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## Editor's Welcome

Welcome to a new edition of the AAJS Newsletter: we're coming off the high of our amazingly successful national conference, but there's no rest for our busy members! It's been wonderful to see campuses across the country buzzing again with new students, many of whom are being welcomed to Jewish studies and related programs by the dedicated and award-winning educators amongst our members. Those AAJS members in the Galleries, Libraries and Museums sectors have also been increasingly busy in the last few months with major international commemoration campaigns.

This month, our esteemed President, Professor Ghil'ad Zuckermann, gave his summarizing annual report as an address at the AAJS Conference in Melbourne. We are delighted to reproduce this report for you in this newsletter, so you can look back on a busy year for members and committee supporting and producing research, establishing international partnerships and opportunities for Australian Jewish Studies scholars, and all the behind-the-scenes work that makes the Association work for its members.

At our recent AGM a number of new faces joined our AAJS committee, and this month we're taking the opportunity to profile all our executive, long-serving and new. Find out more about who your committee are, what they do in Jewish studies, and what they are doing for you as an Association member!

We report back from our Annual Conference in this edition, with three attendees offering their reflections. The Call for Proposals for our 2020 conference in Sydney is still open, and more details are included in this newsletter.

Members have also been to other conferences and professional visits, and are developing their knowledge and networks and sharing their research globally at conferences around the world. Dr Anna Hirsh, of the Jewish Holocaust Centre in Melbourne, shares highlights of her recent trip to Israel, where she not only presented at the Yad Vashem Biennial Conference, but also got to experience one of the more hidden treasures of the Israeli museum scene, the moving Martef HaShoah.

From this issue forward, we are keen to welcome short essays from members: this month, AAJS member Rabbi Dr. Sanford H. Shudnow reflects on his experience as Chaplain with the United States Navy and his interfaith cooperation and friendship with his Catholic Priest colleague there.

For those looking for new opportunities and challenges, we include details of new Vacancies in Jewish studies and related fields, including two exciting positions specifically in Jewish studies here in Australia! There are also details of Calls for Papers and Grant funding opportunities to help take your research further. We highlight some of the new publications in our field which may be of interest.

On behalf of the committee, we hope you enjoy this month's newsletter, and that your semester is productive and fulfilling.

*Jennifer Creese, University of Queensland  
AAJS Newsletter Editor*

## 2019 AAJS President's Annual Report

Time flies like an arrow. I am happy to report on my second year as President of the Australian Association for Jewish Studies (AAJS), with the new vice-president structure in place and working well. Firstly, I would like to thank the indispensable, dedicated members of my executive team: Dr Jan Lániček (Vice-President NSW and the new editor of the Australian Journal of Jewish Studies, AJJS), Dr Anna Hirsh (Vice-President Victoria), Dr Vicky Schinkel (the outgoing editor of AJJS), Jennifer Creese (secretary, associate editor of AJJS and editor of our newsletter), Marilynne Mill (Treasurer), Nathan Compton (Membership Secretary), Professor Emerita Suzanne Rutland (active committee member) and Dr Michael Abrahams-Sprod (immediate past president).

Vicky and Jennifer have just published the latest issue of our journal. I would like to thank wholeheartedly Vicky, the outgoing editor of AJJS, for her important contribution to our journal and association; as well as Jennifer, who will stay on board as associate editor with Jan, the new AJJS editor.

2018 has been a celebration of the national spread of Jewish Studies in Australia, with the annual conference in Perth attracting a crowd of delegates from across the country and overseas. Thanks to generous assistance of the Pratt Foundation and Sam Lipski, we had many student presenters. We also managed to engage new Western Australian scholars working in Jewish Studies and associated disciplines in the Association.

This year's conference is easier: we are back in the established and accomplished Australian Centre for Jewish Civilisation (ACJC) in Jewish Caulfield, at the only university in Australia named after a Jew: Monash. I would like to thank Dr Julie Kalman, the convener of

AAJS 2019 Monash (11-12 February 2019), for the organization and hospitality.

Looking ahead, I am pleased to report that Dr Jan Lániček and Dr Avril Alba have agreed to convene AAJS 2020 Sydney, which will take place at the Sydney Jewish Museum on 9-10 February 2020, and which promises to attract scholars from all over the globe. Last month, in January 2019, I travelled to Hobart Tasmania and began discussion about hosting AAJS 2021 in Hobart and I shall keep you posted about the progress. The other venue to be considered is Canberra. So if Hobart happens in 2021, I would hope that Canberra happens in 2022.

In 2018 we expanded our reach globally, developing more international presence and partnerships. For example, Vice-President (Vic) Dr Anna Hirsh worked to connect the AAJS with the European Association for Jewish Studies (EAJS) and European scholarship and initiatives; Secretary Jennifer Creese travelled to the UK to meet with British Association for Jewish Studies (BAJS) executive members and establish partnerships for promoting scholarship and opportunities. At the end of 2018, I travelled to Moscow and delivered four lectures at the Eshkolot Jewish intellectual circle, and to Miami to keynote with Israeli author Meir Shalev and others at the humongous Israeli American Council (IAC) conference.



*Above: AAJS President Prof. Ghil'ad Zuckermann.  
(Source: E. Shipova Bell)*

We have improved our website (thanks to Suzanne Faigan) and made ourselves visible on Facebook, with thousands following our posts through various Jewish Studies groups, in addition to our own Facebook group of the Australian Association for Jewish Studies (AAJS).

Under my leadership, AAJS will continue to be a platform for all scholars of Jewish studies, regardless of their politics, nationality and academic affiliation. Our conferences and journal will continue to sponsor and support solid academic research across all areas of Jewish Studies, from the biblical period to the present day, through an open-minded and grounded scholarly approach, nurturing trans-disciplinarity and intellectual integrity.

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

### **Membership: Renew Now!**

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

Our members receive:

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

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



## Membership Fees

ABN 16535824946

Dear Members,

Due to our arrangement with Monash University, membership fees were not included in the 2019 Conference Fees. As a consequence, we have sent out our most current journal (Vol. XXXI) prior to payment. To support the Association, please consider becoming a financial member in 2019.

MEMBERSHIP FEES for the Australian Association for Jewish Studies are current for the calendar year. This includes the *Australian Journal of Jewish Studies* published annually and the quarterly AAJS Newsletter.

Registration type		
<input type="checkbox"/>	Regular Individual Membership	AU\$65.00
<input type="checkbox"/>	Student / Pensioner Membership	AU\$25.00
<input type="checkbox"/>	Institutional Membership – Australia ONLY	AU\$75.00
<input type="checkbox"/>	Institutional Membership - INTERNATIONAL	AU\$85.00
<input type="checkbox"/>	Benefactor	AU\$250.00

Registration Details	
Name	
Postal Address	
Email Contact	

### PAYMENT

#### Method 1: Bank Deposit

Name: Australian Association of Jewish Studies

BSB: 082 372

Account: 507 802 547

*Please send an email indicating your deposit has been successful to:*

**[nathan.compton1@det.nsw.edu.au](mailto:nathan.compton1@det.nsw.edu.au)**

#### Method 2: Cash or Check

Post Check and Membership Form to:

Membership Secretary AAJS,

Nathan Compton

15 Wyattville Drive

West Hoxton 2171 NSW

## Meet your AAJS Committee

Our expanded executive was elected at the recent 2019 Annual General Meeting held at the Australian Centre for Jewish Civilisation during the AAJS 2019 conference. Get to know all our committee members below: we encourage you to get in touch with any of them for answers to all your Association questions.

