

Contents

Editor's Welcome	2
Gil Hovav visits The University of Sydney	3
Professor Michael Berkowitz tours Australia	4
Update from the Co-Convenors: AAJS 2020 Conference, Sydney	5-6
New report reveals teaching religion in our schools reduces extremism	7
Book Launch for Dr Gili Kugler	8
Mazel tov to New AAJS PhDs and Masters	8
Jewish Holocaust Centre Events	9
AAJS Member Essay:	10-12
Vacancies in Jewish Studies	13-14
Upcoming Conferences & Calls for Papers	15
Grants & Other Opportunities	16-17
Recent Books of Interest	18-20
Call for Submissions, AAJS Newsletter No 75	20

Editor's Welcome

Welcome to a new edition of the AAJS Newsletter: wishing all our members and readers L'Shana Tova u'metuka, for a sweet and productive new year!

Jewish Studies in Australia has had a busy few months, with many events all over the country involving our AAJS members. In this issue we're delighted to give an outline of some of these events, from the University of Sydney, Monash University, Sydney Jewish Museum, The University of Adelaide and the Jewish Holocaust Centre. Members have also been productive in their scholarship – we are celebrating a book launch, a special address to parliament, and several research higher degree conferrals.

Proposals have been submitted for our 32nd annual Australian Association for Jewish Studies conference, to be held in February 2020 at the Sydney Jewish Museum. Co-convenors Dr Avril Alba (University of Sydney), and Dr Jan Lanicek (University of NSW) share their insights into conference planning, and give us a taste of what's to come in a brief interview included in this issue.

This issue also brings a Member Essay; Jana Vytrhlik (University of Sydney) offers a review of the recently published book "The Architecture of The Great Synagogue Sydney", written by Ben Elton. Jana is one of the AAJS's student members – we encourage submissions from our student members for the newsletter, so if you're a student (or the supervisor of a student) and would like to promote a publication, award, review, presentation or degree completion, let us know!

In helping our members take advantage of our international connections in Jewish Studies, we, as always, include details of new vacancies in Jewish studies and related fields, with multilevel international opportunities in Literature, Language, History, Hebrew and German, including one Australian position. There are also details of Calls for Papers, including from our sister association, the British Association for Jewish Studies, whose annual conference next year in Southampton is now accepting proposals. Several research fellowships overseas, including postdoctoral fellowships, are also advertised. 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 quarter's newsletter, with all the news and opportunities available in the field of Australian Jewish Studies.

If you're holding an event, releasing a publication, receiving an award or attending a conference, why not let everyone know? Get in touch to submit to our next issue!

*Jennifer Creese, University of Queensland
AAJS Newsletter Editor*

Gil Hovav visits The University of Sydney

(Source: The University of Sydney)

In the last week of August 2019, the department of Hebrew, Biblical and Jewish Studies at the University of Sydney proudly hosted Gil Hovav. Gil comes from a proud lineage: he is the great-grandson of Eliezer Ben-Yehuda, the reviver of Modern Hebrew; the grandson of Itamar Ben-Avi who began modern Hebrew journalism; and the son of Moshe and Drora Hovav, founding members of Israel's modern-day public radio. Moreover, in his own right, Gil is an author, journalist, restaurant critique, TV and podcast presenter, and a popular speaker.

Gil spoke to our Modern Hebrew students about Ben Yehuda's legacy and contribution to Modern Hebrew, as well as sharing some secrets from his own childhood growing up in this illustrious family.



As per students' request, Gil Hovav was kind enough to read a few stories from his published books, including re-enacting a few conversations he had with his well-known family members.



At the end of his presentation, Gil welcomed the students' many questions, including his own view of current and future trends in Modern Hebrew.



Before saying Shalom to their fascinating guest, Dr. Yona Gilead, The Malka Einhorn Modern Hebrew Senior Lecturer presented Gil with a small gift and the hope to host him again in our Modern Hebrew courses.

Professor Michael Berkowitz tours Australia

Several Australian universities, museums and Jewish institutions played host recently to Professor Michael Berkowitz (University College London), who has been touring Australia and furthering his research on the Jewish engagement with photography. Professor Berkowitz, whose recent work on Jews in the arts has seen him produce both the Kurt Weill/Georg Kaiser comic opera, *The Tsar Wants His Photograph Taken*, and an original musical, *Man & God*, about the inventors of Kodachrome film, back in his native London.

Professor Berkowitz gave a seminar at the University of Sydney, hosted by the Departments of Hebrew, Biblical and Jewish Studies, Germanic Studies, School of Languages and Cultures and the Program in European Studies, on Jewish photographers recording the aftermath of World War II. His presentation, “Photographing the ruins of Nazi Europe and the remnants of Jewry”, explored the work of Jewish photographers in the US Army Signal Corps who worked to document the complicated end of the war through photography and film, but also to document the experiences and stories of Jews and Jewish life in the midst of the conflict. He also took time in Sydney to visit the Sydney Jewish Museum, where he gave a lecture in the Lunchtime Lectures series, “Imagining Jews as criminals in Nazi discourse”, exploring the stigmas and stereotypes employed by the Nazis against the “Jewish Race” and how this stigma remains a hallmark of contemporary antisemitism and anti-immigrant rhetoric more generally.

Afterwards, it was on to Melbourne, where he gave a public lecture at the Australian Centre

for Jewish Civilisation, Monash University, on Jews and filmmaking during World War II. His presentation, “Washington’s Secret Hollywood Connection: Jews And Filmmaking During World War II”, discussed the role Jewish émigré directors played in the production of films for the US Army Signal Corps.

Professor Berkowitz continued his tour in South Australia, where he delivered a public lecture at the Department of Linguistics, on “Language and Politics: Judaism from Martin Luther to Philip Roth.” First-year undergraduate students at The University of Adelaide who are studying Linguistics under the direction of Professor Ghil’ad Zuckermann were also treated to a guest lecture by Professor Berkowitz on his visit.



