

# AAJS QUARTERLY NEWSLETTER

Australian Association for Jewish Studies

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## Editor's welcome

Welcome to the Winter 2022 edition of the AAJS quarterly newsletter. It is hard to believe we are already past the middle of the year and the *yamim noraim*/high holy days are just around the corner.

We begin this issue with a friendly reminder to our members to submit proposals to the AAJS 2023 annual conference by 15 August. Next year's

annual conference under the theme 'The Arts, Jews and Wellbeing' will take place at the University of Adelaide and will be convened by Kathy Baykitch (Adelaide Holocaust Museum), Jasmine Munn-McDonnell (The University of Adelaide) and AAJS president, Professor Ghil'ad Zuckermann (The University of Adelaide).

Our winter edition shares exciting news from Professor Emerita Suzanne Rutland OAM (University of Sydney) and Andre Oboler (La Trobe University) who report on the recent participation of the Australian Delegation to the International Holocaust Remembrance Alliance plenary in Stockholm. Our member essay comes to us from Dovi Seldowitz, a PhD candidate in sociology at the University of New South Wales, who generously shares with AAJS members the rationale behind his fascinating research into women's leadership in Hasidic communities.

As always, we share exciting opportunities in Jewish studies and related fields, including academic positions, fellowships, and calls for papers and submissions to upcoming conferences and volumes. Avid readers will find suggestions for six new books in Jewish studies (including information on how to purchase/access them) on pages 20–22.

Please remember to get in touch with any exciting news, information on new publications, relevant research opportunities, events, essays, or photos that you would like to submit to our Spring 2022 (October) issue.

On behalf of the AAJS board, I thank our contributors to this quarterly edition, and wish our readers happy perusing! Stay warm and stay safe!

Dr Jonathan C. Kaplan  
Sydney Jewish Museum/UTS  
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.

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

## IHRA's Stockholm Plenary

Professor Emerita Suzanne Rutland OAM and Dr Andre Oboler

The formation of the International Holocaust Remembrance Alliance (IHRA) in 1998 is a key development in the international fight against antisemitism and Holocaust denial, problems which have only increased since 1998. Indeed, the pandemic and the war in the Ukraine have exacerbated these challenges, often through social media. Initially only representing a few key countries, today the IHRA has 35 member nations, as well as 10 as observers, and eight international partners, including the UN, UNESCO, and the Council of Europe.

Australia joined the IHRA in July 2015 and in June 2019 was accepted as a full member. Since our initial involvement, we have had the same expert delegation – Sue Hampel OAM and Pauline Rockman OAM, co-presidents of what is now called the Melbourne Holocaust Museum, A/Professor Steven Cooke and Dr Donna-Lee Frieze from Deakin University, Dr Andre Oboler from the Online Hate Prevention Institute, and Professor Emerita Suzanne Rutland OAM and A/Professor Avril Alba from the Department of Hebrew, Biblical and Jewish Studies, University of Sydney.

With full membership Australia's delegation finally were permitted to officially become fully active in every aspect of the IHRA's work. Observer nations, the status we held for a few years, are expected just to 'observe' and not actively participate, and liaison counties (the next status on the way to membership) is only slightly more active. With the Aussies' typical larrikin approach, we were not always so good at sitting quietly behind the table, rather than at the table. Some of our delegates gave presentations, took minutes, joined projects, and generally played more active roles than we were supposed to well before gaining full membership. Indeed, at the first meeting when Australia was represented in

Debrecen in Hungary, Dr Andre Oboler, well known to many of the IHRA experts from his past role with the Global Forum for Combating Antisemitism, was invited on the spot to join a panel on the topic of preventing online antisemitism.

However, once we were able to become fully involved, we did so with gusto. In the last couple of years, two members of our delegation have been chairs of formal groups within IHRA – last year Sue Hampel chaired the Education Working Group, and this year Donna-Lee Frieze is chairing the Committee on Holocaust, Genocide and Crimes Against Humanity. As well, some of us have volunteered to become involved with specific IHRA projects; we have been involved with country reporting; and have done presentations, with Sue Hampel and myself presenting on Holocaust Education in Australia in Iasi, Rumania to the EWG in November 2015, and Pauline Rockman to the Museums and Memorials Working Group.

We also have continued with our liaison projects after becoming a full member of the IHRA. Most importantly, this year we held our first full Holocaust Memorial Week, supported by the Department of Foreign Affairs and Trade, Deakin University, and the Gandel Foundation, led by A/Professor Steven Cooke and Dr Donna-Lee Frieze. The Week was launched with a major on-line event held on 5 May, with the resources being made available on-line for schools to use when it best suits their needs. This was a resounding success. Thanks to the efforts of Pauline Rockman, there has also been a nation-wide commemoration of the International Holocaust Remembrance Day on 27 January, marking the liberation of Auschwitz, for the last two years.

With the Malmö Forum in Sweden last year, a key new development was the announcement by the then Australian Prime Minister, Scott Morrison, that Australia would adopt of the IHRA definition of antisemitism. This decision has bipartisan support and the newly elected Prime Minister, Anthony Albanese, has also stressed his

support for the IHRA, as has our new Foreign Minister, Penny Wong. Various states and many other key educational and civic organisations have adopted the IHRA definition of antisemitism.

Two important recent developments for the IHRA have been the development of the 'Recommendations for the Teaching and Learning about the Holocaust' by the Education Working Group and the 'Protect the Facts' Campaign. With the support of the IHRA's central office in Berlin, the 'Recommendations' have been translated into the many languages of the IHRA members, and recently also into Arabic by Yad Vashem. The 'Protect the Facts' campaign was introduced due to increasing concerns about Holocaust distortion, which is much more insidious than Holocaust Denial. These initiatives are also relevant and important for Australia.

In June, the first in-person IHRA Plenary Assembly was held after a two-year hiatus, hosted in Stockholm by Sweden. An intended celebration of our membership was also delayed due to Covid and finally took place in Stockholm with a reception hosted by the Honourable Bernard Philip, Australia's Ambassador to Sweden and Head of Australia's IHRA Delegation. We were joined by members of the British delegation, our mentors through the membership process, and the New Zealand Deputy Head of delegation – this was the first plenary where Aotearoa New Zealand was represented. Professor Emerita Suzanne Rutland spoke for the delegation, followed by Ambassador Philip and the UK's head of delegation Lord Pickles.

