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Editor's welcome

Welcome to the first quarterly AAJS Newsletter for 2021! Our long-time readers will notice the updated layout and design. In an attempt to add more vibrancy to this bulletin, our colour scheme will change with the seasons: the current orange corresponding to autumn.

We begin the Autumn issue with our esteemed President, Professor Ghil'ad Zuckermann's annual presidential report (2020–2021), presented to the AAJS board and attending

members at our recent AGM during the annual conference in Canberra (28 February–1 March 2021). Elections were held at the AGM for positions on the AAJS board. *Mazal tov* to our new Vice President (NSW) Dr Lynne Swarts, and a big thank you to outgoing VP (NSW) Dr Jan Lániček for the past eight years of service. Dr Lániček continues to serve in his role as co-editor of the Australian Journal of Jewish Studies with Dr Jennifer Creese, and as an executive member of the AAJS board. Please see our updated AAJS board directory on page 5.

The conference itself was a huge success, and on behalf of the AAJS board, I would like to thank co-convenors Professor Kim Rubenstein (University of Canberra) and Sarah Charak (University of Sydney) for an outstanding job! Two presenters—Dr Anne Newstead (Western Sydney University) and Elizabeth offer (La Trobe University)—share their reflections and conference highlights in the pages that follow. On a similar note, the AAJS board is excited to announce Calls for Submissions for our 2022 conference which will be held at Deakin University in Melbourne and convened by our very own Dr Anna Hirsh, AAJS Vice President (Victoria), alongside Associate Professor Steven Cooke and Dr Donna-Lee Frieze—please see official Call for Submissions on page 10 of this issue.

Many of our members will be aware of the recent passing of Isi Leibler, a stalwart of the Australian Jewish Community. A champion of community politics, best known for his unrelenting advocacy for Soviet Jewry, Isi Leibler was an early supporter of the AAJS and the *Australian Journal of Jewish Studies*. Founding member of the AAJS Professor Emerita Suzanne D. Rutland OAM shares memories of Isi on page 11.

As usual, we share exciting news from our members (including information about new publications) and a fascinating essay by long-time AAJS member Dr Marianne Dacy on the situation of Jews in ancient Alexandria. Information about upcoming conferences, positions in Jewish studies and related fields, fellowships and other opportunities, as well as new books are included.

We remind our readers to please get in touch with any news of interest, including (but not limited to) achievements, publications, events or photos for our Winter issue (August 2021).

On behalf of the AAJS board, we hope you enjoy this quarter's newsletter. Stay well and stay safe!

Dr Jonathan C. Kaplan
University of Technology Sydney
Newsletter Editor

2020–2021 AAJS President's annual report

It is my sheer pleasure to deliver the report on my fourth year as President of the Australian Association for Jewish Studies (AAJS). 2020 has been a year a big change not only for us in Australia, but also for Jewish Studies around the world. With the advent of the carnivorous coronavirus pandemic dempanic, teaching, research and its dissemination has had to quickly adapt to an online mode of delivery. At the beginning we were all *mukhaním umeZOOManím* (מוכנים ומזומנים). But by now, most of us are *óysgeZOOMt* (אויסגעזומט) ZOOMbies.

Nonetheless, 2020 has been a year of development and innovation for our exquisite association, for which I express my appreciation and thanks to the Association's Executive Team for their support: Dr Jan Láníček (Vice-President NSW and co-editor of the *Australian Journal of Jewish Studies*, AJJS), Dr Anna Hirsh (Vice-President Victoria), Marilynne Mill (Treasurer), Nathan Compton (Membership Secretary), Dr Jennifer Creese (co-editor of the *Australian Journal of Jewish Studies*, AJJS), Dr Suzanne Faigan (website administrator), Dr Jonathan Kaplan (Newsletter Editor), Professor Emerita Suzanne Rutland OAM (committee member), Dr Avril Alba (committee member), Dr Lynne Swarts (committee member) and Dr Michael Abrahams-Sprod (past president).

Our 2020 conference returned to Sydney and was hosted by the world-class Sydney Jewish Museum, drawing an impressive contingent of national and international scholars from Israel, the USA and Europe, including esteemed international keynote presenter Professor Sander Gilman and our own Professor Emeritus Konrad Kwiet. Thanks are due to conference convenors Dr Avril Alba and Dr Jan Láníček for their tireless effort.

These days, organising a conference is technically even more complex than usual. The reason is that the conference ought to be a hybrid one, with both ZOOMbie presenters and in situ, face-to-face, in person presence. I am therefore extremely grateful to Professor Kim Rubenstein and Sarah Charak, the co-convenors of the AAJS 2021 Annual Conference in Canberra, for their gargantuan work, as well as to the Canberra Jewish community for hosting us and assisting in organisation.

As the President of AAJS, I strongly believe in face-to-face conferences—despite the pandemic dempanic. That said, I obviously understand the necessity of ZOOMbie online talknology, given for example the lack of physical access to Australia by our international presenters and observers, of whom there are a large number.

I promote both internationalisation and regionalisation. On the one hand, by now we have AAJS representatives all over the globe: Professor David Koffman (Canada), Dr Jason Schulman (USA), Professor Emerita Suzanne Rutland (Israel), Dr Suzanne Faigan (New Zealand) and Dr Jennifer Creese (Ireland).

On the other hand, AAJS conferences do not only take place in Sydney (2020) and Melbourne (forthcoming, 2022, organised by my Vice-President Victoria, Dr Anna Hirsh), with their impressive Jewish populations, but also in Brisbane, Perth, Adelaide or Hobart (2023) and—thanks for Kim and Sarah's tireless, wonderful work—this weekend in beautifully-planned Canberra.

2020 saw the transformation of the *Australian Journal of Jewish Studies* into an open-access publication available for free via the AAJS website (<http://www.aajs.org.au/journal/>) under the leadership of co-editors Dr Jan Láníček and Dr Jennifer Creese.

Presently, PDFs of articles and reviews published as part of the two latest volumes (XXXII: 2019 and XXXIII: 2020) are readily accessible via our website, as are the contents of all AJJS from its founding in

1987 to 2018, with thanks to our online coordinator Dr Suzanne Faigan.

In addition to the latest volumes of the AJJS, the AAJS website features our quarterly newsletters (edited by Dr Jonathan Kaplan), national Jewish Studies news, and all information surrounding the annual conference. We welcome news submissions to be featured on the website, and submission details are readily available on the page. Would you please send website-related comments and queries, as well as relevant photos, e.g. from the current conference, that we can display. The email is website@aajs.org.au.

In addition to our website and active Facebook page (www.facebook.com/groups/668885276569727/), the latter featuring over 700 members, the association has recently established a Twitter account, where information about the latest journal articles and calls for papers are shared. If you maintain a Twitter account be sure to follow us: @AJJewishStudies.

Despite the difficulties presented by the global pandemic, 2020 was a productive year for members of the AAJS. For example, Member Dr Gili Kugler was awarded the 2020 Faculty Research Support Scheme (Sydney University) for a project on 'Hatred and Genocide in the Theology of the Hebrew Bible'. AAJS Vice-President (NSW) Dr Jan Láníček was awarded a prestigious Australian Religious History Fellowship by the State Library of New South Wales for 2021 for a project entitled 'The Holocaust as an Australian Story: An Intimate History' that addresses the introduction of different faith practices brought to Australia by Jewish refugees and the response of Christian Australians. A number of our members published important books, chapters and articles, including Professor Emerita Suzanne Rutland OAM, Dr Avril Alba, Dr Lynne Swarts, Associate Professor David Slucki, Dr Marianne Dacy, Dr Jonathan Kaplan, Dr Anne Black and your humble servant.

Yours respectfully,

Professor Ghil'ad Zuckermann
University of Adelaide
AAJS President

Meet your AAJS board

Our expanded executive was elected at the recent 2021 Annual General Meeting held via Zoom during the AAJS 2021 conference. 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.