### President: Professor Ghil'ad Zuckermann (University of Adelaide)



Prof. Zuckermann is serving his third year as AAJS President. His research specialises in contact linguistics, lexicology and the study of language, culture and identity. His initial work on Hebrew or Israeli language in Israel has led to application of insights from the Hebrew revival to the revitalization of Aboriginal languages in Australia. Prof. Zuckermann is currently leading a funded National Health and Medical Research Council (NHMRC) project to explore the effects of Indigenous language reclamation on social and emotional wellbeing.  
Email: [ghilad.zuckermann@adelaide.edu.au](mailto:ghilad.zuckermann@adelaide.edu.au)  
Website: <http://www.zuckermann.org/>  
Phone: +61 8 8313 5247

### Vice President, NSW: Dr Lan Lanicek (University of New South Wales)



Dr Lanicek is a Senior Lecturer in modern European history at UNSW, where he has been since 2012. His specialty field is Holocaust Studies, particularly post-Holocaust reconciliation and justice in former Czechoslovakia. Dr Lanicek has strong ties to

the field of Jewish Studies in the UK, holding an Honorary Fellow of the Parkes Institute for the Study of Jewish/non-Jewish Relations at the University of Southampton. In addition to his Vice-President role, Dr Lanicek is Chief Editor of the *Australian Journal of Jewish Studies*.

Email: [j.lanicek@unsw.edu.au](mailto:j.lanicek@unsw.edu.au)

Website: <https://hal.arts.unsw.edu.au/about-us/people/jan-lanicek/>

### Vice President, VIC: Dr Anna Hirsh (Jewish Holocaust Centre, Melbourne)



Dr 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.

Email: [anna.hirsh@gmail.com](mailto:anna.hirsh@gmail.com)

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### Secretary: Ms Jennifer Creese (University of Queensland)



Ms Creese is a PhD Candidate in Anthropology at the School of Social Science, The University of Queensland. Her ethnographic research examines the construction, experience and expression

of Jewish identity in South-East Queensland, within a framework of multiculturalism. Ms Creese is currently a Visiting HDR Fellow at the University of Queensland's Institute for



the Advanced Studies in the Humanities. She also serves as Associate Editor for the *Australian Journal of Jewish Studies*  
Email: [jennifer.creese@uqconnect.edu.au](mailto:jennifer.creese@uqconnect.edu.au)  
Website: <https://social-science.uq.edu.au/profile/726/jennifer-creese>

**Membership Secretary: Mr Nathan Compton**



Mr Compton graduated from the University of Sydney in 2013 with a Bachelor of Education/Bachelor of Arts, with a sub-major in Jewish Studies. He first volunteered to

assist the AAJS in 2012 in preparation for the 2013 conference, and has served the AAJS as Membership Secretary since 2014.

Email: [nathan.compton1@det.nsw.edu.au](mailto:nathan.compton1@det.nsw.edu.au)

**Treasurer: Mrs Marilynne Mill**



Mrs Mill, known to AAJS members as “Miri”, has served as Honorary Treasurer to the AAJS since 2013. Miri has come to the AAJS from a long-serving background in

Email: [mirimill75@gmail.com](mailto:mirimill75@gmail.com)

**Committee Members:**

**Dr Michael Abrahams-Sprod (University of Sydney)**



Dr Abrahams-Sprod, Immediate Past President of the AAJS, is Roth Lecturer in Israel, Jewish Civilisation and Holocaust Studies at the University of

Sydney, and coordinates the Undergraduate and Honours programs in Jewish Civilisation,

Thought and Culture. His academic research focuses on German-Jewish history from the medieval period to the modern, and his current research project explores the school curriculum and educational ethos and experience of young Jews in Nazi Germany.  
Email: [michael.abrahams-sprod@sydney.edu.au](mailto:michael.abrahams-sprod@sydney.edu.au)

Website:

<https://sydney.edu.au/arts/staff/profiles/michael.abrahams-sprod.php>

**Dr Avril Alba (University of Sydney)**



Dr Alba is Senior Lecturer in Holocaust Studies and Jewish Civilisation in the Department of Hebrew,

Biblical and Jewish Studies at the University of Sydney. Her research focuses on the Holocaust and modern Jewish history with a focus on Jewish and Holocaust museums. She is also an advisor to the Sydney Jewish Museum for exhibitions, education projects and commemorative initiatives.

**Emeritus Professor Suzanne Rutland OAM (University of Sydney)**



Professor Rutland is Emeritus Professor in the department of Hebrew, Biblical and Jewish Studies in the Faculty of Arts and Social Sciences at the University of Sydney,

and acted as Head of Department for many years until retiring in 2015. Her wide-ranging research interests include Australian Jewish history and biography, Jewish education, and the sociology of Jewish life and communities. She has served on the AAJS committee since

its early days, including several terms as President, and also serves the Australian Jewish Historical Society as a committee member and editor of their New South Wales journal issues.

Email: [suzanne.rutland@sydney.edu.au](mailto:suzanne.rutland@sydney.edu.au)

Website:

<https://sydney.edu.au/arts/slc/staff/profiles/suzanne.rutland.php?apcode=ACADPROFILE300808>

#### **Dr Lynne Swarts (University of Sydney)**



Dr Swarts is an Honorary Research Associate, Department of History, University of Sydney, Australia. She was

awarded her PhD in, which focused on ideas of orientalism in fin-de-siecle European Jewish art and literature. Dr Swarts also serves as Curator on the management committee of Courage to Care, New South Wales. Dr Swarts has just had an article published in the prestigious feminist Journal *Nashim: A Journal of Jewish Women's Studies & Gender Issues* - "[Lilien's Sensual Beauties: Discovering Jewish Orientalism in Ephraim Moses Lilien's Biblical Women](#)".

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<https://sydney.academia.edu/lynneswarts>

#### **New Evian Conference Website Launched**

This month, a new website and online exhibition on the 1938 conference of Évian has been launched. Produced by the Technische Universität Berlin, the Zentrum für Antisemitismusforschung and the German Resistance Memorial Center Foundation, this comprehensive resource, accessible in English and German, features a broad offer of documents, articles, biographies of the participants etc.

All the information, essays, videos and documents have been made available to researchers freely online: you can take a look and scroll through the different range of provided information at the website, <https://evian1938.de/en/>

The research possibilities are vast: of particular interest to Australian researcher is the full text of Australia's representative, Colonel Thomas W. White's speech at the conference with his notorious remark on Australia having "no real racial problem". The readiness of the Australian Government to take in 15,000 refugees was announced by the Australian Minister for the Interior John McEwen at the end of November 1938: transcripts and analysis of this announcement is also available.

Support, research assistance and archival materials for the project have come from around the world: Australian contributions have been made by the Department of Foreign Affairs and Trade, Canberra; Fairfax Syndication, Sydney; National Library of Australia, Canberra; Pyrmont History Group, Sydney; and the State Library of New South Wales, Sydney.



## AAJS2019 Conference Success

Our 2019 AAJS Conference met in Melbourne at the Australian Centre for Jewish Civilisation, Monash University, 11-12 February. Conference convenors Associate Professor Julie Kalman and Dr Daniela Doron arranged a colloquium-style conference this year, where a smaller group of scholars met to present completed and in-progress research in more depth than a traditional conference presentation, seeking collegial feedback and dialogue on their work. 15 scholars presented their work across two days, on topics ranging from Hebrew literature and linguistics to Jewish arts, Australian Jewish history and European history of the Shoah, Jewish anthropology and sociology and antisemitism.