A major topic covered was the war in Ukraine which was approached from many angles. While emphasising the loss of life as the most important consideration, IHRA also discussed the harm to sites related to the Holocaust and to Holocaust-related archives. The Russian disinformation, promoting their attack on Ukraine as 'de-Nazification' and the way this abuses memory of the Holocaust was discussed at length, as was the very complicated history of Ukraine during the Holocaust. While some Ukrai-

nians saved Jews, others killed them. Even among Ukrainians opposing Nazism, both responses can be found. In his 'sermon' to the plenary, IHRA Honorary Chairman Professor Yehuda Bauer stressed the importance of all IHRA Member Countries showing their support for the Ukraine following Russia's unprovoked attack. 'We should say what we think, and we must inform the world that we stand behind the Ukrainian efforts to resist an unprovoked aggression by a major power,' he said. One outcome from the meeting was strong support for making IHRA's educational material available in both Russian and Ukrainian to help better educate the public and prevent future distortions and abuses of Holocaust memory.

Other discussions examined countries' progress on their pledges made at the Malmö Forum last year, many have made significant strides forward. The process of creating new commitments has inspired new investments, new projects, and a fresh look by countries at their portfolio of Holocaust education, research, and remembrance engagements.

At this meeting Israel successfully bid to be IHRA President in 2025, 80 years after the end of the Holocaust and 15 years after last holding the Presidency in 2010. This will follow the Presidencies of Croatia in 2023 and the United Kingdom in 2024.

*Professor Emerita Suzanne Rutland OAM and Dr Andre Oboler are members of the Australian Government's Delegation to the International Holocaust Remembrance Alliance.*

## Event: Avantgarde Yiddish women poets in Ukraine in the early twentieth century (ACJC, Monash University)

Ukraine became a significant centre for Yiddish literature in the 1880s, and by the early twentieth century was recognised as a leader in Yiddish literary innovation. Ukraine's Yiddish literary culture was consolidated and strengthened post-Revolution. Minority groups, including Jews, were granted national autonomy and the right to use their native languages in public and in institutional life. State support of ethnic languages and secular cultures led to rapid, unprecedented growth of Yiddish schools, research institutes, publishing houses and cultural institutions intent on fostering a secular post-Revolution Jewish culture. This phenomenal growth took place against a backdrop of virulent antisemitism and violent pogroms.

During this period, a group of avantgarde Yiddish women poets emerged in Ukraine. They produced innovative and daring poems that cast off religious proscriptions and repudiated taboos in traditional Jewish cultural life. Their work was lauded for the remarkable motifs and impulses that they introduced into Yiddish literature. Yet their writing is little known today.

This lecture will present a selection of these poets and poems, contextualising these works within the social, historical, literary and cultural developments of the time.

**Delivered by Hinde Ena Burstin (online, 18 September 2022).**

To book please visit:

<https://www.eventbrite.com.au/e/secular-voices-unsilenced-yiddish-women-poets-in-post-revolution-ukraine-tickets-316382417327>

## Upcoming lectures at the Sydney Jewish Museum

The Sydney Jewish Museum has a number of exciting upcoming lectures this month, both in-person and online of interest to AAJS members, from both international and local speakers, including renowned Holocaust scholar Dr Sharon Kangisser-Cohen (Yad Vashem) whose lecture will explore the experiences of Child Survivors in the aftermath of the Holocaust (3 August). Professor Avinoam J. Patt (University of Hartford) will present an in-person lecture titled 'The Jewish Heroes of Warsaw: the afterlife of the revolt' on 11 August at the Sydney Jewish Museum. Dr Daniel Heller (Monash University) will deliver a lecture (online, 17 August) on mental health challenges of survivors and relief workers in the aftermath of the Holocaust. Associate Professor Julie Kalman (Monash University) and Associate Professor Ruth Balint (University of New South Wales) will speak (online, 24 August) about their recent book, *Smuggled: An Illegal History of Journeys to Australia*. Dr Simon Holloway (Melbourne Holocaust Museum) will present a lecture (31 August) exploring the *responsa* of Rav Ephraim Oshry from his time interned in the Kovno Ghetto during the Holocaust.

For more information on the lectures and to book, please visit the [SJM Events Calendar](#).



## AAJS member essay by Dovi Seldowitz, PhD Candidate (UNSW)

As a new member of the AAJS, I am very grateful for the opportunity to share my research interests, background, and hopes for a career in the Jewish studies space. It means a great deal to me personally to be a member of a Jewish organisation devoted to the furtherance of research on all things Jewish. Learning may be a fundamental Jewish principle, but the value of sharing ideas and wisdom is even greater.

In terms of my background, I was raised in a Chabad Hasidic home in Brooklyn, New York, and following my rabbinic ordination, I began my studies in sociology. Some eight years ago, I moved to Sydney, and after some time, I resumed my studies at the University of New South Wales. The Australian connection is entirely due to my wife, Atara, raised in Bondi. We are proud parents of two little girls, Kinneret (age seven) and Rosa (6 mo.). Perhaps almost naturally, my sociological interests often are turned to the topic of contemporary Jewry and the Chabad community. My Honours thesis (UNSW 2020) concerned the women's leadership in Hasidic Judaism, for which I received the University medal and the TASA Honours award. My PhD topic is a natural extension of the Honours topic. It examines the underpinnings of women's leadership in Chabad through the sermons of the last two Rebbes of Chabad, Yosef Yitzchak Schneerson (1880–1950) and Menachem Mendel Schneerson (1902–1994).

A long-standing interest of mine is the very niche history of Chabad and the academy. Naturally, the permanent impression of my Chabad upbringing has led me to consciously keep track of the number of academic publications solely focused on the topic of women in Chabad. I've estimated that there are over sixty such works. But I also have been struck by the novelty of a 'Chabad sociologist'. By my count, upon completing my PhD studies, I will be the fourth sociologist to be raised in or otherwise a member of the Chabad community. Who are these others? Perhaps unsurprisingly, all are men from the United States: Dr Akiva Greenberg z"l (Touro College, Brooklyn), Dr Menachem Kovacs (Montgomery College, Maryland), and Dr Schneur Zalman Newfield (BMCC/CUNY, NY). As it happens, my first introductory undergraduate course on sociology was with Dr Greenberg at Touro College. I recall marvelling at the novel and the distinctly paradoxical image of an older man in Chasidic garb teaching Marxian theory to yeshiva graduates.

