

Newsletter no
78
September 2020

Australian Association for Jewish Studies

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Editor's Welcome

Welcome to a new edition of the AAJS newsletter. Despite the absence of travel for many of us around the world, the past few months have been very busy for our members. While it seems traditional 'in-person' lectures are still on hold, many universities, museums and other institutions continue to host events online. On that note, we are excited to share with our readers information about access an exciting recent lecture series on the topic of 'Yiddish on Screen' by Professor Rebecca Margolis of the Australian Centre for Jewish Civilisation (see details below).

On behalf of the AAJS committee, thank you to all members who submitted abstracts for our annual conference, which will be held—COVID-19 permitting—at the Jewish National Memorial Centre in Canberra from 28 February – 1 March 2021, convened by Professor Kim Rubenstein (University of Canberra) and Sarah Charak (University of Sydney). Updates will be shared with our members closer to the conference.

In this issue we share a report about Melbourne's Jewish Holocaust Centre's recent move, written by our own vice president (Victoria) Dr Anna Hirsh, the JHC's senior archivist. Members can also read about achievements and news from members Dr Lynne Swarts and Professor Ghil'ad Zuckermann, with links to additional articles for our members to read at their leisure.

This issue's AAJS member's essay comes to us by executive committee member Professor Suzanne Rutland, who has written a fascinating essay on the genesis of Broken Hill's Jewish community and synagogue. Founded in 1910 by Broken Hill's nascent,

predominantly east-European Jewish community, the Broken Hill Synagogue is coming up to its 110th anniversary in November. Such an important, albeit lesser-known chapter of Australian Jewish history will surely be of great interest to our members. We thank Professor Rutland for this fascinating piece.

As always, we include details of new academic opportunities in Jewish studies and related fields, including Australian-based opportunities for prospective PhD students and postdoctoral researchers. There are also details of Calls for Papers due to take place online. We highlight some new publications in Jewish studies that may be of interest to our members. We have attempted to offer a range of topics from history (Sephardic, Ashkenazi, Shoah), theology and interfaith relations and thought.

On behalf of the committee, we hope you enjoy this quarter's newsletter. If you have any news, if you are holding an (online) event, received an award, released a publication, or have any other news of interest that you would like to share, please get in touch to submit it to our next issue.

Finally, as we enter the month of *Tishrei* and approach the holiday period, the AAJS committee wishes all our members a happy, sweet and—perhaps in our current situation most relevant—*healthy* new year, wherever you may be. *Shana tov u'metuka!*

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

Meet your AAJS Committee

Committee members are listed below with contact details: we encourage you to get in touch with any of them for answers to all your Association questions.

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How to Move a Museum Collection During a Pandemic

Dr Anna Hirsh

As Senior Archivist at the Jewish Holocaust Centre in Melbourne, I have been keeping very busy during the coronavirus crisis. From June to August 2020, during Melbourne's pandemic restrictions and lockdowns, the relatively quiet streets of suburban Elsternwick and the serene façade of the Jewish Holocaust Centre belied a manic hive of activity within. A new building project had been brewing for many months, and while we factored in many contingencies, a global pandemic was not one of them. As grim news filtered through in the first days March, the JHC made the decision to ask our Holocaust survivor guides to not come into the Centre, as a measure to protect their health. Then volunteers were told to stay away, then the education program shut down to schools. Sequestered in my office, I kept on working, preparing the 20,000 items in the historical and art collections for their journey to our temporary offices; the move was scheduled for April. But as we all recall, things took a turn and the country shut down. All JHC personnel were relocated to work from home; I cheered IT, and the digital age. In this interim period our organization went into community connection mode. We held events over zoom—I presented an enjoyable and educational 'How to Care for Your Family Archive' workshop—and the JHC launched the innovative Survivor Connect project where people are invited to send messages to the survivors, who were missing their guiding work and feeling the isolation. A highlight during this first lockdown was our street-side surprise birthday celebration for the gorgeous Irma Hanner, who officially turned 90 in April.

Restrictions eased up a little, the building project was back on, and the moving schedule kicked into high gear with tight deadlines set. It was an intense few weeks of frantically but carefully packing and documenting, ensuring

every item in the historical and art collections were housed carefully and mapped for relocation. Although case numbers were initially dropping, a drastic second wave hit; a couple of days before the key scheduled moving week in late July, Stage 4 lockdown was announced and we all felt shattered. JHC Director Jayne Josem and Operations Manager Laura Etyngold investigated the regulations and we worked in compliance. We worked with masks on, maintained strict distancing, and slathered on the sanitizer. Despite anxiety, fatigue and occasional exasperation, we kept going, motivated by caffeine, humour, and determination. Exhausted from the long and arduous hours, I kept myself going with what I term 'taking myself outside of myself'. As I went through the historical artefacts, filled with photographs of those who suffered so terribly, it became a meditative process. I kept the JHC survivors foremost in my mind, and all of those lovely people who founded and worked for the JHC over the years. There were frequent meaningful moments that kept us going, particularly where the building constantly revealed its *heimische* touches.



Above: Dr Anna Hirsh. Source: A. Hirsh.

Over the past couple of years, the numerous strategy meetings and discussions with the conservation specialists at Grimwade Centre for Cultural Materials Conservation, as well as with IAS specialist art movers ensured that

the removal and relocation into storage of the most significant item, Chaim Sztajer's Treblinka model was undertaken with meticulous choreography. Likewise, the rest of the collection was carefully removed and reinstated to safe quarters. One of our blessings was that the unpredictable Melbourne weather held during the periods of collection relocation.

David Rankin's large work *The Drowned and the Saved* is a familiar piece to the JHC community that resided for many years in the Smorgon auditorium. The painting was moved downstairs with precision. Finally, the painting was in the reception area, and the sunlight illuminated the flecks of beautiful jewel-like colours within the depths of painted layering, sparkling amongst the darkness and sadness of the figures in this poignant piece. This upstairs hall hosted so many special JHC events, meetings, lectures, commemorations as well as celebrations.



