



Newsletter

November 2008

Message from the Director

The Australian Centre for Jewish Civilisation is a partnership between the Melbourne Jewish community and the university which proudly bears the name of one of Australia's greatest heroes, Sir John Monash. It is an institution whose foundations have been built through the solid work of my predecessors, notably Professor Andrew Markus, together with those donors who have had the foresight to recognise that an 'ivy-league' centre for Jewish studies in Australia is long overdue.

The past year has witnessed the appointment of two internationally renowned professors – Fania Oz Salzberger and Leah Garrett. This has enabled the establishment of Australia's first Graduate School of Jewish Studies, which will be housed in a new state-of-the-art facility at the expanding Caulfield Monash

campus. The Graduate School will build on our flourishing undergraduate program, which already attracts over 600 students annually, and will nurture a culture of research and advanced academic study of all aspects of Jewish civilisation from antiquity to the present. The enclosed flyer provides an overview of the six new programs offered as part of the Graduate School.

During my directorship of the ACJC, I intend to build an institution with my colleagues which will place Jewish studies in Australia on the international map. We invite you to participate in our endeavours, both through involvement in our community education program and support of the Monash Foundation for Jewish Studies.

We look forward to sharing the fruits of Jewish knowledge with you.



Associate Professor Mark Baker

Controversial historian Benny Morris visits Monash



One of Israel's leading 'New Historians' recently visited Monash University as guest of the Leon Liberman Chair of Modern Israel Studies. A capacity crowd of over 350 people heard Professor Benny Morris of Ben-Gurion University deliver a public lecture on the topic 'Changing history: the past and future of the Arab-Israel conflict'.

Professor Morris' book, *The Birth of the Palestinian Refugee Problem, 1947-1949* (Cambridge University Press) has had a seminal influence on the historiography of the Israeli-Palestinian conflict since its publication in 1989. Based on his investigation of previously classified archival material, Professor Morris concluded that neither the Arab nor the Israeli official versions of the 1948 war reflected the true historical record but offered a more nuanced interpretation of events. Since this book was first released, Professor Morris has drawn strong criticism from both the

left and the right wing for his historical analysis and his political views. His most recent book is *1948: A History of the First Arab-Israeli War*, published earlier this year by Yale University Press.

In his public lecture at the Caulfield campus of Monash University, Professor Morris presented a pessimistic view of the prospects for peace between Israel and the Palestinians, prompting challenging questions from an engaged audience. The full lecture will be available for viewing via the ACJC website.

Professor Morris also delivered a seminar for graduate students and academics where he outlined in detail the early encounters of Zionists from Europe and the local Arab population, and discussed the birth of the Palestinian refugee problem in 1948.

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Launch of Roslyn Smorgon Jewish Communal Service and Leadership Program

On 18 November, Professor Richard Larkins, the Vice-Chancellor and President of Monash University, officially launched the Roslyn Smorgon Jewish Communal Service and Leadership Program. The program, which is the first of its kind in Australia, aims to develop a deep contextual understanding of Jewish life and experience in Australia and the issues facing the community.

Program coordinator Melanie Landau says, 'the program will bring the best of academic research and training to a reflective engagement with the community. It will develop and hone skills in organisational analysis and practical planning and execution of programs within the community context'.

The core unit of the program is 'Rethinking Australian Jewish community: policy and practice'. This subject will cover topics including social and welfare issues, forms of Jewish identification, the arts, social justice and the environment, and will be taught by

academics across a number of faculties at Monash University. Students enrolled in the program also undertake a placement unit which involves 80 hours of supervised work in a communal organisation. Full and partial tuition scholarships will be available for students enrolling in the program.

Ms Landau has been working closely with Jewish communal organisations to ensure that the program meets their professional development needs as well as charting the path for the emergence of new paradigms and ways of thinking about the community.

The program is named in honour of the late Roslyn Smorgon AM, who passed away in January 2008. Roslyn had a strong connection with the ACJC, as Chair of the Monash Foundation for Jewish Studies. Passionate about Jewish education and communal service, it was one of Roslyn's dreams to see a program in communal leadership established at Monash.



