecture* (2019) and the exhibition *Melbourne Modern. European art and design at RMIT since 1945* (2019) which included material from the Fooks and Sterne collections. With a particular interest in the Viennese diaspora, Harriet gave the keynote address at the *Entangled Histories* conference at TUWien, Vienna (2017), the Duldig Annual Lecture (2017) and edited a special issues of the *RDA Journal*, 'Vienna Abroad' in 2019.

Philip Goad



Professor Philip Goad is a leader in the field of architectural history and a respected academic with significant experience in assessing and managing cultural heritage. He is internationally known for his research and is an authority on modern Australian architecture. He has worked extensively as an architect, conservation consultant, and curator. He is also an expert on the life and work of Robin Boyd, and has held visiting scholar positions at Columbia University, Bartlett School of Architecture (London) and UCLA (Los Angeles). He is a Redmond Barry Distinguished Professor and Chair of Architecture at the University of Melbourne, and Chair of the Heritage Council of Victoria.

Andrea Witcomb



Andrea Witcomb is Professor of Cultural Heritage and Museum Studies at Deakin University, Australia. Her work spans the uses of multimedia in exhibitions, the use of affect in interpreting difficult histories, the representation of diversity and the history of collecting in Western Australia and its relations to histories of empire, colonialism and sense of place. Her focus is on understanding the ways in which exhibitions can be spaces for critical engagement and cross-cultural engagement.



Abramovich, Dvir University of Melbourne

Dr Dvir Abramovich is the Israel Kipen Director of the Program in Jewish Culture & Society at The University of Melbourne. A former editor of the *Australian Journal of Jewish Studies* and president of the Australian Association for Jewish Studies, he is the author of six books.

Alba, Avril University of Sydney

Dr Avril Alba is an Associate Professor of Holocaust studies and Jewish civilization and Chair of the Department of Hebrew, Biblical and Jewish Studies at the University of Sydney. She publishes in the areas of Holocaust memory and representation and has also curated several major exhibitions on these topics. Her most recent major publication is a co-edited collection with Shirli Gilbert, *Holocaust Memory and Racism in the Postwar World* (2019). She is currently working on an ARC Discovery project, 'The Memory of the Holocaust in Australia'.

Bak, Magdalena University of Vienna

Magdalena Bak is a graduate of the University in Salzburg in the field of Literature Studies and currently postgraduate assistant at the University of Vienna in the Faculty of Modern German Literature, where she is working on her doctoral thesis relating to the Habsburg Myth and addressing three multilingual aspects (German – Czech – Polish).

Bar, Alexandru Independent Scholar

I am currently an Independent Researcher after completing my Postdoctoral Fellowship at the Leeds Arts and Humanities Research Institute (August 2018- January 2020). My work in Jewish history is situated at the frontier between literature, philosophy, political science and Antisemitism following three overlapping paths. For the past eight years, I have explored the place of Romanian Jews in the twentieth century European culture and, in particular, within the avant-garde artistic and literary movements. Second, I have examined the lives and works of different avant-garde artists of Jewish origin to understand how the social context resulting from the position of a struggle of them as Jews living in countries obsessed with its Christian origin has affected their identity and engagement with social exclusion. Third, I explore the linkage between Jewish identity and Dada avant-gardists' relationship with literature and art, arguing for a complex relationship between origin and artistic production that goes beyond simple identity with the help of Deleuze and Guattari's philosophy.

Barrett, Jennifer University of Sydney


Jennifer Barrett is Professor of Museum and Heritage Studies at the University of Sydney. She currently holds the positions of Pro-Vice Chancellor, Indigenous (Academic) and Director of the National Centre for Cultural Competence at the University. She publishes on museums, cultural practice, and human rights.

Bartrop, Paul R. Florida Gulf Coast University

Professor Emeritus Paul Bartrop is a multi-award-winning scholar of the Holocaust and genocide. He is former Director of the Center for Holocaust and Genocide Research at Florida Gulf



		Coast University, Fort Myers, Florida. He is a Past President of the Australian Association of Jewish Studies.
Baykitch, Kathy	Adelaide Holocaust Museum & Steiner Education Centre Inc	Kathy is an experienced executive director in the arts and cultural sector with extensive experience both locally and abroad. Kathy holds a degree in Dance, a Graduate Diploma in Arts Management and MA in Dance Studies.
Biber, Katherine, Dehm, Sara, and Vrdoljak, Ana	University of Technology Sydney	Professor Katherine Biber, Dr Sara Dehm and Professor Ana Vrdoljak are legal scholars based in the Faculty of Law at the University of Technology Sydney. Together, they have qualifications and expertise in migration and refugee law, international law, cultural heritage protection, history and criminology. This is a collaborative research project; the paper will be presented by one of us.
Buller, Robin	UC Berkeley	Dr. Robin Buller is a Tandem Postdoctoral Fellow at the University of California-Berkeley's Institute of European Studies and the German Historical Institute West. She received her PhD in History from the University of North Carolina Chapel Hill in 2021. Her dissertation examined Ottoman Sephardi immigrants in Paris in the first half of the twentieth century.
Buser, Verena	University of Applied Sciences Potsdam / Research Associate Western Galilee College	Verena Buser, PhD, Potsdam University of Applied Sciences and Western Galilee College, Akko. Her research focuses on the areas of Hachshara and non-Zionist emigration preparations; Jewish functionaries under Nazi rule childhood and youth during and after the Shoah; the forced Germanization of Polish children; the history of social work. Dr. Buser's work was supported by the Memorial Foundation for Jewish Culture and the Leo Baeck Institute in New York, the Hadassah Brandeis Institute in Waltham and the Edith Saurer Fonds in Vienna. Together with Dr. Boaz Cohen (Western Galilee College) she is founder of the project Children after the Holocaust, War and Genocide (cwg1945.org). She published a number of articles, edited the memoirs of Heinrich Demerer, Als Kind in NS-Konzentrationslagern. Aufzeichnungen (2009) and is the author of Überleben von Kindern und Jugendlichen in den Konzentrationslagern Sachsenhausen, Auschwitz und Bergen-Belsen.
Cockrill, Pauline	Adelaide Holocaust Museum & Steiner Education Centre Inc	Pauline is an experienced museum curator/researcher/writer. She has visited many museums worldwide including Yad Vashem and other Holocaust and Jewish museums in both Australia and overseas. Pauline holds an Honours degree in Art History, a Graduate Diploma in Museum Studies and MA in Digital Heritage (University of Leicester, UK).
Dąbrowska, Agata	Lodz University, Poland	Dr Agata Dąbrowska is an assistant professor at the Faculty of International and Political Studies at the University of Lodz, scholarship holder, incl. Foundation for Polish Science, Rothschild Foundation Hanadiv Europe and the Norwegian Council of Science, author of several articles and book chapters devoted to the reception of Yiddish theater in Poland.



Elton, Benjamin	Great Synagogue, Sydney	Currently she finishes her book devoted to Shakespearean inspirations in Yiddish theater in Poland.
Fitzpatrick, Georgina	Independent Scholar	Benjamin Elton read History at Cambridge University, received a PhD in Jewish religious history from London University, is an Honorary Associate of the Department of Hebrew, Biblical and Judaic Studies at Sydney University and a Fellow of the Royal Historical Society. He has published a book and several scholarly articles.
Gilead, Yona	University of Sydney	Following her Ph D (ANU 2009), Georgina was the historian on an ARC Linkage (2009-12) which resulted in the book, Australia's War Crimes Trials 1945-51 (Brill, 2016) to which she contributed eleven chapters. She has spent her pandemic years in fruitful lockdown writing a study of Anglo-Jewish Settlement through the lens of her grandmother's family.
Goad, Philip	University of Melbourne	Dr Yona Gilead is the Malka Einhorn Modern Hebrew Senior Lecturer and Program Coordinator at the department of Hebrew, Biblical and Jewish Studies, Sydney University. She teaches Modern Hebrew as an additional language (L2) at all proficiency levels. One of her main interest is the affective element imbedded in L2 learning.
Goldflam, Russell	Northern Territory Legal Aid Commission	Professor Philip Goad is Redmond Barry Distinguished Professor and Chair of Architecture at the University of Melbourne. Philip is internationally known for his research and is an authority on modern Australian architecture. He was the Gough Whitlam and Malcolm Fraser Visiting Professor of Australian Studies at Harvard University (AY2019-20).
Gottreich, Emily	University of California, Berkeley	Long-time Alice Springs resident Russell Goldflam worked in Aboriginal adult education before going into law. Former president of the Criminal Lawyers Association of the NT and currently a Liquor Commissioner, he has published on law reform, alcohol policy and NT legal history, and is a prominent justice advocate and activist.
Gruner- Domić, Sandra	Independent Scholar	Emily Gottreich is an expert in Muslim-Jewish relations with a focus on Moroccan Jewish history. She teaches World History and Middle Eastern studies courses at UC Berkeley and is a three-time Fulbright awardee, a past president of the American Institute for Maghrib Studies, and the author of two monographs, a co-edited volume, and several articles.
		Dr. Sandra Gruner-Domić, Social anthropologist, worked at the University of Southern California Shoah Foundation. Her current research focuses on 1. Guatemalan genocide survivors' narratives and their epistemic privilege to injustice and violence through their testimony. 2. Holocaust refugee's migration to Bolivia, looking at race relations, nationalism, and land reform 1937-1955.

