

Newsletter No

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Australian Association of Jewish Studies

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Editorial

Rosh Hashanah Message from the President of the AAJS

As President of the Australian Association of Jewish Studies may I take this opportunity to wish you a happy, healthy, peaceful and prosperous New Year and well over the Fast.



May we all be inscribed in the Book of Life for another productive year and may our prayers and hopes for peace for all peoples afflicted by war and conflict be fulfilled as we all work together for a better future for all peoples.

May I also take this opportunity to enlist your support in the campaign to attract more members and sponsors to our association.

Wishing you and your families L'Shana Tova'

Dr Michael Abrahams-Sprod

Annual Conference of the Australian Association of Jewish Studies and the Dina and Ron Goldschlager Family Conference in Contemporary Jewish Life

CALL FOR PAPERS

The Future of the Jews: Globalisation, Judaism and Jewish Identity (Caulfield Campus, Monash University) Feb 12-13, 2012

The Future of the Jews is a multidisciplinary conference that examines the impact of globalisation on Jewish identity and culture. Over the centuries, the contours of Jewish identity have shifted through encounters with broader intellectual, historical, cultural and sociological trends. The nineteenth century was notable for transforming Jewish identity through the impact of emancipation, modernisation, antisemitism and the birth of new ideologies. In the twentieth century, the Holocaust and the creation of Israel were two events that dramatically reshaped the Jewish world.

This conference focuses on examining how the 21st century will sustain and transform Judaism and Jewish identities. It looks to past models of Jewish culture and identity in order to provide a comparative perspective on current and future trends impacting on Jews and Judaism. Papers and keynote addresses will look at questions of Judaism and



Jewish identity – its transmission, diversity, and specificity in relation to national and global settings. The conference will look at how the Israel-Diaspora relationship is being remodelled, Jewish institutional life, the impact of new technologies, Judaism in an age of choice and hybrid identities, demographic trends and marriage patterns, population movements and scholarly constructs of ethnicity, identity and social cohesion.

Papers will be accepted across a broad range of themes.

- Models of Jewish identity through the ages
- Israel, Middle East and globalisation

- new technologies and virtual Jewish communities
- Jewish education and globalisation
- Jews and language
- Judaism in an age of choice
- Immigration, multiculturalism and globalisation
- Antisemitism and globalisation

Keynote Speakers:

Daniel Gordis
 Samuel Heilman
 Bethamie Horowitz
 Moshe Semyonov
 David Shneer

Dr Miriam Munz and Professor Mark Baker

The Holocaust and Legacies of Race in the Postcolonial World, 1945 to the Present (University of Sydney), 9-11 April 2012

CALL FOR PAPERS

This conference will explore in a comparative and multi-disciplinary framework how societies, cultures and political systems defined by legacies and on-going issues of 'race', racism and anti-racism responded to the Holocaust after the Second World War.

What tensions (if any) emerged when countries with an imperial and often murderous history of racial exploitation under colonialism confronted the enormity of Nazi racial crimes? To what extent did the Nazi past inform politics, culture and society (including migration procedures of victims, bystanders and perpetrators)? How did, for example, the memory of the Final Solution sit alongside the formalisation of apartheid in South Africa, the continued support of a 'white Australia' policy and the discriminatory policy towards European Jewish Holocaust survivors, or the struggle for civil rights in the American south?



The conference will also look to explore how within this complex context, the Holocaust was confronted and imagined in cultural form, through art, film, literature, music

and television. It seeks to understand the similarities and differences in the creation of museums, memorials and educational initiatives in the colonial and postcolonial context, asking how the racialised past (and present) has been juxtaposed with and understood alongside the Holocaust.

In what ways did the Holocaust impact on the conceptualisation and articulation of racist and anti-racist politics in the post-war world?

How did people respond to Holocaust survivors in these countries, and what sorts of identities did they create for themselves?

How have ordinary people in these countries and the media responded to the Holocaust? How did the settled Jewish minorities of these countries respond to the Holocaust in the postwar era? Did they define themselves as part of 'white' society or as fellow victims or as both?

