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Editor's welcome

Welcome to the Spring 2022 edition of the AAJS quarterly newsletter!

On behalf of the convenors of the AAJS 2023 conference, the AAJS executive board thanks all members who submitted proposals to next year's conference, which will take place at the University of Adelaide. Co-convenors—Kathy Baykitch (Adelaide Holocaust Museum), Jasmine Munn-McDonnell (University of Adelaide), and AAJS president Professor Ghil'ad Zuckermann

(University of Adelaide)—are in the process of reviewing submissions and planning what promises to be an exciting conference bringing together scholars and practitioners under the theme of 'The Arts, Jews and Wellbeing'. AAJS 2023 convenors expand on the conference theme and Adelaide's significance as a centre of Australian Jewish History in the pages that follow.

This quarter's edition shares a report from Professor Emerita Suzanne D. Rutland OAM (Univ-

ersity of Sydney) and Associate Professor Avril Alba (University of Sydney), who participated a recent conference at Australian National University marking the eightieth anniversary of the arrival of the ship *HMT Dunera* in Australia. Professor Rutland also reports on the recent launch of her book, *Special Religious Education in Australia and its Value to Contemporary Australia* (Springer 2021), co-authored with Professor Zehavit Gross (Bar-Ilan University) this past August. Longtime AAJS member Dr Jana Vytrhlik has penned a moving tribute to the late Dr Helen Light AM, a pioneer in Jewish museology in Australia. This issue's member essay comes to us from Michael Meyerson, author of *Tragedy and Triumph: The Olympics—A Jewish Perspective* (SJM Publishing, 2022), and offers a fascinating view into the intersections of Jewish identity, fencing, and the Holocaust.

As usual, we share information on upcoming conferences, calls for papers, jobs and other opportunities in Jewish Studies and related fields, both here in Australia and abroad. We also include information about new books in Jewish Studies in topics including history, literature and Jewish thought. All books can be purchased from the publishers by clicking on the ISBN.

We kindly remind our readers to please get in touch with any news or announcements of interest, information on new publications, events and photos, or member essays for our forthcoming Summer 2022 issue (December).

Finally, the AAJS executive board would like to wish our dedicated members a belated *shana tova u'metuka/a zis nay yor!* We hope your *chagim* have been meaningfully spent with your loved ones and that the year 5783 is one that brings only good things for us all!

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

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The Arts, Jews and Wellbeing, and Adelaide Unpacked

With planning well underway for the 2023 AAJS Conference: The Arts, Jews and Wellbeing, it is time to delve deeper into not just the conference theme but Adelaide's Jewish history and community. Traditionally, Adelaide is known as the 'City of Churches' and is renowned as the Festival State with a thriving arts and culture scene. The arts have and continue to play an important role in the Jewish community in South Australia. The arts have the power to build community and meaning, and bring people together leading to increased community well-being.

Adelaide, the capital of South Australia, was established in 1836. Among its first migrant settlers from England were a number of Jews. Emanuel Solomon, a convict from Sydney settled in Adelaide and became a successful businessman. Emanuel played an important and active role in the Jewish and wider community. In 1843 the South Australian Register praised him as a 'patron of ... literary and philanthropic institutions'. The Queen's Theatre is the oldest surviving theatre in mainland Australia. Funded and built by Emanuel and his brother Vaiben Solomon the theatre opened in 1841. The original façade can still be seen today and the site continues to be used for performances and events. Emanuel Solomon also built the Temple Tavern in the 1840s next to the theatre and became an important meeting point for the Jewish community. On 10 September 1848, a community meeting was held at the tavern where it was agreed to form the Adelaide Hebrew Congregation. The Synagogue was built on Rundle Street and opened in 1850.

The Spheres, affectionately known as the 'Mall's Balls' by locals is an iconic artwork in Rundle Mall and created by Jewish painter and sculptor Herbert Flugelman. The work is over four metres tall and Flugelman had always intended for the work to be interactive. The Spheres has become synonymous with Rundle Mall and is a popular meeting place for locals and tourists. Flugelman was born in Vienna in 1923 and his family fled Austria and arrived in Australia in 1938 as a 15-year-old. From 1972 to 1983, Flugelman was a lecturer at the South Australian School of Art.

Andrew Steiner OAM, Holocaust survivor and noted sculptor and stain glass artist has produced a number of works with Judaic themes including stained glass windows for Beit Shalom Progressive Synagogue and the Adelaide Hebrew Congregation. Andrew arrived in Adelaide in 1948 with his parents and sister and he was the driving force that inspired and initiated the development of the Adelaide Holocaust Museum, which opened in November 2020. The museum is dedicated to telling the stories of the Holocaust to create a more compassionate world. A number of works by Steiner are featured throughout the museum and he continues to share his story of survival with students through the museum's education program.

The conference convening committee look forward to welcoming delegates to Adelaide in February 2023.

AAJS 2023 Conference Convenors

Kathy Baykitch (Centre Director, Adelaide Holocaust Museum);
Jasmine Munn-McDonnell (PhD Candidate, University of Adelaide);
Professor Ghil'ad Zuckermann (University of Adelaide)

Marking the Eightieth Anniversary of the Dunera

Professor Emerita Suzanne D. Rutland (University of Sydney) and Associate Professor Avril Alba (University of Sydney)

To mark the eightieth anniversary of the arrival of the infamous ship, *HMT Dunera*, a conference entitled 'Injustice, Survival, Memory: Marking 80 years since the *Dunera* and *Queen Mary* internees arrived in Australia' was held at the Australian National University, 6-8 September 2022. The conference mixed broad themes relating to refugees, including the incarceration and treatment of current 'boat people' on the island of Nauru, with Jewish refugee stories and reminiscences about individual 'Dunera Boys'. This mix proved very effective, with thought-provoking and engaging papers being presented, so that the three days of the conference flew by.

The conference opened with a keynote address by Professor Peter Yu, Vice-President of the First Nations, ANU, who spoke first about his hometown, Broome, which needed Asian divers and so used them as indentured workers. He moved from that to the broader themes of the Nazi persecution and then to the takeover of Australia and the suffering of First Nation Peoples being ignored, describing this as a period of silence until recently. He outlined the steps taken to date towards the emergence of a more truthful history. He argued that we need a national oral history project and the truth telling process not just for First Nation history but also the broader phenomenon of migration.

The conference was organised by Seamus Spark, who wrote *Dunera Lives: a visual history* (Monash University Publishing, 2018), with the late Professor Ken Inglis and Professor Jay Winter, who also attended and presented at the conference.

AAJS members presented at the conference, including Associate Professor Avril Alba speak-



Professor Emerita Suzanne D. Rutland and Dr Seamus Spark at 'Injustice, Survival, Memory' conference. Image courtesy of S. Rutland.

ing on 'One in the Eye' Holocaust Memory at the National Museum of Australia and Associate Professor Jan Láníček speaking on 'This has nothing to do with Australia': Revisiting historical connections between Australia and the Holocaust, with Professor Emerita Suzanne Rutland chairing several sessions.

Launch of a New Report: Exploring the Value of Special Religious Education in Australia

A new, ground-breaking report will be published dealing with the importance of Special Religious Education/Instruction (SRE/RI), known colloquially as scripture classes. The report is based on the book by Professor Zehavit Gross of Bar-Ilan University, Israel who is Dean of the Faculty of Education, and Professor Emerita Suzanne Rutland, of the University of Sydney who served for many years as Chair of the Department of Hebrew, Biblical and Jewish Studies.



Photo taken at Alphacrucis College, Parramatta, at an interfaith meeting with the Hon Andrew Charlton, MP, Parramatta, 29 August. L-R: Professor Mark Hutchinson, Murray Norman, Professor Stephen Fogarty, Dr David Hastie, Professor Emerita Suzanne D. Rutland OAM, Hon Andrew Charlton, Professor Zehavit Gross, Darren Bark, Sheikh Shady Alsuleiman, and Surinda Jain.

The book, entitled *Special Religious Education in Australia and its Value to Contemporary Australia*, was launched on Monday 29 August at the Alphacrucis College in Parramatta. It was published by in 2021 Springer, a leading academic publisher.

In the book, Professors Gross and Rutland, stress five major constituents of SRE/RI. These are firstly values education, where it is vital for students to be able to explore the values of their religious community so that they can develop a strong ethical basis, and religion plays a key role in that.

Secondly, researchers talk about social capital, but religious identity is part of that social capital because that identity is at the core of who they are.

Thirdly spirituality and well-being, as research has demonstrated that regular prayer and/or meditation among high school students adds to their health and well-being.

Fourthly, enabling students to learn about their own religion within the integrated environment of a government school adds to the multicultural nature of the school, as children from the different faiths can share their experiences and learning.

Finally, SRE/RI helps students to deal with religious bullying in the playground. In an earlier study, Professors Gross and Rutland found that Jewish students described these classes as a 'safe place' because of the antisemitic bullying they experienced in the playground. The failure of principals and schools to acknowledge this growing problem through either denial or victim blaming has a negative effect on social coherence and intercultural understandings in Australia.

Art Tribute to Dr Helen Light AM, z'l



Inside The Urban Forest, Portrait of Dr Helen Light AM
by Rachel Rovay, 2019, acrylic paint on canvas, 102 cm
x 76.2 cm

Together with the museum community, friends and colleagues around Australia, the AAJS pays tribute to Dr Helen Light AM, who died on 7 August 2022, aged 73, after a long illness. Dr Light was one of the pioneers of a Jewish museum collection in Australia. Well-read and informed, Helen was passionate about all things Jewish and always willing to share her knowledge. Many of us could tell a story of meeting her as a colleague in the Museum or at one of the many events she presented. But only a few knew of Helen's other passion found in the parks of her local urban village.