Hirsh, Anna

Jewish Holocaust Centre,
Melbourne

Dr Anna Hirsh is the Manager of Collections & Research at the Jewish Holocaust Centre, Honorary Fellow at Deakin University and the Vice-President (Victoria) of the AAJS. Her research focuses on museums as sites of memory storage, Holocaust art as witness testimony, and the spatiality of memorialization.

Holloway, Simon

Jewish Holocaust Centre,
Melbourne

Dr Simon Holloway has a PhD in Classical Hebrew and Biblical Studies from the University of Sydney, and serves as the Head of Education at the Jewish Holocaust Centre in Melbourne. His research at present concerns Jewish life in interwar Poland.

Idels, Ofer

Ludwig Maximilian University
of Munich

I am an Alexander von Humboldt Postdoctoral Fellow at the Ludwig Maximilian University of Munich. My research focuses on issues of language, embodiment, emotions and experience in Zionist and Modern Jewish History. My work has been published in *Journal of Modern Jewish Studies*, *Journal of Sport History*, *Cathedra*, *Israel*, *Zmanim: A Historical Quarterly* and *Monatshefte*.

Jarman, Evangeline

Deakin University

Evangeline Jarman is currently undertaking her PhD in History and Museum Studies in the School of Humanities and Social Sciences at Deakin University. Her thesis project aims to explore the transnational stories of Jewish émigrés to Australia and the ways those stories can be interpreted through museum collections

Kaminsky, Leah

Dr. Leah Kaminsky is a physician and award-winning writer. Her debut novel *The Waiting Room* won the Voss Literary Prize. *The Hollow Bones* won the International Book Awards in both Literary Fiction & Historical Fiction categories and the Best Book Awards for Literary Fiction. Her third novel, *Doll's Eye*, is forthcoming with Penguin Random House in 2023. She holds an MFA in Fiction from Vermont College of Fine Arts, USA. (www.leahkaminsky.com).

Kaplan, Jonathan C.

University of Technology
Sydney

Dr Jonathan C. Kaplan is an adjunct fellow at the University of Technology Sydney. His research examines clothing, identity and antisemitism in Europe during the late nineteenth and early twentieth centuries. He currently teaches design history at UNSW and UTS College in Sydney, Australia.

Kipen, Aviva

Aviva was ordained in London in 1991 and has served the Progressive Movement in UK, NZ and Melbourne. She has served Human Research Ethics Committees at local and state level, and has completed two terms on the Australian Health Ethics Committee of NHMRC. She is a Spiritual Director and Professional Supervisor.

Leininger, Vera

Heinrich Heine University of
Düsseldorf, Germany.

Věra Leininger (born in Prague 1966) studied and taught in Cologne (M.A. 1996, PhD. 2006), taught in Duesseldorf (2010-2013), lived and worked in Singapore (2002-2009). Her research areas include Jewish history (Eastern Europe/Asia) and cultural identity throughout the centuries, Jewish perspectives in film and media. Currently, she researches on

Rashi's Bible Interpretation in Yalkut Shimoni on Psalms - Medieval Rabbinic literature in its historical perception of the 19th century.

Meyer Ludowisy, Andrea University of London

Andrea Meyer Ludowisy is the Academic Librarian for European Art and Culture at Senate House Library at the University of London, a post she combines with that of Librarian at the Institute of Modern Languages Research in the School of Advanced Studies, University of London. Prior to this she worked as a librarian at the Warburg Institute, the Wellcome Library RIBA/BAL and Arcadian Library. She has published extensively on archives of Jewish emigres. She will be curating an exhibition on music and migration and on the theme of the multiple meanings of hair in Senate House Library in 2021 and 2022.

Nelson, Alice

Alice Nelson is a West Australian novelist, journalist and critic. Her essays, reviews and short fiction have been widely published internationally and in Australia. She is the editor of *After This: Survivors of the Holocaust Speak*, an anthology of survivor testimonies, as well as two novels. Her third novel is forthcoming with Random House in 2022. (www.alicenelson.com.au).

Nilsson, Ebony Australian Catholic University

Dr Ebony Nilsson is a research fellow in the Institute for Humanities and Social Sciences at Australian Catholic University, Melbourne. She is a social historian whose work specialises in Eastern European migrant communities' experiences of politics and surveillance during the Cold War.

Niven, Bill Nottingham Trent University, UK

Professor Bill Niven is the author of numerous books on memory of the Holocaust. He has published on *Facing the Nazi Past* (2001), *The Buchenwald Child* (2007), and *Representations of Flight and Expulsion in East German Prose Works* (2014). Bill has also created several exhibitions such as *Legacies of the Holocaust* (2019).

Perry, Rachel E. University of Haifa/ Tel Aviv University

Dr. Perry received her PhD in Art History from Harvard University. She currently teaches in the Weiss Livnat Graduate Program in Holocaust Studies at the University of Haifa and in the History of Art department at Tel Aviv University. She is the recipient of an EHRI Fellowship at the Mémorial de la Shoah in Paris, a Sharon Abramson Research Grant, a Getty Postdoctoral Fellowship, the Ailsa Mellon Bruce Senior Fellowship at CASVA and a Senior Research Fellowship from the Yad Vashem International Institute for Holocaust Research. Her articles have appeared in many peer reviewed journals including *October*, *History and Memory*, *Les Cahiers du Musée national d'art moderne*, *Revue 20/21ème siècle*, *Holocaust Studies: A Journal of Culture and History*, *French Cultural Studies*, *RIHA*, *Art Bulletin*, *Ars Judaica* and *Images: A Journal of Jewish Art and Visual Culture*.

Pert, Alan

University of Melbourne

Professor Alan Pert is Deputy Dean of the Faculty of Architecture, Building at the University of Melbourne and a past Director of the Melbourne School of Design. Alan is the Chair of the Affordable Housing Hallmark Initiative and the Faculty lead for the University's new campus at Fishermans Bend.

Rutland, Suzanne D.

University of Sydney

Suzanne D. Rutland (OAM, PhD), Professor Emerita, Department of Hebrew, Biblical & Jewish Studies, University of Sydney, is a renowned Australian Jewish historian; past president of the Australian Association for Jewish Studies; Australian Jewish Historical Society; and member of the Australian Delegation to the International Holocaust Remembrance Alliance. Her latest book is *Lone Voice: The Wars of Isi Leibler*.

Scott, Meredith

US Air Force Academy

Meredith Scott is an assistant professor of history at the US Air Force Academy where she teaches European history, the Holocaust, and World History. In addition to publications in French History and Urban History, her current book examines interwar Jewish activism in the realms of human rights, refugees, and democracy.

Seldowitz, Dovi

UNSW Sydney

Dovi Seldowitz is a PhD candidate (sociology) at UNSW Sydney, previously receiving his BA (Hons) in Sociology and Anthropology at UNSW. Dovi also received his rabbinical ordination from the Central Lubavitch Yeshivah in Brooklyn in 2010 and serves as the Programs & Technology Officer at B'nai B'rith Courage to Care NSW.

Schulman, Jason

New York University

Jason Schulman is an adjunct instructor in History at New York University. He has also taught at the Jewish Theological Seminary and John Jay College. He is the U.S. liaison for the Australian Association for Jewish Studies. He earned his PhD from Emory University and his BA from Columbia University.

Stracenski, Inja

University of Sydney

Inja Stracenski holds her PhD in Philosophy from The University of Sydney, and M.A. in Philosophy, Theology, and History of the Sciences from Ludwig-Maximilians University of Munich (LMU). Until the outbreak of war in former Yugoslavia, she studied Latin, German, French Language and Literature at the University of Novi Sad.

Townsend, Catherine


University of Melbourne

Catherine Townsend (BPD, BArch Hons) is a PhD candidate in the Faculty of Architecture, Building and Planning at the University of Melbourne. Catherine is an investigator on the Post WWII Apartments: Analysing Medium Density Precedents for Contemporary Melbourne Affordable Housing Hallmark Research Initiative.

Vytrhlik, Jana

The Great Synagogue Sydney

Dr Jana Vytrhlik is an art historian specialising in synagogue art and architecture. Her curatorial career includes the Jewish Museum in Prague, Powerhouse Museum in Sydney and the Sydney Jewish Museum. In 2016, Jana joined The Great



Williams, Amy

Nottingham Trent University,
UK

Synagogue Sydney as the honorary curator of the Rosenblum Jewish Museum.

Dr Amy Williams is currently working with Mitteldeutscher Verlag, Yale University Press, and Camden House to produce new books on the history and memory of the Kindertransport. She is a part-time lecturer at Nottingham Trent University and recently appeared on the BBC series Great British Railway Journeys.

Williams, Katarzyna Kwapisz

Australian National
University

Dr Katarzyna Kwapisz Williams is Deputy Director and Jean Monnet Research Fellow at the ANU Centre for European Studies, The Australian National University. Her research focuses on migrant cultures and diaspora, particularly life narratives, issues of displacement and transcultural experience. She is also interested in memory studies, memorialization and the politics of memory. She has published extensively on European diasporic literatures and cultures in Australia. Recently, she has been working on a series of publications on the nexus between migration, memory and identity.

