

# AAJS QUARTERLY NEWSLETTER

Australian Association for Jewish Studies

## CONTENTS

|   |    |
|---|----|
| Editor's welcome  | 1  |
| AAJS Board Directory                                    | 3  |
| AAJS 2022 Conference: call for papers                   | 4  |
| Obituary: Jan Poddebsky (1945–2020)                     | 5  |
| Reflections on Jewish Insider Ethnography in Queensland | 7  |
| News from AAJS members                                  | 8  |
| AAJS joins project to digitise historical Jewish press  | 9  |
| Halina Strnad & the Trial of Bruno Dey                  | 10 |
| Rabbi Porush and his Portrait                           | 11 |
| Member Essay by Dr Jason Schulman                       | 12 |
| Vacancies in Jewish Studies                             | 16 |
| Upcoming conferences and calls for papers               | 19 |
| Grants and other opportunities                          | 22 |
| Recent books of interest                                | 25 |
| AAJS Newsletter 82: calls for submission                | 28 |

## Editor's welcome

Welcome to the Winter 2021 edition of the AAJS newsletter. Our long-time readers will notice the different colour scheme—cooler tones to reflect the cooler weather at this time of year.

We begin the winter issue with a reminder to our members to submit your proposals for the AAJS 2022 annual conference by the end of August. The convenors of AAJS 2022—Dr Steve Cooke, Dr Donna-Lee Frieze and our own AAJS vice president (Vic) Dr Anna Hirsh—continue

to work tirelessly to organise an exciting and jam-packed program. Keep an eye out for more information in the forthcoming editions of this newsletter!

The AAJS executive board would like to pay tribute to the late Dr Jan Poddebsky, a long-time member of the AAJS and participant at conferences over the years. Many of our members will be aware of Dr Poddebsky's passing late last year. In this issue we wish to celebrate the recent posthumous conferral of Dr Poddebsky's doctorate at the University of Sydney for a thesis titl-

ed 'Viennese Emigres to Sydney: Modernity and Cultural Transference' that charts the arrival and achievements of three Viennese Jewish refugees in Australia, and their impact on the development of postwar Australian culture. Professor Emeritus Konrad Kwiet shares his memories of Dr Poddebsky and her scholarship on page 5.

This edition brings exciting news from AAJS members Dr Jennifer Creese, Professor Emerita Suzanne Rutland and Dr Lynne Swarts. We share announcements for a number of projects and events our members can participate in (online, of course). Dr Jana Vytrhlik reports on a famed portrait of Rabbi Dr Israel Porush, Chief Minister of the Great Synagogue in Sydney between 1940–1972. This issue's member essay comes to us from AAJS liaison in the United States, Dr Jason Schulman.

As always, we highlight exciting opportunities in Jewish Studies and related fields both in Australia and abroad (jobs, calls-for-papers, fellowships), as well as new books that might be of interest to our members.

Please remember to get in touch with any exciting announcements, publication news, essays, or photos that you would like included in our Spring issue (October 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

## Meet your AAJS board

AAJS board 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 Ghalad Zuckermann**  
(University of Adelaide)

Email: [ghilad.zuckermann@adelaide.edu.au](mailto:ghilad.zuckermann@adelaide.edu.au)

Website: <http://www.zuckermann.org/>

Phone: +61 8 8313 5247

**Vice President, NSW: Dr Lynne Swarts** (Sydney University)

Email: [lswarts@bigpond.com](mailto:lswarts@bigpond.com)

LinkedIn: [linkedin.com/in/dr-lynn-swarts](https://www.linkedin.com/in/dr-lynn-swarts)

Website: <https://lynneswarts.com/>

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

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

LinkedIn: <https://au.linkedin.com/in/anna-hirsh-223a8616a>

**Treasurer: Ms Marilynne 'Miri' Mill**

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

**Membership Secretary: Mr Nathan Compton**

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

**Secretary and Newsletter Editor: Dr Jonathan Kaplan** (University of Technology Sydney)

Email: [jonathan.kaplan@uts.edu.au](mailto:jonathan.kaplan@uts.edu.au)

**Website/Online Coordinator: Dr Suzanne Faigan**

Email: [website@aajs.org.au](mailto:website@aajs.org.au)

**Co-Editors, Australian Journal of Jewish Study,**

**Dr Jan Lániček & Dr Jennifer Creese**

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

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

### AAJS Executive Board Members:

**Ex-Officio, Immediate Past President: Dr Michael Abrahams-Sprod** (University of Sydney),

Email: [michael.abrahams-sprod@sydney.edu.au](mailto:michael.abrahams-sprod@sydney.edu.au)

**Professor Emerita Suzanne Rutland** (University of Sydney)

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

**Professor Emeritus William Rubinstein** (Aberstwyth University)

Email: [wdr@aber.ac.uk](mailto:wdr@aber.ac.uk)

**Dr Jan Lániček** (University of New South Wales)

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

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

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

### International Liaisons:

**Israel: Professor Emerita Suzanne Rutland**

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

**Ireland: Dr Jennifer Creese**

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

**New Zealand: Dr Suzanne Faigan**

Email: [website@aajs.org.au](mailto:website@aajs.org.au)

**USA: Dr Jason Schulman**

Email: [jss2110@gmail.com](mailto:jss2110@gmail.com)

**Canada: Associate Professor David Koffman**

Email: [koffman@yorku.ca](mailto:koffman@yorku.ca)

# CALL FOR PAPERS

## 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](mailto:steven.cooke@deakin.edu.au)  
 Dr Donna-Lee Frieze (Deakin University) [donna-lee.frieze@deakin.edu.au](mailto:donna-lee.frieze@deakin.edu.au)  
 Dr Anna Hirsh (Jewish Holocaust Centre) [annah@jhc.org.au](mailto: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](mailto:steven.cooke@deakin.edu.au)

## Obituary: Jan Poddebsky (1945–2020)



Image courtesy of P. Keeda

Jan lived her early years in the heavy shadow of the Shoah, during which the family escaped the worst horrors. When the Germans invaded Poland in September 1939, her parents fled Łódź. They found refuge in Kyrgyzstan—a landlocked country in Inner Asia where some 45,000 Jews of varying European nationalities survived the Shoah. Jan and her brother were born in Osh, by then a backwater village with mud hats, today the second largest city of Kyrgyzstan. After the war the family continued their long journey to freedom. The next stopover was in a DP camp (Displaced Person Camp) in Austria. New arrivals from Inner Asia were often greeted by other Jewish inmates as ‘Asiatic Jews’. It’s only quite recently that a small number of historians have started to research the plight of these survivors of the Shoah. Jan herself demonstrated a keen interest in this little-known story of the Shoah.

In 1949 the family arrived in Australia. Growing up in the Eastern suburbs of Sydney Jan’s childhood was a happy one. From age 7 she demonstrated a strong interest in and aptitude for dancing; this enduring passion clearly prompted her later choice of PhD thesis topic. In her formative years Jan already displayed other qualities which accompanied her along her life’s journey: a drive to learn, a striving for excellence

in any endeavour to which she devoted herself and a willingness to engage in robust and frank discussion. Jan joined the Betar Zionist Youth movement, and remained a faithful supporter of the Zionist Idea all her life, visiting Israel a number of times, always staying informed about Israeli affairs and supporting the state in a number of ways.

After completing her BA degree, she worked for a number of years as a Probation Officer. She declined the offer of promotion to head of a branch office of the service in order to embark on extensive travel in order to learn about and experience some of the world’s cultures.

On her return to Australia, she pursued higher academic studies, in linguistics and education, and worked as a teacher of English as a second language, in which capacity her knowledge of other cultures aided her in interactions with international students.

In the last ten years of her life Jan spent much time and energy in completing her large-scale, challenging and pioneering research project. Enrolled in Sydney University’s Department of Hebrew, Biblical and Jewish Studies, she carried out extensive archival studies, unearthing and evaluating rich, hitherto unknown treasure troves, collecting ‘Oral History’ testimonies as well as rare photographic images and works of art. Jan could always rely on the help offered by Professor Emerita Dr Suzanne Rutland, the doyenne of the history of Australian Jewry. Suzanne guided her through the necessary archival and literary studies and discussed with her at length approach, problems and findings of the thesis, in particular during the final stages of writing up the thesis. Even facing deteriorating health, Jan’s steely determination to finish what she had started at all costs, her perseverance and drive enabled her to produce a doctoral thesis which, in my view, will be praised as a masterpiece of academic research and attract considerable attention—both in Australia and abroad.