Papers are especially welcome that deal with these issues with particular regard to Britain and the 'old' commonwealth (including Australia, Canada, Ireland, New Zealand and South Africa), former European colonies in Africa and Latin America, the American South and South-east Asia.

Please send proposals, maximum of 250 words, and a brief cv by 18 November 2011 to Dr James Jordan (jaj1@soton.ac.uk). This conference is the first to be organised jointly by the Department of Hebrew, Biblical and Jewish Studies, University of Sydney, in conjunction with the Parkes Institute for the Study of Jewish/non-Jewish Relations, University of Southampton, and the Isaac and Jessie Kaplan Centre for Jewish Studies and Research, University of Cape Town. The University of Cape Town will host a related conference on the theme of 'Jews, Colonialism and Post-Colonialism' in January 2013.

Professor Suzanne Rutland

Conference in Cape Town

- Professor Suzanne Rutland recently participated in a conference on "The Archive and Jewish Migration: From Antiquity to the Present" hosted by the Kaplan Centre for Jewish Studies, University of Cape Town, jointly with The Parkes Centre for Jewish Studies at the University of Southampton. An international gathering of 30 academics from all five continents spent three intensive days discussing archives and the Jewish experience, from the Cairo Geniza to recent archival developments and controversies in Israel and the United States. A very wide definition of archives was accepted and papers included a discussion of personal archives, digital archives, film and art installations. Suzanne spoke on 'A Forgotten Story: The Archives of the 'Joint' and Australian Survivor Migration'. Our department is now joining with the Parkes and Kaplan Centres and will host the next conference in April 2012 on "The Holocaust and Legacies of Race in the Postcolonial World, 1945 to the present" in honour of Professor Konrad Kwiet. Thus, participation in this conference is very important as part of the department's aim of expanding its international links.

- **Mandelbaum House** is also hosting two international scholars, Professors Reuven Hammer and Jonathan Webber.

Professor Hammer of the Jewish Theological Seminary (JTS), Jerusalem, is an expert in Judaism and Jewish liturgy. Rabbi Reuven Hammer, the first resident of Israel to serve as the President of the international Rabbinical Assembly, was born in Syracuse, New York and received his rabbinic ordination and doctorate in theology from the Jewish Theological Seminary and a PH.D. from the School of Speech of Northwestern University



He has published widely and two of his books, *Sifre, A Taanaitic Commentary on Deuteronomy* and *Entering the High Holy Days*, were awarded the National Jewish Book Council prize as the best book of scholarship for the year when they were published.

Professor Jonathan Webber is a renowned British social anthropologist specialising in Jewish studies, and scholar of the Holocaust, who has documented surviving remnants of Jewish life in Poland as well as writing a key book on Auschwitz. He is a professor at the Institute of European Studies at the Jagiellonian University, Kraków (Poland). He taught for twenty years at the University of Oxford, followed by eight years as the UNESCO Chair in Jewish and Interfaith Studies at the University of Birmingham (UK), from which he retired in 2010.



He started anthropological fieldwork in Galicia in 1988, a project which resulted in the establishment of the Galicia Jewish Museum in Kraków, Poland, and publication of his book : *Rediscovering Traces of Memory: The Jewish Heritage of Polish Galicia* (Littman Library of Jewish Civilization, 2009). A member of the International Council of the Auschwitz Museum since it was founded in 1990, Prof. Webber has been awarded the Gold Cross of Poland's Order of Merit for services to Polish-Jewish dialogue.



Professor Yael Ziv, Hebrew Language Expert to Visit Sydney University

Professor Yael Ziv, from the Hebrew University of Jerusalem will be a visiting scholar in the Department of Hebrew, Biblical and Jewish Studies in November, sponsored by the Sir Zelman Cowen Universities Fund. She will be participating in the University of Sydney/Israel Research Partnership Forum: **“SHARED CHALLENGES, FUTURE SOLUTIONS”**. Professor Ziv received her PhD in Linguistics from the University of Illinois and has been teaching courses in pragmatic theory, discourse analysis, information structure and the syntax-discourse interface

with respect to specific syntactic structures at The Hebrew University of Jerusalem since 1976 in the Departments of Linguistics and English.



