

Newsletter no

73

June 2019

Australian Association for Jewish Studies

Contents

Editor's Welcome	2
Book Launch Successes for Holocaust Scholars	3
2020 AAJS Conference Call for Papers	4
From Hebrew to Barngarla: Zuckermann on language revival	5
New Early Modern Jewish Communal Records Archive Online	6
AAJS Members Take the Limmud Oz Stage	6
Australia accepted as full member of IHRA	7
AAJS Member Essay: "From the ontic to the ontologic in the ethics of Buber and Arendt" by Ross T. Barnard & David Turnbull	8-12
Vacancies in Jewish Studies	13-14
Upcoming Conferences & Calls for Papers	14-15
Grants & Other Opportunities	16
Recent Books of Interest	17-19
Call for Submissions, AAJS Newsletter No 74	19

Editor's Welcome

Welcome to a new edition of the AAJS Newsletter: the temperature might be dropping all over the nation (yes, even here in Queensland!) but the Jewish Studies action is picking up, and our members are busy preparing and launching publications, hosting and performing public lectures, and representing Australian interests in Holocaust and Jewish studies all across the world.

This month we highlight the release of several new books, including those written by AAJS members Dr Avril Alba, Dr Jan Lanicek and Professor Suzanne Rutland. More information on these books and their authors is detailed in the newsletter. It is inspiring to see Australian Jewish Studies scholars getting exposure for their work all over the world, and particularly for work done on Australian Jewish historical and contemporary topics.

Members are also getting their thinking caps on for our 32nd annual Australian Association for Jewish Studies conference, to be held in February 2020 at the Sydney Jewish Museum. Co-conveners Dr Avril Alba and Dr Jan Lanicek are extending their call for proposals until the end of August – full details of the Call for Papers are included here.

Emeritus Professor Suzanne Rutland brings exciting news from the visit made this month by the Australian delegation to the International Holocaust Remembrance Alliance conference in Luxembourg; this issue of the newsletter brings the delegates' full report. Their outline details Australia's new position within the organization, which will bring ongoing benefits to all Australian scholars working on research related to the Holocaust. By invitation, Professor Rutland also recently addressed the NSW parliamentary interfaith advisory committee on School Religious Education and

Multiculturalism, following on from the groundbreaking report on RE she recently completed with Israeli academic Professor Zehavit Gross (as detailed in Issue 72).

Following last issue's interesting Member Essay, this issue features another contribution from AAJS member Emeritus Professor Ross Barnard. A recently retired Professor of Biotechnology, Ross has applied his analytical skills in conversation with his co-author, ethicist and philosopher, David Turnbull, in a reflective essay "From the ontic to the ontologic in the ethics of Buber and Arendt", which we hope readers will enjoy.

As is usual, we include details of new Vacancies in Jewish studies and related fields, with multilevel international opportunities from postdoc to professor. There are also details of Calls for Papers, workshops and awards, including major Jewish Book awards for recent authors. 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 the forthcoming mid-year break gives you the opportunity to snuggle up with a good Jewish book and plan your next scholarly adventure!

*Jennifer Creese, University of Queensland
AAJS Newsletter Editor*

Book Launch Successes for Holocaust Scholars

Several AAJS members working on Holocaust and post-Holocaust history have launched brand new books and book chapters recently, with celebratory events from Sydney to New York, London and Israel.

Dr Avril Alba recently launched a new edited collection, *Holocaust Memory and Racism in the Postwar World*, co-edited with Dr Shirli Gilbert (The Parkes Institute for the Study of Jewish/non-Jewish Relations, University of Southampton, UK). The book, published by Wayne State University Press, features a chapter by Dr Alba, as well as contributions from Australian Jewish Studies scholars Dr David Slucki and Professor Suzanne Rutland. Dr Alba will launch the collection at the Sydney Jewish Museum in July, alongside Dr David Slucki, who is also celebrating the release of a new book, his family memoir *Sing This at My Funeral: A Memoir of Fathers and Sons* (Wayne State University Press, 2019).

Professor Suzanne Rutland has launched contributions in two collected volumes, in New York, Brisbane and in the next few days in Israel. Following on from her participation in a scholar's workshop in June 2014 on the American Jewish Joint Distribution Committee (The JDC), where Professor Rutland contributed the paper "Destination Australia: The Roles of Charles Jordan and Walter Brand", a collected volume of papers from this event entitled *The JDC at 100: A Century of Humanitarianism* has been published by Wayne State University Press. The collection, edited by Linda Levi (JDC Archives), Atina Grossmann, (Cooper Union, New York), Maud Mandel (Williams College) and Avinoam Patt (University of Hartford) was launched officially in New York in May. Professor Rutland will also join a workshop seminar in July in Israel

with other contributors. Professor Rutland also contributed a chapter to the recently published *Federation's Man of Letters: Patrick McMahon Glynn* (Redland Bay, QLD: The Kapunda Press, 2019), edited by Anne Henderson, on prominent Federation-era Australian politician P.M. Glynn. Her contribution, "Personality and prejudice: Glynn and Isaacs compared", examines Glynn's philosophies and policies against those of Jewish Australian statesman Sir Isaac Isaacs.

AAJS Vice-President Dr Jan Lanicek also ventured to the UK to launch his new edited book, *Life and Love in Nazi Prague: Letters from an Occupied City* at the Wiener Library in May. The book, co-edited with Dr Kate Ottevanger, collects and translates the letters of Dr Ottevanger's grandmother, Marie Bader, sent from Prague during the early 1940s until Marie's deportation to Theresienstadt concentration camp.



Above: Dr Lanicek and Dr Ottevanger with "Life and Love in Nazi Prague". Source: J. Lanicek

A big "kol hakavod" to all these authors! If you've recently released, launched or contributed to a book, why not let us tell your fellow members about it? Get in touch with our newsletter editor!

