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Editor's welcome

Welcome to the Autumn 2022 issue of the AAJS newsletter! Once again, we start the year following a successful annual conference at Deakin University in Melbourne. *Kol ha'kavod* to the wonderful convenors of AAJS 2022, Associate Professor Steven Cooke, Dr Donna-Lee Frieze, and Dr Anna Hirsh, for their tireless efforts in organising and facilitating what turned out to be a thought-provoking and overall enjoyable conference. In this issue, three

conference participants reflect on their experiences as presenters and members of the audience.

This first issue of our 2022 newsletter includes our esteemed president, Professor Ghil'ad Zuckermann's annual report (2021–2022), presented to the AAJS board and attending members at our recent AGM in Melbourne. It was at the AGM that Professor Zuckermann announced the Call for Submissions to our 2023 conference, which will take place in Adelaide, co-conven-

ed by Professor Zuckermann (University of Adelaide), Kathy Baykitch (Adelaide Holocaust Museum), and Jasmine Munn-McDonnell (University of Adelaide). The full call can be read on pages 11–12 of this issue.

As always, this issue of the newsletter shares announcements relevant to our members, including vacancies in Jewish Studies and related fields, Calls for Papers for upcoming conferences and volumes—including the *Australian Journal of Jewish Studies* vol. 35—fellowship opportunities, and new books in various fields of Jewish Studies. This issue's fascinating member essay comes to us from Professor Philip Mendes (University of Melbourne) and addresses the issues of Zionism and anti-Zionism in the Australian Communist Party during the 1970s.

We remind our readers to please be in contact and share any news of interest, such as achievements, new publications, announcements of forthcoming events and photos for our 2022 Winter issue (July/August).

On behalf of the AAJS board, we hope you enjoy this quarter's newsletter and wish our members *chag pesach kasher v'sameach*.

Dr Jonathan C. Kaplan
Sydney Jewish Museum / UTS
Newsletter Editor

2021-2022 AAJS President's annual report

Esteemed Judaic colleagues,

It is my pleasure to deliver, from Melbourne, the report on my fifth year as President of the Australian Association for Jewish Studies (AAJS). While we unfortunately continue to find ourselves in uncertain times, 2021 has been a big year for AAJS and we continue to power ahead at full steam.

I wish to express my appreciation and thanks to the Association's Executive Team for their support: Dr Anna Hirsh (Vice-President Victoria), Dr Lynne Swarts (Vice-President New South Wales), Marilyn Mill (Treasurer), Nathan Compton (Membership Secretary), Associate Professor Jan Lániček (co-editor of the *Australian Journal of Jewish Studies*), Dr Jennifer Creese (co-editor of the *Australian Journal of Jewish Studies*), Dr Suzanne Faigan (Website/Online Coordinator), Dr Jonathan Kaplan (Secretary and Newsletter Editor), Professor Emerita Suzanne Rutland OAM (committee member), Associate Professor Avril Alba (committee member), Emeritus Professor Bill Rubenstein (committee member) and Dr Michael Abrahams-Sprod (immediate past president).

Our 2021 annual conference under the theme '**Jews as Active Citizens**' was hosted by the ACT Jewish Community Centre in Canberra. Due to travel restrictions, the conference followed hybrid model in-person and streamed simultaneously online via Zoom – a platform we, ZOOMbies, are by now all experts in. Nonetheless, AAJS 2021 drew an impressive contingent of national and international schools from around the world. Highlights included our keynote lectures by Dr Moshe Shoshan (Bar Ilan University) and Dr Mareike Riedel (Australian National University), as well as a concluding panel of three Australian Jewish Members of Parliament (Josh Burns, Mark Dreyfus and Julian Leaser),

moderated by the conference co-convenor Professor Kim Rubenstein. On behalf of the AAJS committee, I thank our co-convenors Professor Kim Rubenstein and Sarah Charak for putting together an engaging and thought-provoking conference.

Similarly, I express my deep gratitude to the convenors of our fascinating and multifaceted 2022 annual conference, entitled '**Jewish History in a Global Context – Telling Transnational Stories**': Associate Professor Steve Cooke, Dr Donna-Lee Frieze and the AAJS's own Dr Anna Hirsh for their tireless efforts in facilitating this year's conference hosted at Deakin Downtown in Melbourne.

I would like to take this opportunity to announce the AAJS 2023 Conference: '**The Arts, Jews and Wellbeing**', which will take place on 12-14 February 2023 in my own Adelaide, which I jocularly call Adloyada/אדלויאדא.

In my final term as president, I shall be co-convening AAJS 2023 alongside Kathy Baykitch (Director of the newly-established Adelaide Holocaust Museum and Andrew Steiner Education Centre) and Jasmin Munn-McDonnell (The University of Adelaide). The Call for Papers, which is ready, will be distributed to members and Jewish Studies networks soon after AAJS 2022 Melbourne.

Our members may remember the announcement that our *Australian Journal of Jewish Studies* (AJJS) is now open-access and available for free via the AAJS website (<http://www.aajs.org.au/journal/>) under the exquisite leadership of co-editors Dr Jan Lániček and Dr Jennifer Creese. I encourage members to visit our website, active Facebook page (www.facebook.com/groups/aajs), as well as follow us on Twitter (@AJJewishStudies) for regular announcements. The past year also saw the AAJS join an exciting joint-project with the Australian Jewish Historical Society, The National Library of Australia, and the National Library of Israel in digitizing historical Jewish Australian press and periodicals (including back issues of the AJJS).

2021 was a productive year for AAJS members. The co-editors of our the AJJS have received academic

promotions: Dr Jan Lániček was recently promoted to Associate Professor in the faculty of Arts, Design and Architecture at the University of New South Wales, and awarded the prestigious Humanities Research Centre/Freilich Project Visiting Fellowship at the Australian National University in Canberra. Dr Jennifer Creese completed a prestigious fellowship at the Royal College of Physicians of Ireland in Dublin and has been appointed lecturer in SAPPHIRE (Social science APPLIED to Healthcare Improvement REsearch group) at the University of Leicester in England. Executive board member Dr Avril Alba has been promoted to Associate Professor and Deputy Head of School (Research) at the School of Languages and Cultures of the University of Sydney. Long-time AAJS member and executive board member Professor Emerita Suzanne D. Rutland was awarded the Journal of Jewish Education's 'article of the year' for her article 'The Impact of Context on Attitudes Toward Heritage Languages: A Case Study of Jewish Schools in the Asia-Pacific Region' (co-authored with Prof. Zehavit Gross), and more recently elected as co-patron of the Australian Jewish Historical Society. My own book *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond* (Oxford University Press) was listed as No. 7 in The Australian newspaper 'Australia's top 10 academic books' in 2021. Another volume, *Mangiri Yarda (Healthy Country): Barngarla Wellbeing and Nature*, which I wrote with Barngarla Aboriginal woman Emmalene Richards (published by Revivalistics Press), was listed as one of the 'Books of the Year 2021' by Australian Book Review.

This year numerous other AAJS members published books, chapters and peer-reviewed articles including Associate Professor Avril Alba, Associate Professor Ruth Balint, Dr Jennifer Creese, Dr Jonathan Kaplan, Associate Professor Philip Mendes, Professor Emerita Suzanne D. Rutland and Dr Lynne Swarts.

I wish you, your families and friends a lot of health and wellbeing.

Yours respectfully,

Professor Ghil'ad Zuckermann
Chair of Linguistics and Endangered
Languages,
University of Adelaide
AAJS President

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.

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Reflections on AAJS 2022 annual conference



The 2022 AAJS Conference at Downtown Deakin in Melbourne on 13–15 February, convened by the Associate Professor Steven Cooke, Dr Donna-Lee Frieze, and Dr Anna Hirsh. As with many other academic conferences in a 'post-Covid' world, AAJS 2022 followed a hybrid in-person/online model, drawing a wide range of Jewish studies scholars both in Australia and around the world.

Attendees were treated to two keynote sessions: opening the conference, Professor Debórah Dwork (CUNY) delivered a fascinating lecture under the title 'Flight and Exile: Challenges of Jewish Refugee Life, 1933–1953'; and on the second day an engaging keynote panel 'Telling Transnational Stories Through Galleries, Archives, Museums and Heritage Places' consisting of Professor Harriet Edquist (RMIT), Professor Philip Goad (University of Melbourne) and Professor Andrea Witcomb (Deakin University). In addition to these two enlightening keynotes, conference attendees were presented with a series fascinating papers in disciplines ranging from history, linguistics, art, literature and politics presented across parallel sessions.

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

Receiving a travel grant to present student thesis papers used to demand tough jetlag and tight turnaround schedules, badges of honour for those who could put foreign conferences on their resumes. Zooming across time zones enabled many emerging and established scholars to air their work and allowed many of us to watch from home bases within Australia. Swings and roundabouts: opportunities to hang out between sessions, to make new friends in person and to observe the nuances of cross-cultural exchange are lost, but our collegial community was reaffirmed despite travel and health limitations.