President: Professor Ghil'ad Zuckermann
(University of Adelaide)
Email: ghilad.zuckermann@adelaide.edu.au
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Email: anna.hirsh@gmail.com
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Treasurer: Ms Marilynne 'Miri' Mill
Email: mirimill75@gmail.com

Membership Secretary: Mr Nathan Compton
Email: nathan.compton1@det.nsw.edu.au

Secretary and Newsletter Editor: Dr Jonathan Kaplan (University of Technology Sydney)
Email: jonathan.kaplan@uts.edu.au

Website/Online Coordinator: Dr Suzanne Faigan
Email: website@aajs.org.au

Co-Editors, Australian Journal of Jewish Study,
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Email: jennifer.creese@uqconnect.edu.au

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Ex-Officio, Immediate Past President: Dr Michael Abrahams-Sprod (University of Sydney),
Email: michael.abrahams-sprod@sydney.edu.au

Professor Emerita Suzanne Rutland (University of Sydney)
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Professor Emeritus William Rubinstein (Aberstwyth University)
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Dr Jan Láníček (University of New South Wales)
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Dr Avril Alba (University of Sydney)
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Ireland: Dr Jennifer Creese
Email: jennifer.creese@uqconnect.edu.au

New Zealand: Dr Suzanne Faigan
Email: website@aajs.org.au

USA: Dr Jason Schulman
Email: jss2110@gmail.com

Canada: Associate Professor David Koffman
Email: koffman@yorku.ca

Reflections on AAJS 2021 annual conference



Our 2021 AAJS Conference met at the ACT Jewish Community in Canberra on Sunday 28 February and Monday 1 March, convened by the formidable Professor Kim Rubenstein (University of Canberra) and Sarah Charak (Sydney University). Despite limited travel due to the global situation the hybrid in-person/online conference drew a wide range of Australian and international scholars whose work addresses the theme 'Jews as Active Citizens—Past and Present'. Attendees were very fortunate to receive two keynote lectures. Dr Moshe Simon-Shoshan of Bar Ilan University presented the international keynote entitled 'R. Eleazar b. R. Shimon: model citizen or murder? Between *aggada* and *halakha*, ethnos and empire'. The Australian keynote was delivered by Dr Mareike Riedel of Australian National University, entitled 'Between insider and outsider: law and the construction of Jewish difference'. Other topics presented covered various aspects of Jewish studies, history and visual arts.

The conference concluded with a panel of three Australian Jewish parliamentarians, Josh Burns, Mark Dreyfus and Julian Leaser, moderated by co-convenor Professor Kim Rubenstein.

Two of our attendees have offered reports of their conference experiences:

I was struck by the sheer diversity of participants and perspectives at the AAJS 2021, held by Zoom and at the ACT Jewish Community Centre in Canberra, on February 28 and March 1, 2021. Thanks to the inclusive programming and organisation of Professor Kim Rubenstein and Sarah Charak, there were presentations from a Talmudic scholar, a rabbi, committed secularists and Israeli left-wingers, as well as people committed to inter-religious dialogue and many scholars of Jewish history. There were community members such as MPs, lawyers, museum designers, family historians, fiction writers, that one does not normally meet at purely academic conferences. What could possibly unite the discussion of such diverse participants? Kim Rubenstein provided an overarching framework for discussion with the theme of active citizenship by Jews. A richly interdisciplinary theme, active citizenship could be explored from a variety of perspectives—sociological, legal, philosophical, historical, and literary, to name a few. Keynote addresses were provided by Moshe Simon-Shoshan at Bar Ilan University and Marieke Riedel at the ANU College of Law in Canberra, addressing Talmudic and Australian law respectively. Sarah Charak's talk, entitled "The Colour of Jews in a White Australia", stood out for its careful probing of the identity of Russian Jewish emigrants to Australia within the context of a racist White Australia policy.



My perspective and response on the proceedings is necessarily very partial and I shall remark on those talks that spoke to me, conscious that others may have come away with something completely different. I am conscious that those who attended face to face may have gotten more out of coffee chats and a visit to the National Library of Australia exhibit. However, for me, the option to attend by Zoom meant that this suburbanite could attend a conference in Canberra at no expense. I am also aware that there was a good deal of legal scholarship on the vexed issue of Jewish citizenship and the law of return and the contemporary conundrums of Israeli citizenship that I shall not address here, as I do not have a background in law.



Two topics attracted me in particular: (1) Jewish women, and (2) Jews relating to other cultures. Jewish women as leaders were studied in different ways by Dovi Seldowitz and Deborah Mayersen. Dovi Seldowitz presented a sociological study of Hasidic Jewish women such as Shterna Schneerson (1860-1942) as wielding power within the confines of "respectable" community and educational roles. By contrast, Deborah Mayersen presented a study of Emma Goldman (1869-1940), a secular anarchist and radical pioneering feminist who was central in the labour movement and involved in many public protests and actions.

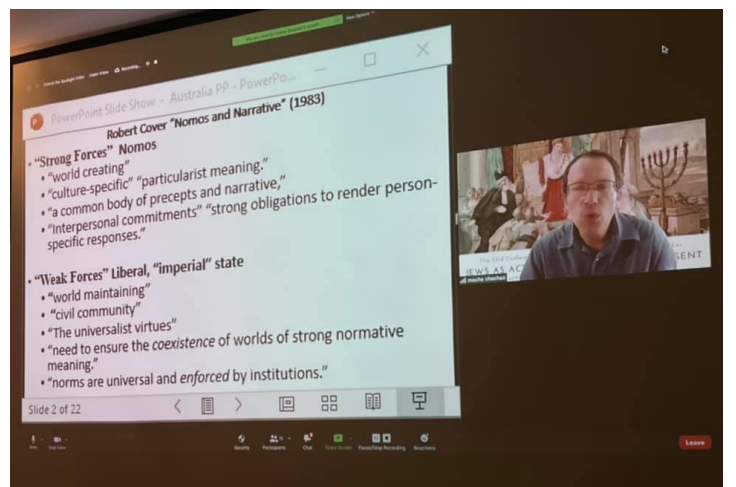
Jewish responses to non-Jewish cultures formed another conference theme of particular interest to me. Marianne Dacy presented a talk on the Jews of Alexandria that revealed that even Hellenised Jews were never fully accepted as full citizens in the ancient world. Ben Kunde presented a study of Leopold Weiss (1900-1992), a convert to Islam, who reacted to modernisation by trying to return to old desert ways, becoming a philo-Arab in the process. Anita Jawary presented a study of Iraqi poet Anwar Shaul (1904?-1984), who wrote in Judeo-Arabic and Arabic. Closer to home there were studies of Jews in Tasmania and Melbourne by Diane Deane and Elizabeth Offer respectively, and their adaptations to emerging British Australian subcultures. Jonathan Kaplan explored how the process of Jewish emancipation in Austria coincided with the adoption of European fashions in dress.



I am sure that I got something different out of the conference from others given my particular interests, but that just demonstrates the kaleidoscopic nature of the conference. The diversity of perspectives on offer in this conference was enormous, and I have not even covered whole swathes of the socio-legal analyses of Jews and citizenship on offer.'

Dr Anne Newstead (Western Sydney University)

'This was the second time I attended and presented at an AAJS conference, and much like the first time, I was impressed by the depth and scope of the papers presented. From Dr Lynne Swarts's fascinating talk regarding the dangers surrounding Jewishness and difference in a time of COVID through to Dr Moshe Simon-Shoshan's compelling critical examination of the rabbinic tradition of R. Eleazar b. R. Shimon, the conference papers covered a range of topics, time periods, and aspects of Jews as active citizens. Following a COVID year of online talks and digital conferences, it seemed only fitting for the AAJS conference 2021 to adopt a hybrid approach, incorporating both in-person speakers and online presenters, which was carried off with minimal technical difficulties. This was a great feat considering that this is the first year that such an approach has been trialled. I felt that this hybrid approach not only eased access but enable the conference to be more inclusive and encouraged greater international engagement, extending interaction rather than limiting it. The conference organisers are to be thanked for their wonderful effort and hard work, producing a great conference in challenging circumstances.'



Elizabeth Offer, PhD Candidate (La Trobe University)



CALL FOR PAPERS/SAVE THE DATE
Jewish History in a Global Context: Telling
Transnational Stories.
Australian Association for Jewish Studies
Deakin University, City Centre Campus
13th – 15th February, 2022

Convenors:

Associate Professor Steven Cooke (Deakin University) steven.cooke@deakin.edu.au
 Dr Donna-Lee Frieze (Deakin University) donna-lee.frieze@deakin.edu.au
 Dr Anna Hirsh (Jewish Holocaust Centre) annah@jhc.org.au

Jewish History in a Global Context: Telling Transnational Stories.