To return to Hasidic women's leadership and specifically women in Chabad, I note there are several built-in challenges for anyone conducting research in this area. These include gaps in historical research, access to community insiders, and difficulty in parsing the link between Hasidic theology and social patterns in Hasidic communities. Historical research concerning Hasidic women is lacking in scope and depth. In [her sharp critique](#) of the landmark collaborative work *Hasidism: A New History* (David Biale et al. Princeton University Press, 2017), Susannah Heschel points to the lack of integration between the field of Women's, Gender and Sexuality Studies and scholarship of Hasidism. To this end, my understanding is that the only book-length history of Hasidic women from any Hasidic sect is *Lubavitcher Women in America* (Bonnie Morris, SUNY Press, 1998). This work mainly covers American Chabad women's activism from the 1950s through the 1980s, with some attention to the roots of Hasidic girls' education in the interwar period. Why should this matter to the Jewish community? The oft-predicted demographic shifts set to take place in the coming decade will see the Hasidic and other ultra-Orthodox Jews represent a much more significant proportion of Jewry. I believe it is essential for researchers to help fill the gender gap in the scholarship of Hasidic Judaism to inform the changes set to come.

Over the past three years, I have noticed that a common reaction from Jewish community members involves questions about the use of interviews as a research methodology. I am certainly not averse to using interviews as an evidence base. Still, I happily discovered that a young Chabad woman in the United States is similarly completing her PhD on the status of women in Chabad and is using interviews to support her arguments con-

cerning the relationship between feminism and Chabad mysticism. I imagine interview-based research has gotten a touch more complicated since the advent of COVID-19. Still, in any case, I find that I am far more comfortable turning my research efforts toward archival work.

My research interests focus on the intersection of social research on contemporary Hasidic women, scholarship on Hasidic mysticism, and Jewish feminist theology. The method in my thesis involves indexing 'emancipatory' themes in a half century's worth of sermons and arguing that the Chabad Hasidic sermon is the site where the last two Rebbes could promote a new rabbinic theology that contains something of a feminist spirit. Or, in my more critical moments, I see this argument as featuring the two Schneersons as promoting a somewhat depatriarchalised Hasidic Judaism. But in any case, I think this matter should be called into relief when exploring the possible avenues for Orthodox women rabbis to find a stronger foothold and increased legitimacy in the Orthodox community.

There are several research topics adjacent to my current thesis, which I hope to pursue in the future. These include the material culture of Chabad and other social patterns in this community overlooked by other scholars. In this past AAJS conference, I presented on the international marriage patterns in Chabad reflect its relative strength in maintaining links between small communities across the diaspora. To this end, I'd argue that the shared material culture and the distinctly diasporic style in Chabad's religious symbology offer a policy lesson for the general Jewish community. An enriched diaspora Jewish culture can strengthen the bonds between the Australian Jewish community and diaspora Jewish communities worldwide. I'd suggest that groups like the AAJS can help in serving that communal purpose.

In this vein, I've enjoyed the opportunities to share my research with general Jewish audiences in Sydney, allowing me to translate my presentations at the AAJS into a more popular idiom. As a young researcher, these opportunities to speak to Jewish community groups are not only valuable for their dissemination of research to the public (something the universities value) but is linked to the rabbinic notion that Jewish wisdom rightfully belongs to the Jewish collective. I see my small role as an individual member of the AAJS as a natural extension of my rabbinic training, to study and share knowledge of Jews and Judaism in a collective communal project in the service of Jewish communities.

*Dovi Seldowitz is a PhD candidate (sociology) at UNSW studying the sociology of the sermon using Hasidic sermons and the development of women's leadership in Chabad as his case study. Dovi's Honours thesis (UNSW 2020) on women's leadership in the contemporary Hasidic community received the University Medal and the TASA Honours Award. He can be contacted via [dovi04@gmail.com](mailto:dovi04@gmail.com)*

## Vacancies in Jewish studies and related fields

### Head of School, School of Social and Political Sciences, University of Sydney

#### About the opportunity

We are seeking to appoint a distinguished academic as Head of School, School of Social and Political Sciences, who will join the leadership team of the Faculty of Arts and Social Sciences. The Head of School is responsible for the school's academic teaching, learning and research performance outcomes that support the overall faculty strategic goals, maintaining accreditation standards, the student experience, meeting financial targets and workplace culture. The position has formal financial and people delegations and is responsible for effective decision making to ensure financial sustainability. The successful applicant will contribute to the recruitment, appointment, development and retention of talented staff who are able to attract research funding and develop talented students across the school's programs. The successful applicant will also help to promote the School's, the Faculty's and the University's reputation for excellence and its national and international academic standing.

#### About you

The successful candidate will hold PhD qualifications and will have a recognised international academic and professional standing within a relevant academic field. You will have extensive experience in people leadership and management within the higher education/knowledge worker sector, experience in working with industry, and a track record in managing financial sustainability, infrastructure and the operational needs and practices of an academic unit. Your ability to make strategic decisions, together with a strong business acumen, will support your endeavours in academic leadership, key stakeholder management and industry collaborations. The successful applicant must have a wide network of established relationships with key academic, ind-

ustry and professional institutions, partners and stakeholders, that can be leveraged to enhance the standing of the School, the Faculty and the University.

#### Term and remuneration

The term of the appointment is 5 years with the possibility of renewal, subject to negotiation. The successful candidate will also be offered a professorial appointment in an appropriate discipline in the school and will retain that position at the conclusion of their headship. An attractive remuneration package will be offered. Relocation assistance will also be provided if required.

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>

### Assistant Professor of History and Judaic Studies, Brown University

The Department of History and the Program in Judaic Studies at Brown University invite applications for a full-time, tenure-track position at the Assistant Professor level in Jewish History with a primary focus on the Islamic World (broadly conceived), including Jewish-Muslim relations, in any period prior to the First World War. The successful candidate will have defended the Ph.D. thesis by the time of appointment. The

program and the department place a high priority on research excellence, high-quality teaching, and a commitment to fostering a diverse and inclusive academic community. Interested candidates should speak to their ability to contribute to each of these three areas in a letter of application.

Please also submit a curriculum vitae, and an article or chapter length writing sample via <http://apply.interfolio.com/108842>.

Additional materials, including three letters of reference, may be requested after an initial review of the applications. Review of applications will begin on **October 3rd, 2022**.

Both the Program in Judaic Studies and the Department of History are keenly interested in diversifying their faculty. Candidates from groups historically underrepresented in higher education are encouraged to apply. Brown University is committed to fostering a diverse and inclusive academic global community; as an EEO/AA employer, Brown considers applicants for employment without regard to, and does not discriminate on the basis of, gender, sex, sexual orientation, gender identity, national origin, age, race, protected veteran status, disability, or any other legally protected status.