Dr Light was the founding director and curator of the Jewish Museum of Australia in Melbourne in 1983. Research for the doctorate thesis in Classic-

al Studies at Monash University laid the ground for academic rigour that was central to her museum work. Helen initiated, curated, and co-curated many landmark exhibitions on Jewish themes, and authored or edited a long list of accompanying publications.

Dr Light was among the first to bring theoretical insight in the field of Jewish Museum work in Australia, be it Jewish art, Judaica, or the cultural history of the community. Where the schematic approach of celebrating Jewish festivals used to be the convention of the day, Helen introduced sharper focus on the history and Jewish people in their wider context. Exhibitions and catalogues presented under her leadership document the emphasis on scholarship and education; they include *The birth of Modern Jew: German Jewry 1750–1920* (1984), *Arrival and Survival: Jews in Victoria 1835–1985* (1985), and *Women of Worth: Women in Jewish Religion and History* (1989).

In 1988, as a Churchill Fellow, Dr Light spent three months travelling the world, visiting some thirty Jewish Museums in the United States, Europe, and Israel. Undoubtedly, the experience advanced her plans for future funding and partnership developments. Among others, her visit to the Jewish Museum in Prague and Terezín inspired two subsequent exhibitions in Melbourne. *The Witnesses in the Anteroom to Hell: Theresienstadt Drawings of Paul Schwarz and Leo Lowit* (1990) and *Theresienstadt: Drawn from the Inside: Works from the Jewish Museum of Australia Collection* (2010) featured the exceptional holdings of Holocaust art by two Czech Jewish artists.

During the 1990s, the Jewish Museum of Australia showed several exhibitions of contemporary art by Australian Jewish artists. Among them was Jerusalem-born, now Melbourne-local, Rachel Rovay, the artist who in 2019 painted the striking portrait of Helen shown here. Helen and Rachel's friendship developed over their walks to the gardens of Middle Park, cups of coffee and unbounded enthusiasm for colour and native flowers.

Every Monday morning, the two friends met to discover new blooms, learn their names and identify other plants and shrubs. That's how Rachel, the artist, knew Helen, the academic. While for most of us the memory of Helen is filled with books and artefacts, Rachel's portrait of Helen, *Inside the Urban Forest*, commemorates her through her love of nature and all the vibrant colours it brings.

The portrait depicts a pensive and faintly smiling Helen, her iconic shape spectacles on, listening intensely. Maybe she is in conversation with the artist over one of their many morning coffees, but we are left wondering what amused her. Barely visible beneath the rich cascading of flowers and leafy shrubs, the light colour silk scarf slides to her elbows and we notice the watch. For years, these nine o'clock morning walks were religiously observed, rain or shine, starting the working week afresh.

While the artist herself pays homage to the French master of colour palette, Henri Matisse (1869–1954), it could be the art of David Hockney and his experiments with acrylic paints, that also comes to mind. Bold primary colours, details of rose petals and green shoots, reflections on Helen's hair and kind shadows on her face. The captivating portrait was shaped by the artist's friendship with her sitter, long before Helen Light, who suffered from a rare neurodegenerative disease, choose to die peacefully, surrounded by her close family, on Sunday 7 August 2022.

May her memory be a blessing.

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

AAJS Executive to Deliver Lecturer at SJM

Join AAJS board member Dr Jonathan Kaplan (SJM and UTS) and Distinguished Professor Peter McNeil FAHA (UTS) on 26 October 2022 for a conversation on the relationship between Jews and clothing, from second-hand peddlars to city dandies, bohemians, grunge and beyond as part of the Sydney Jewish Museum Lunchtime Lecture series.

'Clothes maketh the man,' so the saying goes. But clothes are not static—as we know from the constant change of fashion—nor are their meanings, which are constantly remade. Scholars of dress history and theory have long acknowledged the significance of clothing and appearance in the formation and performance of subjectivities and the fluidity of their symbolism. Learn how this is particularly significant in the context of Jewish history and the changing patterns of Jewish identification and culture throughout the European nineteenth and early twentieth centuries.

For details and to book visit

<https://sydneyjewishmuseum.com.au/shop/webinars/lunchtime-lectures/jews-performance-of-dressing/>

Upcoming: Jewish International Film Festival

Celebrate the best of new Jewish-themed cinema at JIFF, only in cinemas from 24 Oct – 7 December. See Cannes-premiering feature *Armageddon Time*; Mayim Bialik's directorial debut *As They Made Us*; and French drama *The Accusation*, starring Charlotte Gainsbourg, alongside an expansive program of features and documentaries from around the world.

Tickets are now on sale at jiff.com.au

AAJS member essay: 'Jews, Fencing and the Nazis' by Michael Meyerson

Jewish athletes have won 156 Olympic medals in martial arts—fencing, boxing, wrestling, judo and taekwondo. Within the different martial arts disciplines fencing is, however, a standout—105 of the medals belong to fencers. This medal count exceeds the number of individual medals won by several countries in all sports at the Summer Games. The obvious question is why have Jews won so many medals in fencing? There is a reason for this. For 2,000 years Jews have had to defend themselves against antisemitic attacks. Eastern European countries, in particular, were ridden with antisemitism during the late nineteenth and early twentieth centuries. During that time period challenging an antagonist who had insulted one to a duel was an effective means of restoring one's dignity. An adversary who refused such a challenge suffered the humiliation of being regarded as a coward. It was clearly in the interests of Jews to acquire skills in the martial arts and in particular fencing.

By 1936 Jewish fencers had won 52 Olympic medals—30 gold. If one corrects for numbers then prior to the Nazi era Jewish athletes were more successful in fencing at the Olympic Games than any country. I have counted 54 international athletes who were killed by the Nazis. Seven of these athletes were Olympic fencers. Between them these fencers had won eight Olympic medals. The best-known Jewish fencer killed by the Nazis is Atilla Petschauer. Petschauer was deported to a Hungarian labour camp towards the end of the war. Here a previous Olympian, the horseman Kalman Czéh, now a colonel, recognised Petschauer and ordered his subordinates to make life difficult for 'the Jew'. On a bitterly cold day Petschauer was ordered to climb naked up a tree. Fellow inmates were forced to watch as he was commanded to crow like a rooster while the guards hosed him with cold water. He fell, frozen stiff, to the ground and died shortly afterwards of hypothermia. Petschauer's death was immortalised in the film *Sunshine*.^[1]

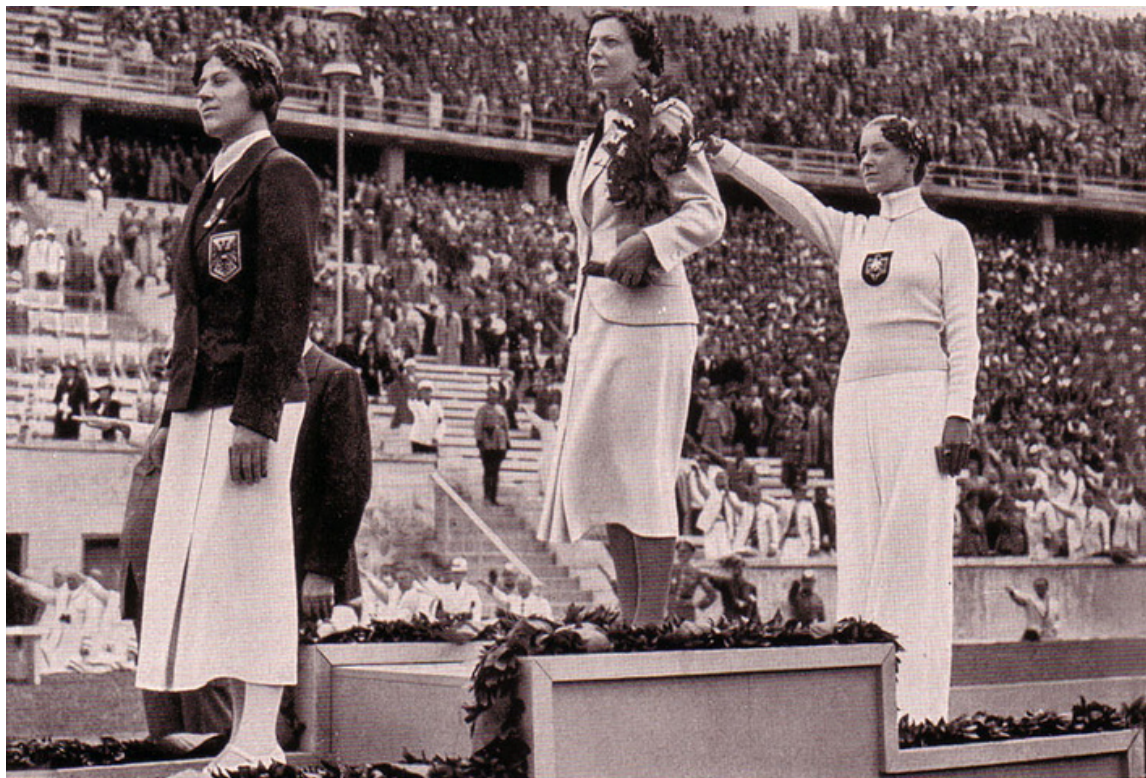
In 1922 and 1930 the German National champion in épée was Hans Halberstadt (1885–1966), a decorated hero from World War One. He was also the German team sabre champion in 1924 and 1925. He was unable to compete in the 1924 Games due to Germany's exclusion from the Games. In 1928 he represented Germany at the Olympics in individual épée, team épée, and team sabre events, coming fourth in the sabre team event. Following Kristallnacht,^[2] the Halberstadt family's business was confiscated by the Nazis and Halberstadt was taken to the Bergen-Belsen concentration camp. He was released because of his status as a fencer and allowed to leave Germany, aged 56, with whatever he could carry. He went via London to the USA where he continued fencing as an instructor. One of his students was Helene Mayer. The two were from the same town and fencing club in Germany—Offenbach Am Main (Frankfurt).^[3]

Half Jewish, Helene Mayer (1910–1953) is the most intriguing of the Jewish Olympic fencers. Almost six foot tall and blonde, Mayer epitomised the 'Aryan' woman in looks and physique. Mayer was the world's number one foil fencer when Hitler came to power and she was idolised in Germany. Fencing experts who saw Mayer in action, or footage of her fencing, describe her technique as so perfect that many still consider her to be the best ever female foil fencer. A New York filmmaker, Semyon Pinkhasov, himself a fencer, said of Mayer: 'When I see footage of her fencing I can't believe what I see. She is a huge talent. She is phenomenal. If she was alive today and between 20 and 30 [years old], she would win the Olympics. There is nobody better than her'. She was, according to Pinkhasov, as big in Germany in the late 1920s as Michael Jordan is in the USA today.^[4] Mayer won gold in the individual foil in the 1928 Olympic Games at 18 years of age. She was the German foil champion from 1924 to 1930 and World Champion in 1931.