Ever since the seminal 2005 volume *Connected Worlds: History in Transnational Perspective* co-edited by Ann Curthoys and Marilyn Lake brought transnational approaches to Australian history into focus, a growing scholarship has examined the ways in which the past and its representations are shaped through processes and relationships across national borders. Jewish historical scholarship has traditionally been alive to these approaches with mobilities, diaspora, travel and memory as key themes (Kahn and Mendelsohn 2014). Despite this, as Sarah Green (2008) and others remind us, borders are processes; acts of imagination as well as objects that perform in myriad ways to try and halt the movement of people, things and ideas. This conference seeks to explore what new ways of approaching Jewish histories might be developed through the intersection between transnational histories and border studies. How have borders interrupted the transnational flow of people, things and ideas? How have material and imaginative borders been overcome? In what ways can thinking with and across borders shed new light on the people and process of the past? How have the complexities of these transnational histories been told and represented through film, photography, testimony, literature and in galleries, archives, and museums?

We invite proposals for papers relating to current research in this broad area.

- Proposals for special sessions (roundtables, film screenings or discussions of new book releases will also be considered).
- Outstanding papers on other Judaic related topics will be considered but preference will be given to those bearing directly on the conference theme.

Papers should be no longer than 20 minutes. Deadline for proposals is August 30, 2021. Submissions should include an abstract of no more than 250 words, and a short biographical note, no longer than 50 words. We encourage postgraduate students to apply. After the conference, presenters are also invited to submit written articles for consideration for publication in the *Australian Journal of Jewish Studies*. Presenters at the conference must be current AAJS members for 2021 (membership can be paid as part of the conference registration fee).

For queries: Steven Cooke steven.cooke@deakin.edu.au

Australian Journal of Jewish Studies vol. XXXIV, 30 June 2021: call for submissions

The *Australian Journal of Jewish Studies* is an international, interdisciplinary peer-reviewed Open Access journal published annually by the Australian Association for Jewish Studies. The Journal is devoted to the study of Jewish culture in all aspects and all periods, including (but not limited to):

- Jewish archaeology and history of any period
- Jewish-themed literature, film or other performing arts in any language
- Analysis of Jewish art or architecture of any period
- Hebrew or Yiddish language learning or linguistics
- National or international Jewish politics/international relations
- Sociological or anthropological studies of Jewish groups
- Biblical, legal or theological studies of Jewish religious texts or laws
- Jewish philosophy of any period
- Biographical studies of Jewish individuals or groups
- Holocaust Studies
- Jewish education

The Journal's editorial team is currently welcoming submission of manuscripts for consideration for the 2021 volume (XXXIV) of the Journal. This is an open-themed call: the editors welcome submission of papers based on original research up to 8,500 words, as well as book reviews up to 3,000 words, of relevance to the scope of the journal (above).

The publication language of the journal is English.

All research articles in the Journal undergo rigorous double-blind peer review. The Journal is indexed by EBSCO, and all papers since 2019 have been made fully available Open Access on the journal website. For the 2021 volume, there is no Article Processing Charge (APC) for publication in the journal.

Submissions may be sent at any time, though to be considered for the 2021 volume your submission should be made by 17.00 GMT June 30th, 2021. A style guide for submissions is available at http://www.aajs.org.au/wp-content/uploads/2021/02/AJJS_Stylesheet.pdf.

Submissions should be sent as a .doc attachment to the Editors (please CC both editors):

Dr Jennifer Creese – jennifer.creese@uqconnect.edu.au

Dr Jan Láníček – j.lanicek@unsw.edu.au

Vale Isi Leibler



On Tuesday 13 April, after Isi Leibler's passing, Allan Howe wrote an obituary in *The Australian* entitled 'Extraordinary Isi Leibler changed his world'. Isi's contributions were manifold, with most obituaries focusing on his role in the campaign for Soviet Jewry, his other political activities and his business career. What is less known is the foundational role he played in developing the intellectual life of the Australian Jewish community.

In a letter to Isi upon reading *Lone Voice: The Wars of Isi Leibler*, Rabbi Hirsch, Honorary Life President of the World Union for Progressive Judaism, wrote that one thing that made Isi unique among lay leaders was that and I quote 'generally most lay leadership was a consequence of their philanthropic contributions. Your leadership, Isi, is also philanthropic, but primarily intellectual. More than anyone else in your generation, you have used your pen and your voice to advocate institutional integrity.'

I believe that this really sums up Isi's manifold contributions – which were not only based on his political activism but also on his ability to put pen to paper and powerfully present his point of view, whether it was *Soviet Jewry and Human Ri-*

ghts in the 1960s, *The Case for Israel* in the 1970s, his concerns about Jewish religious extremism in the 1980s, his many columns published in the *Jerusalem Post* and *Israel HaYom* or his fight against corruption in the World Jewish Congress.

And his intellectual strength had firm foundations in his love of books. When Isi was in Jerusalem in 1957, after completing Honours in Political Science at the University of Melbourne, he wrote to his parents that he would begin salivating from excitement whenever he passed a bookshop. Then he had to check what he could spend with his parents, but later with his business success, he could buy whatever he wanted and until the last days he was still asking for books to be ordered. It was his amazing library and archive in his Jerusalem home that I was given access to twenty years ago. I call this a treasure trove for an historian which has enabled me to be enthralled and to learn so much.

Isi was a frustrated academic. He had completed his Bachelor of Arts with First Class Honours and after he had to return to Australia in 1957 to take over the family diamond business following his father's death at the age of 47, he wanted to continue his studies. After the publication of *Soviet Jewry and Human Rights*, he decided he wanted to expand this work into a doctoral thesis and enrolled at the University of Melbourne with Professor Lloyd Churchill as his supervisor. However, business and family pressures led him to having to withdraw from his candidature.

As his travel business expanded, he put his energies into also expanding Australia's intellectual life. This started with the establishment of the Australian Institute for Jewish Affairs, which was modelled on the London based 'Institute of Jewish Affairs'. From its establishment, with Richard Pratt as its president and Isi as its chairman, the AIJA sponsored key scholars from across the Jewish world, as well as holding conferences and sponsoring important research projects into different aspects of Australian Jewish life. Later

the publication of a journal, *Without Prejudice* was also established.

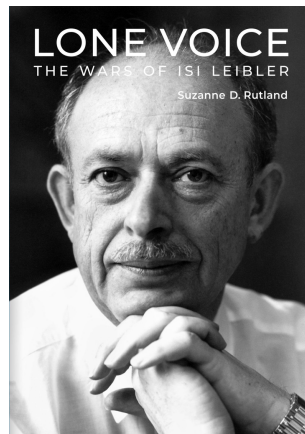
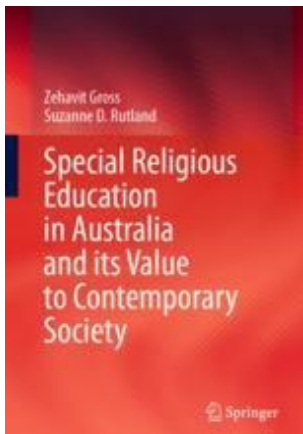
Yet, Isi realised one needed to go beyond importing key overseas scholars to visit Australia and also foster local scholarship. The AIJA offered research scholarships and in 1987 he provided seed funding for the holding of the first AAJS conference in Melbourne. Until the mid-1990s, he continued to sponsor the publication of the *Australian Journal of Jewish Studies*, with two issues being produced most years. His departure from the communal scene with his Aliyah to Israel meant that the community lost a dedicated advocate for local Jewish scholarship and tertiary studies.

I feel very privileged to have been able to research in Isi's unique private library. It was my researching there and writing various publications in relation to his life, often in a wider framework, which led Isi to invite me to write his biography, *Lone Voice: The Wars of Isi Leibler*. His rich documentary collection has enabled me to write a detailed biography. This was a labour of love and in doing so I feel deeply moved and honoured.

