

Newsletter no

77
July 2020

Australian Association for Jewish Studies

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Editor's Welcome

Welcome to a new edition of the AAJS newsletter. The past several months have been testing for us all. Here in Australia we are subject to varying COVID-19 restrictions depending on the state or territory in which one resides: here in sunny Sydney some of the more brave among us have started emerging from the lockdown and are again frequenting cafés and restaurants. But it seems that many of us, whether working or studying at universities, museums and libraries or other institutions continue to work remotely. And still, this has not prevented our members from forging ahead with scholarship and public outreach. As you will read in this issue, a number of our members have had a busy few months!

In this issue we highlight the achievements of AAJS members: Dr Avril Alba's contribution to a new monumental Holocaust studies volume, continued publicity for Dr Lynne Swarts following the recent publication and successful launch of her latest book at our annual conference in Sydney this past February, and the recent publication of two books by Dr David Slucki for which he has recently received publicity across a number of platforms. We wish Drs Alba, Swarts and Slucki *yasher koakh* and are excited to share links to their various reviews and interviews with you.

In this issue we are fortunate to include two member essays. Dr Jason Schulman (John Jay College, New York) writes about the fascinating case of American Jewish lawyer Carol Weiss King and her defence of Australian-born American trade union leader Harry Bridges. Our second essay comes from new member Dr Lisa Miranda Sarzin and is of a more personal nature. Over the past month, we have seen mass protests around the world, with a myriad of individuals taking a stand against systemic racism and police brutality towards African Americans, triggered by the horrific murder of George Floyd in Minneapolis, Minnesota. But while the situations in America and Australia are different, we cannot take the moral highground and pretend our own society is

free of bigotry—as we Jews know only too well. The protests taking place here in Australia, inspired by those in the US, took a markedly different tone: while declaring solidarity with the African American population, the protests taking place across multiple Australian cities focused on the ongoing discrimination of Australia's Indigenous population. Dr Sarzin reflects on the importance this issue holds for her and her own inter-communal experiences.

As always, we include details of new academic opportunities in Jewish studies and related fields. There are also details of Calls for Papers. Due to the global situation these conferences/workshops will be held online, making it easier (and of course, cheaper) for us here in *ek velt* to participate. We highlight some new publications in Jewish studies that may be of interest to our members, beginning with Dr David Slucki's new books.

And before signing off I will remind our esteemed members that if you have any news, if you are holding an (online) event, received an award, released a publication, or have any other news of interest that you would like to share, please get in touch to submit it to our next issue.

On behalf of the committee, we hope you enjoy this quarter's newsletter!

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

Meet your AAJS Committee

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

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2021 AAJS Conference Call for Papers

Jews as Active Citizens – Past and Present

National Jewish Memorial Centre,

National Circuit, Canberra, ACT

Sunday 28 February and Monday 1 March 2021

Convenors: **Professor Kim Rubenstein, University of Canberra and Sarah Charak, University of Sydney**

The 2021 national meeting of the Australian Association of Jewish Studies will be held (subject to the way conference meetings may change over the next year!) in Australia's national capital – a central meeting place of democratic participation. Drawing inspiration from its setting, this conference seeks to interrogate the notion of “active citizenship” as it relates to Jews and Jewish community. How have Jews participated in, and even constructed, political and communal life, across history and across disparate societies and cultures? To what extent is/was Jewish identity relevant to these political contributions? Are Jews socialised or empowered to be “active citizens” today? Where does active citizenship occur – is it publicly performed in synagogues or parliaments, or are activities in the private sphere also fundamental to the growth and sustainability of society and citizens? And how do categories of race, class and gender affect the answers to these questions?

Beyond these questions of *substantive* citizenship, the conference also draws on scholarship which has examined the mutability of Jewishness as it relates to *formal* citizenship status: the complications of Jewish membership status and belonging across times and cultures; the extension of formal citizenship to (sections of) European and Western Jewry only in the late eighteenth and nineteenth centuries; the representation of Jews as the “other” against which modern European citizenship was constructed; and recent debates around the ambiguous place of Jews in the white/non-white binary and racial politics of white settler colonial nations.

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

- Politics and community in the Bible;
- Debates around political participation in Talmudic and Halakhic literature, including the concept of *dina d'malchuta dina*, following the law of the land;
- Legal scholarship on active citizenship today;
- Biographical studies of Jewish “active citizens”;
- Global or national perspectives on the formal status of Jews as citizens, non-citizens, or a transitional category in the diaspora;
- Communal boundary drawing and changing notions of membership within Jewish communities;
- Gender and political participation;
- Antisemitism, anti-Zionism and Jewish identity;
- Citizenship and nationality in modern Israel.

Papers on other Judaic topics will be considered, but preference will be given to those bearing directly on the conference theme.

The deadline for proposals has been extended to **31 August 2020**. Submissions should include an abstract of no more than 250 words, and a short biographical note, no longer than 50 words. Postgraduate students are encouraged to apply. 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 2020 (membership can be paid as part of the conference registration fee).

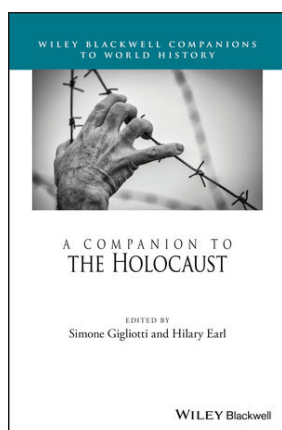
For queries, and to submit proposals please contact: Professor Kim Rubenstein at Kim.Rubenstein@canberra.edu.au with subject line: 2021 AAJS Submission.