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

Co-conveners:

Dr Avril Alba, University of Sydney

avril.alba@sydney.edu.au

Dr Jan Lanicek, University of NSW

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.**

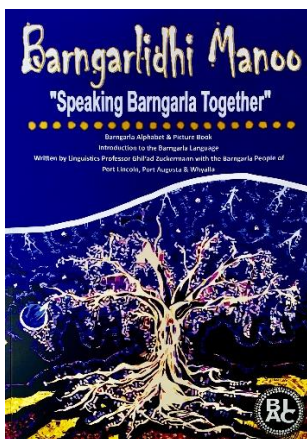
Submissions should include an abstract of no more than 250 words, and a short biographical note, no longer than 50 words. We encourage postgraduate students to apply. The conveners plan to apply for external funding, which would allow them to offer bursaries to domestic and international graduate students. Presenters are also invited to submit written articles for consideration for publication in the *Australian Journal for Jewish Studies*. Presenters at the conference must be current AAJS members for 2019 (membership can be paid as part of the conference registration fee). For queries, and to submit proposals: Dr Jan Lanicek at <mailto:j.lanicek@unsw.edu.au> or Dr Avril Alba at <mailto:avril.alba@sydney.edu.au>

From Hebrew to Barngarla: Zuckermann on language revival

AAJS President Ghil'ad Zuckermann, Professor of Linguistics and Endangered Languages at the University of Adelaide, has made his career as the Prince Charming, awakening with his scholarly kiss the "Sleeping Beauty" languages of the world, those which have lost their native speakers, but not their potential to be revived and spoken once again by their traditional owners.

This month, Prof. Zuckermann realized the vision of an eight-year-long project, working with the Barngarla community, traditional owners of the land around Port Lincoln, Whyalla and Port Augusta, South Australia, to reclaim the Barngarla language for a new generation of speakers.

In early May, Prof. Zuckermann and his community partners, the Barngarla Language Advisory Committee (BLAC) of Stephen Atkinson, Harry Dare (member of the Stolen Generations), Emma Richards and Jenna Richards, launched the book *Barngarlidhi Manoo*, or in Barngarla, "Speaking Barngarla Together". The book, part dictionary and alphabetical guide to speaking Barngarla, is filled with images and artwork of community members, and is accompanied by a free app that teaches pronunciation.



Above: Front cover of the book, *Barngarlidhi Manoo*. (Source: G. Zuckermann)

Prof. Zuckermann and the Barngarla community publicly launched the book at an official ceremony at Port Lincoln on May 25th, and another at Port Augusta on May 26th, at the Barngarla community centres at each location.

The strong community partnership at the foundation of this project was very important to Prof. Zuckermann, and vital to the success of the project. "It's one hundred percent their book. I'm just the facilitator who helped them linguistically and revivalistically to make it happen, and the time is coming for me to hopefully hand over the reins as the facilitator of the revival to a Barngarla person." Professor Zuckermann's research continues, with a five-year joint project between The University of Adelaide and the Wardliparringa Unit at the South Australian Health and Medical Research Centre (SAHMRI), aiming to measure the impact of reclaiming the Barngarla language on the health and wellbeing of participants.



Above: Prof. Zuckermann and his Barngarla community partners with the book, *Barngarlidhi Manoo*. (Source: G. Zuckermann)

New Early Modern Jewish Communal Records Archive Online

From the sixteenth to the nineteenth centuries, most European Jewish communities and regional councils wrote their records in specially designated registers, referred to using the Hebrew term *pinkas* (plural, *pinkasim*). These handwritten volumes include detailed descriptions of the administrative functioning of the Jewish bodies that created them, documenting the ways in which Jewish society organized its social, economic, religious, cultural, and family life, as well as aspects of its relations with non-Jewish governments and bodies. *Pinkasim*, therefore, form an extraordinary repository of information about the Jewish past.

Today these *pinkasim* are found in various collections across the globe. The National Library of Israel, together with its Central Archives for the History of the Jewish People in Jerusalem, has recently launched a new online *Pinkasim* Project, which aims to locate, catalogue, and digitize these surviving record books. Making *pinkasim* available to scholars and readers around the world will permit a deeper understanding of the European Jewish past.

The project website, <http://web.nli.org.il/sites/nlis/en/pinkas/>, makes available scans of records from early modern Europe (1500-1800), and offers background material, bibliography, and information about the use of *Pinkasim* in research and teaching. The site is made possible by a grant from the Rothschild Foundation Hanadiv Europe, and in cooperation with the Leibniz Institute for Jewish History and Culture – Simon Dubnow.

AAJS Members take the Limmud Oz Stage

The recent Limmud Festival of Jewish Ideas, held at the University of New South Wales Roundhouse, Sydney, presented audiences of all ages with a packed three-day program of panels, talks, workshops, interviews and performances from Saturday 15 to Monday 17 June. Limmud is a global network of public educational, engagement and entertainment events and programs, held across the Jewish world in 80+ countries, and has been running in Australia since 1999.

Several AAJS members took to the stage and volunteered their time to present their work to the crowds, including:

- Nathan Compton, whose “Hands off our artichokes! Roman Jews in revolt” explored the deep Jewish history of the artichoke, the controversial debates over its kosher status, and why food plays such essential part in Jewish identity.
- Yona Gilead, whose “Warrior heroines in the Bible” engaged participants in a gender and feminist reading of the stories of these Biblical heroines.
- Jonathan Kaplan, whose “Made in Vienna: a fashionable society before the Anschluss” explored the participation of Vienna’s Jews in their city’s fashion and textile industry during its golden age before the annexation of Austria.
- Jan Lanicek, whose “Memory wars: how Europe remembers, forgets or revises the Holocaust” in conversation with second-generation Holocaust survivor Yvonne Selecki provided a combined personal and academic exploration of Holocaust post-memory, history debates and Jewish culture.