The thesis reconstructs the life stories of three Jewish émigrés from Vienna who escaped Nazi terror and found refuge in Australia. They came from a metropolis that was home to some of the greatest intellectual and cultural contributions of the 20th Century. They brought with them and recreated some of their culture from Vienna, making significant contributions to the social and cultural fabric of Australian society. Jan's work explores the transference of culture from Austria to Australia through a case study of the collaboration of three émigrés. Gertrude Bodenwieser, a famous protagonist of modern dance, introduced *Ausdruckstanz* (Expressionist Dance) to Sydney. Margaret Michaelis, a renowned photographer, played a vital role in the development of Australian photography. Eric Cuckson brought with him ideas and projects which had once helped define the industrial and urban landscapes of Vienna. They were realised in his industrial and social endeavours in St. Marys, a suburb of Western Sydney.

Though I was aware of Jan's considerable health challenges and the pain she suffered, the news of her death shocked and deeply saddened me. I felt I had lost a true and honest partner in dialogue, from whom I learnt a great deal. Jan's dissertation was submitted to the University of Sydney for a posthumous award. The award was granted. Efforts are now under way to publish Jan's thesis. In my opinion this would constitute a fitting legacy of her remarkable scholarly endeavours, which sustained her to the end.

Professor Emeritus Konrad Kwiet  
July 2021

## Reflections on Jewish Insider Ethnography in Queensland



Image courtesy of J. Creese

For much of its early history, the discipline of anthropology focused on anthropologists going ‘out there’: on Western, white (and mostly male) anthropologists from the world’s great universities travelling out to

observing community events, interviewing fellow community members and listening in on community leadership meetings.

Undertaking ethnographic work in one’s own community is both highly enriching and challenging, and very different to traditional ‘out there’ ethnography. Conducting ethnography from the ‘inside’ can make it easier to access community groups, events and relationships, and view these with a deeper understanding. The work that arises from an insider ethnography can be richer, more reflective, and convey a richer sense of the anthropologist’s and the community’s natures and interconnections. On the other hand, balancing the dual roles of insider and scholar can be challenging, both ‘in the field’ when out in the community and ‘in the academy’ when back in the university’s structures and settings. There are also complex power dynamics at play within the community that the insider ethnographer finds themselves incorporated in which an outsider might not have to work within. These challenges, however, can be overcome to produce rich and fascinating work which makes a unique contribution to Australian Jewish studies.

There they would observe ‘exotic peoples and report back to Western, white (and mostly male) scholarly audiences their findings on ‘primitive’ and ‘folk’ cultures. This included even Jewish anthropologists and anthropologists of Jewish communities. Anthropology has come a long way since then, becoming more reflexive and decolonial. Still, for much of the work done, even in Jewish anthropology, going ‘out there’ is the norm.

Dr Jennifer Creese has established herself as an anthropologist who is the exception to this rule. Formerly an historian of the Queensland Jewish community, Jennifer completed her PhD studies in anthropology in 2020 by undertaking an ethnographic examination of life in the Jewish community in Queensland, and how the contemporary Queensland Jewish community fits into the framework of Queensland multiculturalism. Jennifer undertook her ethnography—a research approach where the researcher ‘hangs out’ in a community, participating and observing its activities and daily life—in the Jewish community of South-East Queensland, where she herself was a community member. She spent three years, with the consent of friends, family and community, attending and

Now graduated from her PhD and working as a postdoctoral researcher at the Royal College of Physicians of Ireland, Jennifer has published a long-form reflective essay on her work as an anthropologist and ethnographer, ‘Schmoozing with My Sisters: At-Home Ethnography in Brisbane’s Jewish Community’, in a recent issue of *Women in Judaism* journal: you can read her reflections in full at

<https://wjudaism.library.utoronto.ca/index.php/wjudaism/article/view/34941>. She is currently at work on a book manuscript, based on her PhD, examining how Jewish identity in Queensland fits within Australian ideas of multiculturalism.

*Dr Jennifer Creese is a postdoctoral researcher at the Royal College of Physicians of Ireland. She also co-edits the *Australian Journal of Jewish Studies*.*

## Professor Emerita Suzanne Rutland receives Article of the Year Award for 2020

The AAJS congratulates executive member Professor Suzanne D. Rutland and her co-author Professor Zehavit Gross (Bar-Ilan University) on being awarded the *Journal of Jewish Education's* Article of the Year Award for 2020 for their article 'The Impact of Context on Attitudes Toward Heritage Languages: A Case Study of Jewish Schools in the Asia-Pacific Region'.

On behalf of the selection committee, Associate Professor Ari Y. Kelman (Stanford University) issued the following statement on the choice:

*The article, a qualitative study, examines seven communities in the globalized Asia Pacific area, and aims to investigate Jewish community attitudes toward Hebrew, their heritage language, as influenced by the social environment.*

*The study offers valuable insights into Hebrew language acquisition—a process that is neither quite 'second language' nor 'heritage language'—in Jewish communities often left out of discussions of Jewish Education. The case study reveals powerful differences and important similarities that complement and challenge much of what we know about the teaching and learning of Hebrew in Jewish day schools.*

*Additionally, it underscores the power and importance of the fourth commonplace of milieu in Joseph Schwab's influential theories. The power of milieu is more than 'context setting'. As we learn from Gross and Rutland it also deeply affects the way the content of a methodology or an approach is understood. These insights are enormously important for our understanding of Hebraic literacy.*

Mazal tov to Professors Rutland and Gross!

## New Article by Dr Lynne Swarts

Dr Lynne Swarts, AAJS Vice President (NSW), is happy to announce the forthcoming publication of her new article, 'Ambiguity, Antisemitism, and Citizenship: The Far Right, Racial Politics and Popular Culture in the time of Corona,' in *The Social Educator*, Volume 39 (2) this month (July 2021).

### ABSTRACT:

A troubling or disturbing symbol appeared around April 2020 in Sydney during the first phase of coronavirus. It shows a yellow star with the words 'vaccinated' inside it, followed by a series of numbers. Disturbing because it seems to combine the antisemitic Nazi trope of the Jewish star as a label of difference, of being 'other', or a non-citizen, together with paradoxical ideas of the Jew as an 'active' or good citizen, who once vaccinated, can go back to 'business' as usual, to work and to travel.

Constructed against the history of the Jew as both the ambiguous 'other' in Western European history and the political problems associated with the extension of formal citizenship to Western Jewry in the late eighteenth and nineteenth centuries, this image sets off unsettling ideas regarding Jewishness in the era of COVID-19. As if past assertions about Jewish difference, baseless fears about the Jews as the spreader of disease, white supremacist postulations regarding the Jew as the enemy of the state, dovetail with anti-government, anti-vaxxers ideas about blindly following the State and its institutions.

Trump's violent and racist presidency may be over but the increase in white nationalism such as the recent Hall's Gap, Victoria incident, suggest old antisemitic tropes are alive and well here. Using this image, and reflections on democracy by Anne Applebaum, Ece Temelkura and Timothy Snyder, this paper explores the uncanny reminder that the Jew as ambiguous citizen – active or inactive – is not new and still resonates.



## AAJS joins project to digitise historical Jewish press

The AAJS will be joining forces with the Australian Jewish Historical Society (AJHS) to participate in an exciting ongoing joint project of the National Library of Australia (NLA) and the National Library of Israel (NLI) to digitise historical Jewish press and periodicals from around the world. Much of Australia's historical Jewish press (up until 2020) is now available and fully searchable for free via the NLA's research portal Trove.

As our members are aware, the *Australian Journal of Jewish Studies* is now open-access with the latest issues freely available on our website. In the meantime, our volunteers are working tirelessly to digitise articles from previous issues. However, several issues are missing from our archives, and as such we humbly request our members to consider donating their copies for digitisation. These are:

- Vol. 2, no. 1 (1988)
- Vol. 3, no. 1 (1989)
- Vol. 3, no. 2 (1989)
- Vol. 6, no. 2 (1992)
- Vol. 17, no. 1 (2003)

If you have the missing issues of the *AJJS* and would like to donate them, please get in touch with the newsletter editor Dr Jonathan Kaplan ([jonathan.kaplan@uts.edu.au](mailto:jonathan.kaplan@uts.edu.au)) or membership secretary Mr Nathan Compton ([nathan.compton1@det.nsw.edu.au](mailto:nathan.compton1@det.nsw.edu.au))

For more information about the project visit:

<https://www.nla.gov.au/news-and-media/media-releases/2020/180-years-australian-jewish-newspaper-history-going-online>

To access historical Australian Jewish press via Trove visit:

<https://trove.nla.gov.au/collection/ajhs/newspapers/about>

As always, we encourage our members to visit the AAJS website where you can access the latest two issues of the *Australian Journal of Jewish Studies* (2019 & 2020): <http://www.aajs.org.au/>



## ON TRIAL EVENT SERIES

# The testimony of HALINA STRNAD in the Bruno Dey Trial

In conversation with Dr John Rogers, introduced by Dr Anna Hirsh

Thursday 22 July, 7:30PM

Virtual event



## Halina Strnad at the Trial of Bruno Dey

Halina Strnad (née Wagowska) is the only Australian-based Holocaust survivor to have given testimony at the trial of Bruno Dey. Both were at Stutthof concentration camp at the same time: Halina was a teenage Jewish prisoner, and Bruno Dey was a seventeen-year-old SS guard. Dey maintained his innocence throughout the trial, but historical evidence supported by witness statements challenged his claim. Witnesses from around the world gave their testimonies through video link, and Halina's words, from the other side of the world, were impactful and noted on the judge's summation.