Yael Hirschhorn, Sara

Northwestern University,
USA

I am currently the Visiting Assistant Professor in Israel Studies at the Crown Family Center for Jewish and Israel Studies Northwestern University, where my work focuses on comparative Diaspora-Israel relations. I was previously appointed as the University Research Lecturer in Israel Studies at the University of Oxford and am author of the award-winning book *"City on a Hilltop: American Jews and the Israeli Settler Movement"* (Harvard, 2017).

Zeleznikow, John

La Trobe University

John Zeleznikow is a Professor of Law and Technology specialising in data analytics and the use of Artificial Intelligence and Dispute Resolution. He has previously written and spoken on Jewish History in a Global Context: Telling Transnational Stories in Zeleznikow, J. 2011. Life at the end of the world was an anti-climax – memories of sixty years of life of a Jewish Partisan in Melbourne. *Holocaust Studies: A Journal of Culture and History*, 16(3): 11–32 and John Zeleznikow and Scheherazade, <https://www.abc.net.au/radio/programs/conversations/john-zeleznikow/7755416>

Zuckermann, Ghil'ad

University of Adelaide

Professor Ghil'ad Zuckermann (DPhil Oxford) is Chair of Linguistics and Endangered Languages at the University of Adelaide. Since 2017 he is chief investigator in an NHMRC research project assessing language revival and mental health; and Australian Association for Jewish Studies President. Author of *Revivalistics* (OUP) and *Language Contact and Lexical Enrichment* (Palgrave Macmillan). (www.zuckermann.org)

Abstracts

Title

“A Knowledge of All Things”: Daat Torah as an Evolving Framework for Rabbinic Authority.

Simon Holloway

Session 1 Panel 4

Abstract

This paper will consider the evolution of the concept of “Daat Torah”, which originates in the Talmud. There, the term was used infrequently, as a way of denoting a scholar’s appreciation of the cultural exigencies that might underly a petitioner’s enquiry. The rabbis who employed “Daat Torah” were intimately involved in the lifestyles of regular people, and connected to the world that produced their concerns. During the interwar period in Poland, the political party Agudat Yisrael radically redefined the concept of "Daat Torah" in their formation of rabbinic political hegemony. Under the aegis of Agudat Yisrael, “Daat Torah” came to denote the uncontested sovereignty of their sages, and marked a break with earlier rabbinic models inasmuch as it no longer allowed for the possibility of source-based disputation. As Gershon Bacon has noted, attempts at establishing a methodology for the preservation of tradition led to the formation of fundamentally unprecedented approaches to Jewish life and thought. “Daat Torah” is one example among many of how Agudat Yisrael broke with tradition in their attempt at upholding it. This paper will look at the manner in which "Daat Torah" was redefined as a political tool, and will remark in particular on the means by which it was exported to Palestine and to the United States between the wars. As Orthodox Jews migrated, the manner in which their leaders relied upon this model to stem further acculturation would have enormous repercussions when it came to haredi politics within the State of Israel in particular.

A Mourning Brooch, Journeys “Home” and Shipwrecks: A Transnational Story.

Georgina Fitzpatrick

Session 4 Panel 1

In April 1828, the *Woodlark* foundered on a reef in the Torres Strait. A small boatload of survivors managed to sail their way back to Sydney some months later. In August 1857, the *Dunbar* sank off South Head, Sydney, with the loss of all on board except for one sailor. On board those ships, a generation apart, were members of the same extended family; an uncle, John Moses, with his wife and daughter on the *Woodlark*, and his niece, Julia Hart, her husband, Abraham Meyer, and their six children on the *Dunbar*. Both families were on a trip ‘Home’ to England; one family outward bound from Sydney, the other on the return leg. In this paper, I intend to explore the transnational outlook of this extended family of modest means and consider where they situated their identity as Jews and as Britons. A family with convict beginnings, followed by a chain migration of free settler relatives, the Moses/Hart/ Levy connections, linked by marriages with co-religionists, stretched along the trading routes and small settlements of regional New South Wales, fanning out from Sydney from the 1820s onwards. Although their story can be framed as a colonial settler story with a Jewish twist, my research threw up several examples of movement between the metropole and the periphery. By focussing on one object – a mourning brooch – and one letter, I hope to unpack the complexities of this transnational story.



Archive Fever in Exile?

Andrea Meyer Ludowisy

Session 6 Panel 2

The German Jewish intellectual Karl Wolfskehl was 69 when he arrived in New Zealand where he eventually produced some of his best work. He arranged for his grave inscription to read “exul poeta” to signify his Jewish, Roman and German roots. Having built up a large library in Germany, his books did not follow him into exile when he fled to Switzerland, Italy and finally to New Zealand. Their sale provided him with the means to survive. The critical examination and analysis of exile libraries and archives through the connection between archives and the structures of human memory, psychoanalysis, government, power and law has remained largely neglected by traditional academic disciplines. This paper critically examines the theory of the archive and library collections of Jewish exiles, using a number of collections of Jewish exiles at the University of London. It calls for a rethinking of these collections of the collective psyche in the light of changes brought about by digital communications and storage media. The recent cultural turn in interdisciplinary enquiry has made it a timely moment to engage a larger audience in a debate around the history of German Jewish exile collections that are held in English speaking countries and ask the question if these collections, which were compiled in the belief that their aura was a quality integral to them that could not be communicated (translated?) through reproduction techniques, still possess relevance and exert a wider cultural impact.

Austria to the Antipodes: Curating a Transnational History of 20th Century Art, Design and Architecture

Catherine Townsend, Alan Pert, and Philip Goad

Session 4 Panel 2

Austria to the Antipodes arose from our 2020 graduate-class Critical and Curatorial Practices in Design. This exhibition will investigate the transnational architectural, artistic and design reverberations of the Anschluss. Migration of ideas, artworks, design, artefacts, artists, professionals, networks, and clients from Austria to Australia and New Zealand in the 1930s will form the foundation of Austria to the Antipodes. The students of Critical and Curatorial Practices in Design (CCPD) each researched an Austrian architect, artist or designer who fled Austria and made their way to the Antipodes. The majority of the study cohort were Jewish. In CCPD we recast history as a vital and active subject that engages students in empirical archival research and exhibition design to enable new ways of recalling, revisiting and reinterpreting memory and history. Students researched well-known names such as internationally renowned architects Harry Seidler and Ernst Plischke, modern dance pioneer Gertrud Bodenweiser, sculptor Karl Duldig, and artist Louis Kahan; and lesser-known figures such as furniture designers Paul Kafka and Ernst Deutsch. Austria to the Antipodes will employ artworks, furniture, photography, architectural models and drawings, digital recreation, and didactics to reveal the Viennese émigrés’ impact on the built environment and artistic culture in Australia and New Zealand, and the loss to Austrian culture the émigrés’ flight engendered. The exhibition will launch in Vienna and travel throughout Australia and New Zealand providing an opportunity for all three countries to reflect on the transnational legacy of this far-reaching moment in Austrian, Jewish and Antipodean history.

Baggage Claims

Russell Goldflam

Session 1 Panel 1

In the 1930s, my father's left-leaning Yiddish-speaking Zionist parents fled from Germany, first to Palestine, and then to Perth, where my mother's right-leaning English-speaking anti-Zionist parents were pillars of the local, parochial, Jewish establishment. My mother's family agitated to stop the boats like the one on which my father's family arrived in 1938. However, my grandfathers sat together in the synagogue fifteen years on to celebrate their children's marriage, and fifteen years after that, my bar mitzvah. For my family, crossing borders was about both seeking refuge in a promised land, and building barriers to stop outsiders from disrupting a life of privilege: an interesting, complex, conflicted story. Difficult to tell, but worth telling, particularly because of its resonance with current debates over Australian refugee policy. To tell this story (among others), I have devised and occasionally perform *Baggage Claims*, a one hour spoken and musical work I promote as "klezmer tales of unlucky men, swollen hearts, the burdens of anxiety and doing one's bit". *Baggage Claims* crosses various borders: personal/political, historical/theatrical, prosaic/poetic, conflict/reconciliation, truth-telling/myth-making. The accompanying music I play with my klezmer band Rusty and the Infidels elaborates and embroiders the text, framing the stories in a cultural context and amplifying their emotional pull. Truth-telling can be risky business, and this paper touches on managing those risks, together with negotiating the choices required when inconvenient facts get in the way of telling a good story. Brief excerpts will be presented from a recorded production of *Baggage Claims*.

Between Love of One's Native Country and Cosmopolitanism. Triple identity of German-Speaking Jews in Prague in 20th Century as Reflected in Georg Mannheimer's and Lenka Reinerová's Literary Works

Magdalena Bak

Session 2 Panel 1

Everyone who examines the history of the German-speaking Jewish population in Prague, encounters multiple identity constructions, whose clear national classification is impossible. After the dissolution of the Austro-Hungarian Empire in 1918, Jewish people were the only large group, who did not form their own nation-state after the First World War. This led to a great identity crisis, which a significant part of the Jewish population experienced, and which is best reflected in the life of Georg Mannheimer – a writer and journalist. Born into a Germanspeaking family, he identified himself with the German culture and literature. Nonetheless, for Mannheimer the fact that his native language was German, which he described as dishonourable, was a punishment from God. At the same time, Mannheimer supported the Zionist movement and sympathised with the first president of Czechoslovakia, Tomáš Garrigue Masaryk. He also showed that even if you distanced yourself from one national group, you were inevitably assigned to one of them by others. The actual transnationality of the Jewish population was not taken into the consideration. However, the Jewish Prague authors do not understand their homeland nationally, but geographically. As part of the planned lecture, this thesis will be confirmed, among other issues, by analysing the works of Mannheimer and Lenka Reinerová. From a methodological point of view, the study of the complexity of the question of national identity, which is thematized in the Jewish literature, must be told and analysed in a global, i.e. transnational context, what I would like to outline in my lecture.