Congratulations to all presenters, and the many more Limmud Oz speakers, on a fantastic event!

Australia accepted as full member of IHRA

Late on Tuesday night, 4 June 2019, Australia was admitted as the thirty-third member country of the International Holocaust Remembrance Alliance (IHRA) following a unanimous vote of the plenary in Luxembourg. This has been a four-year process supported by the United Kingdom, as Australia's mentor, led by Lord Eric Pickles.

IHRA is the international and intergovernmental body promoting Holocaust education, remembrance and research and countering antisemitism, racism and anti-Roma and Sinti prejudice. The IHRA grew out of the Stockholm Declaration, an initiative of the Swedish government to ensure that countries remember and educate their citizens about the Holocaust and its universal messages. Over the period of Australia's involvement, we have seen the adoption of the working definition of antisemitism by the IHRA, the European Union, and a range of national governments and organisations around the world, including the National Union of Students in Australia.

Now that Australia is a full member, with a seat at the table, we are able to fully participate in the IHRA's efforts to formulate policies, plans and programs advancing Holocaust education, commemoration and research. This is particularly important given the large number of Holocaust survivors and their descendants in Australia. Membership also provides a mandate to further enhance Australia's efforts in Holocaust education and commemoration with the support through the IHRA of leading experts from around the

world. The Australian government's commitment to the IHRA enjoys bi-partisan support and is facilitated through the Department of Foreign Affairs and Trade (DFAT). The Head of the Australian delegation is Lynette Wood, Ambassador to Germany. After the acceptance at the plenary, she read a statement from Foreign Minister, Senator Marise Payne, and conveyed the Australian government's appreciation of the support of the UK delegation, led by Lord Pickles, and the passion and dedication of the Australian expert delegation. She also noted that Australia was the first Indo-Pacific nation to join IHRA. The IHRA chair, Georges Santer, welcomed Australia bringing the fifth continent into the organisation and commended Australia on its participation.



Above: l to r: Dr Steven Cooke, Professor Emerita Suzanne Rutland OAM, Dr Avril Alba, Dr Donna-Lee Frieze, Amb. Lynette Wood, Lord Eric Pickles, Pauline Rockman OAM, Ciaran Chestnutt, DFAT, Sue Hampel OAM and Dr Andre Oboler. Source: S. Rutland

(Joint statement by the Expert Members of the Australian Delegation to the IHRA)

From the ontic to the ontologic in the ethics of
Buber and Arendt.

Barnard, Ross T. & Turnbull, David

Background

Ethics properly asks what people *ought* to do, and merely describing *what* they do, is not answering the ethical question. Notwithstanding this, ethics *is* historically embedded; one cannot begin to say what one ought to do without being immersed in history, which is to say, immersed in a tradition. Here we focus on parallels in the ideas of two iconic Jewish philosophers, Martin (Mordechai) Buber and Hannah (Johanna Cohn) Arendt, whose ideas descend from an enduring tradition of ethical debate, and which can be unified by their common emphasis on a shift from an ontic to an ontologic perspective.

The term ‘ontic’ describes a reduction of everything, including human beings, to the status of objects. ‘Ontologic’ as suggested by the root *logos*, has to do with words, and hence with meanings. Applied to existence, ‘ontologic’ has to do with things that are meaningful, whereas ‘ontic’ describes the dealing with things as objects. “Who” implies a person concerned with relationship with others, or the self, whereas “What” implies an objectification.

From ontic to ontologic

The Shift from *I-It* (ontic) to *I-Thou* (ontologic) frame of reference is manifest throughout Torah and Mishnah. Arendt (1935a) makes the following comment about Martin Buber: “But he finds the seeds of the future in the past; the demands of the “Thou” of God toward the “I” of man – to use Buber’s terminology – are found in Genesis and the Psalms, in the Prophets and the Book of Job.”

To illustrate briefly, one example of the ontic to ontologic shift is found in Mishnah tractate Pirkei Avot. Typical translations of the Mishnaic Hebrew of Pirkei Avot 1:14 follow the following pattern:

“He would say: If I am not for myself, who [will be] for me? And if I am for myself what am I And if not now, when?” (translation from Schottenstein Edition, Pirkei Avos, 2002)

The immediately noticeable feature is the change of pronoun from “who” to “what” (“mi” to “mah”):

הוא הִיָּה אֹמֵר אִם אֵין אֲנִי לִי מִי לִי וְכִשְׁאַנִּי לְעַצְמִי מַה אֲנִי וְאִם לֹא עֲכָשְׁוֹ אִמְתִּי

(Pirkei Avot 1:14, emphasis *added* in bold type by the authors of this article)

Contrary to conventional translations the second “if” should actually be translated as “when”, from the Hebrew כִּשְׁ . The latter particle is used in the second clause but not the first: “If I am not for myself, who is for me and *when* I am for myself what am I?”

This shift from “if” to “when” implies that humans can *change* their perspective from time to time. It conveys a meaning that aligns with the view of Arendt (as expressed in “the Human Condition”, 1958) that the good can only come about through the creative agency of humans (when the tendency towards not-thinking has been overcome).

Implicit in Pirkei Avot 1:14, and Jewish thought in general, is the assumption that the conditions of human existence, particularly when moral responsibility *for judgement* is called for “never condition

us absolutely” (Arendt 1958:11). Arendt also assumes *the possibility* of moral action against the world’s conditioning force. Similarly, Buber, in “I and Thou” (Buber 1971[1924]: 125-126) states:

“Happening upon happening, situation upon situation are enabled and empowered by the personal speech of God to demand of the human person that he take his stand and make his decision. Often enough we think there is nothing to hear, but long before we have ourselves put wax in our ears.”

This resonates with Arendt’s identification of the source of evil as *banality*, or thoughtless obedience.