Professor Yael Ziv

Her primary research area is discourse and pragmatics, with specific interests in Relevance Theory, information structure, discourse markers, centering theory and attentional state, generics, conditionals, existentials and the discourse characterization of Spoken Hebrew.

Some of her recent publications include: “Discourse analysis” and a second article “Existential sentences in Hebrew “ In the *Encyclopedia of Hebrew Language and Linguistics*, edited by G. Khan. Brill (in press); 2010: “*Igun bemodel Hasiach*” [Anchoring in Discourse model]; *Hebrew Linguistics* 64: 37-47; 2008: “Codifying Apparent Inconsistencies in Discourse: The case of Hebrew *ma* “ In: S. Armon-Lotem, G. Danon and S. Rothstein (eds) *Current Issues in Generative Hebrew Linguistics*. Amsterdam/Philadelphia: John Benjamins, 353-388; 2007: “The discourse Markers *naxon* and *lo*: Linguistic and Rhetorical Characterization” *Hebrew Linguistics* 54 :7-21; and 1998: “Discourse Markers: Introduction” with Andreas H Jucker In: A. H. Jucker and Y. Ziv (eds) *Discourse Markers: Descriptions and Theory*. Amsterdam/Philadelphia: John Benjamins, Pragmatics and Beyond, ns, 1-12.

International Symposium on Justice from Multi-religious Perspectives

Professor Susanne Rutland has been invited to participate in the “International Symposium on Justice in Multi-Religious Perspectives”, which will take place at Shandong University in Jinan, China, from September 23rd through 25th, 2011. The aim of this symposium is to create dialogues among civilizations that will assist in creating mutual understanding, mutual respect, learning from each other and existing harmoniously with each other. The focus of this symposium is “Justice”. This theme has been chosen because Justice has been a common issue of concern in all major religions since ancient times. 35 prominent people have been invited from the fields of Confucianism and Judaism as well as Christianity, Islam, Buddhism, Hinduism, Taoism, Shinto and Baha’i. In relation to Judaism, Professor Rutland will speak on ““Justice, justice Pursue”: Social Justice and the American

Joint Distribution Committee’.



A previous visit to China

This symposium is one of the important academic activities for the 110th anniversary of Shandong University. It is initiated by the Center for Judaic and Inter-Religious Studies at Shandong University, co-organized with the Institute for Advanced Studies of Humanities at Peking University and the Institute for Advanced Confucian Studies at Shandong University.

Sixth Enoch Seminar in Milan

Ambrosian Library

In late June (26-30, 2011) I attended the Sixth Enoch Seminar at Villa Cagnola, Gazzada, a train ride of just over an hour from the centre of Milan. The Villa is set in a park of magnificent cedars of Lebanon and other trees over three hundred years old which was donated to the Vatican by Count Cagnola. These seminars have been held since 2001 in different parts of Italy including Florence and Naples. Professor Gabriel Boccaccini is the seminar’s chair. It is promoted by the Department of Near Eastern Studies of the University of Michigan and was supported by the University of Milan and the Catholic Archdiocese of Milan. The next one is scheduled for late June 2013 in Palermo, Sicily.

The seminar focuses on the period in which both Christianity and Rabbinic Judaism have their roots, from the time spanning the Babylonian Exile to the Bar Kochba Revolt. The goal is to remove the separating walls that still divide this period of research. Thus the name “Enoch” was chosen as it occurs in the literature of the Second Temple period and its aftermath which includes the Hebrew Bible, Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Jewish Hellenistic Literature, New Testament and the Apostolic Fathers. Eighty scholars from all round the world participated and included four Australians and several well known Israeli experts in the literature of the Dead Sea Scrolls who included Deborah Dimant, Bilhah Nitzan, Esther Chazon and Lawrence Schiffman. This seminar was dedicated to the late Israeli scholar, Hanan Eshel, one of the founders of the Enoch Conference.

A highlight of the seminar was a visit to the Ambrosian Library, where we saw the earliest extant copy of a sixth century version of 2 Baruch (in Syriac), one of the two texts studied at the seminar.