Above: Dr Dvir Abramovich (University of Melbourne) opens the conference with the first presentation. Source: A. Hirsh

Several attendees here provide their reflections:

*“This year was my first time attending and presenting at the Australian Association of Jewish Studies Conference; indeed, it was the first time I had presented at any conference. As I rode the tram to Monash University, nervously looking over my notes, I worried about the paper I was going to present and how the next two days would be. Those worries were unfounded. Not only did I*

*received excellent advice concerning my research and its future direction, but I was able to meet a group of enthusiastic and friendly scholars as well as fellow students who have reinvigorated my academic endeavors.*

*The conference theme of ‘New Directions’ meant that an array of new research and even future research projects were presented with papers ranging from the ritual material culture of the early Sydney congregations to more modern anthropological work on communities located in Queensland and Victoria. The AAJS Conference contained only a small group of presenters and attendees, which facilitated more discussion and comment on presentations, lending the conference more of a workshop feel which I enjoyed. I also found the smaller group size to be less overwhelming and enabled for more time to fully engage and digest the presentations. The smaller number of presenters did mean that the paper lengths were extended from the usual twenty minutes to thirty, but as someone who tends to write too much rather than too little, this was a blessing.*

*The feedback I received on my paper has enabled me to take my research further with potential new sources which were previously unknown to me. The papers presented provided a fascinating peak into the range of*

research being undertaken in Australia Jewish studies. I look forward to attending future AAJS conferences.”

*Elizabeth Offer (LaTrobe University)*



*Above: Dr Michael Abrahams-Sprod (University of Sydney) presents his paper. Source: A. Hirsh*

*“The 2019 annual AAJS Conference, hosted by the Australian Centre for Jewish Civilisation at Monash University, was an intimate conference. Gathered around a large circle of tables with a beautiful view across Caulfield to Port Phillip were scholars from extraordinarily diverse disciplines including literature, politics, linguistics, history, art history, sociology, social work and anthropology. Remarkably at a conference with such diversity we retained a common Jewish language, and within this a healthy honesty, we did not agree all the time.*

*There were many inspiring and courageous presentations but highlights for me were: Dvir Abramovich on writer Dvora Baron, Niva Kaspi on the intimate workings of David Grossman’s writing in Hebrew, Max Kaiser on the idealism of the Melbourne based magazine Jewish Youth, Emmanuel Gruzman on socioeconomic and cultural adaptation patterns of Russian-speaking Jews in Melbourne, Jennifer Creese*

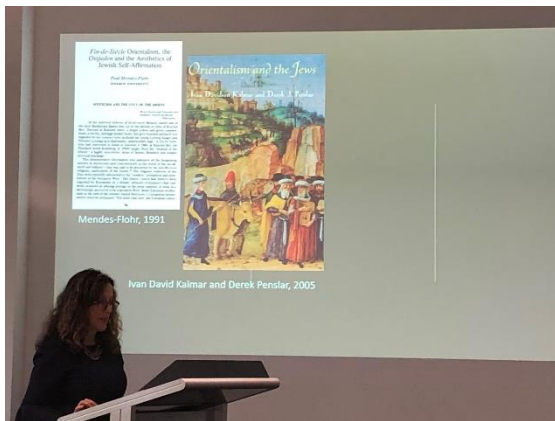
*on anthropology in her own Jewish community and Jana Vytrhlik who presented a beautiful example of Jewish visual heritage in Australia.*

*Singing the first of my praise poems in Biblical Hebrew to this formidable collection of scholars was daunting. It is not easy as an artist to navigate the complex interface between the intensity of one’s internal creative world and the formality of the conference context, but I was encouraged by the responses. As expected, Ghil’ad Zuckermann clarified linguistic details in my work, Emmanuel Gruzman challenged me to limit the research parameters of my project, Jennifer Creese asked incisive questions about the possible feminist basis of my poetry, Niva Kaspi noted the commonalities between her work on sound in Hebrew and my own, but never will I forget Jana Vytrhlik’s response to the group and to my presentation: “But Anna is free, she is an artist!”*

*Creative research is difficult to define, but it is that freedom which is essential. I am not a linguist, historian, anthropologist or even political activist. The creative methodology of my project emerges from the form of the subject I am studying. Parallelism, expressed both orally and textually, is the primary expressive and aesthetic form of the Psalms Tehillim. I follow this form in my research methodology which is structured around the responsorial chant practice of call and response. I listen intently to the extant call of Tehillim and I create an artistic response, in a*

language not the same, but similar, to the original. Feedback from the diverse group of scholars who attended the 2019 AAJS Conference assisted me to clarify this.”

*Anna Hueneke (University of Sydney)*



Above: Dr Lynne Swartz (University of Sydney) presents her work. Source: A.Hirsh

“Coming to the finale of my thesis and after years immersed in the art history of Judaica, I attended my first AAJS conference in Melbourne in February this year. It was a welcome opportunity to find a captive audience to debate my findings and learn from colleagues. While we were a relatively small group around the table, the wide variety of topics and the depth of knowledge in the room was inspiring. Even more exciting was to discover that some of my colleagues' area of study directly intersected with my own exploratory efforts. Whether it was the transformative theme of *Orientalizing the Jews* or a surprising reference to the silver Judaica objects during one of the Jewish Ship Voyages to mid-colonial Australia, I still have a few new angles to consider. A couple of

papers caught my imagination for their sheer depth of intellectual and creative challenge. Based on intimate knowledge of Biblical Hebrew – only the latter to be repurposed and remodelled into new and diametrically different linguistic experiments: one taking us on an excursion down south into the *Barngarla* dormant Indigenous language land; and the second exploring a territory of self through reconstructed ancient chants and the vocabulary of a *Modern Prayer*. Finally, while in Melbourne, I never miss out on seeing one of my favourite Judaica objects. The enviable (to Sydney) Montefiore Sefer Torah, the donation of which was reported by the *London Jewish Chronicle* in 1853. The grand man Sir Moses Montefiore even had his wishes to the 'brethren in the Holy Congregation Melbourne in the land of *Australia Felix*' engraved on the rare ivory handles of the scroll. He sincerely hoped that the Jews of the young colony of Victoria would, amongst all the gold-digging, find time for devotion and prayers. A 'lucky country' indeed. The precious Torah is on permanent display at the Jewish Museum of Australia in Melbourne.”

*Jana Vytrhlik (University of Sydney)*

## 2020 AAJS Conference Call for Papers

Call for Papers – Australian Association for Jewish Studies (AAJS)  
The 32nd AAJS Conference, 9-10 February (Sunday-Monday) 2020

### *Imagining Jews: Jewish Imaginings*

Location: Sydney Jewish Museum, Sydney, Australia

#### Co-convenors:

Dr Avril Alba, University of Sydney

[avril.alba@sydney.edu.au](mailto:avril.alba@sydney.edu.au)

Dr Jan Lániček, University of NSW

[j.lanicek@unsw.edu.au](mailto:j.lanicek@unsw.edu.au)

The publication of seminal texts such as Sander Gilman's *The Jew's Body* (1992) and more recent works including David Nirenberg's *Anti-Judaism: The Western Tradition* (2013) testify to the potency that ideas about Jews have had in the formation of broader philosophical and ideological world views. Ranging from philosemitic fantasies through to longstanding anti-Jewish caricatures, understanding how Jews have been 'imagined' across time and place can shed new light on both historic and contemporary views of Jews and Judaism. This conference seeks to focus on these imaginings and asks how they have shaped views about Jews within and beyond the Jewish world, over time and in the present. Further, it asks how the creation of these 'Jewish imaginaries' has influenced how Jews think about themselves and their own societies. Where have these ideas about Jews, their origins, culture and influence crossed over into Jewish thought and writing and what has been its effect?

