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## Editor's welcome

Welcome to the Autumn/Winter 2024 issue of the AAJS biannual newsletter! We begin by wishing our members a belated *Chag Sameach* and hope that you and your loved ones had a chance to unwind over the recent Pesach break.

In the pages that follow we share the AAJS co-presidents' 2023-2024 annual report, presented to all attending members at our recent post-conference Annual general meeting. This

issue of the AAJS newsletter follows a very successful (as co-convenor, I am naturally biased) annual conference held at the Sydney Jewish Museum in February. I would like to express my heartfelt gratitude to my co-convenor Dr Lynne Swarts, the AAJS conference committee, the Sydney Jewish Museum and, of course, all our attending members. Dr Swarts and I share more of our reflections in the conference report on page 6. And while one conference has come to end, we are excited to announce our next, which will be held at the Melbourne Holocaust Museum on 16–17 February 2025. Our readers will find information about the conference with relevant application deadlines in our call for papers. Similarly, the editors of the *Australian Journal of Jewish Studies*, Dr Joshua Nash and Dr Suzanne Faigan, invite submissions to the forthcoming 2024 volume (XXXVII).

As always, we report on Jewish Studies news in Australia, including recent publications by AAJS members. In this issue, Professor Philip Mendes (Monash University) honours the late Professor Bernard Rechter, an intellectual giant and tireless campaigner for left-wing Jewish causes who passed away in February this year. Whereas Professor Rechter was active in Melbourne, Dr Anne Sarzin in her member's essay honours Eva Engel OAM, a Holocaust survivor who has tirelessly volunteered to serve the Sydney Jewish community over the past several decades.

Our readers will also find information about exciting opportunities in Jewish studies and related fields in Australia, calls for papers to upcoming conferences and publications, and fellowship opportunities. We also share recommendations on several fascinating recent books in diverse areas of Jewish studies. We invite our readers to submit content, including information on your own emerging research and publications, events, essays or photos relevant to Jewish Studies in Australia and around the world that you would like included in our Spring/Summer 2024 issue by Friday 29 November 2024.

Finally, on behalf of the AAJS board, I would like to thank our contributors to this quarterly issue, as well as our members for your continued support of our association.

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.

All general inquiries/correspondence to: the Co-Presidents: [president@aajs.org.au](mailto:president@aajs.org.au)

All membership inquiries/correspondence to: the Membership Secretary: [memberships@aajs.org.au](mailto:memberships@aajs.org.au)

Journal enquiries to: the Co-Editors: [ajewishstudies@aajs.org.au](mailto:ajewishstudies@aajs.org.au)

Website enquiries to: the Website Administrator: [website@aajs.org.au](mailto:website@aajs.org.au)

**President, NSW : Associate Professor Jan Lániček (University of New South Wales)**

**President, VIC: Dr Anna Hirsh (Melbourne Holocaust Museum)**

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

**Vice President, VIC: Dr Simon Holloway (Melbourne Holocaust Museum)**

**Treasurer: Ms Kathy Baykitch**

**Membership Secretary: Mr Nathan Compton**

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

**Website Coordinator: Dr Suzanne Faigan**

**Editors, *Australian Journal of Jewish Studies*, Dr Jennifer Creese (editor-in-chief), Dr Suzanne Faigan & Dr Joshua Nash (co-editors)**

### AAJS Executive Board Members:

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

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

**Associate Professor Avril Alba (University of Sydney)**

**Associate Professor Steven Cooke**

**Dr Myer Samra**

**Ms Jasmine Beinart (University of Adelaide)**

**Ms Angelica Jacob (University of New South Wales)**

### International Liaisons:

**Israel: Professor Emerita Suzanne Rutland**

**New Zealand: Dr Suzanne Faigan**

**USA: Dr Jason Schulman**

**Canada: Associate Professor David Koffman**

# 2023-2024 AAJS Co- President's annual report

Welcome AAJS Members,

This AGM, or rather SGM, breaks a tradition of being held at the annual conference, however, we need to finetune the constitution and holding this meeting independently from the conference has given us all the opportunity to review the proposed changes.

Reflecting on the activities of the past 12 months, we focus on the highlights of the AAJS' core activities, specifically the annual conference, the newsletters, and the Journal.

With the wonderful 2023 Annual Conference in Adelaide, a hard act to follow, our Sydney colleagues rose to the challenge last month and delivered a magnificently inspiring and enjoyable conference at the Sydney Jewish Museum. It was evident from the diverse responses to the conference theme of *Creation/Re-Creation* that Jewish studies across all genres continue to grow in scope. Highlights included the keynotes: Professor Michael Cohen of Tulane University speaking on 'American Jews and the (Re)Creation of Ethnic Economies', and Professor Susannah Heschel, Dartmouth College on 'How Jewish Studies Challenged the Academy and Recreated Itself'. We hope to continue in this tradition when we invite distinguished international speakers to our conference, even if some of the keynote presentations are delivered via Zoom.

We offer our thanks and gratitude to our Sydney conference committee: Dr Lynne Swarts, Dr Jonathan Kaplan, Associate Professor Avril Alba, Associate Professor Jan Láníček, and Kathy Bay-

kitch for their dedication and vision in delivering a superb program, and the hard work invested over so many months. We thank Kevin Sumption, Director of the SJM for his generosity, and to members of staff, including security personnel, who supported our attendance and provided tech and venue support.

We give particular thanks to all presenters for sharing their research and knowledge, and to our non-presenter audience members, for travelling from afar to ensure that the conference sessions were so interesting and well-received. Our members' continuing support, not only financial, is vital for our Association. Guests and presenters came from across Australia and internationally, including the U.S., the Dominican Republic, Israel, and Poland. The two days were a fantastic opportunity for old friends to reconnect, and for new friendships and connections to be forged, and for intellectual exchanges to refill our souls.

Reflective of and responsive to the war between Israel and Hamas, the panel on contemporary antisemitism presented by Professor Konrad Kwiet, Alex Ryvchin, and Jasmine Beinart demonstrated three generations of experiences and responses. Antisemitism has hit hard, and Jewish academics, as well as academics of all backgrounds working in Jewish studies are being isolated and threatened. The AAJS issued a statement after the massacre in Israel on October 7, 2023, which is publicly available on the website. We all wish for a peaceful resolution but are also aware of the possible impact on Jewish studies programs in Australia and worldwide.

We now turn our attention to the *Australian Journal for Jewish Studies*, which has been edited with thoughtful dedication by Dr Suzanne Faigen and Dr Joshua Nash, and to whom we express thanks and appreciation for the hours invested. We also appreciate the help of Dr Jennifer Creese, the editor-in-chief, who has generously agreed to help with the transition, and has advised the new editorial team. The 2024 issue was released a few weeks ago, and it is available to read through the AAJS website, also maintained by Suzanne.

Dr Jonathan Kaplan, our newsletter editor, has also worked hard to deliver always topical and engaging newsletters, and we applaud his work and skills. We encourage our members to contribute text and images to these publications.

All the committee and executive positions and tasks connected to the AAJS are undertaken as volunteers, and it is a labour of love and dedication.

Jan and Anna would like to thank Miri Mill for her many years of service with the AAJS as treasurer, and for her work organizing and assisting with conference catering over so many years. Miri has chosen to step down, so we thank Miri for her tireless service to the AAJS, and for her legacy of financial management.

Finally, we need to look to the future. The AAJS aims to increase its membership across Australia, to ensure that academics, and students can connect and present their work. We need to work together to expand our membership and audience, particularly with a view towards future academics, encouraging the next generation of Jewish studies scholars. We have been hosting successful conferences, and, as we work towards attaining Not for Profit status for the organization, we will be looking at ways to reinvest to ensure we present ourselves as a contemporary organization.