This Jewish German sporting hero created a dilemma for Hitler. Hitler's barring of Jews from sporting clubs meant that even Mayer was forced out of her club. Consequently, Mayer left Germany for the USA. Hitler's announcement that Jews would be banned from competing for Germany in the Berlin Games resulted in some countries, the USA in particular, threatening to boycott the 1936 Games. Hitler's response was to tone down the racist rhetoric, remove the signs barring Jews and dogs from public spaces, and invite Mayer to compete as part of the German contingent. No other Jews were chosen to compete for Germany in the summer Olympics despite there being many Jewish athletes who merited selection. The inclusion of Mayer in the German team and the now subdued Nazi racist propaganda were enough for the Games to proceed without a boycott.

That Jewish athletes can compete and win at the top level was emphatically demonstrated at Hitler's Games by the most dramatic fencing contest of all time—the women's foil event. The contest ended with Mayer taking the silver medal. Ironically, she shared the winners' podium with two other Jewish fencers. Hungary's Ilona Elek won the gold medal and Austria's Ellen Preis won bronze. (Preis is mentioned in several texts as being Jewish. There is, however, debate as to whether that is true.) What happened next has been indelibly preserved in a photograph. On receiving her medal Mayer raised her right arm in the Nazi salute in the manner expected of German medal winners.

The Nazi, Reinhard Heydrich, loudly and publicly abused Mayer for not winning the event, calling her a 'Jewish c...t'. Mayer apologised to Heydrich for her failure. Shortly after the Games Mayer returned to the USA.[5] Mayer must have been deeply troubled by the predicament in which she found herself. Should she, in keeping with many Jewish athletes, have boycotted the Games, knowing that she would possibly then not get another chance to participate in an Olympics? Or should she have followed the example set by other Jewish athletes of competing in order to disprove Hitler's lie that Jews lack athletic ability? And what made her give the Nazi salute?



L-R: Ellen Preis, Ilona Elek and Helene Mayer at the 1936 Berlin Olympics.
Source: Wikimedia Commons.

Following the 1936 Games, Mayer attended and graduated from Mills College in Oakland with a Masters degree in French. She then taught German and coached fencing at Mills College. Mayer lived a reclusive life, refusing to discuss the 1936 Berlin Games and her Nazi salute. Mayer died in 1953 of breast cancer. [6] She will forever remain an enigma.

In the late 1930s it became impossible for Jews in Central and Eastern Europe to take part in competitive sports. Ilona Elek (1907–1988) was banned from competitive fencing for a period of six years.[7] Before and after being sidelined Elek won ten gold, five silver and two bronze medals at the World Championships.[8] The Olympic Games were cancelled in 1940 and 1944 but Elek returned in the 1948 Olympics to win gold in the individual foil, and in the 1952 Games she won silver in the same event. Elek's 1948 gold medal win made it five times in a row that a Jewish woman won an Olympic gold in individual foil. Elek received the Olympic Order in 1982—an award given for a particularly distinguished contribution to the Olympic movement. Her sister Margit Elek also had her fencing career interrupted by the Nazi ban. She too, subsequently took part in the 1948 and 1952 Olympics.

Ironically, the Gestapo General, Reinhard Heydrich, whom even Hitler described as having a 'heart of iron',[9] came to the assistance of two Jewish fencers. Heydrich helped the former German Jewish fencing champion Paul Sommer escape to the USA.[10] He also helped Roman Kantor (1912–1943), a Polish Olympian. Kantor competed in Hitler's 1936 Games in the épée event. In the preliminary rounds he beat both the eventual silver and gold medallists, but did not reach the finals. Heydrich provided Kantor with travel papers and money after Kantor fled the Soviet occupation zone in 1939.[11] There is an explanation for Heydrich's moments of compassion. Heydrich was passionate about fencing, although not particularly adept as a swordsman. He assisted the two Jewish fencers out of admiration and respect for their fencing skills. Heydrich's 'compassion' did not, however, save Kantor, who was later arraigned and killed in the Majdanek concentration camp in 1943.

An insight into the narcissism of this cold-hearted man is given by Richard Cohen in his book *By the Sword*. Convinced of his own invincibility, Heydrich hated to lose. On one occasion, a skilled Austrian fencer, Dr Arthur Ferrares-Waldstein, visited the SS fencing club while on a trip to Berlin. What ensued was reminiscent of the fable of the emperor with no clothes. On seeing a new face, Heydrich invited the Austrian to a match. The Austrian struck Heydrich almost at will, unaware of his reputation. He later confided to a club member that he could not understand the cold anger of his opponent. He was shocked to hear that everyone was expected to lose to Heydrich.

A Belgian Jewish fencer, Paul Anspach (1882–1981), found himself in the life-threatening situation as the target of Heydrich's envy. Anspach was the Belgian épée champion and captained the national épée team from 1909–1928. He fenced at the 1908, 1912, 1920 and 1924 Olympics winning five medals—two of which were gold. Anspach won gold in the individual and team épée events at the 1912 Games. In the team event were Anspach's brother Henri Anspach along with Gaston Salmon and the acclaimed artist Jacques Ochs.

Anspach realised that fencing needed a governing body in order to progress. As the world's best fencer and a lawyer fluent in three languages he was pivotal in the founding of the International Fencing Federation (FIE). In 1914 he became the Secretary General of the organisation. In 1919 Anspach and the Marquis de Chasseloup-Laubat collaborated in defining the rules of fencing. These regulations remain the foundation for competitive fencing.

Anspach was elected president of the FIE in September 1939. His term was to run until the end of 1940. At the start of World War Two the FIE was based in Brussels because that was where Anspach resided.

Germany invaded Belgium on 10 May 1940 and on 28 May 1940 Belgium surrendered. Shortly before Belgium capitulated, the Gestapo came to Anspach's house and arrested him as a suspect in the killing of Germans near Brussels. He spent a week in prison before being cleared. Anspach's role as president of the FIE was, however, included in a report sent to the Nazi headquarters in Berlin. The report came to the attention of Heydrich who had by now realised that he would never succeed in representing Germany as a fencer. Instead, he chose to become involved in the governance of the sport. He set his sights on usurping Anspach as head of the FIE.

Heydrich instructed the Gestapo to return to Anspach's house. The only person at home was the half-Jewish nanny, Edith Neufeld. This time the Gestapo demanded everything in the house with respect to fencing. Anspach was the keeper of the FIE's records, archives and diplomas. This material was taken to Berlin. While still in prison Anspach was informed of the theft of the FIE material. He wrote to the Reich's Minister of Sport, Hans von Tschammer und Osten, demanding the repatriation of the FIE files. Although Anspach received a reassuring reply, the files were not returned.

Heydrich had by now become head of the German Fencing Association and remained determined to preside over the International Fencing Federation. He invited Anspach to meet in Berlin. The two met over several hours in early February 1941. Heydrich argued that because Berlin was the communications centre of Europe it would be a better place to house the FIE documents. He also pointed out that Anspach's tenure as president of the FIE had expired by two months. Anspach replied that the FIE had suspended operations due to the war and that he would remain the head of the organisation until the war ended. Heydrich maintained that the decent thing would be for Anspach to hand over the position to him. Who would dare decline a 'request' such as this from one of the most brutal and powerful of Nazis? Undaunted, Anspach not only refused to resign but asked for the return of the FIE's files. The request was refused, but Anspach was permitted to return to Belgium although accompanied by two SS officers.

Heydrich was, however, used to having things his way. One of the SS officers came to Anspach's house on 17 February 1941. He handed Anspach a letter detailing his resignation of the presidency of the FIE and asked Anspach to sign the letter. Anspach requested 24 hours to consider the situation. He then replied: 'As I am mandated by thirty-seven national fencing federations nothing can permit me to abdicate my powers of affiliation to one affiliate'. Anspach's fearless reply is preserved in the Brussels Fencing Museum.

Heydrich responded by inviting the head of the Italian Fencing Federation, Giulio Basletta, to Berlin. On 6 March 1941, at a gala dinner, Heydrich informed Basletta that they should take over the running of the FIE. Basletta agreed and Heydrich wrote to Anspach saying that he and Basletta would be in control of the FIE and that who would be the next president would be decided once the war was over. Anspach pointed out that as he was no longer in possession of the federation's documents, he was not able to hand over the presidency. At this point communications between Heydrich and Anspach ended.[12]

There remain questions about Heydrich that will never be answered. Heydrich would have known that Anspach was Jewish. Why did Heydrich not have Anspach imprisoned or killed? Could it have been that in this sport, where honour is paramount, Heydrich was wary of sully his reputation amongst the fencing fraternity by disposing of the world's best épée fencer and stealing his presidency of the FIE? Or did the argument with Anspach end because Heydrich could no longer afford the time to continue the dispute? This seems likely. A month after Heydrich had conspired with Basletta, Hermann Goering instructed Heydrich to begin planning the final solution to the Jewish question. This enormous task involved organising everything from the mobile killing squads to the transportation of Jews to concentration camps.