Source: A. Hirsh.

I returned to the building to say goodbye, I am sentimental like that. Buildings are vessels, filled with soundwaves and heatwaves and emotions. Retiree survivors made their idea real, and devoted—and still devote—much time to ensure that the JHC served its objectives to educate and commemorate. I asked Jayne if we could remove the panels that covered the upstairs windows, blocking the light from the street. With a screwdriver

and hammer in hand, she created an aperture into the box window space. We took turns squeezing into this space, and rediscovered three Jack Urbinder paintings on the roller blinds. Past lives of the 13 Selwyn street building included a pharmacy, and a dance hall for 1930s debutantes; it is over the last 36 years as the JHC that so much love, duty, and caring has permeated the walls. After creation, the sun shone for 36 hours. 36 is twice 18 or *chai* (life); I think of the second chance survivors were given. In many ways it feels a loss that the building will no longer exist, however, the façade has been heritage listed so it will be incorporated into the new structure, and aptly, part of that will front the memorial room. The museum itself has been captured for posterity and for education using 360 degree photo-technology and can be viewed at

<https://www.jhc.org.au/education/virtual-learning/virtual-tour/>. Having a comprehensive website as portal to services is invaluable. There are online education programs and other community and research resources; this was all planned prior to the pandemic, then enhanced and developed further as needed. I have the greatest admiration for my colleagues.

While technology fulfils its important role, it's also greatly disappointing that the JHC community, particularly the survivors, volunteers and most of the staff who had spent so much time in the building, were unable to share the moment we wished it a goodbye with a *L'Chaim*. The JHC does need a purpose built museum to carry on its work, and I am sure that most of our community agree; those who are no longer with us would likely have endorsed this project. It is also fantastic that this street has now been designated as a Jewish cultural precinct, with my dream realized of having the Jewish Museum of Australia next door.

While the pandemic has caused so much hardship, anxiety and uncertainty for many, it has also been heartening to see how resilient

most have become. I love hearing that some of our octo- and nonagenarians are learning new technologies so that they can carry on with their work, and some of our survivors are now presenting live testimony to students over Zoom.

Remote programs and events continue, research and daily work carries on. Observing the various responses to the pandemic has been so interesting. Survivors have said 'we have gone through so much worse', but their isolation is still troubling. In JHC collections, the importance of digitization of archival materials is unquestionable. I keep myself optimistic by projecting myself to imaginary future scenarios—hopefully soon—when we are able to reflect on this anxious yet historically significant time, and I can say 'I moved a museum collection during COVID-19'.

Dr Anna Hirsh is the Senior Archivist at the Jewish Holocaust Centre, Melbourne. She holds a PhD in Jewish Studies from the University of Melbourne, and an MA in Art Curatorship. Dr Hirsh's academic interests are in Jewish Studies and Holocaust Studies, Art History and memory spaces. As well as her role at the JHC, she is an Honorary Fellow of Deakin University.

New Australian Centre for Jewish Civilisation Research Project

The ACJC is launching a new research project to create an archive documenting Melbourne Jewish life during COVID-19.

Our aim is to collect a range of materials from individuals, families, and institutions that reflect the many different ways that Melbourne Jews adapted to life under quarantine. We invite you to contribute digital artefacts as well as reflections on how your life changed in regards to your Jewishness and Jewish practice as the spread of coronavirus forced us into isolation.

There are no restrictions on how 'Jewish' you need to be submit to this archive: we're

looking for contributions from people across the full spectrum. You might consider yourself well inside the mainstream community, or you might have no interaction with it, or somewhere in between. Any contribution that relates to a Jewish activity (however you define it) is welcomed.

We are interested in the ways that the lives of individuals and families were affected, the disruptions and adaptations to the daily and weekly cycles of Jewish life, the impact on schools and community organisations, educational and cultural programming and on the celebration of holidays and memorial days - Pesach, Yom Hashoah, Yom Ha'atzmaut, Shavuot and more. We want to know about the moments of sadness and loss as well as the unexpected joys and triumphs.

The archive is part of Journal of the Plague Year, a global undertaking initiated by Catherine O'Donnell, Richard Amesbury, and Mark Tebeau in the School for Historical, Philosophical, and Religious Studies at Arizona State University. The Jewish Melbourne Project is being led by ACJC's Associate Professor (Practice) Rebecca Forgasz and Associate Professor David Slucki, together with Project Curator Dr Jordy Silverstein.

For more information visit on how to participate visit <https://covid-19archive.org/s/Australia/page/JewishMelbourne>.

Online Lecture Series: 'Yiddish On Screen'

Over the past few months the ACJC has been streaming a number of Jewish Studies-themed lectures online via Zoom. For those Yiddish *libhobers* among our members, Professor Rebecca 'Rivke' Margolis, Pratt Foundation Chair of Jewish Civilisation and ACJC Director presented a five-part lecture series 'Yiddish On Screen' between May and June.

For more information and to watch Professor Margolis's lecture series, visit <https://www.monash.edu/arts/acjc/events-and-lecture-recordings>

Article by Dr Lynne Swarts

AAJS executive committee member Dr Lynne Swarts has had a very busy year so far. Our members will have read about Dr Swarts successful new book, *Gender Orientalism and the Jewish Nation: Women in the Work of Ephraim Moses Lilien at the German Fin de Siècle* (Bloomsbury, 2020) and its well-deserved publicity in our previous two issues.

Dr Swarts is excited to announce a recent article on Lilien and the redefinition of the Jewish woman for *Tablet Magazine*. Please follow the link to the article below.

'Zionist Women' (31 August 2020):

<https://www.tabletmag.com/sections/arts-letters/articles/emphraim-moses-lilien-women?fbclid=IwAR2NI8w6ra9mYQAFS-HOXF9Xu3RsXWwizcFII2-uCLVU9oxgSxpa0hrxvm0>

Praise and Publicity for Professor Ghil'ad Zuckermann



Above: Professor Zuckermann. Source: G. Zuckermann.