We are looking forward to seeing all of you at the next AAJS Annual Conference in Melbourne in February 2025.

Thank you.

Associate Professor Jan Láníček and Dr Anna Hirsh  
AAJS Co-Presidents

## AAJS 2024 convenors' report



The 2024 Australian Association for Jewish Studies (AAJS) conference was a great success. This year it was held at the Sydney Jewish Museum (SJM), which both sponsored and supported that success.

Addressing the theme *Creation/Re-Creation*, the conference brought together more than 55 Jewish studies scholars from across Australia and around the world, including Belgium, Israel, Poland, Turkey and the USA. Presentations covered Tanakh and Rabbinical studies, diverse episodes in Jewish history, the arts and Holocaust studies.

Highlights included keynote lectures by Professor Michael Cohen (Tulane University, New Orleans) titled 'American Jews and the Re-creation of Ethnic Economies' and Professor Susannah Heschel (Dartmouth College, New Hampshire) titled 'From a Topic to a Field: How Jewish Studies Challenged the Academy and Recreated Itself'. The Conference also featured a panel on intergenerational trauma and

memory in the Visual Arts with artists Dr Ella Dreyfus (National Art School, Sydney) and Dr Sylvia Griffin; and a panel on antisemitism in contemporary Australia with Alex Ryvchin (Co-CEO Executive Council of Australian Jewry), Emeritus Professor Konrad Kwiet (resident historian at the Sydney Jewish Museum), and Jasmine Beinart (PhD candidate, University of Adelaide).

The Association revived the tradition of providing bursaries to several post-graduate students. The AAJS executive committee sees the involvement of students as vital to the future of the Association and considers bursaries as an important strategy to encourage Australian research in Jewish studies. Many participants have given positive feedback and remarked it was an enjoyable and stimulating conference with a depth of knowledge and expertise.

On behalf of the AAJS executive committee, we express our gratitude to our partners at the Sydney Jewish Museum for co-hosting our 2024 annual conference, in particular CEO Kevin Sumption PSM for support, and to Dr Nicky Gluch for making sure everything came off smoothly. We would also like to thank everyone who participated at the conference in person and online. We look forward to seeing you next year in Melbourne!

**Dr Lynne Swarts & Dr Jonathan Kaplan,**  
co-convenors



# CALL FOR PAPERS

## ‘Sanctuary’

### The 37th AAJS Conference, 16-17 February 2025

### Melbourne Holocaust Museum, Australia

#### Conference Committee:

*Dr Anna Hirsh, Dr Breann Fallon, Dr Simon Holloway (Melbourne Holocaust Museum) and Dr Donna-Lee Frieze (Deakin University)*

The Talmud declared that every synagogue would be a sanctuary in miniature (a *miqdash me'at*), and Jews throughout the ages have sought comfort and repose in a variety of communal institutions. The concept of finding, maintaining and losing sanctuary is deeply embedded in the Hebrew Bible. From the expulsion from the Garden of Eden through to the destruction of the Temple, sanctuaries have become the subject of yearning, and attempts at creating sanctuaries have been as much a part of the tradition as are attempts at recreating sanctuaries destroyed.

Sanctuaries are complex entities: inasmuch as they provide shelter from forces without, they also need to be continually protected and defended from within. Jews are saved (or not saved) by sanctuaries to the same degree that sanctuaries are saved (or not saved) by Jews. At the end of the 19th century, Asher Zvi Ginsberg – writing as ‘Ahad Ha’am’ – noted this conundrum with his reflection on the Sabbath as a sanctuary, which has protected Jews to a greater degree than it was itself protected by them.

Ultimately, Jewish communities of Europe were destroyed, together with their institutions, and the surviving remnant sought sanctuary elsewhere. While some found what they were looking for in Australia, so too did former war criminals. The paradox that lies at the heart of sanctuary is that it can denote a safe-haven for multiple groups simultaneously, some of whom might have conflicting interests or seek similar notions regarding protection and safety.

The Jewish experience has been one of finding and losing sanctuaries in equal measure. We welcome papers that will address the complexities of sanctuary, be it in space or in time, religious, cultural, and secular. Historical sanctuaries and fictitious sanctuaries; sanctuaries in art, music, literature, theatre and dance. What are the ways in which these sanctuaries manifest themselves? How might they be present in their absence? And how has their nature informed Jewish culture and identity?

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

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

Please send an abstract of no longer than 200 words and a short bio to [anna.hirsh@mhm.org.au](mailto:anna.hirsh@mhm.org.au) or [simon.holloway@mhm.org.au](mailto:simon.holloway@mhm.org.au)

Closing date for paper submissions – **30 September 2024**

Notification of acceptance by 31 October 2024

Registration at <http://www.aajs.org.au/next-conference/>

## Australian Journal of Jewish Studies Volume XXXVII, 2024, call for submissions

The *Australian Journal of Jewish Studies* is an international, interdisciplinary peer-reviewed Open Access journal published annually by the Australian Association for Jewish Studies. The Journal is devoted to the study of Jewish culture in all aspects and all periods.

The Journal's editorial team is currently welcoming submission of manuscripts for consideration for the 2024 volume (XXXVII) of the Journal. This is an open-themed call: the editors welcome submission of papers based on original research up to 8,500 words, as well as book reviews up to 3,000 words, of relevance to the scope of the Journal.

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

All research articles in the Journal undergo rigorous double-blind peer review. The Journal is indexed by EBSCO, and all papers since 2019 have been made fully available Open Access on the Journal's website. For the 2024 volume, there is no article processing charge (APC) for publication in the Journal.

Submissions may be sent at any time, though to be considered for the 2024 volume your submission should be made by **17.00 GMT Thursday 28 June 2024**. Please refer to the Guide for Authors (<http://www.aajs.org.au/ajjs-guide-for-authors/>) for guidelines on manuscript preparation and details on how to submit.

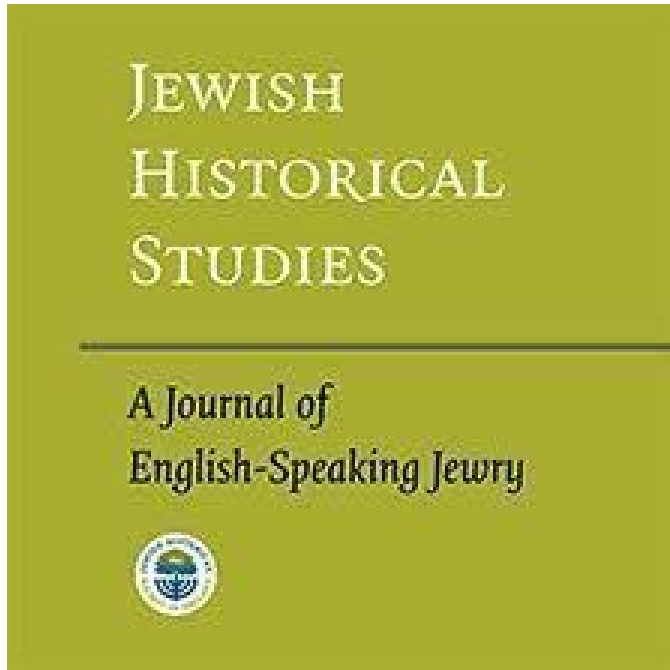
Queries should be directed to the Editors: [ajjewishstudies@aajs.org.au](mailto:ajjewishstudies@aajs.org.au)

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## AAJS Member News



AAJS executive board member Associate Professor Avril Alba (The University of Sydney), along with Professor Shirli Gilbert and Professor Adam Mendelsohn have published their first edition as the new co-editors of *Jewish Historical Studies: A Journal of English Speaking Jewry*. First published in 1893, *Jewish Historical Studies* publishes original, peer reviewed research that explores the historical experience of Jews across the English-speaking Jewish world. The 2024 edition focuses on [South African Jewry and can be accessed at: Jewish Historical Studies](#).