Opening speaker Professor Debórah Dwork's 'Flight and Exile: Challenges of Jewish Refugee Life, 1933–1953', launched us into international waters. My own father arrived in Melbourne from Bialystok, via Vilna, Vladivostok, Kobe and Shanghai. My husband's Sefardi/Ashkenazi parents escaped the Netherlands and, denied disembarkation in South Africa, sailed on to the Dutch East Indies where they would be overrun by the Japanese. Our collective Jewish journey began in Ur (Gen 12:1) and we are still on the move. Debórah's broad sweep through the inte-

national consequences of displacement from 1933 to post WWII tenderly evoked the memories of those who could not travel and the millions more who had not survived.

While the Ukraine/Russia climate was already uncomfortable mid-February, who imagined that within weeks, another wave of human displacement would re-enact the tragic trope of flight and potentially long exile for so many. What Debórah captured in retrospect is vivid again in 2022, with lines of abandoned cars without petrol, blocked checkpoints, no access to trains and crimes against humanity a callous detail in the greater crime escalating with every day. Events in Ukraine inevitably shadow our memories of this year's conference and remind us how relevant it truly was.

Rabbi Dr Aviva Kipen

Professor Debórah Dwork, keynote conference speaker at the 2022 AAJS conference 'Jewish History in a Global Context: Telling Transnational Stories' generously donated her honorarium to provide bursaries to four students to attend this recent conference. I was one of the fortunate four and greatly enjoyed the conference organised by Associate Professor Steven Cooke, Dr Donna-Lee Frieze, both

of Deakin University, and Dr Anna Hirsh of the Melbourne Jewish Holocaust Centre. The conference theme of telling transnational Jewish stories was investigated in a series of panels covering religion, the Holocaust, migration, homelands, the arts, biography, museums and collections, architecture, identity, memory, learning, and modern Hebrew teaching. What follows is a report of the conference from the perspective of a student particularly interested in the 1930s diaspora and the arts: other reviews could be written detailing the many other important strands that were encapsulated in this wide-ranging conference.

Professor Dwork's keynote lecture 'Flight and Exile: Challenges of Jewish Refugee Life, 1933-1953' began the conference in grand style. Her presentation encapsulated the macro phenomenon of the flight from Europe in the 1930s alongside the specific, and emotionally resonant stories, of individual émigrés and was impeccable scholarship and deeply moving. It was a particular treat for me as well as my PhD thesis investigates one micro phenomenon of this diaspora: émigré architects who migrated to Victoria, Australia.

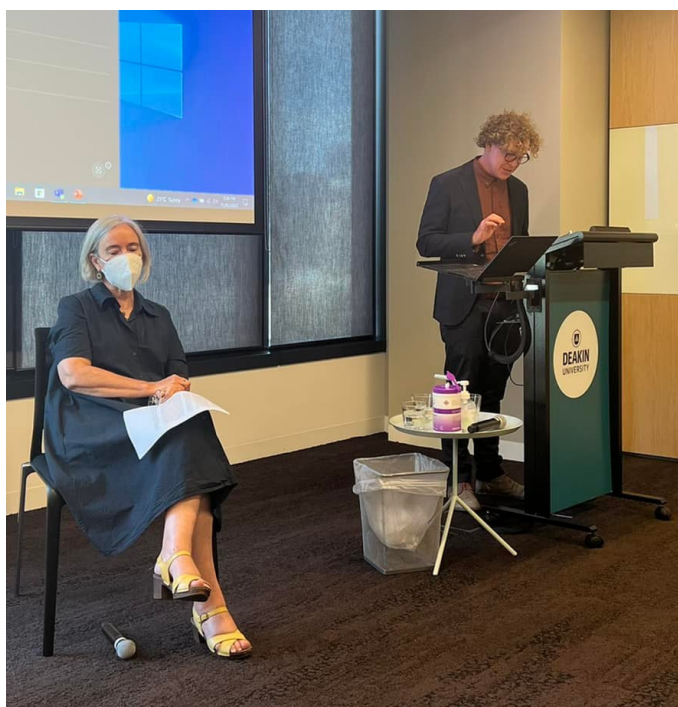
Coming from an art and architectural historical perspective I found many papers of great interest as the programme had many excellent panel sessions on



these topics. I found Dr Anna Hirsh's 'Migrating Objects: Materiality and Meaning' presentation especially poignant. There were times that I too choked just as Anna did as she elucidated links to material and memory objects signifying romance and love, both lost and found, on Valentine's Day. I also really enjoyed Dr Jonathan Kaplan's discussion of fashion, acculturation and Jewishness fascinating, and his argument compelling in his presentation "Made in Vienna": Dress, Self-Fashioning, and Jewishness, 1900–1938.'

Kathy Baykitch's paper 'Jewish Transnational Dance Stories: From Ausdruckstanz to Dance Theatre' focussed on Viennese émigré Gertrude Bodenwieser and was another enthralling presentation. I had previously read about Bodenwieser in relation to émigré photographer Margaret Michaelis and enjoyed deepening this understanding through Baykitch's keen appreciation of Bodenwieser's career. Reading about Michaelis and Bodenwieser is part of my ongoing work alongside Professor Alan Pert and Professor Philip Goad on the curation of an exhibition 'Austria to the Antipodes' which will celebrate the Antipodean careers of the designers, artists, architects and craftspeople who fled Austria in the 1930s. We were fortunate to present this work at the AAJS conference and the interest the project received was genuinely gratifying to the three of us.

Another enjoyable aspect of the conference was strik-



ing up friendships with the other bursary recipients Evangeline Jarman, Emma-Leigh Theobald and Emily Ashdown. All three are undertaking innovative scholarship and it was especially interesting, given my scholarly concerns, to hear Evangeline Jarman's presentation on the curation of a collection donated to the Western Australian Museum by a German Jewish émigré family from the 1930s diaspora in 'Transnational Negotiations: The Stanwix Collection as a Site of Transition, Discussion and Mediation.'

Finally I would like to thank the AAJS for granting me the bursary to attend the conference, and for their permission to end with a request. If you or anyone reading this report has a family member who was involved in the building industry, either as an architect, designer, developer, client, builder, or labourer in Victoria in the 1930s, 1940s, 1950s or 1960s I would greatly appreciate it if you were to contact me at cmtownsend@student.unimelb.edu.au My PhD thesis at the University of Melbourne is documenting the experience of émigré architects in Victoria and any light that can be shed on this topic would be greatly appreciated.

Catherine Townsend (University of Melbourne)

As a fledgeling PhD candidate with Deakin University, the thought of presenting at this year's AAJS Conference on February 13–15, 2022 had originally struck me as both tremendously exciting and intimidating. After all, what contributions could I possibly make in a meeting attended by such a diverse and prestigious group of participants, many of them giants in a field of study I myself had only just entered? And yet, thanks to the extreme generosity of keynote speaker Professor Debórah Dwork (CUNY), and the incredible support from convenors Prof Steven Cooke, Dr Donna-Lee Frieze and Dr Anna Hirsh, I was afforded my opportunity to present my work on the Transnational Negotiations of the Stanwix Collection for the first time.

In simply attending, I found myself drawn into considering the unique, multifaceted dimensions of the conference's transnational theme in new and exciting ways. My own partiality toward unpacking

museum expressions of Jewish histories made presentations such as Pauline Cockrill's review of the work underway at the recently opened Adelaide Holocaust Centre and Anna Hirsh's exploration of the materiality of migration in the collections of the Jewish Holocaust Centre in Melbourne especially fascinating. But it was the inclusion of presenters like Paul Bartrop on the Oslo Jewish Children's Home and, Amy Williams and Bill Niven's impressive study of transnational memory of the Kindertransport which revealed new dimensions and means of accessing the complex, interwoven global pathways of European Jewish refugee movement and memory. As we move into a post-survivor world, the field of Holocaust memory is undergoing its own inevitable transformation on a global scale. This year's AAJS conference was not only a vibrant celebration of the diverse, experimental and, most importantly, transnational nature of contemporary scholarly responses to this transformation, but an invaluable, exciting medium through which I was able to connect with others involved in this process. In doing so, I have found myself being introduced to those giants, as well as newcomers to the field like myself, and I am personally honoured to have been invited to join in their discussion...albeit, from within a Zoom call.

Evangeline Jarman (Deakin University)



And finally, a word from two of the convenors. Associate Professor Steven Cooke offers his thoughts on some of the highlights and challenges posed by holding a hybrid in-person/online conference:

Highlights:

Getting together face to face after such a long time, but also the ability to hear papers from all around the world – it was really inspiring to be in the same ‘room’ with colleagues from all over Australian, as well as the USA, UK, Germany, Austria, Poland, Israel to name just some of the countries that participants spoke from.

Challenges:

The different time zones of speakers proved a scheduling challenge, as did the technical issues of organising concurrent zoom meetings. These were (generally!) overcome by the amazing support of the Deakin University staff at our city centre campus, as well as the students who supported the administration of the conference (and who were generous supported to attend by bursaries courtesy of Professor Debórah Dwork).