Isi may have died in Jerusalem on Tuesday 13 April 2021, but his legacy with his many contributions lives on, including with his four children, 17 grandchildren and the increasing number of great grandchildren. This legacy includes our organisation, the Association of Jewish Studies, because without his vision and foresight we may not have come into being. This is one important way in which he 'changed his world'.

Professor Emerita Suzann D. Rutland OAM
University of Sydney

New publications by Professor Emerita Suzanne D. Rutland



Founding member of the AAJS Professor Emerita Suzanne D. Rutland is pleased to announce the publication of a new book co-authored with Zehavit Gross, *Special Religious Education in Australia and its Value to Contemporary Society*, published by Springer (2021).

Our readers will also remember our announcement in issue 79 of this newsletter of the imminent publication of *Lone Voice: The Wars of Isi Leibler*, a new biography by Professor Rutland. *Lone Voice* was recently published in Israel and the US by Gefen Publishers, and is due for publication in Australia this month by Hybrid Publishers. Professor Rutland celebrated the launch of *Lone Voice* along last month with the late Dr (HC) Isi Leibler at Bar Ilan University. The event included a number of speakers including former Refusenik, Israeli Minister of Health, Yuli Edelstein; Justice Prof. Elyakim Rubinstein; former Prime Minister of Australia the Hon. John Howard, AC; noted Israeli journalist Ehud Ya'ari; Professor Rutland; a musical interlude by Dudu Fisher, and a tribute to Dr Leibler by granddaughter Abigail Leibler.

Professor Rutland's new publications can be purchased via the following links:

- <https://www.springer.com/gp/book/9783030679682>
- <https://www.hybridpublishers.com.au/product/one-voice-the-wars-of-isi-leibler/>

Paperback edition of Gender, Orientalism and the Jewish Nation

It has been a year since Dr Lynne Swarts, AAJS Vice President (NSW), released her monograph, *Gender, Orientalism and the Jewish Nation: Women in the Work of Ephraim Moses Lilien at the German Fin de Siècle*, a fascinating study about one of the most important artists of modern times. Dr Swarts is pleased to announce the paperback edition of her exciting and important study. Bloomsbury will distribute the paperback edition *Gender, Orientalism and the Jewish Nation* in May 2021. In the meantime, our readers can purchase their copy via [Booktopia](#).

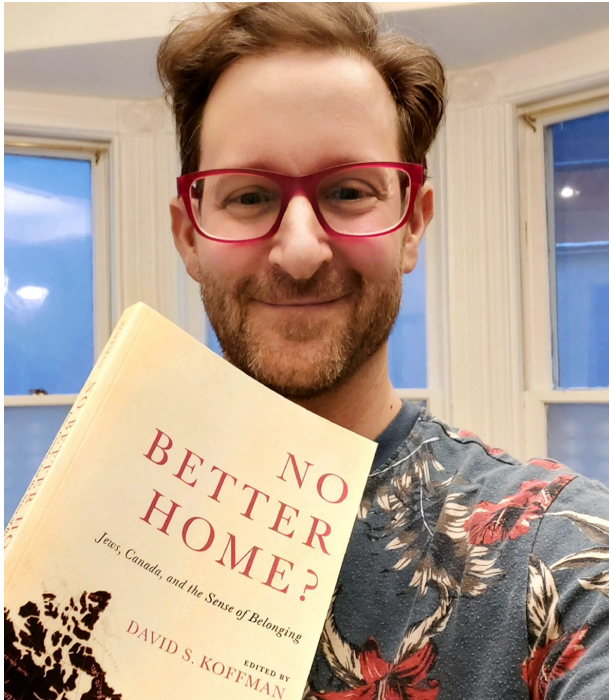
Articles by Dr Jonathan C. Kaplan

AAJS Secretary and Newsletter Editor Dr Jonathan C. Kaplan has recently published two articles of interest to our members:

- Jonathan C. Kaplan, 'The Man in the Suit: Jewish Men and Fashion in fin-de-siècle Vienna,' *Fashion Theory* 25, no. 3 (2021): 339–366, <https://doi.org/10.1080/1362704X.2020.1746115>
- Jonathan C. Kaplan, 'Refashioning the Jewish Body: An Examination of the Sartorial Habits of the Family of Viennese Writer Stefan Zweig (1881–1942),' *The Journal of Dress History* 5, no. 1 (2021): 56–87, https://dresshistorians.org/wp/wp-content/uploads/2021/02/Spring_2021_issue.pdf

To find out more about Dr Kaplan's work, our readers can watch a recording of his recent presentation about Austrian Jews, German folk dress and self-fashioning for the online seminar series (Oct–Dec 2020), 'Picturing Jewish Dress: Researching Belonging and Identification Through Historical Visual Sources': <https://www.youtube.com/watch?v=S02mfdcVri8&t=257s>.

New publications by Associate Professor David S. Koffman



Our new AAJS liaison in Canada, Associate Professor David S. Koffman (York University), is pleased to announce two new publications:

- A new edited collection, David S. Koffman, (ed.) *No Better Home? Jews, Canada, and the Sense of Belonging*. Toronto: University of Toronto Press, 2021. This book contains 19 essays by leading scholars of Canadian Jewish studies and leading Jewish studies scholars discussing Canada for the first time in print, including Professor Koffman's own essay, 'The Unsettling of Canadian Jewish History: Toward a Tangled History of Jewish-Indigenous Encounters'. Readers will find more information about *No Better Home?* In our 'new books' section (page 23).
- 'Roundtable on Anti-Semitism during the Gilded Age and Progressive Era,' with Hasia Diner, Jonathan Sarna, Eric Goldstein, and Beth Wenger, edited by David S. Koffman, *Journal of the Gilded Age and Progressive Era* 19, no. 3 (July 2020): 473–505, <https://doi.org/10.1017/S1537781420000055>

- Professor Koffman's monograph, *The Jews' Indian: Colonialism, Pluralism, and Belonging in America*. New Brunswick, NJ: Rutgers University Press, 2019, was awarded one of the 2020 Association for Jewish Studies' Jordan Schnitzer Book Awards.

Mazal tov Professor Koffman!

Australian mid-colonial Jewish visual legacy celebrated

AAJS sends Mazal tov to member Dr Jana Vytrhlik, Curator of the AM Rosenblum Jewish Museum at The Great Synagogue in Sydney, on her recent PhD award in Art History, University of Sydney. Jana's thesis 'The Journey of the Dutch Silver Rimmonim to The Great Synagogue in Sydney: The Search for Australian Jewish Visual Legacy, 1838–1878' brings to light the visual dimension of the rich Jewish history in Australia. Under the co-supervision of Professor Suzanne Rutland Jana revealed the emerging art historical field marked by a group of significant Judaica objects and synagogue architecture.

Ultimately, this thesis instigates the method of documenting Jewish history in Australia through a visual-focused approach, an approach that Jana introduced in her work with the important [Judaica collection in Sydney](#).



When asked what sparked her interest in Australian Judaica, Jana explains: my first learning ground was the world's largest Judaica collection in Prague in the 1970s. Yet, even the famed collection could not prepare me for the life changing moment in Sydney, many years later. In 2014, I came face to face with a pair of striking silver Torah finials or rimmonim (pictured below) that had a rather mysterious provenance. 'They've always been here' was the popular version of their pedigrees. Researching the rimmonim's origins led me soon to other Judaica artefacts and to the early synagogue architecture in Sydney. Moreover, the visual dimension of the Jewish history in mid-colonial Australia began to emerge. With the discovery of a couple of critical records, the date of the arrival of the rimmonim to Sydney was determined as 1842, predating even the first purpose built synagogue in York Street (consecrated in 1844). What inspired the minute Jewish community in Sydney to acquire a ritual object of such a significance and aesthetic power? While my thesis provides some answers, the study of the collection at The Great Synagogue continues. It started as curiosity over a striking silver Judaica object, and developed into a life force. I am indebted to Brittany Friedlander, former curator and Joe Kensell, former archivist for setting me off on the journey. Without them, the rimmonim would linger their life of a mystery and legend



Torah finials, silver-gilt, 1773, H. 42 cm, Amsterdam. Silversmith Johannes Schouten (1739-1791). The Great Synagogue Sydney.