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

- Images of the Jews and others in the Bible;
- Cultural and spiritual imagery of Jews and by Jews;
- Perceptions of Judaism in other religious communities;
- Antisemitism and philosemitism across time;
- Antisemitism and anti-Zionism;
- Images of Modern Israel by Jews and others;
- Representation of Jews in film, literature and museums;
- Proposals for special sessions (roundtables, film screenings or discussions of new book releases) will also be considered.
- **Outstanding papers on other Judaic topics will be considered but preference will be given to those bearing directly on the conference theme.**

Papers should be no longer than 20 minutes. Deadline for proposals is August 30, 2019. Submissions should include an abstract of no more than 250 words, and a short biographical note, no longer than 50 words. We encourage postgraduate students to apply. The convenors plan to apply for external funding, which would allow them to offer bursaries to domestic and international graduate students. Presenters are also invited to submit written articles for consideration for publication in the Australian Journal of Jewish Studies. Presenters at the conference must be current AAJS members for 2019 (membership can be paid as part of the conference registration fee).

For queries, and to submit proposals: Dr Jan Lániček at [j.lanicek@unsw.edu.au](mailto:j.lanicek@unsw.edu.au) or Dr Avril Alba at [avril.alba@sydney.edu.au](mailto:avril.alba@sydney.edu.au)



## **Yad Vashem Biennial International Conference: The Time Dimension During and Regarding the Holocaust: In Real-Time and in Retrospect**

The Yad Vashem Biennial International Conference was held in mid-December, and the theme of Time was explored through various perspectives. It was an excellent opportunity for me to attend in my capacity as Senior Archivist of the Jewish Holocaust Centre, as well as promote my work with the AAJS with international colleagues.

Academic representation came from various countries including Portugal, Serbia, the Ukraine, and the United States, and their papers drew from diverse geographies across Nazi-occupied Europe. I was proud to be the sole representative from the Antipodes, which reminded me how many Holocaust survivors desired to go to Australia to get as far away from Europe as possible. Topics included cultural interpretations: art, poetry and literature, as well as a spectrum of religious perspectives across Catholicism, Christian Orthodox and Jewish Orthodox. Of particular interest was Professor Gershon Greenberg presentation of 'Haredi Religious Thought and the Dissolution of Historical Time, 1935-1945,' which prompted thoughts of parallel existence within the same plane, and spiritual transcendence. Dr Arkadi Zeltser's paper: 'Nazi Mass Murder Dates and Jewish Memorialization in Relation to the Jewish and Soviet Calendars' included Nazism's evil sense of humour, with the scheduling of deportations, executions and other fatal actions on significant dates such as Yom Kippur, in order to maximize their desecration of Judaism in addition to the genocide of Jews.

My paper presented historical moments captured in artworks by survivors: Harry

Choyke Berkefeld who illustrated Theodor Rosenthal's diary while in the Gurs Internment Camp in France; German architect Hermann Baum, who depicted his experiences in Sachsenhausen Concentration Camp in pencil drawings undertaken soon after fleeing to Australia; and Chaim Sztajer, whose large model of the Treblinka death camp was constructed over four decades after he survived the Uprising. Paraphrasing Sztajer, who worked as a sonderkommando, "every second felt like a year." When we examine history, we are in effect, scrutinizing the/our memory of time.

*Dr Anna Hirsh (Jewish Holocaust Centre)*



*Above: Guest performers give delegates a musical insight into the cultural interpretations of Shoah scholarship at the Yad Vashem Biennial. (Source: A Hirsh)*

## **Martef HaShoah, The Chamber of the Holocaust – Memorial and Museum in Jerusalem**

On my recent trip to Israel, I visited Martef Hashoah, the Chamber of the Holocaust memorial and museum appropriately located near the Tomb of King David on Mount Zion in Jerusalem. It is one of the earliest memorials outside of Europe, and the first Holocaust museum in Israel, pre-dating Yad Vashem, and created by Orthodox Jews in 1949, shortly after the establishment of the State of Israel. Architecturally and philosophically, the museum presents as a mausoleum, located as a crypt beneath the ground, in former

crusader-era rooms with low vaulted ceilings. This aligns with its primarily purpose as a gravesite, housing ashes brought by concentration camp survivors, as well as mourning the attempted obliteration of Judaism through the widespread destruction of its most sacred items.



*Above: The interior of the memorial chamber, showing the matzevot on the walls and the memorials for destroyed towns. (Source: A Hirsh)*

Matzevot, (tombstones) cover most of the walls, and are inscribed with town names from where Jewish communities were destroyed, contributing to a geographical mourning. There are glass-topped tomb-shaped receptacles set into the floor, compelling you to crouch down slightly to peer into these crypts containing the remnants of Torah scrolls and other sacred Jewish texts that were vandalized by the Nazis and their supporters. In the central room a marble memorial dominates the space and is essentially a grave containing ashes brought to Israel by survivors for burial. Display cases contain various artefacts: stars, Nazi propaganda, camp uniforms, as well as further desecrated Torah fragments, some reconfigured into mundane objects to satisfy fascist humour with maximum disrespect, such as shoe inserts and chillingly, a jacket for an SS that was fabricated under duress. The

tailor took the sections which describe the tochachot, or curses, but which also include a consolation that the Jewish people will not be abandoned by G-d and will survive. The curator explained the history of the Martef HaShoah, its collection, and its meaning to survivors and their descendants, to the memory of Orthodox Europe, as well as to visitors. The museum has only recently been funded for some of its preservation needs, which were sadly lacking in the centuries-old interiors. Visitors are predominantly school students and army recruits, as well as Israeli and international visitors. Martef HaShoah is not very well known to non-Israelis but it is significant in its early memorialization and documentation of the Holocaust, and a visit is highly recommended.

*Dr Anna Hirsh (Jewish Holocaust Centre)*

**Have you been to a local or international conference, seminar, symposium or colloquium where you shared your work in Jewish Studies or related fields? Share your experiences, memories, highlights and photographs with your colleagues – why not write up a brief essay about your experiences for a future edition of the Australian Association for Jewish Studies newsletter?**



### **Sydney Jewish Study Alumna's \$2 million gift for teaching modern Hebrew**

The late Ann Kirby (nee Plotke), an alumna of the University of Sydney, has left a \$2 million bequest to the University to be used for teaching modern and biblical Hebrew, Jewish civilisation and subjects associated with Judaism, with the aim to promote understanding and tolerance between Jewish and non-Jewish faiths.

“This is a generous bequest by an alumna to encourage students to explore the place of Jewish culture in world knowledge. Ann Kirby’s support will enrich those students’ learning experience and deepen their understanding,” said Dr Michael Spence, Vice-Chancellor and Principal of the University of Sydney.