Contact: [judaic@brown.edu](mailto:judaic@brown.edu)

### **Tenure-Track Assistant Professor Eastern Mediterranean or Near East History, Yale University**

The Yale University Department of History intends to appoint a tenure-track assistant professor of the Eastern Mediterranean or Near East, who specializes in the years between 600 and 1500, to begin on July 1, 2023. We are especially interested in scholars, who work across regions, languages, cultures, and religions. Applicants should have strong potential for achievement in scholarship as well as undergraduate and graduate teaching. We welcome applications from historians who already hold teaching positions, as well as recent

PhDs and those who expect their PhD or equivalent degree by the time of appointment.

All applicants should submit a letter of application, C.V., a statement of research and a statement of teaching interests, and a chapter length writing sample prepared for anonymous reading. Letters of reference are not required at this initial stage but will be requested later.

All applicants should submit materials at <http://apply.interfolio.com/108402>.

Please contact Denise Scott ([denise.scott@yale.edu](mailto:denise.scott@yale.edu)) with any questions.

The review of applications will begin **October 1, 2022**.

### **Full Professor, Judaic Studies, Department of Religious Studies, University of Richmond**

The Department of Religious Studies at the University of Richmond invites applications for the Marcus M. and Carole M. Weinstein and Gilbert M. & Fannie S. Rosenthal Chair of Judaic Studies, a tenured position at the rank of Full Professor, to begin fall 2023.

We seek applications for a position in Hebrew Bible or other ancient Jewish literature. The 3-2 teaching duties will include introductory and advanced courses, participation in the Department's programs, and contributions to the University's general education curriculum and interdisciplinary programs. The successful applicant will have a record of excellence in research, teaching, and service. Applicants should propose a set of courses in their areas of expertise that are appropriate to a liberal arts education and reflect humanities and Religious Studies frameworks. We especially welcome candidates who will support the University's efforts to build a more just, inclusive, and equitable academic community.

The University of Richmond is a private univers-

ity located just a short drive from downtown Richmond, Virginia. Through its five schools and wide array of campus programming, the University combines the best qualities of a small liberal arts college and a large university. With nearly 4,000 students, an 8:1 student-faculty ratio, and more than 90% of traditional undergraduate students living on campus, the University is remarkably student-centered, focused on preparing students “to live lives of purpose, thoughtful inquiry, and responsible leadership in a global and pluralistic society.”

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 color, 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/>.

Applicants should apply online at <http://jobs.richmond.edu>.

Review of applications will begin on **October 1, 2022** and continue until the position is filled. In addition to a cover letter, applications should contain (1) a curriculum vitae, (2) a research statement, (3) a teaching statement outlining a proposed curriculum in Judaism that reflects a commitment to inclusive teaching in a small liberal arts department, and (4) names of three references. The committee will solicit letters of recommendation from selected candidates and conduct initial interviews online during the fall semester. For questions about the position or the application processes, please contact Prof. Jane Geaney ([jgeaney@richmond.edu](mailto:jgeaney@richmond.edu)).

## Upcoming conferences & calls for papers

### CFP – American Jews’ Engagements with Health, Illness, and Wellness

*American Jewish History* solicits paper proposals for a themed issue addressing health and healthcare. We hope to explore a broad range of questions about how the perception of illness and the pursuit of health and wellness have shaped and been shaped by American Jewish life. We encourage proposals that address any aspect of Jewish life in the Americas, as well as relevant work on American Jews outside of the Americas.

Topics might include:

- Plagues, Pandemics, and Health Crises
- The role of American Jews in shaping national ideologies and movements concerning physical and mental health
- Jewish hospitals, health-focused organizations, and benevolent societies
- The role of American Jews in American and global healthcare industries
- Ideas about health and hygiene and their impact on Jewish communal and family life
- Genetics, screening and counselling
- Jews as a subject of American medical research
- Comparative studies between Jews and other health-based communal groups (whether religious, ethnic, or ethnonational).

Proposals of 250 words should be submitted by **August 15, 2022**; proposals will be selected for development by September 15th with final drafts submitted by February 15, 2023.

All article submissions must successfully pass peer review before being accepted. Please send proposals to: [NUnderwood@ajhs.org](mailto:NUnderwood@ajhs.org)

## **CfP – 'Body as a Source of Pleasure and Pain around 1900: Female Polish-Jewish Perspectives' – hybrid workshop, 23 January 2023**

The early 1900s in the Polish lands was a time when body, and a woman's body in particular, became a focus of the discussion between the supporters of women's emancipation, physicians, social activists, writers and journalists. With the emergence of new scientific disciplines like psychology, sexology and criminology woman's body became an object of scientific research. Scientists took over the role of religious leaders to impose norms and decide what is appropriate for a woman to do with her body and what is not. After 1905 Revolution and its failure in the Russian Empire and the Kingdom of Poland the discussion among physicians, social activists and women's emancipationists on controlling woman's body and its ability to procreation reached its climax. For feminists and intellectual elites of the time prostitution served as an introduction to other key social problems, such as birth control, poverty, work opportunities for women, sexualized violence – matters which remain significant areas of political debate to this very day. Development of criminology and popularity of Cesare Lombroso's works diverted the discussion towards the question whether the predilection to sex work was an inborn trait or economically conditioned choice. In the Polish lands the supporters of the latter were gathered around Paulina Kuczalska-Reinschmit's circle of feminists and Lviv-based journal *Świat Płciowy* (Sexual World), while the supporters of the notion of atavism and inherited criminality were related to Cracow circle of feminists and Cracow-based *Czystość* (Purity), a journal edited by Augustyn Wróblewski, who opted for abstinence as, in his view, pleasure from sexual act was jeopardized by the pain of a disease that one could easily catch.

Because the discourses on female body and sexuality were impacted by the emergence of nationalism and racism, and in common view Jews were responsible for 'white slavery' and rising number of prostitutes in the Kingdom of Poland and in Galicia, looking at those discourses

from a Jewish perspective may further our understanding of Polish-Jewish relations, and of Jewish and Polish social and cultural history. During the workshop we propose to discuss the following questions:

What practices related to one's body were legal or socially accepted and what were not in the beginning of the 20th century? What institutions, social actors, religious authorities were responsible for shaping cultural conventions and formulating legal norms for women in relation to their bodies? What is the relationship between body and social and legal norms in positive and in negative aspects: does a state control and restrain women's bodies or does it protect its citizens? How do perceptions of sex and gender influence the perception of one's body in positive and negative aspects? How did women of different backgrounds in the Polish lands experience discursive boundaries in writing about body and sexuality in the early 1900s, and how did they challenge or transgress these boundaries?