Above: Professor Berkowitz (R) with AAJS President Professor Ghil’ad Zuckermann and his young son Gianluca at the Adelaide Synagogue following his speaking engagement at The University of Adelaide. Source: G. Zuckermann.

Update from the Co-Convenors: AAJS 2020 Conference, February 2020, Sydney

The proposals are in, the program is being designed and our two conference co-convenors have been busy behind the scenes putting together an amazing conference experience for attendees. We sit down with Dr Avril Alba (University of Sydney), and Dr Jan Lanicek (University of New South Wales) to find out a bit more about the convenors' vision...



Above: Dr Avril Alba (University of Sydney) and Dr Jan Lanicek (University of New South Wales), Co-Convenors of the 32nd Annual Australian Association for Jewish Studies Conference. Source: University of Sydney/University of NSW

*What inspired you in the theme and design for the upcoming 2020 AAJS Conference, **Imagining Jews: Jewish Imaginings**?*

Every year we try to find an intriguing though broad topic that would attract many interesting presenters in Australia and overseas. We also want to make sure that scholars from many different fields are able to submit proposals. When we were thinking about a theme which would speak to scholars across the many disciplines involved in Jewish studies, we caught on the idea of images, imaginings and imaginations. So much of the Jewish experience through thousands of years and all over the world has been affected and influenced by what people think about Jews, including what Jews themselves have thought. Negative influences like antisemitism, stereotyping and conflict obviously spring to mind, of course. But we also thought about the internal thoughts about Jews and Jewishness experienced by Jews, and positive stereotypes, figureheads and movements.

Then these images and interpretations have flowed out to affect Jewish lives and cultures. We could see the theme reflected in so many different scholarly areas – in history, in biblical

studies, in literature, in art, in social science, in language – it held potential for everyone.

What are the key things, in your opinion, that make for a good conference?

I think with any conference, you need a good program of thoughtful, high quality papers; we are lucky, we have had so many great submissions in this regard! For something like Jewish studies, you also need diversity in your program content, both in terms of the period of Jewish life under examination, but also in the disciplines and subjects represented.

We've had a wide range of submissions from biblical topics right through contemporary Jewish life, and we want delegates to be able to come away having been able to hear a broad range of interpretations of the issues. We also really want to create in our conference an environment where people can connect – not just connecting their work to other scholarship happening out there, but also forming personal connections. This is especially vital for Australian scholars, I think, as the distance often makes it more complex for us to enjoy the sorts of international networking opportunities scholars in the northern hemisphere can more readily take advantage of. When it comes down to it, it is all about people, starting from organization to the very last panel. We at AAJS are very friendly people and presenters can enjoy a very supportive environment. It is always a pleasure to organize and attend AAJS conferences.

What are you really excited about bringing to conference participants as part of the 2020 AAJS Conference? What should we really look forward to?

One of our biggest drawcards is going to be the location – the Sydney Jewish Museum is a fantastic spot, and it will be a wonderful experience having delegates right there in the heart of the Sydney Jewish community's crown jewel. Its most recent two new exhibitions, on Holocaust memory and human rights, will be right there for delegates for the first time.

We have a large number of international speakers among our submissions, and we're really excited to introduce the rich Australian Jewish Studies scene to them. The beauty of a conference like this is it's a concentrated forum for scholarship, which is quite rare in the context of Australian academia, and it really gives delegates the opportunity to incubate ideas in such a specialist academic field as this. We can also promise a diverse range of highly exciting presentations from our colleagues here in Australia, as well as scholars who will come from the United States, Europe and Israel. We are also discussing some new formats for our panels, but that will be a surprise for those who will come to Sydney!

As Sydney locals, what are the things you really recommend that conference participants experience while they're visiting?

Well, we might be biased but they *will* be coming to the most beautiful city in the world! Seriously though, February in Sydney is hot but it's the perfect time to experience the city – head to Bondi where the heart of the Jewish community meets the best beaches in the country, or stroll along the boardwalk along the Sydney Harbour. Those who are a little braver can even tackle the climb up the Sydney Harbour Bridge. We recommend a good few days' visit after AAJS2020; first nourish the mind at the conference, then nourish the soul and recharge the batteries out in the Sydney summer sunshine! You can spend weeks in Sydney, enjoying the summer weather (hopefully), beaches, and culture. For those who will have only few days, we

certainly recommend they take the ferry to Manly and see the whole harbour. If they get more time, they can also visit the Blue Mountains.

On behalf of the Australian Association for Jewish Studies executive, the Co-Convenors would like to acknowledge the support of The University of New South Wales, The University of Sydney and the Sydney Jewish Museum in coordinating the event.

Registrations for the conference, which will run 9-10 February (Sunday-Monday) 2020, will be opened up to general delegates in the next couple of months. Keep an eye on your email and our [AAJS Facebook](#) to find out when and how to register!



Above: The interior of Sydney's beautiful recently refurbished Jewish Museum, which is playing host to the AAJS2020 conference. Source: www.sydney.com.

New report reveals teaching religion in our schools reduces extremism

Religious Education in schools can strengthen multi-culturalism and reduce extremism in our wider communities, according to a new report authored by AAJS member **Professor Suzanne Rutland (University of Sydney)** and Professor Zehavit Gross (Bar-Ilan University, Israel).

The report found schools offering Special Religious Education (SRE), Religious Instruction (RI) and General Religious Education (GRE) were ideal settings “for children to develop an understanding of peace and tolerance”.

“The goal of teaching students how to live harmoniously with others in a contemporary and diverse society is a pillar of modern education,” said the report, *How in-faith religious education strengthens social cohesion in multicultural Australia*.

“Multicultural education is a key instrument in achieving this. Segregated religious education classes can provide a safe place for children from different religious backgrounds to discuss topics affecting their own religious group.”