Much of the prior literature has focused on the influence of Heidegger and Jaspers on the ideas of Arendt (particularly Heidegger’s critique of technological enframing (see Tchir, 2017)). The influences of Kant, Jaspers and Saint Augustine in particular, were formative. Her dissertation was *Der Liebesbegriff bei Augustin: Versuch einer philosophischen Interpretation* (Arendt, 1929). It dealt with three concepts of love. Of the three, *dilectio proximi*, which was held to be fundamental, she treated under *vita socialis*. The “Golden Rule” (in its mutated form, somewhat different to the Golden rule as enunciated by Hillel (in Shabbat 31a)), “Thou shalt love thy neighbor as thyself” united and transcended the other forms of love (Young-Bruehl 2004:74). Indeed, Calcagno (2013) asserted that Augustine’s influence (and Jaspers’ views on Augustine’s work) persisted in Arendt’s writings for the rest of her life.

Arendt eventually rejected Heidegger’s approach (Arendt 1994). Tchir (2017) asserts that much of her work can be viewed as a sustained critical response to Heidegger.

Less discussed, until recently, are the parallels that exist between the writings of Buber and Arendt. Celermajer 2010 found broad parallels between Arendt and Rosenzweig, Levinas, Buber and Shestov. She suggested that the work of Arendt demonstrated a move towards an understanding of the seat of human freedom that “sits far more comfortably in the Jerusalem than in the Athens tradition”. Dew (2018), recently highlighted parallels between Buber and Arendt, specifically in relation to their shared criticism of German messianism.

The parallels between the writings of Buber and Arendt, could, arguably, be a product of their immersion in the same, philosophical *Zeitgeist*. They were familiar with the same texts and engaged with scholars in the same philosophical circles in the early 1930s. Dew has concluded:

“Arendt and Buber possess a shared familiarity with various philosophers throughout Western history—particularly Kant—a shared critique of Heidegger, and a shared sense of dislocation from the past and oneness with God. The recommendations of both are towards a recurrent decision to engage with otherness in practical terms of real-world significance, in that Buber’s view echoes Kant’s view of human beings as individual ends rather than intermediary means. And Buber’s view is in accord with this, as with Arendt’s: “Man exists anthropologically not in his isolation, but in the completeness of the relation between man and man,’ making voluntary reciprocity the only inter-relation beyond imposition and, therefore, the vital confirmation of human existence as such.”” (Dew 2018, quoting Buber 1998 [1957]).

Dew is not completely correct; as Buber himself explained in *The Knowledge of Man* (Buber 1998 [1957]), he is different to Kant. As Scott (Scott 2019) pointed out, Buber finds similarities between his thought and Kant’s, particularly in ethics, but as Buber explains in “Elements of the Interhuman”, their origin and goal differ. The origin for Buber is always lived experience, which means something

personal, affective, corporeal and unique, and embedded in a world, in history and in sociality. This, again, parallels exquisitely the ideas expressed by Arendt in *The Human Condition* (Arendt 1958).

The theologian and critical theorist, Butler, has also noted parallels between the thought of Arendt and Buber:

“Arendt’s position echoes that of Martin Buber, whose cultural Zionism interested her a great deal in the 1930s. For Buber, the *I* only knows its world because there is a *you* who has consciousness of that world. The world is given to me because you are also there as one to whom it is given. The world is never given to me alone but always in your company” (Butler & Berbec 2017).

In other words, the parallelism in the works of Buber and Arendt can be understood and encapsulated as exhorting a shift from an *ontic* to an *ontologic* perspective, counter to the trend in a world that is, according to Arendt, dominated by a scientific perspective that alienates individuals from the world (Arendt 1958) and treats the individual from an ontic perspective as a completely conditioned object.

Arendt began her enquiry into the human condition (Arendt 1958) with the recognition of the lack of understanding and the lack of meaningfulness of the things that science can investigate and describe in terms of formulae. Implicit in all of her work is the distinction between a “who” (ontological) and a “what” (ontic). In *The Human Condition* Arendt contrasts different ways of living in the ancient (mainly Greek and Roman) world with that of the modern. Her contrast shows very clearly how the hierarchical order of the *vita contemplativa* and the *vita activa* changed, so that in the modern world we find ourselves effectively ruled by practical considerations of utility, efficiency, productivity, and ultimately, homogeneity. Her hermeneutics of labor, work and action, demonstrated how the conception of these has changed from ancient to modern times. An analysis of labor, work and action that focuses entirely on the modern world (as is common in modern sociological analyses) loses the historical vantage point gained from a consideration of the ancient world.

Furthermore, Arendt points out (Arendt 1958), that the most crucial aspect of the *vita contemplativa* in the ancient world, its preoccupation with the *perspective of eternity*, has been lost.

Martin Buber, whose thought is steeped in the Talmudic tradition, asserted that we find meaning through our relationships (the *I* with the *Thou*, rather than the *I* with the *It*). The reductionist approach (scientific), in contrast, analyses man entirely as an object (the “what”). By not *thinking* about others we shift from being a “who” to a “what”, abrogating our humanity.

A second direct parallel with Arendt is found in Buber’s statement that the ontologic perspective transcends time (i.e. takes a *perspective of eternity*).

“The world of *It* is set in the context of space and time. The world of *Thou* is not set in the context of either of these. Its context is in the Centre, where the extended lines of relations meet-in the eternal *Thou*.” (Buber 1971[1924])

Conclusion

The shift between ontic and ontologic perspectives (between the *I-It* and the *I-Thou*) is a theme that runs through Torah and Mishnah (the latter exemplified by the quotation from Pirkei Avot). It is easily recognized in the work of the iconic 20th century Jewish ethicist, Martin Buber.