ACJC lecturer attends peace conference in Indonesia

ACJC lecturer Melanie Landau (pictured above right) was invited to participate in the World Peace Forum, held in Jakarta, Indonesia in June. The WPF was organised by Muhammadiyah, the second largest Islamic organisation in Indonesia with over 27 million members. The conference was attended by a range of religious leaders, academics, leaders of NGOs and politicians, including the Indonesian President who addressed the opening night of the conference.

At the conference, Melanie established contacts with academics from Indonesia and elsewhere, and discussed the possibility of collaborations in teaching and research. She said one of the most important things she gained from the experience was a reinforcement of 'the shared sense of good will among the vast majority of humans as well as the importance of making close connections across cultural and religious groupings'.

Teaching commendations for ACJC lecturers

Mark Baker, Michael Fagenblat, Paul Forgasz, Melanie Landau and Nathan Wolski have all received Dean's Commendations for Excellence in Teaching in 2008. The commendations are based on the outcome of student evaluations, and are awarded to lecturers who receive outstanding evaluation results.

Members of the community can experience the outstanding teaching of the ACJC lecturers by enrolling in our undergraduate courses. See back page for further details.

Introducing Professor Leah Garrett



In April this year, the Centre welcomed Professor Leah Garrett, Loti Smorgon Chair of Contemporary Jewish Life and Culture. Professor Garrett comes to Monash from Colorado in the United States, where she was an Associate Professor of Jewish Literature at the University of Denver.

Since commencing at Monash, Professor Garrett has undertaken the supervision of several doctoral candidates, and completed a book on the influence of Wagner's opera *Tannhäuser* on three prominent Jewish thinkers – Heinrich Heine, Theodor Herzl, and I. L. Peretz. She has also spoken at a number of public events, including the Melbourne Writers Festival and Limmud Oz. Next year, she will teach an undergraduate course on Jewish literature of destruction.

Controversial historian Benny Morris visits Monash

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He offered insights into his own research methodology, his experiences as an archivist and some of the undiscovered 'gems' he managed to uncover when given the first ever access to the Palmach archives.

Undergraduate students studying the Arab-Israel conflict at the Clayton and Caulfield campus were also privileged to hear a lecture by Professor Morris.

The students of this popular course reported that they were stimulated by the presentation which gave them a deeper insight into the workings of an historian and the complexities surrounding the year 1948 in which Israel was established.

While in Australia, Professor Morris also gave a public address in Sydney and visited Canberra to conduct research in the archives of the Australian War Memorial.

Research

Over the past 12 months, **Professor Andrew Markus**, the Pratt Foundation Chair of Jewish Civilisation, has been awarded a number of prestigious research grants from funding bodies including the Australian Research Council (ARC) and the Scanlon Foundation. We focus here on two of Andrew's research projects of especial significance to the Australian Jewish community.

Once in a generation study of Australian Jewish population

Professor Andrew Markus is leading a team undertaking the first comprehensive national survey of Australia's Jewish population. Previous surveys conducted in 1991 and 1967 have focussed on the Melbourne community. However, this survey includes the communities in Sydney, Brisbane, and Perth, as well as New Zealand. Similar surveys have been undertaken in recent years in Israel, England, the United States and South Africa.

The 'Gen08' survey is designed to establish a detailed and nuanced understanding of the views of Jewish Australians and their current and emerging needs. It includes questions dealing with respondents' background, education, identification, social networks, relationships, Israel, antisemitism, organisational involvement and utilization of services. As well as providing information to assist the Jewish community with its planning and resourcing, the survey will enable a historical analysis of the changing nature of the Australian Jewish population. The results will be compared with the profile established in earlier research, revealing changes in the population over time.

The survey was launched in Melbourne and Sydney during the week beginning 8 September, accompanied by a marketing campaign to raise awareness and encourage wide participation. By mid-October, 2000 surveys had been completed in Victoria and New South Wales. It is expected that the survey will be released in Western Australia and New Zealand in November.

Dr Nicky Jacobs of Monash University's Faculty of Education is joint lead researcher in the project, which has been funded by an ARC Linkage Grant. Additional funding has been provided by partner organisations Jewish Care Victoria and the Jewish

Communal Appeal, Sydney, as well as the Pratt Foundation, the Gandel Charitable Trust, the Besen Family Foundation, the Slome-Topol Family Charitable Trust and R Swart Family.