Professor Emerita Suzanne Rutland, who taught Ann and later became a close friend, said: “She was a quiet, kind and caring person who held strong convictions. I know her early experience of antisemitism was part of her motivation to foster good relations and understanding between Jews and non-Jews to counter antisemitism and racism. Her bequest speaks to that and her dedication to Jewish education.”



*Above: Mrs Kirby at her graduation in 2008, Source: Sydney University*

Ann arrived in Australia in 1939, aged 10. Her Jewish family had fled the Nazis in a journey taking them from Germany, then to Yugoslavia and Hungary, before they finally departed from Italy for Australia. Despite

speaking no English when she arrived, Ann soon excelled academically. She completed a Bachelor of Arts at the University of Sydney in 1951, then a law degree in 1958. She became a partner at the EJ Kirby and Co law firm, where she later married senior partner Edward Kirby. Ann had a special interest in mentoring young solicitors during her 30 years there.

After her retirement, Ann returned to the University of Sydney to study classical Hebrew. She was motivated by a wish to read the Torah aloud and to better understand the Torah discussions at her synagogue, Temple Emanuel. Having completed her Diploma of Languages in 2006, she turned her attention to Jewish Studies, undertaking a wide-ranging study of Jewish civilisation from its earliest origins to the present day, completing a graduate Diploma of Arts in 2008. During this time, she spent a semester at Hebrew University studying Roman and Byzantine archaeology.

Prof. Rutland noted: “Ann was a dedicated student who battled a debilitating illness to complete her studies. She won the affection and admiration of her fellow students, many of them much younger than her. She supported the ethos of the Department, which is to understand the present through the study of the past, including language study, which is so important to comprehending culture and providing insights into different ways of thinking.”

Dean of the Faculty of Arts and Social Sciences, Prof. Annamarie Jagose, said the Faculty is deeply thankful for the generous bequest. “An important objective for our Faculty is to enable our students and staff to think about the real-world consequences of disciplinary ideas and debates. As a student, Ann Kirby embodied this vision and it is deeply fitting that her bequest will enable core teaching of Jewish Studies into the future.”

**AAJS Member Essay: "Reflections on Father James Macnew and the Efficacy Of Prayer"**  
**by Rabbi Dr. Sanford H. Shudnow**



*Above: Rabbi Dr Sanford Shudnow, aka "Rabbi Sandy".  
Source: S. Shudnow*

I'm fond of telling the story about the efficacy of prayer and specifically a story about when I was stationed with the United States Navy at the National Naval Medical Center in Bethesda, Maryland, located just on the border of Washington, DC. It is also known as the President's Hospital. In the last few years, the hospital was expanded and been renamed Walter Reed National Military Medical Center.

The Catholic priest, Father James MacNew and I worked closely together on staff of the Pastoral Care Services and became very fond of each other. We were very close. He asked me one day if I would go to visit his mother, who he referred to as 'Mom.' She was in the hospital, at our medical center as an inpatient. He said that he would like me to pay her a visit. So the two of us went up to her room in Building Ten.

He asked me if I would pray for his mother. I asked him, "How would you like me to pray? Would you like me to pray as I always pray, in Hebrew?" He answered, "Yes, please. Just pray as you always pray and in Hebrew." So I asked him his mother's name. Actually, I knew her. Father and Mom lived in an apartment in downtown Silver Spring, Maryland. I had on a few occasions visited the two of them there for chaplain social gatherings.

Preparing to pray for Mom, I asked for Mom's mother's name, because in our Jewish tradition we pray for the health of a person on their mother's name. I believe that her mother's name was Catherine. I prayed the usual Rabbinic prayer for healing and welfare of the ill and then I translated the prayer, as I often do, into English. After a very regular pastoral visit, eventually I left and went about my usual rounds.

A few days later Father MacNew came up to me and said, "Rabbi, you are a holy man, and I want you to know that you and your prayers have saved my mother." I really didn't know why he was saying that. So I asked, "What do you mean?" Father MacNew said, "Mom was in the hospital for tests for cancer and they really did not ever expect her to leave the hospital because of what they believed she had. Well, Mom was released from the hospital and to their surprise all the tests proved negative. They found no evidence whatsoever of cancer. This is all because of your prayers. Rabbi, you saved my mother!" Father MacNew then gave me a big hug. Father MacNew, a truly prayerful and pious person, clearly believed that through my prayers, his mother was healed from any cancer whatsoever.

Let me explain my take on this. Well, frankly speaking, I don't consider my prayers as mine, but rather I think of them in terms of my mother, Rose Herman Shudnow, may she rest in peace, and her spirituality and her holiness. In a real sense I am channeling my prayers on behalf of others through my truly believing and faithful mother.

Speaking of my mother Rose and her prayer is in a sense like Tevye in Broadway's sensational musical, 'Fiddler on the Roof.' My mother like Tevye, was a person who was completely in contact with God in all moments of her life. I especially remember

the prayers that my mother would pray when lighting the Sabbath candles – Erev Shabbat – each Friday evening, before Shabbat, at the onset of sunset. She would cover her hair with what she called a ‘babushka.’

As a child growing up in Chicago, I would always watch my mother as she would take some coins and drop them into what she called ‘the pushkah’—the charity box or tzedakah box, and then she would light the candles. After lighting the candles, she would close her eyes quietly reciting a berakhah – a blessing and with her hands upraised she would waive the flames up to heaven, all the while praying to G-d from the heart in a language which she didn’t quite know, because she never actually studied Hebrew. Mother did as she had been taught by her mom, Sarah, having listened to her mother and how she prayed and prayed over the candles for the care and keeping of the family; expressing her unflinching love of everyone. And with her hands still covering her eyes and her eyes closed, she would cry with tears welling up dripping down her cheeks.

I experienced this heartfelt phenomenon every Erev Shabbat, every Sabbath and Holy Day eve. As can be imagined, this made a profound impression upon me. My mother taught me true prayer, to be in direct contact with G-d. Every evening as a child I would pray with my mother, not so much Jewish prayers or Hebrew prayers, but standard prayers such as , “Now I lay me down to sleep, I pray the Lord my soul to keep.” I know this sound odd, since for so many years, my prayers are in Hebrew, but the standard English prayers did the job of connecting with G-d and held me in good stead with those in need of prayer throughout my Naval Chaplaincy career. I believed then, as I do today that God is always listening to our prayers.

Returning to our story of Chaplain Father MacNew, after a period of time passed, he was promoted to the rank of Commander from Lieutenant Commander. He invited people for the so-called wetting down ceremony. No drinks were involved at the daytime ceremony held in the Admiral’s Suite on the fifth deck of Building One in the famous Naval Tower at the Medical Center, designed by President Franklin Delano Roosevelt.



*Above: Rabbi Shudnow’s official Navy portrait. Source: S. Shudnow*

We went through the shoulder board ceremony, where he received his additional full stripe. Father then invited me along with everyone else present, to eat pizzas that he had provided. I wasn’t eating, so he asked me why I was not eating. Hesitatingly, I said because I can’t eat non-kosher food. He said that he knew that I wouldn’t eat, so he decided to go to the Kosher pizza shop in Silver Spring, which is known as The Nut House. He said that he ordered and purchased Kosher pizzas for the ceremony. I looked at him and he then looked back at me and he said, “You know, when I ordered the pizzas, the owner of the shop looked at me and seeing the cross on my uniform collar, the owner asked me, ‘Why are you ordering these Kosher pizzas?’ I said, ‘Well, there’s a rabbi, a

Jewish Chaplain in Bethesda at the Navy and he will not eat anything unless it's Kosher, and I want him to feel comfortable and be able to eat the Kosher pizzas." So Father MacNew then said to me, "You know what the reaction of the owner was? He cried!"