AAJS member essay: 'The situation of the Jews in ancient Alexandria (300–100 BCE)' by Dr Marianne Dacy

The question of what kind of status the Jews held in ancient Alexandria has long vexed historians. The Jews of Alexandria had their own self-government or *politeuma*, from the third century BCE, as far as can be discerned from the sparse sources. This privilege was granted to Jews and non-Jews alike in many Hellenistic cities. The question remains as to whether Alexandrian Jews were citizens only of the Jewish *politeuma* or *politeia* (citizens) of Alexandria itself. Were they counted as full citizens with all the privileges available to a full citizen of Alexandria, or were their privileges limited? Josephus held that they were citizens of the city of Alexandria itself (*Ant.* 114:10:1; *Against Apion* 2:37) and Philo (*Embassy to Gaius*, 194) has been interpreted as saying the same. These opinions have been questioned (Bell 1941, 2).

Alexandria's position as a Mediterranean harbour city was advantageous for Egypt's corn trade, and the products of Africa making it a centre of frenetic commercial activity. Yet, its geographical position prevented the Hellenisation of Egypt itself, and it remained always a foreign city in Egypt, to which there was constant immigration. Unfortunately, there was some inter-racial because the Egyptian Jews, while under the rule of the Assyrian Greeks, had assisted the Roman invaders who had taken over from the Seleucids in 33 and 48 BCE (Whittaker 1984:11). Since the Ptolemaic era, the successors of Alexander the Great, the Jews of Alexandria enjoyed their own self-government. Originally, the *politeuma* was of military origin, Jews fighting alongside Greeks as mercenaries following the death of Alexander the Great in 323 BCE (Honigman 2003, 78).

What are the characteristics of a *politeuma*? It is a national or religious group with some political privileges and an independent juridical system. In Roman times beginning in 30 CE, Jews retained the privileges of their religious beliefs first established under the Ptolemies (Josephus, *Wars* 2:18:17). This meant Jews were exempt from the public liturgies and sacrifices to the gods of other nations and Emperor worship.

Sylvia Honigman demonstrates that the origin and nature of a Jewish *politeuma* in Hellenistic Alexandria matched that of the other *politeumata* in Egypt during the Ptolemaic period. Following the Roman conquest of Egypt, the military *politeumata* disappeared, and the community organisation was purely cultic (Honigman 2003, 67). The different independent units carried out their own cultural and political activities.

Several funerary inscriptions in Hebrew or Aramaic, relating to Jews, were found in the Alexandrian necropolis of El-Ibrahimya in Hieropolis. This supplements the sparse material provided by the first century CE Jewish historians Philo and Josephus. There were different grades of citizenship of citizenship. In Alexandria this was particularly complicated.

Grades of Citizenship

Philo, in a chance remark, though quite a lengthy one, describes the different grades of citizenship in his *De Vita Moses* [Life of Moses]. He called the immigrants 'strangers'—*zenoi*. These were the lowest grade and were not citizens. This word was used by Philo in his description of the Jews at the time of the Exodus, in *De Vita Moses* (1:7:34), whose ancestors had migrated to Egypt from Babylon.

The next grade were 'settlers'—*metoikoi* (*ηέτοικοι*)—and friends, eagerly seeking of privilege with burgesses and already being near to status to citizens—*politais* (*πολιταις*)—differing but little from natives (*De Vita Moses*, 1:7:34).

In Alexandria there were those who were not burgesses but ‘citizens’ (ordinary) or *politai*, a term which Philo applies to the Jews (*Legatio ad Gaium*, 1:211). The natives were the original Egyptian population. Many settlers succeeded in becoming *ephebi*, the next step up to the status of burgesses or full citizens of Alexandria. Thus, in order to enhance their status in the eyes of the Greek population, some Jews joined the gymnasia, disguising their circumcision and in general compromising their Jewish religion.

‘To all who have become *ephebi* (male adolescents) down to my principate I secure and confirm the Alexandrian citizenship with all the privileges and amenities enjoyed by the city, except only to such as may have intruded themselves among you and contrived, though born of servile mothers, to become: *ephebi* (as the “settlers” are eagerly seeking equality of privilege with the burgesses).’ However, Philo in saying that the settlers are not very different from the natives is implying that neither of these two classes are exempt from the poll tax (Wolfson 1944, 166–68). Burgesses, who were full citizens did not have to pay the tax. Jews, therefore, were not citizens, unless they had the status of burgesses. Few members of the Jewish *politeuma* were actually burgesses, though Philo’s own brother was one, and a rich man of importance in Alexandria itself.

Augustus’ (Caligula’s) introduction of a head tax (from 30 CE) had led to riots and unrest among the Jewish and non-Jewish population. Following these riots, the Roman governor, Aulus Avilius Flaccus (38 CE) introduced a pogrom against the Jews of Alexandria. Many Jews were murdered, their notables publicly scourged, synagogues were defiled and closed, and all the Jews were confined to one quarter of the city. Flaccus’ rule (31–39 CE) ended in disgrace, described by Philo (*In Flaccum and De leg. Ad Caium*). The pogroms, which continued emphasise the fact that Jews, despite having some privileges granted by the government in power, still were considered outsiders and strangers. Being a member of a Jewish *politeuma* did not automatically bestow citizenship of Alexandria, unless that person had the added status of burgess.

Select Bibliography

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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 and related fields

Lecturer in Philosophy, University of Melbourne

The School seeks to appoint a Teaching Specialist in Philosophy with a passion for teaching in a range of areas in philosophy at an introductory level. In addition, the candidate must have the capacity to teach subjects in logic at introductory and intermediate levels. The role reports to the Head of School and is responsible for the coordination of teaching where required in accordance with the Faculty's Local Operating rules. The role will also be responsible for all administrative tasks associated with the delivery and assessment of specified subjects and the development of subject teaching materials.

You will possess:

- A PhD in Philosophy or cognate field
- Demonstrated successful tertiary study in the relevant discipline and relevant experience;
- Demonstrated strong record of teaching experience in a tertiary environment in a range of teaching delivery modes including online, classroom and blended;
- Demonstrated experience in curriculum and subject material development;
- Demonstrated high-level organisational skills, including extensive experience in dealing effectively and efficiently with administrative tasks relevant to the position; and further criteria as outlined in the Position Description.

Deadline: **29 Apr 2021 11:55 PM AUS Eastern Standard Time**

For more information on the position and how to apply please visit

<http://jobs.unimelb.edu.au/caw/en/job/904596/lecturer-in-philosophy-teaching-specialist>

Joseph Meyerhof Chair in Modern Jewish History, University of Pennsylvania

The University of Pennsylvania History Department seeks to fill the Joseph Meyerhoff Chair in Modern Jewish History at the rank of tenured associate or full professor. With this appointment, the department intends both to build upon and to expand its long-standing strength in Jewish history. We seek a dynamic historian whose scholarship ranges anywhere from the 15th to the 19th centuries and focuses on any part of the world, with the exception of a primary focus on the U.S. or Russia. The successful candidate will have a record of innovative research, influential publications, and a deep commitment to teaching both undergraduate and graduate students. The department is open to a wide variety of approaches within the field of Jewish history and is looking for a historian who possesses both a broad conception of the field and a willingness to work closely with colleagues and students in different areas of history.

Please attach a letter of application, CV, and research and teaching statements of no more than 2,000 words each. **The Search Committee will begin reviewing applications on August 1, 2021, and will continue until the position is filled.**

The Department of History is strongly committed to Penn's Action Plan for Faculty Diversity and Excellence and to creating a more diverse and inclusive faculty (for more information see: <http://www.upenn.edu/almanac/volumes/v58/n02/diversityplan.html>). The University of Pennsylvania is an Equal Opportunity Employer. Minorities, women, individuals with disabilities and protected veterans are encouraged to apply.

To apply visit <https://apply.interfolio.com/85637>

Lecturer in Modern Hebrew, Washington University in St Louis, MO

The Department of Jewish, Islamic, and Middle Eastern Studies (JIMES) at Washington University in St. Louis announces an opening in Hebrew language instruction to be filled at the rank of Lecturer beginning in the fall semester of 2021. We are seeking a professional language teacher with a serious commitment to teaching languages for academic purposes while developing pedagogical materials and incorporating technological innovations into the curriculum. This is a full-time appointment, which includes the equivalent of at least 12 credit hours of teaching per semester and other duties associated with the language program. Renewals are contingent on successful reviews.