Halina and her parents had been deported from the Łódź ghetto to Auschwitz; Halina last saw her father Joseph on the arrival ramp. She was forced to work transporting bodies to and into the crematoria, as well as carry ashes to the nearby swamps. She and her mother Gustawa were sent to Stutthof in 1944, where Halina says that the conditions were even worse than Auschwitz. After the war, Halina took a condensed course to complete her high schooling. She left Poland, and migrated to Australia, where she studied then worked for decades in blood pathology. She struck up a friendship with one of the specialists, Dr John Rogers, and they reconnected some years later. John has interviewed Halina on film, the fi-

rst in a series on responses to war crimes trials that the JHC is presenting. I spent time with Halina and John in preparation for the filming, and it was fascinating to hear Halina's eloquent thoughts on humanity. As a long-time member of the Humanist Society of Victoria holding various committee positions, Halina's sense of justice is finely honed. She was also a member of Gun Control Australia until the Port Arthur massacre transformed national law. At nearly the same age as one of her persecutors, does justice have its limits? While Halina speaks only briefly about forgiveness, her succinct words resonate.

Halina Strnad's views on the Dey trial, atrocities, justice, and life as a survivor, are captured, as she is interviewed by Dr John Rogers. This will be launched on Thursday July 22 at 7.30pm and is a free event.

For more information and to register visit:

<https://events.humanitix.com/halina-strnad-testimony/>

Dr Anna Hirsh  
Jewish Holocaust Centre, Melbourne

## Rabbi Porush and his Portrait



Portrait of Rabbi Dr I Porush by William Pidgeon, and below Rabbi Porush ready for the ABC TV crew in The Great Synagogue. Images courtesy of J. Vytrhlik, The Great Synagogue, Sydney.

Over the past lockdown weeks in Sydney, it has been almost impossible to miss the portrait of Rabbi Porush painted by William Pidgeon in 1961. Born in Jerusalem, Rabbi Dr Israel Porush (1907–1991) was the Chief Minister of The Great Synagogue in Sydney from 1940 to 1972. This portrait captures him at the pinnacle of his role as the leading rabbi in Australia. Being selected for the new *Archie 100* exhibition at the Art Gallery of NSW, brought the eminent rabbi new fame, and a new significance. As the winner of the 1961 Archibald Prize, the portrait was highlighted as an impetus for revisiting the debate about the multicultural nature (or not) of Australia in the 1960s. We learnt little about style and art but were reminded of how few women artists were winners and that even less 'distinguished' women were subjects. Accolades came from the Jewish media, commending the exhibition and noting the excellent TV appearance of Rabbi Dr Benjamin Elton of The Great Synagogue, himself a scholar and Porush's historian.

But haven't we forgotten something? It has not been always possible to paint a charismatic figure of a rabbi for the fear of creating an icon-like image. Every visitor touring a synagogue learns that figurative representation was not permitted in the place of Jewish worship. Today, although many art historians of Jewish art argue otherwise, there is still polemic over the permission to paint a human figure. And so, the 1961 Archibald portrait of the Torah scholar, a fine Australian example of post-impressionist style, continues to excite controversy, as it did sixty years ago. Depicted in front of the Ark, and with the many attributes of his faith, Porush's direct gaze challenges us to continue to deepen our understanding of the world of Jewish art.

The small but important collection of portraits from The Great Synagogue in Sydney provides insight into the lives of Sydney Jews embracing portraiture at a critical point of forming their new identity. The collection spans over a century, and broadly encapsulates the development of portraiture in Australia, underscoring the significance of being represented in *Archie 100*.

Visit the distinguished Jewish leader in a company of former prime ministers, Aboriginal activists and leading women figures: *Archie 100*, [www.artgallery.nsw.gov.au/whats-on/exhibitions/archie-100/](http://www.artgallery.nsw.gov.au/whats-on/exhibitions/archie-100/) and discover more in Jewish media <https://plus6lj.net.au/featured/the-portrait-of-a-rabbi-that-won-the-archibald-prize/>

Dr Jana Vytrhlik  
Curator, Rosenblum Jewish Museum  
The Great Synagogue, Sydney



## AAJS member essay: “The Fearsome Battery of Surveillance Devices”: Jews and Privacy from Louis Brandeis to Zelman Cowen’ by Dr Jason Schulman

In 1969, when Zelman Cowen, then Vice Chancellor of the University of New England, delivered the Boyer Lectures—titled and subsequently published as a slim volume called *The Private Man*—on the national broadcaster, few Australians had thought much about privacy; as politician and diplomat Natasha Stott Despoja has noted, ‘Not until Orwell’s *1984*, written in 1948, and Sir Zelman Cowen’s famous broadcast of the Private Man series that followed in 1969 would the concept of privacy more broadly have reached most Australians’ (Despoja 2007, 60-65, 70). Fewer still would have expected that Cowen’s address, a philosophical reflection and forceful warning about the dangers of the invasion of privacy, would have woven together the writings and stories of several prominent—and some more obscure—American Jews, including Louis Brandeis, the first Jewish U.S. Supreme Court justice, and a reclusive savant who died young named William Sidis. Yet Jews were at the heart of Cowen’s tale about privacy because in fact, it was disproportionately Jews that were key players in identifying and articulating the contours of individual privacy in modern liberal societies.

For Cowen, Brandeis was a natural starting point because the Boston attorney, along with colleague Samuel D. Warren, introduced the legal world to the modern ‘right to privacy’ back in 1890, when they co-authored ‘The Right to Privacy’ in the *Harvard Law Review*. Amid the rise of an increasingly gossip-obsessed and privacy-invading press, Warren and Brandeis posited that the right to privacy was really the ‘right of the individual to be let alone’ and that, above all, the principle protected the ‘inviolable personality’ (Brandeis and Warren 1890). A generation later, in the late 1920s, Brandeis, now a member of the Supreme Court, again shaped the direction of privacy law in the United States. In 1928, in his dissent in *Olmstead v. United States*, a case involving bootleggers wiretapped by police during the dry era of Prohibition, Brandeis found the right to privacy—more accurately, the right to be let alone—in the Constitution itself. In his opinion, Justice Brandeis called the right to be let alone ‘the most comprehensive of rights, and the right most valued by civilized men’ (*Olmstead v. United States* 1928). In the early part of *The Private Man*, Cowen traced the development of the right to privacy from Brandeis’s article in 1890, highlighting the role of gossip in the creation of the modern privacy tort, to the justice’s famous dissent in *Olmstead*.

Like Brandeis, Cowen had a near-obsession with the dangers of new technology—and the need for citizens and lawmakers to adapt accordingly to protect the right of privacy. The technological advancement and social proliferation of wiretapping, whose historical development Cowen charted, was particularly worrisome. Cowen was incredulous that a popular magazine openly ‘advertises for sale a device which will enable its users to “hear conversations through solid walls”’ (Cowen 1969, 36). Data banks and computers also threatened individual privacy, as ‘modern social science probes deeper and wider into people’s lives’ (Ibid., 44). This was a constant theme throughout Cowen’s life; a decade later, as Governor-General, Cowen was still highly cognizant of the changes technology wrought on the right to privacy. As he told the graduating class of the University of Western Australia in April 1981, ‘There are also formidable problems for privacy posed by the fearsome battery of surveillance devices’ (Cowen 1986, 121).

From Brandeis, Cowen moved on to examine the story of another important, but far less famous, character in the history of privacy. The case arose when the young prodigy William James Sidis sued *The New Yorker* magazine in the early 1940s. Sidis was born in 1898 to immigrant Jews and named for the pragmatist philosopher. At eleven, he enrolled at Harvard. After being arrested for participating in left-wing social movements in the early 1920s, Sidis decided he wanted to live a private, anonymous life. In 1937, *The New Yorker* published an article called ‘Where are They Now?’ about a former child prodigy who had disappeared

into a life of seclusion. The article contained intimate details about Sidis's personal life; rankled, he sued. The court, however, ruled against Sidis. Although the Second Circuit Court of Appeals considered the arguments of Brandeis's article, it concluded that because Sidis was a 'public figure,' there was no conflict between the 'interest of the individual in privacy' and the 'interest of the public in news' (*Sidis v. F-R Publishing Corporation* 1940, 113 F.2d 806). Channelling Brandeis, Cowen expressed displeasure with Sidis's unsuccessful attempt to protect his own privacy, adding that the 'daily record of press and television activists discloses appalling, tasteless intrusions into private life and private grief and misery, and for this the public has an insatiable appetite' (Cowen 1969, 21).