In the April issue of your newsletter we showcased a new book by our esteemed president, Professor Ghil'ad Zuckermann, *Revivalistics: From the Genesis of the Israeli Language to Language Reclamation in Australia and Beyond* (Oxford University

Press, 2020). Over the past few months Professor Zuckermann has received praise and publicity for his important new book.

Our members can read about it via the following links.

'Why we should revive dead languages' by Ghil'ad Zuckermann for Oxford University Press Blog (20 June 2020):

<https://blog.oup.com/2020/06/why-we-should-revive-dead-languages/>

'Revivalist book incorporates Barngarla language efforts' by Jarrad Delaney for Port Lincoln Times (16 July 2020):

<https://www.portlincolntimes.com.au/story/6836816/revivalist-lessons-from-barngarla-journey/>

'What can we do about reviving languages and why it matters' interview with Professor Ghil'ad Zuckermann for the University of Adelaide, Learning Enhancement & Innovation blog (18 August 2020):

<https://www.adelaide.edu.au/learning-enhancement-innovation/blog-the-learning-cog/what-can-we-do-about-reviving-languages-and-why-it-matters>

Have you recently published something, participated in an interview/panel discussion or have other exciting Jewish Studies-related news to share? Why not write up a brief essay about your experiences or get in touch to share your news for a future edition of the Australian Association for Jewish Studies newsletter.

AAJS Member Essay: 'Jews of the Outback: A Retrospective' by Professor Emerita Suzanne D. Rutland

On 30 November 1910 an intrepid group of Jews assembled to lay the foundation stone for a synagogue in one of the most remote corners of the world – Broken Hill. In December 2010, over 200 members of the Jewish community met in Broken Hill to celebrate the centenary of that event. Some among the group had been born there; others were descendants. The synagogue was used for the first time in half a century for the traditional Shabbat morning service, and memories were shared among the group. A book was published by Hybrid Publishing, *Jews of the Outback*, edited by Leon Mann, Margaret Price and Suzanne D. Rutland, with significant contributions from Kate Mannix. It was launched at the Broken Hill Art Gallery as part of the celebratory events. Now another decade has passed, and the Broken Hill synagogue is about to celebrate its one hundred and tenth anniversary. This is its story.



Above: Laying the foundation stone of the Broken Hill Synagogue in 1910. Source: S. Rutland.

The area of the Barrier Ranges was discovered by Australian explorer Charles Sturt in 1844. Among the early settlers there were a number of Jews, with 41 listed in the 1881 census. With the discovery of silver, first in Thackaringa in 1875 and later in what became Broken Hill after 1885, the region expanded, as did Jewish settlement. By 1888, when Broken Hill was finally proclaimed a township, the 'hill of mullock' had become one of the largest producers of silver in the world. It also became home to a unique Jewish community. Most of the Jews of Broken Hill were not miners, but the cemetery records Australian born Lewis Dias, who was killed on 27 February 1895 by a runaway truck while working at the BHP open cut mine.

The Jewish community in Broken Hill emerged as a result of the economic hardships and persecution of Jews in Tsarist Russia in the nineteenth century. The violent attacks (pogroms) following the assassination of Tsar Alexander II in 1881 and the anti-Jewish laws of 1882 leading to increased poverty resulted in more than two and a half million Jews fleeing westwards between 1881 and 1924.

A tiny group of these refugees sought to get as far as they could from the despotic regime they had grown up in—and so ended up in outback Australia. Many Broken Hill 'Russians' came to Australia from the original Ekaterinoslav province. They included patriarch Samuel Jacob Krantz and members of the original key Broken Hill families: the Krantzs, Lakovskys, Teplitzkys and Rosenthals, (Louis) Gordons and Edelmans, who all had connections to Ekaterinoslav (now Dniepropetrovsk, Ukraine).

Russian Jews left the Tsarist province of Ekaterinoslav because of financial hardship and persecution. But they came to Broken Hill in a process of what is known as 'chain migration': joining the pioneer members of their family or friends of their family who had already migrated to Broken Hill. These men and women were staunch in their faith and became the stalwarts of Broken Hill Jewish life.

At the heart of the original Hebrew Congregation, established in 1900, were these 'founding fathers':

President: Louis Gordon (Lezer Lakas)

Treasurer: Isaac Krantz

Secretary: W. Levy

Trustees: M. Jacobs, G. Edelman and S. Dryen

On 30 September 1900, these men led a 'well attended meeting' in Tait's Masonic Hall to discuss the formation of a Jewish congregation, thereby establishing Jewish life in Broken Hill. By 1910, a mere ten years later, they had raised sufficient funds to build their own place of worship.

Attracting Jewish religious leadership to distant Broken Hill was a challenge. However, the Jewish community was privileged to receive the spiritual guidance of its first rabbi, Rev Zalel Mandelbaum, who served the congregation from 1905 to 1914. He was born in Turov, Tsarist Russia, and as a child migrated with his family to Jerusalem, where he had a traditional Talmudic education. His younger brother, Simchah, was later to build Mandelbaum House in Jerusalem, which became known as Mandelbaum Gate. His daughter, Rachel Lipton, later named Mandelbaum House in Sydney after her parents. Rabbi Raymond Apple has told the Mandelbaum story in an article entitled "He ministered excellently" – the Australian career of Rev. Zalel Mandelbaum', published on the Oz Torah website.¹



Above: Mrs Freda and Rev. Zalel Mandelbaum. Source: S. Rutland.

Under Rev Mandelbaum's leadership, the community grew and the decision to build a synagogue bore fruit. On 30 November 1910, the foundation stone of the synagogue was laid. The foundation stone itself records the event thus: 'This foundation stone was laid by S. Saunders Esq. JP. President Adelaide Hebrew Congregation on November 30 1910 (Keshven 28, 5671) G. Krantz President and Minister Rev Z. Mandelbaum.'