Qualifications:

- PhD, MA, or equivalent in related field;
- native or near-native fluency in Hebrew and English;
- foreign language instruction experience, and an oral proficiency-based approach are required.
- Facility with additional MENAS language a plus

Deadline: **Monday, 3 May 2021.**

Please apply via <https://apply.interfolio.com/86181>

Joseph and Ceil Mazer Librarian for Judaic Studies, Yale University, CT

The Joseph and Ceil Mazer Librarian for Judaic Studies supports the research and teaching mission of Yale as a liaison to the Judaic Studies Program and select members of the Council on Middle East Studies at the MacMillan Center. The librarian reports to the Head, Area Studies Group, DASHRS.

The librarian develops strong working relationships with faculty, students, and affiliated researchers across departments, taking initiative to identify and meet their expectations for collect-

ions and services. In support of YUL's public services mission, participates in research education and outreach, such as instruction, orientations, and tours. Provides advanced reference and research consultations, maintains online research guides, conducts collection development, and keeps abreast of relevant technology to support their work. May also have opportunities for involvement in outreach, instruction, exhibits, or collection development of archival and special collections and/or participation in digital initiatives. The librarian is responsible for selection, interpretation, and collection management of Hebrew-language and Yiddish-language imprints. Additionally, the librarian is responsible for collecting materials published in the field of Judaic studies published in other languages. Collection development responsibilities include budgeting and fund management, approval plan oversight, selection of materials in all formats, gift review, and electronic resource acquisition. Works collaboratively with members of DASHRS, colleagues across the Yale University Library system, and with other campus partners to support interdisciplinary teaching and research needs. Establishes and maintains good relationships with dealers, content providers, exchange partners, libraries, and other appropriate institutions in support of assigned areas. Contributes to department strategic planning; participates in YUL committees, task forces, and programs; and is active professionally through service in library organizations, research and publishing, or other means.

Yale has a long and rich tradition in the study of Jewish religion, history, and thought dating back to Yale's founding, when Hebrew language was a required course of study. The Yale Library Judaica holdings have grown steadily since the University's founding in 1701. Following the receipt of two major gifts in 1915, the Yale Library established a separate Judaica collection, which is recognized as one of the major collections of Judaica in the country. The collection covers biblical, classical, medieval, and modern periods of Jewish literature and history and includes all formats from electronic resources to manuscripts

and rare books. The collection supports the research needs of the faculty and students of the Judaic Studies Program and those of the broader academic community.

Required Education/Experience:

- Master's degree from an ALA-accredited library school and an advanced degree in a field related to the study of the relevant world area or an advanced degree in the study of the world area and relevant library experience.
- Knowledge of the history of, and current trends in, scholarly research related to study of the relevant world area.
- Excellent communication skills (reading, writing, speaking) in language(s) of the area.
- Demonstrated excellent oral, written, and interpersonal communications and analytical ability.
- Demonstrated record of designing projects and bringing them to a conclusion in a timely fashion.
- Experience working collaboratively and independently with varied groups within a complex organization and rapidly changing, team environment.

To apply and for more information on position and additional requirements please visit <https://sjobs.brassring.com/TGnewUI/Search/home/HomeWithPreLoad?partnerid=25053&siteid=5248&PageType=JobDetails&jobid=1455637>

Upcoming conferences & calls for papers

Call for Papers The Annual Conference in German Studies 2021/5721, Leo Baeck Institute Jerusalem for the Study of German-Jewish History and Culture

We invite researchers in the field of German studies in the humanities, social sciences and arts, to submit proposals for lectures and panels for the annual conference to be held online on July 6-5, 2021.

The aim of the annual conference, which renews the tradition of the annual workshop on German history, is to strengthen research ties in the field of German studies in Israel, to encourage dialogue and the exchange of ideas between junior and senior scholars in Israel and beyond.

Academic staff members, researchers, postdoctoral fellows and advanced research students are invited to apply. We are interested in excellent, multidisciplinary and diverse panels which can also serve as a platform for a Chevruta (joint learning group).

Those interested in joining the conference are invited to submit one of the two:

- Proposal for a lecture: The proposal should include the title of the lecture, the speaker's name, an abstract (up to 250 words), a short CV and a short cover letter.
- Proposal for a panel: The proposal should include the title of the panel, the names of three speakers, the name of a potential respondent and of a chair of the panel. Please attach a summary that includes a description of the panel and the lectures (up to 1000 words), short CV's of all the panel participants as well as a cover letter.

Length of each lecture at the conference: up to 20 minutes; lengths of the response: 10 minutes.

Please send your proposal until **April 30, 2021** to annualsadrnagermanstudies@gmail.com

AJS 2021 Annual Conference

53rd AJS Annual Conference
December 19-21, 2021
Sheraton Grand Chicago; Chicago, Illinois

The Association for Jewish Studies is currently accepting proposals for papers and sessions in over twenty different divisions that reflect the diversity of our scholarship, including this year's

wildcard division, Disability Studies.

We have updated our submission-related web pages to make this process simple and clear. This Call for Papers contains detailed information about types of sessions, the submission process, and subject area divisions. Please see the three-step guide to start your submission process. The deadline for submission of proposals is Thursday, **April 29 at 5:00 PM EDT**.

Before you start the process, please renew your individual membership for 2021. We require that all participants renew their AJS Individual Membership for 2021 in order to submit a proposal. In addition to being able to submit a proposal for the conference, other benefits of individual membership include:

1. Eligibility to apply for AJS members-only grants and awards.
2. Subscriptions to the peer-reviewed journal AJS Review, the magazine AJS Perspectives, and the email newsletter AJS News.
3. Access to AJS Professional Development opportunities, including career counseling, mentor program, workshops, and webinars.

For more information and to submit a proposal please visit <https://www.associationforjewishstudies.org/2021cfp/>

**CfP – Workshops
Nazis and Nazi Sympathisers in South America after 1945. Careers and Networks in their Destination Countries, Simon Wiesenthal Institut für Holocaust Studien, Vienna**

Adolf Eichmann, Josef Mengele, Klaus Barbie, and Erich Priebke: These names are exemplary of the Nazi criminals who found refuge in South America after 1945. There, they either remained untroubled or were only made accountable for their crimes many years later. Investigations into their whereabouts in South America – when they were still alive – were conducted painstakingly

among others by Simon Wiesenthal as well as the Klarsfelds. Since then, many publications by historians and journalists have dealt with the biographies of individual former Nazis (with the focus always lying on men), their escape routes, their acceptance into their destination countries, and partly also with their political activities in their new homelands.

Aside from the prominent perpetrators and their thoroughly researched biographies, there were numerous other cases of more or less influential (former) Nazis and Nazi sympathisers who ended up in Argentina, Chile, and other South American countries. Their life trajectories and professional as well as private activities in their new homes have hardly been subject to systematic research to date. Their biographies and their new lives in South America will therefore be the focus of this workshop.

Now, more than 75 years after the end of the Second World War, the aim is first to take stock of the state of the field. On this basis, we wish to address new research questions and to identify hitherto unmined source bases and new groups of individuals to be researched. The objective is thus to redefine the research field focussing on German and Austrian Nazis in South America and their (inter-)national connections. Thereby, we aim to identify lacuna and potential for further studies in existing research. The workshop will focus on the following topics:

1. Research Questions, Sources, and Archives
2. Forms, Paths, and Organisations of Flight
3. Arrival, Establishment, and Contact Zones
4. Interactions between the German-Speaking Groups
5. Contacts at Home and Return Migration

We invite researchers to deal with these questions and related questions in 20-minute presentations. Please send your abstracts (maximum length: 250-300 words) as well as a short CV (maximum length: 50-100 words) in German or English by **30 June 2021** to cfp@vwi.ac.at with the subject header “CfP – NS in Südamerika nach 1945”.

The participants will be contacted in early September 2021. Following confirmation and in preparation for the workshop, we will circulate detailed presentation abstracts for internal preparation. The event will take place in Vienna from 20 to 22 January 2022. The workshop languages are German and English. We intend to publish a selection of the presentations.