Heydrich never did become president of the FIE. On 27 May 1942 he was ambushed in his car by Czech agents. Mortally wounded, he died three days later. Hitler responded by destroying the Czech village of Lidice, killing the adult males and enslaving the women and children.

After the war Anspach attempted to recover the fencing federation's archives. The archives had, however, been destroyed by a fire in the building in which they were stored.[13]

Anspach was re-elected as president of the FIE and held the position until 1948. He was awarded the highest honour by the FIE—the Challenge Chevalier Feyerick—for defending the organisation during the war. Anspach subsequently became an Olympic referee.

In 1951 Anspach received the inaugural Taher Pasha Trophy. The award was founded in 1950 by Muhammed Taher Pasha (1879–1970), an Egyptian doctor of political science. Pasha chaired the Egyptian Olympic Committee from 1952–1957. The trophy is awarded to athletes, not necessarily Olympic athletes, whose general merits or career reflect the Olympic ideals.

In 1976 Anspach was awarded the silver medal of the Olympic Order. The award is for particularly distinguished contributions to the Olympic Movement. He was also invited to participate in the Olympic flame ceremony for the 1976 Montreal Games. He was, however, by now too frail to travel.[14] This distinguished swordsman who duelled with death died in his sleep in Brussels on 28 August 1981.

Finally, I need to mention a fencer who was one of the Soviet Union's best swordsmen but never competed at the Olympic Games. David Dushman (1923–2021) was born into a medical family. His mother was a paediatrician and his father a physician in the Red Army. Dushman's father was one of many innocent Russians who fell victim to Stalin's purges. He was arrested, tortured and sent to a Gulag where he died. Dushman nevertheless enrolled to fight in World War Two. Dushman survived the brutal Battle of Stalingrad but was injured. Undeterred, he commanded a tank in the Battle of Kursk. Once more the Russians managed to defeat the Germans. And again, Dushman was injured. He was, however, one of only 69 soldiers of a 12,000-man division to survive the battle.

Nothing could have prepared the battle-hardened Dushman for what he was to encounter next. Knowing that the Allies would soon be at Auschwitz, the Germans had hurriedly vacated, forcing 58,000 inmates on a death march. Before leaving they had, however, shot ~ 600 prisoners leaving their bodies scattered on the ground. In their haste the Germans had also left behind many prisoners assuming they would soon die.

On 27 January 1945, Dushman, now a major, ploughed his tank through the electrified fence of Auschwitz to be confronted by the horrifying and macabre spectacle of hundreds of dead bodies and over 7,000 skeletal prisoners. Dushman threw the canned food that was in the tank to the survivors but had to leave in order to continue the attack on the Nazis.

The war over, Dushman took up fencing, becoming the Soviet Union's top swordsman in 1951. Dushman also had an aptitude for coaching and trained the Soviet Union women's fencing team for four decades. At the 1972 Munich Games Dushman endured another harrowing experience. He was quartered opposite the Israeli team that was attacked by Palestinian terrorists and was in close proximity to the gunshots and mayhem that ensued that day.[15]

In 1970 Dushman became friends with a 16-year-old German fencer. The fencer recalls that Dushman offered him friendship and advice despite his experiences as a Jew in World War Two. The fencer went

on to win an Olympic gold medal and subsequently became the IOC President. His name is Thomas Bach. The two remained friends and while visiting Bach at the IOC headquarters Dushman said, 'My biggest dream and hope is to live in a world where there is no war. I urge Thomas Bach and the IOC to do everything they can to use sport as a way to spread peace and reconciliation around the world. War is something that should never happen again'.^[16]

Dushman died on 5 June 2021 at the age of 98. He was perhaps the last surviving liberator of the Auschwitz death camp. He never did get to compete in the Olympic Games. Yet he partook in battles that transcend any Olympic contest. We need heed his words that sport should be used to spread peace and reconciliation.

Michael Meyerson has worked in South Africa, England and Australia in radiology for four decades. He has written several articles on scepticism, rationalism and sport. His work has been published in The Skeptic, The Australian Rationalist, Free Inquiry, The Australian, Souls Sport and other journals. His interest in sport and sceptical mindset have come together in his book [Tragedy and Triumph: The Olympics—A Jewish Perspective](#) (SJM Publishing, 2022).

NOTES

1. Paul Taylor, *Jews and the Olympic Games: The Clash Between Sport and Politics* (Brighton : Sussex Academic Press, 2004), 23, 32-33.
2. Kristallnacht (Night of Broken Glass) refers to the nights of 9-10 November 1938. On these nights, Nazis in Germany, torched synagogues, vandalised Jewish homes, schools and businesses and killed almost 100 Jews.
3. Halberstadt Fencers' Club, Mission Statement, <<https://www.halberstadtfc.com/coachbios-all>>, accessed 23 April 2020.
4. Les Carpenter, 'Nazi Germany's Jewish Champion: the mystery of Helene Mayer endures', *The Guardian*, 28 July 2016.
5. Richard Cohen, *By the Sword: A History of Gladiators, Musketeers, Samurai, Swashbucklers, and Olympic Champions* (New York: Random House, 2002), 359.
6. Robert Rockaway, 'When Jews Ruled the Fencing World', *Tablet* (29 January 2019), <<https://www.tabletmag.com/sections/news/articles/when-jews-ruled-the-fencing-world>>, accessed 6 July 2020.
7. Taylor, *Jews and the Olympic Games*, 35.
8. 'Ilona Elek', *Jewish Women's Archives*, <<https://jwa.org/people/elek-ilona>>, accessed 23 April 2020.
9. 'The man with the iron heart: Grave of leading Nazi Reinhard Heydrich dug up in Berlin', *National Post*, 16 December 2019.
10. Cohen, *By the Sword*, 335.
11. George Eisen, 'Olympic Moments', *Jewish Journal* (14 September 2000), <<https://jewishjournal.com/culture/sports/3276/>>, accessed 23 April 2020.
12. Jeremy Duns, 'Fencing with death', <<https://www.usfencingresults.org/history/FIE/Heydrich%20and%20Anspach.pdf>>, accessed 6 August 2021.
13. Cohen, *By the Sword*, 336-38.
14. 'Paul Anspach – Biography', *JewAge*, <https://www.jewage.org/wiki/he/Article:Paul_Anspach_-_Biography>, accessed 6 August 2021.
15. 'David Dushman: last of Soviet soldiers who liberated Auschwitz dies at 98', *ABC News*, <<https://www.abc.net.au/news/2021-06-07/david-dushman-soviet-soldier-helped-liberate-auschwitz-dead-98/100196520>>, accessed 7 June 2021.
16. 'IOC President saddened by the death of legendary fencing coach David Dushman', *International Olympic Committee* <<https://olympics.com/ioc/news/ioc-president-saddened-by-the-death-of-legendary-fencing-coach-david-dushman>>, accessed 5 June 2021.

Would you like to have a short essay published in the AAJS Newsletter? Detail your research, muse on an interesting finding or share an anecdote? We're looking for contributions of 1000-1500 words for our Member Essay section every issue: contact the Newsletter Editor if you would like to make a submission!

Vacancies in Jewish studies and related fields

Lecturer in German Studies (2 x Positions Available), Faculty of Arts – School of Languages and Linguistics, The University of Melbourne

About the Roles

The two Lecturers in German Studies will be expected to continue building research and teaching capacity in the German Studies Program. They will be active in supervising honours and graduate research students and will have a demonstrated ability to initiate new research projects. They will also undertake research resulting in publications with leading publishers in the field, and foster engagement links with external networks/partners.

Responsibilities include:

- Full subject coordination and delivery in German Studies, including development of new and ongoing review of subject material at all levels; marking and assessment; team teaching and supervision of tutors, student consultation, and other administrative tasks associated with the subjects taught
- Preparation and delivery of lectures, tutorials and seminars as appropriate and in line with Faculty of Arts minimum thresholds for teaching satisfaction
- High-quality publications arising from scholarship and research
- Preparation of application(s) for external competitive research funding

About You

You will be a committed and engaging educator who shows excellence in teaching and subject delivery of the German language and who has native or near-native competence in German and English. You will also have the ability to work in a team and be able to collaborate in team-taught courses.

You will also:

- Have a completed PhD in a relevant discipline
- Be a committed and enthusiastic teacher of German language and culture at tertiary level with the ability and willingness to teach subjects at all levels from A1 to C1 of the Common European Framework of Reference for Languages (CEFR) (on-campus, hybrid and online delivery)
- Have a record of high-quality research and publications in modern German literature, cinema, cultural history and/or cultural and media studies. Consideration will be given to how the research areas of the candidate complement existing areas of strength in the program.

To ensure the University continues to provide a safe environment for everyone, this position requires the incumbent to hold a current and valid Working with Children Check.

Applications close: **04 Nov 2022 11:55 PM AUS Eastern Daylight Time**

For further information and to apply please visit <https://jobs.unimelb.edu.au/en/job/910102/lecturer-in-german-studies-2-x-positions-available>

Assistant Professor of Hebrew Bible/Ancient Israelite Culture, Near Eastern Languages & Civilizations, The University of Pennsylvania

The Department of Near Eastern Languages and Civilizations (NELC) in the School of Arts and Sciences of the University of Pennsylvania invites applications for a tenure-track Assistant Professor in Hebrew Bible and ancient Israelite history and culture. We seek candidates who demonstrate a broad knowledge of relevant Near Eastern contexts of the Bible and of post-biblical interpretive traditions; proficiency in relevant

research languages; and promise of excellence in research and teaching. We also seek candidates who will play an active role in the life of the department and in Penn's Jewish Studies Program.

Prospective candidates must hold a Ph.D. degree by the start of the appointment and show a firm and enthusiastic commitment to research and teaching. The successful applicant will teach four courses annually at both the undergraduate and graduate levels, including specialized courses based on texts in original languages alongside general courses taught in translation. The successful candidate will also be responsible for overseeing language courses in Biblical Hebrew (taught by a lecturer).