Associate Professor Alba is also pleased to announce the publication of the following:

- Avril Alba and Alex Brown, (2023) 'To Heal a Wound': Superstudio and the Western Wall Plaza at the Israel Museum, 1982,' *Architectural Histories* 11, no. 1 (2023), doi: <https://doi.org/10.16995/ah.8297>. Drawing on archival material and interviews, this paper positions the scheme of the 1982 exhibition of Superstudio's collective works which included a proposal for the Western Wall Plaza as a provocation that sought to use its position within the Israel museum to reflect on and respond to a series of ongoing political and social tensions within Israeli society.

- Avril Alba, 'Australian Holocaust Museums: From Particular to Universal,' *Journal of Museum Education* 49, no. 1 (2023): 13–25, <https://doi.org/10.1080/10598650.2023.228656>. The article examine the conundrum Holocaust museums are facing in the light of a diminishing survivor generation and, following, its inherent need to re-orient themselves.
- Avril Alba 'Material Histories of Trauma: Evolving Objects of Memory: The Limits of Trauma', *Parallax* 29, no. 1 (2023): 104–119, doi: [10.1080/13534645.2023.2271726](https://doi.org/10.1080/13534645.2023.2271726), which examines the limits of trauma.
- Helena Robinson, Avril Alba and Andrew Singleton, 'Research Protocol: A Transdisciplinary Multi-Case Study Research Design,' *International Journal of Qualitative Methods*, 23 (2024), <https://doi.org/10.1177/16094069241244870>, using Mixed Methods to Evaluate the Long-Term Impact of Holocaust Museum Education in Australia.

Stalwart AAJS member Professor Emerita Suzanne D. Rutland (University of Sydney) recently published the following:

- Andrew Markus and Suzanne Rutland, 'Controlling Australian Immigration: Holocaust survivors in the post-war years,' *Australian Journal of Politics and History* (2024), <https://doi.org/10.1111/ajph.12944>.
- Andrew Markus and Suzanne Rutland, '[A "Wholly Unwarranted Penalisation": The International Refugee Organisation and the funding of post-war Jewish immigration to Australia](#),' *Australian Jewish Historical Society Journal* 26, no. 3 (2023): 286–317.
- Suzanne Rutland, 'When does anti-Zionism become Antisemitism? a Jewish historian's perspective,' *The Conversation*, March 28, 2024, <https://theconversation.com/when-does-anti-zionism-become-antisemitism-a-jewish-historians-perspective-224865>.

## New issue of Musings: SJM Journal



We are pleased to announce the publication of the latest issue of *Musings: SJM Journal*. *Musings* 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. This second issue of *Musings* explores the form and function of representational forms of Holocaust remembrance, asking how the memories of the Holocaust survivors create influence and shape scholarly and popular understandings of this event.

## MUSINGS

SJM Journal Vol. 2, No. 1.



Articles and reviews include:

- Ariel Roitman, 'Re-Framing Charlotte Salomon's *Life? Or Theatre?*: Utilising the Imaginative Approach for Holocaust Remembrance.'
- Joanna Auerbach, 'Not to be Discounted: Locating Holocaust History in Intergenerational Conversation.'
- Michael Robertson, Edwina Light, Garry Walter and Wendy Lipworth, 'Toxic Inheritance?: The Reverberation of Intergenerational Trauma from the Holocaust and Its Resonance with first Nations Experience.'
- Allan Borowski, 'Review Essay of David Livingstone Smith, *On Inhumanity: Dehumanization and How to Resist It* (New York: Oxford University Press, 2020).'

Articles can be accessed and downloaded via <https://sydneyjewishmuseum.com.au/musings-sjm-journal/>

### Editors

Associate Professor Avril Alba

Dr Jonathan Kaplan

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## Vale Bernard Rechter, 25 December 1924–11 February 2024

Published in *Recorder*, no.308, March 2024, page 5 by Professor Philip Mendes



*Photo credit: Australian Centre for Jewish Civilisation, Monash University*

Professor Bernard Rechter, a pharmaceutical researcher, educator and the last survivor of the older generation of the Australian Jewish Left, passed away at the age of 99 years on 11 February.

Born in Poland in December 1924, Rechter came to Australia with his family in 1934. His father, Wolf Rechter, was a cantor (religious service singer) at the East Melbourne Hebrew Congregation. Rechter graduated from Melbourne High School, and studied Science at the University of Melbourne. He joined the Communist Party in 1943 whilst a student. He was also active in the Melbourne University Labor Club which had a large number of Jewish members, and co-founded the non-sectarian Jewish Students Study Group.

Rechter was involved in a number of public controversies during the Cold War, particularly debates around the extent of institutional anti-Semitism in the Soviet Union, and opposition to German (alleged Nazi) migration to Australia and establishment of diplomatic relations with West Germany. He represented the Melbourne Jewish Youth Council at the (pro-Soviet) World Federation of Democratic Youth Festival held in Budapest in 1949, and was active in robust protests against both the visit of the German pianist Walter Geiseking and the arrival of the first West German ambassador in 1952.

During this period, Rechter was personally targeted by ASIO which attempted repeatedly to undermine his employment opportunities. For example, he secured employment at the CSIRO and RMIT, and on both occasions ASIO advised the employers to withdraw their offers. However, the Kiwi Shoe Polish company in Burnley St. Richmond employed Rechter in their manufacturing laboratory as an industrial chemist, and courageously rejected ASIO demands to dismiss him. An ASIO report in November 1953 noted drily that 'there is no evidence that he has at any time discussed with fellow employees matters pertaining to Communism, neither has he made any subversive utterances' (Note 28, NAA: A6119, 99). Rechter clearly posed no security threat at all, yet ASIO actively sought to harm his career advancement.

Rechter left the CPA in 1956 in response to the Soviet invasion of Hungary. He was later active in Helen Palmer's independent Outlook group. He worked as a secondary school chemistry teacher for a number of years, and also headed the Lincoln Institute.

I first met Rechter in 1989 when I was working for the left-wing Australian Jewish Democratic Society (AJDS). I invited him to join the editorial board of the new Australian Jewish Democrat Journal, and he became a regular contributor to the journal for the next five years. Rechter was also active in the Jewish community mainstream, acting as the founding director of the Australia Centre of Jewish Civilisation at Monash University in 1992, and chaired the B'nai Brith Anti-Defamation Committee for a number of years.

In the late 1990s, Rechter and I used to have regular lunches in Fitzroy St, St.Kilda with his great friend Bernie Taft, the former CPA leader. A lot of the discussions were around potential strategies to increase the influence of AJDS and leftist Jewish/Israeli perspectives in the Jewish community. But after the outbreak of the second Palestinian Intifada in September 2000, both Rechter and I became increasingly sceptical about the prospects of Israeli-Palestinian peace, and disillusioned with AJDS which we felt had shifted to an unbalanced pro-Palestinian position.

Rechter was a gentle intellectual who retained many friendships and constructive working relationships with a diverse range of people in the respective Left and Jewish communities. He will be sorely missed.

*Professor Philip Mendes is the Director of the Social Inclusion and Social Policy Research Unit in the Department of Social Work at Monash University.*

#### REFERNECES

Philip Mendes, 'Jewish involvement in the Communist Party of Australia: Bernard Rechter,' *Australian Jewish Historical Society Journal* 12, no. 3 (1994): 596-598.