Associate Professor Steven Cooke (Deakin University)

Our own AAJS VP (Vic) Dr Anna Hirsh, who reflects on her experience co-convening this year's conference:

It has been an honour to be AAJS representative and co-convenor of the 2022 conference in Melbourne. The con-

ference reports by Rabbi Aviva Kipen, Catherine Townsend and Evangeline Jarmin capture the event in detail. I would like to express endless gratitude on behalf of the Committee to my wonderful colleagues, Associate Professor Steven Cooke, and Dr Donna-Lee Frieze. You delivered long hours of dedication, professionalism, and hard work to organise the event, invite important speakers, prepare and finalise the program, and coordinate all the logistics. All of this, as well as your brilliant humour, ensured that this year's conference was an outstanding success and so enjoyable. The conference is also thankful for the support of Professor David Lowe of Deakin University's Contemporary Histories group. Our keynote speaker, Professor Debórah Dwork generously donated her honorarium to four students: Catherine Townsend, Evangeline Jarman, Emma-Leigh Theobald, and Emily Ashdown. Emma Leigh and Emily also assisted with tech support (and occasionally moral support!) at the venue, which was greatly appreciated in the hybrid zone. Thank you to Professor Dwork for your succinct and detailed presentation and analysis of the patterns and meaning of emigration during the Nazi era and Holocaust. Another highlight was the keynote roundtable with Professors Harriet Edquist, Phillip Goad and Andrea Whitcomb speaking on émigré designers and museums, a brilliant session demonstrating the effects of migration on the Australian design-scape. I wished that the session was much longer. And lastly, a sincere thank you to those who attended: speakers, audience, committee, and all AAJS supporters.

Dr Anna Hirsh (Jewish Holocaust Centre, Melbourne)



CALL FOR PAPERS/SAVE THE DATE
The Arts, Jews, and Wellbeing.
Australian Association for Jewish Studies
The University of Adelaide
12–14 February 2023 (Sunday–Tuesday)

Convenors:

Kathy Baykitch (Adelaide Holocaust Museum)

Jasmine Munn-McDonnell (The University of Adelaide)

Professor Ghil'ad Zuckermann (The University of Adelaide)

The Arts, Jews, and Wellbeing

As an aniconic civilisation, Judaism has been considered by some as seeing no value in arts such as sculpture and painting. However, in reality, the arts have featured in Jewish religious life and culture across the more than three millennia of Jewish existence. Poetry, dance and acting featured throughout the Hebrew Bible. The development of Judaica, starting with the descriptions of the *Mishkan* (The Tabernacle) in the Torah, has led to Jews being expert silver and goldsmiths.

The art of Jewish paintings of animals and human forms found in the synagogue murals of Dura Europa (c. 244 CE) and Roman catacombs in the late antique period (c. 284 CE) were a major influence on the development of Christian iconography.

The Middle Ages were a thriving period of Judaic arts, with poetry, song, music, and the creation of illuminated manuscripts, highlighted by the Sarajevo Haggadah. In different periods of Jewish history, diverse arts have contributed to the renewal of Jewish life because of their dynamic, spiritual and emotional nature that inspire individuals, create a sense of community, and provoke radically new ideas.

The Eighteenth- and Nineteenth-Century *Haskalah* (Jewish Enlightenment) allowed European Jews access to countless new experiences, including membership in artists' academies and guilds, and an atmosphere that produced many Jewish painters, poets and musicians such as Pissaro, Heine, Mendelssohn and Mahler.

The arts and culture are connected. Culture refers to patterns of human activity and the symbolic structures that give such activities importance. Arts and culture provide a resource that people and communities can employ and share to make sense of the world as it is, to connect with collective memory, and to imagine the future, thus empowering communities' and individuals' wellbeing.

For example, from the beginning of the twenty-first century, the exponential growth and development of using images as text in Jewish cultural life and institutions, has led to many iconic exhibitions and catalogues from Jewish museums around the world. However, as Barbara Kirshenblatt-Gimblett and Johnathan Karp, editors of *The Art of Being Jewish in Modern Times* (2008) articulated, 'much remains to be done if the arts are to figure more fully in Jewish studies, and the Jewish experience more fully in the arts disciplines'.

AAJS 2023 Adelaide, 'The Arts, Jews and Wellbeing', will seek to explore whether this plea has been answered. Our conference will ask how the arts have shaped Jewish culture in the past and in the present. It will explore how participation in, and interaction with, the arts are essential for resilience and sense of community.

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

- Jewish arts and culture in the Bible
- Reviving old traditions through arts and culture for new generations
- The role of the arts in Jewish communities past and present
- The Arts as social action
- Jewish and Israeli artists
- The dynamics between the arts and mental health
- Jewish Museums and exhibitions
- Jews assisting Aboriginal Australians and others through arts practice
- Art from the Holocaust
- Artistic responses to the Holocaust
- Artistic boycotts: Antisemitism and anti-Zionism

Proposals will also be considered for special sessions (e.g. film screenings, poetry readings and small ensemble performances). Papers on other Judaic topics will be considered but preference will be given to those addressing the conference theme.

Papers should be no longer than 20 minutes.

Submissions should include (1) a 250-word abstract, and (2) a 50-word biographical note. Please email your submission to kbaykitch@ahmsec.org.au with the subject 'AAJS 2023 Adelaide Proposal' by **15 August 2022**.

We encourage postgraduate students to apply. After the conference, presenters are also invited to submit written articles for consideration for publication in our peer-reviewed *Australian Journal of Jewish Studies*. Presenters at the conference must be current AAJS members for 2023 (membership can be paid as part of the conference registration fee).

Further particulars: ghilad.zuckermann@adelaide.edu.au

Call for Papers, Australian Journal of Jewish Studies, Volume XXXV, 2022: 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, Yiddish or other Jewish language learning or linguistics
- National or international Jewish politics/international relations
- Sociological, anthropological or demographic 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 2022 volume (XXXV) 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). We particularly encourage presenters from the 2022 Australian Association of Jewish Studies conference in Melbourne, Australia to submit expanded papers based on their conference presentations, though submission is open to any authors worldwide.

The publication language of the journal is English. All responsibility for thorough academic English-language proofreading and editing lies with the author and will not be undertaken by the journal; papers with an insufficient level of English language proficiency will unfortunately not be able to be accepted for peer review.

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 2022 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 2022 volume your submission should be made by **17.00 GMT July 17th, 2022**. A style guide for submissions is available at http://www.aajs.org.au/wp-content/uploads/2021/02/AJJS_Stylesheet.pdf.

Journal article submissions (sent as a .doc attachment) or any queries should be sent to the Editors (please CC both editors):

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

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

Book Review submissions should be sent as a .doc attachment to the Reviews Editor:

Dr Suzanne Faigan – suzanne.faigan@gmail.com

<http://www.aajs.org.au/journal/>

The Nishma Research Antisemitism Survey

Emeritus Distinguished Professor of Sociology Samuel Heilman (Queens College, CUNY) invites members of the AAJS to participate in an important new survey, which explores the experiences and views of the entire Jewish community toward antisemitism.

While antisemitism is a major problem, we lack important data on Orthodox Jewish experiences and attitudes in this area. This 7-minute survey explores attitudes toward antisemitism across the entire Jewish community, especially among Orthodox Jews.

This completely confidential survey is open to the entire Jewish community, all persons age 18+. There are only a few questions that require a response (indicated by an asterisk), but the researchers hope participants will respond as fully as possible. The survey is pretty brief (about 7 minutes) and the researchers are offering ten \$20 Amazon Gift Cards to randomly selected respondents.

Access via the following link:

<http://bit.ly/Nishma-Antisemitism>

Sydney Jewish Museum Lunchtime Lectures (online)

A number of acclaimed Jewish Studies scholars, including members of the AAJS will be delivering online lunchtime lectures for the Sydney Jewish Museum over the coming months.

“One in the Eye?": Holocaust memory at the National Museum of Australia,' delivered by Associate Professor Avril Alba / Wednesday 11 May, 1pm (AEST)

In this lecture, Associate Professor Avril Alba will discuss the memorial and posit that rather than offering a prescriptive (mis)reading of the

past, this architectural referencing of Holocaust memory in an Australian setting both reflected and contributed to a process of political maturation in Australian public discourse.

'William Cooper, Kristallnacht and a Radical Act of Empathy,' delivered by Sarah Gory / Wednesday 18 May, 1pm (AEST)

In 1938, shortly after Kristallnacht darkened the skies of Europe, Yorta Yorta man William Cooper led a delegation of the Australian Aborigines League in a march across the city of Melbourne to the doors of the German embassy in protest against the treatment of the Jews in Nazi Germany. It was a remarkable act of empathy and solidarity from a man who had dedicated his life to fighting against the systematic and brutal treatment of Aboriginal people on the very land that had been stolen from them.

This talk will look at William Cooper's life and legacy, and the ties that bind the Yorta Yorta and Jewish peoples historically.