Candidates should apply at: <http://apply.interfolio.com/114085>. The application includes a cover letter, CV, statement of research interests, sample syllabus for an undergraduate-level class; and sample publications (limit of 30 pages). Please also include the contact information of three recommenders. At later stages in the search, we may ask finalists for a teaching statement and syllabus for an advanced-level class.

The search committee will begin to review applications on **November 1, 2022**. It will continue to evaluate applications until an appointment is made.

Contact: imgreene@sas.upenn.edu

Website: <https://nelc.sas.upenn.edu/>

Assistant Professor of Judaism, Religious Studies, Northwestern University (Illinois)

The Religious Studies Department and The Crown Family Center for Jewish and Israel Studies seek to make a full-time, tenure-track appointment at the rank of Assistant Professor in Judaism (specialization open) with an expected start date of September 1, 2023. Successful candidates will have solid basis in classical Judaism, demonstrate teaching excellence, and combine their research interests with questions of theory and method in

the study of religion and contribute to the graduate and undergraduate programs of the Religious Studies Department. The position has a 4-course annual teaching load. Applicants must have earned a Ph.D. by the time of appointment, or shortly thereafter.

To apply, please upload in PDF format a cover letter, 3 letters of recommendation, CV, and writing sample no longer than 25 pages. Applications must be submitted online and will be given primary consideration if received by **November 1, 2022**.

For details on preparing the application and applying online [click here](#). Questions about the position can be addressed to relst-chair@northwestern.edu.

Northwestern requires all staff and faculty to be vaccinated against COVID-19, subject to limited exceptions. For more information, please visit our [COVID-19 and Campus Updates](#) website. Northwestern University is an Equal Opportunity, Affirmative Action Employer of all protected classes, including veterans and individuals with disabilities. Women, racial and ethnic minorities, individuals with disabilities, and veterans are encouraged to apply.

Associate Professorship (or Professorship) of Jewish History, Faculty of Asian and Middle Eastern Studies, University of Oxford

The Faculty of Asian and Middle Eastern Studies and Wolfson College are recruiting an Associate Professor of Jewish History from the Achaemenid period to Late Antiquity from 1 October 2023 or as soon as possible thereafter. The post provides vital teaching for undergraduate and graduate degrees in Hebrew and Jewish Studies in the Faculty, and will be attached to Wolfson College. Primarily based in the Faculty of Asian and Middle Eastern Studies and at Wolfson College, the post offers the potential for teaching and research links with the Faculty of Theology & Religion and the Faculty of Classics (Ancient History). The research focus of the post is the

historical study of Jews in Palestine and the Diaspora from the Achaemenid period to Late Antiquity, with a strong focus on textual sources in the original languages.

With a doctorate in a relevant field of Jewish Studies and/or Ancient History, complete by the time of appointment, you will have an internationally recognised record of research and publication in the field of Jewish History from the Achaemenid period to Late Antiquity. You will be able to show that you can teach and inspire undergraduate and graduate students; experience of curriculum and pedagogical design and development would be an advantage, as would experience of supervising graduate students. The successful candidate will have a high level of competence in Hebrew, Aramaic and Ancient Greek, and ideally in another language relevant to the field such as Latin or Syriac.

You will also have a proven record of successful collaboration with colleagues, and good academic citizenship. Ideally you will also have experience of leadership and management and of successful fundraising activity.

This position is based in central Oxford. This is a full-time position from 1 October 2023, permanent upon completion of a successful review which is conducted during the first 5 years.

The closing date for applications is **12 noon on 11 November 2022**.

To apply, or for further details of the post, visit [Home | Oxford University Jobs](#)

Contact: recruitment@orinst.ox.ac.uk

Seminar Instructor, Jewish Studies (Remote), YIVO Institute for Jewish Research, Max Weinreich Center for Advanced Jewish Studies

The Max Weinreich Center for Advanced Jewish Studies at the YIVO Institute for Jewish Research seeks instructors to teach courses, of the instructor's design, on a specific topic in the hum-

anities in which the instructor has done considerable research or otherwise has particular expertise. YIVO's historical focus is Eastern European Jewry and the diaspora of Ashkenazi Jews around the globe, so this class may be grounded in that tradition, but need not be limited solely to it. The class may focus on a singular text or idea, or a set of texts or ideas. Interested instructors are encouraged to think creatively and consider this experience an innovative laboratory for teaching a subject through a Jewish studies lens.

YIVO is considering a broad range of course topics in Jewish studies or Jewish history and culture. Subjects may include anthropology, art, art history, comparative race and ethnic studies, creative writing, gender and sexuality studies, history, history of mathematics, history of science, literature, medieval studies, music, philosophy, psychology, queer studies, religious studies, sociology, or theater and performance studies.

The class will meet weekly for 8 to 10 sessions via Zoom in spring 2023. The class will be taught in English and any readings should be given in English, or in the original language with English translation as well. YIVO's community of learners represents a range of identities (Jewish, non-Jewish, college and graduate students, professionals, retirees, religious, secular) and is united in a keen interest in engaging in vibrant discourse.

Responsibilities:

- Develop a thorough curriculum and syllabus for the course
- Teach the 8-10 session course to a class of about 15 students

Required Qualifications:

- PhD or Master's degree (or in progress on advanced degree) in a relevant field to the subject of the instructor's choosing, or considerable equivalent work experience in a relevant field to the subject of the instructor's choosing
- Experience teaching adults (college-age or above) via Zoom

Preferred Skills:

- Innovative approach to teaching
- Readiness to teach a diverse set of students
- Lively, effective oral and written communicator
- Experience with using Zoom features (e.g., breakout rooms, chat, screensharing, whiteboards) to teach an engaging, intentionally virtual class
- Experience with Canvas or similar learning management system

Compensation:

Instructor will be paid \$2,520-\$3,150 for developing and teaching the 8-10 session course.

This is a remote position. Applicants are welcome worldwide.

To Apply:

To apply please email a resume, cover letter, and syllabus proposal to Ben Kaplan, Director of Education, at bkaplan@yivo.org. Applications will be accepted through **November 3, 2022**.

Please include Seminar Instructor in the subject heading of the email.

For additional information please visit <https://www.yivo.org/Employment>

Upcoming conferences & calls for papers

CfP – Musings: SJM Journal

Musings: SJM Journal is a cross-disciplinary, scholarly and educational publication that promotes research into all topics relevant to the Sydney Jewish Museum's exhibitions, collection and programming. These include the Holocaust, Human Rights, Jewish culture as well as Holocaust memorialisation, Civics and Citizenship education and Museum Studies. It publishes articles on these subjects both to increase knowledge of these topics, and to improve and share expertise in educating about these difficult pasts.

All submitted articles undergo rigorous peer review, based on initial editor screening and anonymised refereeing by at least two external scholars.

Editors

Associate Professor Avril Alba, The University of Sydney

Dr Breann Fallon, Sydney Jewish Museum

Dr Jonathan C. Kaplan, Sydney Jewish Museum

Issue 2: Reverberations

As we witness the passing of the survivor generation, the focus on the transmission of Holocaust memory intensifies. New approaches to testimony such as holograms are being trialed in museums across the globe, while more modest ventures including the analysis of early audio collections are also underway. Other avenues of representation, from exhibitions to film and the visual arts, literature and musical expression also continue to transform Holocaust memory through new and creative forms of transmission. The second issue of *Musings* seeks to explore the form and function of these representational forms, asking how the memories of the Holocaust they create influence and shape scholarly and popular understandings of this event.

We invite contributions from scholars and practitioners working on original material relating to the issue theme to submit to the journal. Please review the author guidelines via the link below for word length, reference style as well as further stylistic information.

Deadline for submissions is **31 March 2023**.

Author guidelines and instructions for submission can be accessed via

<https://sydneyjewishmuseum.com.au/musings-sjm-journal/>

For enquiries please contact the editors at research@sjm.com.au

CfP – 'Authoritarianism and Genocide: Narratives of Exclusion,' 16th Biennial Meeting of the International Association of Genocide Scholars, 10-14 July 2023, Barcelona, Spain

The decades following the end of the Cold War saw a rise in democratization of governance across the globe. Many nations in Latin America, the Asian-Pacific region, the Middle East, and Africa saw the replacement of strongmen by more representative forms of government. Along with such improvements in governance came the hope for greater inclusivity and respect for human rights. The last decade has demonstrated that these hopes might have been premature. We have seen a rise in authoritarianism on every continent, though sometimes presented in the guise of majoritarian democracy. Even in nations purportedly with long-established democratic traditions, the threat of authoritarianism, often in the form of populist or right-wing nationalism, has grown in power and poses a real threat to democracy and the rule of law. With the erosion of the rule of law, an ever-growing risk of mass atrocities and genocide have emerged. At the same time, while it is often argued that democratic institutions and cultural factors tend to dampen genocidal tendencies within societies, democratic states have committed their share of genocides against external as well as internal minoritized target groups. Thus, the question of the relationship among authoritarianism, democracy, and mass violence remains complex.

Authoritarian movements have marshaled social media and the world wide web to facilitate the propagation of hate and dissemination of genocidal violence. Human rights and social justice activists are responding to this authoritarian wave in myriad creative ways. More and more people around the world now see the urgency of the challenge authoritarianism poses. The theme of the conference, Authoritarianism and Genocide: Narratives of Exclusion, is a growing concern of researchers and activists dedicated to the prevention of genocidal violence.

Submissions on any aspect of the relationships between authoritarianism and genocide and

democracy and genocide are welcome. As always, we also welcome submissions on any topic within the broad field of genocide studies and related areas. We encourage contributions from practitioners who work on the legal, social, cultural, and scientific aspects of genocide, mass atrocity, and crimes against humanity.