Professor Gross and Professor Rutland presented a lecture on August 20th on the findings at Parliament House in Sydney. The report highlighted the recent mass shootings in New Zealand, suicide bombings in Sri Lanka and the San Diego synagogue shooting as potential topics of discussion among students.

“(For example), religious education teachers could discuss the fear and concern which affected Muslim, Christian and Jewish students in Australia,” the report found.

“Removing in-faith education from government schools detracts from the government’s multicultural aims by denying

students a crucial avenue to explore their own religious identity and heritage.”

The report found SRE and GRE played a key role in “dismantling stereotypes and strengthening social cohesion”. Professor Gross said the belief that religion is irrelevant in a postmodern world is a myth. “Religion continues to play a major role in our public life and acknowledges the legitimate spiritual needs of each individual.

Professor Rutland said religious belief and spirituality provide students with an anchor for their individual identities and contribute meaning to their lives. “A strong grounding in one’s individual identity, combined with knowledge of other religions, helps to combat extremism by teaching respect for diversity.”

Christian SRE CEO Murray Norman said it was vital students were provided with a “safe place” to explore their religious identities.



Above: Presenting the report to Parliament House; L-R: Mark McCrindle, Hilit Mann, Prof. Rutland, Prof. Gross, The Hon. Sarah Mitchell, Paul Green, Murray Norman.
Source: S. Rutland

Book Launch for Dr Gili Kugler

The best sort of book release announcement is always for a first book by one of our scholars – congratulations are due to **Dr Gili Kugler (University of Sydney)** on the release of her first book, “When God Wanted to Destroy the Chosen People: Biblical Traditions and Theology on the Move”, published in late June by De Gruyter. The book looks at narratives in the Bible of the threats of the people’s end at the hand of God himself. It explores the theological meaning of this tradition, the circumstances of its evolution and how it sits alongside other theological and socio-political concepts known to the ancient authors.



Above: A proud and happy Dr Kugler with her book.
Source: University of Sydney

Dr Kugler has had a busy few months: aside from releasing her book, she presented “Not as it Seems: Peeling Back the Layers of the Biblical Story” at the recent Limmud Oz Festival, and she also released an essay, “The additional tragedy of Tisha B’Av” in the Plus61J online popular journal.

Congratulations Dr Kugler – we look forward to reading the fruits of your efforts!

Mazel Tov to New AAJS PhDs and Masters!

In the last few months, two of our AAJS Student Members have been conferred with their Doctor of Philosophy qualifications, after successfully passing their dissertations.

Dr Jonathan Kaplan (University of Technology, Sydney) completed his PhD in the Australian Centre for Public History. His thesis, “*Looking and Behaving: Sartorial politics, Jewish men, and cosmopolitanism in Vienna, 1890–1938*”, studied the interlinked sartorial, social and aesthetic role of the Jewish man in the social milieu of Modernism. His thesis charted how men’s fashions in Vienna of the late 19th and early 20th centuries facilitated the assimilatory aspirations of urban, middle-class Jews, and was manifested in visual representations of Jewishness.

Dr Suzanne Faigan (Australian National University) completed her PhD in the College of Arts & Social Sciences. Her thesis, “*An Annotated Bibliography of Maria Yakovlevna Frumkina (Esther)*” provides the first annotated bibliography of the publications of Maria Yakovlevna Frumkina (AKA Esther Frumkin), a significant figure in the Russian Jewish Bundist movement in the pre- and early Soviet period. Dr Faigan’s thesis collated a bibliography of 357 publications by Frumkin, greatly increasing scholarship on the author beyond the small proportion for which she is best known. The thesis also offers an annotation and a translation into English of a brief extract of each publication.

Our Master of Philosophy graduates are also to be congratulated for their hard work. Ms Emma Carolan (University of Sydney) recently submitted her thesis, “*Theological Challenges: The Australian Catholic Church Response to the Innovations of Pope John Paul II Regarding the State of Israel*”.

Congratulations to Dr Kaplan, Dr Faigan and Ms Carolan on their achievements! We look forward to following your future academic accomplishments!

Jewish Holocaust Centre Events

Melbourne's Jewish Holocaust Centre has had a busy few months, with events featuring Jewish Studies guest speakers from all over the world, including some of our own AAJS members.

In June, the centre played host to Dr Chiara Renzo, Postdoctoral Fellow in Jewish History at the Department of Asian and North African Studies, Ca' Foscari University of Venice, Italy. Dr Renzo gave a public lecture, "Where Shall I Go? The Jewish Displaced Persons in Italy (1943 – 1951)", where she shared some of her research on the Jewish displacement in Italy. In particular, she focused her talk on discuss the network of institutions and organizations involved in the relief and rehabilitation of the Jewish DPs in Italy as well as on the vivid cultural and political atmosphere of the refugee camps. Dr Renzo's talk was well-attended by the public, and the Jewish Holocaust Centre were fortunate to be able to capture it on film; you can view the lecture online at

<https://www.youtube.com/watch?v=bncGozMFfgw>



Above: Dr Chiara Renzo (Source: JHC)

AAJS Vice-President for Victoria Dr Anna Hirsh (Jewish Holocaust Centre) and Dr Steven Cooke (Deakin University) teamed up for a co-presented lecture in September on Jewish émigré designers and their impact on Australian society. The pair focused their attention on three Jewish artistic designers - Louis Kahan, Ernest Marcuse and Walter Preisser - each of whom had successful artistic practices in Europe prior to the rise of Nazism and the outbreak of World War II, but had to flee from Europe to Australia. For each artist, this displacement had a major effect on the creative careers, but also a significant impact on the local art scene in Melbourne. Dr Hirsh and Dr Cooke's presentation highlighted research which forms part of a broader project which investigates the impact of Jewish émigrés, especially Holocaust survivors, on art and design in Melbourne.



Above: Dr Steven Cooke and Dr Anna Hirsh (Source: JHC)

Has your institution hosted a public lecture, seminar, guest speaker or event of interest to Jewish Studies scholars? Why not let your fellow members know what's been going on? We welcome write-ups of all events relevant to academic Jewish Studies in Australia.