National Archives of Australia (2024) *Rechter, Bernard Volume 1*, NAA: A6119, 99,  
<https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/DetailsReports/ItemDetail.aspx?Barcode=12482724&isAv=N>

## AAJS member essay: 'Connecting and transforming: Eva Engel's lifelong outreach mission' by Dr Anne Sarzin

A version of this paper was presented at the AAJS 2024 Annual Conference in February.

History and ideals have powered Eva Engel's agenda, a combination that endures to this day. Her life has been about the twin themes of trauma and connection. All her life she has been concerned with healing emotional wounds, providing support and pragmatic help. Her life has been rich and varied and her adult consciousness, aims and ideals have their genesis in the formative experiences of her childhood.

This paper looks at themes of trauma and connection in Eva's life and the relationship between them, viewed through the prism of creation and recreation. At its core, Eva's life has been about connection between people and ideas, translating those ideas into pragmatic methodologies. Her every act was an act of creation, allied to her capacity for connection. She has been a changemaker, transforming the lives of others.

This has been a complex pattern. As a child refugee from Austria, whose parents migrated to Australia, her childhood experiences shaped her values and the life she created for herself. From that point of departure, she launched transformative initiatives that shaped the lives of others. Her programs empowered participants to recreate their own lives, reinforcing their Jewish identity and understanding of Jewish and Zionist culture, politics, history and traditions.

Eva's endeavours have always been about connection and renewal, bringing people together to enlighten and empower. Clear-eyed about 'the power of evil,' nonetheless she always sought 'glimmers of light' as her *modus vivendi* to transform trauma into hope, to devise ways to help others begin again.

The genesis of Eva's world view was forged in her early experiences in Europe in the 1930s; and these vivid memories have driven her agenda. To understand Eva, we need to know what happened to her, her connection and disconnection from grandparents and extended family. This dichotomy—the power of connection and the devastation of disconnection—had its origin in childhood memories, saying goodbye to beloved grandparents and clinging to her parents.

Eva was born in 1932 in Vienna to Fritz and Grete Stern. Her father was active in the Social Democratic Workers' Party of Austria (SDAPÖ) that fought antisemitism. When Hitler annexed Austria, Fritz was a marked man. Six-year-old Eva felt the tension, 'Our radio was always on and the news made me anxious and insecure,' she says. For five months, they moved from place to place in the city. 'I remember dark rooms and constant fear. My parents knew we had to get out to survive.' After five months in Switzerland, Australia provided migration visas, the Australian Jewish Welfare Society paid their fares and, in 1938, they sailed from Marseille on the *Strathaird*.



*Holocaust child survivor Eva Engel (left) with Dr Anne Sarzin on 11 February 2024 at the AAJS Conference held at the Sydney Jewish Museum, when Anne read her paper on Eva's lifelong community activism in Sydney. Photo by Alex Gottshall.*

Eva attended school in Western Sydney. Seeking work, the family moved to New Zealand. ‘My parents were upstanders and instilled that strength in me,’ Eva recalls. ‘Aged 13, I saw a documentary on the liberation of Bergen-Belsen and understood that, had we not left in time, that would have been our tragic story. I met child survivors from the camps, which shaped my consciousness of history and developed my activism.’

In 1949, they returned to Sydney. Eva forged bonds between individuals and groups, launching initiatives to integrate others into Sydney’s Jewish and wider community. She did this not through an academic lens but driven by her power of connection and her passionate belief that bringing people together results in a positive synergy of benefit to all. It is impossible to quantify how far her acts of connection have travelled, but the important social initiatives she created in her local community resulted in positive change.

Attuned to the emotional needs of unaffiliated Jewish youth in Sydney, those who didn’t attend Jewish schools or belong to youth movements, Eva created some of the earliest youth development programs available, bringing young people into her own home, promoting constructive change in young lives and creating youth leaders, many of whom evolved into future luminaries in the community. These teenagers internalised positive values, which they communicated to others in a peer-to-peer process of recreation. Many were high-school friends of her son Roger and daughter Carrie, including Greg Shand, Kathy Adler, and David, Steven and Peter Gonski. Israeli emissaries addressed her groups, reinforcing their connections to Jewish people and history.

In the 1970s, Eva expanded her groups to include the children of survivors, the Second Generation. She ruptured the silence that constrained discussion of Holocaust memories in their homes. Eva understood the transmission of trauma to the second generation and the challenge of neuroses that surface in later years. ‘I wanted to allay their fears, to make them feel part of a community, to be proud of their Jewish identity, to help them adjust. It was my outreach program for children scarred and marred by the transmission of pain and the tensions between First- and Second-Generation Survivors. I provided a safe place in my home where they could explore their feelings.’ Many thought she was dangerous and unqualified, ‘but I wasn’t giving professional therapy—only the therapy of friendship and shared experiences.’

Eva’s passion for connection was evident in her efforts in the 1970s to integrate Russian migrants into the Jewish and wider communities in Sydney. She saw Australia as a pluralistic society, celebrated its diversity and promoted a spirit of openness to new cultures. She exuded interest and respect for their Russian traditions. She explored opportunities for them at a grassroots level. Eva’s capacity for identification and engagement with new challenges and connections powered significant change, boosting their ability to recreate their lives in Sydney.

### **Sydney Child Holocaust Survivors Group**

In 1987 Eva formed the Sydney Child Holocaust Survivors group. She recalls acrimonious division between adult survivors and child survivors. ‘It was so painful, they put me down. “What are you crying about, you weren’t there”, they alleged.’ She described ‘an arrogance’ about many of the first-generation survivors. ‘I wanted to build bridges between the groups and thought we should get survivors and child survivors together.’

In 1988 in Los Angeles, Eva attended the first gathering of the World Federation of Jewish Child Survivors of the Holocaust and their Descendants, and noted a chasm between child survivors who were hidden during the war and those incarcerated in camps. Camp survivors dismissed hidden survivors as not having suffered as they had. Sensitive to this hierarchy of suffering, Eva encouraged hidden and camp survivors to communicate and respect each other’s histories. ‘My purpose was to stop painful comparisons,’ she recalls.

Eva has connected with Indigenous Australians, whom she invited to address her Child Holocaust Survivor

Group in Sydney. She believes they have transgenerational transmission of trauma in common. 'Consciousness has to be raised,' she says of her quest to create opportunities for the well-being of all.

### **Courage to Care**

Eva always reflected on how history affects lives and the lessons history teaches us. She believes in the creation of forums for stories told by witnesses to history, stories that foster healing and positive change. Sharing stories of upstanders, she created understanding between different faiths and ethnicities, hoping to infuse kindness into human relationships. Stories that make history meaningful for others can power positive change, creating a path forward and fostering transcultural communication. This creative and recreative process is seen strongly in Eva's foundational involvement in the creation of Courage to Care. Her creation of this landmark initiative, the consequent recreation of history through stories and the ongoing creative response in listeners/viewers represented a way to drive positive change. 'We should tell the world about standing up and that good can outweigh bad,' she says.

### **Postscript: 2023 and beyond**

Now with Eva in her ninth decade, Israel's Black Sabbath triggered nightmares associated with the Holocaust. When Eva said goodbye to her granddaughter recently, she remembered her painful farewell as a six-year-old when she cried saying goodbye to grandparents in Vienna. Traumatizing memories are back. Eva's personal history has come full circle.

Eva has demonstrated a capacity for personal and communal renewal. Her focus on youth groups provided stability for those faced with new challenges in new spaces. By listening, responding and painstakingly building connections, confidence and firm foundations for successful lives, she has contributed to the wellbeing of so many. Eva's life is instructive because it has intersected with moments of history. She has interrogated the psychological landscape of her life for the benefit of others.