Submission Details:

Individual proposals should be no more than 300 words long and include a presentation title, and 3-5 descriptive keywords. No provision is possible for simultaneous translation but submissions in Spanish will be considered. Panel proposals (comprised of three to four presentations) require individual proposals (200 words) from each of the panel presenters and an overarching description of the panel (300 words). Artistic proposals should include links to samples of the proposed work and detail any specific technical, spatial, or other requirements. All proposals will undergo an initial blind-review. Accepted presenters must be members of IAGS to participate in the 2023 conference.

Regardless of format, all conference presenters should plan to speak for a maximum of 20 minutes. Although multiple submissions are permitted, the organizers reserve the right to accept only one presentation.

Deadline: no later than midnight (Central European Time), December 1, 2022.

Questions may be addressed to the conference organizers at: conference@iags2023.com

For further information on conference and how to apply please visit <https://www.iags2023.com/general-8>

CfP – Jews in South Africa, Special Issue of Jewish Historical Studies

First published in 1893, the journal *Jewish Historical Studies* aims “to serve as a leading forum for Anglo-Jewish historiography, as well as comparative and multi-site work that integrates English-speaking Jews.”

Even as we continue to encourage and solicit research focused on the Jewish past in pre-modern and modern England, the new editorial team embrace a broader vision for the journal. This entails devoting attention to other Jewish communities with which Anglo-Jewry shares intimate historical ties – South Africa, Canada, Australia, the United States, and the English-speaking Caribbean – as well as to the interconnections between them.

As part of this repositioning of the journal, we are planning a special issue in 2023 focused on the historical experience of Jews in South Africa.

While there exists a nucleus of critical, nuanced research on Jews in South Africa, the field remains ripe for further exploration. Inter alia, we welcome work that asks new questions:

What were the experiences of Jewish women, Sephardim, immigrants, and diverse others who did not fit into the Ashkenazi white male mould that has dominated the existing historiography? What have been the relationships between Jews and their diverse non-Jewish neighbours across the colour spectrum, beyond the limited rubric of apartheid politics? How have South African Jewish experiences and dilemmas been manifest in literature, theatre, music, and art? How did the experiences of Jews compare with those of other minorities in South Africa? How did the choices made by South African Jews compare with those of Jews in other racialized societies? Has acculturation and assimilation followed patterns found elsewhere, or is there something distinctive about identity and identity formation among South African Jews? What more can we learn about South African Jewish religious practices, politics, languages, and identities if we open up

the field of research?

To have your work considered for the special issue, submit article-length manuscripts (8,000 words) to adam.mendelsohn@uct.ac.za by **1 November, 2022**.

Editors:

Avril Alba, University of Sydney
Shirli Gilbert, University College London
Adam Mendelsohn, University of Cape Town

CfP – Diaspora and Indigeneity – Intersections of Modern Jewish, Kurdish, and Amazigh History (Conference at the Heidelberg Center for Jewish Studies, 27–29 March 2023)

The research field of Middle Eastern and North African Studies is increasingly recognizing the ethnic, linguistic, and religious diversity of a region that was (throughout the Cold War) largely approached through the prism of the nation state. This research agenda includes a growing body of literature on hybrid identities, marginalized communities, transnational connections, and the blind spots of this expansive research field itself: as a legacy of methodological nationalism, Middle Eastern and North African Studies still tends to sideline communities that were historically shaped by non-state politics or various strategies of state evasion (James Scott).

As part of this disciplinary diversification, the Heidelberg Center for Transcultural Studies, the Heidelberg Center for Jewish Studies and the Department of Middle Eastern and Islamic Studies at Heidelberg University invite papers for a three-day conference exploring the intersections of three research fields that operate at the margins of Middle Eastern and North African Studies: Jewish Studies, Kurdish Studies, and Amazigh Studies. The conference will take place in Heidelberg on 27–29 March 2023; the keynote speaker will be Professor Brahim El Guabli (Williams College, USA).

The goal of the conference is to explore and theorize the intersections of modern Jewish, Kur-

dish, and Amazigh history, with a special focus on competing claims to identity, indigeneity, and diaspora politics. Papers can be presented in English or French. Contributions by young scholars are highly encouraged. The most promising contributions will be published in a special issue of a relevant journal in the field of Middle Eastern and North African Studies. We are especially interested in papers that explore the following topics:

- Non-state politics / state evasion
- Politics of memory and history (e.g. memory of Anfal and memory of the Shoah)
- Kurdish Jews, Amazigh Jews, and transnational linkages
- Diaspora politics and the dynamics of nation-building
- Language politics in emerging national movements
- Historical role models, including Israel/Palestine in Kurdish and Amazigh nationalism
- Indigeneity and diaspora as represented in art and literature
- Space, toponymy, and neologisms used to foreground repressed or minoritized identities

The conference is supported by the VolkswagenStiftung. Based on availability, funding will be provided for accommodation and transportation. To apply for the conference, please submit a short abstract (300 words) and a short CV (1-2 pages) with your most important publications by **31 October 2022** to the conference organizers (Johannes Becke, Bareez Majid, and Alessia Colonnelli) via: gathering-the-dispersed@hcts.uni-heidelberg.de.

CfP – International Conference "European Jews Facing the Imminence of the Holocaust" at the POLIN Museum 2023

In the summer of 1941, Nazi Germany began systematically murdering Europe's Jews. At first, there were mass executions of civilians in the East, followed by deportations to extermination camps established in occupied Poland. At times, rumors and reports about the mass murders made

it clear to the Jews that they were facing a nearly inescapable death sentence. The aim of the conference is to identify and describe Jewish experience of life amidst the imminent threat of destruction. How did information about mass killings spread? How did Jews adapt to extreme conditions? What was their day-to-day life like under these conditions? What were their experiences and emotions and awareness of their further fate?

Although the period of Nazi persecution as a whole was an extreme situation for Jews, we have chosen the most extreme experiences of European Jews during the Shoah as the theme of this conference. We are interested in the experience of extreme situations, such as:

-
- daily life in the ghettos during German deportation operations,
- the experience of surviving mass execution,
- participation in death marches,
- living in bunkers, hiding places, in forests, and family camps,
- the experience of traveling on deportation transports and escaping from them
- and finally, daily life in German transit camps, labor and concentration camps, and death camps, including work in the Sonderkommando.

The Conference will take place around the 80th anniversary of the Warsaw Ghetto Uprising. It will be complemented by the exhibition "Around Us a Sea of Fire" at the POLIN Museum, which is dedicated to the civilian experience during the Uprising in April 1943.

We invite applications from scholars ranging from advanced doctoral candidates to full professors. Please send a 300–500 word abstract of your paper in English (indicating the preferred language of your presentation: English or Polish) as well as a biographical note providing your institutional affiliation, an outline of your research experience, and contact details via the [online application form](#).

The application materials must be received by

27 November 2022. Incomplete or late submissions will not be considered. The selected participants will be notified by 20 December 2022.

Organizers:

- POLIN Museum of the History of Polish Jews,
- Polish Center for Holocaust Research, Polish Academy of Sciences,
- Leibniz Institute for Jewish History and Culture – Simon Dubnow,
- United States Holocaust Memorial Museum.

For more information visit the [conference website](#).

Grants and other opportunities

Early Career Research Small Grants Scheme, Freilich Project for the Study of Bigotry, Australian National University

Applications for the 2023 round are now open for projects commencing in January 2023.

Each year the Herbert and Valmae Freilich Project for the Study of Bigotry may offer three grants known as the Herbert and Valmae Freilich Annual Early Career Research Small Grant. The objective/s of the grants are to assist research into the causes, the histories and the effects of ethnic, cultural, religious and sexual bigotry and animosity, and to explore how such intolerance can be combatted, and co-existence promoted.

The value of each individual grant is not to exceed \$5000. Grants may be used to assist research in a number of ways, including, but not limited to travel including archival work, fieldwork (considering the restrictions of COVID-19 and feasibility of travel in the current conditions); research assistance; conference attendance; administrative assistance; teaching relief; childcare costs.

Funding for this grant has been provided by Herbert and Valmae Freilich, as part of their generous and long-term support for the Australi-

an National University in general, and the Herbert and Valmae Freilich Project for the Study of Bigotry in particular.

Eligibility

The Herbert and Valmae Freilich Annual Early Career Research Small Grant is available each year to PhD students enrolled at Australian tertiary institutions, and Early Career Researchers (as defined by the Australian Research Council) employed at Australian tertiary institutions, within public service or community organizations in Australia, or independent researchers resident in Australia.

Where applicants are engaged in collaborative research projects, the grant may only be used to support the research activities of the named recipient. The grant is available to Australian residents regardless of citizenship, in all research fields. The grant may be issued irrespective of other research funding or awards.

Selection criteria

The selection committee shall make its decision on the basis of:

- The proposed research project's fulfilment of the objectives of the Freilich Project for the Study of Bigotry: research into the causes, the histories and the effects of ethnic, cultural, religious and sexual bigotry and animosity, and to explore how such intolerance can be combatted, and co-existence promoted
- The feasibility of the research to be undertaken
- The likelihood of the research being accepted for publication
- The likelihood of the funded activities generating new information and ideas
- Other sources of funding or services available to the applicant for the project cited

Applications close **31 October 2022**, and all applicants will be notified of the outcome of their application in December 2022.

Please email all inquiries to the Convenor of the Freilich Project at freilich.project@anu.edu.au.

Call for applications: Fritz Halbers Fellowship (PhD Candidates), Leo Baeck Institute, New York

The Leo Baeck Institute announces the availability of one or more fellowship per year for students enrolled in a Ph.D. program at an accredited institution of higher education. The fellowships provide financial assistance to scholars whose research projects are connected with the culture and history of German-speaking Jewry.

The fellowship(s) consists of an award, not exceeding \$3000–, to be determined according to the requirements of the project. The fellowship should be used by the end of the year in which it was granted. Support for travel or family members is not available.