AAJS Member Essay

Review: Benjamin J. Elton. *The Architecture of The Great Synagogue Sydney*, March 2019, 43 pp.
by Jana Vytrhlik (University of Sydney)

Since his inauguration in 2015 as a Chief Minister of The Great Synagogue in Sydney, Rabbi Dr Benjamin J. Elton has continued the scholarly tradition of the Rabbis and Chief Ministers before him. The list of accomplished authors included the Rev. A. B. Davis (1828–1913), Rabbi Leib Falk (1889–1957), Rabbi Israel Porush (1907–1991), and the prolific author and historian of Australia Jewry, the Rabbi Raymond Apple AO (b. 1935) who immediately preceded Elton.

When Rabbi Apple published the comprehensive volume on the history and people of The Great Synagogue in 2008, it seemed that there was not much left to be discovered. Over a decade has passed and more articles and exhibitions centered on The Great have been published and shown. So, hasn't everything been said? Upon opening Elton's slim book, one realises that the answer is 'No'. In fact, Elton's study demonstrates that there was a need for a fresh and focused look at the Synagogue.

Elton has two principal tasks on his agenda. First, to assess the architectural styles used in the synagogue and establish how they reflect wider trends in nineteenth century synagogue design. Second, to resolve the question of what makes The Great's architecture a uniquely Australian (p. 6). The study opens with a sequence of five brief texts with self-explanatory titles: Introduction; Early Attempts to Find a Synagogue Style; Towards The Great Synagogue; Seating; and Ark. These provide a useful historical overview, drawing on local studies, as well as the wider context of international scholarship. More importantly, Elton shares results of his recent examination of the Synagogue's records deposited with the special collection of the State Library of New South Wales. We learn that with the advent of Jewish emancipation in the first half of the nineteenth century, Jews commenced a search for a befitting synagogue style (p. 6). The design would have to convey a message about Jewish beliefs and aspirations, as well as express Jewish distinctiveness balanced with a level of conformity. It is well known that The Great Synagogue was not the first attempt to accomplish such a challenge in Sydney. Between 1844 and 1877, the first purpose-built synagogue in the city stood in York Street, widely admired at the time for its Egyptianizing design, or in Elton's terms, neo-Egyptian style (p. 9).

Elton interprets original texts and visual material to define the content of the next three principal chapters, Form and Floorplan; Styles; and The Exterior. Here we find the information to which only a few have paid attention before. Elton's interpretation of the synagogue floorplan and seating development points to differences between Ashkenazi and Sephardic synagogues in a broader context, reaching beyond Australian continent. One could also add the example of the Sephardic Synagogue in Bondi Fletcher Street which simply adopted the Ashkenazi 'theatre' seating pattern that is facing the Ark and has the Bimah centered at the back.

In the section on Styles, Elton tackles the complex mishmash of architectural designs that shaped The Great Synagogue's edifice. These included Byzantine, Romanesque, Gothic and Moorish, and Elton discusses them all when considering the aesthetics of the interior as well as the façade. Not an

easy task for any architectural historian. First and foremost, Elton addresses the issue of The Great's Byzantine style (p. 12). Many congregants and visitors to the Synagogue are probably familiar with the excerpt from the 1878 Illustrated Sydney News informing that the Synagogue's 'style is composite – the Byzantine prevailing....' But, as Elton rightly comments, 'this was far from accurate' (p. 12). So, when was this myth born? It seems that it appeared even before construction started. On 22 August 1874, after architect Rowe won the competition and the first tenders were in, the same newspaper ran an illustrated article on the 'New Jewish Synagogue', where they branded it Byzantine. As a possible explanation, Elton points out that it is not uncommon to see the terms 'Romanesque' and 'Byzantine' confused in writings from the time (p. 12). Nevertheless, the term 'Byzantine style' entered The Great's vernacular and remained there well into the twentieth century, for the most part neither challenged nor substantiated. The first opportunity to correct it was taken up in May 2018 with the exhibition 'First 140 Years, The Great Synagogue in Sydney 1878–2018', co-curated by Jana Vytrhlik and Rabbi Benjamin Elton, which – like this study – celebrated the 140th anniversary of The Great Synagogue building.

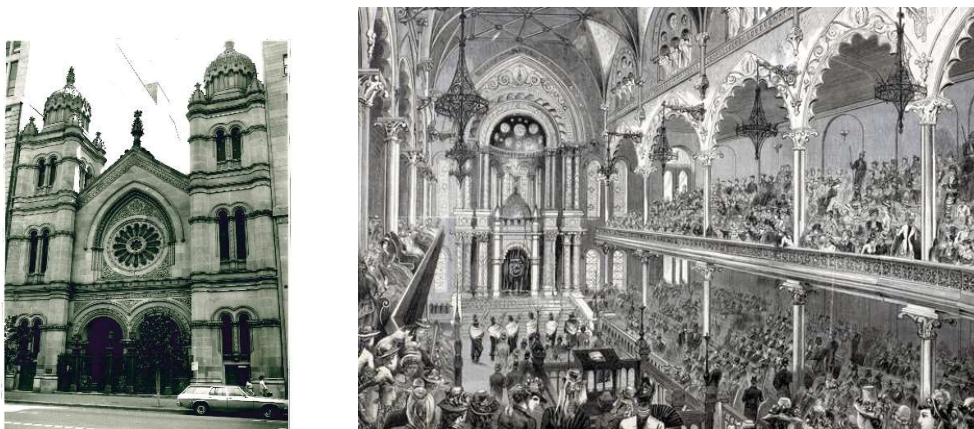
Elton's interpretation of the interior's Moorish style in the next section of the book is as interesting as it is convincing. Rowe's decision to include subtle references to the Islamic architecture of pre-Expulsion Spain brought The Great in touch with the fashion of Orientalism. Moreover, it also reflected on the developing and experimenting trends of synagogue design in major world cities with large Jewish populations at the time. With echoes of the richness of the Alhambra Palace in Spain, the Moorish style is manifested in The Great Synagogue interior with decorative elements that include the scalloping on the inside of the arches (polylobate intradoses) and the slender columns supporting the ladies' gallery (p. 24). Many enthusiastic newspaper reports from 1878 document how effortlessly the new Jewish decorativeness blended with the late Victorian taste for opulence and magnificence.