The other, 4 Ezra, was written at about the same time, at the end of the first century CE. The Hebrew University Professor Michael Stone, who is an expatriate Australian has published an extensive commentary and translated this text from the original Syriac and other supporting documents. Both texts, and numerous other pseudepigraphical works, though written by Jews, largely were ignored till the discovery of the Dead Sea Scrolls, but were preserved by the Churches over the centuries in various languages including Aramaic, Syriac, Coptic, Greek or Ethiopic (Books of Enoch). The Churches also preserved the writings of Philo of Alexandria and others which have been lost but exist as extracts cited in patristic writings.

The Ambrosian Library which we visited was founded between 1603 and 1609 by Cardinal Federigo Borromeo who applied to his friends who included Popes, religious orders and members of the nobility for donations and received manuscripts and rare works paintings and some autographed works of Leonardo da Vinci. The latter were on display in glass cases in the library of early volumes, and we also viewed some of the paintings in other galleries. The library itself is a single room, on the ground floor, some twenty four and a half metres long by nine metres wide, with walls lined with bookcases. The books are sorted by size, not by subject. Above them again is a frieze portraying a series of portraits of saints in oblong frames. The roof is a barrel-vault, with painted plaster. At the time, the arrangement of books on open shelves was unusual, for in monastery libraries they were attached by chains to prevent their removal. Having books on open shelves proved not to be a good idea when I ran the Judaica library at the "Ratisbonne" Center of Christian Jewish Relations in Jerusalem, as several books usually disappeared when students returned to their home countries. At the University of Sydney Library students cannot get out the door with unchecked books, but the removal of pages is an old trick, and it is not unknown to find an art book with most of the images removed.



Though the Ambrosian Library could not rival the Vatican, the Laurentiana at Florence, or Marciana in Venice, it enjoyed a far greater popularity, because it was thrown open to all students without distinction. The Cardinal's generosity earned the applause of the learned people of his day, and his example was soon followed by the Bodleian at Oxford, the Angelica at Rome, and later on by the Mazarine and the Bibliothèque Royale at Paris. After the seminar I spent two days in Prague, which certainly was not time enough, but I was on

my way to the conference of the International Council of Christians and Jews in Cracow which began on July 3rd. **Marianne Dacy**

Third Edition of Bibliography of Australasian Judaica

It's out! Serge Liberman has produced edition 3 of the Bibliography of Australasian Judaica, a substantial volume that spans 836 pages and is appearing twenty years after the second edition. Take a look at my website (<http://judaica.library.usyd.edu.au/bibliography>) under "Archive of Australian Judaica" and you will see what has been produced. The bibliography can be purchased immediately by credit card 'online' from:

<http://www.jewishaustralia.com/shop/item.asp?ProductID=2591>

In the preface Rabbi John Levi says: "Open this bibliography with extreme caution. It is a treasure chest... Turn to this astonishing collection of books, pamphlets, poetry and prose and be moved by the creative power of Jewish civilisation." He comments further:

"In itself it constitutes a landmark work of scholarship, patience and endless enthusiasm." Congratulations Serge for this marvellous effort over many years !

The editor, in making a tribute to Professor Emeritus Alan Crown of the University of Sydney, who died on 2nd November 2010, says "without whose championship of the first edition of the bibliography... this third edition could never have come into existence". I might add that the consistent, devoted work and attention to detail of the editor of the first edition, Joy Ruth Young laid the ground work for every subsequent edition.

Marianne Dacy

RACHELLE GILMOUR

I began my study of Classical Hebrew in the Department of Hebrew, Biblical and Jewish Studies at the University of Sydney for my Arts/Science degree. I was planning to major in Classics but after enjoying my first year of Hebrew so much (I had just taken it for interest), I decided to switch my major and then continued to do Honours and my PhD also in the department. During my PhD, I had the opportunity of tutoring in the first year Biblical Studies programme and it is exciting to see how this programme is continually growing. In 2010 I submitted my doctoral thesis on historiography in the books of Samuel and began postdoctoral research with a Golda Meir fellowship at the Hebrew University of Jerusalem. Researching in Jerusalem has been a wonderful opportunity, interacting with the department of Bible there and researching the juxtaposition of stories in the Elisha cycle in 2 Kings. With the generous aid of the Australian Friends of the Hebrew University, I was able to attend the Modern Hebrew Ulpan (language classes) in the summer and by learning Hebrew as a living language and by living in Jerusalem itself, my Bible research has been greatly enriched. This year has also seen the publication of my thesis, *Representing the Past: A literary approach to narrative historiography in the book of Samuel* in the VT Supplements series by Brill.