The workshop takes place in the framework of the NCN funded project *Discourses on Body and Sexuality in Polish-Jewish Female Writing between 1890 and 1918* (grant no. 2019/33/B/HS3/00993), headed by Zuzanna Kołodziejska-Smagała in the University of Warsaw Faculty of History; in collaboration with François Guesnet from the UCL Department of Hebrew and Jewish Studies. It is planned as a seminar-like event, with time allocated to discuss original source material (for example: press articles, autobiographical writings, literary texts, legal norms, *savoir-vivre* guidebooks, textbooks for physicians) proposed, pre-circulated and introduced by the participants. In case the source material is not available in English translation, the participant is expected to provide an English summary of the content.

Please write to [z.kolodziejska@uw.edu.pl](mailto:z.kolodziejska@uw.edu.pl) until **1 October 2022**. Cooperating partners: University of Warsaw Faculty of History, Institute of Polish-Jewish Studies, UCL Department of Hebrew and Jewish Studies, University of Vienna, Faculty Center for Transdisciplinary Historical and Cultural Studies.

## **CfP – Postmigrant Reconfigurations: New Approaches to Contemporary German-language Jewish Cultural Production, 6–7 July 2023**

In her book *The Translated Jew* (2018), Leslie Morris suggests a fundamental reconfiguration of established understandings of German Jewish writing and cultural production, defining it as never comfortably belonging anywhere, as sitting 'outside the margins' and 'always in a state of becoming'. Certainly, the context for German-language Jewish cultural production has changed dramatically since the late 1990s, as a significant number of Jewish authors, playwrights and directors moved to Germany post-unification, predominantly from Eastern Europe, the former Soviet Union, and Israel. Given the highly diverse range of cultural and political backgrounds, histories and languages which shape German-language Jewish cultural production today, this conference thus seeks to re-read and re-view contemporary German-language Jewish literary, filmic, performance, and discursive work, attending to these emergent configurations.

Artist-activists such as Max Czollek, Sascha Salzman, and Olga Grjasnowa have suggested that one new lens or positioning could be provided by allying with or inhabiting the concept of 'postmigration'. This term, popularized by Berlin theatre makers of colour in the 2000s, has also become a site of theory-building by both artist-activists and academics. For the latter it implies a new future-orientated perspective that positions migration as central rather than marginal to society (Yildiz 2014), also providing 'a normative political vision' (Ring Peterson & Schramm 2017) of 'how we want to live together in societies characterised by increasing heterogeneity' (Foroutan 2016). We are therefore interested in exploring how contemporary Jewish cultural production may open up, connect with, or enact new, future-orientated postmigrant imaginaries of belonging and co-habitation in German-language contexts. Recent examples might include provocative performance festivals such as 'Desintegriert Euch!' (2017) and 'Tage der Jüdisch-Muslimischen Leitkultur' (2020); plays

written or directed by artists such as Sascha Salzman and Yael and Michael Ronen; short films such as Arkadij Khaet's and Mickey Paatzsch's *Masel Tov Cocktail* (2020); Esther Dischereit's artistic work on mourning and recognising the victims of right-wing terrorism; Jewish contributions to postmigrant intellectual projects, such as Fatma Aydemir's and Hengameh Yaghoobifarah's *Eure Heimat ist unser Albtraum* (2019); and the 'multidirectional' (Rothberg 2009) engagement with non-Jewish experiences of violence, war and persecution in the literary works of Olga Grjasnowa, Julia Rabinowich and Vladimir Vertlib. How can artistic practices and products create new imaginaries which experiment with alternative future modes of affiliation, alliance, home-making, commitment, and dissent?

The conference will take place in-person at Senate House, London on 6-7 July 2023, with keynote presentations from Prof Erol Yildiz (Innsbruck), and Prof Leslie Morris (Minneapolis), as well as a workshop element. We invite 20-minute academic contributions from a wide range of disciplines, alongside practice-based and creative contributions. Presentations might address the examples above but are certainly not limited to these. We are particularly interested in the following questions and themes:

- Which new transnational, inclusive and future-oriented imaginaries of belonging, co-habitation and citizenship are being developed in contemporary cultural production by German Jewish authors and artists who migrated to German-speaking countries post-1990?
- How do contemporary Jewish artists and their work connect with other migrant(ized)/postmigrant artists and the broader body of postmigrant artistic enunciations?
- How do lines of influence and solidarity move across media (between literature and theatre, between live performance and film, between the arts and feuilleton)?

- What can these postmigratory alliances tell us about the relationship between art and wider social and cultural transformation?
- What role do collaborative actions and collaborative modes of working have to play here?
- What is the relation of these new coalitions and articulations to earlier iterations of minority and migrant solidarity in Germany?
- Where are the limits of collaboration (e.g. Jewish-German reactions to controversial actions such as the Centre for Political beauty's work with human remains; literary author Monika Maron's shift to support of the AfD)?
- With the forthcoming English translation of Czollek's *Desintegriert euch!* in mind, where and when do these interventions also find connection in the Anglophone world and beyond?

research and innovation capability and excellence and create impact in strategic priority research strengths at Deakin University.

The Fellowships support and develop early career researchers identified as potential rising stars, aiming to enhance our capacity and capability in key research areas and build the next generation of high achieving and internationally competitive researchers. The scheme is highly competitive.

### The role and eligibility

Key responsibilities will be to successfully undertake a significant and innovative research project and participate as an active member of the University's research community.

Fellows can be based at any Deakin campus however it is recommended that they be located on the same campus as their assigned supervisor.

Applicants must have been awarded a PhD on or after 1st January 2019 or, together with allowable career interruptions, have an award of PhD date that would be commensurate with a PhD award date of 1st January 2019.

Refer to the [2023 Alfred Deakin Postdoctoral Research Fellowship Guidelines, Instructions and Conditions of Award](#) for a full description of the scheme and the associated eligibility requirements.

For information on funding and how to apply visit:

<https://careers.pageuppeople.com/949/cw/en/job/524727/alfred-deakin-postdoctoral-research-fellow>

**Applications for this position close at 11:55 pm Wednesday 31 August 2022 (AEST).**

### Postdoc – 2023-24 Fellowship, The Sound and Music of Jewish Life, University of Pennsylvania, Katz Center for Advanced Judaic Studies

The Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania is now accepting fellowship applications for the 2023–24

Please send an abstract of no more than 250 words, and a short biographical note, to [postmigrant.revisions@gmail.com](mailto:postmigrant.revisions@gmail.com) by **3 October 2022**.