Arendt’s work has conventionally been located in a Greek (particularly Socratic (Kulik 2002)) or Roman tradition, but we, and recently Dew, and Butler & Berbec, have noted remarkable parallels with Buber. We also agree with Celermajer that Arendt’s work “sits far more comfortably in the Jerusalem than in the Athens tradition” (Celermajer 2010). We suggest that the Athens tradition plays a major part in setting up the way she reasons philosophically but Jerusalem provides the revelatory background.

The ideas of Buber and Arendt descend from the same, time transcending Jewish tradition of ethical debate, and the versions of ethics espoused by them share the same features when examined through the *ontologic versus ontic* lens.

	Ontic	Ontologic
Buber	I-It	I-Thou
Arendt	<i>Vita activa</i>	<i>Vita Contemplativa</i>
Avot 1:14	What	Who

Fig. 1. Table of parallelisms between Buber, Arendt and Hillel

Their ethics is based on the choice of an ontologic rather than ontic perspective. It assumes the freedom to think and to choose, and to change, and hence a lack of complete conditioning (to use the terminology of Arendt).

Arendt was an admirer of Buber’s work and cited it extensively, indeed effusively, in her early writings (Arendt, 1935a). Arendt notes of Buber “...he finds the seeds of the future in the past; the demands of the “Thou” of God toward the “I” of man – to use Buber’s terminology – are found in Genesis and the Psalms”.

Despite her evident, early familiarity with Buber’s work, Buber is not cited in her later *magnum opus*, *The Human Condition* (Arendt, 1958). It is possible that this was a consequence of the intended audience for *The Human Condition* (that is, an audience of philosophers broader than the Jewish community, and potentially dismissive of Jewish/Hasidic philosophy), compared to the narrower audience for her work in the 1930s (in fact, it eventuated that some of her early work was not published until the late 1950s, or later). In her essay of 1930 on “Antisemitism” Arendt criticized Buber for attempting to explain Jewish “substance” by way of “pseudophilosophical profundity” (Arendt 1935c:56), so it may be that although she was profoundly influenced by his *ideas*, she did not regard his philosophy as rigorous enough to warrant formal citation.

Despite the absence of an explicit citation of Buber in *The Human Condition* (1958), it is not unreasonable to conjecture that Arendt’s ethics has been significantly influenced by interaction with Buber, an influence more direct than a shared *Zeitgeist* or shared tradition of the kind suggested by Calermejer (Calermejer 2010) .

This hypothesis is ripe for investigation. Arendt and Buber moved in the same circles in Berlin between 1930 and 1933. Did they meet? Such research would entail searching Arendt and Buber archives for correspondence, records of meetings, if they happened, between 1930 and 1933 (or later), and a search for explicit references to Buber in her correspondence and the entire *corpus* of her work.

References

- Arendt, H. 1929. *Der Liebesbegriff bei Augustin: Versuch einer philosophischen Interpretation* [On the concept of love in the thought of Saint Augustine: Attempt at a philosophical interpretation]. Doctoral thesis, Department of Philosophy, University of Heidelberg. Berlin: Springer.
- Arendt, H. 1994. 'Heidegger the Fox', in J.Kohn (ed.) *Essays in Understanding 1930–1954*, pp. 361–362, New York: Harcourt Brace
- Arendt, H. 1998 [1958] *The Human Condition*. 2nd Edition, with introduction by M. Canovan. Chicago: The University of Chicago Press
- Arendt, H. 2007 [1935a]. "A Guide for Youth: Martin Buber", in J. Kohn and R. Feldman (eds.), *Hannah Arendt: The Jewish Writings*, pp. 31-33, New York: Schocken Books.
- Arendt, H. 2007 [1935b]. "A Guide for Youth: Martin Buber", in J. Kohn and R. Feldman (eds.), *Hannah Arendt: The Jewish Writings*, pp. 56, New York: Schocken Books.
- Arendt, H. 2007 [1935c]. "Antisemitism", in J. Kohn and R. Feldman (eds.), *Hannah Arendt: The Jewish Writings*, pp. 46-51, New York: Schocken Books
- Buber, M. 1971 [1924]. *I and Thou*. New York, NY: Simon and Schuster.
- Buber, M. 1998 [1957]. "The Knowledge of Man," in *The Knowledge of Man: Selected Essays* (trans. M. Friedman and R. Gregor-Smith), pp.25-58, Amherst, N.Y.: Prometheus Books.
- Butler, J. & Berbec, S. 2017. "We are worldless without one another: an interview with Judith Butler," at <https://theotherjournal.com/2017/06/26/worldless-without-one-another-interview-judith-butler/>, accessed 6 June 2019.
- Calcagno, A. 2013. "The Desire For And Pleasure Of Evil: The Augustinian Limitations Of Arendtian Mind". *The Heythrop Journal*, 54(1) 89–100. doi:10.1111/j.1468-2265.2009.00513.x.
- Celermajer, D. 2010. "Hannah Arendt: Athens or Perhaps Jerusalem?" *Thesis Eleven* 102(1) 24-38.
- Dew, R. 2018. Martin Buber and Hannah Arendt: criticisms on the development of a German messianic. *History of European Ideas*, 44(5)623-640. <https://doi.org/10.1080/01916599.2018.1446348>
- Kulik, K. 2002. Daimon ... the Citizen: Arendt and Plato's Socrates. in A. Bove (ed.) *Questionable Returns*, Vienna: IWM Junior Visiting Fellows Conferences, Vol. 12. <https://www.iwm.at/wp-content/uploads/jc-12-10.pdf>
- "Pirke avos פרקי אבות ethics of the fathers : with an interlinear translation", 2002 M. Davis (ed.) Schottenstein edition. New York: Mesorah.
- Scott, S. "Martin Buber (1878—1965)" in J. Fieser and B. Dowden (eds.) *Internet Encyclopedia of Philosophy*. <https://www.iep.utm.edu/buber/>
- Tchir T. 2017. "Aletheia: The Influence of Heidegger", in *Hannah Arendt's Theory of Political Action: Daimonic Disclosure of the 'Who'*. Cham, Palgrave Macmillan.
- Young-Bruehl, E. 2004 [1982]. *Hannah Arendt: For Love of the World* (Second ed.). Princeton: Yale University Press.