AAJS Members at Limmud Oz + NZ 2020

Despite the lockdown a number of our members—including Dr Avril Alba, Dr Shahar Burla, Dr Raphael Dascalu, Rabbi Dr Benjamin Elton, Dr Simon Holloway, Shoshana Jordan, Dr Jonathan Kaplan, Dr Gili Kugler, Rabbi Dr Ari Lobel, Dr David Slucki and Helen Webberley—have been able to present their work on diverse topics in Jewish studies to a wider audience through participation in this year’s Limmud Oz + NZ festival for Jewish ideas and culture. Additionally, our dedicated membership secretary Nathan Compton generously volunteered his time to moderate the sessions. Putting aside how sick and tired some of us may be with the Zoom platform, this year’s online format gave presenters the opportunity to share their work in Jewish studies beyond our AAJS circle, with audience members logging in from across Australia, New Zealand and the rest of the world. Who knows? Perhaps we will see some new AAJS members as a result!

Recordings of sessions can be accessed via <https://www.limmudoz.com.au/recording>

Dr Avril Alba’s Contribution to Recent Holocaust Publication



AAJS executive committee member Dr Avril Alba (University of Sydney) has published a chapter in the recent volume *Companion to the Holocaust* (Wiley Blackwell, 2020). This monumental

volume of over 700 pages will set a benchmark in Holocaust Studies for years to come. We wish Dr Alba *mazal tov* for this admirable achievement!

(Volume flyer on pages 7–8)

News from Dr Lynne Swarts



Above: Dr Lynne Swarts. Source: L. Swarts

Following our showcase of her recent book in the previous issue (no. 76) of this newsletter, it seems AAJS executive committee member Dr Lynne Swarts has been busy! In April ABC Radio National’s *Soul Search* aired an interview between program host Dr Meredith Lake, Dr Swarts and Distinguished Professor Sander Gilman on the topic of the image of ‘the Jew’. More recently in June, Dr Swarts was interviewed by Nitza Lowenstein on the topic of Jewish art for SBS Hebrew (details and links to both interview can be found below).

Dr Swarts is also excited to announce a forthcoming article on Ephraim Moses Lilien, the subject of her recent book, for *Tablet Magazine* in August—be sure to keep an eye out!

ABC Radio National (26 April 2020):
<https://www.abc.net.au/radionational/programs/soul-search/april-26-2020/12176874>

SBS Hebrew (22 June 2020):
<https://www.sbs.com.au/language/english/audio/what-is-jewish-art-is-it-a-jewish-artist-or-a-jewish-topic>

Recent Books by Dr David Slucki



Above: Dr Slucki. Source: D. Slucki.

Mazal tov to AAJS member Dr David Slucki, Loti Smorgan Associate Professor of Contemporary Jewish life and Culture at the Australian Centre for Jewish Civilisation at Monash University, on the recent publication of two books: family memoir *Sing This at My Funeral: A Memoir of Fathers and Sons* (2019), and more recently, *Laughter After: Humor and the Holocaust* (2020), co-edited with Avinoam Patt and Gabriel N. Finder.

In January this year American Jewish online magazine *Tablet* published a review of *Sing This at My Funeral* by Rokhl Kafrissen (some of our readers may have viewed Kafrissen's lecture on Yiddishism in the twenty-first century at the recent Limmud Oz + NZ online festival). Closer to home, in June Dr Slucki was interviewed on memoir writing by James Carleton for ABC Radio National and our own AAJS member Dr Max Kaiser for the New Books in Jewish Studies podcast on *Laughter After* (details and links below).

Both books are showcased in the new book section this newsletter (page 18), with relevant publication details and links for ordering.

Review of *Sing This at My Funeral* in *Tablet Magazine* by Rokhl Kafrissen (17 January 2020):

<https://www.tabletmag.com/sections/news/articles/world-of-our-fathers>

ABC Radio National (21 June 2020):

<https://www.abc.net.au/radionational/programs/godforbid/june-21-2020-why-write-your-own-story-purpose-and-power-memoir/12369066>

Interview for *New Books in Jewish Studies Podcast* (22 June 2020):

<https://newbooksnetwork.com/david-slucki-et-al-laughter-after-humor-and-the-holocaust%e2%80%afwayne-state-up-2020/>

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

A COMPANION TO THE HOLOCAUST

Edited by Simone Gigliotti and Hilary Earl

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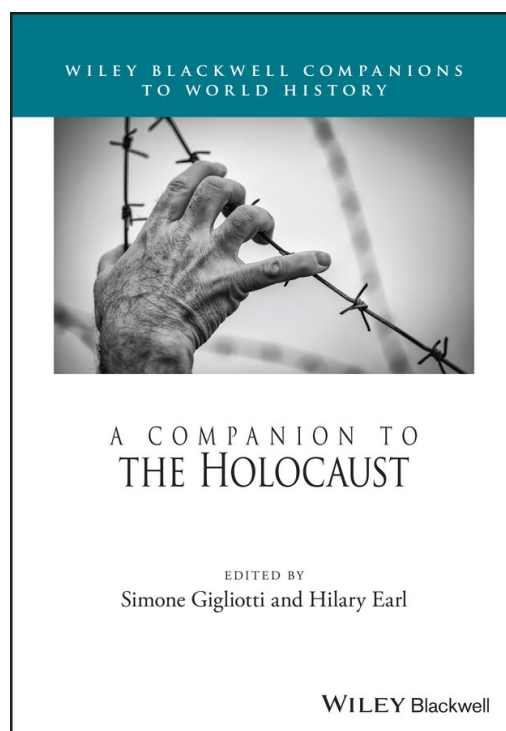
*also available as an eBook and at Wiley Online Library

Holocaust Studies is a dynamic field that encompasses discussions on human behavior, extremity, and moral action. A diverse range of disciplines – history, philosophy, literature, social psychology, anthropology, geography, amongst others – continue to make important contributions to its scholarship.

A Companion to the Holocaust provides exciting commentaries on current and emerging debates and identifies new connections for research. The text incorporates new language, geographies, and approaches to address the precursors of the Holocaust and examine its global consequences. A team of international contributors provides insightful and sophisticated analyses of current trends in Holocaust research that go far beyond common conceptions of the Holocaust's causes, unfolding and impact.