Organised by **Dr Maria Roca Lizarazu** (NUI Galway), **Dr Lizzie Stewart** (King's College London) and **Prof Godela Weiss-Sussex** (IMLR)

## Grants and other opportunities

### Postdoc – 2023 Alfred Deakin Postdoctoral Research Fellow, Deakin University, Melbourne

We are investing in the next generation of researchers so they're ready to make an impact. Deakin is launching 20 Alfred Deakin Postdoctoral Research Fellowships in any area of research strength at Deakin University and a further 10 Executive Dean Health Research Fellowships to support and develop early career researchers in health and medical areas of research strength. Alfred Deakin Postdoctoral Research Fellowships are intended to build



2024 academic year on the theme of *The Sound and Music of Jewish Life*.

The Katz Center is pleased to announce the theme for its 2023–24 international fellowship program – the study of sound, music, and aurality in Jewish life, past and present.

The year has two interrelated goals: 1) to promote new research into the study of the various musical cultures that have developed in Jewish contexts; 2) to encourage explorations of the role of sound in Jewish life and culture. The first goal is an effort to build on recent advances in the study of Jewish music and musical culture from a proliferation of new sources, resources, and approaches.

The second goal acknowledges the emergence of sound studies as a vital area of inquiry, an interdisciplinary field that encompasses sound- and listening-related practices, the orality of oral traditions, the aural dimensions of Jewish literature, deaf culture, the history and impact of sound-related technologies, the study of Jewish soundscapes, and the linguistic study of Jewish accents, among other potential topics.

The Center invites applications from scholars and scholar-artists pursuing research on related topics and who are willing to participate and contribute as part of a cross-disciplinary cohort. The Center is open to proposals from a variety of fields that include musicology and ethnomusicology, the history of Jewish music or sound, literature and folklore studies, the study of technology or architecture, linguistics, the study of liturgy, relevant social sciences, and other fields as they relate to Jewish studies. Though the Center cannot offer rehearsal or performance space, we are open to proposals from applicants seeking to combine scholarship with creative and/or performance-related work.

Katz Center fellows are provided with the time and resources needed to pursue their individual projects (including an office, computer, and library privileges at the University of Pennsylvania), and are also expected to actively

engage in the intellectual life of the fellowship community. All applicants must hold a doctoral degree or expect to receive it by the start date of the fellowship. Fellows are expected to live in Philadelphia for the term of their fellowship.

**APPLICATION DEADLINE: OCTOBER 24, 2022**

For more information about the Katz Center's fellowship program and to access the application portal, please visit us online. [katz.sas.upenn.edu](http://katz.sas.upenn.edu)

Please contact Anna Poplawski at [ajpoplaw@upenn.edu](mailto:ajpoplaw@upenn.edu) with any questions.

### **Postdoc – Dartmouth College Society of Fellows, Postdoctoral Fellowships (including Humanities and Social Sciences), Dartmouth College, Hanover, NH**

These fellowships foster the academic careers of scholars who have recently received their Ph.D. degrees by permitting them to pursue their research while gaining mentored experience as teachers and members of the departments or programs in which they are housed. We are particularly interested in scholars whose research is innovative and transcends traditional disciplinary divides. Applications will be accepted in the various fields of humanities, social sciences, sciences, interdisciplinary programs, engineering, business and medicine.

#### **Society Postdoctoral Fellows**

- participate in the activities of the Society, including presenting their own work and engaging with the work of others
- hold an appointment as a Lecturer in a department or program as well as Postdoctoral Fellow in the Society; this appointment is not tenure-track
- teach two courses over the course of the three-year fellowship
- are in residence for the fall, winter, and spring terms

- receive training in teaching via the Dartmouth Center for the Advancement of Learning (DCAL)
- are not asked to teach basic department service or language courses
- have access to college resources such as the libraries, Hood Museum, Jones Media Center, and computing resources
- do not control dedicated laboratory or studio space

Off-campus research leave during academic terms is permitted only in rare cases, only for brief periods of time, and only upon written application to the Faculty Director of the Society well in advance of the proposed leave.

### Stipend and resources

Society Fellowships normally run for up to 36 months, beginning 1 July, 1 August or 1 September and ending three years later. Fellows receive an annualized salary of \$57,960 (paid in monthly installments) plus benefits, and \$5,000 annually to support computing, travel and research needs. The departments or programs where fellows are appointed Lecturers have the primary responsibility for providing office and working space, as well as access to other research needs or equipment.

### Eligibility

Applicants for the 2023 – 2026 Society Fellowships must have completed a Ph.D. no earlier than January 1, 2021, and must have their degree in hand by June 30, 2023. Selection criteria include exceptional and innovative research, ability to transcend disciplinary boundaries, and potential to contribute to an interdisciplinary community of scholars. Dartmouth is highly committed to fostering a diverse and inclusive population of students, faculty, and staff. We are especially interested in applicants who are able to work effectively with fellows, faculty, students, and staff from all backgrounds, including but not limited to: racial and ethnic minorities, women, individuals who identify with LGBTQ+ communities, individuals with disabilities, individuals from lower income backgrounds, and/or first generation college graduates.

Applications are accepted through Interfolio at <http://apply.interfolio.com/109529> and must be received on or before Monday, **September 12, 2022, 11:59 PM EDT**. A complete application packet consists of the following:

1. Interfolio Society of Fellows application cover sheet.
  2. Personal statement (1,500 words). Outline your scholarly agenda, including: completed research (including dissertation), plans for the three-year fellowship (including new research beyond the dissertation), and any other information related to your professional goals.
  3. Fellowship statement (750 words). Describe the work of at least two faculty who might serve as mentors, summarize your teaching interests, explain why you wish to be part of a multidisciplinary cohort and how your research, teaching, service, and/or life experiences have prepared you to advance Dartmouth's commitments to diversity, equity, and inclusion.
  4. Curriculum vitae.
  5. Three confidential letters of recommendation.
  6. Relevant transcripts from graduate studies.
- Incomplete or late dossiers will not be reviewed. Applications are evaluated by the Society's Faculty Fellows.