¹ To read Rabbi Apple's article visit <https://www.oztorah.com/2015/11/he-ministered-excellently-the-australian-career-of-rev-zalel-mandelbaum/#.X042INMzY0o>.

According to the report in the Melbourne-based *Jewish Herald* the foundation stone ceremony was attended by 'a large concourse of people, including representatives of other denominations'. Abraham Rosenberg, who chaired the ceremony, observed 'the splendid gathering ... was thoroughly representative of all sections and interests of the Silver City.'

The synagogue was consecrated in February 1911, with chief rabbi of the Great Synagogue, Rabbi Francis Lyon Cohen, making the arduous journey from Sydney by ship to Adelaide and then taking the train to Broken Hill. However, with the outbreak of World War I a number of the younger men enlisted and Rev Mandelbaum moved back to Perth, where he had served for a brief period after his arrival in 1904 before moving to Broken Hill. He was replaced by Rev Samuel Nathan Salas, who also came from Palestine with his inaugural service being held on 7 December 1915. Salas later left for Auckland in New Zealand after World War I. Subsequently the community had problems attracting ministers, although Rev Mordecai Eisen served the congregation from 1932 to 1936. Then in 1940, German Jewish refugee, Rev Abraham Berman, was appointed as minister in 1940, leaving in 1944 for the Adelaide Hebrew Congregation, after which the congregation failed to attract further ministerial leadership.

The Eastern European Jewish migrants contributed substantially to the commercial life of Broken Hill. Despite coming to a rural mining town, these early Jewish families tended to revert to the traditional *schmuttering* (tailoring) and other shop keeping occupations they knew well from Europe. Between 1890 and 1914 almost all Broken Hill Jews followed these occupational patterns.

Tailoring establishments were run by M. Berliner and the Edelmans; there were a number of drapers, with establishments run by Berman and Griff, the Annells, the Dryens, the Dubins, the Efrons, Kings and Shnukals; grocer's shops were there, too, run by Israel Bear Gurewitz, the Albert Dryens, the Edelman Brothers, Sol Gordon, the Krantzes and the Gurewitz families, (though fresh fruit and vegetables were scarce!) Walking along the streets of Broken Hill, so many of the shop names were Jewish, giving the impression that the Jewish population was much larger than it was in reality.

After 1945 more and more families moved away and the synagogue could no longer be maintained. Jewish communal life in Broken Hill, to all intents and purposes, was over, although there were a few remaining members who kept the synagogue open until the 1960s. For almost three decades it was preserved due to the efforts of two men: Harold Griff and Alwyn Edelman. Son of Albert Edelman and Sarah (nee Gordon), Alwyn was determined to maintain the synagogue.

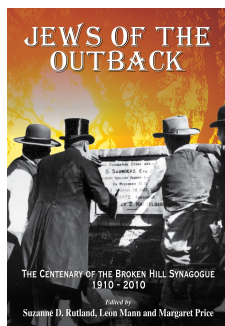
From the 1970s, Broken Hill historians began to take an interest in the history of the synagogue. Foremost among them was Richard (Dick) Kearns who wrote the first piece on its history in 1971. In the 1980s the synagogue was listed as an heritage building and in 1990 the Broken Hill Historical Society became the new owners of the synagogue, making it their headquarters. The synagogue itself is a museum to the community, and the adjoining rabbi's residence hosts exhibitions of Broken Hill's history as well as the Society's archival records. The Society's key role in preservation is noted on this board on the synagogue. Today, it is the efforts of dedicated volunteers such as Margaret Price who are ensuring that its history and legacy are maintained.

Jews who arrived in Australia escaping Tsarist pogroms, Polish persecution or Nazi gas chambers found peace and possibilities in outback Australia. They established families, businesses and friendships. In time, the Jews of Broken Hill left to pursue wider horizons in Adelaide, Melbourne, Perth and Sydney. Today their descendants are doctors, lawyers, geologists, teachers, accountants, wine-makers, historians, mining consultants, professors

and politicians, artists, mothers, students and businesspeople and the 'Broken Hill Jewish family' names continue as each new generation is born.

The synagogue stands today both as a memorial to the Jewish families who lived and worshipped there and to the dedication of the Broken Hill Historical Society whose foresight in purchasing and maintaining the property preserves this story for future generations. Its existence surprises and delights visitors, including our own president, Ghil'ad Zuckerman, who visited there recently and took the photos of this interesting site marking a previous phase of Australian Jewish history.

Suzanne D. Rutland (OAM, PhD), Professor Emerita, Department of Hebrew, Biblical & Jewish Studies, University of Sydney, is a renowned Australian Jewish historian. She has published widely on Australia, the Holocaust, Soviet Jewry and antisemitism, is past president of the Australian Association for Jewish Studies, the Australian Jewish Historical Society and is a member of the Australian Delegation to IHRA.



The Jews of the Outback: The Centenary of the Broken Hill Synagogue 1910–2010 by Suzanne D. Rutland, Leon Mann and Margaret Price was published by Hybrid Publishers in 2010 and can be purchased via <https://www.hybridpublishers.com.au/product/jews-of-the-outback-the-centenary-of-the-broken-hill-synagogue-1910-2010/>.

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

Vacancies in Jewish Studies & related fields

Research Associate Position (50%) Available, Ukrainian Jewry Research Initiative, The Goldstein-Goren Diaspora Research Center, Tel Aviv University

The Goldstein-Goren Diaspora Research Center, headed by Prof. Simha Goldin, is dedicated to research on the history and heritage of the Jewish people and its culture throughout the Diaspora in all eras. The Center is part of the Lester and Sally Entin Faculty of Humanities at Tel Aviv University.

The Center's objectives are: to prepare and coordinate research tools for studying the history and culture of the Jewish people in the Diaspora; to initiate and encourage research projects in Diaspora studies, and to assist in their implementation; and to publish and disseminate the Center's research projects.