Beyond Brandeis and Sidis, Cowen grounded his philosophical arguments for privacy in the work of two Jewish New Yorkers, Alan Westin and Edward J. Bloustein. In 1967, Westin, a professor of Public Law and Government at Columbia University, published *Privacy and Freedom*, which explored the nature of the right to privacy as it related to new technologies like the wiretap and the prototypical computer (Westin 1967). Westin's work was highly influential in the Australian legal literature on privacy during the 1970s and 1980s.\* Bloustein, a professor of law at New York University and future president of Rutgers University, gained fame in academics circles for his interpretation of Brandeis, not in terms of the civil wrong of torts, but as espousing the individual's 'right to be let alone' as a psychological benefit. Bloustein explained, 'I take the principle of "inviolable personality" to posit the individual's independence, dignity and integrity; it defines man's essence as a unique and self-determining being' (Bloustein 1964, 662-1007). Bloustein, Westin, and sociologist Edward Shils, who wrote *The Torment of Secrecy*, a defence of privacy against the infringements of McCarthyism, were quoted frequently by Cowen (Shils 1956). Drawing on their work, Cowen was particularly attracted to the psychological benefits of privacy. 'The growth and development of the individual person depends, in part (and of course only in part), upon a conceded area of solitude and anonymity,' noted Cowen. He explained:

A man must therefore have some place, some area of 'social space' into which he can withdraw in solitude and anonymity.... A man's privacy is his safety valve; he has in it his permissible area of deviation, his opportunity to give vent to what he would not express or do publicly; within these private limits he may share confidences and intimacies with those he trusts and he may set boundaries to those confidences (Cowen 1969, 10-11).

So, when Cowen pitched the importance of privacy to his Australian radio audience, he drew on a coterie of Jewish thinkers and personalities. Jews were, it seems, disproportionately involved with the major debates about privacy in modern America and Australia. In the end, perhaps this should not actually surprise us. As a historically persecuted minority, Jews were well aware of the dangers of governmental surveillance.† After witnessing the horrors of the Holocaust and WWII, Jews vowed to be eternally vigilant of totalitarianism. This wariness placed Jews directly in the mainstream—if not out ahead of it—in calling for legal principles that would protect individual liberties against centralized government (Primus 1996). Consider the story, once told by Justice Michael Kirby at the Centenary Address to the Science Faculty of the University of Sydney in 1985:

When a computerized identity card was proposed at an informatics conference in Paris in 1980, a man rose from the audience and explained that the Nazi's Jewish extermination campaign was more successful in the Netherlands (where 90% of Jews perished) than in France (where 60% survived) because the Dutch had produced a card which could not be forged (Marshall 1986, 113).

Indeed, the spectre of the Holocaust haunted Cowen's work, at times even explicitly: in describing policy choices around biomedical technology and law, Cowen cited the Nazi scientific experimentation as a potential danger to consider (see also Cowen 1986). More broadly, Cowen argued that privacy was fundamental to the

health of the democratic state. Unlike totalitarian states, like Nazi Germany or the Soviet Union, which ‘claim secrecy for the regime and full surveillance over the lives of groups and individuals,’ nations like Australia derived legitimacy from allowing its individuals the right of privacy (Cowen 1969, 9-10).

In addition to concerns about totalitarianism, Jews were leaders in articulating the promise of individual privacy because, as Andrew Heinze (2004) has shown, Jews were central to delineating the terms of modern psychology; the idea of privacy was conceptualised and justified, as Cowen’s lectures make clear, in terms of the individual’s psychological development. In addition, Jews were key players in the history of privacy because of its close connection to technology and media. Jews found in emerging technologies openness for acculturation and relatively little anti-Semitism. Science, as David Hollinger (1996) has shown, was a way for ‘cosmopolitan’ Jews to replace the traditional establishment with something more welcoming.

In *The Private Man*, Cowen built on, and contributed to, a long-standing Jewish fascination with privacy. As a historically persecuted minority, Jews were well aware of the dangers of surveillance, membership lists, and population control. And Jews found in the right to privacy a useful tool to mediate the relationship between the individual and society, allowing them to pursue acceptance in the larger society without being subsumed as individuals. At the same time, Cowen injected privacy as a fundamental social concern into the Australian national public conversation. In an increasingly digital world in which privacy seems like a discarded value, Cowen showed Australians the importance of privacy for individuals and for democracies.

*Jason Schulman, the AAJS liaison in the United States, is an adjunct instructor at New York University. 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.*

## NOTES

\* Among the articles that cite Westin, see Wilson (1976); Uniacke (1977); Skala (1977).

† Of course, non-Jews engaged with the law of privacy: for example, Justice Michael D. Kirby, who in the early 1970s served as Chairman of the Australian Law Reform Commission and oversaw a governmental inquiry into privacy law reform.

## REFERENCES

- Bloustein, Edward J. 1964. ‘Privacy as an Aspect of Human Dignity: An Answer to Dean Prosser.’ *New York University Law Review* 39: 962-1007.
- Brandeis, Louis, and Samuel Warren. 1890. ‘The Right to Privacy.’ *Harvard Law Review* 4: 193-220.
- Cowen, Zelman. 1986. ‘Graduation Address, University of Western Australia, 30 April 1981.’ In *A Touch of Healing: Speeches by Sir Zelman Cowen, 1977-1982* (Volume II: Law and Society), edited by Michael D. Kirby. New York: University of Queensland Press.
- Cowen, Zelman. 1986 ‘Meredith Memorial Lecture, “Science and Technology,” La Trobe University, 7 May 1980.’ In *A Touch of Healing: Speeches by Sir Zelman Cowen, 1977-1982* (Volume I: Society), edited by W.G. Walker, 79-85. New York: University of Queensland Press.
- Cowen, Zelman. 1969. *The Private Man*. Sydney: Australian Broadcasting Commission.
- Despoja, Natasha Stott. 2007. ‘A Brief Look at the History of Privacy.’ *Australian Quarterly* 79, no. 3 (May/June): 60-65.
- Heinze, Andrew R. 2004. *Jews and the American Soul: Human Nature in the Twentieth Century*. Princeton: Princeton University Press.

- Hollinger, David A. 1996. *Science, Jews, and Secular Culture: Studies in Mid-Twentieth-Century American Intellectual History*. Princeton: Princeton University Press.
- Marshall, Adam. 1986. 'The "Australia Card": A Survey of the Privacy Problems Arising from the Proposed Introduction of an Australian Identity Card.' *Journal of Law and Information Science* 2, no. 1: 111-134.
- *Olmstead v. United States*. 1928. 277 U.S. 438.
- Primus, Richard. 1996. 'A Brooding Omnipresence: Totalitarianism in Postwar Constitutional Thought.' *The Yale Law Journal* 106, no. 2 (November): 423-457.
- Shils, Edward A. 1956. *The Torment of Secrecy: The Background and Consequence of American Security Policies*. Glencoe: The Free Press.
- *Sidis v. F-R Publishing Corporation*. 1940. 113 F.2d 806.
- Skala, S.M. 1977. 'Is there a Legal Right to Privacy?' *University of Queensland Law Journal* 10, no. 1 (December): 127-144.
- Uniacke, Suzanne. 1977. 'Privacy and the Right to Privacy.' *Bulletin of the Australian Society of Legal Philosophy* 1 (February): 1-20.
- Westin, Alan F. 1967. *Privacy and Freedom*. New York: Atheneum.
- Wilson, Paul R. 1976. 'Privacy and the Therapeutic State: Beyond Bugging and Bedrooms.' *Legal Service Bulletin* 2, no. 3 (October): 70-74.

**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

### Wiener Wiesenthal Institut für Holocaust-Studien/Vienna Wiesenthal Institute for Holocaust Studies

The Vienna Wiesenthal Institute for Holocaust Studies (VWI) is seeking to fill the position of director by 1 June 2022.

Funded by the Republic of Austria and the City of Vienna, the VWI is committed to the legacy of Simon Wiesenthal, including the maintenance of his archive. It is dedicated to research, documentation, and dissemination of all questions relating to antisemitism, National Socialism, racism, and the Holocaust, including their prehistory and aftermath. The VWI's archive and library are open to the public.

#### Responsibilities:

- Running the institute in close cooperation with the executive board of the VWI, including overall responsibility for scholarly, organisational, staffing, business, and financial issues.
- Further development of the institute as an internationally renowned centre of excellence focussing on Holocaust and genocide research as well as Nazi persecution of other victim groups.
- Scholarly management of the institute and conception and acquisition of scholarly projects on national, transnational, and international levels.
- Further development, conception, and implementation of the scholarly programme, the existing fellowship programme, and the events programme, and development of new, innovative event formats.
- Close cooperation with the International Academic Advisory Board in all scholarly questions with due consideration to the recommendations of the Board.
- Readiness to show an active and effective public presence in the fields relating to the work of the VWI.