Moving outside the building, Elton's research resulted in very exciting finding. To deconstruct the monumental composition and to figure out the building style of the exterior, one must first explore The Great's greatest asset, which is the two-tower massive rectangular four-level sandstone composition (p. 33). In considering its potential inspiration among rare domed church towers, Elton muses over two-tower Romanesque churches of Europe, or the example of the designs for St Mary's Cathedral in Sydney. Continental Baroque churches with two towers topped with cupolas, and a few buildings featuring similar design in Victorian Sydney, could have been potential candidates as well. Yet, clearly, none of them provided the desired effect. In the end, Elton's attention was caught by a much more astounding and much older prototype from the fourteenth century. After consulting an architectural art historian, Elton claims that the Italian Pisa Baptistery constructed in the Gothic and Romanesque styles over two centuries was the true inspiration, indeed a model, for the two impressive domes towering over The Great Synagogue. Rowe's original sketches from the synagogue's museum collection (and in the State Library of NSW), together with the beautiful illustration of the Baptistery in Elton's book (p. 34), support the daring proposition. It remains to be shown, whether the architect could have visited Pisa or seen images of the Baptistery before the design competition in 1874.

Finally, in the Style section, Elton comes to answer the question of what makes The Great's architecture a uniquely Australian expression of Jewishness, or as he says, 'of Jewish sacred

architecture'. He returns inside to focus on the attractive and colourful details of the imported Minton tiles lavishly covering the Synagogue's floor. It is where Elton finds the visual reference to the Australian as well as Jewish contexts of the building. In addition, he points to the Australian flora that features on the gold-tinted column capitals. Our attention is also drawn to the distinctly Jewish symbol, the pomegranate, appearing in the carvings of the composite capitals and in the design of the mosaic lozenges on the floor (p. 29). We also learn that the only piece of explicitly Jewish original content is the round stained-glass window above the Ark with the Hebrew blessing Kadosh l'Adonai (p. 29). Yet, while pondering the lovely interior décor details, it is difficult to forget the baptisteries on top of The Great Synagogue's two towers. Because if Elton's claim is correct, then it can be suggested that topping a new synagogue with two massive copies of a fourteenth-century Christian Baptistery dome, instead of the fashionable Moorish style cupolas, is a uniquely Australian expression of modern Jewishness. Chutzpah? Possibly. Certainly, of whatever origins, the domed towers have been a powerful and unmistakable hallmark of The Great's architecture and surrounding streetscape since 1878.

This, however, is an interpretive matter and cannot detract from the value of the book. Neither can the unfortunate Launceston synagogue date error (p. 9). Based on Elton's original research, the study meets the objectives and fills a gap in literature. Elton's own admiration of the building is palpable on every page which makes for pleasant reading, and learning at the same time. It is hoped that The Great's community will embrace Elton's latest research based on a comparative analysis of other designs and on seemingly intimate knowledge of London synagogues and history. With a new authority, the stylistic heritage of The Great has been revised: while the basic floor plan takes the form of a Byzantine basilica, which was initially a secular building, the overall architectural make-up is typical for the late Victorian period, eclectic with predominant Romanesque arches and decorative elements of Gothic and Moorish design affixed. The book is beautifully and fully illustrated. All in all, the new publication on the architecture of The Great Synagogue, Sydney by its own Rabbi will delight the congregation, visitors and students of The Great alike. Available from the shop at The Great Synagogue or <https://www.greatsynagogue.org.au/form/taotgs-order>.



Left: two postcard images from the publication, showing the synagogue exterior in the 1950s (L) and interior at the 1848 opening (R). Source: J. Vytrhlik

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? Contact the Newsletter Editor if you would like to make a submission!

Vacancies in Jewish Studies

Assistant Professor in Jewish History, University of Massachusetts Amherst (USA)

The Department of Judaic and Near Eastern Studies at the University of Massachusetts Amherst invites applications for a full-time, nine-month, tenure-track faculty position in Jewish History at the rank of Assistant Professor to begin September 1, 2020.

The successful candidate will teach the Department's two survey Jewish history courses (ancient to medieval, medieval to modern), as well as upper-level courses in their area of specialization.

Qualifications:

- Ph.D. in history, Jewish studies, or a related field is required by the date of appointment.
- Evidence of excellent scholarship, fluency in Hebrew, and, if possible, an additional Jewish language.
- Strong commitment to excellent undergraduate teaching, with a willingness to mentor graduate students and serve on departmental committees.

When applying, please submit a cover letter; curriculum vitae; graduate transcript; a sample of scholarly writing of no more than 40 pages; evidence of relevant teaching experience; a statement of Diversity, Equity and Inclusion which describes your past, current, and anticipated contributions in these areas through research, teaching and service; and a list of three current referees with full contact information, including valid email addresses. To apply, please go to: <http://careers.umass.edu/amherst/en-us/job/502361/assistant-professor-in-jewish-history>.

Applicants should apply by the priority deadline of **October 25, 2019** to ensure full consideration.

Associate or Full Professor in Hebrew and Jewish Literature, Cornell University (USA)

The Department of Near Eastern Studies together with the Jewish Studies Program, College of Arts and Sciences, Cornell University, invites applications from distinguished scholars to hold the Herbert and Stephanie Neuman Professorship in Hebrew and Jewish Literature. We are especially interested in scholars of rabbinic literature and culture, broadly conceived, whose research and teaching links this tradition to related North African and Middle Eastern literatures and cultures. The candidate's academic interests should complement and expand existing department strengths, and they should have the ability to teach broad survey courses as well as upper level courses in their area of specialization.