### Contact:

For further information on the Dartmouth Society of Fellows, please visit [www.dartmouth.edu/sof](http://www.dartmouth.edu/sof)

### CfA – Gabriele Meyer Fellowship at the IGdJ in Hamburg (Summer Semester 2023)

Jewish life between the early modern period and the present time is researched in all its diversity at the Institute for the History of the German Jews in Hamburg (IGdJ). Ever since its foundation in 1966, not only has the field of Jewish Studies developed and become differentiated in terms of methodology and disciplinarity, but the profile of the IGdJ has also expanded. While the historical focus on German-speaking Jewry remains, Jewish life in the present, current questions of remembrance and commemoration, as well as

scholarly work with new media and digital technologies are increasingly coming into focus.

With the summer semester of 2023, the IGdJ will launch the Gabriele Meyer Fellowship Programme to promote cutting-edge scholarship in the field of Jewish Studies and to further sharpen the Institute's research profile through international exchange. The physician and psychoanalyst Dr. Gabriele Meyer (1938–2018), born and raised in Tel Aviv, with subsequent biographical stations in Malmö and Munich, lived and worked in Hamburg. Named in honour of her as the donor, the fellowship of up to four months will be awarded for the period between April and July 2023. The programme welcomes scholars working on the themes and approaches anchored in the Institute's research profile. They are encouraged to use the wide-ranging collections of the Institute's library as well as the holdings of various archives in the region. Fellows are expected to participate in all of the IGdJ's activities, including presentations of their work in the research colloquium as well as a public lecture. Through the organisation of a one-day workshop the fellows' project shall be discussed in a broader context of peers, which, in turn, provides valuable networking opportunities in the wider (north-)German scholarly community.

The scholarship amounts to 2,500 Euro per month for doctoral students, 3,000 Euro per month for post-docs (up to 5 years after completion of the doctorate), and 4,000 Euro per month for established scholars. Additionally, the costs for non-recurring travel to and from Hamburg will be covered up to a maximum of 1,500 Euro (up to 300 Euro for travel in German; up to 750 Euro for Europa; and up 1,500 Euro for non-European countries). Fellows are expected to spend their fellowship in residence and with the possibility of accommodation in the nearby Hamburg University Guest House. A monthly subsidy of up to 500 Euro can be offered for living costs at the Guest House or elsewhere in Hamburg. The fellows are obliged to take care of any necessary visas and health insurance in good time.

Applications in German or English must be received by **15 September 2022**. The application should include the following:

- letter of motivation explaining the interest to conduct research at the IGdJ,
- project description of 4 pages maximum which includes the proposal for a one-day workshop,
- Curriculum vitae and list of publications (5 pages maximum),
- Names and contact details of two academics who may be asked for letters of recommendation (only for applications from doctoral students)

Please send your complete application electronically as **one single PDF file** to:

[kontakt@igdj-hh.de](mailto:kontakt@igdj-hh.de)

Enquiries should be directed to:

Dr. Kim Wünschmann

Director of the Institute for the History of the German Jews

Beim Schlump 83

D-20144 Hamburg

Germany

[kim.wuenschmann@igdj-hh.de](mailto:kim.wuenschmann@igdj-hh.de)

**Contact Info:**

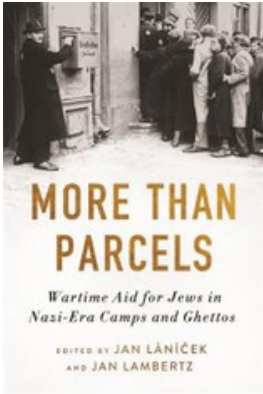
Institute for the History of the German Jews

Beim Schlump 83

D-20144 Hamburg

Germany

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



**More than Parcels: Wartime Aid for Jews in Nazi-Era Camps and Ghettos/ edited by Jan Láníček and Jan Lambertz. Wayne State University Press, 2022.**

[9780814349236](https://doi.org/10.1017/9780814349236)

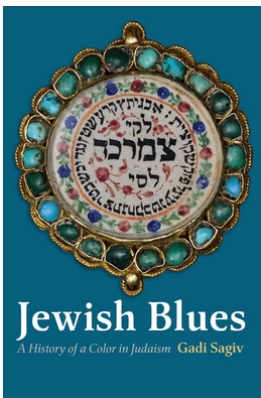
Placing parcels front and center in a history of World War II challenges several myths about Nazi rule and Allied responses. First, the traffic in relief parcels and remittances shows that the walls of Nazi detention sites and the wartime borders separating Axis Europe from the outside world were not hermetically sealed, even for Jewish prisoners. Aid shipments were often damaged or stolen, but they continued to be sent throughout the war. Second, the flow of relief parcels—and prisoner requests for them—contributed to information about the lethal nature of Nazi detention sites. Aid requests and parcel receipts became one means of transmitting news about the location, living conditions, and fate of Jewish prisoners to families, humanitarians, and Jewish advocacy groups scattered across the globe. Third, the contributors to *More than Parcels* reveal that tens of thousands of individuals, along with religious communities and philanthropies, mobilized parcel relief for Jews trapped in Europe. Recent histories of wartime rescue have focused on a handful of courageous activists who hid or led Jews to safety under perilous conditions. The parallel story of relief shipments is no less important.



**Growing in the Shadow of Antifascism: Remembering the Holocaust in State-Socialist Eastern Europe/ edited by Kata Bohus, Peter Hallama & Stephan Stach. CEU Press, 2022.**

[9789633864357](https://doi.org/10.1017/9789633864357)

Reined into the service of the Cold War confrontation, antifascist ideology overshadowed the narrative about the Holocaust in the communist states of Eastern Europe. This led to the Western notion that in the Soviet Bloc there was a systematic suppression of the memory of the mass murder of European Jews. Going beyond disputing the mistaken opposition between “communist falsification” of history and the “repressed authentic” interpretation of the Jewish catastrophe, this work presents and analyzes the ways as the Holocaust was conceptualized in the Soviet-ruled parts of Europe. The authors provide various interpretations of the relationship between antifascism and Holocaust memory in the communist countries, arguing that the predominance of an antifascist agenda and the acknowledgment of the Jewish catastrophe were far from mutually exclusive. The interactions included acts of negotiation, cross-referencing, and borrowing. Detailed case studies describe how both individuals and institutions were able to use anti-fascism as a framework to test and widen the boundaries for discussion of the Nazi genocide. The studies build on the new historiography of communism, focusing on everyday life and individual agency, revealing the formation of a great variety of concrete, local memory practices.