Cafe Scheherazade in Melbourne as a Haven for Holocaust survivors - from Poland to France to Australia

John Zeleznikow

Session 4 Panel 1

Masha Frydman and Avram Zeleznikow were Holocaust survivors, she in Soviet Central Asia and he in the Vilna Ghetto and with partisans in the Rudniki forest, who met at the University of Lodz, Poland in 1946. As Bundists, their then goal was to graduate (she in Medicine, he in Education) and remain in Poland building a Jewish life. Pogroms in Kielce and Polish postwar antisemitism, together with the inevitable coming of a communist regime, made potential life in Poland. So separately they fled to Paris, where they reunited at the Scheherazade nightclub – a then haven for Eastern European emigres. As penniless refugees on Paris, with a young child they were in transition, waiting for some country to sponsor them. Then place at the end of the world – Australia – gave them succour. But whilst they were allowed residency, they had to provide food and accommodation. And they had few skills and zero qualifications. For seven years Avram worked as a labourer and Masha cared for a sick child. Then Masha had a bright idea – to open a café. With the help of a loan from Jewish Welfare, they bought a milkbar in Acland St. St. Kilda and converted it into a café with an espresso machine offering Central and Eastern European food. It was open fifteen hours a day. The café became a haven for holocaust survivors, offering not only food, but also solace for its clients. In this paper I discuss the operation of the café and how its numerous transnational clients benefitted from its services.

Creating Transnational Connections: Isi Leibler and Jetset

Suzanne D. Rutland

Session 1 Panel 1

From the early medieval period, Jews have been global traders, starting with the Rhadanites who traded from France to China. This was also true for the early Jewish settlers and emancipists in Australia who played a key role in shipbuilding and developing trading networks. Whether one speaks of Emanuel and Vaiben Solomon, who developed trade between Sydney and Adelaide, or Moses Joseph who built a fleet in 15 ships, trade and travel have been part of the Jewish experience in Australia. In the post-war period travel by plane slowly overtook the long sea voyage. The young Isi Leibler quickly recognised the value of offering cheap group air travel for the migrants who had come from different parts of Europe to enable them to visit loved ones back home in the late 1960s. He formed what was, in some ways, a strange partnership with Holocaust survivor and secular Bundist, Bono Wiener. Together they built Jetset, one of the largest travel companies in the world, facilitating transnational travel which removed the challenges of borders and responded to the tyranny of distance. Leibler understood the value of building connections and particularly did so with Australia's closest neighbour, New Zealand, buying into Air New Zealand and building on-land programs with Nathan tours. However, Leibler did more than build an international travel company. For him, Jetset was a steppingstone in his campaign for the Jewish causes that he was passionate about, whether it related to Soviet Jewry, assisting the Asia-Pacific Jewish communities, or advocating for Israel.

Dada Lingua Franca: The Linguistic Choices of Tristan Tzara

Alexandru Bar

Session 6 Panel 1

This essay uncovers how linguistic belonging shaped the identity and creative path of a prominent Dadaist, Tristan Tzara, examining in particular the importance of the French language in his destiny after his move to Paris. My focus is on the languages in which he wrote in both personal correspondence and elsewhere, seen as a response to his respective experience of exile. Tzara, a stateless man who desired to be French remained identified as a Romanian Jew despite his lack of Romanian citizenship. This essay argues that Tzara's non-Romanian identity and his alternating Jewish and non-Jewish identity were at the center of his linguistic choices. My analysis offers a new understanding of how exile shaped the context in which this avant-garde artist was obliged rather than chose to operate, challenging many aspects of secondary scholarship's long association of Dada with supra-national, polyglottal linguistic strategies.

Hachshara in Nazi Germany: From Niederschönhausen to Australia

Verena Buser

Session 6 Panel 2

To this day, Hachshara – a Zionist term for emigration preparation for Eretz Israel – is an under researched topic of Holocaust scholarship. In 2017 the author started to find out more about the Jewish trainees of the Niederschönhausen training site in Berlin which opened in 1934 under auspices of the Reich Representation of German Jews and managed by civil engineer Leopold "Poldi" Kuh (later: Kew). Special emphasis was laid on those of the trainees who managed to escape the Holocaust to Australia at the end of the 1930s/beginning of 1940. One of them was Eric Pearce who died in 1983 in Melbourne. The paper will present this research and will focus on questions of everyday life, protagonists and the events which brought more than 100 trainees to Australia. It is remarkable that children and grandchildren of those who lived and worked in Niederschoenhausen at the end of the 1930 know only a little about their parent's and grandparent's past. Obviously, they did not speak about the past, for several reasons. To portray those who underwent vocational training or retraining as the "lucky ones" who escaped the genocide would ignore the emotional aspect of their difficult decisions and the emotional scars they sustained in finding safety and freedom. Many of those who were so "lucky" to migrate. Hachshara and retraining were cornerstones of Jewish emigration efforts under Jewish leadership, but were far from being a story of good fortune and of smoothly adopting a new homeland.

Heaven Knows no Country, Nor Does the Earth: Danilo Kiš

Inja Stracenski

Session 1 Panel 1

In January 1942, at the age of seven, Danilo Kiš witnesses the massacres of Jews by Hungarian troops on the Danube riverbank in Novi Sad. Soon after, the family flees from Yugoslavia to the father's native Hungary, hiding amid the adversary. Kiš attends a catholic primary school, losing his father and other relatives deported to Auschwitz in April 1944. After the war, Kiš moves to his mother's native Montenegro, before going to Belgrade to study Comparative Literature. In 1962, he publishes his first novels, *The Garret* and *Psalm 44*. Due to political pressure, he moves to Paris in 1979 where he achieves international fame, and where he dies in 1989, aged 54. For Kiš, all borders of nation-states are artificial, 'all this is human invention and deception. Apart from the Babylonian confusion of languages, there are no "natural borders", no barriers between mountains and arable land. Heaven knows no country. Nor does the earth'. There is one geographical name, however, that Kiš refers to as his home, the Pannonian Sea. This 'name', which designates an ancient sea in Central Europe, is for Kiš the place where shared human destinies reveal the truth of our time better than any national historiography. From here Kiš transforms what he calls his "Jewish fate" into literature conveying the totalitarian darkness of the 20th century. It is this

writing of history through literature, elaborated within real and imaged borders, that I explore in this paper.

Hersh Fenster's Yizkor Book *Our Martyred Artists* as Portable Memorial

Rachel E. Perry

Session 2 Panel 1


In 1951, Hersh Fenster self-published *Undzere farpainikte kinstler* (*Our Martyred Artists*), a 300-page yizkor book in Yiddish that commemorated 84 Jewish artists from countries across Europe who had worked in France in the interwar period and perished in the Holocaust. Unlike most memorial books, which are collaborative group endeavors sponsored by landsmanschaften groups or communal organizations, this volume was researched, written and published entirely by one individual as a transnational project. This talk situates Fenster's initiative within the genre of the yizkor book and commemorative practices in the immediate postwar period more broadly. I argue that Fenster's volume is not only a memorial tombstone (*matseyve*) for the murdered artists; it also offers a 'window' (a *fenster*) into an entire generation of Jewish artists lost to art history, illuminating their lives through not only portraits, critical reviews and reproductions of works of art but also anecdotal information based on the recollections of friends and family who survived. Whereas Holocaust scholars have generally resisted using yizkor books as historical documents, this article suggests important ways *Our Martyred Artists* opens up new frames for art historical inquiry. Written in Yiddish, it was intended to be a portable, memorial 'museum without walls' that would transcend national identities and allow the persecuted artists to show their work and tell their stories to future generations.

How English? The Anglo-Jewish Tradition in Australian Synagogues

Benjamin Elton

Session 4 Panel 2

The synagogues established in Australia in the nineteenth century were largely based on British models, with British personnel, following an Anglo-Jewish liturgy. They were under the jurisdiction of the Chief Rabbi in London and their members were self consciously British Jews. Drawing on examples from The Great Synagogue in Sydney, The Melbourne Hebrew Congregation, the St Kilda Hebrew Congregation, the Perth Hebrew Congregation and other synagogues, this paper will explore how and to what extent these synagogues attempted to transplant Anglo-Judaism to Australia, in what ways they diverged from British precedents and for what reasons, for how long this attachment to British Judaism lasted, and with what effects. Examples of Anglo-Judaism, or deviations from it, in these synagogues include the ministers who served them, and the places congregations sought new ministers, the prayerbooks used, the musical element of services, especially the contribution of choirs, the dress of the clergy and lay leaders, the physical arrangement of synagogues, reforms to the liturgy, approaches to wider halakhic questions, especially personal status issues, relations with the Chief Rabbi and Beth Din in London, 'patriotism' particularly in time of war, and attitudes towards other Jewish denominations and other faiths. The paper will cover the period from the 1820s until the present day and will look at how these Anglo-Jewish positions affected the development of Judaism in Australia, how it drew in and modified the style of some non-British Jewish immigrants but alienated others, and the current nature of Australian synagogues in the Anglo-Jewish mode.