Eva is still actively connecting with good people and good causes. Today she is concerned about Jewish school-leavers, as campuses erupt in protest against Israel and Jewish students are harassed. 'We have to find strategies to equip our young people, as they enter inhospitable terrain,' she says. 'We can't leave our youth unprotected.'

In a time of recurring darkness, Eva's light continues to shine so brightly, illuminating lives now as she has done for so long.

*Dr Anne Sarzin is a writer, former editor and journalist. Her latest book, [The Angel of Kings Cross \(2023\)](#), is the first published biography of Dr Fanny Reading. In 2010, Anne and her daughter, Dr Lisa Sarzin, co-authored [Hand in Hand: Jewish and Indigenous people working together](#). Anne has two doctorates. Her first PhD thesis focused on the dramatist Athol Fugard. For her second PhD, Anne researched the life and times of Dr Fanny Reading. Anne is a qualified qigong practitioner, teaching qigong in Sydney.*

## Vacancies in Jewish studies and related fields

### Assistant Lecturer, Gender History, University of Melbourne

The School of Historical and Philosophical Studies invites applications from gender historians from all fields who possess the ability to teach women and gender history from a global and comparative perspective, with a preference for expertise in the modern period (1700-present).

As Teaching Specialist, the position will primarily coordinate two undergraduate classes in our history major: 'HIST10017 Gender, Rights, and Power in History' and 'HIST20090 Gender in History, 1800 to the Present, collaborating closely with the Discipline Chair and colleagues.

In addition to teaching responsibilities, you may supervise 4th-year honours students, and contribute to the broader teaching and administrative activities within the discipline. This position offers an opportunity to foster your own academic and professional growth within a collaborative and supportive environment, while contributing to the academic development of students.

We are seeking a passionate educator, with a completed or near-completed PhD in History, specialising in women and gender history. With a demonstrated ability to teach at undergraduate level, you are capable of ensuring a highly inclusive student learning environment for students, while also providing support to tutoring staff. You have strong organisational skills as well as excellent interpersonal and communication skills, including a demonstrated ability to work with people from diverse cultural backgrounds.

You will also have:

- A completed or near completed PhD in History with a focus on women and gender history
- A capacity to supervise 4th-year honours research

We are seeking a passionate educator, with a completed or near-completed PhD in History, specialising in women and gender history. With a demonstrated ability to teach at undergraduate level, you are capable of ensuring a highly inclusive student learning environment for students, while also providing support to tutoring staff. You have strong organisational skills as well as excellent interpersonal and communication skills, including a demonstrated ability to work with people from diverse cultural backgrounds.

Deadline: **15 May 2024**.

For more information please visit <https://jobs.unimelb.edu.au/en/job/916532/assistant-lecturer-gender-history>

### Casual Academic Talent Pool – ADA - Humanities & Languages, UNSW, Sydney

The School of Humanities and Languages in the Faculty of Arts, Design and Architecture is seeking expressions of interest from qualified individuals for teaching opportunities in 2024. We encourage experienced tutors, lecturers, recent graduates and HDR candidates to register their interest in working with the School.

Our School teaches across the below disciplines:

- Philosophy
- History and Area Studies
- Gender Studies
- European Culture and Languages (German, French, Spanish, Greek)
- Chinese Culture and Language
- Japanese and Korean Culture and Language
- Linguistics
- Translation and Interpreting
- Environmental Humanities
- Environmental Management

The Academic talent pool registration will allow you to select your area of interest, which courses



you would be interested in teaching as well as providing information on your qualifications and experience to assess your suitability for any roles. When opportunities arise, you will be contacted for an interview to discuss your experience, skills and qualifications.

Please note that you must have working rights in Australia and have an Australian bank account. Overseas applications cannot be considered.

For more information and to apply, visit <https://external-careers.jobs.unsw.edu.au/cw/en/job/507304/casual-academic-talent-pool-ada-humanities-languages>

## Upcoming conferences & calls for papers

### **CfA – The Bohemian National Hall Annual Lecture on the History and Culture of Jews in the Czech and Slovak Lands, deadline for applications: 31 May 2024**

The [Jewish Museum in Prague](#) – in co-operation with the [Society for the History of Czechoslovak Jews](#) and the Consulate General of the Czech Republic in New York – invites applicants to submit their topic proposals for the Bohemian National Hall Annual Lecture on the History and Culture of Jews in the Czech and Slovak Lands. This call is open to scholars from different disciplines working on a variety of topics centred around Jewish history and culture in the Czech lands, Slovakia and in the other regions of the former Habsburg Monarchy from the Middle Ages to the present.

The lecture will be given in English and will be connected with a stay in New York between November 18–24, 2024. Travel, accommodation and meals expenses will be covered. Depending on the lecturer's area of expertise, the organizers may also arrange additional presentations at one of New York's universities. Please send your application with CV, including a list of your publications or research activities,

and a 500-600 word summary of the proposed lecture (attached in two separate files) by email to [annuallecture.ny@jewishmuseum.cz](mailto:annuallecture.ny@jewishmuseum.cz)

The deadline for applications is **May 31, 2024**.

The winning proposal will be selected by the Board of Directors of the Society for the History of Czechoslovak Jews in collaboration with the Jewish Museum in Prague. The result will be announced by August 15, 2024.

### **CfP – Seminar Special Issue: Conceptions of 'Race' in Premodern German Studies**

While Black German Studies has become an important field in our discipline, scholarship in premodern German studies is only beginning to show the same level of engagement with Critical Race Studies as evidenced in Anglo- and Francophone premodern research. Initial investigations by Valentin Groebner (2007) and Beatrice Michaelis (2014) have made important first steps towards addressing this situation. They make a case for the applicability and relevance of CRS scholarship to premodern German studies in various subfields, such as art history, history, and literature. More recent studies, such as those of Juliane Schiel (2023) and Karl Ubl (2023), further evidence the growing impact of this developing conversation.

This special issue aims to help bring premodern German studies up to the same level of conversation as Anglo- and Francophone premodern scholarship by contributing to further developing a shared set of methodologies and terminology for premodern German Studies within a CRS context. Doing so, it builds on work done by prominent medieval scholars such as Roland Betancourt, Geraldine Heng, Jonathan Hsy, Dorothy Kim, Matthew X. Vernon, and Cord J. Whitaker, who have proposed methodologies that challenge the concept of 'race' as a modern phenomenon. They argue that the essentialization of physical and somatic traits linked to 'otherness' existed long before the modern era and that the process of 'racialization' was used to mai-

tain power structures and suppress minority groups throughout the European Middle Ages. Geraldine Heng's groundbreaking book *The Invention of Race in the European Middle Ages* (2018) has also specifically drawn attention to this topic.

The primary aim of our proposed special issue is to demonstrate how applying and further developing such methodologies can also enhance the field of premodern German Studies. We seek contributions that explore how the concept of 'race' was constructed in premodern literature within German studies and invite submissions from various subdisciplines within our field, including literature, history, religion, art history, and beyond.

Potential Questions and Topics to be addressed include, but are not limited to:

- How has 'race' been constructed in the context of premodern material? Do these examples challenge or reinforce the (modern) concepts of 'race' and 'racemaking' and underscore their socially constructed nature?
- To what extent have the premodern examples we study impacted modern 'race' epistemology and rhetoric formations?
- Are we using appropriate and ethical terminology or unknowingly using problematic language? How can we resolve these terminological challenges? Is our terminology effectively challenging prevailing ideas, or does it perpetuate them inadvertently?
- Can our concepts and terminologies be applied across different subfields (literature, history, linguistics, etc.)? What is needed to achieve shared understanding?
- How are our studies impacted by the places where we work (Austria, Germany, Switzerland vs. Canada, GB, and USA, e.g.), the languages in which we write, and the places where we publish?