For more information please visit

https://vwi.ac.at/index.php/veranstaltungen/icalrepeat.detail/2021/04/06/342/-/nazis-and-nazi-sympathisers-in-south-america-after-1945-careers-and-networks-in-their-destination-countries?fbclid=IwAR3of0B0Z_IekUfD9yZMM6azuGsGCbPvs48lYpVo5bv0UQK_beq21O4IGPA

Grants and other opportunities

JVERSE is inviting Jewish Studies academics to create courses for its beta development phase

What is the Project

JVerse is an edtech venture that aims to bring learners and instructors and even Jewish communities together from all around the world, to converge around Jewish educational offerings. It is more than a course hosting site- it is to be an evolving ecosystem of learners, engaged in inquiry propelled discovery- a mining of value by learning with others.

We value the open exchange of ideas and we are creating a platform to promote cultures of reasoned conversations, centered around discussions on Jewish literature, art, history etc – the quintessential texts that belong to the cultural memory of the Jewish community.

Courses are embedded in this wider setting of conversations. The courses themselves will range from small informal offerings, offered by independent Jewish scholars and community

groups, to more formal university and college offerings. The idea is similar to Coursera- except we give place to people, their agency and for them to create connections with one another.

Who are we as an organisation

JVerse is a fledgling organisation. It was recently chosen as one of only 42 ventures, by the US accelerator called Conscious Venture Lab to be part of their 6th cohort.

JVerse's purpose: To create a vibrant online worldwide Jewish learning community, wherein Jewish identity/ Jewish wisdom is promoted and nurtured through high quality educational offerings and through peer networked learning and connecting.

We are a few individuals in the growing team, representing technical support, policy development, outreach and strategy.

As an organisation, we believe in the innate capacity of the human person to inquire and to find meaning. We are of the belief that the presence of really deep 'meaning' is actually almost rarely seen in higher education: 'engaging students is not enough. While students might be doing a plethora of engaging activities, many don't know why or for what purpose.' (Healey, M., Flint, A., & Harrington, K.,2014).

And so we believe, education must not only engage – but engage with meaning. And we must not only promote the acquisition of knowledge, but rather the freedom for the discovery of meaning. This we believe is organically driven and we see our job then as being the antithesis to direct instruction so we are creating deep, messy, shifting, continuous, fuzzy contexts for learning – one where the raw stuff of learning is made pliable, modifiable, where people can interact, in non-prescriptive ways (interactions thrive on difference, the unexpected.) And these interactions are driven by the learners themselves.

We also have a social mission of boosting local economies through engaging with them and valu-

ing what they have to offer. We will be doing this through giving community education groups in Jewish communities opportunities to create small courses.

JVERSE is a concept owned by a newly incorporated company called VERSE EDUCATION LTD, incorporated in UK. VERSE EDUCATION aims to build online learning communities that create cultures of reasoned conversations, centred around discussions that tap into the quintessential texts belonging to the cultural memory of the community.

How will JVerse benefit members of the AAJS?

We wish to offer Jewish scholars the opportunity of working with us during this beta development phase, to create courses and host them on the platform. The particular offerings we are envisaging are short lifelong learning courses, either of 2 weeks duration as micro offerings or as 4 weeks duration. The 4 week courses intend to bring in students at scale. They will have a free track and a certificate track, much like Coursera does.

The platform also has facilities for the scholars to meet and get to know other scholars from all around the world, so it is in a way, also a place for Jewish studies scholars to build community. Building community is what we are all about. We welcome the interest of AAJS members and hope they may like to reach out to find more.

Our submission page is live here: jverse.org.

Vacancy, Post-Doctorate Researcher in Arabic Poetry in the Cairo Genizah: Social History, Trinity College Dublin

The School of Languages, Literatures and Cultural Studies and the Department of Near and Middle Eastern Studies at Trinity College Dublin is seeking to recruit a Research Fellow/Post-Doctorate Researcher – Arabic Poetry in the Cairo Genizah: Social History.

Closing Date: **12 Noon (GMT), Friday, 14th May 2021**

For information on position, salary and requirements, and procedure for application please visit

<https://euraxess.ec.europa.eu/jobs/620895>

Grant: "Research 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)

Jewish Museum and Tolerance Center (Moscow)

The terms and conditions of the Grant:

- Grant amount: from 200 thousand rubles to 1.5 million rubles per year;
- The implementation period of the projects: from 1 to 3 years (the decision to renew the grant to each subsequent year is accepted on the basis of interim reports);
- Purposes: fundamental or applied research practices in the framework of the selected topic;
- Participants: contest of individual and group projects, announced for Russian and foreign researchers of history and culture of the Jews in Russia. Both individuals and legal persons (non-profit organizations) may apply to participate in the contest.
- Only a group of researchers or a legal person (non-profit organization) can qualify for the maximum grant amount of 1.5 million rubles per year, provided for 3 years.

The deadline for submission of applications: **May 15, 2021.**

Announcement of the contest results: November, 2021.

Applications are accepted in electronic format via Google forms, available through the [link](#). Applications may be submitted both in Russian and in English.

Expected research results:

- Publication of an article following the research in one of the leading scientific jour-

nals (if the grant amount is from 200 to 500 thousand rubles, and the project realization term does not exceed one year);

- Preparation of a monograph text for publication (obligatory for the projects for more than a year and funding of more than 500 thousand rubles).

The process and criteria of selecting applications:

The applications will be assessed by members of the Expert Committee of the Research Center of the Jewish Museum in the following criteria:

- project novelty;
- significance of the expected scientific results;
- scientific and methodical proficiency of the project;
- appropriateness of the grant amount to the project objectives;
- previous research results of the applicant with respect to the topic.

The main stages of the Contest:

- February 2021 — opening of the contest;
- May 15, 2021 — deadline for submission of applications;
- September 15, 2021 — summary of the contest results;
- The deadlines for interim and final reports are to be determined separately for each project.

Contacts:

e-mail: rc@jewish-museum.ru

Contact person: Anastasia Deka

One-year Post-Doctoral Fellowship in the Jewish Studies Program, Central European University, Budapest

Application deadline date: **April 30, 2021**

Starting date: *September 1, 2021*

The Jewish Studies Program at the Central European University invites applications for a twelve-month post-doctoral research fellowship on a topic related to Jewish cultural, visual and

literary studies with a preferred focus on the representation, remembrance and memorialisation of the Shoah. The specific disciplinary and thematic areas of research are open, but preference will be given to candidates working on Central and/or Eastern Europe research and whose research interests can be linked to the Democracy in History Working Group at the CEU Democracy Institute. The post-doctoral Fellow will be hosted by the Democracy Institute at the CEU in Budapest.

Duties and responsibilities:

The post-doctoral Fellow is expected to carry out systematic research on the subject, offer a condensed thematic seminar for the students of the university, give a public lecture, organise a conference, workshop, or exhibition in collaboration with other units of the university, plan a study field trip, and engage with the life and activities of the faculty and students at Central European University.

Qualifications:

Applicants should have received their doctoral degrees after September 1, 2014 and should have a publication record that is appropriate for the stage of their career. There are no restrictions concerning citizenship, race, gender, or age. The deadline for applications is April 30, 2021. Current doctoral students must show evidence that they will successfully defend their dissertation before the start date of the fellowship.

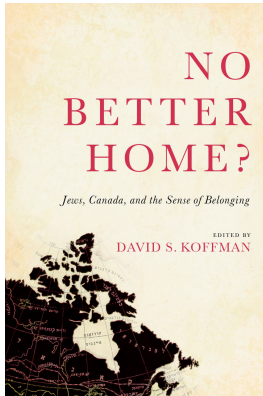
Compensation:

We offer a competitive remuneration that is commensurate with experience as well as a dynamic and international academic environment.

For more information on position, institution and how to apply, please visit

<https://www.ceu.edu/job/one-year-post-doctoral-fellowship-jewish-studies-program>

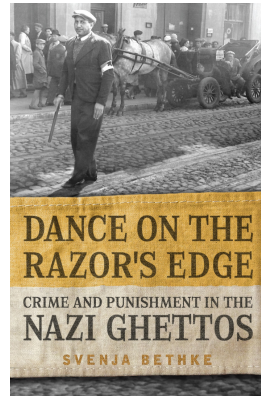
Recent books of interest (click any ISBN to purchase)



No Better Home?: Jews, Canada, and the Sense of Belonging/ edited by David S. Koffman. University of Toronto Press, 2021.