Scholars draw on their original research to interpret current, agenda-setting historical and historiographical debates on the Holocaust. Six broad sections cover wide-ranging topics such as new debates about Nazi perpetrators, arguments about the causes and places of persecution of Jews in Germany and Europe, and Jewish and non-Jewish responses to it, the use of forced labor in the German war economy, representations of the Holocaust witness, and many others. A masterful framing chapter sets the direction and tone of each section's themes. Comprising over thirty essays, this important addition to Holocaust studies:

- Offers a remarkable compendium of systematic, comparative, and precise analyses
- Covers areas and topics not included in any other companion of its type
- Examines the ongoing cultural, social, and political legacies of the Holocaust
- Includes discussions on non-European and non-Western geographies, inter-ethnic tensions, and violence



Provides a cutting-edge, nuanced, and multi-disciplinary picture of the Holocaust from local, transnational, continental, and global perspectives

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<p>ABOUT THE EDITORS</p>	
<p>Simone Gigliotti is a Senior Lecturer/Reader in Holocaust Studies in the Department of History, Royal Holloway, University of London.</p> <p>Hilary Earl is a Professor of European History at Nipissing University, North Bay, Ontario, Canada. She is the author of the award-winning book, <i>The Nuremberg SS-Einsatzgruppen Trial, 1945-1958: Atrocity, Law, and History</i>.</p>	



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AAJS Member Essay by Dr Lisa Miranda Sarzin

I have been thinking a lot about contemporary racial injustice and the global protests against entrenched and systemic racism. I am angered and heartbroken by the murder of George Floyd and the systemic racism that shaped this event. Like so many others across the globe, my outrage is not limited to America, but everywhere on the planet where essentialised notions of race create an arbitrary social hierarchy.

In Australia we have a dark history of brutal racial violence—amounting to genocide—perpetrated against Australia’s First Nations. While Australia has come a long way, the journey is by no means over. The gap between Indigenous and non-Indigenous Australians is far from being closed. These are some of the big social issues out of which my children’s picture book, *Stories for Simon*, was born. A central theme is the National Apology to the Stolen Generations in 2008 and what this symbolic act really means for all Australians. I believe that conversations about racism should involve all Australians, and I wrote *Stories for Simon* as a way for those conversations to start. A picture book is shared between adults and children and is a vehicle for meaningful conversations. It is an opportunity to acknowledge and reflect on the past and to imagine a bright future. As a Jewish Australian attuned to the global surge in manifestations of antisemitism, I also see *Stories for Simon* as a broader contribution to open and meaningful dialogue about social inclusion and the importance of mutual respect in a highly diverse society such as Australia.

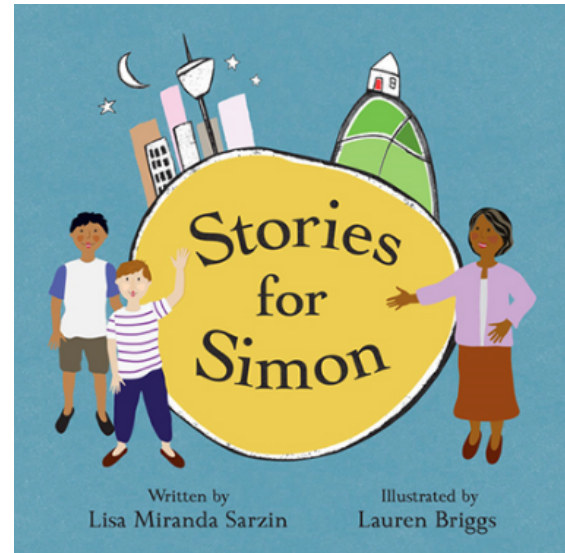
Stories for Simon is told from the perspective of a nine-year old boy named Simon (a name that I deliberately chose because of its meaning to ‘listen’ or ‘to hearken’) who first hears about the National Apology at school and struggles to understand how and why Indigenous children were forcibly separated from their families. It is through meeting an

Elder, Aunty Betty, who tells her personal story of forcible removal that Simon deepens his understanding of the past. After writing *Stories for Simon* shortly after hearing the National Apology in 2008, I shared the story with my friend Vic Simms, a Bidjigal elder from La Perouse who was part of the Stolen Generations, to make sure that everything I wrote was respectful of and sensitive to the subject matter. One of the things that Vic noticed immediately when he read the story was the symbolism of the stones—a key motif in the story. He recognised it as a Jewish symbol and knew that Jewish people place stones rather than flowers on a grave to represent the permanence of the soul and as a sign of respect, honouring and remembering. Vic explained to me that in his culture a stone did not have an equivalent ritual significance. It was a practical tool for grinding or sharpening. While I had deliberately chosen stones as an important metaphor based on my own cultural heritage, I especially loved this additional insight from Vic because in the one motif of the stone, both the spiritual and practical aspects were combined. A meeting of cultures in one object. For me this reflected the meaning of the Apology—a symbolic act that required practical action. It also made me reflect on the extent to which Jewish ethics and experience shaped my worldview and my response to the National Apology. In talking to Vic I was aware of all the things Jewish and Indigenous people have in common such as strong storytelling traditions, a connection to land, kinship and family ties, and the experience of discrimination and persecution. But I was equally aware of our cultural differences. I noticed that these differences, far from dividing us, in fact connected us. It reminded me how we are strengthened by our diversity.