Please send a 500-word abstract and short bio to Dr. Tina Boyer [boyertm@wfu.edu](mailto:boyertm@wfu.edu) and Dr. Annegret Oehme [oehme@uw.edu](mailto:oehme@uw.edu) by **June 1, 2024**.

Prospective contributors will be notified by July 1, 2024. The deadline for draft manuscripts (6000-8000 words) will be January 5, 2025, and June 1, 2025, for revised, final manuscripts. Each contribution will undergo rigorous double-blind peer review before publication of the special issue in winter 2025. Submissions are welcome in English, French, or German.

### **CfA - Oxford Biblical Hebrew Summer School 2024, 27 Aug – 6 Sept, deadline for applicants 12th July 2024**

The Oxford Biblical Hebrew Summer School will take place from August 27 – September 6, 2024. This year the school is being offered online (via Zoom).

The school offers nine days of intensive teaching in Biblical Hebrew. Each weekday, there will be 3 hours of teaching, delivered in two separate 90-minute sessions, from 11.30-13.00 and 14.00-15.30 UK time.

The course corresponds to two full terms of intensive teaching for a full-time university student. It is open to students with or without experience of the language. For the former, it offers a chance to review and consolidate what they have previously learnt. For the latter, it will provide a strong foundation from which to begin formalized study of Biblical Hebrew.

The cost of the school is £290 per student for 27 hours of language instruction, including all video recordings of the lectures. This does not include any textbooks/workbooks, which the student will be expected to acquire for him/herself.

Deadline for applications (places are limited):  
Friday 12 July 2024

The application form and further information may be downloaded here:

<https://www.ochjs.ac.uk/oxford-biblical-hebrew-summer-school-2024/>

**CfP – Memory in Exile: 80 Years since the Liberation of the Nazi Camps**  
**Special issue of Word and Text,**  
**publication in December 2025**

In 2025 there will be 80 years since the Nazi camps were liberated. As Dan Stone showed, citing as examples scenes from the Red Army's films of the liberation of Majdanek and Auschwitz to the final scenes of *Life is Beautiful* and *Schindler's List*, '[i]n the popular imagination, the liberation of the Nazi concentration camps was a joyous affair, bringing an end to the inmates' torments' (*The Liberation of the Camps: The End of the Holocaust and its Aftermath*, 2015). Yet for many of the inmates who were still alive when the liberation armies entered the camps, and even for the witnesses of the Nazi crimes, the mental scars remained for life. American and British liberators reported how insanely hungry the inmates they found in Dachau, Buchenwald, Mauthausen or Bergen-Belsen were. Soviet soldiers reported on the mountains of shoes they found in Majdanek and the thousands of emaciated prisoners who hugged them and cried at the three camps that made up Auschwitz. 'I remember their faces, especially their eyes which betrayed their ordeal,' soldier Ivan Martynushkin declared in an interview for *The Times of Israel* (see Erin Blakemore, 'The Shocking Liberation of Auschwitz: Soviets "Knew Nothing" as They Approached', *History*, 2020, <https://www.history.com/news/auschwitz-liberation-soviets-holocaust>)

Our issue proposes to deal with the notion of memory in exile. Topics of interest include (but are not limited to):

- Representations of the Holocaust in literature, films, visual arts 80 years after
- New perspectives on the representation of the Holocaust in canonical texts 80 years after (i.e. *The Diary of Anne Frank*, the memoirs of Elie Wiesel, Primo Levi, Victor Frankl, Gisella Perl, Charlotte Delbo, the poems of Paul Celan, Dan Pagis, etc.)
- Recuperation of unknown or under-explored Holocaust memories 80 years after

- Holocaust memory, language and cultural translation 80 years after
- Holocaust memory from gender and sexuality studies perspectives in the 21st century
- Holocaust memory and various generations' perspectives 80 years after
- Holocaust memory as a toolkit of resistance strategies in new situations of crisis
- Holocaust memory in relation to other genocide memories in the 21st century
- What do we remember about the liberation of the camps 80 years after? What did we forget?
- How do we deal with Saul Friedländer's suggestion to create 'an integrated history of the Holocaust' (1997) in an era when no firsthand witnesses remained?
- What challenges do digital technologies/platforms or A.I. pose for Holocaust memory nowadays?
- How do recent scholarly categories of analysis like Emily Budick's 'implicated reader/ writer' (*The Subject of Holocaust Fiction*, 2015), Michael Rothberg's 'implicated subject' (*The Implicated Subject: Beyond Victims and Perpetrators*, 2019) or Mihaela Mihai's 'impure resistance' (*Political Memory and the Aesthetics of Care: The Art of Complicity and Resistance*, 2022) promote new directions of engagement with Holocaust memories in the 21st century?
- Can we include other 20th or 21st century historical traumas in the notion of 'memory in exile'?

We welcome interdisciplinary approaches, ranging across Holocaust and trauma studies, memory studies, critical theory, literary and cultural studies, visual arts, as well as other relevant disciplines in the humanities. Interested contributors should submit a 300-500 word abstract along with a short bio note (no more than 200 words) as attachments to the editors of this special issue of Word and Text, Arleen Ionescu, Feng Li, Dana Mihailescu and Adrian Tudurachi ([arleenionescu@gmail.com](mailto:arleenionescu@gmail.com); [franklee1978@163.com](mailto:franklee1978@163.com); [dana.mihailescu@lts.unibuc.ro](mailto:dana.mihailescu@lts.unibuc.ro); [adrian.tudurachi@gmail.com](mailto:adrian.tudurachi@gmail.com)).

Deadline: **30 September 2024**.

We will notify authors whose proposals are accepted for publication by 31 October 2024. Articles (7500-10000 words) are expected by 31 March 2025.

For more information, visit: [https://jlsi.upg-  
ploiesti.ro/documente/documente/CFP\\_15\\_2025\\_\(  
Memory\\_in\\_Exile\).pdf](https://jlsi.upg-ploiesti.ro/documente/documente/CFP_15_2025_(Memory_in_Exile).pdf)

## Grants and other opportunities

### Two Doctoral Research Contracts in Medieval Hebrew Palaeography, ERC Synergy MiDRASH (Grant N° 101071829), École Pratique des Hautes Études, PSL-University in Paris, France

The École Pratique des Hautes Études, PSL-University in Paris, France, is inviting candidates for two Doctoral scholarships in the field of Hebrew Palaeography and Manuscript Studies. The successful candidates will prepare their doctorate at the EPHE, PSL, under the supervision of Professor Judith Olszowy-Schlanger and will join the team led by her in the framework of the ERC Synergy project MiDRASH (Migrations of Textual and Scribal Traditions via Large-Scale Computational Analysis of Medieval Manuscripts in Hebrew Script).

We invite specific doctoral proposals on individual topics within the following broader fields:

- Paléographie 1: 'Medieval Hebrew Liturgical Manuscripts: Between France and Germany'
- Paléographie 2: 'The Mishnah and its Commentaries: Codicology, Palaeography and Book History'

Founded in 1868, EPHE, PSL is a leading French institute of advanced studies. Its Humanities' sections include ancient and medieval Jewish Studies and Hebrew palaeography and codicology. ERC-Synergy programme MiDRASH is composed

of four teams led respectively by Daniel Stökl Ben Ezra (EPHE, PSL), Judith Olszowy-Schlanger (EPHE, PSL/Oxford), Nachum Dershowitz (Tel Aviv University), Avi Shmidman (Bar Ilan University), in collaboration with the National Library of Israel and Haifa University. Its overall aim is to advance our understanding of the literary, textual and manuscript production processes in Ancient and Medieval Judaism by applying computational methods to transcribe and analyse thousands of medieval Hebrew manuscripts. For a brief presentation of the project please check <https://escripta.hypotheses.org/500> and <https://www.youtube.com/watch?v=fqAWSw-vtn0>

The selected doctoral research students will work on an original research topic towards their doctoral dissertation for 80% and participate in annotating palaeographical samples of Medieval Hebrew manuscripts for the online Hebrew Palaeography Album (HebrewPal) (<https://www.hebrewpalaeography.com/>) for 20% of their time. They will attend one weekly research seminar and coorganize/participate in an annual conference of students in Hebrew Manuscript Studies at the EPHE.