For further information about the survey, visit www.jsurvey.info

To register to participate in the survey, please send an email to jsurvey@arts.monash.edu.au with the word **Register** in the subject line or call the Free Call number 1300 880 371. Confidentiality of survey participants is assured.

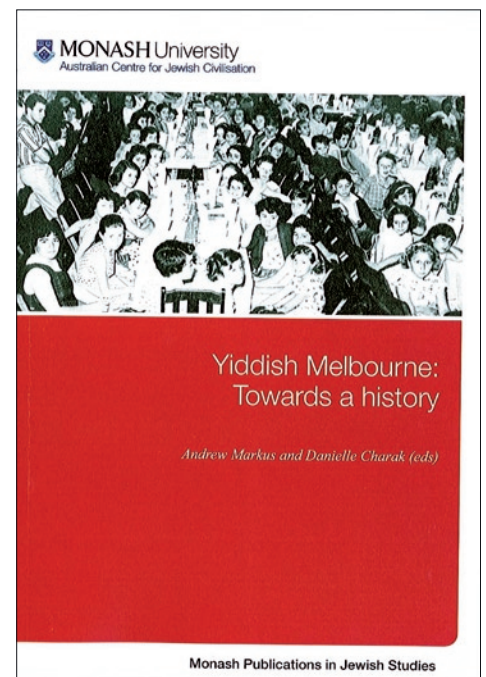
History of Yiddish Melbourne

An ARC Discovery Grant awarded to Professor Markus will fund an important three year study of the history of Yiddish Melbourne. As well as producing outcomes of historical interest in their own right, this study will also make a major contribution to the development of a new paradigm for migration studies in Australia.

The research will yield a book-length history of the world of Yiddish immigrants in Melbourne, their children and grandchildren. The first stage will involve research to compile a biographical register of key members of the first generation. In part, this is to be a community project, involving the contribution of a team of volunteers.

Some preliminary historical analysis of Melbourne's Yiddish-speaking community has already been undertaken, and collected in a publication titled *Yiddish Melbourne: Towards a History*. Edited by Professor Markus together with ACJC Yiddish lecturer Danielle Charak, the publication was launched at a special event in June by Michael Gawenda, Director of the Centre for the Advanced Study of Journalism, University of Melbourne and former editor of *The Age*.

To receive a copy of this publication, please contact the ACJC office (details on back page).



Community Education

Spiritual journeys: mysticism across religions

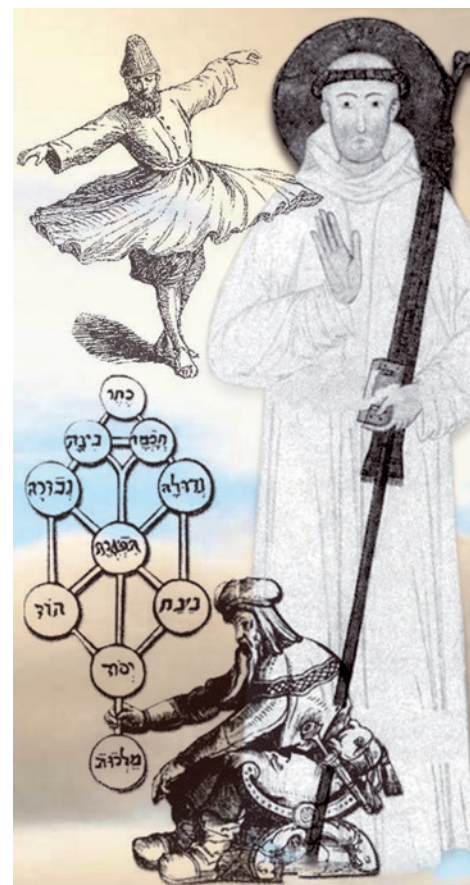
On Sunday 17 August, over 200 people assembled for a fascinating exploration of mystical traditions in Islam, Judaism and Christianity. Jointly sponsored by the ACJC and the Centre for Studies in Religion and Theology (CSRT) at Monash, and chaired by Professor Constant Mews of the CSRT, the three-hour seminar explored the similarities (as well as some of the important differences) in the mystical practices of the Abrahamic faiths.