Together with the illustrator, Lauren Briggs, I have been invited to speak about reconciliation to thousands of students at dozens of schools over the last few years and

have been so uplifted and inspired by the school children I have met who have displayed such insight, empathy and respect. Over the years I have noticed how children’s understanding of the issues has deepened. When we first started talking at schools, many children had never heard of the Stolen Generations or the National Apology. Now, many more hands go up when we ask who knows about it. In the beginning I had to explain why two non-Indigenous Australians would be motivated to create a book about the National Apology to the Stolen Generations but now that seems so obvious. All those years ago I had to explain why the National Apology—said by the Prime Minister on behalf of the Parliament of Australia for past Government policy and action—had anything to do with me. Why it felt to me like a ‘call to action’. Recently, on a primary school visit, when we showed a clip of the National Apology, I asked the several hundred children assembled whether they thought the National Apology had anything to do with them. And, remarkably, many hands went up. Many students then shared in what way the National Apology spoke to them. They too felt the ‘call to action’, even though the Apology must have felt like ‘history’, taking place in 2008 before most of them were born. I felt a shift taking place. I am not sure why this change is happening. Maybe it’s because teachers are building on their own knowledge year on year and imparting greater depth to their students as the years go by. Maybe we are being invited to schools where inclusivity is especially valued and emphasised. Maybe with the benefit of time children can contextualise and understand the Apology better. Maybe social standards and values have moved. But what I do know for sure—and this is also the premise on which *Stories for Simon* is based—is that to create a respectful, inclusive and harmonious society we need to first acknowledge the past through truth-telling and then commit, through our actions, to create the society we want. As I say to students when we visit schools, ‘History is not “inevitable”. The Stolen Generations did not have to happen. Right now, *you* are history in the making.

Every thought you have, every word you say, every action you take is shaping society.’ Having heard from so many hundreds and thousands of primary school students I feel confident that the future is in good hands and that they will shape an inclusive and respectful society if we just let them.



Dr Lisa Miranda Sarzin is the author of [Stories for Simon](#) (published by Random House in 2015). Together with her mother, Dr Anne Sarzin, Lisa co-authored [Hand in Hand: Jewish and Indigenous People Working Together \(2010\)](#) which documents collaborative initiatives between Jewish and First Nations people. Lisa serves on the board of a number of not-for-profits, including the Rona Tranby Trust which supports the recording and preservation of Indigenous Australian oral history. Lisa has a Bachelor of Laws (First Class Honours) and a Bachelor of Business from UTS, a Master of Laws from Sydney University and a PhD from UTS. The title of her PhD thesis is ‘Seeking Truth and Challenging Prejudice: Confronting Race Hatred through the South African Greyshirt Case of Levy v Von Moltke’.

AAJS Member Essay: 'Carol Weiss King and the Deportation of Harry Bridges' by Dr Jason Schulman

Let me tell you of a sailor, Harry Bridges is his name,

An honest union leader who the bosses tried to frame.

He left home in Australia to sail the seas around,

He sailed across the ocean to land in 'Frisco town.

'Song for Bridges,' written by Pete Seeger, Lee Hays, and Millard Lampell (The Almanac Singers), 1941

Harry Bridges and Carol Weiss King came from opposite ends of the globe, yet their lives became intertwined in the late 1930s and early 1940s, with massive legal and political ramifications. For in the process of saving Bridges from deportation from the United States, King helped redouble the constitutional protections of all radicals and immigrants.

Alfred Renton Bryant Bridges (1901-1990) was born into a middle-class family in Melbourne. No one would have been surprised had he grown up to embrace his father's patriotic politics and his mother's devout Catholicism. But as a teenager Bridges felt closer ideological kinship with his uncle Renton, an Australian Labor Party supporter who went by 'Harry,' and so the young Bridges also chose that nickname for himself. Bridges dreamed of great sea adventures and, having spent much time ambling the Melbourne docks, he became a seaman in his late teens. In 1920, he sailed to the United States, settling in 1922 in San Francisco and becoming a longshoreman. Over the next decade, and especially during the Great Depression, Bridges distinguished himself among waterfront workers, not only as a leader of the International Longshoremen's Association labor union and editor of the *Waterfront Worker* newsletter, but as a relentless organizer of longshore workers. He found common cause with maritime workers and left-wing activists of many stripes—including communists—who promoted unionism, racial equality, and civil liberties.

On the other side of the world, Carol Weiss (1895-1952) was born into a well-to-do Jewish family in New York. After graduating from Barnard College and New York University law school (and marrying Gordon King, a children's book author who died young), she practiced law, focusing on protecting the constitutional rights of minorities, workers, and the foreign-born. As a lawyer involved with the International Juridical Association, National Lawyers Guild, and the American Committee for Protection of Foreign Born, she represented clients whose names today pervade legal textbooks, including the Scottsboro Boys (nine Black teenagers accused of rape in Alabama); Angelo Herndon (a Black communist organizer in Georgia); and William Schneiderman (a leader in the California Communist Party). It was in the area of immigration law that King stood out as one of the premier attorneys in the country. She handled numerous cases involving the deportation of workers, many of whom were communists or supposedly so.

Their lives intertwined beginning in 1934, when Bridges led a major waterfront strike along the Pacific coast, with workers in ports from Washington to southern California demanding better wages and hours. Bridges caught the eye of governmental authorities, who plotted to have him deported. After four years of whispered threats, in 1938 the government officially moved to deport the 'alien agitator' back to Australia.

In the summer of 1939, King travelled to California to defend Bridges. The deportation hearings were held in the San Francisco Bay on Angel Island, the west coast's immigration processing station. King and her co-counsel, Richard Gladstein and Ben Margolis, took boats each day from the mainland to represent Bridges. King argued in the proceedings that Bridges had never actually been a communist; that his labor organizing was acceptable in American society; and that those who claimed Bridges was a communist were actually engaged in a conspiracy against him. King won the case and the threatened deportation against Bridges was cancelled.

But Bridges's ordeal was only beginning. When, in June 1940, Congress enacted the Alien Registration Act (or Smith Act), which required all non-citizens to register with the federal government, the government sought to use the new law against Bridges. A second hearing in 1941 brought King back to the longshoreman's defence. This time, Bridges was not so lucky, and deportation seemed imminent. Nonetheless, an appeals board reversed, and Bridges was saved yet again.