This is a full-time tenured position at the associate or full professor level to begin July 1, 2020. The appointment will be in the Department of Near Eastern Studies, and the appointee will play an active role in the Jewish Studies Program.

Applications should be submitted electronically to <https://academicjobsonline.org/ajo/jobs/14673> and include a detailed letter describing current and planned research activities, teaching qualifications and interests at both graduate and undergraduate levels, a full curriculum vitae, the names and addresses (including telephone and e-mail) of at least three academic referees, and a statement of contribution to diversity, equity and inclusion. For more information on the diversity statement, please see: <http://facultydevelopment.cornell.edu/information-for-faculty-candidates/>. The deadline for applications is **November 15, 2019**

Lecturer in German, Australian National University

The ANU School of Literature, Languages and Linguistics seek to appoint a scholar to broaden and further strengthen the teaching and research profile of German Studies. The appointee will be expected to bring expertise and intellectual distinction to our research profile and have an active research agenda in any area of German language and culture, although expertise in 19th to 21st-century studies may be an advantage. The School is seeking a candidate able to teach and develop German language classes at all levels, including thematic courses in their area of specialization, and to contribute to the recruitment and supervision of honours and higher degree research students.

The scholar appointed will be located in the ANU School of Literature, Languages and Linguistics, and will work within the German Studies Program, while collaborating with other areas across the School and University, depending on their area of expertise. The successful candidate will contribute to the education and research aims of the College of Arts and Social Sciences. They will be positioned for potential intellectual cooperation with scholars across the University, for example the Cultures of Screen, Performance and Print Network, the ARC Centre of Excellence for the Dynamics of Language, the Centre for Digital Humanities Research, the Humanities Research Centre, and the ANU Centre for European Studies.

Position description: <https://bit.ly/2m7KKWq>

In order to apply for this role please make sure that you upload the following documents:

- A statement addressing the selection criteria (as per the position description)
- A current curriculum vitae (CV) which includes the names and contact details of at least three referees (preferably including a current or previous supervisor).

If your CV does not include referees you can complete these online when prompted in the application form.

- 1-2-page teaching philosophy statement

Applications can be made online at <http://jobs.anu.edu.au/cw/en/job/533307/lecturer-in-german>

For further information, please contact Dr Katie Sutton; T: +61 2 61252829 E: katie.sutton@anu.edu.au

Closing date: 4 October 2019

Upcoming Conferences & Calls for Papers

World in Crisis: Reflections and Responses from Antiquity to the Present - British Association for Jewish Studies Annual Conference, 13th to 15th July 2020, University of Southampton and the Parkes Institute for the Study of Jewish/non-Jewish Relations

The annual conference of the British Association for Jewish Studies 2020 will explore Jewish perspectives on a world in crisis, whether real or imagined, in different spaces from antiquity to the present. Crisis can be found or understood in a variety of arenas of life from the political to the existential, and can be traumatic and yet, in some instances, lead to innovation. The conference aims to bring together scholars from diverse academic disciplines to explore Jewish perspectives of dramatic or perceived social, political, historical, ideological or religious change, originating from within Jewish worlds and without. The conference will assess Jewish engagement with change and crisis throughout history from the local to the transnational, including within the context of relationships with non-Jews. Analysis of the varied spectrum of reactions to and representation of times of crisis can do much to shed light on diversity within the Jewish experience in different contexts, whether impacting an individual or a community. Furthermore, challenges to the significance of the concept of crisis in Jewish history and culture, and emphasis on long-term trends are an important facet of this discussion. Papers will highlight the multiplicity of Jewish approaches to a world in crisis from resistance to rationalisation, whether literary or visual, and with an interdisciplinary perspective that characterises Jewish Studies. The conference is intended to provide a forum for reflection and critical contributions to significant, long-standing or contemporary issues of crisis and response, and the place of Jews, Judaism and Jewish Studies within this.

We welcome papers that explore Jewish traditions in different parts of the world and in different historical periods. Topics can include, but will not be limited to the following:

- Jews and theological, religious, philosophical or ideological crisis
- Jews and political engagement or activism
- Cultural or social crisis and responses
- Jewish literary explorations of crisis whether real or imagined
- Visual representation of crisis: museums, art, film and television
- Antisemitism
- Nationalism and populism
- Reception, legacy and re-imagining of crisis
- Challenges to concepts of crisis in Jewish history and culture

Paper proposals should include an abstract of no more than 250 words and a speaker biography of maximum 100 words. Panel proposals are welcomed. Proposals should include a brief rationale for the panel of no more than 100 words, abstracts of maximum 250 words for each paper proposed as part of the panel, and speaker biographies of no more than 100 words each. Panels should be mixed in terms of gender, and, where possible, reflect a range of career stages.

We have a limited number of bursaries available for postgraduate students and early career researchers. If you would like to be considered, please state this as part of your proposal and send your CV (maximum 2 pages). Please send paper and panel proposals and all conference-related correspondence to BAJS2020@soton.ac.uk.

The deadline for proposals is Wednesday 15th January 2020. Registration will open in April 2020.

Grants & Other Opportunities

2020-2021 Fellowship Competition at the United States Holocaust Memorial Museum

The Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies is pleased to announce the competition for the 2020-2021 Fellowship cycle is currently open. The Mandel Center awards fellowships-in-residence to support significant research and writing about the Holocaust. Annual Fellowships are designed for candidates working on their dissertations (ABD), postdoctoral researchers, and senior scholars. Scholars early in their academic careers are especially encouraged to apply. The Mandel Center welcomes all proposals from scholars in relevant academic disciplines.

Applicants must be affiliated with an academic or research institution. Immediate postdocs and faculty between appointments will also be considered. Applicants who have received a fellowship award from the Mandel Center in previous cycles may not re-apply unless seven years have passed since the end date of their previous residency.