#### Qualifications:

- International experience in research, academic teaching, and dissemination in the field of Holocaust research.
- Conceptual and innovative realisation of research agendas as well as their implementation in the institute's ongoing activities.
- Experience in the elaboration and execution of international research projects, in the dissemination of research findings, and in the use of media.
- Experience in the management of a scholarly and/or academic institution.
- Leadership skills, team skills, social skills, and strong communication skills.
- Command over written and spoken German and English; further foreign language skills desirable.
- Doctorate required, preferably in history, cultural studies, or social sciences.
- Female applicants will be given priority if equally qualified.

Deadline: **31 August 2021**

Please send your application including your CV, list of publications, five selected publications relevant to this call, teaching evaluations if applicable, and other relevant documents in digital form to [bewerbung-direktion@vwi.ac.at](mailto:bewerbung-direktion@vwi.ac.at).

For more information visit

<https://www.vwi.ac.at/index.php/veranstaltungen/calrepeat.detail/2021/05/11/351/-/das-wiener-wiesenthal-institut-fu-r-holocaust-studien-vwi-sucht-zum-eintrittstermin-01-06-2022-eine-n-direktor-in>



## **Religious Studies – Weinstein-Rosenthal Chair in Faith, Ethics & Global Society, University of Richmond, VA**

The Department of Religious Studies at the University of Richmond invites applications for a tenured position in Judaism at the rank of advanced Associate Professor or Full Professor to hold the Marcus M. and Carole M. Weinstein and Gilbert M. & Fannie S. Rosenthal Chair in Faith, Ethics, and Global Society beginning in the 2022–2023 academic year. The department is open to all subfields of the study of Judaism, particularly as they engage with issues of ethics and global society. The successful candidate will have a distinguished record in the research and teaching of Judaism within humanities and Religious Studies frameworks. Preference will be given to applicants with teaching competency in Hebrew Bible and whose teaching complements the department's existing strengths. We welcome candidates who are committed to supporting university efforts to build a more just, inclusive, and equitable academic community.

The University of Richmond is committed to developing a diverse workforce and student body and to modeling an inclusive campus community that values the expression of difference in ways that promote excellence in teaching, learning, personal development, and institutional success. Through their teaching, mentoring, research, and/or service activities, strong applicants will demonstrate potential for significant contributions to the University of Richmond's inclusion, equity, and diversity priorities and for promoting the success and well-being of people of colour, members of sexual and gender minority groups, religious minorities, first generation college students, immigrant students, and people with disabilities. For more information on the department and its programs, please visit <https://religiousstudies.richmond.edu/>.

Review of applications will begin on **October 1, 2021** and continue until the position is filled.

Applications should include a curriculum vitae, a research statement, a teaching statement aligned

with a proposed curriculum envisioned for Judaism in the Department of Religious Studies. Candidates for this position may be asked, at a later date, to provide the names and contact information for three references who will be asked to submit letters of recommendation. The department anticipates preliminary interviews will be conducted electronically in late fall 2021 with campus visits (provided COVID health protocols allow) in early spring 2022.

Questions about the position or about application processes may be directed to the co-chairs: Prof. Mimi Hanaoka ([mhanaoka@richmond.edu](mailto:mhanaoka@richmond.edu)) and/or Prof. L. Stephanie Cobb ([scobb@richmond.edu](mailto:scobb@richmond.edu)).

Please apply via <http://jobs.richmond.edu>

## **Senior Lecturer in Australian Studies, Menzies Centre for Australian Studies, Kings College London**

The School of Global Affairs, King's College London, seeks to appoint a Director of the Menzies Australia Institute at Senior Lecturer or Reader level. This post would be split 0.5FTE Menzies Directorship and 0.5FTE in another department or institute within the School of Global Affairs. These include: Geography, International Development, Global Health and Social Medicine and the Global Institutes (India, China and Brazil).

The Menzies Australia Institute exists (1) to support Australia-focussed research and teaching at King's. (2) To promote research innovation through collaborations between King's and Australia-based researchers. (3) To further develop policy making and public affairs connections between Australia and the UK. We seek to appoint a Director with experience and expertise in the communication and understanding of Australia and Australian affairs, and to build on the vision established over the last 5 years, of Kings Indigenous. The appointee will be expected to further develop the Menzies Australia Institute through the establish-

ment of a teaching offer relevant and unique to the Australian context (which might include Indigenous studies and/or cultural competence), network building within and outside King's, strategic research focus and public engagement activities.

Prospective candidates should have research expertise in one or more of the following strategic themes of the School: environment and sustainability, climate change, health and wellbeing, development or politics / international relations. We particularly welcome applicants working on Indigenous affairs and those whose research is interdisciplinary and that builds on the existing areas of excellence in the School. The appointed candidate will teach modules (in-person and online student cohorts) commensurate with their research area across the undergraduate and/or masters programmes of their linked department. The appointee will also contribute to, supervision as well as academic and pastoral support of undergraduate and postgraduate students. They will also pursue opportunities for conducting high-quality research in their field and, after probation, supervising PhD students. The appointee will receive mentoring and support to develop their skills and experience in education, academic administration, and research.

The post is an open-ended position with a probation period, which is usually three years. At King's, we are deeply committed to embedding good equality and diversity practice into all of our activities so that the university is an inclusive, welcoming and inspiring place to work and study, regardless of age, disability, gender reassignment, marital status, pregnancy and maternity, race, religion, sex or sexual orientation. King's offers inclusive benefits to staff including flexible working, Enhanced Parental Leave, funds for Parents and Carers and the potential to join community staff networks. King's also offers support for visa applications and a potential relocation package.

This post will be offered on an indefinite contract. This is a full-time post—100% full time equivalent

Deadline: **30 August 2021**

Contact details: Professor Clare Herrick, Head of School of Global Affairs, [clare.herrick@kcl.ac.uk](mailto:clare.herrick@kcl.ac.uk)

For information on responsibilities, selection criteria and salary, and to apply please visit <https://jobs.kcl.ac.uk/gb/en/job/026927/Senior-Lecturer-in-Australian-Studies>.

### **Part-Time Lecturer: Judaic Studies, Tufts University, School of Arts & Sciences, Medford, MA**

The Judaic Studies Program at Tufts University announces a part-time, two-semester position in rabbinic literature, beginning in September 2021. The teaching responsibility will be for one course in the Fall semester, Introduction to Talmud, taught in English, and one course in the Spring semester on gender or sexual orientation in rabbinic literature, also taught in English. Hours for the fall semester are presently Thursdays 9:00-11:30 AM. Hours are negotiable for subsequent semesters.

Requirements: Advanced degree in Judaic Studies (MA or higher) and teaching experience required. We seek candidates with a proven record in creating an engaged classroom experience and creating courses that highlight moral and ethical issues in rabbinic literature.

To apply, please submit a letter of application and curriculum vitae. Applicants should also arrange to have two confidential reference letters submitted directly by the authors. All application materials must be submitted via: <http://apply.interfolio.com/89293>.

Questions about the position may be directed to Prof. Joel Rosenberg at [joel.rosenberg@tufts.edu](mailto:joel.rosenberg@tufts.edu)

Review of applications will begin immediately and will continue until the position is filled.

## Upcoming conferences & calls for papers

### **CfP – Conference 'New Approaches to Isaac Bashevis Singer', The University of Texas, Austin, 27–29 March 2022**

The conference will take place at the University of Texas, Austin and The Harry Ransom Center (HRC) which holds the archive of I.B. Singer. In connection with the conference, the HRC will create an exhibit of materials from the Singer archive. The president of the Yiddish Book Center, Aaron Lansky will give a public lecture on March 27, 2022. Dr. Jan Schwarz, who has worked extensively with the Singer Collection at HRC, will deliver the conference's academic keynote. The conference and exhibit are a collaboration between the Schusterman Center for Jewish Studies at UT, the HRC and Lund University, Sweden.

The archive at the HRC is a rich source of primary material—manuscripts, correspondence, interviews etc.—which enable new, exciting approaches to Singer. The ongoing digitisation of the Jewish press gives immediate access to Yiddish newspapers and journals such as *Literarische bleter*, *Undzer expres* and *Forverts* to which Singer contributed as freelancer and staff writer for almost sixty years.

We invite proposals for papers that utilise the primary sources listed above as well as other Yiddish materials in methodologically innovative ways. The conference will include sessions about various aspects of Singer's work in the context of interdisciplinary fields such as (but not limited to) world literature, translation, feuilleton, life-writing, gender and performance. Conference proposals should have a specific focus that is formulated in a way that opens it up to scholars from all disciplines working on any aspect of Singer's work and/or legacy. The goal is to assemble a group of scholars who will bring a diversity of perspectives on Isaac B. Singer.