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

Vacancies in Jewish Studies

Associate Professor, European Studies, Norwegian University of Science & Technology (Trondheim, Norway)

Applications are invited for an Associate Professorship of European Studies. The position is a full-time position (100%) in the European Studies Programme at the Department of Historical Studies at the Norwegian University of Science and Technology (NTNU) in Trondheim, Norway (<https://www.ntnu.edu/ihs>). The position is based in Trondheim.

The persons appointed will be required to participate in teaching activities in the Bachelor in European Studies and the International Master in European Studies. S/he will be expected to teach existing courses in the BA and MA in European Studies. The appointees will also supervise Bachelor and Master Theses in European Studies.

The successful applicant must be an active researcher who will collaborate with colleagues to further develop research in European Studies at NTNU, initiate and lead projects, and participate in the European Studies Research Cluster.

The successful candidate must fulfil the following qualification requirements:

- Hold a doctorate in European Studies, Contemporary History, Political Science or another relevant field at the time of application;
- Documented scholarly expertise in one or more areas of European Studies after 1945;
- Have a strong track record of international publications in the field.
- Have a fluent proficiency in English.

Desired qualifications include:

- A teaching qualification at university level.
- A command of Norwegian or another Scandinavian language - will be considered an asset but is not a prerequisite.

For more information, including application documentation requirements, or to submit an application, visit

<https://www.jobbnorge.no/en/available-jobs/job/170789/associate-professor-of-european-studies>; applications close **15**

August 2019

Rosalind Franklin Tenure Track Professorship Theology and Religious Studies, University of Groningen (Groningen, Netherlands) *Women Only

The Faculty of Theology and Religious Studies at the University of Groningen invites applications for the prestigious Rosalind Franklin program, which promotes the advancement of talented female researchers at the highest level of the institution. You will establish your own research programme in collaboration with colleagues at our University and elsewhere, and participate in and contribute to the development of the teaching programme of your discipline, in areas such as cultural heritage, intellectual history, history of religion, ethics and philosophy, and the contemporary governance of religion.

What we ask:

- a PhD degree in Theology/Religious Studies or another field appropriate to the position
- experience and proven success in teaching in a variety of class types and sizes

- an exemplary research record demonstrated by publications in the form of monographs and/or articles in top journals and/or in peer-reviewed volumes
- success in acquiring external funding (public or private) for research projects
- a well-founded and motivated application with an innovative and integrative research plan for the coming five years and a challenging outlook for the future, taking into account the international research landscape in your field
- significant international experience and evidence of international recognition

For more information, including application documentation requirements, or to submit an application, visit <https://www.rug.nl/about-us/work-with-us/job-opportunities/?details=00347-02S000730P>; applications close **29 August 2019**

2020-21 Fellowships, University of Michigan Frankel Center for Judaic Studies (USA)

The Frankel Institute for Advanced Judaic Studies at the University of Michigan provides residential fellowships for scholars to conduct research around an annual theme. We are currently accepting applications for the 2020-2021 theme, "Translating Jewish Cultures."

Applications are encouraged from scholars of all ranks (Ph.D. required) working on translation studies topics pertaining to Jewish cultures across the globe and in different time periods. This Institute year seeks to advance the study of translation writ large by inviting projects that critically engage with the interdisciplinary field of translation studies in dialogue with the study of Jewish translation histories and practices.

For more information, including application documentation requirements, or to submit an application, visit

<https://lsa.umich.edu/judaic/institute/applications.html>; applications close **7 October 2019**.

Upcoming Conferences & Calls for Papers

Third International Conference on Israel and Judaism- Studies, Izmir Democracy University, Turkey, 8-10 November 2019

The Program Committee of the 3rd International Conference on Israel and Judaism Studies (ICIJS'19) invites scholars conducting research on any aspect of Israel and Judaism Studies to submit proposals for individual papers or organized panels.

This year's conference theme Turning Points: Change and Continuity in Judaism and Israel aims to put forward historic moments and critical junctures that Judaism and Israel have passed during the historical process and by doing so creating a discussion platform on which the current effects of those junctures and moments on Israel and Judaism would be scrutinized.

The program will include the traditional fields of Judaism studies as well as the issues regarding Israeli studies within the fields such as politics, international relations, history, sociology etc. The focus of the papers that would be presented is expected to be diverse: Zionism, Israeli culture and politics, Israeli-Palestinian Conflict, Hebrew literature, Education in Israel, the various interpretations of Judaism and its historical roots etc. More information about the conference can be found <http://israiliyat.com>.

The conference language is Turkish and English. Abstract submission deadline is **15 September 2019**.

There is no registration fee for the Conference. Virtual presentation is only available for participants affiliated to other

institutions than Turkey. The abstracts should be sent to israiliyatcom@gmail.com no later than **15 September 2019**.

Symposium: Yiddish Women's Intellectual and Artistic Worlds, Vanderbilt University, USA, Feb 17-18 2020

Proposals are invited for a two-day symposium, February 17-18, at Vanderbilt University that engages with and theorizes women's intellectual and artistic contributions to modern Yiddish culture. The dominant narratives of Jewish cultural history have, until very recently, excluded women's contributions. Yet, women played central roles in shaping culture as intellectuals, artists, and consumers. Building on a rich and developing body of work on Jewish women's writing, this conference will analyze and address women's contributions to modern Yiddish culture.

The conference aims to recover important cultural texts and mobilize them towards a richer understanding of Jewish modernity. How did women writers theorize their contributions to modern culture? How does their work challenge existing theoretical and historical paradigms? We define women's writing broadly to include prose fiction, belletristic essays, criticism, memoir, and other forms of prose writing, either published or unpublished.