**Jewish Blues: A History of a Color in Judaism/ by Gadi Sagiv. University of Pennsylvania Press, 2022.**

[9781512823370](#)

*Jewish Blues* presents a broad cultural, social, and intellectual history of the color blue in Jewish life between the sixteenth and twenty-first centuries. Bridging diverse domains such as religious law, mysticism, eschatology, as well as clothing and literature, this book contends that, by way of a protracted process, the color blue has constituted a means through which Jews have understood themselves. In ancient Jewish texts, the term for blue, *tekhelet*, denotes a dye that serves Jewish ritual purposes. Since medieval times, however, Jews gradually ceased to use *tekhelet* in their ritual life. In the nineteenth century, however, interest in restoring ancient dyes increased among European scholars. In the Jewish case, rabbis and scientists attempted to reproduce the ancient *tekhelet* dye. The resulting dyes were gradually accepted in the ritual life of many Orthodox Jews. In addition to being a dye playing a role in Jewish ritual, blue features prominently in the Jewish mystical tradition, in Jewish magic and popular custom, and in Jewish eschatology. Blue is also representative of the Zionist movement, and it is the only chromatic color in the national flag of the State of Israel.

Through the study of the changing roles and meanings attributed to the color blue in Judaism, *Jewish Blues* sheds new light on the power of a visual symbol in shaping the imagination of Jews throughout history. The use of the color blue continues to reflect pressing issues for Jews in our present era, as it has become a symbol of Jewish modernity.

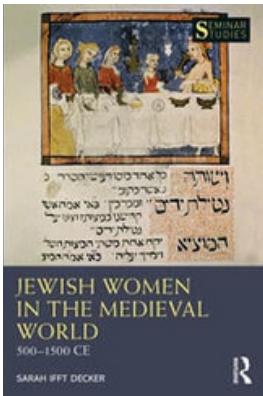


**Recording History: Jews, Muslims, and Music across Twentieth-Century North Africa/ by Christopher Silver. Stanford University Press, 2022.**

[9781503630567](#)

If twentieth-century stories of Jews and Muslims in North Africa are usually told separately, *Recording History* demonstrates that we have not been listening to what brought these communities together: Arab music. For decades, thousands of phonograph records flowed across North African borders. The sounds embedded in their grooves were shaped in large part by Jewish musicians, who gave voice to a changing world around them. Their popular songs broadcast on radio, performed in concert, and circulated on disc carried with them the power to delight audiences, stir national sentiments, and frustrate French colonial authorities.

With this book, Christopher Silver provides the first history of the music scene and recording industry across Morocco, Algeria, and Tunisia, and offers striking insights into Jewish-Muslim relations through the rhythms that animated them. He traces the path of hit-makers and their hit records, illuminating regional and transnational connections. In asking what North Africa once sounded like, Silver recovers a world of many voices—of pioneering impresarios, daring female stars, cantors turned composers, witnesses and survivors of war, and national and nationalist icons—whose music still resonates well into our present.

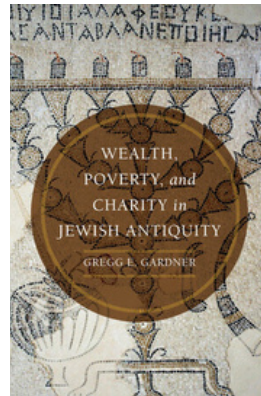


**Jewish Women in the Medieval World, 500-1500 CE/ by Sarah Ifft Decker. Routledge, 2022.**  
[9780367612726](https://doi.org/10.1080/9780367612726)

*Jewish Women in the Medieval World* offers a thematic overview of the lived experiences of Jewish women in both Europe and the Middle East from 500 to 1500 CE, a group often ignored in general surveys on both medieval Jewish life and medieval women.

The volume blends current scholarship with evidence drawn from primary sources, originally written in languages including Hebrew, Latin, Aramaic, and Judeo-Arabic, to introduce both the state of scholarship on women and gender in medieval Jewish communities, and the ways in which Jewish women experienced family, love, sex, work, faith, and crisis in the medieval past. From the well-known Dolce of Worms to the less famed Bonadona, widow of Astrug Caravida of Girona, to the many nameless women referred to in medieval texts, *Jewish Women* tells the stories of individual women alongside discussions of wider trends in different parts of the medieval world. Even through texts written about women by men, the intelligence, courage, and perseverance of medieval Jewish women become clear to modern readers.

With the inclusion of a Chronology, Who's Who, Documents section, and Glossary, this study is an essential resource for students and other readers interested in both Jewish history and women's history.



**Wealth, Poverty, and Charity in Jewish Antiquity/ by Gregg E. Gardner. University of California Press, 2022.**  
[9780520386891](https://doi.org/10.1080/9780520386891)

Charity is central to the Jewish tradition. In this formative study, Gregg E. Gardner takes on this concept to examine the beginnings of Jewish thought on care for the poor. Focusing on writings of the earliest rabbis from the third century c.e., Gardner shows how the ancient rabbis saw the problem of poverty primarily as questions related to wealth—how it is gained and lost, how it distinguishes rich from poor, and how to convince people to part with their wealth. Contributing to our understanding of the history of religions, *Wealth, Poverty, and Charity in Jewish Antiquity* demonstrates that a focus on wealth can provide us with a fuller understanding of charity in Jewish thought and the larger world from which Judaism and Christianity emerged.

## Photo submissions: Australian or Australian-Jewish theme



Readers may remember that our Winter 2021 issue included images of renowned Yiddish poet, Melech Ravitch submitted by our esteemed AAJS president, Professor Ghil'ad Zuckermann, who had recently returned from a research trip to the Northern Territory, tracing the poet's own footsteps 88 years later. Our Winter 2022 image submissions comes to us again from Professor Zuckermann, this time depicting another Yiddish luminary, Isaac Nachman Steinberg, at Ivanhoe Crossing in Western Australia (1939).

A politician, lawyer, prolific writer, and leader of the Jewish Territorialist movement, Steinberg, like his contemporary Ravitch, came to Australia in 1939 to investigate the Kimberley Region of Western with the hopes of establishing a homeland for the persecuted Jews of Europe. Unsuccessful in his efforts, Steinberg left Australia for Canada 1943. His many works, including *Gelebt un gekholemt in Oystralye* [*Lived and Dreamed in Australia*] (published in Melbourne, 1943), can be read online via the [Yiddish Book Center's Digital Library](#).

### Call for Submissions, AAJS Newsletter No 86

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](mailto:jkaplan@sjm.com.au).