We will provide accommodations (hotel and

meals) in Austin for the duration of the conference. There will be a possibility for coverage of travel expenses for younger scholars without institutional affiliation. All arrangements are subject to change according to policies of The University of Texas at Austin.

Please send an abstract of about 300 words and a current vita to [lichtens@austin.utexas.edu](mailto:lichtens@austin.utexas.edu) by **August 15, 2021**. We plan to publish the conference proceedings in a special issue of an academic journal or an edited book.

Conference Organizers:

Jan Schwarz, Associate Professor, Centre for Languages and Literatures, Lund University, Sweden

[Jan.Schwarz@sol.lu.se](mailto:Jan.Schwarz@sol.lu.se)

Itzik Gottesman, Senior Lecturer, Department of Germanic Studies & Schusterman Center for Jewish Studies, The University of Texas at Austin  
[itzikgottesman@utexas.edu](mailto:itzikgottesman@utexas.edu)

Hans C. Boas, Professor, Department of Germanic Studies and Department of Linguistics, The University of Texas at Austin  
[hcb@austin.utexas.edu](mailto:hcb@austin.utexas.edu)

Tatjana Lichtenstein, Associate Professor, Department of History, Director, Schusterman Center for Jewish Studies, The University of Texas at Austin -  
[lichtens@austin.utexas.edu](mailto:lichtens@austin.utexas.edu)

### **CfP – Workshop 'Studying Advertisements in pre-1939 Jewish Press: Methods and Challenges', Taube department of Jewish Studies, University of Wrocław, 21–23 September 2022 (online)**

The main pages of late nineteenth- and early twentieth-century Jewish periodicals are filled with heated discussions concerning major issues which defined Jewish life in various places: nationalism (Jewish and non-Jewish alike), social and economic situation, cultural and ideological choices, religion and secularisation, relations

with non-Jews, anti-Semitism, emigration, etc. Sections with advertisements printed in the historical Jewish press offer a close look at everyday Jewish life seen through the prism of consumer culture. They demonstrate how these big themes of Jewish history were translated into the everyday life of Jewish men, women and children. Advertisements offer glimpses into various aspects of the Jewish past: fashion, beauty products, patent medicines, religious books, education, entertainment, and many others. They can be used as a source for studying Jewish economic, social, cultural, religious or even political history. Yet, as source materials, they also present a number of methodological challenges.

This international workshop invites scholars studying advertisements in pre-1939 Jewish press printed in various languages and regions. We expect that each paper presented during the workshop – apart from analysing a specific source material from pre-1939 Jewish press – will also address the methodological aspect of using such source, its advantages, and challenges. Papers can cover topics related, but not limited, to:

- Methodologies and theories in studying advertisements in the historical Jewish press
- Advertisement as a source material for studying Jewish consumer culture
- Advertisements between Jewish and non-Jewish consumer culture
- Advertising strategies in advertisements directed to different audiences
- Language(s) in advertisements in Jewish press
- Advertisements and gender
- Advertisements and politics
- Visual and textual advertisements

All papers should be in English and not longer than 20 minutes. Scholars interested in applying for the workshop are kindly requested to send the following information:

- Name
- Academic title
- Affiliation
- E-mail
- Time zone during the workshop dates

- Time zone during the workshop dates
- Title of the presentation with a 250-word abstract
- A short bio (100–150 words)

This information should be mailed as a separate Word/PDF file to the organiser of the workshop **no later than 15 September 2021** at [agnieszka.jagodzinska@uwr.edu.pl](mailto:agnieszka.jagodzinska@uwr.edu.pl)

The authors of accepted proposals will be notified by the end of October 2021.

Please contact the organiser directly for further information:

**Agnieszka Jagodzińska**

Associate Professor at the Taube Department of Jewish Studies, University of Wrocław

[agnieszka.jagodzinska@uwr.edu.pl](mailto:agnieszka.jagodzinska@uwr.edu.pl)

### **CfP – Conference 'Jews of the Arab World, why did they leave?' Museum of Jewish Art and History, Paris, 19–20 January 2022**

In the second half of the 20th century, almost all the Jewish populations left the Arab world, in a troubled context characterised by the destruction of the European Jews, the creation of the State of Israel, decolonisation and the Israeli-Arab wars. The causes and circumstances of these emigration processes, which prove complex and greatly differ from one national context to the other, remain poorly known and understood. Added to this, they give rise to instrumentalisations of all sorts.

The conference takes place in an already rich historiography, being strongly renewed for several years. The reception conditions in Israel, Europe and North America have been tackled by important scholar works (Katz 2015; Bashkin 2017), as have the representations and memories associated to these migrations in the host societies (Bahloul 1992; Baussant 2013; 2015; 2017; Allouche-Benayoun and Dermenjian 2015; Cohen, Calle-Gruber, and Vignon 2014) and home countries (Boum 2014). Paradoxically, the migrations themselves remain less studied. In 2001 a conference drew up a first general picture,

however introducing a certain number of biases: the narrative of the “expulsion from the Arab world” suggests a homogeneous situation in the different countries and at different times, and inscribes these migrations in the framework of “ethnic cleansing” policies that would have been applied by the Arab states (Trigano 2003). The narrative of the “great uprooting” echoes it (Bensoussan 2013). In 2010, the conference on “Migrations, identities and modernity in the Maghreb” represented a major milestone in research on Jewish and Muslim migrations in the Mediterranean (Abécassis, Aouad, and Dirèche 2012), without however going all the way round situations and issues.

The existing literature has thus not shed light on all the gray areas of an object unfolding over several decades and in an extremely vast space, from North Africa to the Middle East. A comprehensive overview of the circumstances, causes and processes is still lacking. For an in-depth understanding of these phenomena, a broad chronological scope will be adopted, situating the migratory movements in the more general trends of the history of North African and Middle Eastern societies. This conference invites to readdress the departure of Jews from the Arab world, keeping its distance from political exploitations, in a comparative perspective opened up to international specialists, in order to present an up-to-date inventory of our knowledge about this history.

‘Why did they leave?’: asking this question opens up several fields of reflection. The proposals may examine one of the following issues (non-exhaustive list):

- Area no. 1: The long history of incidents between Jews and Muslims in North Africa and the Middle East
- Area no. 2: The role of Arab and Zionist nationalist ideologies
- Area no. 3: Chronologies, processes, actors and networks of emigration

Please submit proposals to the organising committee ([joseph.hirsch@mahj.org](mailto:joseph.hirsch@mahj.org);

[claire.marynower@iepg.fr](mailto:claire.marynower@iepg.fr)) by **September 20, 2021**. They must include the author’s affiliation, a title, a summary of the proposal including the methods and sources to be used (one page maximum).

Languages of communication: French, English.

For more information please visit

<https://networks.h-net.org/node/28655/discussions/7845688/cfp-jews-arab-world-why-did-they-leave-paris-19-20-jan-2022>

### **CfP – ‘When Feminism and Antisemitism Collide,’ a Special Issue of *Feminist German Studies***

Antisemitism and misogyny often go hand in hand. Many Jewish women and feminist leaders in German-speaking lands have sought to combat both, sometimes encountering opposition from right-wing groups or from other German feminists who harbored a more covert form of antisemitism. As Bertha Pappenheim, founder of the Jüdischer Frauenbund, noted in 1934: ‘It is exceedingly demanding to be a German, a woman, and a Jew today. However, because these three duties are also three sources of spiritual strength, they do not cancel each other out. On the contrary, they strengthen and enrich one another.’ Although Pappenheim wrote these words at a particularly fraught moment for considering the interplay of feminism and antisemitism—indeed, at a time when hybrid German-Jewish-female identity was under direct attack—she was not alone in considering such concerns.

This special issue of *Feminist German Studies* will investigate past and present-day tensions between feminist objectives and antisemitic sentiments. Our point of inquiry encompasses theoretical approaches to forms of antisemitism that specifically target women; historical and cultural responses to antisemitism; and issues related to the state of the field today. The broader impact of antisemitic characterisations on women’s lives and cultural production is also of interest, as with women/non-binary writers who have responded

to anti-Jewish discrimination (for example: Rahel Varnhagen, Fanny Lewald, Else Lasker-Schüler, Gertrud Kolmar, Anna Seghers, Hannah Arendt, Barbara Honigmann, Katja Petrowskaja, Sasha Marianna Salzmann).