**University:** The students will prepare their doctorate at the prestigious Ecole Pratique des Hautes Etudes, PSL, Paris, France, in the Section des Sciences Historiques et Philologiques. In addition, they will be affiliated with the research cluster EA 4116 - SAPRAT-Savoirs et pratiques du Moyen Âge à l'époque contemporaine (<https://www.saprat.fr/>).

**Length:** 3 years with the possibility of extending for further 8 months in Year 4. Place : The students will benefit from shared MiDRASH office space at the Campus Condorcet. They are expected to be physically present in the office for at least one day a week.

**Grant amount:** Conditions of remuneration for doctoral students' contract are defined by the decree of 26 December 2022, which can be consulted at:

<https://www.legifrance.gouv.fr/jorf/id/JORFTEXT000046820745>

**Start date:** 1 November 2024 Essential

For more information on required qualifications and application process please visit:

[https://www.judaistik.eu/wp-content/uploads/2024/04/MIDRASH\\_call\\_for\\_applications\\_2PhDs\\_EPHE2\\_en\\_20240402.pdf](https://www.judaistik.eu/wp-content/uploads/2024/04/MIDRASH_call_for_applications_2PhDs_EPHE2_en_20240402.pdf)

**Deadline: 30 May 2024 Midnight, Central European Summer Time.**

### **Postdoctoral Fellowship (2024-2025) for Testimonies in Ladino, Fortunoff Video Archive for Holocaust Testimonies, Yale University**

The Fortunoff Video Archive is a collection within the Beinecke Rare Book and Manuscript Library at Yale University. The Archive, which began as a grassroots effort in New Haven to record on video the testimonies of survivors, witnesses, and bystanders in 1979, currently holds more than 4,400 testimonies comprising over 10,000 hours of moving image materials. These testimonies were produced with the cooperation of 37 affiliate projects working in over a dozen countries and just as many languages. The archive is still recording testimony at Yale University. The Fortunoff Archive is a unique collection that has served as an important resource for scholarship in a wide range of disciplines for more than three decades. The program is designed as a dynamic, multidisciplinary fellowship that will encourage use of the Fortunoff Video Archive as a foundation for scholarly research and production.

#### **Fellowship length**

The Fortunoff Video Archive will offer a fellowship to a visiting postdoctoral scholar with expertise in Ladino, Sephardic history, and a particular focus on the 20th Century history of Jewish Salonika during the Holocaust. The fellowship is offered for between six months and one academic year – depending on experience, career position, and needs. For instance, a more

senior scholar may require a six-month position to complement a sabbatical. Scholars and researchers from around the world are invited to apply. Preference will be given to applicants from outside the Yale community. This fellowship encourages applications from scholars in history and other fields in the humanities and social sciences who can demonstrate the value of research in the collection to their ongoing work. The fellowship start date is negotiable, but applicants must have their Ph.D. in hand prior to application.

#### **Fellowship details**

The fellowship offers a salary as well as travel funding. The location of the fellowship is negotiable, but preference will be given to candidates willing to spend significant time in Thessaloniki working closely with faculty at Aristotle University. Fellows will be asked to produce two critical editions of Ladino testimonies from the Fortunoff Archive collection, working closely with the Director of the Fortunoff Archive, the Archive's Head of Academic Programs, and Faculty at the Aristotle University. A critical edition consists of an annotated transcript of the testimony in the original language, and a translation in English. The annotations are conceived as a means to provide important historical and contextual information to illuminate the complexities of the unedited narrative. The critical edition will include a short essay describing the significance of this particular testimony to the fellow's current research effort. During the fellowship, the fellow will be asked to present their research as a "work in progress" to the Yale community. The postdoctoral scholar will also be expected to participate actively in supporting the work of the archive, in particular in an outreach capacity in Thessaloniki.

#### **Applications**

Applications for the postdoctoral fellowship are due **June 1, 2024**. Applicants are required to submit a packet with the following information:

- a cover letter and current curriculum vitae in English
- a letter of recommendation

Application materials may be submitted in PDF form by email to [Fortunoff.archive@yale.edu](mailto:Fortunoff.archive@yale.edu).

Once an application or letter of reference has been submitted, no revisions will be accepted. A fellowship review committee will examine all valid applications and the award will be announced approximately two months after the application deadline has passed.

This fellowship is being offered as part of a grant from the Claims Conference titled 'Unlocking Survivor Testimony: Open Access Annotated Critical Editions and Translations of Non-English Holocaust Testimonies.'

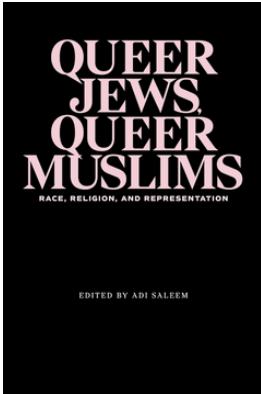
Contact:

[Fortunoff.archive@yale.edu](mailto:Fortunoff.archive@yale.edu)

Website:

<https://fortunoff.library.yale.edu/2024/04/29/cfa-postdoctoral-fellowship-for-testimonies-in-ladino/>

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



**Queer Jews, Queer Muslims: Race, Religion, and Representation/ edited by Adi Saleem. Wayne State University Press, 2024.**

[9780814350881](#)

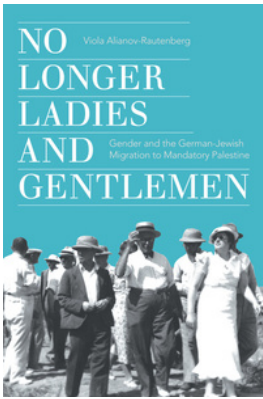
Groundbreaking essays on the intersection of Jewish, Muslim, and LGBTQ identities. Through a curated selection of scholarship, Adi Saleem demonstrates that representations of Muslim and Jewish sexuality are often racialized and gendered in parallel ways as non-Western, deviant, and dangerous within Euro-American modernity. Contributors reckon with the intertwined past and present of Islamophobia, antisemitism, racism, coloniality, misogyny, and homophobia through distinct and complementary perspectives. In the first of three sections, scholars investigate the construction and performance of multiple identities and the crossing of boundaries. Studies of scriptural texts and media discourse as they shape perceptions of Jewish and Muslim gender and sexual minorities follow, highlighting how these representations impact the lived experiences of queer Jews and Muslims. The final section examines the efforts of contemporary queer Jews and Muslims to organize and form communities to forge solidarity in the face of multiple forms of oppression and marginalization. In conversation with Islamic studies, Jewish studies, and queer theory, this collection explores the interrelated experiences and representations of Jewish and Muslim minorities in Europe while triangulating the Jewish-Muslim dyad with a third variable: queerness.