Following presentations by Dr Salih Yucel on the Persian mystic poet Rumi and Dr Claire Renkin of Yarra Theological Union on medieval Christian mystical art, Dr Nathan Wolski from the ACJC introduced the audience to the world of the Zohar, the major work of the classical Kabbalah. From whirling dervishes and the Islamic dhikr to Christian images of touching/not touching Christ to the zoharic flow of divinity and the idea of God as nothingness, attendees were

exposed to an array of complex and compelling traditions.

Dr Wolski said the event was an example of the kind of interreligious collaborations that can take place in a university setting. 'The ACJC is committed to building bridges across religious divides. This seminar was a wonderful opportunity for dialogue and sharing'.

The ACJC works closely with the CSRT to offer joint undergraduate and postgraduate courses exploring Judaism, Christianity and Islam from a variety of perspectives. This year saw the introduction of a new honours unit, 'Medieval Dialogues', exploring the interaction between the three faiths in the twelfth and thirteenth centuries. Next year, a new first-year subject, 'Histories of God', will be co-taught by the ACJC and CSRT, as well the graduate program in interreligious studies, which will further enhance opportunities for scholarly collaboration.



Visiting scholar presents New Testament in its Jewish context

Each year, the ACJC invites one or more leading international academics to present a series of public lectures and short courses during the month of July. Following the phenomenal success of last year's inaugural Winter School program with scholar Zohar Raviv, the ACJC, together with this year's co-sponsors the Jewish Museum of Australia and the Council of Christians and Jews, invited Professors Amy-Jill Levine and Jay Geller to be the 2008 Winter School scholars-in-residence.

Professor Levine had previously visited Australia in 2007 to work with educators in Catholic schools and to speak at Limmud Oz in Sydney. As Professor of New Testament Studies at Vanderbilt University Divinity School, she describes herself as a

'Yankee Jewish feminist who teaches in a predominantly Protestant divinity school in the buckle of the Bible Belt.'

The recipient of numerous academic awards, her most recent publication is *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*.

Jay Geller is Assistant Professor of Modern Jewish Culture at Department of Religious Studies. He has published numerous articles on Freud's Jewish identity and on the relationship between anti-Semitism and modern European Jewish identity formation, as well as the Shoah and film.

Over a four week period, Professors Levine and Geller presented an eclectic series of lectures. Professor Levine opened the

program with a provocative lecture dealing with the question of whether the New Testament is anti-Jewish. In his lecture, Professor Geller put Freud on the couch and analysed the psychoanalyst's various Jewish identities. On the final night of the lecture series, the audience was treated to an outstanding panel discussion on anti-semitism moderated by Centre director, Mark Baker, with contributions from the two visiting scholars as well as Professor Andrew Markus.

In addition to the lecture series, Professor Levine ran an intensive text-based seminar program that focussed on the subject of Jesus, Judaism and Jewish-Christian relations. Skillfully locating the texts of the Gospel in their original Jewish setting, Professor Levine explained how the Jewish followers of Jesus interpreted Scripture and changed their hopes in light of their belief that he was Israel's messiah. Speaking to both a Jewish and Christian audience, she was able to demonstrate how an understanding of the New Testament in its historical context can provide a new way of approaching Jewish-Christian relations today.

Amy-Jill Levine and Jay Geller left a lasting impression on a highly appreciative and dedicated audience. Planning is already under way to bring out another outstanding international scholar for Winter School 2009.



Inaugural Monash Israel Oration – the future of Israel

There is tremendous historical irony, and a grain of unspeakable tragedy, in the fact that of all countries in the modern worlds, of all autocracies and dictatorships and rogues and villains, conquerors and oppressors, cynics and hypocrites, Israel is the only one whose very right to exist, to breathe free and be sovereign, to hold naturally and unquestionably its membership in the global community, is constantly debated and cast in doubt.



Thus opened the inaugural Monash Israel Oration, presented in May this year by Professor Fania Oz-Salzberger, the Leon Liberman Chair of Modern Israel Studies. The Oration, which was hosted by Vice-Chancellor and President of Monash University Professor Richard Larkins, is to become an annual event, to be delivered by a high-profile Israeli academic or public intellectual.