Guidelines

- Applications for the fellowship must be submitted in writing to the Director not later than November 16. Decisions will be announced in January. No reason for the decision will be given.
- An application consists of:
 - a. Completed Application Form
 - b. Curriculum Vitae
 - c. Full Description of the Research Project
 - d. A Financial Plan
 - e. Evidence of Highest Degree Obtained
 - f. Evidence of Enrolment in a Ph.D. Program
 - g. Doctoral Candidates only:
 - i. Official Transcripts (Graduate and Undergraduate Work)
 - ii. Two Letters of Recommendation, one by their doctoral advisor and one by another scholar familiar with their work
 - h. Post-Doctoral Candidates only: Two Letters of recommendation from scholars in the field.
- The fellowship holders agree to submit a brief report on their research activities upon conclusion of their fellowships.

To apply please fill download and fill out the

[application form](#) (DOC) and email it to Dr. Frank Mecklenburg at the LBI.

Postdoctoral fellowship, Jewish theology and culture, Theology, University of Notre Dame (Indiana)

The Department of Theology at the University of Notre Dame is offering a two-year postdoctoral fellowship that will begin on July 1, 2023.

Candidates must have a Ph.D. in hand by July 1, 2023 (degree must be awarded no earlier than 2019). Candidates may specialize in any domain of Jewish theology and culture. Special consideration will be given to candidates whose research agenda complements existing specialties, and whose work is supported by Notre Dame's collections and archival resources.

In addition to conducting original research, and contributing to the vitality of a dynamic research community, the fellow will take up local residence and assume a set of administrative tasks to promote Jewish Studies programing at the university. Additionally, the fellow will have the opportunity to teach one course per year in an area of specialization, and to deliver a lecture. The annual stipend will be \$55,000 plus health benefits.

The successful candidate will be drawn to the mission of the University of Notre Dame, which seeks a distinctive educational and scholarly excellence that is founded on its Catholic identity, and to the contribution of the Theology Department within that larger vision. Information about Notre Dame is available at <http://www.nd.edu>, and about the Department of Theology, at <https://theology.nd.edu/>. The University mission statement is at <https://www.nd.edu/about/mission/>. With questions about the fellowship please reach out to Prof. Tzvi Novick, whose contact information is available at <https://theology.nd.edu/people/tzvinovick/>.

Applications must be received by **December 20, 2022**. Please submit a letter of application, current curriculum vitae, statement of research,

and three letters of recommendation to:

<http://apply.interfolio.com/113035>

Contact:

novick.3@nd.edu

Fully funded PhD Studentship at the Universities of Edinburgh & Glasgow, UK: “Judaica in Scotland, 1817 – Present: Objects of Faith, Migration and Identity”

The University of Edinburgh, the University of Glasgow and National Museums Scotland are seeking a doctoral student for an AHRC-funded Collaborative Doctoral Award, “Judaica in Scotland, 1817 – Present: Objects of Faith, Migration and Identity”. The project has been awarded funding by the Scottish Graduate School for Arts and Humanities (SGSAH) and will be supervised by Dr Hannah Holtschneider (College of Arts, Humanities and Social Sciences, University of Edinburgh), Dr Mia Spiro (School of Critical Studies, University of Glasgow), and Dr Calum Robertson (Curator, Modern and Military History, National Museums Scotland).

The studentship will commence on 11 September 2023. We warmly encourage applications from candidates who have an academic background in history, art or material culture studies, or a cognate discipline. Applicants will be expected to show a strong interest in Jewish history and cultural heritage and/or the history and material culture of immigration in Scotland. This is an extraordinary opportunity for a strong PhD student to explore their own research interests, while exploring opportunities to develop a career in either academia or the museums, galleries and archives sector. The studentship is available full or part time, subject to Student Route visa requirements.

The student will be based in the School of Divinity, at the New College campus of the University of Edinburgh, but will also spend considerable time in the School of Critical Studies at the University of Glasgow, and at National Museums Scotland in Chambers Street. There will be a period of funded work internship at National

Museums Scotland, which will involve hands-on work with collections, as well as public engagement work.

The award will include a number of training opportunities offered by SGSAH, including their Core Leadership Programme and additional funding to cover travel between partner organisations and related events. This studentship will also benefit from training, support, and networking via the School of Divinity (University of Edinburgh) and the School of Critical Studies (University of Glasgow). The student will be expected to participate in training for collections and museum specific skills at National Museums Scotland.

Project Details

This project investigates objects of Jewish religious observance (Judaica) from the establishment of the first Jewish community in Scotland in 1817 to the present. This will create a richer understanding of the story of Scotland’s Jewish communities, their local, national and international networks, and their place in broader Scottish society. Judaica are found in both religious and domestic settings, and reflect the stories of those who commissioned or acquired them, the environments in which they were made, and relationships between client and maker. Therefore, Judaica represent key evidence to help construct a more nuanced picture of Jewish life.

The aims and objectives of this research project are:

- To undertake a systematic investigation of the origins of Judaica in Scotland.
- To explore how stylistic choices communicate cultural and religious identifications.
- To apply these findings to the broader contextual knowledge of Jewish communities in Scotland to create a better understanding of inter- and intra-communal, national, and transnational exchanges.
- To apply this knowledge to the development of collections at NMS that represent religious diversity in Scotland.

- To inform the interpretation of faith, migration and identity as it applies to minority religious and ethnic groups in anticipation of the reconsideration of the Scotland galleries.

The prevailing historiography of migration in modern Scotland has focused on two balancing narratives: the Scottish diaspora and Christian immigrants that have challenged Scotland's Presbyterian hegemony. Newer examinations of the experiences of migrant groups, however, reveal a diversity of perspectives on nineteenth and twentieth century Scottish society and the nation's transcultural connections. Judaica in Scotland showcases the diversity of Scotland's populations by using material evidence to provide important insights into Jewish religious and social structures between the establishment of Scotland's first Jewish community in 1817 and now. Jewish communities have always been small in number, yet their substantial impact on Scottish life continues to add to the rich heritage and vibrancy of Scottish religious and cultural life. The various waves of Jewish migration responded not only to persecution in central and eastern Europe, but also to opportunities that led to new beginnings in Scotland.

An emerging scholarly interest in the peripheral Jewish communities of the UK shows the importance of understanding the movement of people and ideas, processes of acculturation, and creation and maintenance of religious identities in these contexts. Notably, however, few studies critically examine and incorporate material evidence. The study of material culture nevertheless offers unique opportunities to better understand the nature of Jewish life in Scotland. Judaica – the broad term for objects related to Jewish ritual observance – plays a central role in the life of many Jews in both public and domestic settings. It reflects the story of the Jewish people and exhibits religious and cultural specificities that cast a light on the nature of Jewish experience in Scotland and the wider world. An understanding of what links Jewish devotional objects in Scotland to those who manufacture, import and use them can reveal a range of

unexplored interconnections, whether social, economic, religious, cultural or aesthetic.

The key research questions are:

- Where did and does Judaica in Scotland originate? And what are the relationships between the origin of an object and to how it is understood and used?
- What can the creation and circulation of Judaica tell us about Jewish/non-Jewish relations in Scotland?
- To what extent can we speak of identifiably or uniquely Scottish Judaica?

Eligibility

At the University of Edinburgh, to study at postgraduate level you must normally hold a degree in an appropriate subject, with an excellent or very good classification (equivalent to first or upper second class honours in the UK), plus meet the entry requirements for the specific degree [programme](#). In this case, applicants should offer a UK masters, or its international equivalent, with a mark of at least 67% (or equivalent) in your coursework and your dissertation of at least 10,000 words.

The AHRC also expects that applicants to PhD programmes will hold, or be studying towards, a Masters qualification in a relevant discipline; or have relevant professional experience to provide evidence of your ability to undertake independent research. Please ensure you provide details of your academic and professional experience in your application letter. Experience in the study of religious history and/or Jewish history and of material culture will be of benefit to the project.

Application Process

The application will consist of a single Word file or PDF which includes:

- a brief cover note that includes your full contact details together with the names and contact details of two referees (1 page).
- a letter explaining your interest in the studentship and outlining your qualifications for it, as well as an indication of the specific areas of the project you would like to develop (2 pages).

- a curriculum vitae (2 pages).
- a sample of your writing – this might be an academic essay or another example of your writing style and ability.

Applications should be emailed to pgawards@ed.ac.uk no later than **5pm on Monday 30 January 2023**. Applicants will be notified if they are being invited to interview by Tuesday 24 May. Interviews of shortlisted candidates will take place at a mutually convenient time via Microsoft Teams. The successful applicant will make an online admissions application for a PhD Religious Studies in the School of Divinity, University of Edinburgh.

Queries

If you have any queries about the application process, please contact: pgawards@ed.ac.uk. Informal enquiries relating to the Collaborative Doctoral Award project can be made to Dr Hannah Holtschneider, h.holtschneider@ed.ac.uk, Dr Mia Spiro, Mia.Spiro@glasgow.ac.uk, or Dr Calum Robertson, ca.robertson@nms.ac.uk.

Further Information

This project will primarily be collections-based, and the successful candidate will be expected to examine and record a broad range of Jewish ritual objects. The focus will be on Jewish collections across Scotland, such as the Scottish Jewish Archives Centre and repositories held by religious organisations, places of worship, and private collections. Data collected from the analysis of objects will relate to design, production and exchange. This information will be used to construct an understanding of Judaica in Scotland and its relevance to the relationships among Jewish communities and wider Scottish society.

In addressing the research questions, the project will investigate a range of ceremonial art and ritual objects found across Scotland. The candidate will thereby work with a range of stakeholders to produce the first systematic study of Judaica in Scotland and unlock this important body of evidence of Scottish Jewish life. Exploring

material evidence from the 1800s to the present will enhance understandings of the story of Jews in Scotland, and will inform the future interpretation of objects of minority religions in Scotland at NMS, particularly as the organisation begins the reconsideration of the Scotland galleries.