**For Women and Girls Only: Reshaping Jewish Orthodoxy Through the Arts in the Digital Age/ by Jessica Roda. NYU Press, 2024.**

[9781479809752](#)

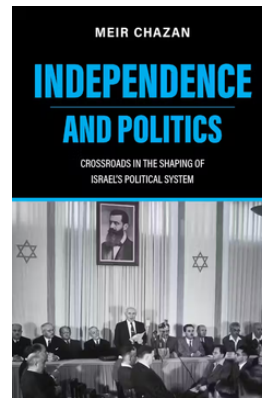
A compelling look at the lives of ultra-Orthodox and formerly ultra-Orthodox Jewish women and their use of media technologies to create a new market for music and film. *For Women and Girls Only* argues that access to technology has completely transformed how ultra-Orthodox women express their way of being religious and that the digital era has enabled them to create an alternative entertainment market outside of the public, male-dominated one. Because expectations surrounding modesty, ultra-Orthodox women do not sing, dance, or act in front of men and the public. Yet, in a revolutionary move, they are creating “women and girls only” spaces onsite and online, putting the onus on men to shield themselves from the content. They develop modest public spaces on the Internet, about which male religious leaders are often unaware. The book also explores the entanglement between these observant female artists and those who left religion and became public performers. The author shows that the arts expressed by all these women offer a means of not only social but also economic empowerment in their respective worlds.



**No Longer Ladies and Gentlemen: Gender and the German-Jewish Migration to Mandatory Palestine/ by Viola Alianov-Rautenberg. Stanford University Press, 2023.**

[9781503636330](https://doi.org/10.1017/9781503636330)

Bridging German-Jewish and Israeli history, this book tells the story of German-Jewish migration to Mandatory Palestine/Eretz Israel as gender history. It argues that this migration was shaped and structured by gendered policies and ideologies and experienced by men and women in a gendered form—from the decision to immigrate and the anticipation of change, through the outcomes for family life, body, self-image, and sexuality. Immigration led to immediate transformations in allocations of tasks within the family, concepts of masculinity and femininity, and participation in the labor market and domestic life. Through a close examination of archival materials in German, English, and Hebrew, including administrative records, personal documents, newspapers, and oral history interviews conducted by the author, this book follows Jewish migrants along their journey from Germany and into the workplaces, living rooms, and kitchens of their new homeland, providing a new perspective on everyday life in Mandatory Palestine. Viola Alianov-Rautenberg's work illuminates key issues at the intersection of migration studies, German-Jewish studies, and Israeli history, demonstrating how the lens of gender enriches our understanding of social change, power, ethnicity, and nation-building.



**Independence and Politics: Crossroads in the Shaping of Israel's Political System/ by Meir Chazan, translated by Merav Datan. Indiana University Press, 2024.**

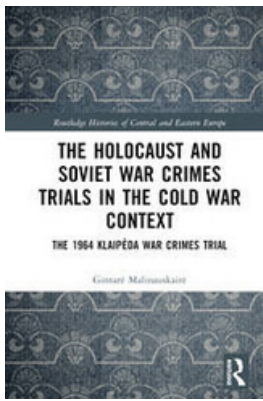
[9780253068675](https://doi.org/10.1017/9780253068675)

*Independence and Politics* delves deeply into the political landscape of Israel during the years 1947–1949. Weaving together a wealth of original sources and emphasizing domestic politics, Meir Chazan offers a comprehensive analysis of the critical factors that contributed to the establishment and early governance of the State of Israel.

Chazan explores the formation of governing institutions in the transition from a voluntary society to typical patterns of statehood. He investigates the shocks that led to these institutions' formation and the critical decision to declare statehood. Additionally, he provides a detailed account of the election campaign for the Constituent Assembly, which was the forerunner of the First Knesset, and the struggle to attain the United States' de facto and de jure recognition of Israel.

Insightful and informative, *Independence and Politics* provides a fresh perspective on the establishment of the State of Israel. Chazan's analysis and expert commentary offer an unparalleled understanding of the challenges faced by the fledgling state and the decisions that shaped its future.



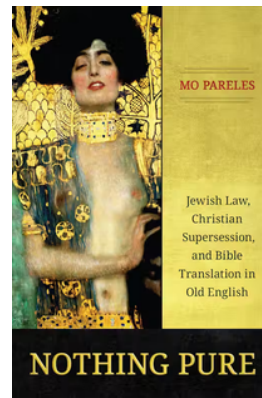


**The Holocaust and Soviet War Crimes Trials in the Cold War Context: The 1964 Klaipėda War Crimes Trial/ by Gintarė Malinauskaitė. Routledge, 2024.**  
[9781032604213](https://doi.org/10.1080/9781032604213)

This volume aims to offer a fresh perspective towards the evaluation of Soviet war crimes trials of Holocaust perpetrators, their representation through various means of media, and their reception in the context of the Cold War.

By examining the 1964 Klaipėda war crimes trial in Soviet Lithuania through a microhistorical perspective, the book explores the history of the 'second wave' of Soviet justice in the 1960s. It attempts to offer insight not only into how this Soviet war crimes trial was initiated and investigated, but also into how it was presented in the courtroom and channeled through the media for publicity. The book argues that the war crimes trials conducted by the Soviet Lithuanian judiciary can be on one hand perceived as an intrinsic element of Soviet ideological propaganda and, on the other, viewed as an alternative space for disclosing memories of the mass murder of Jews, offering an opposing perspective to the official Soviet politics of memory.

Intended for both an academic audience and the general public, this volume unveils an intertwined compilation of Soviet legal history, politics of retribution, memory, and media during the Thaw period.



**Nothing Pure: Jewish Law, Christian Supersession, and Bible Translation in Old English/ by Mo Pareles. University of Toronto Press, 2024.**  
[9781487550677](https://doi.org/10.1017/9781487550677)

Early English culture depended on a Judaism translated away from Jews. Revealing the importance of Jewish law to the workings of early Christian England, *Nothing Pure* presents a Jewish revision of the history of English Bible translation.

The book illuminates the paradoxical process by which the abjection and dehumanization of Jews, a bitter milestone in the history of European racism, was first articulated in the cultural translation of Jewish literature. It locates Old English Bible translation within the history of cultural translation, so that instead of appearing as the romantically liberated fragments of a suppressed mode of literacy, these authorized and semi-authorized vernacular works can be seen as privileged texts appropriating a Jewish source culture into an English Christian host culture.

Mo Pareles proposes a theory of translation called *supersessionary translation* to explain the aesthetics of these texts: while at first glance they appear to dismiss irrelevant Jewish laws according to an arbitrary pattern, closer analysis reveals that they are masterful attempts to subject the legacy of Judaism, through translation, to the control of a system that has purportedly superseded and replaced it. Ultimately, *Nothing Pure* demonstrates the surprisingly central role of Jewish law in translation to Christian identity in late Old English ecclesiastical and monastic writings.

## Photo submissions: Australian or Australian-Jewish theme

As we find ourselves in the midst of counting the Omer—the seven-week period between the Chagim of Pesach and Shavuot—this issue’s image comes to us from the collection of the Sydney Jewish Museum. During the Omer, counters like the one depicted were (and still are) used by Jewish communities and individuals to keep track of the days of the Omer. This counter (date unknown) is made of hammered brass/copper alloy, decorated with floral motifs and the Hebrew phrase ‘*Sefirat Ha’Omer*’ (Counting the Omer) with metal stand. Attached is a wooden box, containing a scroll with the daily count on a winding knob which can be read through a rectangle cut in the front. This Omer counter was donated to the Sydney Jewish Museum by the late Rabbi Dr Raymond Apple AO RFD, a towering figure within the Australian Jewish community.



Above: Omer Counter. Sydney Jewish Museum collection M2007/023.

### Call for Submissions, AAJS Newsletter No 91

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 [aajs.newsletter@gmail.com](mailto:aajs.newsletter@gmail.com).