Speaking to a capacity audience of over 400 people, Professor Oz-Salzberger outlined three possible future scenarios for the State of Israel. She expressed her personal hope for the realisation of a scenario in which Israeli and Palestinian arrive at an agreement based on the internationally recognized Green Line of 1967. Describing this eventuality, she suggested: '[there will be] adaptations aimed at keeping borderline Jewish and Palestinian population centres sensibly within their respective national territories. Jerusalem is to be divided, or perhaps creatively shared and co-governed, much to the chagrin of the Israeli Right and the Islamic and nationalist Palestinian extremists. Palestinians do not renounce their 'right of return', but they openly renounce its implementation. They will treasure it as a symbolic keepsake and relic of past disasters, perhaps in the way that the Jews kept their longing for the lost Land of Israel alive for two thousand years. But unlike the historic Jewish diaspora, tomorrow's Palestinians will have a sovereign state to call their own: a small chunk of the ancestral land, but a real homeland nevertheless.'

As well as presenting the Monash Israel Oration, the Leon Liberman Chair of Modern Israel Studies has hosted numerous visiting academics over the course of the year, including renowned Holocaust historian Yehuda Bauer, former Dean of the Law Faculty at Bar-Ilan University Yedidia Stern, and Professor of Comparative Civil Law and Jurisprudence at Tel Aviv University Menachem Mautner. Each of these visitors contributed to the ACJC Israel studies program by delivering public lectures and intensive seminars for academics and graduate students.

Inter-youth movement study group begins second year

Over the past twelve months, a group of *bogrim* (graduates) from the various Jewish youth movements across Melbourne have been getting together for in-depth text study with staff from the ACJC. Initiated by Dr Nathan Wolski and coordinated by Sarah Gelbart and more recently Arielle Perlow, Chazon/Vision – the name chosen by the participants – fills an important gap in adult education in Melbourne.

'The youth movement graduates are one of the great resources of the Australian Jewish community, yet, unfortunately, after returning from the year abroad in Israel, there is no framework to harness their energy and commitment. This study group seeks to redress this void and is part of the ACJC's commitment to cultivate intellectual leadership beyond the walls of the academy', said Dr Wolski.

Participants hailing from Habonim, Netzer, Hashomer ha-Tzair, B'nei Akiva and Hineni come together every fortnight at rotating locations to explore some of the great works of the Jewish literary canon, from Talmud to medieval poetry. This semester, the *beit midrash* (lit. 'house of study') is focusing on Maimonides' *Hilchot Yesodei ha-Torah*, with Dr Michael Fagenblat leading the exploration of this subtle philosophical work.

Coordinator Arielle Perlow, a third year Law/Arts student, says, 'I am constantly inspired by the breadth of knowledge and the range of ideas that is brought to our discussion of the text. Mostly, I am impressed that in the process of expounding the text, we are all able to challenge and enrich our personal understanding of Judaism.'

The Apology, the Secular and the Theologico–Political

The following essay has been excerpted and adapted from an article by ACJC lecturer **Dr Michael Fagenblat**, published recently in *Dialogue* (vol. 27, 2/2008, pp.16-32), the journal of the Academy of the Social Sciences in Australia.

Re-imagining ‘the nation’s soul’

The Apology issued by the Commonwealth of Australia to its Indigenous peoples on 13 February 2008 was a momentous event in the symbolic narrative of the nation. It was arguably the most significant event that sought to transform the ‘identity’ of Australia since the 1967 referendum. How are we to understand this symbolic reshaping of the national character that reconciliation and apology sought to accomplish? And how are we to explain the public euphoria that accompanied it? Only by way of Christianity. This is not to say that non-Christians, among whom I count myself, atheists and even anti-Christians did not embrace the Apology, nor that such people lack historical, moral and political resources for doing so. And yet the language of reconciliation, the exercise of sovereignty in the mode of contrition, and the re-imagining of a new identity on the basis of a hope for unity for the people cannot be entirely severed from Christian moorings. It had a distinctly Christian tone, suitably and cleverly secularised but by no means detached from its religious element and inspiration...

The Apology as a secular act?