Participants will present a paper on the work they have chosen and lead a discussion on the text and their interpretation of it. Papers should address not only the work, but also its place in Yiddish letters, theorizing its potential to transform existing narratives. Travel, lodging, and food will be paid for by Vanderbilt University. Please send a 200-word abstract and the title of the original text that you will discuss to

allison.schachter@vanderbilt.edu.

Call for Papers: Research Workshop "Overcoming the Darkness? – Holocaust Survivors' Emotional and Social Journeys in the Early Postwar Period", Yad Vashem, Jerusalem, Israel, 29-30 June, 2020

Emerging from the horror and ruins of the Shoah, survivors were confronted with many challenges, both physical and psychological. The destruction or loss of their homes required an often long and protracted search to find shelter and security. The physical abuse endured after long periods of starvation, deprivation, exposure and torture required careful medical attention so that survivors could gain physical strength and mobility in order to engage in the work of rebuilding. The loss of their loved ones and prolonged exposure to violence and suffering would leave an indelible mark on their minds and emotional worlds.

The workshop would seek to explore the following topics:

- Development of psychological understandings, treatments and Institutions offering psychological support to survivors of the Shoah
- The role of caretakers, practitioners and educators in emotional support and healing
- The role of emigration, and testimony, as emotional tools of recovery
- Parenting as a tool or challenge for emotional recovery
- The role of age and gender in post-war rehabilitation
- The post-war social context and its impact on survivors

Abstracts of no more than 500 words and a short bio of no more than 200 words indicating your academic affiliation and research in the field should be sent to: eliot.nidam@yadvashem.org.il, sharon.kangisser@yadvashem.org.il and cparisdebollardiere@aup.edu. Proposal due date: December 31, 2019.

Grants & Other Opportunities

Jewish Book Council (USA) 69th Annual National Jewish Book Awards

The National Jewish Book Awards have been presented annually since 1950 to authors of books of exceptional literary achievement in a variety of Judaic subjects. The awards are designed to heighten awareness of outstanding books of Jewish interest published in the last year, available in English and distributed in North America.

Books, either hardcover, e-book or original paperback, published between January 1, 2019–December 31, 2019 or have a copyright of the year under consideration are eligible. The book must be available in English and distributed in North America.

Books may be submitted for awards in the following categories:

- American Jewish Studies
- Anthologies & Collections
- Autobiography & Memoir
- Biography
- Children’s Literature
- Contemporary Jewish Life & Practice
- Cookbooks & Food Writing
- Education & Jewish Identity
- Fiction
- History
- Holocaust
- Modern Jewish Thought & Experience
- Poetry
- Sephardic Culture
- Scholarship/Jewish Learning
- Visual Arts
- Women’s Studies
- Writing Based On Archival Material
- Young Adult Literature

Books may be nominated for more than one category, though separate entry forms, fees and deposit copies must be submitted for each category.

Entry forms and seven copies of each book nominated (per category; 12 for fiction categories) must be sent to:

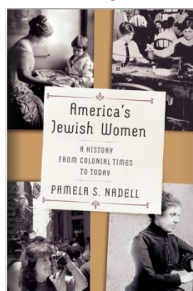
Jewish Book Council
520 8th Ave., 4th Floor
New York, NY 10018 USA
attn: AWARDS

There is a \$150 USD handling fee for each title submitted, and payment must accompany the entry form. All books (or galleys) must be received by **October 4, 2019**.

Presentations, including a monetary prize for winning works, will be made at a gala dinner and ceremony on March 10, 2020 in New York City.

Full details, guidelines, requirements and submission form for applications is available now at https://s3.amazonaws.com/jewishbookcouncil.org/downloads/2019-guidelines-final_0.pdf

Recent Books of Interest
(Click any ISBN to purchase)

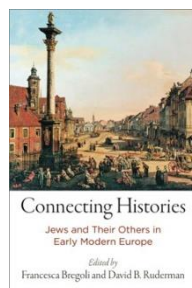


America's Jewish Women: A History from Colonial Times to Today / by Pamela S. Nadell. W.W. Norton & Co, 2019. [9780393651232](https://www.wwnorton.com/9780393651232)

A ground-breaking history of how Jewish women maintained their identity and influenced social activism as they wrote themselves into American history.

What does it mean to be a Jewish woman in America? In a gripping historical narrative, Pamela S. Nadell weaves together the stories of a diverse group of extraordinary people—from the colonial-era matriarch Grace Nathan and her great-granddaughter, poet Emma Lazarus, to labor organizer Bessie Hillman and the great justice Ruth Bader Ginsburg, to scores of other activists, workers, wives, and mothers who helped carve out a Jewish American identity.

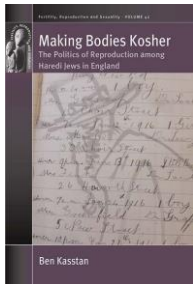
The twin threads binding these women together, she argues, are a strong sense of self and a resolute commitment to making the world a better place. Nadell recounts how Jewish women have been at the forefront of causes for centuries, fighting for suffrage, trade unions, civil rights, and feminism, and hoisting banners for Jewish rights around the world. Informed by shared values of America's founding and Jewish identity, these women's lives have left deep footprints in the history of the nation they call home.



Connecting Histories: Jews and Their Others in Early Modern Europe / Edited by Francesca Bregoli and David B. Ruderman. University of Pennsylvania Press, 2019. [9780812250916](https://www.upenn.edu/9780812250916)

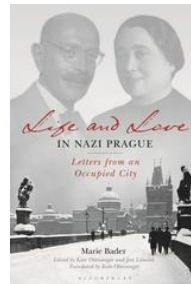
Whether forced by governmental decree, driven by persecution and economic distress, or seeking financial opportunity, the Jews of early modern Europe were extraordinarily mobile, experiencing both displacement and integration into new cultural, legal, and political settings. This, in turn, led to unprecedented modes of social mixing for Jews, especially for those living in urban areas, who frequently encountered Jews from different ethnic backgrounds and cultural orientations. Additionally, Jews formed social, economic, and intellectual bonds with mixed populations of Christians. While not necessarily effacing Jewish loyalties to local places, authorities, and customs, these connections and exposures to novel cultural settings created new allegiances as well as new challenges, resulting in constructive relations in some cases and provoking strife and controversy in others.