The Center is pleased to announce the establishment of a new research initiative dedicated to studying the history and culture of the Jews in the Ukraine, from the ancient to modern periods.

The Position is wholly research-oriented; there is no teaching obligation.

We are looking for a candidate who meets the following criteria:

- Doctorate degree in the humanities field relevant to the theme of the project
- Excellent academic record
- Interest and experience in the field of the history of Ukrainian Jewry
- Fluency in English or Hebrew will be an advantage

To apply please send the following materials to Sara Appel:

- A detailed CV, including publication list and the names and contact details of two references
- A cover letter describing your motivation to apply

- A research proposal (not to exceed three pages) on a topic related to the history of Ukrainian Jewry

All material can be submitted in either Hebrew or English.

Deadline: **31 October 2021**

To apply and for further information please contact Sara Appel via saraappe@tauex.tau.ac.il

Assistant Professor of Religion, Judaism, Carleton College, Department of Religion, Northfield, Minnesota

Carleton College, Department of Religion, seeks qualified candidate for a full-time, tenure track position in the study of Judaism at the level of Assistant professor, to begin September 1, 2021.

We are open to a range of specializations and disciplinary methods within the study of Judaism, but all qualified candidates should (a) have primary training in the religious, textual, and cultural traditions of Judaism; (b) be skilled at relating both classical and contemporary Jewish materials to their various historical, sociological, and cultural settings; (c) have a strong interest and teaching competence in theoretical and comparative issues in the field of religious studies; and (d) be keen to contribute to interdisciplinary programs such as Judaic Studies, American Studies, European Studies, Medieval and Renaissance Studies, Environmental Studies, Middle East Studies, and/or Gender, Women's and Sexuality Studies. We are particularly interested in candidates whose work addresses themes such as race and gender, materiality and the body, religion and society, or violence and peacemaking.

Ph.D. preferred, but A.B.D. candidates will receive consideration. The teaching load is five courses distributed over a three-term academic year.

We seek applicants who are committed to teaching a diverse student body in a religiously-unaffiliated, highly selective, liberal arts environment. Carleton College does not discriminate on the basis of race, color, creed, ethnicity, religion, sex, national origin, marital status, veteran status, actual or perceived sexual orientation, gender identity and expression, status with regard to public assistance, disability, or age in providing employment or access to its educational facilities and activities. We are committed to developing our faculty to better reflect the diversity of our student body and American society. Women and members of minority groups are strongly encouraged to apply.

Carleton is a highly selective liberal arts college with a student body of approximately 2,000. Located in the thriving two-college town of Northfield, Minnesota, it is forty-five miles from the Twin Cities of Minneapolis and St. Paul, in easy reach of a vibrant metropolitan area that is home to three million people and rich cultural resources.

To apply, please visit the Carleton College website (<https://jobs.carleton.edu>) and submit an on-line application that includes a cover letter, CV, two to three sample syllabi, contact information for three letters of reference, and a statement about teaching in an undergraduate liberal arts environment and how you would contribute to a college community that embraces a diversity of people and perspectives as one of its core values.

Deadline: 5 October 2020

Please sent inquires to Asuka Sango, Chair, Department of Religion, Carleton College at asango@carleton.edu

**[Upcoming Conferences & Calls for Papers](#)
9th Annual IU Jewish Studies Graduate Student Association Conference, *Gender and the Jewish Past*, February 4–5 2021, (online)**

The Jewish Graduate Student Association at Indiana University Bloomington is pleased to

announce the CFP for their 2021 conference on the theme 'Gender and the Jewish Past'.

Almost forty years ago, Yosef Yerushalmi published *Zakhor*, in which he forcefully argues for a biblically rooted, particularly Jewish imperative to remember. Yerushalmi asks, 'What have been the functional dynamics of Jewish memory and how, if not all, is the command to remember related to the writing of history?' The Indiana University Jewish Studies Graduate Student Association's 2021 conference will focus on history and memory with attention to the role of gender in constructing the Jewish past. How does gender influence how we remember and write the Jewish past? Do men and women tell their stories differently? Do we hear and interpret these stories differently? What assumptions do we make about men and women in the past, and how does it influence the questions we ask and the narratives we weave as scholars? How have gender norms or expectations shifted in times of crisis, conflict or trauma?

We welcome papers that illustrate and/or speak to how gender was constructed and experienced in Jewish cultures and spaces, and how these experiences and expectations changed over time. This includes topics such as gendered forms of memory, the history of Jewish masculinity and femininity, and the use of gender to construct nostalgic interpretations of the Jewish past.

We invite graduate students to submit proposals for their 20-minute papers, which should include the following information: a paper title, an abstract of between 150 and 300 words, contact information, including name, email address, telephone number, and graduate institution.

The conference is open to all graduate students working in Jewish Studies. Abstracts will be evaluated based on quality and fit. This is an interdisciplinary conference and we welcome papers from many fields but not limited to History, Anthropology, and Sociology, Music, Literature, Religion,

Folklore, Visual and Performance Art, and Political Science.

Please send proposals as an email attachment to jgsacon@indiana.edu

Deadline: **30 October 2020**

For more information visit https://events.iu.edu/borns-jewish/view/event/date/20201030/event_id/134662

25th Western Jewish Studies Association Conference, University of Nevada, Las Vegas, 14–15 March 2021 (online)

Note: The Executive Board of the WJSA hopes this can be an in-person conference, but given the uncertainties caused by the coronavirus, we will adjust to whatever conditions prevail in December when proposal submitters are notified about whether their papers have been accepted. If the pandemic is still raging then, we will either transform the conference into a hybrid forum with options to present in-person or remotely or into a virtual conference done remotely.