WWII did not bring any respite for Bridges. In 1942, the Attorney General ordered Bridges to be deported. After losing appeals in two federal courts, King—with Gladstein and labor lawyer Lee Pressman—brought Bridges's case to the Supreme Court in April 1945, eleven years after the waterfront strike that had fuelled the government's obsession with Harry Bridges. To the high court, King made the argument that, as before, there was no evidence that Bridges was actually affiliated with the Communist Party.

Two months later, the court announced its decision in *Bridges v. Wixon* (named for an official with the Immigration and Naturalization Service) that Bridges would not be deported. The ruling was technically narrow, with the court conceding to King that there was no evidence to show Bridges had been a communist: even if he may have cooperated with them, that was not illegal. Justice William O. Douglas, who authored the court's opinion, wrote, 'Though deportation is not technically a criminal proceeding, it visits a great hardship on the individual, and deprives him of the right to stay and live and work in this land of freedom. That deportation is a penalty—at times, a most serious one—cannot be doubted. Meticulous care must be exercised lest the procedure by which he is deprived of that liberty not meet the essential standards of fairness.' Justice Frank Murphy, in a concurring opinion sympathetic to Bridges and more expansive than the ruling, wrote, 'Seldom if ever in the history of this nation has there been such a concentrated and relentless crusade to deport an individual because he dared to exercise the freedom that belongs to him as a human being and that is guaranteed to him by the Constitution.' He went on, 'Our concern in this case does not halt with the fate of Harry Bridges....the liberties of 3.5 million other aliens in this nation are also at stake.' Bridges's own fate—and liberties—were further secured later that year when he formally became a naturalized citizen.

Bridges and King were unlikely partners in this historic multi-year bureaucratic battle. Yet despite their different backgrounds, they did share certain similarities. Both rebelled, in ways large and small, against the milieu in which they were raised. Both advocated for greater civil rights, Bridges through his unionism and King through the law. Although both supported the rights of radicals and were frequently in the orbit of communists, both denied being communists themselves. And both

found themselves, because of their own activity and their connection to known radicals, targets of the Federal Bureau of Investigation (FBI).

In the end, Bridges's deportation saga had legal and political consequences for workers across the United States, most significantly the high court's determination that resident aliens were entitled to constitutional protections like their native-born counterparts. The story has particular relevance today, as several hundred thousand people are deported from the United States each year, with many more in detention. Bridges's story was exceptional—few immigrants capture governmental attention like he did—but it should remind us of what is at stake for all those who face deportation. And the story of King, a woman ahead of her time in many ways, alongside other American Jewish lawyers who represented workers, radicals, and immigrants, deserves our full attention if the nation is to rededicate itself to the rule of law.

Jason Schulman is an adjunct instructor at John Jay College in New York. He received his PhD in History from Emory University in 2014. From 2015 to 2017, he served as producer and host of the New Books in Jewish Studies podcast, and of the New Books in Australian and New Zealand Studies podcast from 2017 to 2019.

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

Tenure-Track Professor for Jewish Studies, Faculty of Humanities, Universität Hamburg

Responsibilities:

The successful candidate is expected to teach and conduct research in the field of Jewish religion.

The successful candidate is further expected to participate actively in the instruction of students pursuing a teaching degree in religion.

In their application, applicants are expected to indicate to which of the University's core research areas, emerging fields, or profile initiatives (<https://www.uni-hamburg.de/en/forschung/forschungsprofil/forschungsschwerpunkte.html>) their research can best be assigned.

Section 12 subsection 7 sentence 2 of the Hamburg higher education act (Hamburgisches Hochschulgesetz, HmbHG) applies.

Requirements:

Academic qualifications and additional requirements as specified in Section 18 HmbHG.

Additional Criteria:

Applicants are expected to have international research experience as well as a successful track record in acquiring external funding and carrying out externally funded projects. The University places particular emphasis on the quality of teaching and therefore requests that applicants provide details of their teaching experience (preferably in German) and objectives.

Non-German-speaking post holders are expected to possess the language skills necessary to teach in German (Level C1 of the Common European Framework of Reference for Languages). Good to very good knowledge of Hebrew is also a prerequisite.

Junior professors have academic autonomy in their research and teaching. Applicants' subject interests are expected to relate to topics in the emerging field "The Early Modern World" and the profile initiative "Thought and Religions". A focus on the Jewish religion in the nineteenth and twentieth centuries is also desired.

A tenure-track evaluation will be conducted during the second phase of the junior professorship in order to determine whether requirements for appointment to a W2 professorship have been met. Section 15 HmbHG applies. If the evaluation is positive, the candidate will be offered a tenured W2 professorship. The regulations prohibiting internal appointments also apply to this junior professorship.

In accordance with Section 14 subsection 3 sentence 3 HmbHG, Universität Hamburg seeks to increase the proportion of women in teaching and research and encourages female academics to apply.

Suitable disabled candidates or applicants with equivalent status with comparable qualifications, abilities, and experience receive preference in the application process.

The application **deadline is 30 July 2020**.

Please submit your application with your CV, list of publications, teaching experience, successful external funding record, copies of certification and documents, teaching and research plans, additional evidence of skills and experience, such as presentations, posters, significant roles held in organizations, etc. where available, and the reference number JP 318, preferably by email in a single PDF file, to bewerbungen@uni-hamburg.de or via post to:

An den Präsidenten der Universität Hamburg
Stellenausschreibungen
Mittelweg 177
20148 Hamburg

Representative publications will be requested during the evaluation process.

Due to the current coronavirus pandemic, the application process will be conducted digitally. More information is available from the chair of the search committee.