'The Story of the Judaica Collection from Jewish Museum in Prague,' delivered by Dr Jana Vytrhlik / Wednesday 25 May, 1pm (AEST)

Among the tragic stories of the Holocaust, often told but rarely understood, is the legend surrounding the genesis of the vast collection of Jewish ritual objects in Prague. It was meticulously catalogued by curators of the Prague Jewish Museum during the Nazi occupation of Bohemia and Moravia.

Between 1942 and 1945, the museum was transformed into the largest depository of objects of Judaica in the world. To this day, the idea of the Nazis' intention to create a "museum of an extinct race" still prevails. Drawing on recent research by the post-communist generation of Czech historians, Dr Jana Vytrhlik discusses the myth and introduces a more perceptive and accurate account of the past events in Prague.

Register via the SJM events page:

<https://sydneyjewishmuseum.com.au/product-category/webinars/lunchtime-lectures/>

AAJS member essay: 'The last wave of Jewish pro-Israel activism within the Communist Party of Australia: the March 1975 letter to Tribune by 38 readers'

by Professor Philip Mendes (Monash University)

In March 1975, a group of 38 progressive Jews led by well-known activists Henry Zimmerman and Norman Rothfield published a letter in the Communist Party of Australia (CPA) newspaper, *Tribune*, attacking alleged anti-Israel bias in the publication.

The letter responded to an earlier editorial in *Tribune* which attacked the decision of the then Australian Labor Party government to refuse entry to a Palestinian Liberation Organisation (PLO) delegation. According to that editorial, the PLO represented 'the two million Palestinians who were driven by terrorism out of Palestine to establish the State of Israel. Their right to land and to nationhood is an issue of principle forgotten by people who wax indignant about individual terrorism'. The editorial explicitly endorsed the PLO's preferred solution to the conflict based on eliminating the existing state of Israel, recommending as an alternative what they termed 'a just solution of the Palestine issue: the Arabs' right to return to their land, in a democratic, secular state, guaranteeing freedom and equal rights for Arab and Jew' (*Tribune* 1975a).[i]

In response, the 38 readers presented a different interpretation of the history of the conflict, referring to the fact that Israel was created as a result of the United Nations vote to partition Palestine into a Jewish and Arab state, and emphasizing that the Soviet Union and progressive groups throughout the world had supported that decision. The readers argued that the Palestinian refugee tragedy was caused primarily by the Arab states' violent opposition to Partition, and their refusal to accept the existence of Israel.

The readers labelled the proposal for a secular democratic state as 'clearly unrealistic and politically naïve', and denounced calls by the PLO for the destruction of Israel. Instead, they argued that Palestinian rights could best be advanced by a programme of recognition of Israel, and the establishment of a Palestinian state (possibly in partnership with Jordan) alongside Israel (Zimmerman, Rothfield and 36 readers). In short, they argued for what was to become known as the two-state solution encompassing both the State of Israel within roughly the pre-1967 Green Line borders, and a Palestinian state within the occupied West Bank and Gaza Strip. The letter of the 38 readers was also reproduced in full in the Yiddish-language newspaper of the Jewish fraction of the American Communist Party (*Morning Freiheit* 1975), and in the Israeli Hebrew-language Communist paper, *Kol ha'am* (Rothfield 1993: 233).

Historical Background

The international Communist movement has always been philosophically opposed to Zionism and any manifestations of Jewish nationalism. Nevertheless, in 1947-48, the Soviet Union revised their traditional anti-Zionist views, and not only strongly supported the United Nations Partition Plan, but provided major diplomatic and military assistance to the newly created State of Israel. Communist parties all around the world, including even those in the Arab countries, also supported the Partition Plan (Edmunds 2000: 112-13, 147; Liebman 1979: 512-13; Mendes 2014: 106-09).

However, this about turn was short-lived, and from the early 1950s, the Soviet Union established a close alliance with the frontline Arab states, and an ongoing antipathy to Zionism. Most Communist parties replicated this anti-Israel perspective, whilst continuing to officially defend Israel's right to exist. However,

many Jewish Communists – particularly in the post-Stalin era – dissented from the official Soviet view on Jews and Zionism. In Britain, prominent Jewish members such as Chimen Abramsky and Hyman Levy left the Communist Party due to disagreements over policy on Zionism and Israel (Edmunds 2000: 114-15, 167-68). In the USA, prominent Jewish communists associated with publications such as *Jewish Currents* and *Morning Freiheit* were expelled from the Party following the Six Day War for dissenting from the Party's anti-Zionist orthodoxy (Liebman 1979: 524-25).

The Communist Party of Australia and Israel

The CPA conformed to these international trends. They strongly supported the establishment of Israel in 1948, and many leading Communists signed pro-Israel petitions (Mendes 2009: 140-144). Subsequently, the CPA reiterated their traditional anti-Zionism, although the Middle East remained a very minor issue within the Australian Left. Following the Six Day War, the CPA adopted increasingly hostile policies towards Israel. An initial June 1967 resolution was relatively even-handed, censoring demands by 'extremist Arab nationalism' for the destruction of Israel, and affirming the national rights of both Jews and Arabs (*Tribune* 1967). However, a 1970 motion was more overtly anti-Zionist, highlighting the attainment of Palestinian national rights. In 1974, the Party strengthened its critique of Zionism within Australia and the Middle East. The resolution implicitly endorsed the PLO's call for a secular democratic state of Palestine as the preferred long-term objective, whilst conceding a two-state solution as an acceptable interim solution (Gouttman 1989; Johnston 1979: 97-98; *Tribune* 1975b).

Nevertheless, the Party policy was influenced by significant divisions between the NSW Branch which was explicitly pro-Palestinian, and the Victorian Branch which favoured a more balanced approach. The key figures in the NSW pro-Palestinian grouping were younger activists such as Denis Freney, David McKnight, Peter Murphy and Greg Giles who shared the anti-Zionism of other radical Marxist groups associated with the New Left student movement. Some of them were active in the Australian Union of Students (AUS) campaign urging the elimination of the State of Israel (Johnston 1979: 95-96; Mendes 1993a: 115).

The pro-Palestinian faction endorsed the military struggle of the PLO against the Israeli state and its civilian population. According to Freney:

The main thing is that we give total, unconditional solidarity to the struggle of the Palestinian Arabs to regain their land...The nationalism of the oppressed, the exiled and the landless is always a thousand times more progressive, even when it goes into excesses of nationalism, than the nationalism of the colonisers...No revolutionary could criticize the Palestinian Arabs for undertaking a fight to the death for freedom (Freney 1972).

The faction vigorously endorsed the PLO's advocacy in favour of a secular democratic state of Palestine, arguing:

The Palestinian resistance is correct in fighting for such a state, in which Arab Palestinians and Jews who wish to remain can live together, with equal rights and in peace. No other solution will be just to all concerned...The overwhelming concern of socialists must be the struggle of the dispossessed, homeless Palestinians, who form the vanguard of the socialist, revolutionary process throughout the Arab world (McKnight and Shackley 1975).

In a further statement, McKnight reiterated that 'it is the duty of revolutionaries, I believe, to support the armed struggle of the Palestinians. They are fighting for that just solution: a democratic, secular state of Palestine for all Palestinians and their children and for the present Inhabitants of occupied Palestine.'"Israel" (McKnight 1975).

In contrast, a number of the moderates in Victoria were older leftists such as Dave Davies, Bernie Taft and

Henry Zimmerman who were influenced by the Party's historical support for Israel, and opposed the strident and aggressive pro-Palestinian campaign. Other younger leftists such as Mark Taft and Ian Fehring shared their views, and campaigned against the AUS anti-Israel motions. Instead, they argued in favour of a Palestinian state alongside Israel (Mendes 1993b: 198-99; Taft 1975). However, the Party newspaper, *Tribune*, was published in Sydney, and increasingly reflected the pro-Palestinian perspective. Indeed, Freney was employed as their principal commentator on Middle East issues (Gouttman 1989).

Jewish dissidents: Henry Zimmerman and Norman Rothfield

Henry Zimmerman was a long-standing CPA member from 1941-79 who became increasingly disenchanted with Communist policies towards Jews, Zionism and Israel. In 1968, he and others formed the Yiddish-speaking Jewish Progressive Group for Peace in the Middle East (JPGPME) which emerged out of the pre-existing Jewish Progressive Centre that had split politically during the Six Day War into pro-and anti-Israel factions. The JPGPME actively campaigned against anti-Semitism in the Soviet Bloc including particularly the appalling expulsion of large numbers of Jews from Poland in 1968, and the use of anti-Zionism as a cover for anti-Semitism (Mendes 1991; Zimmerman in Mendes 1994: 601-04).

As early as July 1967, Zimmerman condemned what he called 'one-sided attacks on Israel' in *Tribune* (Zimmerman 1967). Zimmerman published a number of articles and letters in left-wing publications that defended Israel's right to exist, and argued that any political solution would need to accommodate the national rights of both Jews and Arabs (Zimmerman 1968; 1970; 1971).