Call for paper and panel proposals on all areas of Jewish Studies regardless of discipline, geographical focus, or time period. The WJSA always devotes some panels to Jews in the American West, pedagogical aspects in Jewish Studies, and contemporary Jewish issues. Panels devoted to major Jewish anniversaries and birthdays in 2021 are also encouraged, such as:

- 25th commemoration of the assassination of Yitzhak Rabin
- 75th commemoration of the liberation of German death camps and opening of Nuremberg Trails
- 100th birthday of Albert Memmi
- 150th anniversary of the emancipation of Italian Jewry
- 300th birthday of the Vilna Gaon
- 1950th memorialization of the destruction of the second Temple

Deadline: **15 November 2020**

Proposals and inquiries should be emailed to Lawrence Baron at lbaron@sdsu.edu

For more information visit <http://www.wjsa.net/7.html>

GIREs: Global Institute for Research Education and Scholarship International Conference, *Genocides, Deportations & Massacres: Experiences, (his)stories and interpretations*, 14 November 2020, (online)

Our new international conference opens the discussion on a highly interesting and complex issue. We live in the most technologically advanced era in human history, offering the unique privilege of access to limitless knowledge and information. Despite the knowledge we have gained from the painful lessons of the past, in many ways we face challenges similar to those of previous generations.

In this conference we aim to analyse and discuss various mass atrocities including genocides, ethnic-cleansings, massacres, and forced deportations. We wish to explore the newest research on these topics, examine the past, analyse the present, and contemplate the future.

We hope to answer a spectrum of questions through exploration of their multiple aspects. What are the semantics and limitations in characterizing or labelling such cases? Are international organizations able to face such challenges, what is the role of the international community and how effective is it? What lessons can we learn from the past; what are the shared roots, causes and prospects? How is modern global citizenship shaped? Are equality and freedom in the 21st century only a faded dream?

GIREs, dedicated to interdisciplinarity, invites scholars from diverse fields including but not limited to philosophy, religion, theology, sociologic, anthropology, history, literature,

art, economics, geography, cultural and political studies along with representatives from think-tanks and organizations to contribute to the discussion and to debate the issues.

Proposed topics:

- Genocides, ethnic cleansings and massacres in literature
- Cinematic and photographic depictions of genocide and forced deportations
- Arts and photography: portraying the unspeakable
- Genocides and history and the formation of memory and identity
- Non-profit organization and the quest of saving the unprotected peoples
- United Nations and the World Court: actions and non-actions towards genocides
- Victims and Perpetrator, the next day: Psychology and Psychiatric analysis
- Saving the memory: Oral history and archiving and saving history

Deadline: **10 October 2020**

To apply and for more information visit <https://www.gires.org/activities/conferences/genocides-deportations-and-massacres-experiences-histories-and-interpretations/>

Grants & Other Opportunities

PhD Scholarship Opportunities in the History of Philosophy (2 positions), 2021 (3 years and 3 months), Monash University Arts Graduate Research, Melbourne

Monash University seeks two PhD candidates: one for Project One *The Philosophical Foundations of Women's Rights: A New History, 1600–1750*, and the other for Project Two *Extending New Narratives in the History of Philosophy*.

The successful candidate will have an excellent academic track record in philosophy or other relevant disciplines (e.g., politics, law, history or ideas, or feminist theory).

Successful Applicants will be expected to enrol before April 2021. However, there may be some flexibility as to the date of commencement. Applicants should submit an Expression of Interest that comprises:

- a cover letter that includes a brief statement of the applicant's suitability, *clearly indicating the project being applied to*
- a research proposal not exceeding 750 words in length
- a curriculum vitae, including a list of published works, conference presentations and relevant work experience
- contact details of two academic referees

Deadline: **15 September 2020, 11:55 pm AEST**

Please see the full Call for Applications:

<http://careers.pageuppeople.com/513/cw/en/job/610315/phd-scholarship-opportunities-in-the-history-of-philosophy-2-positions>

Early Career Small Research Grants Scheme, 2021, Herbert & Valmae Freilich Project for the Study of Bigotry, Australian national University, Canberra

Each year the Herbert and Valmae Freilich Project for the Study of Bigotry may offer three grants known as the Herbert and Valmae Freilich Annual Early Career Research Small Grant. The objective/s of the grants are to assist research into the causes, the histories and the effects of ethnic, cultural, religious and sexual bigotry and animosity, and to explore how such intolerance can be combatted, and co-existence promoted.

The value of each individual grant is not to exceed \$5000. Grants may be used to assist research in a number of ways, including, but not limited to travel (archival work, fieldwork); research assistance; conference attendance; administrative assistance; teaching relief; childcare costs.

Funding for this grant has been provided by

Herbert and Valmae Freilich, as part of their generous and long-term support for the Australian National University in general, and the Herbert and Valmae Freilich Project for the Study of Bigotry in particular.

Eligibility

The Herbert and Valmae Freilich Annual Early Career Research Small Grant is available each year to PhD students enrolled at Australian tertiary institutions, and Early Career Researchers (as defined by the Australian Research Council) employed at Australian tertiary institutions, within public service or community organizations in Australia, or independent researchers resident in Australia.

Where applicants are engaged in collaborative research projects, the grant may only be used to support the research activities of the named recipient.

The grant is available to Australian residents regardless of citizenship, in all research fields.

The grant may be issued irrespective of other research funding or awards.

Deadline: 13 November 2020

For more information visit <https://freilich.anu.edu.au/research/small-grants-scheme>

For inquiries and to apply please email the Convenor of the Freilich project at Freilich.Foundation@anu.edu.au

Postdoctoral Fellowship 2021–2022, *second Temple Judaism: The Challenge of Diversity*, Jean & Samuel Frankel Center for Judaic Studies, University of Michigan, Ann Arbor

The Frankel Institute for Advanced Judaic Studies at the University of Michigan seeks scholars for a residential fellowship in 2021-2022 to explore the challenges of diversity in Second Temple Judaism. Diversity of ethnicity,

religion, social status, gender, age, and ability was as much a feature of the ancient Mediterranean world as it is in the present. We aim to explore the diversity of religious, cultural, and political life during the period of the Second Temple, from after the Babylonian Exile up to and including the Bar Kokhba Revolt.