We invite proposals for individual or co-authored papers that explore relationships and tensions between feminism, antisemitism, and related constructions of gender and Jewishness. Topics may include (but are certainly not limited to):

- stereotypes and representations of Jewish women that are exacerbated by the intersection of antisemitism and misogyny
- prejudice or discrimination based on gender and race/ethnicity/religion/class with respect to the German-Jewish experience
- historical instances of antisemitic exclusion or persecution of Jewish women or others who have embraced feminist values pertaining to gender and sexuality (for example: early feminists; attacks on Magnus Hirschfeld and the Institute for Sexual Science, etc.)
- approaches to the critical analysis of gender within Antisemitism Studies, Holocaust Studies, and German-Jewish Studies
- uneasiness about how Jewish women fit into notions of intersectionality
- how 21st-century feminist activists can work to combat antisemitism while navigating the tensions surrounding Israel/Palestine, and how this work might draw from recent definitions of antisemitism (IHRA, Jerusalem Declaration on Antisemitism)

Proposals of approximately 500 words should describe the contribution and its significance for feminist studies.

Timeline:

**By October 12, 2021:** Send 500-word proposal and short bios to Kerry Wallach ([kwallach@gettysburg.edu](mailto:kwallach@gettysburg.edu)) and Sonia Gollance ([s.gollance@ucl.ac.uk](mailto:s.gollance@ucl.ac.uk))

**Late October 2021:** Decision notification from editors

**January 31, 2022:** Full manuscripts due for editorial and peer review

The special issue is scheduled to appear in July 2023.

Send questions to: Kerry Wallach ([kwallach@gettysburg.edu](mailto:kwallach@gettysburg.edu)) and Sonia Gollance ([s.gollance@ucl.ac.uk](mailto:s.gollance@ucl.ac.uk))

## Grants and other opportunities

### Postdoc – HRC-Freilich Project Visiting Fellowship 2022 'Mobilities', Australian national University, Canberra

As part of 2022 Humanities Research Centre Visiting Fellowship Program, The Herbert and Valmae Freilich Project for the Study of Bigotry offers a scholar an opportunity to combine research with the work of the Project and the nominated theme of the HRC (which for 2022 is 'Mobilities'). All HRC Visiting Fellows are expected to participate in the programs of the Centre and the College, meet with other fellows, make a public presentation of their research in the weekly seminar program, and engage in other opportunities for scholarly exchange. The recipient of the Freilich Project Visiting Fellowship will also be responsible for delivering an annual Freilich Project Distinguished Lecture on a topic to be negotiated.

For further information and submission queries, please visit the following link: [Visiting Fellowships Program | Humanities Research Centre \(anu.edu.au\)](https://www.anu.edu.au/humanities-research-centre/visiting-fellowships-program).

**The deadline for applications is 31 July 2021.**

## **Mandel Postdoctoral Fellowships in the Humanities and Jewish Studies for 2022-2025, Mandel Scholion Research Center in the Humanities and Jewish Studies, The Hebrew University of Jerusalem**

- The Mandel Fellowships are intended for scholars, from Israel and abroad, who have shown exceptional excellence and originality, and whose research contributes significantly to academic scholarship and cultural discourse.
- Applications will be accepted from candidates who completed their doctoral degrees no earlier than October 1, 2017.\* Candidates who have not yet completed their degrees may apply if they will have submitted their dissertations by September 9, 2021. If awarded the fellowship, their acceptance will be conditional upon approval of their doctoral degrees by April 1, 2022.
- 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, 2022. It is possible to receive the fellowship for only one or two years.
- Scholars are selected on a competitive basis with no preference for a specific field of study in the humanities or Jewish studies.

### Terms of the Fellowship

- Mandel Scholars will devote their time to research and may not be employed elsewhere, apart from teaching at the Hebrew University of Jerusalem.
- Mandel Scholars receive an office in the Mandel Building on Mount Scopus, where they are to carry out their ongoing research at least four days a week. Scholars also engage in the Center's joint activities, approximately once a month.

- The fellowship period is October 1, 2022 - September 30, 2025. Mandel scholars must submit reports on their research at the end of each academic year (by July 15). These reports should focus on their research during the period reviewed and on their academic goals for the next period.
- The Center's academic committee is authorised to terminate a fellowship at the end of the first or second year, if the aforementioned terms (sections 1-3) are not met.
- The Fellowship is subject to the [Hebrew University's postdoctoral regulations](#)

### Submission Procedure

Applications are to be submitted via the [Humanities section of Hebrew University's Scholarship System](#) according to the instructions provided there.

Applicants must submit:

1. Online application form
2. Curriculum vitae – up to two pages
3. List of publications
4. Statement of purpose – Please describe (in up to two pages) your research goals for the next couple of years. In your statement, please explain, inter alia, the relationship of your project to your doctoral work and whether it is feasible to pursue this study in Jerusalem.
5. Academic writing – Please upload an academic publication or writing sample (up to thirty pages long).
6. Dissertation abstract (up to two pages long).
7. Two letters of recommendation – Please ask two scholars who know you and your work to submit letters of recommendation, by the Sept. 9 deadline, according to the guidelines and instructions supplied by the Scholarship System.

**Please note! The system will close on Thursday, September 9, 2021 at midnight.**

For all other inquiries, you can visit our [website](#) or contact us at [scholion@savion.huji.ac.il](mailto:scholion@savion.huji.ac.il).

**Postdoc – 'Jews and Modern Legal Culture', 2022–2023 Fellowship Theme, Katz Center for Advanced Judaic Studies, University of Pennsylvania**

During the 2022–2023 fellowship year, the Katz Center turns its attention to the study of law between the 18th and 21st centuries, an age of transition from a world of empires to the modern age of the nation-state and international law. This year's fellowship aims to encourage new research in the study of Jews and the law across disciplinary perspectives, a focus that includes Jewish law as it has developed in modern contexts as well as the role of Jews within other legal cultures.

The Katz Center invites applications from scholars working on projects related to this focus, including legal scholars alongside scholars approaching the study of law from other fields and disciplines. The Center seeks to draw from a wide range of methodological and disciplinary approaches, including but not limited to social, legal, and intellectual history, anthropology, literature, religious studies, jurisprudence, political science, the social sciences, and philosophy.

Relevant research might address one or more of the following questions:

- What is the place of law in modern Jewish religious life, thought, and culture?
- How has modernity impacted Jewish law as it developed since the 18th century, and how in turn has Jewish legal culture shaped Jews' experience of modernity?
- What role have Jews played in the development of other legal systems and cultures, imperial, national, and international?
- What role have Jews played as legal actors—as lawyers, judges, scholars of laws, criminals, and witnesses?
- What are the legal consequences of the creation of the state of Israel and its subsequent history? What is the place of Jewish law in a democratic state? In a state that involves or rules over large non-Jewish populations, citizens, and non-citizens?
- What is the legal legacy of the Holocaust?

- What does a focus on gender reveal about the workings of law and/or how has law impacted the construction and expression of gender?
- What can the field of Jewish studies contribute to broader discussions about human rights, religious freedom, and other legal concepts relevant for understanding the political status and lived experience of religious and ethnic minorities?
- How does law intersect with other domains of culture within Jewish experience such as ethics, economics, the military, philosophy, architecture, literary and artistic expression?

Katz Center fellows are provided with the time and resources needed to pursue their individual projects but are also expected to actively engage in an interdisciplinary intellectual community drawn together by seminars, conferences, collaborative activities, and on-going conversations. 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 where they will be provided with an office and full library privileges.

**Deadline: 18 October 2021.**

For more information and to apply please visit <https://katz.sas.upenn.edu/scholarly-programsinternational-fellowship/apply>.



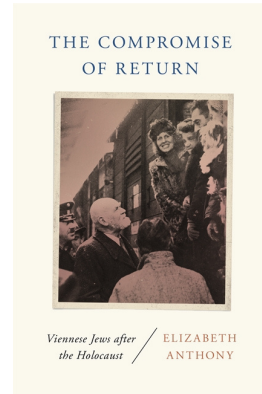
## Recent books of interest (click any ISBN to purchase)



**The Last Ghetto: An Everyday History of Theresienstadt/ by Anna Hájková. Oxford University Press, 2020.**  
[9780190051778](https://doi.org/10.1017/9780190051778)

*The Last Ghetto* is the first in-depth analytical history of a prison society during the Holocaust. Rather than depict the prison society which existed within the ghetto as an exceptional one, unique in kind and not understandable by normal analytical methods, Anna Hájková argues that such prison societies that developed during the Holocaust are best understood as simply other instances of the societies human beings create under normal circumstances. Challenging conventional claims of Holocaust exceptionalism, Hájková insists instead that we ought to view the Holocaust with the same analytical tools as other historical events.