Zimmerman actively collaborated with Norman Rothfield, a Labor Party member (but politically close to the CPA) who was a leading figure in Jewish Left groups and also prominent in the Australian peace movement. Rothfield was concerned at what he called 'the increasingly unreasonable hostility to Israel that had emerged in the years following the Six Day War'. He was certainly not an uncritical supporter of Israeli government policies, but 'felt the need for a more balanced view on this topic than that currently prevailing in Left circles' (Rothfield 1997: 62).

Rothfield castigated Communist correspondents in *Tribune* for what he alleged was 'inaccurate, biased and coloured' reporting of the Six Day War (Mendes 1991: 507). He also attacked a series of articles in *Tribune* by the CPA leader Bernie Taft (himself of German Jewish background) as being unfairly critical of Israeli policies (Mendes 2021).

In 1971, Rothfield and others formed the Australian Committee for Peace in the Middle East which published a pamphlet titled *Palestine, Israel and Zionism* which recommended cooperation between Israeli and Palestinian socialists to advance Israeli-Palestinian mutual recognition and peace (Rothfield 1971a; 1971b). Later in June 1974, Rothfield formed the Paths to Peace organisation to promote mutual recognition and peace between Israel, the Arab states and the Palestinians. Zimmerman became co-editor of the associated Paths to Peace journal which was published from 1974-86 (Mendes 1991: 507-509; Rothfield 1993: 213-16).

Both Zimmerman and Rothfield were highly critical of the support granted by many within the CPA to the PLO despite their active role in terrorist attacks on Israeli civilians. In 1970, Zimmerman (as chair of the JPGPME) translated a pamphlet by the leading Israeli (Maki Party) Communist, Moshe Sneh, titled 'Arafat the adored and Lenin the ignored'. The pamphlet censored the support offered by leftists to Fatah, asking: 'How can a democrat – not to say a socialist or an honest communist – support a political body that seeks to murder the existing state of a living people?' Zimmerman lambasted the refusal of the CPA to openly condemn the 1972 massacre of Israeli athletes at the Munich Olympics. He emphasized that 'all the Arab terrorist organisations have the reactionary aim of denying the national rights of one people' (Zimmerman 1972).

Rothfield denounced the terrorist actions of the PLO (Rothfield 1972). He actively exposed the contradictions in Yasser Arafat's famous 'gun and olive branch' speech to the UN General Assembly in November 1974, noting that his demand for the destruction of Israel meant 'war not peace'. Rothfield argued that 'an olive branch in the Middle East does not mean Arafat's plan to destroy a nation and a state: an olive branch means the recognition of the rights of both Israel and the Palestinian Arabs to self-determination' (Rothfield 1974; Rothfield 1997: 75). Consequently, Rothfield opposed the proposed visit of a PLO delegation to Australia in early 1975 on the grounds that its rejection would 'help Palestinian moderates who realise fulfilment of their aspirations requires mutual recognition with Israel and not destruction of Israel' (Rothfield 1975).

Postscript

In 1979, Craig Johnson, one of the pro-Palestinian militants in the CPA, published a highly partisan view of these earlier debates in an academic journal. Most significantly, he completely misrepresented the views of Henry Zimmerman, labelling him 'on the right of the pro-Israel lobby as a whole' (Johnston 1979: 91). This was arguably absurd given that Zimmerman was a committed Marxist and critical of Zionist ideology, but nevertheless believed in the legitimacy of Israel as a national homeland for Jews.

CPA National Committee member Dave Davies attacked Johnston's contentious reference to a pro-Israel lobby, noting that many Communists supported Israel's right to exist whilst expressing strong criticisms of Israeli government policies and Israeli society more generally. He also rejected Johnston's demonisation of Zionism, noting that it meant many different things to different groups of people (Davies 1980).

The CPA continued to be divided on Israel/Palestine until its demise in 1991. Zimmerman and Rothfield continued to speak out bravely against extreme pro-Palestinian views on the radical Left. They maintained their collaboration within Paths to Peace and later via the Australian Jewish Democratic Society formed in 1984 which still exists today. Zimmerman died at the age of 83 years in 2006, and Rothfield died at the age of 98 years in 2010.

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NOTES

i. It is important to note that whilst the CPA and other left-wing groups interpreted the PLO's proposal as favouring a bi-national Palestine in which Jews and Arabs would share equal national rights, the PLO consistently emphasized that their secular democratic state would be exclusively Arab in character and only permit Jews to co-habit as a religious minority with no national rights. See Mendes 2014: 119.

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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

Associate Lecturer / Lecturer and Curator of the Classics Museum, Australian National University

The School of Literature, Languages and Linguistics (SLLL) is seeking to appoint a part time (0.5FTE/17.5 hours per week) Associate Lecturer/Lecturer and Curator of the Classics Museum in the Centre for Classical Studies, who will be known as the Friends' Associate Lecturer/Lecturer.

In a unique role, the successful candidate will manage the collection of the ANU Classics Museum and co-ordinate its outreach and engagement program, including museum tours, the schools education program, and public events. They will deliver classes on Greek and Roman art and archaeology and related topics within the Classical Studies undergraduate program in ways that foreground the Museum's collection. They will conduct relevant academic research and have relevant academic qualifications in Classical Studies or related fields, particularly with expertise in the art, archaeology, and history of the Greek and Roman world. Experience with museums, collection management and/or public engagement essential.

Candidates will ideally have a PhD or be in progress towards completion of PhD in Classical Studies or a related field such as Art History or Archaeology, with a track record of scholarly research and/or expertise, especially in Greek and Roman art and archaeology. High quality and innovative teaching in Classical Studies, including object-based teaching, is highly regarded.

Deadline: 4 May 2022 11:55 PM AUS Eastern Standard Time

For more information on the position and how to apply please visit <https://jobs.anu.edu.au/cw/en/job/544339/associate-lecturer-lecturer-and-curator-of-the-classics-museum>

Associate Professor/Professor – Andrea and Charles Bronfman Chair in Israeli Studies, University of Toronto

The Faculty of Arts and Sciences of the University of Toronto invites applications for a full-time tenure stream position in Israeli Studies. The appointment will be at the rank of Associate Professor or Professor, with an anticipated start date of January 1, 2023. The successful candidate is eligible to be named the Andrea and Charles Bronfman Chair in Israeli Studies for a five-year term, which will be renewable following a favorable review. The successful candidate will be appointed to any Department in the social sciences (51%), dependent upon their area of expertise, and hold a minority appointment in the Anne Tanenbaum Centre for Jewish Studies (49%).

Candidates must hold a PhD in any social sciences discipline or related fields, with a research and teaching portfolio focused on modern Israel. They must demonstrate an exceptional record of excellence in research and teaching as well as relevant experience in research supervision. We seek candidates whose research and teaching interests complement our [existing strengths](#), with proven ability to cross disciplinary boundaries. They will have an established international reputation and be expected to sustain and lead innovative and independent research at the highest international level. They will also maintain an outstanding, competitive, and externally funded research program in areas pertaining to the study of Israel.

Deadline: 2 May 2022

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

<https://www.jewishstudies.utoronto.ca/about-us/employment-opportunities/faculty-positions>

Upcoming conferences & calls for papers

Conference "Moving Jewish Film (Hi)stories between Europe and Latin America," Potsdam, 19-21 September 2022

Jewish culture and history exist in continuous movements, temporary locations, and frequent transits. Multilingualism is as much part of it as the experience of migration. While Jews emigrated from Spain and Portugal to Central and South Americas early as the fifteenth century escaping the Spanish Inquisition, mass emigration waves occurred some three hundred years later. In the late nineteenth century and the early twentieth century exposed to anti-Semitic pogroms, suffering poverty and starvation, Jewish communities formerly situated in Central Europe decided to look for new opportunities in the South. Undeniably the biggest threat to European Jewry was National Socialism. Persecuted by the Nazi regime, they arrived in Latin American countries in great numbers from the 1920s onwards. Well educated, creative, politically outspoken, impoverished, and traumatized, the newly arrived immigrants became an important part of local cultures and communities. These dynamics were disrupted yet again in the wake of dictatorships in the 1970s and 1980s in Latin America: Alongside others who had to flee political and cultural repression, many Jewish intellectuals and artists returned to Europe.

Oscillating around the numerous stops between the two continents, film is an important medium that gives expression to Jewish life, memories and experiences of migration, trauma, resistance, and resilience. In Argentina or Mexico, artists whose parents sought refuge from the calamities of the Holocaust redrew their family's movements inspired by objects, photos, stories, or songs. Utilizing experimental, narrative and documentary formats, Jewish filmmakers investigate the legacy of Nazism and link traumas of the Holocaust and of repressive regimes across space and time. Filmmakers for who Jewishness involves making real and imaginary connections

between Europe and Latin America include Narcisa Hirsch, Daniel Burman, Ariel and Rodrigo Dorfman, Alejandro Springall, and Guita Schyfter. Directors such as Peter Lilienthal, Jeanine Meerapfel or Alejandro Jodorowsky, who were born or grew up in Uruguay, Argentina, or Chile, have become mediators of a transnational film culture in Europe.