Please submit a completed application form alongside your application documents. Link to application form: <http://www.uni-hamburg.de/form-prof-w1tt-gw-en>

Upcoming Conferences & Calls for Papers
Annual International Conference of the Leo Baeck Institute Jerusalem 'Natural Jews. New Approaches to (German) Jews in Environmental History'
Online: 27/28 January 2021

The proposed conference will open a discussion of the history of the Jews in Germany and Central Europe in relation to nature, landscape and physical environment—in their native countries and later in the Land of Israel and the State of Israel. We intend to link the study of Jewish history in Germany and Central Europe and the Jewish emigration from Germany to the Land of Israel to environmental history and thereby explore new perspectives on richly debated political, social, religious, economic aspects of the history of Central European Jewry.

Studies in the field of environmental history have revealed fascinating aspects of the relationship between modern German nationalism, the German state and the environment. For example, the attitude to water, forest, and landscape as developed in Germany was shaped by Enlightenment thought and "improvement" politics through Romanticism, the rise of nationalism in the 19th century until the First World War, the Weimar era and the Nazi regime. Political and cultural forces in Germany needed images of the landscape (among other things around the establishment and development of the *Heimat* concept) and even took an active part in its redesign. As (local) natural history societies as well as natural history museums

and collections were also fundamental institutions in this process, Jewish membership and participation in these endeavours was widespread but has not yet gained sufficient attention.

The historiography of German Jews, which recently faced the challenge of the spatial turn and its impact on the life of the Jews in the era of emancipation as well as in the face of anti-Semitism and Nazism, has so far mainly dealt with aspects of urban life. The relationship to nature was mainly addressed in the context of Jewish youth movements and the work of the *Hachsharot* activities (agricultural training), but has not yet been widely discussed. The proposed conference will strive to advance research on the history of the Jews in Germany in relation to environmental history.

Because of the current limitations in movement due to the Covid-19 pandemic we plan to hold this conference online.

Deadline for proposals: **31 July 2020** submitted to leobaeck@leobaeck.org.

Applicants should include a summary of no more than 200 words, a CV not exceeding 150 words in text form, academic affiliation and contact data. Proposals will be reviewed and selected by a committee. Applicants will be notified by August.

For more information please see [the Call for Papers](#)

Online Workshop Series 'Picturing Jewish Dress: Researching Belonging and Identification Through Historical Visual Sources'
Online: October–December 2020

This online workshop series seeks to explore the significance of dress in Jewish history through engagement with and exploration of visual sources. Scholars interested in Jewish history have emphasised the importance of cultural practices as an expression of

belonging and identification across broad time periods. A few of them have also fruitfully explored the significance of dress and visual representations. However, studies that integrate these different lines of inquiry with an explicit focus on visual representations of Jewish dress and the visual creation of notions of 'Jewishness' through dress are scarce.

Organised by Svenja Bethke (Hebrew University of Jerusalem/University of Leicester) and Gil Pasternak (De Montfort University Leicester), the workshop series Picturing Jewish Dress seeks to integrate these impulses across a broad historical timeframe by exploring the crucial role played by dress in Jewish history through engagement with and exploration of visual sources.

Dress, for any community, is situated at the intersection of the private and the public domains. While intimately covering the individual's body, it is always perceived and interpreted by others in the public sphere. Throughout history dress has been employed as one key means to express one's self-understanding, identification, values, and feelings of belonging to social groups, cultural spheres or communities.

Through the organisation of the workshop series we want to shed light on the significance of such notions within Jewish history with a broad chronological focus from a global perspective. We specifically wish to explore how visual representations of dress can be used to gain insights into questions of belonging and identification, values, traditions and histories across diverse Jewish communities. We are equally interested in investigating how visual representations of Jewish dress may enable us to understand the mechanisms of discrimination and exclusion used by non-Jewish actors.

Alongside analysis of photographic images taken since the 19th century, we want to explore the use of photography in circulating and perpetuating imagery about Jewish life

and culture from earlier time periods, and the role played by digital technology and digitisation processes in preserving Jewish heritage. This seems timely as historical photographs in particular become increasingly available to scholars and members of the public through their digitisation and subsequent increased accessibility. Similar to the emergence of the medium of photography and the impact it has exerted on the documentation as well as on the distortion of Jewish identities, digital technology and digitisation processes now take responsibility to preserve Jewish heritage and social approaches to the Jewish people.

The workshop series will take place at least once a month between October and December 2020 and will be delivered via an online video communication platform. In addition, we intend to publish extended versions of the contributions in a special issue of a peer-reviewed journal, which will be dedicated to the same theme.

We invite proposals for 15-minute papers on any historical time period that explore how:

- photographic sources have led to the perpetuation of "old" or "new" images of Jewish dress (whether they were originally produced as photographs, paintings, drawings, sketches or any other medium of representation);
- photographic sources allow us to explore the changing role and meaning of dress in Jewish history.

Although not limited to these, paper proposals may refer to explorations of Jewish dress and visual sources in contexts such as:

- Archives, museums and digital collections;
- Research methods and approaches;
- Photographic production and reproduction practices.

Proposals of maximum 300 words for 15-minute papers should be sent by 7 August 2020.

For more details consult

<http://picturingjewishdress.com/call-for-papers/>

Grants & Other Opportunities

Postdoctoral Fellowship, 2021–2022, *Jews and the Law: Rethinking Postmodern Jewish Legal Cultures*, Herbert D. Katz Center for Advanced Judaic Studies, University of Pennsylvania

The Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania is pleased to open a call for applications for the first of two successive fellowship years devoted to Jews and the law.

Jews have been closely associated with law since antiquity, developing a rich and complex legal tradition and participating variously in the legal cultures of the societies in which they have lived. Several leading universities are now home to centers for Jewish law, ancient to contemporary in focus, and the topic is drawing scholarly interest from well beyond the field of legal studies, including research in history, literature, philosophy, political theory, and gender studies, among others. The Katz Center is pleased to contribute to this growing and expansive topic over the course of two consecutive fellowship years devoted to exploring the connections between Jewish studies and legal thought, culture, and practice.