International Emotions: Hebrew Athletic Experience and the Jewish Encounter with the Modern World

Ofer Idels

Session 6 Panel 1


Recent academic studies of Jewish history and internationalism have drawn wide scholarly attention, yet the emotions of Jews in the modern international context have been largely ignored. This paper aims to start and fill this historiographical gap by telling the global and untold story of a specific group of modern Jews – Hebrew athletes in interwar Palestine. Based on the theoretical framework driven from Rita Felski's postcritique and rich primary sources (letters, diaries, newspaper articles, pictures), the paper will follow several Hebrew athletics delegations from Palestine to Australia and other locations around the world. The personal writings of both male and female athletes reveal that internationalism was not merely a social or bureaucratic concept but a particular platform within which Jews could imagine themselves as equal members of the modern world. The integration of nationalist goals with internationalism, as Glenda Sluga has shown us, was far from unique. However, the tale of Hebrew athletes illuminates that the specific Zionist emotional desire for belonging was ultimately the cause for their 'international failure.

Jewish Refugees and French Internment Camps at the Outset of World War II

Meredith Scott

Session 3 Panel 3

During the 1930s, thousands of Jews fled fascist and antisemitic regimes and sought safe haven in France. France, known for its republican legacy, was no longer the land of asylum that they had hoped to find. Escalating antisemitism and fluctuating immigration policies created an environment inhospitable to those seeking resettlement. France sought to limit and contain the refugee population within its borders, using the Paris Prefecture of Police's system for tracking foreigners. Caught in the grips of fifth column fears, and with war on the horizon, the government established internment camps in 1939, detaining Jews alongside suspected Nazi agents as "alien enemies." Working with sources at the Alliance Israélite Universelle and the French National Archives, as well as French asylum laws and the press, this transnational study examines Jewish refugees, borderland communities, and French internment camps during the late 1930s and into the war. It highlights the state's resolve to intern foreigners, the experiences of refugees, and the evolution of immigration and border controls. Key to this study are letters from Central European Jews that detail their flight, arrest, and internment. Camp life was marked by daily miseries surpassed only by fear of repatriation to Germany and the threat of the oncoming Nazi war machine. With sharp focus, this study highlights the limits of French republicanism and the ways in which the camp system, which was later used in the Holocaust in France, became a tool of the state.



**Jewish Suicide in Colonial and Early Federation
Australia, 1860-1920**

Jason Shulman

Session 3 Panel 1

For the most part, immigration histories have been stories of success. In modern Jewish history, for example, Jews who left Europe for places like the United States, Australia, or Palestine achieved remarkable social integration and economic success. Of course, the first or second generations faced challenges in their new environments (though Jews were less likely than other immigrant groups to new locales to return their countries of origin), but those setbacks were mostly temporary as later generations made their new land their home. This paper explores the stories of a small number of Australian Jews, primarily first or second generation, whose fate was not as rosy—those who committed suicide in their new land during the late-19th and early-20th century. While the motivations and profiles of those who committed suicide varied, often economic troubles were an important factor, as were illness and loneliness. Their stories relay the costs of transnational journeys and the challenges of a new life across borders. In addition, this paper considers the small Australian Jewish community's response to these incidents, as institutions and leaders sought to project the message: Jews take care of their own. Utilizing archival newspapers from Trove, this paper also examines how the Jewish and general press covered incidents of Jewish suicide, both in Australia and around the world, in the early 20th century. The discourse about Jewish suicide globally shows the transnational flow of ideas, particularly during a period in which the idea of the Jewish "race" was beginning to be challenged.

**Jewish Transnational Dance Stories – from
Ausdruckstanz to Dance Theatre**

Kathy Baykitch

Session 5 Panel 1

Ausdruckstanz – or expressionist dance- emerged in central Europe during the 1900s as a protest against classical ballet tradition and its conventional forms. The artistic movement Expressionismus, or German Expressionism, was enhanced by the climate of experimentation that was flourishing during the height of the avant-garde. Ausdruckstanz or dance of expression became the physical embodiment of the "spiritual revolution" that was depicted in painting, literature, film, and dance during the 1920s and 1930s. The new dance form was freer, with an emphasis on emotional gesture and subjective expression. The influence of this form is still evident today through the development of the genre of dance theatre. The examination of Jewish dance artists associated with this movement sheds light on a much-neglected aspect of Ausdruckstanz – the Jewish contribution to an artistic movement that considered itself mainly Germanic. It also demonstrates the influence of this movement beyond Germany and Austria, which is due to the phenomena of emigration and exile of Jewish exponents of Ausdruckstanz in response to the rise of National Socialism in the 1930s. Dance artists such as Gertrude Bodenwieser and Gertrude Krauss have made significant contributions to the development of dance and the influence of Ausdruckstanz beyond German and Austrian borders. This paper will focus on Gertrude Bodenwieser to reflect how Jewish exponents of Ausdruckstanz continued to develop the genre, which influenced the development of dance theatre.



Journeys and Legacies of Jewish Émigré Lawyers in Australia.

Katherine Biber, Sara Dehm, and Ana Vrdoljak

Session 3 Panel 1


The flight of Jews from Europe in the context of Nazi persecution had the effect of bringing a significant cohort of legally-trained émigrés to Australia. We have commenced a research project which investigates the reception and contribution of these European émigré lawyers to Australian society. Some sought refuge in universities, which did not readily shelter those seeking protection and a new life. The jurisdiction-specific nature of legal scholarship, teaching and practice meant that even the skills of the most esteemed legal scholars were not considered to be easily transportable or translated into local law school curricula. Similarly, many émigré barristers and judges experienced outright exclusion from admission to legal practice, as arbitrary and insurmountable barriers were placed in their path by Australian courts. These factors compounded the plight of refugee legal academics and practitioners when compared to other professionals. Many émigré legal scholars recalibrated their skills or scholarship to gain a foothold in allied fields like philosophy, political science and history. Others re-qualified in entirely new fields or professions. Nonetheless, in notable instances, they achieved an impact upon the development of jurisprudence, legal practice and legal culture in their adoptive country. Our project aims to recover and recount the scale and range of contributions that these émigré lawyers made and their contemporary legacies. It traces how they created and relied upon professional and scholarly networks that allowed them to translate and transmit European legal ideas, concerns, practices and traditions to mid-20th century Australian legal interpretation and institutions, whilst also adapting to new worlds, habits and exclusions.

“Made in Vienna”: Dress, Self-Fashioning, and Jewishness, 1900–1938

Jonathan C. Kaplan

Session 5 Panel 1

Clothing and the act of dressing played a central role in the acculturation and urbanization of Vienna’s Jewish population during the late nineteenth century. It was both by adopting popular fashions and participation in creating and transmitting fashions to the wider society—as designers, manufacturers, retailers, journalists, and consumers—that Viennese publicly expressed their status as modern, urban cosmopolitans, and equal participants in Viennese culture. This sartorial self-reinvention among immigrant Jews gave rise to the recurring trope in late nineteenth- and early twentieth-century Europe: the accusation that Jews, particularly those acculturating and assimilating, were somehow attempting to hide their Jewishness. Furthermore, the inherently transnational nature of the fashion system and the heavy participation of Jews in that industry (i.e., Kremer 2007; Lerner 2015; Mendelsohn 2014; Stein 2008) created further negative connotations for the very notion of ‘fashion’ as a Jewish domain. Using examples from contemporary press and literature, as well as visual evidence, this chapter explores the role of Viennese Jews in that city’s fashion and dress industries, as well as the negative implications it held for both the notion of ‘fashion’ and ‘Jewishness’.



Making Sense of the Holocaust and Human Rights in the museum – Transnational Approaches.

Jennifer Barrett and Avril Alba

Session 2 Panel 2

Holocaust museums and their museological practices (including the architecture, affective spaces, and exhibition design) have become highly influential forms of memorialisation, as is evident in many new human rights museums that often have a Holocaust ‘core’ or basis. Yet the question of whether the Holocaust should be used as an analogical resource remains contentious. Linking or comparing the Holocaust to other atrocities has been perceived as diminishing this specific event, or, conversely, as canonising the Holocaust over other genocides. Contending with these methodological issues and international debates was pivotal in the development of the Holocaust and Human Rights exhibition at the Sydney Jewish Museum (SJM). In the intensive research undertaken to create the exhibition, we harnessed the public utility of the museum to explore the nexus between the Holocaust and human rights in transnational settings to see how this connection could be most fruitfully deployed in an Australian context.