There were many other instances I would like to tell you at another time about Father MacNew and me. Let me end with a story about when Father retired from the United States Navy. He sent me an invitation from where he then had been stationed in New Jersey and while I was already retired from the Navy after my 22 years of naval service. The invitation was to his retirement ceremony to be held at the Naval Academy in Annapolis, Maryland. He chose Annapolis since at one time he was stationed there as an Academy staff chaplain.

I decided to accept the invitation and drove out to Annapolis. An admiral that he had served under conducted the ceremony. The ceremony was impressive with beautiful words and prayers expressed. He received a well deserved career medal. Following the ceremony and as he always did, Father MacNew came up to me and he said, "Holy Rabbi." He then said to me, "Rabbi, you'll come to the luncheon in the Officers Club" So I replied something to the effect, "No, no, you know ... I'm not ... can't ... I'm sorry." He said, "You come, don't worry, I have two Kosher catered lunches for you and I'd like you to come."

I'll end with one thing that he said at an earlier date. He looked me in the eye and said, "You know, everyone comes to the table with gifts, but your greatest gifts go unappreciated, because they're not understood. Rabbi, you're a holy man." Well, that was Father James MacNew and his specialness. There is much more to say about my relationship with Father, the efficacy of prayer, and the

relationship between a Catholic priest and a rabbi.

*Rabbi Dr Sanford H. Shudnow, Rose Bay, NSW*

**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

### **Pratt Foundation Chair of Jewish Civilisation and Director, Australian Centre for Jewish Civilisation**

Monash University, a member of Australia's Group of Eight research intensive universities, and consistently ranked among the top 100 universities worldwide, seeks applications for the Pratt Foundation Chair of Jewish Civilisation, to also serve as Director of the Australian Centre for Jewish Civilisation (ACJC), part of the School of Philosophical, International and Historical Studies within the Faculty of Arts.

The appointee will be an outstanding academic who has excelled in undergraduate teaching and postgraduate supervision and has a highly successful record in academic research in a field of Jewish studies. The position requires proven leadership skills and attributes to direct and guide the Centre into the next phase of its strategic development. The appointee will have proven capacity to:

- Identify and act upon opportunities for advancing subject offerings within Jewish studies;
- Ensure effective interaction between the Centre's programs and other parts of the Faculty and University, particularly in relation to cooperative teaching and research activities; and
- Participate effectively in the School of Philosophical, Historical and International Studies policy-making and management process.

The Professor will also hold the position of Director, Australian Centre for Jewish Civilisation, for a period of three years, with responsibility for leading and coordinating the teaching and research activities of the Centre. The Director is responsible for management of the Centre; building its teaching profile across the Faculty; building research capacity;

and enhancing research performance. A key component of the role is external engagement and involvement with the Jewish community through ongoing development of the Centre's external activities, which include an innovative and expansive public program. The position of Pratt Foundation Chair will be underpinned by a continuing appointment at the level of Professor (Level E).

The University is keen to achieve greater gender balance in its academic leadership profile and applications from suitably qualified women are particularly encouraged.

More information about the University, Faculty and Centre is available at <https://arts.monash.edu/acjc>. For an information package and a confidential discussion, please contact Denise Wiseman at [denise@carolwatson.com.au](mailto:denise@carolwatson.com.au) for Australia, New Zealand, Canada and the USA or Sean Gillen at [sean@carolwatson.com.au](mailto:sean@carolwatson.com.au) for the United Kingdom, Ireland, Europe and other countries

Closing date: No later than 5.00pm on **12 April 2019**. Applications to Debbie Dickinson at [debbie@carolwatson.com.au](mailto:debbie@carolwatson.com.au). Early applications are encouraged.

### **Loti Smorgon Chair of Contemporary Jewish Life and Culture**

Monash University, a member of Australia's Group of Eight research intensive universities, and consistently ranked among the top 100 universities worldwide, seeks applications for the Loti Smorgon Chair of Contemporary Jewish Life and Culture, based within the Australian Centre for Jewish Civilisation (ACJC), part of the School of Philosophical, International and Historical Studies within the Faculty of Arts.



The holder of the Loti Smorgon Chair will have expertise in a discipline relating to contemporary Jewish life and culture: relevant fields include, but are not restricted to, cultural studies, literature, anthropology, sociology, philosophy and religion. The incumbent will be responsible, in conjunction with the Director of the ACJC, for leading and coordinating research and teaching activities in the field of contemporary Jewish life and culture, and the Centre's innovative and expansive public program.

The incumbent is an outstanding academic who has excelled in research, undergraduate teaching and postgraduate supervision. The incumbent will be able to:

- Identify and act upon opportunities for advancing a range of subject offerings within contemporary Jewish life and culture;
- Ensure effective interaction between the Centre's programs and other parts of the Faculty and University, particularly in relation to cooperative teaching and research activities.

The position of Loti Smorgon Chair will be underpinned by a continuing appointment level of Professor (Level E).

The University is keen to achieve greater gender balance in its academic leadership profile and applications from suitably qualified women are particularly encouraged.

More information about the University, Faculty and Centre is available at <https://arts.monash.edu/acjc>. For an information package and a confidential discussion, please contact Denise Wiseman at [denise@carolwatson.com.au](mailto:denise@carolwatson.com.au) for Australia, New Zealand, Canada and the USA or Sean Gillen at [sean@carolwatson.com.au](mailto:sean@carolwatson.com.au) for the United Kingdom, Ireland, Europe and other countries

Closing date: No later than 5.00pm on **12 April 2019**. Applications to Debbie Dickinson at [debbie@carolwatson.com.au](mailto:debbie@carolwatson.com.au). Early applications are encouraged.

### **Senior Research Fellow, Institute for Jewish Policy Research (London, UK)**

The Institute for Jewish Policy Research (JPR), an independent London-based research unit, consultancy and think tank, is looking for a talented and experienced senior social researcher/statistician who can both play an active role in JPR's research work, and manage the development of JPR's research programme to ensure it remains relevant, rigorous, engaging and focused on Jewish communal needs and interests. JPR has stood at the forefront of Jewish community research for several decades and is responsible for much of the data and analysis that exist on Jews in the United Kingdom. It aims to advance the prospects of Jewish communities in the UK and across Europe by conducting research, promoting informed debate and developing policy in partnership with those best placed to influence Jewish life.

This is a senior position within JPR. Its main responsibilities include developing and improving JPR's research programme by identifying new research opportunities, enhancing our research methodologies, applying for new research grants, and improving the quality of the research services we offer to our clients; overseeing, managing and conducting JPR's UK community statistics programme; supporting the wider research team to guide and help review JPR's research outputs; and contributing to JPR's general research programme, including working on commissioned studies for clients.

The successful candidate must have a Doctoral level qualification in the social sciences, focused primarily on quantitative methods; advanced skills in data analysis



(including multivariate analysis); proven experience in applying quantitative research methodologies to real world issues; excellent communication skills; at least five years professional experience in social research within a social research agency or university, preferably at a senior level; and experience preparing and submitting successful funding bids for research.