The modern notion of Second Temple Judaism was originally shaped by Christian scholars who imagined it as the “intertestamental” period between the Old and the New Testaments, or as the “age of Jesus.” On the other hand, Jewish scholars were uncomfortable with the periodization, only gradually accepting the notion that a significant transition also occurred between “Biblical” and “Rabbinic” Judaism, or “from the Bible to the Mishnah.” Second Temple Judaism, however, is much more than just a combination of “proto-Rabbinic” and “proto-Christian” traditions. It was the seedbed for multiple, distinctive worldviews, as recorded by Josephus and attested by the Dead Sea Scrolls, the so-called OT Apocrypha and Pseudepigrapha, the New Testament, and the rich literature of Hellenistic Judaism.

The Frankel Institute aims to develop fruitful conversation about ancient Jewish diversity. We invite fellows to question the separation of the “canonical” from the “non-canonical,” and the “Christian” from the “Jewish.” We particularly welcome proposals that integrate the “traditional” tools of philology, intellectual and social history, and archaeology with “newer” methods of analysis (gender studies, postcolonial studies, etc.). By bringing together a group of international scholars who approach the material from different perspectives in an interdisciplinary and inclusive fashion, the Frankel Institute seeks to contribute to our understanding of the vibrant diversity of Second Temple Judaism and redefine its place within Jewish Studies.

Deadline: 19 October 2020

For more information and to apply, visit <https://lsa.umich.edu/judaic/institute/applications.html>

IEG Fellowships for Postdocs, 2021, Leibniz Institute for European History, Mainz, Germany

The Leibniz Institute of European History (IEG) awards fellowships to international postdocs in European history, the history of religion, historical theology, or other historical disciplines. The IEG funds research projects on European history from the early modern period until 1989/90 and are particularly interested in projects

- with a comparative or cross-border approach
- on European history in relation to the wider world, or
- on topics of intellectual and religious history

If they wish, fellowship holders and fellows can collaborate with the academic staff of the IEG in the Institute's research areas. Each fellowship holder is assigned a contact person from among the academic staff of the IEG who can offer them advice and mentoring.

Research projects must be at least six months in duration in order to avail of IEG funding. Fellowship holders and fellows reside and work in the Institute building in Mainz. The specialist library of the Institute and the other infrastructure that Mainz has to offer as an academic centre are available to the fellowship holders and fellows to conduct their research. The duty to reside at the Institute does not preclude short trips to archives, libraries, specialist researchers and conferences elsewhere. The working languages at the IEG are German and English and therefore we expect proficiency in English and a sufficient command of German to participate in discussions at the Institute.

Deadline: 15 October 2020

For more information please see the Call for Application of the IEG website (<https://www.ieg-mainz.de/en/fellowships>).

Please direct any queries to fellowship@ieg-mainz.de

Andrew W. Mellon Postdoctoral Fellowship in the Humanities, 2021–2022, *Migration*, The Wolf Humanities Center, University of Pennsylvania, Philadelphia

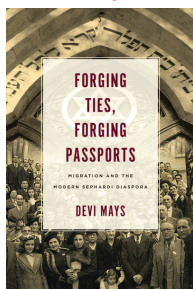
The Wolf Humanities Center awards five (5) one-year Andrew W. Mellon Postdoctoral Fellowships each academic year to junior scholars in the humanities who are no more than five years out of their doctorate. Preference will be given to candidates not yet in tenure track positions, whose proposals are interdisciplinary, who have not previously enjoyed use of the resources of the University of Pennsylvania, and who would particularly benefit from and contribute to Penn's intellectual life.

We are keen to support projects that contribute to the dismantling of racism as it exists within the humanities. We know that such efforts can take an infinite variety of forms, and we encourage you to include in the course of your application an explanation of how your scholarship contributes to this effort if it does.

Deadline: 15 October 2020.

For more information and to apply, visit <https://wolfhumanities.upenn.edu/fellowships/andrew-w-mellon-postdoctoral-fellowship-humanities>

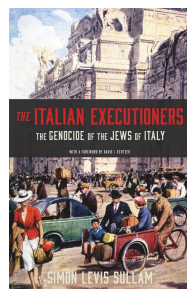
Recent Books of Interest
(Click any ISBN to purchase)



Forging Ties, Forging Passports: Migration and the Modern Sephardi Diaspora/ by Devi Mays. Stanford University Press, 2020.
[9781503613201](https://www.stanford.edu/p/9781503613201)

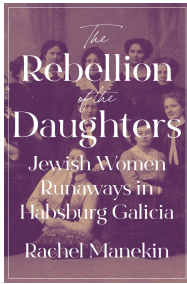
Forging Ties, Forging Passports is a history of migration and nation-building from the vantage point of those who lived between states. Devi Mays traces the histories of Ottoman Sephardi Jews who emigrated to the Americas—and especially to Mexico—in the late nineteenth and early twentieth centuries, and the complex relationships they maintained to legal documentation as they migrated and settled into new homes. Mays considers the shifting notions of belonging, nationality, and citizenship through the stories of individual women, men, and families who navigated these transitions in their everyday lives, as well as through the paperwork they carried.

In the aftermath of World War I and the Mexican Revolution, migrants traversed new layers of bureaucracy and authority amid shifting political regimes as they crossed and were crossed by borders. Ottoman Sephardi migrants in Mexico resisted unequivocal classification as either Ottoman expatriates or Mexicans through their links to the Sephardi diaspora in formerly Ottoman lands, France, Cuba, and the United States. By making use of commercial and familial networks, these Sephardi migrants maintained a geographic and social mobility that challenged the physical borders of the state and the conceptual boundaries of the nation.