Within a growing body of projects and publications that conceptualizes Jewish Latin American cinema, our project zooms in on Jewish filmmaking that bridges Latin America with Europe – an important direction that has not been given much scholarly consideration yet. Our workshop, to take place in September 2022, aims to map Jewish film as transcultural and cross-continental mediator. We want to know about their representatives, trace their journeys and intercontinental stops; the way history and experiences shaped their themes and aesthetics and their status in national cinemas. We consider thematic and formal connections across different films and want to learn about collaborative projects. We are also curious to know of cultural production of second and third generations. Where do Jewish filmmakers exhibit their work and what are their funding sources? Who are the audiences and what is the local, national, and transnational reception of their work?

Scholars from all areas of cinema, media and Jewish studies are invited to submit proposals. These may include but are not limited to the following topics:

- Experiences of escape, exile, remigration in features, documentaries, and other genre
- Production companies, cultural institutions, and other sites of a Jewish European Latin American cinema
- Exhibition platforms, festivals and retrospectives, audience reception
- Consideration in national film histories and canonizations

- Papers on individual filmmakers such as Peter Lilienthal, Jeanine Meerapfel, Narcisa Hirsch, Daniel Burman, Ariel and Rodrigo Dorfman, Alejandro Jodorowsky, Alejandro Springall, or Guita Schyfter.

Format:

Individuals wishing to submit a proposal are required to provide their name, email address, the title of the paper, an abstract (max. 300 words), and a scholarly bio (max. 100 words).

Individual presentations should last a maximum of 20 minutes. Successful proposals will be notified by 1 June 2022.

English will be the official language of the workshop.

Organizers:

Dr. Lea Wohl von Haselberg (Film University Babelsberg)

Dr. Claudia Sandberg (University of Melbourne)

Lucy Pizana (Film University Babelsberg)

Submission Deadline: 1 May 2022

Contact: lucy.pizana@filmuniversitaet.de

Call for Papers: Journal of Jewish Languages thematic issue: Imitating Jewish Speech

The Journal of Jewish Languages announces a call for papers for a thematic issue: *Imitating Jewish Speech*

Throughout history, the everyday speech of Jews has typically differed from the speech of non-Jews in their shared locales. The differences may be seen in terms of a spectrum – ranging from entirely distinct Jewish languages (e.g., Yiddish spoken in Lithuanian surroundings; Judezmo spoken in Turkish surroundings) to natively spoken Jewish ethnolects of the dominant language of the general population (e.g., Vienna Jewish German of the 1920s – 1930s; Jewish Dutch of the early 20th century); these Jewish ethnolects, in turn, can range from being significantly different to almost identical to the

dominant general speech of the surroundings. Over the years, significant fields of linguistic scholarship have developed that focus on individual distinct Jewish languages; Jewish interlinguistics; Jewish internal and external bi-/multilingualism; Jewish ethnolects, etc. There has been sporadic scholarship on non-Jewish imitation of Jewish speech across a span of time, culture areas, and languages, including some regarding 20th-21st-century Europe and America (e.g., Jewish Polish, Jewish Czech, Jewish German, Jewish English, e.g., Balík 2022, Benor 2022, Brzezina 1986, Gilman 1986, Jacobs 2008, Matras 1991, Schäfer 2017). However, many instances of non-Jewish imitation of Jewish speech have not yet been analyzed by scholars. These instances appear in literature and stage plays, film, and popular culture; some are antisemitic in nature, while others are more ethnographic or neutral. This thematic issue of the Journal of Jewish Languages will address this gap in the scholarship by analyzing such materials. Articles will explore various linguistic and sociolinguistic aspects of imitations of Jewish speech by non-Jews, with the goal of gaining a fuller picture of the phenomenon of linguistic imitation in general. This scholarship can lead to additional insights on varieties of Jewish speech, as well as relations between Jews and non-Jews. Articles can focus on individual Jewish communities, languages, or ethnolects, or they can offer comparative or theoretical analysis.

If you are interested in submitting a manuscript for this issue, please send a title and short abstract (50–100 words) to guest editors Lea Schäfer (lea.schaefer@staff.uni-marburg.de) and Neil Jacobs (jaczz@hotmail.com) by **May 15, 2022**.

Article manuscripts will be due December 1 and will be sent out for double-blind peer review.

Call for Papers: Yiddish in the Heights: Exploring Yiddish Academia and Activism in Post-War New York, 20–21 November 2022

In the post-WWII period, Jewish immigrants to the United States brought fresh blood to Yiddish

New York and Yiddish reached new heights in the academic world, particularly at Columbia University and the Jewish Theological Seminary (JTS). A key figure in these programs was Dr. Mordkhe Schaechter, himself an immigrant, who also spearheaded a new wave of Yiddish activism. This conference will honor Dr. Schaechter by exploring his legacy at the two Morningside Heights institutions with which he was affiliated, as well as the place of Yiddish in American academia – its past, the current state of the field, and its future – set against a larger Jewish-American context.

To that end, we invite proposals for papers dealing with areas of Yiddish culture that were central to Dr. Schaechter's life and work, including:

- Yiddish research in post-war New York, especially linguistic research
- Activism on behalf of the Yiddish language in post-war New York
- Contemporary Yiddish language pedagogy

We especially welcome papers touching on the career of Dr. Schaechter. The conference will include opportunities for participants to share personal recollections.

The conference will take place in both Yiddish and English. Speakers should indicate in their proposal which language(s) they are prepared to use for their presentation. The conference will take place in person in Morningside Heights, New York with a potential hybrid option on Sunday, November 20 – Monday, November 21. Some funding for travel and accommodation is available for speakers from outside of New York; speakers should indicate their need for such funding in their proposal.

Please submit proposals to conference@leagueforyiddish.org by **May 15**.

The conference is sponsored by the League for Yiddish, the Institute for Israel and Jewish Studies of Columbia University, and the Jewish Theological Seminary.

Call for Papers. 100 Anniversary of I and Thou (1923). University of Haifa. 17-18 July 2023.

**100 Anniversary of I and Thou (1923)
University of Haifa | July 17-18, 2023**

**Keynote Speakers: Prof. Vivian Liska,
University of Antwerp, and Prof. Leora
Batnitzky, Princeton University**

**The Bucerius Institute for Research of
Contemporary German History and Society,
University of Haifa | | School of Jewish
Theology, University of Potsdam | | The Leo
Baeck Institute Jerusalem for the Study of
German-Jewish History and Culture | | Stiftung
Schwarz-Schütte Potsdam**

How would *I and Thou* read if it were written by a woman? Martin Buber was not a feminist thinker, however his philosophy has been occasionally viewed by its virtue of being feminine (Gustav Landauer) while, at other times, insulted as a philosophy for “ladies” (Yeshayahu Leibowitz). Yet, for generations, scholarship on Buber has been dominated by male scholars shaping Buber's intellectual legacy and the interpretive canon of his works. As in the larger tradition of Jewish thought, women's experiences, spiritual sensibilities, and intellectual expressions have rarely been acknowledged. At the same time, a new awareness of embodied thinking and positionality necessitates and makes urgent the presence of women's voices. The present project invites women scholars to join a conference in Haifa and read Buber from a multiplicity of philosophical and disciplinary perspectives. The presented papers of the conference will be submitted for publication as an edited volume. Our aim is to expand the canon of Buber scholarship and to offer a more inclusive reading of his multifaceted work.

Martin Buber (Vienna 1878 – Jerusalem 1965) was an extraordinarily versatile thinker writing on a variety of disciplines, including philosophy, politics, theology, ethics, education, Hasidism, Bible, translation, religion, sociology, psychology, art, and mysticism. We believe that Buber's rema-

rkable multiplicity of interest invites a greater diversity of readership. We wish to bring to the forefront the voices of women's scholarship to reclaim and reinvigorate Martin Buber's legacy in light of the centenary of his seminal book *I and Thou* (1922/23). By offering perspectives from women, our conference seeks to introduce new ways of reading and new approaches to Buber's legacy, providing greater diversity and giving more attention to neglected voices. In this way, our conference will increase the visibility of women scholars from different cultural, religious, social, and ethnic backgrounds.

We invite women scholars identifying with feminist discourses at any stage of their academic careers to submit papers on every possible aspect of Buber's thought. Please send us your proposals (350 words) and a short bio by **June 23, 2022** to the following email address:

womenwritebuber@gmail.com

The conference is scheduled to take place in Haifa, from July 17-18, 2023. We will cover up to one night of accommodation for Israeli participants, up to two nights for European participants, and up to three nights for transatlantic travelers. Need-based travel stipends may be available.