For full details of the position and an explanation of how to apply, contact Richard Goldstein, Director of Operations: [rgoldstein@jpr.org.uk](mailto:rgoldstein@jpr.org.uk). Applications must be submitted by **Friday 12 April 2019**. Interviews will be held later that month.

**Hansen Lecturer - 20th Century World, Global or International History, University of Melbourne**

The University of Melbourne seeks a Lecturer (Level B) for a fixed term, 3 year contract. The Hansen Lecturer will be a History specialist in an area of 20th century world, global, or international history. Preference may be given to applicants with the experience in teaching classes in world history since 1945 and the history of international relations with an emphasis on the 20th century. The appointee will develop new areas of teaching, research, and research training, as well as support existing programs.

The Hansen Lecturer in World, Global, or International History will be responsible for teaching at both the undergraduate and graduate levels and will assist in the development of new subjects and the re-development of existing subjects, as appropriate. Capacity to supervise M.A. and Ph.D. students is required. The appointee will undertake research resulting in publications with leading publishers in the field and will apply for competitive research grants, foster engagement links with external

networks/partners nationally and internationally and take on administrative tasks associated with the appointment and as assigned by the program and School.

Candidates are required to have a, A PhD in history or cognate field; a strong record in research with a developing publication profile in world, global, or international history; capacity to attract research grants and/or consultancies; demonstrated ability for and commitment to excellence in teaching, including the capacity to initiate and execute subject development; capacity to supervise theses by Honours, postgraduate coursework, and research higher degree students; and a capacity to teach large classes on modern (especially twentieth-century) world, global, and/or international history and to contribute as appropriate to related classes.

Full details of the post are available at <http://jobs.unimelb.edu.au/caw/en/job/899143/hansen-lecturer-20th-century-world-global-or-international-history>.

Applications close: **23 Apr 2019 11:55 PM AUS** Eastern Standard Time. For more information, contact Associate Professor Sean Scalmer, Tel +61 3 8344 5957, Email: [sscalmer@unimelb.edu.au](mailto:sscalmer@unimelb.edu.au).

**Upcoming Conferences & Calls for Papers**  
**AJS 51st Annual Conference Call for Papers**  
**Conference Dates: December 15-17, 2019**  
**Conference Location: San Diego, California**

You are invited to submit your proposal to the Association for Jewish Studies 51st Annual Conference, the largest annual international gathering of Jewish Studies scholars worldwide. Last year, more than 1,200 Jewish Studies scholars from 21 countries participated in 215 sessions in 25 different subject areas!

The AJS Annual Conference offers many ways to highlight cutting-edge scholarship, promote scholarly collaboration, network with diverse colleagues, and mentor future scholars. Over twenty different divisions reflect the diversity of our scholarship, and the new option to submit your proposal to a primary and secondary division offers opportunities for collaboration across divisions and themes. We are seeking proposals for individual papers, panels, seminars, roundtables, and lightning sessions in 23 divisions, including this year's wildcard division "Gender & Sexuality Studies" and a new "Jewish Politics" division.

Complete information regarding the Call for Papers is available on the AJS website at <https://www.associationforjewishstudies.org/annual-conference/submit-proposal-2019>.

Proposals must be submitted by **Thursday, May 2, 5:00 pm EDT**.

A specific call for this conference: a group of scholars are seeking papers for a panel on Jewish identity in diaspora communities outside the US for this year's AJS conference in San Diego (15-17 December). Papers are planned on South African Jewish identity, based on ongoing research and a forthcoming national survey. Papers looking at Jewish identity in other diaspora communities, based either on survey data or qualitative research, would be welcome. Please email Prof Shirli Gilbert ([s.gilbert@soton.ac.uk](mailto:s.gilbert@soton.ac.uk)) if you might be interested in joining.

### **Call for Papers – Visual Antisemitism in Central Europe (Prague, 17 October 2019)**

In what way has antisemitism influenced fine art and visual culture in Central Europe? Is there an embedded anti-Semitic iconography? Why does visual antisemitism arise today? The conference will deal also with questions of how to write about the visual history of antisemitism and exhibit anti-Semitic works to

the public without contributing to the support of hate movements. Especially welcome are contributions focusing on the theme of visual antisemitism in Central Europe from the Middle Ages to the present day.

We invite submissions from those interested in active participation in the form of a proposal (the title of the contribution and a brief résumé – max. 800 characters) by **31 May 2019** at the latest to the address [janacova@udu.cas.cz](mailto:janacova@udu.cas.cz). Additional information can be obtained from the same address. The length of the contribution should not be more than 15 minutes; conference languages Czech and English. We plan to publish the contributions as a collective monograph in the year 2020.

### **Grants & Other Opportunities**

#### **Short-Term Fellowships in Religion and Urbanity, Max-Weber-Kolleg for Advanced Social Studies (Germany)**

The Kollegforschungsgruppe "Religion and Urbanity: Reciprocal transformations" at the Max Weber Centre for Advanced Cultural and Social Studies of the University of Erfurt (Max-Weber-Kolleg) invites applications for fellowships for the time period between 1 September 2019 and 28 February 2021.

Fellowships are granted for a period of 3 to 6 months. Fellows must reside in Erfurt during the fellowship period.

The KFG investigates the co-constitution and co-evolution of religion and the urban. This comprises the reciprocal processes deriving from, but also impacting on objects, architecture, and texts, but also on narratives, imaginaries and aspirative imaginations. The fellowships are awarded to scholars working in the Humanities, especially in the fields of History or of History of Religion (or in the fields of Sociology and Urban Studies with a focus on historical and religious developments).

Fellows will be provided with office space including work facilities. Working languages are English and German. The fellowships start either on 1 April or 1 September/1 October.

Financial arrangements take the individual situation of the awardees of the fellowships into account and are based on the principle “no loss, no gain” (e.g., covering of additional costs, compensating salary reductions or payment for preplacement teaching).

To be eligible for a fellowship, the candidate must propose a research project to be conducted during the fellowship within the framework of the KFG and have an outstanding academic record, at least one published monograph and a minimum of three years of postdoc research experience.

Fellows are required to participate actively in the interdisciplinary and intercultural life of the Centre and to contribute to the weekly colloquia of the KFG.

Application files must include the following:

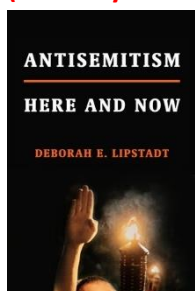
- a cover letter that indicates the preferred period for your stay at Erfurt
- an outline of the research project you would like to pursue addressing the KFG’s research focus (2,000-4,000 words) with a stringent discussion of your a) research questions, b) the state of research on the topic, c) the methodological approach and the leading hypotheses as well as d) a working schedule with a projected date of completion and publications of results
- a curriculum vitae
- copies of your last university degrees
- list of publications
- electronic copies of up to three of your monographs or articles relevant for the research focus

The application is to be submitted as a combined pdf-file (maximum of 15 MB,

publications may be presented in separate files) until **22 April 2019** to [mwk.bewerbungen@uni-erfurt.de](mailto:mwk.bewerbungen@uni-erfurt.de)

Informal enquiries may be made to Dr. Asuman Lätzer-Lasar ([asuman.laetzer-lasar@unierfurt.de](mailto:asuman.laetzer-lasar@unierfurt.de))

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



**Antisemitism: Here and Now/** by Deborah E. Lipstadt. Scribe Publications, 2019.

[9781925322675](https://www.scribepublications.com/9781925322675)

What is antisemitism? Does it come from the right or the left? Is anti-Zionism the same as antisemitism? Are there different kinds of antisemites? And what can be done to combat this extremely damaging racist ideology?