During the first year of this cycle, the 2021–22 academic year, the Center seeks to support scholars working on law as a dynamic feature of Jewish culture in *premodern* contexts, spanning from antiquity to the eighteenth century.

The Katz Center invites applications that propose the study or framing of Jewish law or legal thinking within relevant historical contexts; that explore the relationship between law and other aspects of society or culture; that attend to questions of form,

genre, and rhetoric; that investigate the institutions, practices, and actors that enact law; or that address related topics such as governance and/or crime. The vision for the year is of a fellowship community that advances an interdisciplinary and multi-dimensional approach to law and that bridges between Jewish law and other legal cultures.

Successful topics, among others, might explore:

- Exchange between Jewish and non-Jewish legal genres, substance, and practice; the ubiquity of legal pluralisms in Jewish and ambient legal cultures.
- The relationship between halakhic texts and the social practice of law, as reflected in court documents and notarial records from disparate premodern Jewish communities.
- Evidence of negotiations between law, halakhic, and other sources of social and cultural authority (such as custom) in premodern Jewish societies.
- The theorization of sovereignty—by Jews and over Jews—in different periods and places.
- New approaches that illuminate Jewish intellectual history within and across premodern periods.
- The intersection between law and empire, and between race, religion, and territory, in a variety of Jewish contexts.
- The formation and authorization of legal experts across Jewish contexts, and their portrayal in the Jewish literary imagination.
- The deployment of Jewish law in broader cultural discourses.
- The benefits and limitations of different disciplinary approaches to these questions: history, anthropology, sociology, literature, etc.

Applications from scholars worldwide are encouraged. All applicants must hold a doctoral degree or expect to receive it by the

start date of the fellowship. Fellows will be expected to take residence in Philadelphia, and to contribute to the Center's intellectual community through active participation in seminars, conferences, and other collaborative activities.

Further details are available at <https://katz.sas.upenn.edu/scholarly-programsinternational-fellowship/apply>

Deadline: **12 October 2020** apply via above link.

Mandel Postdoctoral Fellowship in the Humanities and Jewish Studies 2021–2024, Mandel Scholion Center, Hebrew University of Jerusalem

The Mandel Fellowships are intended for scholars, from Israel and abroad, who have shown exceptional excellence, depth, and originality, and whose research may enrich academic and cultural discourse.

Applications will be accepted from candidates who completed their doctoral degrees no earlier than October 1, 2016. Candidates who have not yet completed their degrees may apply if they have submitted their dissertations by September 15, 2020. If awarded the fellowship, their acceptance will be conditional upon approval of their doctoral degrees by April 1, 2021.

Mandel Scholars engage in research in optimal conditions and teach one annual course (2 hours per week). Teaching in English is possible.

Mandel Scholars receive approximately 150,000 NIS per year in addition to a research budget.

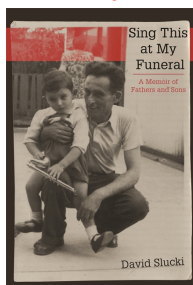
The fellowship is for three years, beginning October 1, 2021. There is an option for a one- or two-year fellowship.

Scholars are selected on a competitive basis with no preference for a specific field of study in the humanities or Jewish studies.

Deadline: **15 September 2020.**

For more information visit <https://en.scholion.huji.ac.il/book/mandel-postdoctoral-fellowships-humanities-and-jewish-studies-2021-2024>

Recent Books of Interest
(Click any ISBN to purchase)



Sing This at My Funeral: A Memoir of Fathers and Sons/ by David Slucki. Wayne State University Press, 2019. [9780814347218](https://doi.org/10.1017/9780814347218)

In *Sing This at My Funeral*, tragedy follows the Slucki family across the globe: from Jakub's early childhood in Warsaw, where he witnessed the death of his parents during World War I, to the loss of his family at the hands of the Nazis in April 1942 to his remarriage and relocation in Paris, where after years of bereavement he welcomes the birth of his third son before finally settling in Melbourne, Australia in 1950 in an attempt to get as far away from the ravages of war-torn Europe as he could. Charles (Shmulik in Yiddish) was named both after Jakub's eldest son and his slain grandfather—a burden he carried through his life, which was one otherwise marked by optimism and adventure. The ghosts of these relatives were a constant in the Slucki home, a small cottage that became the lifeblood of a small community of Jewish immigrants from Poland. David Slucki interweaves the stories of these men with his own story, showing how traumatic family histories leave their mark for generations.

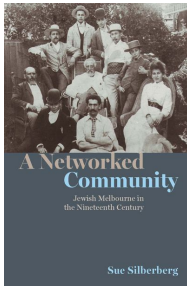
Slucki's memoir blends the scholarly and literary, grounding the story of his grandfather and father in the broader context of the twentieth century. Based on thirty years of letters from Jakub to his brother Mendel, on archival materials, and on interviews with family members, this is a unique story and an innovative approach to writing both history and family narrative. Students, scholars, and general readers of memoirs will enjoy this deeply personal reflection on family and grief.



Laughter After: Humor and the Holocaust/ edited by David Slucki, Gabriel N. Finder and Avinoam Patt. Wayne State University Press, 2020. [9780814347386](https://doi.org/10.1017/9780814347386)

Laughter After: Humor and the Holocaust argues that humor performs political, cultural, and social functions in the wake of horror. Co-editors David Slucki, Gabriel N. Finder, and Avinoam Patt have assembled an impressive list of contributors who examine what is at stake in deploying humor in representing the Holocaust. Namely, what are the boundaries? Clearly, there have been comedy and laughter in the decades since. However, the extent to which humor can be ethically deployed in representing and discussing the Holocaust is not as clear. This book comes at an important moment in the trajectory of Holocaust memory. As the generation of survivors continues to dwindle, there is great concern among scholars and community leaders about how memories and lessons of the Holocaust will be passed to future generations. Without survivors to tell their stories, to serve as constant reminders of what they experienced, how will future generations understand and relate to the Shoah?