The Italian Executioners: The Genocide of the Jews of Italy/ by Simon Levis Sullam. Princeton University Press, 2020.
[9780691209203](https://www.pup.edu/p/9780691209203)

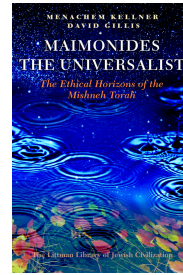
In this brief history of Italy's role in the Holocaust, Simon Levis Sullam presents an unforgettable account of how ordinary Italians actively participated in the deportation of Italy's Jews between 1943 and 1945. While most historians have long described Italians as relatively protective of Jews during this time, *The Italian Executioners* tells a very different story, recounting in vivid detail the shocking events of a period during which Italians set in motion almost half the arrests that sent their Jewish compatriots to Auschwitz. With a historian's rigor and a novelist's gift for scene-setting, Levis Sullam dismantles the seductive myth of the "good Italians" who sheltered Jews from harm. In collaboration with the Nazis, and with different degrees of involvement, the Italians were guilty of genocide.



The Rebellion of the Daughters: Jewish Women Runaway in Habsburg Galicia/ by Rachel Manekin. Princeton University Press, 2020. [9780691194936](https://www.pup.edu/princeton/9780691194936)

The Rebellion of the Daughters investigates the flight of young Jewish women from their Orthodox, mostly Hasidic, homes in Western Galicia (now Poland) in the late nineteenth and early twentieth centuries. In extreme cases, hundreds of these women sought refuge in a Kraków convent, where many converted to Catholicism. Those who stayed home often remained Jewish in name only.

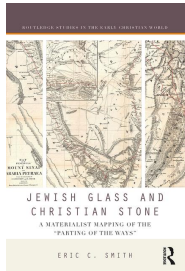
Relying on a wealth of archival documents, including court testimonies, letters, diaries, and press reports, Rachel Manekin reconstructs the stories of three Jewish women runaways and reveals their struggles and innermost convictions. Unlike Orthodox Jewish boys, who attended “cheders,” traditional schools where only Jewish subjects were taught, Orthodox Jewish girls were sent to Polish primary schools. When the time came for them to marry, many young women rebelled against the marriages arranged by their parents, with some wishing to pursue secondary and university education. After World War I, the crisis of the rebellious daughters in Kraków spurred the introduction of formal religious education for young Orthodox Jewish women in Poland, which later developed into a worldwide educational movement. Manekin chronicles the belated Orthodox response and argues that these educational innovations not only kept Orthodox Jewish women within the fold but also foreclosed their opportunities for higher education.



Maimonides the Universalist: The Ethical Horizons of the Mishneh Torah/ by Menachem Kellner and David Gillis. Littman Library of Jewish Civilization, 2020. [9781906764555](https://www.littmanlibrary.com/9781906764555)

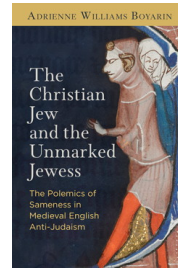
Maimonides ends each book of his legal code the *Mishneh torah* with a moral or philosophical reflection, in which he lifts his eyes, as it were, from purely halakhic concerns and surveys broader horizons. Menachem Kellner and David Gillis analyse these concluding paragraphs, examining their verbal and thematic echoes, their adaptation of rabbinic sources, and the way in which they coordinate with the *Mishneh torah's* underlying structures, in order to understand how they might influence our interpretation of the code as a whole—and indeed our view of Maimonides himself and his philosophy. Taking this unusual cross-section of the work, Kellner and Gillis conclude that the *Mishneh torah* presents not only a system of law, but also a system of universal values. They show how Maimonides fashions Jewish law and ritual as a programme for attaining ethical and intellectual ends that are accessible to all human beings, who are created equally in the image of God.

Many reject the presentation of Maimonides as a universalist. The *Mishneh torah* especially is widely seen as a particularist sanctuary. This study shows how profoundly that view must be revised.



Jewish Glass and Christian Stone: A Materialist Mapping of the “Parting of Ways”/ by Eric C. Smith. Routledge, 2020. [9780367594015](#)

In recent years scholars have re-evaluated the "parting of the ways" between Judaism and Christianity, reaching new understandings of the ways shared origins gave way to two distinct and sometimes inimical religious traditions. But this has been a profoundly textual task, relying on the writings of rabbis, bishops, and other text-producing elites to map the terrain of the "parting." This book takes up the question of the divergence of Judaism and Christianity in terms of material--the *stuff* made, used, and left behind by the persons that lived in and between these religions as they were developing. Considering the glass, clay, stone, paint, vellum, and papyrus of ancient Jews and Christians, this book maps the "parting" in new ways, and argues for a greater role for material and materialism in our reconstructions of the past.



The Christian Jew and the Unmarked Jewess: The Polemics of Sameness in Medieval English Anti-Judaism/ by Adrienne Williams Boyarin. University of Pennsylvania Press, 2020. [9780812252590](#)

The Christian Jew and the Unmarked Jewess considers realities and fantasies of indistinguishability. It focuses on how medieval Christians could identify with Jews and even think of themselves as Jewish—positively or negatively, historically or figurally. Williams Boyarin identifies and explores polemics of sameness through a broad range of theological, historical, and literary works from medieval England before turning more specifically to stereotypes of Jewish women and the ways in which rhetorical strategies that blur the line between "saming" and "othering" reveal gendered habits of representation.

Photo Submission: Australian or Jewish-Australian Theme

Following our new photographic initiative to add some colour to our newsletter introduced in the previous issue we share this photograph of the Broken Hill Synagogue taken by Dr Yizhak Yedid on 24 June 2020. Thank you to our esteemed president Professor Ghi'ad Zuckermann for sharing his colleague's photograph.

As a way to add a little more colour to our rather bare newsletter, we invite AAJS members to submit images with an Australian or Jewish-Australian theme. These can be photographs you have taken, perhaps an old family photograph, or even an artwork created by you or a family member/friend (with permission, of course!).



Call for Submissions, AAJS Newsletter No 79

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