The Missing Paradigm

This study explores the ways in which teachers' biographies shape the act of teaching. It illuminates the formative (emotional, private, personal and professional) influences and

experiences in teachers' lives and work. After offering a detailed examination of the most significant 'players' (teachers' educational beliefs, emotional connection and/or emotional knowledge of the subject matter; context and history syllabi) co-performing with the history teacher, the study then specifically focuses on the intersections between teachers' emotional and personal history; their emotional knowledge and orientation to the subject matter; their pedagogical choices and the contexts (the type of school and in particular the subject's locations in that school) within which they teach.

The research is inter-disciplinary and is premised upon theoretical and empirical studies in: teaching history, historical empathy, teaching the Holocaust, biography, modalities of teachers' knowledge, emotion in education, teachers' educational beliefs and context. It is a qualitative multiple-case study of 20 teachers working in 15 disparate schools and subject locations.

The qualitative empirical materials gathered for the study have allowed single and cross-case comparisons to be made within the study through examining both the individual and collective meanings that teachers bring to their work. Once this information is interpreted, a clearer picture emerges of what it is that history teachers regard as being most influential in affecting their choice of content or even their orientation to their subject matter.

By discovering the emotional, private and personal dimensions of teachers' knowledge (an area which has to date been virtually unrecognised and/or acknowledged), this study has not only added to existing knowledge, but it has invited inquiry into a whole new area—second generation emotional knowledge (SGEK). This is a dimension of emotional knowledge that is unique and, as yet, uncharted.

Sophie Gelski

Egyptian-Jewish Emigrés in Australia

By Dr. Racheline Barda

Cambria Press, Amherst, N.Y., 2011, 441 pages.

Racheline Barda's book, based on her Ph.D dissertation, makes an important contribution to the study of contemporary diasporas, particularly those of the Jews from the Islamic world as well as the study of contemporary Australian society. It is the first comprehensive research on the immigration and integration of a small and unique ethno-religious group such as the Jews of Egypt, one of the largest Jewish communities to settle in Australia from outside European societies in response to the rise of Arab nationalism and hostility to Israel.

Based on a series of interviews conducted mainly in Australia and France, this book reconstructs the rich history of Egyptian Jewry and the circumstances of its demise. It takes the innovative approach of systematically analysing the ethnic, religious, and cultural characteristics of both sample groups, highlighting the diversity that is inherent to that particular community.

Although, as most refugees, the Jews of Egypt suffered the trauma of dispossession, expulsion, and dislocation, their migration experience did not attract the attention of Australian socio-historians. Traditionally, they have mostly concentrated on the Ashkenazi Jews of Europe or on the long established local Jewish community, which was historically of British origin. Even within the context of Australian Jewry, the story of the Jews of Egypt, who were for the most part Sephardi, remained largely unknown although there has been much discussion about the postwar migration of European Jews.

Being the last witnesses of a vanished world, this book gives the Jews of Egypt a voice, tells their story, and reveals the richness of their cultural heritage, ensuring its

preservation and transmission to successive generations. That heritage gave them the tools for a successful integration in both the Australian and French society. By specifically targeting the issue of identity, the book also provides an insight into the dynamics of their multi-layered identity, revealing how their multilingual and multicultural skills have performed as vehicles of acculturation in the culturally diverse host societies they settled in since their “second exodus”.

Membership Fees

Fees are current from 1 January 2010–31 December 2010 , include the *Australian Journal of Jewish Studies* published annually (early in the next year), AAJS Newsletter (online) book discounts, and discounted registration fee for the AAJS annual February conference)

Benefactor : \$250

Regular: \$60 (Aus)

Pensioner/ Full-time Student: \$25 (Aus)

Institutional: \$70 (Aus)

Overseas: \$80 (Aus) **All correspondence to: PO Box 233, Holme Building, University of Sydney NSW 2006**

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Newsletter edited by Anna Rosenbaum with Marianne Dacy