[9781487523572](https://www.utoronto.ca/9781487523572)

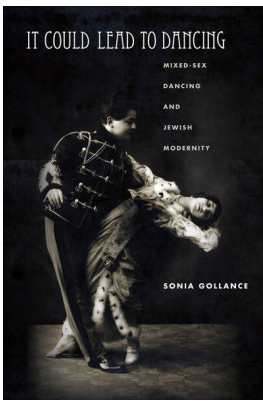
This book begins with an audacious question: Has there ever been a better home for Jews than Canada? By certain measures, Canada might be the most socially welcoming, economically secure, and religiously tolerant country for Jews in the diaspora, past or present. *No Better Home?* takes this question seriously, while also exploring the many contested meanings of the idea of "home." Contributors to the volume include leading scholars of Canadian Jewish life as well as eminent Jewish scholars writing about Canada for the first time. The essays compare Canadian Jewish life with the quality of life experienced by Jews in other countries, examine Jewish and non-Jewish interactions in Canada, analyse specific historical moments and literary texts, reflect deeply personal histories, and widen the conversation about the quality and timbre of the Canadian Jewish experience. *No Better Home?* foregrounds Canadian Jewish life and ponders all that the Canadian experience has to teach about Jewish modernity.



Dance on the Razor's Edge: Crime and Punishment in the Nazi Ghettos/ by Svenja Bethke. University of Toronto Press, 2021.

[9781487523541](https://www.utoronto.ca/9781487523541)

The ghettos established by the Nazis in German-occupied Eastern Europe during the Second World War have mainly been seen as lawless spaces marked by brutality, tyranny, and the systematic murder of the Jewish population. Drawing on examples from the Warsaw, Lodz, and Vilna ghettos, *Dance on the Razor's Edge* explores how under these circumstances highly improvised legal spheres emerged in these coerced and heterogeneous ghetto communities. Looking at sources from multiple archives and countries, this book investigates how the Jewish Councils, set up on German orders, formulated new definitions of criminal offenses and established legal institutions on their own initiative as a desperate attempt to ensure the survival of the ghetto communities. Bethke explores how people under these circumstances tried to make sense of everyday lives that had been turned upside down, taking with them pre-war notions of justice and morality, and considers the extent to which this rupture led to new judgments on human behaviour. In doing so, this book aims to understand how people attempted to use their very limited scope for action in order to survive. Set against the background of a Holocaust historiography that often still seeks for clear categories of "good" and "bad" behaviour, *Dance on the Razor's Edge* calls for a new understanding of the ghettos as complex communities in an unprecedented emergency situation.

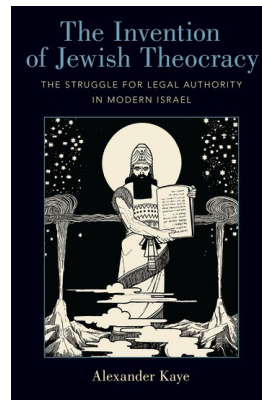


It Could Lead to Dancing: Mixed-Sex Dancing and Jewish Modernity/ by Sonia Gollance. Stanford University Press, 2021.

[9781503613492](https://doi.org/10.1017/9781503613492)

Dances and balls appear throughout world literature as venues for young people to meet, flirt, and form relationships, as any reader of *Pride and Prejudice*, *War and Peace*, or *Romeo and Juliet* can attest. The popularity of social dance transcends class, gender, ethnic, and national boundaries. In the context of nineteenth- and twentieth-century Jewish culture, dance offers crucial insights into debates about emancipation and acculturation. While traditional Jewish law prohibits men and women from dancing together, Jewish mixed-sex dancing was understood as the very sign of modernity—and the ultimate boundary transgression.

Writers of modern Jewish literature deployed dance scenes as a charged and complex arena for understanding the limits of acculturation, the dangers of ethnic mixing, and the implications of shifting gender norms and marriage patterns, while simultaneously entertaining their readers. In this pioneering study, Sonia Gollance examines the specific literary qualities of dance scenes, while also paying close attention to the broader social implications of Jewish engagement with dance. Combining cultural history with literary analysis and drawing connections to contemporary representations of Jewish social dance, Gollance illustrates how mixed-sex dancing functions as a flexible metaphor for the concerns of Jewish communities in the face of cultural transitions.



The Invention of Jewish Theocracy: The Struggle for Legal Authority in Modern Israel/ by Alexander Kaye. Oxford University Press, 2020.

[9780190922740](https://doi.org/10.1017/9780190922740)

The Invention of Jewish Theocracy is an intellectual history, based on newly discovered material from numerous Israeli archives, private correspondence, court records, and lesser-known published works. It explains why the idea of the halakhic state emerged when it did, what happened after it initially failed to take hold, and how it has regained popularity in recent decades, provoking cultural conflict that has severely shaken Israeli society. The book's historical analysis gives rise to two wide-reaching insights. First, it argues that religious politics in Israel can be understood only within the context of the largely secular history of European nationalism and not, as is commonly argued, as an anomalous exception to it. It shows how even religious Jews most opposed to modern political thought nevertheless absorbed the fundamental assumptions of modern European political thought and reread their own religious traditions onto that model. Second, it demonstrates that religious-secular tensions are built into the intellectual foundations of Israel rather than being the outcome of major events like the 1967 War. These insights have significant ramifications for the understanding of the modern state. In particular, the account of the blurring of the categories of "secular" and "religious" illustrated in the book are relevant to all studies of modern history and to scholars of the intersection of religion and human rights.

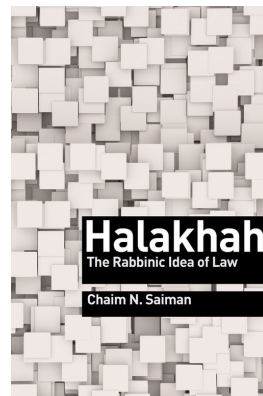


Jewish Cultural Studies/ by Simon J. Bronner. Wayne State University Press, 2021.

[9780814348284](#)

Jewish Cultural Studies charts the contours and boundaries of Jewish cultural studies and the issues of Jewish culture that make it so intriguing—and necessary—not only for Jews but also for students of identity, ethnicity, and diversity generally. In addition to framing the distinguishing features of Jewish culture and the ways it has been studied, and often misrepresented and maligned, Simon J. Bronner presents several case studies using ethnography, folkloristic interpretation, and rhetorical analysis. Bronner, building on many years of global cultural exploration, locates patterns, processes, frames, and themes of events and actions identified as Jewish to discern what makes them appear Jewish and why.

Bronner reflects that a reason to separate Jewish cultural studies from the fields of Jewish studies and cultural studies is the distinctiveness of Jewish culture among other ethnic experiences. As a diasporic group with religious ties and varying local customs, Jews present difficulties of categorization. He encourages a multiperspectival approach that considers the Jewish double consciousness as being aware of both insider and outsider perspectives, participation in ancient tradition and recent modernization, and the great variety and stigmatization of Jewish experience and cultural expression. Students and scholars in Jewish studies, cultural studies, ethnic-religious studies, folklore, sociology, psychology, and ethnology are the intended audience for this book.



Halakhah: The Rabbinic Idea of Law/ by Chaim N. Saiman. Princeton University Press, 2020.

[9780691210858](#)

Typically translated as “Jewish law,” *halakhah* is not an easy match for what is usually thought of as law. This is because the rabbinic legal system has rarely wielded the political power to enforce its rules, nor has it ever been the law of any state. Even more idiosyncratically, the talmudic rabbis claim the study of *halakhah* is a holy endeavor that brings a person closer to God—a claim no country makes of its law. Chaim Saiman traces how generations of rabbis have used concepts forged in talmudic disputation to do the work that other societies assign not only to philosophy, political theory, theology, and ethics but also to art, drama, and literature. Guiding readers across two millennia of richly illuminating perspectives, this panoramic book shows how *halakhah* is not just “law” but an entire way of thinking, being, and knowing.

Call for Submissions, AAJS Newsletter No 81

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