Awards are granted on a competitive basis. Successful project proposals should highlight the resources available at the Museum that scholars will need to access in order to support their research. An addendum listing these resources may be attached in addition to the five-page project proposal. Important resources may also be referenced in the body of the project proposal. Visit Collections Search to search the Museum's holdings.

All applications must be submitted in English via our online application. The annual Visiting Scholar Fellowship Competition closes on **November 15, 2019**. Applicants will be notified of the outcomes in April 2020. All applications must consist of the following:

- An online application form
- A project proposal, in PDF format, not to exceed five single-spaced pages

- A curriculum vitae summary, in PDF format, not to exceed four single-spaced pages
- Two signed letters of recommendation that speak to the significance of the proposed project and the applicant's ability to carry it out.

For more details, and to apply, visit <http://apply.ushmm.org>.

The Leibniz Institute of European History (IEG) Postdoctoral Fellowships, 2020, "Negotiating difference in Europe", Mainz (Germany)

For IEG Fellowships beginning in April 2020 or later

IEG awards fellowships for international postdocs in European history, the history of religion, historical theology, or other historical disciplines. The IEG funds research projects on European history from the early modern period until 1989/90. We are particularly interested in projects with a comparative or cross-border approach, on European history in its relation to the wider world, or on topics of intellectual and religious history.

This fellowship is intended to help you develop your own research project in close collaboration with scholars working at the IEG. Your contribution consists in bringing your own interests to bear on the work of the IEG and its research programme "[Negotiating difference in Europe](#)". This includes the possibility of developing a perspective for further cooperation with the IEG. If for this purpose a promising application for third-party funding is submitted, an extension of the fellowship is possible.

The IEG Fellowship provides a unique opportunity to pursue your individual research project while living and working for 6–12 months at the Institute in Mainz. The monthly stipend is € 1,800. Additionally, you can apply for a family or child allowance.

During the fellowship you are required to reside at the Institute in Mainz. You actively participate in the IEG's research community and the weekly colloquia. We expect you to present your work at least once during your fellowship. Applicants must have completed their doctorate no more than three years before taking up the fellowship. We expect proficiency in English and a sufficient command of German to participate in discussions at the Institute.

To Apply:

Applicants will need to provide the following:

- a) Curriculum vitae and List of publications (if applicable) (please do not send photos)
- b) Description of the proposed research project (4–5 pages) that can be attached to one of the research areas of the IEG (see below No. 09)
- c) structure of the research project, detailed timetable for the intended stay at the institute
- d) Copies of university transcripts and proofs of language competence
- e) Digital copy of dissertation (pdf)

Please combine all of your application documents into a single PDF except for the application form and include a word count at the end of your project description. Please send your application to application@ieg-mainz.de. Letters of recommendation should be submitted directly by the referees. You may write in either English or German; we recommend that you use the language in which you are most proficient. The IEG encourages applications from women.

Please download the application form here: http://bit.ly/IEG_Postdoc2019

Please direct your questions about the IEG Fellowship Programme to Barbara Müller: fellowship@ieg-mainz.de

APPLICATION DEADLINE: **OCTOBER 15, 2019**

Fellowship and research grant at the Jewish Museum and Tolerance Center, Moscow (Russia)

The Jewish Museum and Tolerance Center calls for applications for a Fellowship at the Jewish Museum and Tolerance Center for doctoral candidates and post-doctoral candidates; and research grants for projects in the field of history and culture of the Jews in Russia.

The Fellowship supports research in the field of history and culture of the Jews in Russia, for scholars with affiliations in research and educational centers outside Russia for work in Moscow's archives and libraries. It offers an amount of 100,000 rubles (about \$1,500) per month for doctoral candidates, or 150,000 rubles (about \$2,200) post-doctoral candidates, a paid trip to Moscow and back, and assistance in obtaining a Russian visa. The duration of the fellowship is from 1 to 3 months) starting no earlier than April 1, 2020, and ending no later than November 30, 2020.

The Grant scheme is designed to support a major research project in the field of history and culture of the Jews in Russia (Russia before Peter the Great, Russian Empire, USSR and the former Soviet Union) in 2020. Grant amounts range from 200 thousand rubles to 1.5 million rubles per year, and the period of the projects is from 1 to 3 years, with the decision to renew the grant to each subsequent year accepted on the basis of interim reports. The grant contest is open to both individual and group projects, and to both Russian and foreign researchers of history and culture of the Jews in Russia. Both individuals and corporate entities (non-profit organizations) may apply to participate in the contest

The deadline for submission of applications in both schemes is **November 10, 2019**

Announcement of the contest results: January 20, 2020. More details at <https://www.jewish-museum.ru/en/research-center/projects>.

Recent Books of Interest
(Click any ISBN to purchase)



When God Wanted to Destroy the Chosen People: Biblical Traditions and Theology on the Move by Gili Kugler. De Gruyter, 2019. [9783110609905](https://www.degruyter.com/item/9783110609905)

According to narratives in the Bible the threats of the people's end come from various sources, but the most significant threat comes, as learned from the Pentateuch, from God himself. What is the theological meaning of this tradition? In what circumstances did it evolve? How did it stand alongside other theological and socio-political concepts known to the ancient authors and their diverse audience?

The book employs a diachronic method that explores the stages of the tradition's formation and development, revealing the authors' exegetical purposes and ploys, and tracing the historical realities of their time.

The book proposes that the motif of the threat of destruction existed in various forms prior to the creation of the stories recorded in the final text of the Pentateuch. The inclusion of the motif within specific literary contexts attenuated the concept of destruction by presenting it as a phenomenon of specific moments in the past. Nevertheless, the threat was resurrected repeatedly by various authors, for use as a precedent or a justification for present affliction.



New Directions in Jewish American and Holocaust Literatures: Reading and Teaching Edited by Victoria Aarons and Holli Levitsky. SUNY Press, 2019. [9781438473185](https://www.sunypress.edu/item/9781438473185)

Surveys the current state of Jewish American and Holocaust literatures as well as approaches to teaching them.