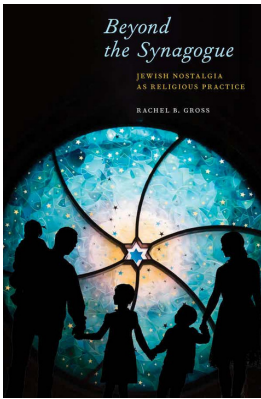
The prison society of Terezín produced its own social hierarchies under which seemingly small differences among prisoners (of age, ethnicity, or previous occupation) could determine whether one ultimately lived or died. During the three and a half years of the camp's existence, prisoners created their own culture and habits, bonded, fell in love, and forged new families. Based on extensive archival research in nine languages and on empathetic reading of victim testimonies, *The Last Ghetto* is a transnational, cultural, social, gender, and organizational history of Terezín, revealing how human society works in extremis and highlighting the key issues of responsibility, agency and its boundaries, and belonging.



**The Compromise of Return: Viennese Jews after the Holocaust/ by Elizabeth Anthony. Wayne State University Press, 2021.**  
[9780814348383](https://doi.org/10.1017/9780814348383)

*The Compromise of Return: Viennese Jews after the Holocaust* explores the motivations and expectations that inspired Viennese Jews to reestablish lives in their hometown after the devastation and trauma of the Holocaust. Elizabeth Anthony investigates their personal, political, and professional endeavors, revealing the contours of their experiences of returning to a post-Nazi society, with full awareness that most of their fellow Austrians had embraced the Nazi takeover and their country's unification with Germany—clinging to a collective national identity myth as "first victim" of the Nazis. Anthony weaves together archival documentation with oral histories, interviews, memoirs, and personal correspondence to craft a multilayered, multivoiced narrative of return focused on the immediate postwar years.

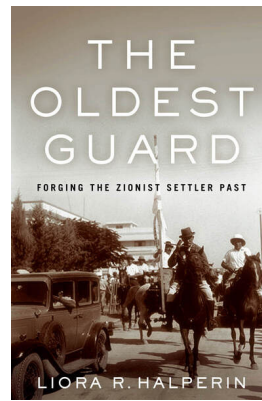
*The Compromise of Return* is the first such social history to depict how survivors—individually and collectively—navigated postwar Vienna's political and social setting. This book will be of special interest to scholars, students, and readers of Holocaust and European studies.



**Beyond the Synagogue: Jewish Nostalgia as Religious Practice/ by Rachel B. Gross. NYU Press, 2021.**  
[9781479803385](https://doi.org/10.1215/00141801-2021-001)

*Beyond the Synagogue* argues that nostalgic activities such as visiting the Museum at Eldridge Street or eating traditional Jewish foods should be understood as American Jewish religious practices. In making the case that these practices are not just cultural, but are actually religious, Rachel B. Gross asserts that many prominent sociologists and historians have mistakenly concluded that American Judaism is in decline, and she contends that they are looking in the wrong places for Jewish religious activity. If they looked outside of traditional institutions and practices, such as attendance at synagogue or membership in Jewish Community Centers, they would see that the embrace of nostalgia provides evidence of an alternative, under-appreciated way of being Jewish and of maintaining Jewish continuity.

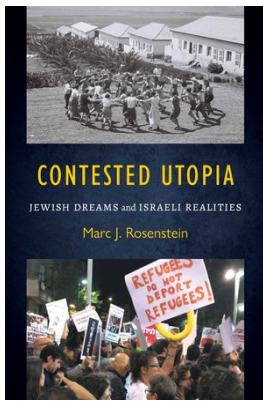
Tracing American Jews' involvement in a broad array of ostensibly nonreligious activities, including conducting Jewish genealogical research, visiting Jewish historic sites, purchasing books and toys that teach Jewish nostalgia to children, and seeking out traditional Jewish foods, Gross argues that these practices illuminate how many American Jews are finding and making meaning within American Judaism today.



**The Oldest Guard: Forging the Zionist Settler Past/ by Liora R. Halperin. Stanford University Press, 2021.**  
[9781503628496](https://doi.org/10.1215/00141801-2021-001)

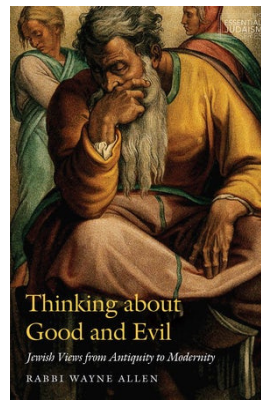
*The Oldest Guard* tells the story of Zionist settler memory in and around the private Jewish agricultural colonies (moshavot) established in late nineteenth-century Ottoman Palestine. Though they grew into the backbone of lucrative citrus and wine industries of mandate Palestine and Israel, absorbed tens of thousands of Jewish immigrants, and became known as the "first wave" (First Aliyah) of Zionist settlement, these communities have been regarded—and disregarded—in the history of Zionism as sites of conservatism, lack of ideology, and resistance to Labor Zionist politics.

Treating the "First Aliyah" as a symbol created and deployed only in retrospect, Liora R. Halperin offers a richly textured portrait of commemorative practices between the 1920s and the 1960s. Drawing connections to memory practices in other settler societies, *The Oldest Guard* demonstrates how private agriculturalists and their advocates in the Zionist center and on the right celebrated and forged the "First Aliyah" past, revealing the centrality of settlement to Zionist collective memory and the politics of Zionist settler "firstness."



**Contested Utopia: Jewish Dreams and Israeli Realities/ by Marc J. Rosenstein. University of Nebraska Press, 2021. [9780827618657](https://www.unp.edu/book/9780827618657)**

This first book to examine the Jewish state through the lens of Jewish utopian thought, from its biblical beginnings to modernity, offers a fresh perspective on the political, religious, and geopolitical life of Israel. As Marc J. Rosenstein argues, the Jewish people's collective memories, desires, hopes, and faith have converged to envision an ideal life in the Land of Israel—but, critically, the legacy is a kaleidoscope of conflicting (and sometimes overlapping) visions. And after three millennia of imagining utopia, it is almost impossible for Jews to respond to Israel's realities without being influenced—even unconsciously—by these images. Charting the place of utopian thought in Judaism, Rosenstein then illustrates, with original texts, diverse utopian visions of the Jewish state: Torah state (Yavetz), holy community (based on nostalgic memories of the medieval community), national-cultural home (Lewinsky), “normal” state (Herzl), socialist paradise (Syrkin), anarchy (Jabotinsky), and a polity defined by Israel's historic or divinely ordained borders. Analyzing how these disparate utopian visions collide in Israel's attempts to chart policy and practice regarding the Sabbath, social welfare, immigration, developing versus conserving the land, and the Israel-Diaspora relationship yields novel perspectives on contemporary flashpoints. His own utopian vision offers a further entryway for both Israelis and Diaspora Jews into more informed and nuanced conversations about the “Jewish state.”



**Thinking about Good and Evil: Jewish Views from Antiquity to Modernity/ by Wayne Allen. Jewish Publication Society, 2021. [9780827618688](https://www.jps.org/book/9780827618688)**

The most comprehensive book on the topic, *Thinking about Good and Evil* traces the most salient Jewish ideas about why innocent people seem to suffer, why evil individuals seem to prosper, and God's role in such matters of (in)justice, from antiquity to the present.

Starting with the Bible and Apocrypha, Rabbi Wayne Allen takes us through the Talmud; medieval Jewish philosophers and Jewish mystical sources; the Ba'al Shem Tov and his disciples; early modern thinkers such as Spinoza, Mendelssohn, and Luzzatto; and, finally, modern thinkers such as Cohen, Buber, Kaplan, and Plaskow. Each chapter analyzes individual thinkers' arguments and synthesizes their collective ideas on the nature of good and evil and questions of justice. Allen also exposes vastly divergent Jewish thinking about the Holocaust: traditionalist (e.g., Ehrenreich), revisionist (e.g., Rubenstein, Jonas), and deflective (e.g., Soloveitchik, Wiesel).

Rabbi Allen's engaging, accessible volume illuminates well-known, obscure, and novel Jewish solutions to the problem of good and evil.

## Photo submissions: Australian or Australian-Jewish theme



Esteemed AAJS president, Professor Ghil'ad Zuckermann is in the footsteps of Yiddish poet Melech Ravitch (father of renowned painter Yosl Bergner), who planned in 1933 to establish a Jewish state in the Northern Territory. On the left we see images taken by Ravitch in 1933, including outside the Star Theatre, Darwin's first purpose built cinema, and (right) Professor Zuckermann at the same location, 88 years later on 6 July 2021. Professor Zuckermann writes:



*Melech Ravitch arrived in Birdum Northern Territory in 1933, regarding this Yangman Aboriginal country as Terra Nullius, nobody's land—in accordance with Australia's policy at the time. In July 2021, Yangman traditional owners Robin John and David Daniels welcomed me to their country (bottom right—Robin John and Ghil'ad Zuckermann pictured).*

### Call for Submissions, AAJS Newsletter No 82

Do you have a story, report, review or image 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](mailto:jonathan.kaplan@uts.edu.au).