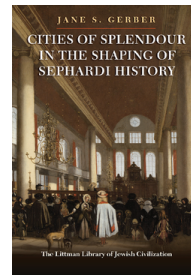
This book seeks to uncover how and why such humor is deployed, and what the factors are that shape its production and reception. *Laughter After* will appeal to a number of audiences—from students and scholars of Jewish and Holocaust studies to academics and general readers with an interest in media and performance studies.



A Networked Community: Jewish Melbourne in the Nineteenth Century/ by Sue Silberberg. Melbourne University Press, 2020.

[9780522876345](https://doi.org/10.1017/9780522876345)

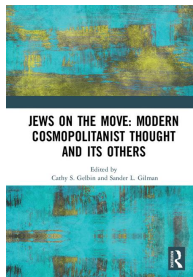
In 1835 a renegade group of Tasmanians wishing to expand their landholdings disembarked in what was to become Melbourne. This colonising expedition was funded by a group of investors including the Jewish emancipist Joseph Solomon. Thus, in Melbourne, as in the settlement of the continent itself, Jews were at the foundation of colonisation. Unlike many other settlers, these Jews predominantly came from urban backgrounds. Although principally from London, some of them had experienced other forms of Jewish urbanism—in central and eastern Europe, the Ottoman Empire and the Caribbean—and applied their experience to the formation of a new emancipated conceptualisation of urban Judaism. In Victoria, as in the other new Australian colonies, there were no civil or political restrictions on the Jewish community. With the establishment of Melbourne, Jewish settlers were required to create new communal frameworks and the religious bodies of an active Jewish life. The community's structure and the institutions they founded were a pragmatic response to the necessities of communal formation and the realities of maintaining Judaism within this colonial outpost.



Cities of Splendour in the Shaping of Sephardi History/ by Jane S. Gerber. Littman Library of Jewish Civilization, 2020.

[9781789624250](https://doi.org/10.1017/9781789624250)

Sephardi identity has meant different things at different times, but has always entailed a connection with Spain, from which the Jews were expelled in 1492. While Sephardi Jews have lived in numerous cities and towns throughout history, certain cities had a greater impact in the shaping of their culture. This book focuses on those that may be considered most important, from Cordoba in the tenth century to Toledo, Venice, Safed, Istanbul, Salonica, and Amsterdam at the dawn of the seventeenth century. Each served as a venue in which a particular dimension of Sephardi Jewry either took shape or was expressed in especially intense form. Significantly, these cities were mostly heterogeneous in their population and culture—half of them under Christian rule and half under Muslim rule—and this too shaped the Sephardi world-view and attitude. While Sephardim cultivated a distinctive identity, they felt at home in the cultures of their adopted lands. Drawing upon a variety of both primary and secondary sources, Jane Gerber demonstrates that Sephardi history and culture have always been multifaceted. Her interdisciplinary approach captures the many contexts in which the life of the Jews from Iberia unfolded, without either romanticizing the past or diluting its reality.



Jews on the Move: Modern Cosmopolitan Thought and Its Others/ edited by Cathy S. Gelbin & Sander L. Gilman. Routledge, 2020.
[9780367529758](https://doi.org/10.1080/9780367529758)

Jewish cosmopolitanism is key to understanding both modern globalization, and the old and new nationalism. Jewish cultures existing in the Western world during the last two centuries have been and continue to be read as hyphenated phenomena within a specific national context, such as German-Jewish or American-Jewish culture. Yet to what extent do such nationalized constructs of Jewish culture and identity still dominate Jewish self-expressions, and the discourses about them, in the rapidly globalizing world of the twenty-first century? In a world in which Diaspora societies have begun to reshape themselves as part of a super- or nonnational identity, what has happened to a cosmopolitan Jewish identity?

In a post-Zionist world, where one of the newest and most substantial Diaspora communities is that of Israelis, in the new globalized culture, is “being Jewish” suddenly something that can reach beyond the older models of Diasporic integration or nationalism? Which new paradigms of Jewish self-location, within the evolving and conflicting global discourses, about the nation, race, Genocides, anti-Semitism, colonialism and postcolonialism, gender and sexual identities does the globalization of Jewish cultures open up? To what extent might transnational notions of Jewishness, such as European-Jewish identity, create new discursive margins and centers? Is there a possibility that a “virtual makom (Jewish space)” might constitute itself?



Goy: Israel's Multiple Others and the Birth of the Gentile/ Adi Ophir & Ishay Rosen-Zvi. Oxford University Press, 2020.
[9780198866466](https://doi.org/10.1017/9780198866466)

Goy: Israel's Others and the Birth of the Gentile traces the development of the term and category of the *goy* from the Bible to rabbinic literature. Adi Ophir and Ishay Rosen-Zvi show that the category of the *goy* was born much later than scholars assume; in fact not before the first century CE. They explain that the abstract concept of the gentile first appeared in Paul's Letters. However, it was only in rabbinic literature that this category became the center of a stable and long standing structure that involved God, the Halakha, history, and salvation. The authors narrate this development through chronological analyses of the various biblical and post biblical texts (including the Dead Sea scrolls, the New Testament and early patristics, the Mishnah, and rabbinic Midrash) and synchronic analyses of several discursive structures. Looking at some of the *goy's* instantiations in contemporary Jewish culture in Israel and the United States, the study concludes with an examination of the extraordinary resilience of the Jew/*goy* division and asks how would Judaism look like without the gentile as its binary contrast.

Photo Submission: Australian or Jewish-Australian Theme

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

To open this new initiative, our esteemed president Professor Ghil'ad Zuckermann volunteers this 'first koality one' (his words, not mine) recently taken near his home in Adelaide. Enjoy!



Call for Submissions, AAJS Newsletter No 78

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