What does it mean to read, and to teach, Jewish American and Holocaust literatures in the early decades of the twenty-first century? New directions and new forms of expression have emerged, both in the invention of narratives and in the methodologies and discursive approaches taken toward these texts. The premise of this book is that despite moving farther away in time, the Holocaust continues to shape and inform contemporary Jewish American writing.

Divided into analytical and pedagogical sections, the chapters present a range of possibilities for thinking about these literatures. Contributors address such genres as biography, the graphic novel, alternate history, midrash, poetry, and third-generation and hidden-child Holocaust narratives. Both canonical and contemporary authors are covered, including Michael Chabon, Nathan Englander, Anne Frank, Dara Horn, Joe Kupert, Philip Roth, and William Styron.



ENCOUNTERING NAZI
TOURISM SITES

Derek Dalton



Encountering Nazi Tourism Sites by Derek Dalton. Routledge, 2019. [9781138097339](https://doi.org/10.1080/9781138097339)

Encountering Nazi Tourism Sites explores how the terrible legacy of Nazi criminality is experienced by tourists, bridging the gap between cultural criminology and tourism studies to make a significant contribution to our understanding of how Nazi criminality is evoked and invoked in the landscape of modern Germany.

This study is grounded in fieldwork encounters with memorials, museums and perpetrator sites across Germany and the Netherlands, including Berlin Holocaust memorials and museums, the Anne Frank House, the Wannsee House, Wewelsburg Castle and concentration camps. At the core of this research is a respect for each site's unique physical, architectural or curatorial form and how this enables insights into different aspects of the Holocaust. Chapters grapple with themes of authenticity, empathy, voyeurism and vicarious experience to better comprehend the possibilities and limits of affective encounters at these sites.

This will be of great interest to upper level students and researchers of criminology, Holocaust studies, museology, tourism studies, memorialisation studies and the burgeoning field of 'difficult' heritage



THE BAGHDADI JEWS IN
INDIA

MAINTAINING COMMUNITIES, NEGOTIATING
IDENTITIES, AND CREATING SUPER-DIVERSITY

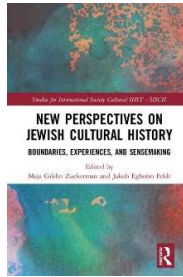
Edited by
Shalva Weil



The Baghdadi Jews in India: Maintaining Communities, Negotiating Identities and Creating Super-Diversity Edited by Shalva Weil. Routledge, 2019. [9780367203252](https://doi.org/10.1080/9780367203252)

This book explores the extraordinary differentiation of the Baghdadi Jewish community over time during their sojourn in India from the end of the eighteenth century until their dispersion to Indian diasporas in Israel and English-speaking countries throughout the world after India gained independence in 1947.

Chapters on schools, institutions and culture present how Baghdadis in India managed to maintain their communities by negotiating multiple identities in a stratified and complex society. Several disciplinary perspectives are utilized to explore the super-diversity of the Baghdadis and the ways in which they successfully adapted to new situations during the Raj, while retaining particular traditions and modifying and incorporating others. Providing a comprehensive overview of this community, the contributions to the book show that the legacy of the Baghdadi Jews lives on for Indians today through landmarks and monuments in Mumbai, Pune and Kolkata, and for Jews, through memories woven by members of the community residing in diverse diasporas. Offering refreshing historical perspectives on the colonial period in India, this book will be of interest to those studying South Asian Studies, Diaspora and Ethnic Studies, Sociology, History, Jewish Studies and Asian Religion.

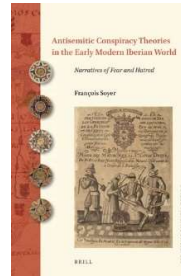


**New Perspectives on Jewish Cultural History:
Boundaries, Experiences, and Sensemaking**

Edited by Maja Gildin Zuckerman, Jakob
Egholm Feldt. Routledge, 2019.

[9780367341244](https://doi.org/10.1080/9780367341244).

This book presents original studies of how a cultural concept of Jewishness and a coherent Jewish history came to make sense in the experiences of people entangled in different historical situations. Instead of searching for the inconsistencies, discontinuities, or ruptures of dominant grand historical narratives of Jewish cultural history, this book unfolds situations and events, where Jewishness and a coherent Jewish history became useful, meaningful, and acted upon as a site of causal explanations. Inspired by classical American pragmatism and more recent French pragmatism, we present a new perspective on Jewish cultural history in which the experiences, problems, and actions of people are at the center of reconstructions of historical causalities and projections of future horizons. The book shows how boundaries between Jewish and non-Jewish are not a priori given but are instead repeatedly experienced in a variety of situations and then acted upon as matters of facts. In different ways and on different scales, these studies show how people's experiences of Jewishness perpetually probe, test, and shape the boundaries between what is Jewish and non-Jewish, and that these boundaries shape the spatiotemporal linkages that we call history.



Dress and Clothing in the Hebrew Bible:

**“For All Her Household Are Clothed in
Crimson”** Edited by Antonios Finitis. T&T

Clark, 2019. [9780567686404](https://doi.org/10.1080/9780567686404).

Built upon the flourishing study of costume, this book analyses sartorial evidence provided both by texts of the ancient Near East and the Hebrew Bible. The essays within lend clarity to the link between material and ideological, examining the tradition of dress, the different types of literature that reference the tradition of garments, and the people for whom such literature was written.

The contributors explore sources that illuminate the social, psychological, aesthetic, ideological and symbolic meanings of clothing. The topics covered range from the relationship between clothing, kingship and power, to the symbolic significance of the high priestly regalia and the concept of garments as deception and defiance, while also considering the tendency to omit or ignore descriptions of YHWH's clothing. Following a historical sequence, the essays cross-reference with each other to create a milestone in biblical sartorial study.

Call for Submissions, AAJS Newsletter No 75

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