Exploring the ways in which early modern Jews related to Jews from different backgrounds and to the non-Jews around them, *Connecting Histories* emphasizes not only the challenging nature and impact of these encounters but also the ambivalence experienced by Jews as they met their others.



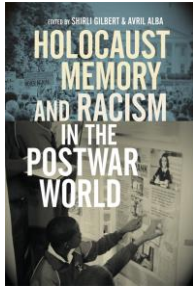
Making Bodies Kosher: The Politics of Reproduction among Haredi Jews in England / by Ben Kasstan. Berghahn, 2019. [9781789202281](https://doi.org/10.1017/9781789202281)

For Haredi Jews, reproduction is entangled with issues of health, bodily governance and identity. This new book, by social and medical anthropologist Ben Kasstan, Research Fellow in the Department of Anthropology, University of Sussex (UK), is an analysis of the ways in which Haredi Jews in Britain negotiate healthcare services using theoretical perspectives in political philosophy. This is the first archival and ethnographic study of Haredi Jews in the UK and sits at the intersection of medical anthropology, social history and Jewish studies. Part I of the book examines 'community' health, the pursuit of self-protection, and the interconnections between culture, faith and health for the British Haredi community. Part II focuses in-depth on maternal and infant health issues and body politics, particularly in issues of obstetric and maternity care, and immunity and immunisation attitudes which are currently highly topical in ultra-orthodox communities worldwide. "Making Bodies Kosher" will allow readers to understand how reproductive care issues affect this growing minority population.



Life and Love in Nazi Prague
Letters from an Occupied City / by Marie Bader, trans Kate Ottevanger, edited by Kate Ottevanger & Jan Láníček. Bloomsbury Academic, 2019. [9781788312561](https://doi.org/10.1017/9781788312561)

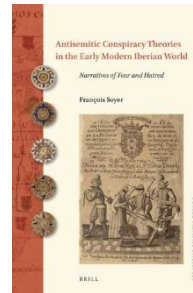
Prague, 1940-1942. The Nazi-occupied city is locked in a reign of terror under Reinhard Heydrich. The Jewish community experience increasing levels of persecution, as rumours start to swirl of deportation and an unknown, but widely feared, fate. Amidst the chaos and devastation, Marie Bader, a widow age 56, has found love again with a widower, her cousin Ernst Löwy. Ernst has fled to Greece and the two correspond in a series of deeply heartfelt letters which provide a unique perspective on this period of heightening tension and anguish for the Jewish community. The letters paint a vivid, moving and often dramatic picture of Jewish life in occupied Prague, the way Nazi persecution affected Marie, her increasingly strained family relationships, as well as the effect on the wider Jewish community whilst Heydrich, one of the key architects and executioners of the Holocaust and Reich Protector in Bohemia and Moravia, established the Theresienstadt ghetto and began to organize the deportation of Jews. Through this deeply personal and moving account, translated expertly by Kate Ottevanger, and accompanied by commentary from editors Kate Ottevanger and Jan Láníček, the realities of Jewish life in Heydrich's Prague are dramatically revealed.



Holocaust Memory and Racism in the Postwar World / Edited by Shirli Gilbert & Avril Alba. Wayne State University Press, 2019. [9780814345962](https://doi.org/10.1017/9780814345962).

The Holocaust is often invoked as a benchmark for talking about human rights abuses from slavery and apartheid to colonialism, ethnic cleansing, and genocide. Western educators and politicians draw seemingly obvious lessons of tolerance and anti-racism from the Nazi past, and their work rests on the implicit assumption that Holocaust education and commemoration will expose the dangers of prejudice and promote peaceful coexistence. *Holocaust Memory and Racism in the Postwar World*, edited by Shirli Gilbert and Avril Alba, challenges the notion that there is an unproblematic connection between Holocaust memory and the discourse of anti-racism. Through diverse case studies, this volume historicizes how the Holocaust has shaped engagement with racism from the 1940s until the present.

The book focuses in turn on encounters between Nazism and racism during and immediately after World War II (Section I), Jewish motivations for participating in anti-racist activism and the varying memories of the Holocaust that informed their work (Section II), the manifold ways in which the Holocaust has been conceptualized in literary settings (Section III) and contemporary political causes for which the Holocaust provides a benchmark for racial equality and justice (Section IV).



Antisemitic conspiracy theories in the early modern Iberian world : Narratives of fear and hatred / by François Soyer. Brill, 2019. [9789004395602](https://doi.org/10.1017/9789004395602).

In *Antisemitic Conspiracy Theories in the Early Modern Iberian World: Narratives of Fear and Hatred*, François Soyer, University of New England (Australia), offers the first detailed historical analysis of antisemitic conspiracy theories in Spain, Portugal and their overseas colonies between 1450 and 1750. These conspiracy theories accused Jews and conversos, the descendants of medieval Jewish converts to Christianity, of deadly plots and blamed them for a range of social, religious, military and economic problems. Ultimately, many Iberian antisemitic conspiracy theorists aimed to create a 'moral panic' about the converso presence in Iberian society, thereby justifying the legitimacy of ethnic discrimination within the Church and society. Moreover, they were also exploited by some churchmen seeking to impose an idealized sense of communal identity upon the lay faithful.

Call for Submissions, AAJS Newsletter No 74

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@uqconnect.edu.au