Melech Ravitch’s Transnational Story: The 1933 Plan to Establish a Jewish State in the Northern Territory, Australia

Ghil’ad Zuckermann, Leah Kaminsky, and Alice Nelson

Session 3 Panel 2

In 2021, due to COVID-19, the power of borders within Australia has been unprecedented, and our perceptions of inclusion, exclusion and intra-national divisions have radically shifted. The origin of these internal borders is poignant. For example, the border between Western Australia on the one hand, and South Australia and the Northern Territory on the other hand (originally the western border of New South Wales, 1788) is based on the 1494 Tordesillas line dividing South America between Spain and Portugal (see Zuckermann 2020: 193-194) rather than on Australian Aboriginal tribal boundaries. In 1933, Yiddish poet Zechariah Choneh Bergner (1893-1976), a.k.a. Melech Ravitch, almost managed to establish a Jewish State in the Northern Territory. Eventually, the plan was rejected; the prospect of a safe harbour quashed. The rejection had nothing to do with Aboriginal people. Consider, for example, the words of T. W. White, the Australian delegate at the Évian Conference, to explore possible solutions to the Jewish refugees fleeing persecution by Nazi Germany: ‘As we have no real racial problem (sic), we are not desirous of importing one.’ The tragic irony of White’s attitude is twofold: not only does he not wish to assist Jewish refugees but he also completely overlooks the abysmal situation of the Aboriginal population in Australia. It is not surprising therefore that Ravitch, under the then Zeitgeist, did not feel the necessity to ask the Aboriginal people of the Northern Territory to give him permission to colonize their land, and viewed the landscape through which he journeyed as a terra nullius that could offer refuge to the persecuted Jewish communities of Europe. Our paper will explore not only Ravitch’s fascinating and multifaceted vision, but also a 2021 trip that the authors conducted in Ravitch’s footsteps to Birdum, Larrimah and Darwin, all in the Northern Territory. Our trip had a twist: we decided to attempt a belated reckoning with some of the wrongs of the past and ask the local Aboriginal custodians, namely the Yangman of Birdum and Larrimah and the Larrakia of Darwin, to welcome us to their country, and to give us permission to conduct our research. We also shared with them the history of Ravitch’s transnational vision, and listened to their stories, engaging in an empathetic and mutual form of restitution.



Migrating Objects: Materiality and Meaning

Anna Hirsh

Session 2 Panel 2

Personal possessions that journey with their migrant owners are invested with intertwined and parallel narratives and experiences. These items may act as biographical place markers that chart places, as well as operating as memory prompts. When migrants and refugees relocate, the objects that accompany them are invested with an invisible, personal value and connection to the past. When an object is relocated from the private realm to a museum or public institution how does its meaning transform from the personal to the universal? Do objects also possess a value that transcends their ownership? How do objects contribute to a collective understanding of migration narratives and historical events? From the domestic to the formal, from the nostalgic to the rare and valuable, this paper will examine the significance of personal possessions within and beyond the stories of their migrant owners. Explorations of the various meanings that may be derived from materiality will be presented in the context of migration narratives and their legacies.

Mobilizing the Jewish Past for the Muslim Future: Jewish Heritage from North Africa to Southeast Asia.

Emily Gottreich

Session 3 Panel 1

Nearly 90% of the world's Jewish population once lived in the Islamic world. Jewish settlements thrived throughout the Arab, Turkic, and Persian realms; some established satellite communities even further east, including Baghdadi Jewish communities in Hong Kong, Kerala, and Singapore and Dutch Jews in Indonesia. Asian Jewry was later augmented by European Jews fleeing Nazism who sought temporary refuge in places like Tehran and Tashkent. Maldives and Mauritius. Despite this rich heritage, only a tiny number of Jews remain in the Islamic world today, most having left in the last century. The impetus for their departure came partly from colonial policies of divide and conquer and partly from the zero-sum game of nationalism that followed, a dual process whereby Jews were wrenched from the places and people they had lived among, in some cases, for millennia. The ensuing Arab-Israeli conflict solidified the break, making rapprochement seem impossible. In the 21st century, however, a new and somewhat surprising interest in the Jewish past has emerged in many parts of the Islamic world. From Casablanca to Java, Jewish museums are opening, synagogues and cemeteries are being restored, and above all, Jewish tourism is booming. Why is this change occurring now, in the relative absence of indigenous Jewish communities in these places, and who is leading the charge? What is the different meaning, and utility, attached to Jewish heritage in one setting vs. another? This paper will investigate what happens when the long and complex Jewish historical experience in Africa and Asia is recast to suit the requirements and values of today's multicultural, globalizing world.



**Modern Hebrew Teaching and Learning –
Roundtable**

Yona Gilead

Roundtable: Monday 2 pm

Over the centuries of the Jewish Diaspora, the Hebrew language served a transnational purpose, enabling Jewish education to flourish by teaching children- both boys and girls - to read and write (as attested to in the Cairo Genizah from letters written in Hebrew by women, as well as children practicing the Hebrew Alphabet). Following what has been described as the renewal, or rebirth, of Hebrew as a spoken language in the early years of the twentieth century, with approximately nine million Hebrew speakers in Israel and many more in the Diaspora, in the past years there has been a significant decline in non-native speakers' ability to communicate in the language as well as attain Hebrew literacy. This decline presents significant challenges to the teaching and learning of Hebrew in the Diaspora, especially within Jewish day schools in Australia and other parts of the English-speaking world. In this roundtable we will discuss the various pedagogic initiatives which seek to meet the challenge to improve school and university students' ability to use and communicate, read, and write in Hebrew. These initiatives seek to draw on current language theories in what is now termed teaching and learning an 'additional language'. In working on this, a transnational approach is again required – but in this case to enable non-native speakers to reclaim knowledge and usage of Hebrew

**New Day in Babylon and Jerusalem: Zionism,
Jewish Power, and Identity Politics.**

Sara Yael Hirschhorn

Session 3 Panel 2

My paper, based upon my second book project, is a comparative study of post-1967 Diaspora Zionism in the United States and South Africa tentatively entitled *New Day in Babylon and Jerusalem: Zionism, Jewish Power, and Identity Politics*. Today, Zionism is largely incompatible with other forms of identity politics and this study seeks to understand how and why from a transnational historical perspective. The main argument of the book is that the Six Day War played a central role in the process of 'whitening' Diaspora Jewry, problematizing the position of Israel's allies in progressive spaces on the left, promoting an alignment with a new 'Judeo-Christian' establishment on the right, and creating profound polarization over Israel ever since. However, this study stresses that the legacies of this shift expressed themselves differently depending on Diasporic context: In the United States, American Jewry went from colleagues in the civil right movement to closed out of activist spaces, from the 1970s struggle over 'Zionism is Racism' to the Black Lives Matter movement today. In contrast, in South Africa, where Jews were officially classified as 'white' in the post-1948 racial scheme, collaboration between Israel and the South African government - as well as solidarity between the African National Congress and the Palestinians — left a stain on black-Jewish relations in the new South Africa. These case studies also intersected (if mostly overlooked by scholars) over common concerns related to Israel's foreign policies and their domestic Diasporic consequences, the global anti-apartheid struggle and the Zionism is Racism debate.