Antisemitism has been on the rise worldwide for the last ten years. From violent white-nationalist protests in Charlottesville, USA, to attacks on synagogues across Europe and the US, and from the targeting of Jewish students at American universities to the antisemitism row raging in the British Labour Party, does this resurgence of anti-Jewish rhetoric and violence mark a return to the brutality of the 1930s?

In this penetrating and provocative analysis, Deborah Lipstadt connects distinct currents in contemporary culture, such as the resurgence of racist right-wing nationalisms, left-liberal tolerance of hostility to Jews, the plight of the Palestinians, and the rise of Islamic extremism, to explore how contradictory forces have found common scapegoats.

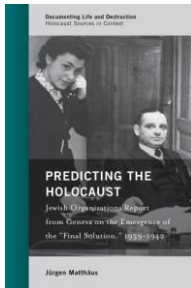
Lucid and convincing, Antisemitism will calm the fearful, rouse the complacent, and demand a response from readers.



**Jewish Doctors and the Holocaust: The Anatomy of Survival /** by Ross W. Halpin. De Gruyter Oldenberg, 2019. [9783110596045](https://www.degruyter.com/docview/581110596045)

This is the first attempt to explain how Jewish doctors survived extreme adversity in Auschwitz where death could occur at any moment. The ordinary Jewish slave labourer survived an average of fifteen weeks. Ross Halpin discovers that Jewish doctors survived an average of twenty months, many under the same horrendous conditions as ordinary prisoners. Despite their status as privileged prisoners Jewish doctors starved, froze, were beaten to death and executed. Many Holocaust survivors attest that luck, God and miracles were their saviours.

The author suggests that surviving Auschwitz was far more complex. Interweaving the stories of Jewish doctors before and during the Holocaust. Halpin develops a model that explains the anatomy of survival. According to his model the genesis of survival of extreme adversity is the will to live which must be accompanied by the necessities of life, specific personal traits and defence mechanisms. For survival all four must co-exist.



**Predicting the Holocaust Jewish Organizations Report from Geneva on the Emergence of the “Final Solution,” 1939–1942 /** by Jürgen Matthäus. Rowman & Littlefield, 2018. [9781538121672](https://doi.org/10.1017/9781538121672)

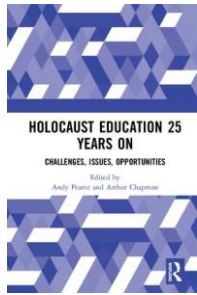
Historians long have analysed the emergence of the “final solution of the Jewish question” primarily on the basis of German documentation, devoting much less attention to wartime Jewish perceptions of the growing threat. Jürgen Matthäus fills this critical gap by showcasing the highly insightful reports compiled during the first half of World War II by two Geneva-based offices: those of Richard Lichtheim representing the Jewish Agency for Palestine and of Gerhart Riegner’s World Jewish Congress office. Lichtheim’s and Riegner’s perceptions of German anti-Jewish policy resulted from shared goals and personal experiences as well as from their bureaus’ range of functions and the massive problems that impacted the gathering and communicating of information on the unfolding Holocaust in German-controlled Europe.

Beyond the specifics of the wartime Geneva setting, these sources show how human cognition works in times of extreme crisis and contribute to a better understanding of the potential inherent in Jewish sources for gauging perpetrator actions. The reports and contextual information featured here reflect the first narratives on the Holocaust, their emergence, evolution, and importance for post-war historiography.



**Jewish Veganism and Vegetarianism Studies and New Directions/** edited by Jacob Ari Labendz & Shmuly Yanklowitz. SUNY Press, 2019. [9781438473611](https://doi.org/10.1017/9781438473611)

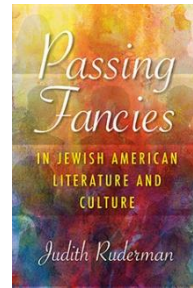
In recent decades, as more Jews have adopted plant-based lifestyles, Jewish vegan and vegetarian movements have become increasingly prominent. This book explores the intellectual, religious, and historical roots of veganism and vegetarianism among Jews and presents compelling new directions in Jewish thought, ethics, and foodways. The contributors, including scholars, rabbis, and activists, explore how Judaism has inspired Jews to eschew animal products and how such choices, even when not directly inspired by Judaism, have enriched and helped define Jewishness. Individually, and as a collection, the chapters in this book provide an opportunity to meditate on what may make veganism and vegetarianism particularly Jewish, as well as the potential distinctiveness of Jewish veganism and vegetarianism. The authors also examine the connections between Jewish veganism and vegetarianism and other movements, while calling attention to divisions among Jewish vegans and vegetarians, to the specific challenges of fusing Jewishness and a plant-based lifestyle, and to the resistance Jewish vegans and vegetarians can face from parts of the Jewish community. The book’s various perspectives represent the cultural, theological, and ideological diversity among Jews invested in such conversations and introduce prominent debates within their movements.



**Holocaust Education 25 Years On Challenges, Issues, Opportunities, 1st Edition/** Edited by Andy Pearce, Arthur Chapman. Routledge, 2018. [9781138331389](https://doi.org/10.1080/9781138331389).

The year 2016 marked the twenty-fifth anniversary of statutory teaching and learning about the Holocaust in English state-maintained schools, which was introduced with the first English National Curriculum in 1991. The year 2016 also saw the publication of the largest empirical research study on Holocaust education outcomes – the UCL Centre for Holocaust Education’s What Do Students Know and Understand About the Holocaust?

This book presents a systematic reflection on the outcomes of this quarter-century of Holocaust education in England and the Centre’s wider work to reflect on the forms and the limitations of children’s knowledge about the Holocaust and of English Holocaust education resources. These papers are then contextualised in two ways: through papers that situate English Holocaust education historiographically and in England’s wider Holocaust culture; and through papers from America, Switzerland, and Germany that place the UCL Centre for Holocaust Education’s findings in a wider and comparative perspective. Overall, the book presents unique empirical insights into teaching and learning processes and outcomes in Holocaust education and enables these to be theorised and explored systematically.



**Passing Fancies in Jewish American Literature and Culture/** by Judith Ruderman. Indiana University Press, 2019. [9780253036964](https://doi.org/10.1017/9780253036964)

In *Passing Fancies in Jewish American Literature and Culture* Judith Ruderman takes on the fraught question of who passes for Jewish in American literature and culture. In today’s contemporary political climate, religious and racial identities are being reconceived as responses to culture and environment, rather than essential qualities. Many Jews continue to hold conflicting ideas about their identity—seeking, on the one hand, deep engagement with Jewish history and the experiences of the Jewish people, while holding steadfastly, on the other hand, to the understanding that identity is fluid and multivalent. Looking at a carefully chosen set of texts from American literature, Ruderman elaborates on the strategies Jews have used to "pass" from the late 19th century to the present—nose jobs, renaming, clothing changes, religious and racial reclassification, and even playing baseball. While traversing racial and religious identities has always been a feature of America’s nation of immigrants, Ruderman shows how the complexities of identity formation and deformation are critically relevant during this important cultural moment.

**Call for Submissions, AAJS Newsletter No 73**

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 [jennifer.creese@ugconnect.edu.au](mailto:jennifer.creese@ugconnect.edu.au)