As part of the project, the candidate will have the opportunity to identify gaps in NMS collections and develop thinking around the collection of historical and contemporary faith-related objects in Scotland. This will ensure that NMS continues to collect and interpret objects that reflect the diversity of Scottish society in the past and present. They will also be required to familiarise themselves with Jewish museums in the United Kingdom and Europe in order to establish typological differences and similarities with material examined in Scotland. This may require research trips to institutions such as the Jewish Museum London, the Manchester Jewish Museum, and the Jewish Historical Museum in Amsterdam.

Tracing the history of the objects in the wider context of Jewish and Scottish cultural and religious history will necessarily entail an application of current theoretical approaches in the interpretation of material culture. Thereby the student will develop their competence in archival research and the study of the history and provenance of objects. Researching and recording object biographies will also be instrumental in analysing the cultural context within which the material was created and used.

Contact Info:

Dr Hannah Holtschneider, Senior Lecturer in Jewish Studies, University of Edinburgh, UK

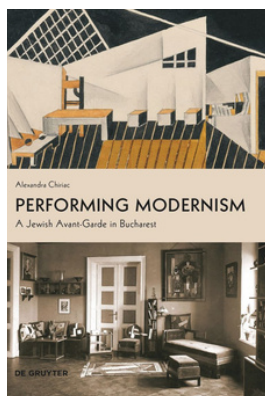
Contact Email:

h.holtschneider@ed.ac.uk

URL:

<https://www.ed.ac.uk/profile/hannah-holtschneider>

Recent books of interest (click any ISBN to purchase)



Performing Modernism: A Jewish Avant-Garde in Bucharest/ by **Alexandra Chiriac. De Gruyter, 2022.**

[9783110765687](https://www.degruyter.com/item/9783110765687)

This volume constitutes the first in-depth study of modernism in design and performance in interwar Romania, covering the period 1924 to 1934. It focuses on Jewish avant-garde artists and cultural producers, as well as design educators, arts patrons, and women entrepreneurs. Based on extensive research in Romania, Latvia, Germany, and the United States, it highlights the transnational impact of Jewish cultural production and its contribution to avant-garde movements across Europe and further afield. It shows how Bucharest was connected to places such as Berlin, Paris, Riga and Chicago through modern design and experimental Yiddish theatre, and argues that the Schule Reimann was more influential in Romania than the Bauhaus. Drawing on scholarship from the fields of performance studies, design history, and art history, this volume makes a valuable new contribution to histories of modernism and avant-garde.



From Occupation to Occupy: Antisemitism and the Contemporary American Left/ by **Sina Arnold, trans. Jacob Blumenfeld. Indiana University Press, 2022.**

[9780253063137](https://www.indiana.edu/~iupress/book/9780253063137)

The recent rise of antisemitism in the United States has been well documented and linked to groups and ideologies associated with the far right. In *From Occupation to Occupy*, Sina Arnold argues that antisemitism can also be found as an "invisible prejudice" on the left.

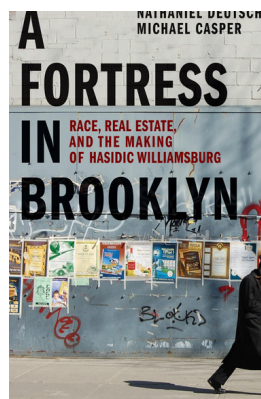
Based on participation in left-wing events and demonstrations, interviews with activists, and analysis of left-wing social movement literature, Arnold argues that a pattern for enabling antisemitism exists. Although open antisemitism on the left is very rare, there are recurring instances of "antisemitic trivialization," in which antisemitism is not perceived as a relevant issue in its own right, leading to a lack of empathy for Jewish concerns and grievances. Arnold's research also reveals a pervasive defensiveness against accusations of antisemitism in left-wing politics, with activists fiercely dismissing the possibility of prejudice against Jews within their movements and invariably shifting discussions to critiques of Israel or other forms of racism.

From Occupation to Occupy offers potential remedies for this situation and suggests that a progressive political movement that takes antisemitism seriously can be a powerful force for change in the United States.



Queering Anti-Zionism: Academic Freedom, LGBTQ Intellectuals, and Israel/Palestine Campus Activism/ by Corinne E. Blackmer. Wayne State University Press, 2022.
[9780814349991](https://doi.org/10.1215/00141801-2022-001)

With engaged scholarship and an exciting contribution to the field of Israel/Palestine studies, queer scholar-activist Corinne Blackmer stages a pointed critique of scholars whose anti-Israel bias pervades their activism as well as their academic work. Blackmer demonstrates how the Boycott, Divestment, and Sanctions (BDS) movement that seeks to delegitimize and isolate Israel has become a central part of social justice advocacy on campus, particularly within gender and sexuality studies programs. The chapters focus on the intellectual work of Sarah Schulman, Jasbir Puar, Angela Davis, Dean Spade, and Judith Butler, demonstrating how they misapply critical theory in their discussions of the State of Israel. Blackmer shows how these LGBTQ intellectuals mobilize queer theory and intersectionality to support the BDS movement at the expense of academic freedom and open discourse.



A Fortress in Brooklyn: Race, Real Estate, and the Making of Hasidic Williamsburg/ by Nathaniel Deutsch and Michael Casper. Yale University Press, 2021.
[9780300268072](https://doi.org/10.1215/00141801-2021-001)

The epic story of Satmar Hasidic Williamsburg, from the decline of New York to the gentrification of Brooklyn.

The Hasidic community in the Williamsburg section of Brooklyn is famously one of the most separatist, intensely religious, and politically savvy groups of people in the entire United States. Less known is how the community survived in one of the toughest parts of New York City during an era of steep decline, only to later resist and also participate in the unprecedented gentrification of the neighborhood.

Nathaniel Deutsch and Michael Casper unravel the fascinating history of how a group of determined Holocaust survivors encountered, shaped, and sometimes fiercely opposed the urban processes that transformed their gritty neighborhood, from white flight and the construction of public housing to rising crime, divestment of city services, and, ultimately, extreme gentrification. By showing how Williamsburg's Hasidim rejected assimilation while still undergoing distinctive forms of Americanization and racialization, Deutsch and Casper present both a provocative counter-history of American Jewry and a novel look at how race, real estate, and religion intersected in the creation of a quintessential, and yet deeply misunderstood, New York neighborhood.



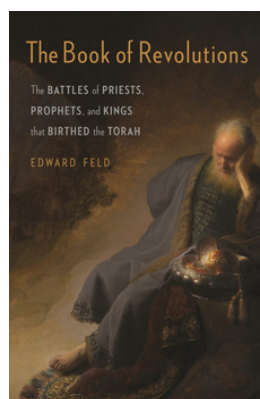
In Hitler's Munich: Jews, the Revolution, and the Rise of Nazism/ by Michael Brenner. Princeton University Press, 2022.

[9780691191034](https://www.pup.com/9780691191034)

In the aftermath of Germany's defeat in World War I and the failed November Revolution of 1918–19, the conservative government of Bavaria identified Jews with left-wing radicalism. Munich became a hotbed of right-wing extremism, with synagogues under attack and Jews physically assaulted in the streets. It was here that Adolf Hitler established the Nazi movement and developed his antisemitic ideas. Michael Brenner provides a gripping account of how Bavaria's capital city became the testing ground for Nazism and the Final Solution.

In an electrifying narrative that takes readers from Hitler's return to Munich following the armistice to his calamitous Beer Hall Putsch in 1923, Brenner demonstrates why the city's transformation is crucial for understanding the Nazi era and the tragedy of the Holocaust. Brenner describes how Hitler and his followers terrorized Munich's Jews and were aided by politicians, judges, police, and ordinary residents. He shows how the city's Jews responded to the antisemitic backlash in many different ways—by declaring their loyalty to the state, by avoiding public life, or by abandoning the city altogether.

Drawing on a wealth of previously unknown documents, *In Hitler's Munich* reveals the untold story of how a once-cosmopolitan city became, in the words of Thomas Mann, "the city of Hitler."



The Book of Revolutions: The Battles of Priests, Prophets, and Kings That Birted the Torah/ by Edward Feld. SJewish Publication Society, 2022.

[9780827615229](https://www.sjsps.com/9780827615229)

The Torah is truly the Book of Revolutions, born from a military coup (the Northern Israelite revolution), the aftermath of an assassination and regency (a Judean revolution), and a quiet but radical revolution effected by outsiders whose ideas proved persuasive (Babylonian exile). Emerging from each of these were three key legal codes—the Covenant Code (Exodus), the Deuteronomic Code (Deuteronomy), and the Holiness Code (Leviticus)—which in turn shaped the Bible, biblical Judaism, and Judaism today.

In dramatic historical accounts grounded in recent Bible scholarship, Edward Feld unveils the epic saga of ancient Israel as the visionary legacy of inspired authors in different times and places. Prophetic teaching and differing social realities shaped new understandings concretized in these law codes. Revolutionary biblical ideas often encountered great difficulties in their time before they triumphed. Eventually master editors wove the threads together, intentionally preserving competing narratives and law codes. Ultimately, the Torah is an emblem of pluralistic belief born of revolutionary moments that preserved spiritual realities that continue to speak powerfully to us today.

Photo submissions: Australian or Australian-Jewish theme



Following the recent Days of Awe/*Yamim Nora'im*, this issue's Jewish/Australian-themed photo comes from the State Library of New South Wales. The photograph, taken by renowned photojournalist Sam Hood (1872–1953), depicts a crowd gathered outside Sydney's Great Synagogue on Elizabeth Street opposite Hyde Park on Yom Kippur on 11 September 1934.

To access the digital record in the State Library of New South Wales online collection visit:
<https://collection.sl.nsw.gov.au/record/n51JzGa9#viewer>

Call for Submissions, AAJS Newsletter No. 87

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.