**“On the Individual Merits of the Applicant”:
ASIO and the Naturalisation of Left-Wing
Jewish Migrants**

Ebony Nilsson

Session 4 Panel 1

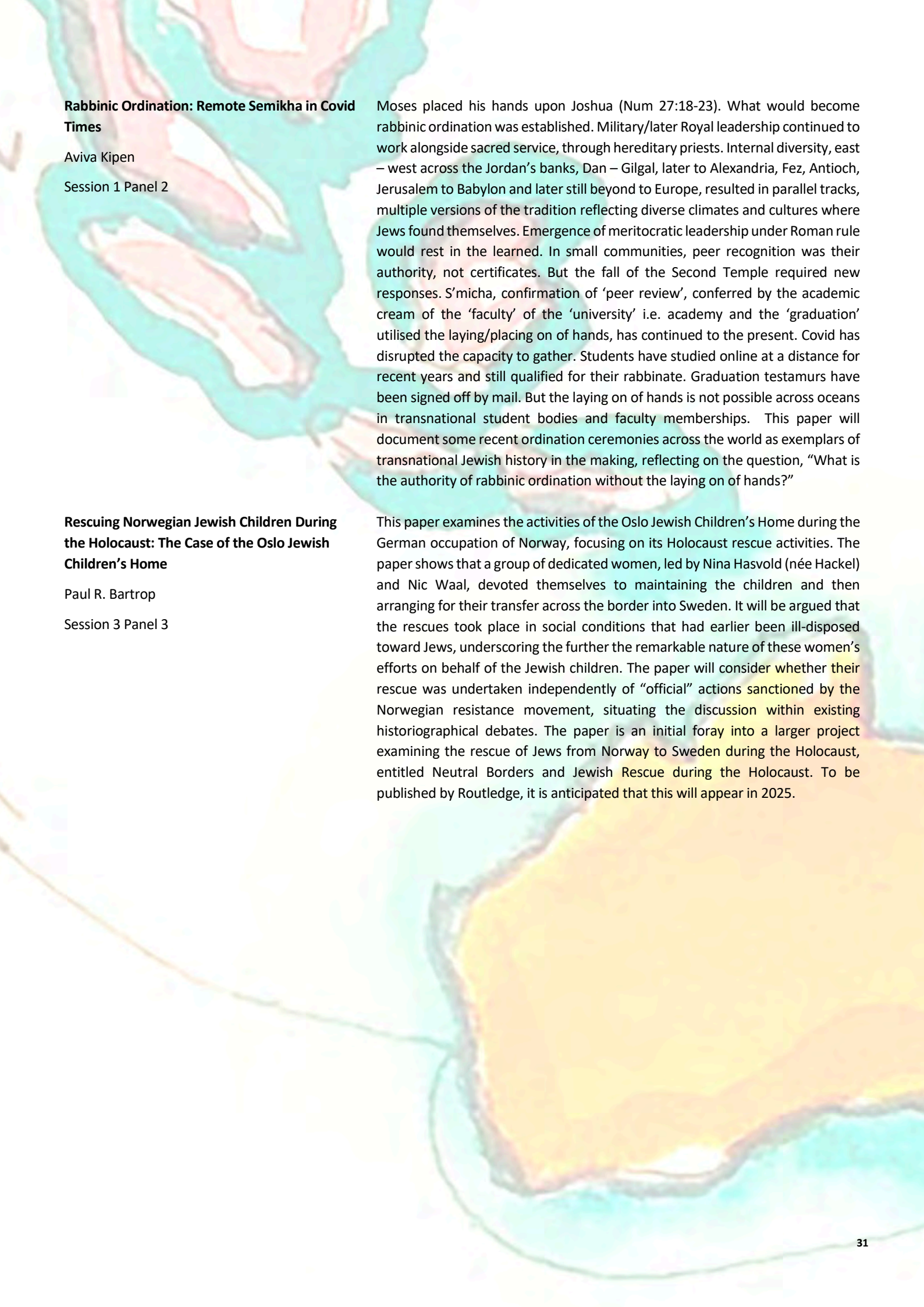
The naturalisation of migrants was a significant site of border policing in twentieth century Australia. When naturalised, migrants were admitted into the body politic, with the presumption that this precluded any ongoing transnational loyalties. During the early Cold War, the Australian Security Intelligence Organisation (ASIO) played a key role, providing security assessments for every migrant who applied. These assessments impeded the applications of many Jewish migrants. Though vetting consumed a significant portion of ASIO’s resources, the organisation’s policies regarding what kinds of migrants constituted unacceptable levels of security risk remain shrouded in secrecy. This paper uses the case of one family – Jacob and Dora Horowitz, and their teenage son – as a window into ASIO’s approach to Jewish applicants. The Horowitzs, postwar refugees from Poland, had a decade-long battle for naturalisation which illuminates ASIO’s reluctance to accept migrants with overlapping, transnational identities. This case shows that there was often a disjuncture between ASIO’s public claims of fairness – that decisions were made on an applicant’s ‘individual merits’ – and its officers’ willingness to selectively employ evidence in justifying their assessments. Nonetheless, the organisation was also a site of robust and sometimes nuanced discussion about migrants’ experiences and political views. Its officers were aware that public opinion, and particularly the complaints of MPs and community groups about withheld naturalisation, had to be considered. These were Cold War struggles, but ASIO’s particular inflexibility in policing the borders of citizenship for Jewish applicants also raises questions of anti-semitic prejudice.

**Personal Transnational Memory:
Kindertransport Memories**

Amy Williams and Bill Niven

Session 6 Panel 2

Transnational memory often refers to the idea that memories are not bounded by the nation state but move across borders. With memory transcending different boundaries scholars have argued that there is a potential space for a fruitful interaction to take place when local, regional, national and transnational memories intersect. But where does this interaction take place? In the case of Kindertransport testimonies, it takes place in the mind. By outlining our new theory we call ‘personal transnational memory’ we argue that the thought processes of the Kinder in interviews, testimony, autobiography and autofiction move backwards and forwards in time and space across geographical boundaries. The way they remember often does not follow the wish to recreate the sequence of historical events, but responds to a different set of impulses, which we explore in this paper.



Rabbinic Ordination: Remote Semikha in Covid Times

Aviva Kipen

Session 1 Panel 2

Moses placed his hands upon Joshua (Num 27:18-23). What would become rabbinic ordination was established. Military/later Royal leadership continued to work alongside sacred service, through hereditary priests. Internal diversity, east – west across the Jordan’s banks, Dan – Gilgal, later to Alexandria, Fez, Antioch, Jerusalem to Babylon and later still beyond to Europe, resulted in parallel tracks, multiple versions of the tradition reflecting diverse climates and cultures where Jews found themselves. Emergence of meritocratic leadership under Roman rule would rest in the learned. In small communities, peer recognition was their authority, not certificates. But the fall of the Second Temple required new responses. S’micha, confirmation of ‘peer review’, conferred by the academic cream of the ‘faculty’ of the ‘university’ i.e. academy and the ‘graduation’ utilised the laying/placing on of hands, has continued to the present. Covid has disrupted the capacity to gather. Students have studied online at a distance for recent years and still qualified for their rabbinate. Graduation testamurs have been signed off by mail. But the laying on of hands is not possible across oceans in transnational student bodies and faculty memberships. This paper will document some recent ordination ceremonies across the world as exemplars of transnational Jewish history in the making, reflecting on the question, “What is the authority of rabbinic ordination without the laying on of hands?”

Rescuing Norwegian Jewish Children During the Holocaust: The Case of the Oslo Jewish Children’s Home

Paul R. Bartrop

Session 3 Panel 3

This paper examines the activities of the Oslo Jewish Children’s Home during the German occupation of Norway, focusing on its Holocaust rescue activities. The paper shows that a group of dedicated women, led by Nina Hasvold (née Hackel) and Nic Waal, devoted themselves to maintaining the children and then arranging for their transfer across the border into Sweden. It will be argued that the rescues took place in social conditions that had earlier been ill-disposed toward Jews, underscoring the further the remarkable nature of these women’s efforts on behalf of the Jewish children. The paper will consider whether their rescue was undertaken independently of “official” actions sanctioned by the Norwegian resistance movement, situating the discussion within existing historiographical debates. The paper is an initial foray into a larger project examining the rescue of Jews from Norway to Sweden during the Holocaust, entitled *Neutral Borders and Jewish Rescue during the Holocaust*. To be published by Routledge, it is anticipated that this will appear in 2025.



Rethinking borders: Blended stories and the Holocaust memory in Australia

Katarzyna Kwapisz Williams

Session 6 Panel 1


When I first met with Bejam Kunmunara Kabool to discuss the work of his mother, Aboriginal campaigner and writer Oodgeroo Noonuccal, he told me it was important to start with the Frontier Wars and that I – being Polish – should understand if he said this was the Holocaust. I took Bejam’s comment as a rare example of the balance between two perspectives that are usually in opposition: recognizing the Holocaust’s particularity (he assumed I must be familiar with) and using the Holocaust as a moral standard and a narrative frame through which the history of Australia can be effectively conveyed. Rather than focusing on the comparison between the genocide of Indigenous Peoples and the Holocaust, I use Bejam’s remark as a point of departure to review the critique of transnational Holocaust remembrance often seen in Australia as a “screen memory” and explore the application of Rothberg’ multidirectional memory in the Australian context. More specifically, referring to de Cesari’s idea that memory works as a “border device” producing “social imaginaries of bounded communities”, I reflect on the ways performing Holocaust memory in Australia renegotiates conceptualizations of “the border” and serves to contest or redraw borders. I explore the selected works of Australian Jewish writers and artists who in their texts and visual art perform acts of memory that transcend ethnic and national boundaries, explore commonalities and make connections. Bringing memory and border studies into conversation is particularly interesting in the Australian context shaped by mobility and migration, memories of local histories and those re-enacted away from their point of origin, unfolding across and beyond borders.

“Shalom! Educate Yourself!” or How the Ideas Crossed the Borders in the 19th Century

Vera Leininger

Session 2 Panel 1

With samples from the correspondence of Shlomo Yehuda Leib Rapoport (1790-1867), a rabbi in Tarnopol and later the chief rabbi of Prague, with his friends across the world – to his pupil in London, his colleagues in Budapest, Vienna or Berlin or to a synagogue in New York – this paper shows how the ideas and knowledge crossed boundaries and borders during the 19th century. Letters as a medium of our distant communication shaped our history since centuries, but with the expansion of the printed media they became crucial for the public information too – similar to the internet media today. Although, they were written in times of wars, revolutions, political upheavals, crises and applied censorship, they served as a main carrier of the scientific turns and educational and cultural interests. A representative selection of the letters addresses several scientific and historical-religious ideas of the rabbi’s time, but also practical questions arise. How collecting of written sources and exchanging knowledge were like? Were there any particular restrictions? How did letters “travel”, who carried them? How long did it take from Prague to London? How and why was their non-personal content often printed in the journals and periodicals? Few new discoveries on rabbi Rapoport’s vivid communication across the world reveals the flow of his literary and historical ideas and the research interests within his circles and sheds some light on previously unknown aspects of his life.



Telling Transnational stories at the Adelaide Holocaust Museum

Pauline Cockrill

Session 2 Panel 2

The Adelaide Holocaust Museum and Andrew Steiner Education Centre (AHMSEC) opened in November 2020. Central to its core exhibition which traces the history of the Holocaust, is Jewish migration and transnationalism. The year 1938 which saw the Anschluss and November pogrom known as Kristallnacht, represented the turning point for most Jews. For those who had the financial support and connections to escape Nazi persecution, sought refuge overseas. By the time World War Two had begun, almost 150 German and Austrian Jewish refugees had settled in South Australia, increasing the state's dwindling Jewish community by a third. Based on research currently being undertaken for a new exhibition on South Australian survivors of the Holocaust, this paper scrutinises those who sought refuge here, as well as the individuals and organisations who assisted them. It places this period in time in South Australia in context with the state's long history of German migrants making new lives here. The majority of refugees were Jewish public servants who had been dismissed in their own countries following the introduction of the Nuremberg Race Laws, including a number of medical practitioners who took advantage of the unique three-year medical degree offered by the University of Adelaide, fast tracking foreign doctors to practice in this country. There was also another distinct group of Polish and German teenage boys sent to learn farming skills at the Kuitpo Industrial Colony in the Adelaide Hills. This paper showcases Australia's latest Holocaust Museum through some of these complex transnational histories.