Conference Organizers:

Dr. Yemima Hadad and Dr. Hannah Vitelson

Call for Papers: Jewish Education through the Lens of Race, Ethnicity, and Immigration—Journal of Jewish Education

The editors of the *Journal of Jewish Education* invite papers for a special issue highlighting issues of race, ethnicity, and immigration status in Jewish education. Scholarly investigations of American Jews are increasingly attuned to the deep diversity that has always characterized Jewish populations. The 2020 Pew study on Jewish Americans highlighted multiple axes of diversity: race and ethnicity (according to American classification), Sephardic/Mizrahi and/or Ashkenazi heritage, and immigration status. However, there is still a lot that scholars

and practitioners do not understand about the experiences of Jews who have remained marginalized, minoritized, or underrepresented in canonical narratives of American Jews.

This issue aims to bring together varying disciplinary perspectives to advance our understanding of Jewish education through lenses focused on Jewish diversity. Submissions are invited from historical, anthropological, sociological, educational, philosophical, and/or psychological perspectives, across methodological frameworks, and pertaining to formal and informal Jewish education settings serving the full age range of learners, from early childhood through adult and senior populations. Authors are welcome to reflect on their own positionality and theoretical approaches to questions of scholars' identities in their manuscript submissions.

Questions to be considered may include, but are not limited to, the following:

- How do institutional approaches to and negotiation of racial and ethnic diversity in Jewish educational settings (e.g., camps, day schools) shape participants' (e.g., campers, students) experiences?
- How does the educational experience in Israeli and/or Jewish schools vary for immigrant groups that have experienced social discrimination and marginalization (e.g., Ethiopian Israelis)?
- How, when, where, in what contexts, with what pedagogies, and to what ends do educators in Jewish educational settings teach about race and ethnicity?
- How have Jewish institutions in various communities undertaken the work of educating and socializing Jewish immigrants?
- How do Jewish students who represent ethnic and racial minorities experience majority-white or Ashkenazi Jewish educational spaces?

Intents to submit are due by June 15, 2022 and should include the name of the author(s), contact information, a working title, and a 150-200 word abstract. Intents should be submitted to JournalofJEd@gmail.com

Completed manuscripts (5,000–10,000 words, 20–40 pages) are due by November 15, 2022. Please consult our Instructions for Authors on the Journal website for more information about formatting and submitting manuscripts to the Journal's online review portal, ScholarOne, <https://www.tandfonline.com/toc/ujje20/current>.

Questions may be sent to JournalofJEd@gmail.com

Grants and other opportunities

Postdoctoral Associate position in Israeli/Hebrew Culture, Duke University, Asian and Middle Eastern Studies

The Department of Asian & Middle Eastern Studies at Duke University in Durham, North Carolina invites applications for a Postdoctoral Associate position in Israeli/Hebrew Culture. This position is a one-year appointment that begins August 1, 2022, with an option for a one-year extension. The appointee is expected to (a) teach three courses a year (in English), and (b) participate in scholarly events and activities in the department and in the Duke Center for Jewish Studies. We strongly prefer applicants with a principal expertise in one of the following fields: cultural studies, gender and sexuality studies, literature, or cinema studies. The Fellow will be expected to be in residence, to conduct research in Duke's library and archival collections, and to work on their publication portfolio, either a series of articles or a book manuscript. The successful candidate will have completed a Ph.D. within the past two years and will have a strong record of research and solid preparation for (or experience in) teaching at the undergraduate level in Israeli and/or Hebrew culture, with a focus on the modern and/or contemporary period. To be assured of consideration, **submit an application by May 8th, 2022**, consisting of 1) a current CV; 2) a letter of application detailing research interests and activities and teaching experience; 3) a writing sample in English, no longer than 25 pages; 4) a teaching portfolio that includes one to

three sample syllabi and a teaching philosophy; and 5) the names of three referees (the search committee will request these letters at a later stage of the search). Applications and letters of recommendation should be uploaded to Academic Jobs Online (<https://academicjobsonline.org/ajo/jobs/21565>).

Additional information may be obtained from the Israeli and/or Hebrew Cultural Studies Postdoc Search Committee at amesdept@duke.edu.

German Historical Institute, Henkel Fellow in Digital History at GHI Washington and Roy Rosenzweig Center for History and New Media at the George Mason University

With the generous support of the Gerda Henkel Foundation, the German Historical Institute (GHI) and the Roy Rosenzweig Center for History and New Media at the George Mason University (RRCHNM) invite applications from postdoctoral scholars and advanced doctoral students based in Europe for a 12-month fellowship in digital history.

This fellowship aims to connect scholars from Europe to digital history in the United States. The fellowship is intended to support a junior scholar working in the field of digital history or a junior scholar with less experience in digital history but interested in learning new research methods. We welcome applications from scholars who are seeking seed-funding in order to develop an innovative idea into a new project and/or funding proposal as well as from scholars who wish to pursue fully-fledged research projects.

The fellowship provides a unique opportunity for the recipient to work on his or her research project at the Roy Rosenzweig Center for History and New Media (RRCHNM) at George Mason University (GMU), one of the most established centers for digital history in the United States with strengths in computational history, spatial history and GIS, public digital history and other methods. The fellow will be in residence for one year. While at the Center, the fellow will also

have the opportunity to consult with the RRCHNM's faculty and staff in order to develop his or her project, join teams working on projects in development at RRCHNM, and to sit in on graduate digital history classes at GMU. Depending upon qualifications and visa status, the fellow could teach or co-teach undergraduate courses involving digital history.

The fellow is also expected to work with the GHI on a regular basis. She/he will participate in the Institute's scholarly activities and its digital projects. Moreover, the fellow will have the opportunity to connect with other North American centers for digital history or digital humanities and to participate in local digital history initiatives in the Washington, DC region. Depending on funding and approval, the fellow might also have the chance, after completing the fellowship, to be participate in the annual GHI Conference on Digital Humanities and Digital History, which is jointly convened with the Luxembourg Centre for Contemporary and Digital History (C²DH).

Starting October 1, 2022, the successful applicant will be in residence at the RRCHNM and will also participate in GHI activities, events, and digital projects. Funding will be provided for a 12-month stay for postdoctoral scholars as well as advanced doctoral students, who are currently affiliated with a European research institution. The monthly stipend will be €3,400 for postdoctoral scholars or €2,000 for doctoral students. The fellow will also receive reimbursement for his or her round-trip economy airfare to the U.S. and a grant for travel to other North American institutions.

To Apply

Application Portal

(<https://app.smartsheet.com/b/form/76ba8ce99bd541308112a454f4fb8186>)

The deadline for applications is **May 15, 2022**. To apply, please upload a cover letter, a CV, a copy of the certificate of your most recently earned degree, the names and contact details of two referees, and a research project proposal (5 pages

or 2,000 words max.) to the application portal. The proposal should outline a research question, the main sources to be used, and ideas about what digital tools and methods could be used to analyze those sources. We can accept applications in electronic form only. Documents should be sent as a single PDF file.

For more information, please contact:

fellowships@ghi-dc.org at the GHI or Dr. Amanda Madden amadden8@gmu.edu at the RRCHNM.

ANN: Accepting Submissions for 2022 Bernard Lewis Prize

The [Association for the Study of the Middle East and Africa \(ASMEA\)](#) is pleased to announce that submissions for the 2022 Bernard Lewis Prize are now being accepted. The Bernard Lewis Prize will award scholarly work, either published or unpublished, that addresses issues of antisemitism of great importance to our founding chairman, Prof. Bernard Lewis.

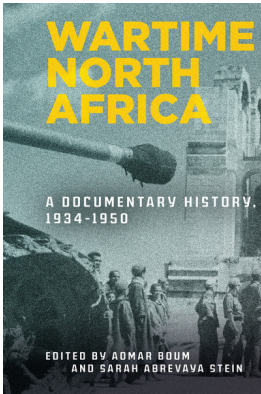
While Christian antisemitism is well-studied, a stigma remains around addressing antisemitism in the Muslim world. Beyond this, relatively few scholars focus on the Middle Eastern dimensions of Christian antisemitism in religious and cultural terms, much less the political impacts in the West.

The Bernard Lewis Prize will award scholarly work, either published or unpublished, that addresses the aforementioned issues. Recipients of the \$2,500 prize will be awarded at the [Fifteenth Annual ASMEA Conference](#) on November 5 – 7, 2022 in Washington, D.C. Additionally, all finalists for the prize will present and discuss their work during the Conference.

The deadline to submit is **June 30, 2022**.

Questions can be directed to info@asmeascholars.org.

Recent books of interest (click any ISBN to purchase)

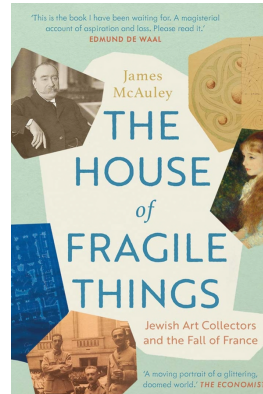


Wartime North Africa: A Documentary History, 1934–1950/ edited by **Aomar Boum & Sarah Abrevaya Stein.** Stanford University Press, 2022.

[9781503611511](https://www.stanford.edu/publications/9781503611511)

This book, the first-ever collection of primary documents on North African history and the Holocaust, gives voice to the diversity of those involved—Muslims, Christians, and Jews; women, men, and children; black, brown, and white; the unknown and the notable; locals, refugees, the displaced, and the interned; soldiers, officers, bureaucrats, volunteer fighters, and the forcibly recruited. At times their calls are lofty, full of spiritual lamentation and political outrage. At others, they are humble, yearning for medicine, a cigarette, or a pair of shoes.

Translated from French, Arabic, North African Judeo-Arabic, Spanish, Hebrew, Moroccan Darija, Tamazight (Berber), Italian, and Yiddish, or transcribed from their original English, these writings shed light on how war, occupation, race laws, internment, and Vichy French, Italian fascist, and German Nazi rule were experienced day by day across North Africa. Though some selections are drawn from published books, including memoirs, diaries, and collections of poetry, most have never been published before, nor previously translated into English. These human experiences, combined, make up the history of wartime North Africa.



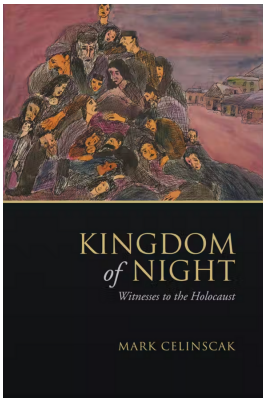
The House of Fragile Things: Jewish Art Collectors and the Fall of France/ by **James McAuley.** Yale University Press Press, 2022.

[9780300233377](https://www.yaleupress.edu/9780300233377)

A powerful history of Jewish art collectors in France, and how an embrace of art and beauty was met with hatred and destruction.

In the dramatic years between 1870 and the end of World War II, a number of prominent French Jews—pillars of an embattled community—invested their fortunes in France’s cultural artifacts, sacrificed their sons to the country’s army, and were ultimately rewarded by seeing their collections plundered and their families deported to Nazi concentration camps.

In this rich, evocative account, James McAuley explores the central role that art and material culture played in the assimilation and identity of French Jews in the fin-de-siècle. Weaving together narratives of various figures, some familiar from the works of Marcel Proust and the diaries of Jules and Edmond Goncourt—the Camondos, the Rothschilds, the Ephrussis, the Cahens d’Anvers—McAuley shows how Jewish art collectors contended with a powerful strain of anti-Semitism: they were often accused of “invading” France’s cultural patrimony. The collections these families left behind—many ultimately donated to the French state—were their response, tragic attempts to celebrate a nation that later betrayed them.

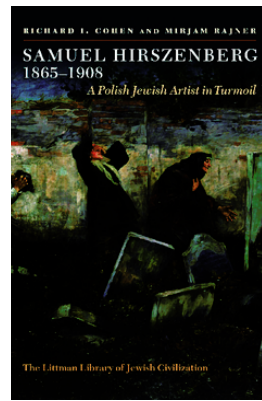


Kingdom of Night: Witnesses to the Holocaust/ by Mark Celinscak. University of Toronto Press, 2022.
[9781487523923](https://www.utoronto.ca/9781487523923)

In April 1945, when the Bergen-Belsen concentration camp was surrendered and handed over to the British Army, Canadian forces arrived on scene to provide support, to bear witness, and to document the crimes. They were overwhelmed, understaffed, and left without adequate supplies, equipment, and medicine. Their encounters at the camp were haunting, transformative experiences that forever changed their lives.

In *Kingdom of Night*, Mark Celinscak reveals the engagement of Canadian troops and other personnel at the Bergen-Belsen concentration camp. The book brings together a series of gripping, often deeply moving accounts that demonstrate the critical relief work carried out by Canadians who have been largely overlooked for more than seventy-five years. It outlines in both stark and moving detail what a cross-section of Canadians both said and did during the liberation efforts at one of the most notorious sites in Hitler's camp system.

In addition, biographical overviews are presented for each Canadian featured in the book, not only highlighting some of their life-saving and humanitarian work, but also revealing what ultimately became of their lives after the war. *Kingdom of Night* depicts the gruelling efforts by those who assisted the victims of one of the greatest crimes in history.

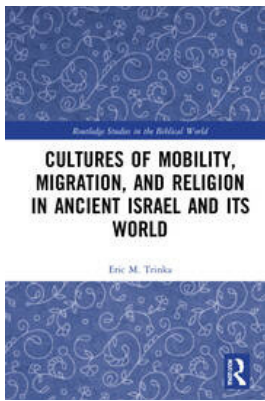


Samuel Hirszenberg, 1865–1908: A Polish Jewish Artist in Turmoil/ by Richard I. Cohen and Mirjam Rajner. The Littman Library of Jewish Civilization, 2022.
[9781789621938](https://www.littmanlibrary.com/9781789621938)

Samuel Hirszenberg is an artist who deserves to be more widely known: his work intertwined modernism and Jewish themes, and he influenced later artists of Jewish origin.

Born into a traditional Jewish family in Łódź in 1865, Hirszenberg gradually became attached to Polish culture and language as he pursued his artistic calling. Like Maurycy Gottlieb before him, he studied at the School of Art in Kraków, which was then headed by the master of Polish painting, Jan Matejko. His early interests were to persist with varying degrees of intensity throughout his life: his Polish surroundings, traditional east European Jews, historical themes, the Orient, and the nature of relationships between men and women. He also had a lifelong commitment to landscape painting and portraiture.

Hirszenberg's personal circumstances, economic considerations, and historical upheavals took him to different countries, strongly influencing his artistic output. He moved to Jerusalem in 1907 and there, as a secular and acculturated Jew who had adopted the world of humanism and universalism, he strove also to express more personal aspirations and concerns. This fully illustrated study presents an intimate and detailed picture of the artist's development.

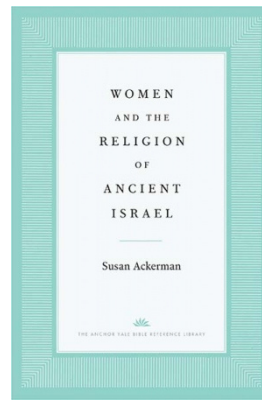


Cultures of Mobility, Migration, and Religion in Ancient Israel and Its World/ by Eric M. Trinka. Routledge, 2022.
[9781032105413](#)

This book examines the relationship between mobility, lived religiosities, and conceptions of divine personhood as they are preserved in textual corpora and material culture from Israel, Judah, Egypt, and Mesopotamia.

By integrating evidence of the form and function of religiosities in contexts of mobility and migration, this volume reconstructs mobility-informed aspects of civic and household religiosities in Israel and its world. Readers will find a robust theoretical framework for studying cultures of mobility and religiosities in the ancient past, as well as a fresh understanding of the scope and texture of mobility-informed religious identities that composed broader Yahwistic religious heritage.

Cultures of Mobility, Migration, and Religion in Ancient Israel and Its World will be of use to both specialists and informed readers interested in the history of mobilities and migrations in the ancient Near East, as well as those interested in the development of Yahwism in its biblical and extra-biblical forms.



Women and the Religion of Ancient Israel/ by Susan Ackerman. Yale University Press, 2022.
[9780300141788](#)

A synthetic reconstruction of women's religious engagement and experiences in preexilic Israel.

Throughout the biblical narrative, ancient Israelite religious life is dominated by male actors. When women appear, they are often seen only on the periphery: as tangential, accidental, or passive participants. However, despite their absence from the written record, they were often deeply involved in religious practice and ritual observance.

In this new volume, Susan Ackerman presents a comprehensive account of ancient Israelite women's religious lives and experiences. She examines the various sites of their practice, including household shrines, regional sanctuaries, and national temples; the calendar of religious rituals that women observed on a weekly, monthly, and yearly basis; and their special roles in religious settings. Drawing on texts, archaeology, and material culture, and documenting the distinctions between Israelite women's experiences and those of their male counterparts, Ackerman reconstructs an essential picture of women's lived religion in ancient Israelite culture.

Photo submissions: Australian or Australian-Jewish theme



This issue's Jewish/Australian-themed photo comes from the collection of the Jewish Holocaust Centre (Melbourne), courtesy of Dr Anna Hirsh, manager of collections and research. Depicted are two pages from a *Haggadah* (Passover service book) belonging to David George Gilbert. Published in Łódź in 1933, in Hebrew, Aramaic and Polish.

Born David Grünbaum in Prague, 1908 and died in Melbourne, 1995, David Gilbert, his wife Gisela and daughter Susan were incarcerated in the Łódź Ghetto in 1941 and deported to Auschwitz in August 1944. Gisela and Susi did not survive. David was in Auschwitz-Birkenau and Gleiwitz; in 1945 he went on death marches to Blechhammer, Ehrenforst and back to Gleiwitz. After liberation, David made the long journey back to Prague, but decided to leave Europe, and immigrated to Australia in November 1946, where he changed his name to David George Gilbert. He remarried, to Mimi, and he was a dentist and orthodontist by profession. He died in Melbourne in 1995. David's memoirs were published as *The Light and Darkness of My Being* by Vantage Press, New York, 1991.

Call for Submissions, AAJS Newsletter No. 85

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 jkaplan@sjm.com.au.