The Great Synagogue in Sydney: A Little Known Transnational Story of Architecture

Jane Vytrhlik

Session 4 Panel 2

Historically, the building of a house of worship has been an important moment in the life of a Jewish community. Yet, Jewish tradition does not provide guidelines for the appearance of the synagogue architecture. Similarly, no instructions were generally recorded for the interior structure and fittings, as these were determined by the sequence of rituals performed in the prayer space. The emphasis was not on the decorative features of the synagogue building but on the piety and congregational worship experience inside its sanctuary. This had radically changed in the second half of the nineteenth century in Europe when large and ornate synagogues became the visual expression of Jewish emancipation. The Jewish community in Australia did not hold back: in 1874 Jewish leaders in Sydney also had a vision of constructing a 'temple for true devotion' that would match the latest trends. Thomas Rowe, an Anglican and one of the most prolific architects in the colony, was to become the conduit for the articulation of the transnational idea of the novel synagogue architecture in Australia. This paper examines to what extent the architect Thomas Rowe realised the Jewish congregation's idea of their new synagogue in Sydney.

The Novels of Ka. Tzetnik

Dvir Abramovich

Session 5 Panel 1

The writer Yechiel Finer (Dinur), known to the world as Ka. Tzetnik was one of the first memoirists to bear witness to the incomprehensible terrors of the Holocaust. Ka. Tzetnik's chronicles, exploring in excruciating detail the horrors and obscenity of concentration camp life, were for many Israeli teens the initial gateway into 'Planet Auschwitz'. For the most part, Ka-Tzetnik's semiautobiographical novels are graphically disturbing confessional pieces that allow the stunned reader an unmediated and acutely faithful glimpse into the eye of the storm, into the irrational nature of evil that shaped the author's life forever. And although, comparably speaking, his novels have received little critical attention or acclaim of the kind accorded to a Primo Levi, Eli Wiesel or Aharon Appelfeld, as this presentation will show, Ka. Tzetnik's books are remarkably powerful, leaving the reader reeling with their stylized descriptions of cruelty enrobed in a ring of truth. The unrelenting preoccupation with violence and perversity that operate throughout the narratives has been erroneously perceived as populist because of its shock-horror, over the top tendencies. Yet, Ka. Tzetnik's uniqueness lies in the tales' undistilled fashion that transcends other simplified artistic representations of the Shoah. Also echoed throughout is the raging insanity of evil and the fevered attempt to maintain, among the fire of the ovens, one's dimming humanity and compassion. This paper will demonstrate how Ka. Tzetnik's stories are among the most important of 20th-century post-war life writing survivor narratives and will explore several of his novels

Theatre With(out) Borders

Agata Dąbrowska

Session 2 Panel 1

This paper presents the Yiddish theatre in Poland as an important symbol of transnational intercultural dialogue. It will discuss how material and imaginative borders been overcome in the theatre by enabling movement of people, things and ideas in transnational context. Moreover, it will show the relevance of the theatre as an institution promoting the knowledge of the Jewish culture and tradition and stimulating intercultural cooperation. It will focus on the theatrical activities and their intellectual, social, political and cultural contexts. Finally, it will discuss the impact of the Jewish theatre on the identity of the local Jewish communities, analyzing the creation of theatre's self-image as a cultural and educational transnational institution. The Yiddish theatre in Poland has always played a very specific role. It is a place where transnational borders have been overcome. I.e., American Jewish actors performed in Poland (i.e. Jacob Adler or Mauritz Schwartz) and Jewish actors from Poland (like Jacob Wajslic or David Herman) contributed to the constitute the Yiddish theatre in Australia. Moreover, contemporary Yiddish theatre has been also overcoming imaginative borders by continuing its mission of commemorating the past within cooperation with international artists. A great example of such activity is its production of Dibbuk dir. Maja Kleczewska. The original text of Szymon An-ski's play was enriched with the testimonies of the Holocaust victims in order to revive the memory of Polish Jews who died during the WWII. The Yiddish theatre is also a famous icon of the Jewish community's past, which promotes Jewish culture abroad.



Transnational Negotiations: The Stanwix Collection as a Site of Transition, Discussion and Mediation

Evangeline Jarman

Session 2 Panel 2

Currently on display in the recently opened Western Australian Museum, the Stanwix Collection tells the story of the Freudenbergs, a family of German Jewish refugees who fled to Perth in 1939. The story of the Freudenbergs' journey from Germany to Australia lends itself to a transnational interpretation which has been used in the museum to explore the state's global networks and connectivity. However, the family's own transnational identities (as Germans, as Jews, as migrants, as refugees) were areas of active and complex personal and public interaction, negotiation and mediation. This talk examines how the collection can be used to reflect these complexities. It first explores some of the particular transnational qualities and experiences of the Freudenberg family, then looks at how the family grappled and negotiated with those connections, a process often complicated by the physical and imaginative borders enforced by their new home country. With special reference to key objects within the collection, this talk aims to demonstrate how the physical collection can interpret and represent these points of conflict and interaction between transnational connectivity and enforced border logic.

Transnational Sephardism: Ottoman Jews and the Question of Palestine in Interwar Paris

Robin Buller

Session 3 Panel 2

The role of global Jewish organizations in the creation of a Jewish state in Palestine has been extensively studied. Lesser known is how a transnational Sephardi organization in interwar Paris fits into that narrative. The history of the Confédération Universelle des Juifs Sépharadim (Universal Confederation of Sephardi Jews) and the transnational network it built reveals how Ottoman Sephardim viewed themselves, and their relationship to global Jewry, in a post-Ottoman world. In interwar Paris, Ottoman Jewish immigrants saw the dissipation of Sephardim after the fall of the Ottoman Empire as a dire problem. To them, fragmentation had led to the exclusion of Sephardi voices from Zionist leadership circles. To coordinate the interests of their diaspora across borders, Ottoman Sephardim created a central authority in the French capital. Through the Confédération, they established an international periodical, organized conferences in Europe and the Americas, and founded subsidiary centers from Buenos Aires to Belgrade. They fundraised for Sephardi settlements in Palestine and lobbied for thousands of Sephardi immigration certificates. Yet, being based in France, the Confédération spoke of a Jewish state in Palestine with distinctly French imperial undertones, often connecting a Jewish homeland in the Middle East to France's history of colonization in the region. Examining the records of the Confédération, this paper recasts interwar Zionism in a Sephardi light, revealing how the transnational ties of post-Ottoman Sephardim in France led to the articulation of a form of Zionism that spoke more to their identity as immigrants than it did to Jewish nationalism.



Transnational Stories of Jewish Migration to Bolivia

Sandra Gruner- Domić

Session 3 Panel 3

The migration of 20,000 Jewish refugees to Bolivia is a forgotten chapter in Holocaust studies. Exceptional transnational connections made it possible that a place completely unknown to Jews became a safe haven for many Jewish families. Coinciding at a historical moment, two personalities found a commonality by virtue of a similar identity: Moritz Hochschild, a German-Jewish transnational entrepreneur, and the Bolivian President German Busch (1937-1939). Appealing to their diasporic Germanness both contributed to advancing immigration policies and allowing a generous reception of refugees. This and other similar stories tell how social relations between newcomers and host populations enabled global connections considering the intersections and multifaceted forms of identities. Most importantly, I will focus on the relations of the diverse groups of Jewish immigrants and the small already existent communities of Sephardic Jews, Polish Jews, and Germans in Bolivia immigrants and the indigenous Aymara, Quechua, and Mestizo populations, under the entanglements of a persistent settler colonial rhetoric, locally and globally.

What a Schlep! Transnational Marriages of Habad-Lubavitch in Australia

Dovi Seldowitz

Session 1 Panel 2

This paper seeks to provide a global lens to the study of the Habad-Lubavitch community, underscoring an understudied aspect of this movement, namely, transnational marriages. Habad is a transnational Hasidic community that is primarily based in the United States and Israel but also maintains a presence in many other countries including Australia. An added complexity to the global image of Habad is that it may be studied either as a transnational network of Hasidic communities, or as an international organisation of outreach outposts. This paper will discuss the methodological usefulness and confidence in community sources that provide data on transnational marriages within the Habad community. This unique dataset was compiled using a “web scraping” technique and consists of the engagement announcements from a popular Habad community website from 2008 to 2016. The dataset may provide insight into the web of connections between the nodes in the Habad communal network. Of particular interest is the glimpse of a transnational marriage network of Australian Habad followers and their counterparts in other regions. The preliminary findings estimate that the majority of Habad followers in Australia from this period entered a transnational marriage. Additionally, these transnational marriages involving Australian Habad followers are almost exclusively made with Habad followers from other English-speaking countries. These findings imply that Habad in Australia is heavily reliant on marriage partners from overseas and that its place in the global Hasidic community, as far as familial links are concerned, falls strictly along language lines.