Increasingly, the idea of a thoroughly secularised polity severed from its religious origins has come to look like a sociological, political and philosophical fantasy entertained for a short while by a relatively small number of elites. Most of the numerous reconciliation movements that have emerged in recent post-colonial times derive from and are indebted to the Christian heritage of their respective nations. That is certainly the case for

Australia’s reconciliation movement... Australian secularism is founded on shifting sands. At times it seems to be a foil for common Christian values, at other times it asserts the neutrality of ethical principles that are independent of tradition, and for the most part it is probably derived from an overlapping consensus based on incompatible assumptions. If the last is the most dominant, it is also the most fractious, the most fragile and the most subject to compromise and partialness. It is not surprising, then, that during the process of reconciliation, and especially in the Apology, it was the first two that came to the fore, for in both cases, and with justification, a naïve unity was required, supposed and deployed. Perhaps this is one reason why the spirit of Christianity featured so prominently throughout reconciliation and apology.

Sovereignty and shame

There were two major obstacles to the Apology. One was the fact that the forced removal of Indigenous children was not a crime but was comprised of acts committed for the most part in ostensibly good conscience in accordance with government policy and sanctioned by law. The second was a narrow liberal and legal view which holds that responsibility for wrong actions can only apply to individuals (or corporations) for acts which they had themselves committed... The breakthrough resulted from a shift in the grounds of responsibility from guilt to shame. Unlike guilt, shame is endured without any personal or intentional wrongdoing. Shame is an experience of moral *identification* that goes beyond the causal relations of actions

to agents. Shame thus emerges from a passive ethical bond between subjects that goes beyond the individualistic and intentional confines of moral and legal guilt. As the moral philosopher Emmanuel Levinas says, ‘Shame is founded upon the solidarity of our *being*’. Moreover shame is inseparable from the experience of being seen, and especially from the experience of being seen in an unanticipated light. Unlike guilt, then, shame has less to do with what one intentionally does than **who one is** in relation to others, especially to others whom one did not previously consider as moral subjects; it results from identification, either with oneself, with someone else or with some group in a way that imposes a moral burden for which one cannot be blamed. Shame is thus a moral experience that goes beyond the confines of individual and legal guilt and therefore stands beyond the law...

The theological provenance

What is the theological dimension of this political process? ... I am not making the obvious point that Australia, like other settler states, is founded on an original violence, exclusion or, if you like, sin. That is not what I mean by original sin. Rather, I am making the point that the very substance or identity of the state was identified by contemporary non-Indigenous Australians as shameful, irrespective of what any one of us did, once we acknowledged the moral or spiritual truth of what we had not formerly seen. The Christian paradigm established the peculiar and provocative, but in this case also redeeming moral possibility of feeling ashamed for how we were created. Not for what we, as individuals, did to cause the Stolen Generations but what we were, as ‘Australia,’ which made for sin. It is a moral sentiment of religious proportions that enabled the experience of collective shame for who we were to take hold, over and above the righteousness or unrighteousness of what we did... The difference between ‘apology’ and ‘reconciliation’ perhaps points to a Judaic dimension of this implicitly theological political event. The Apology expressed atonement in the face of those it recognised as having wronged, not reconciliation...

The article goes on to examine other implicit theological dimensions of this political process. The full article can be accessed via the ACJC website. This excerpt is reproduced with permission.



“It is a moral sentiment of religious proportions that enabled the experience of collective shame for who we were to take hold, over and above the righteousness or unrighteousness of what we did.”

Students ...

David Slucki – PhD candidate

I joined the ACJC in June 2008 after 18 months as a PhD candidate at the University of Melbourne, excited about the dynamism of the Centre and the growing graduate school.

The arrival of Professor Leah Garrett was a major factor in my decision to transfer to Monash University, as was the opportunity to work with some of Australia's leading scholars in Jewish studies. Working within the Centre so far has been engaging, challenging and intellectually invigorating, with monthly graduate seminars and regular international guest seminars being a highlight.

My thesis focuses on the post-Holocaust history of the Bund as it came to terms with the new circumstances under which Jews around the world found themselves. I am interested in the Bundists' own self-perception. I am therefore examining how Bundists understood the implications of the genocide, the way they dealt with the dissolution of the Polish Bund in 1948, how they reacted to the establishment and rise of the Jewish state, and how they settled in their new homes.

Focusing on five Bundist communities in particular — New York, Paris, Tel-Aviv, Buenos Aires and Melbourne — I will be looking at the Bundist notion of *doykayt* [literally 'here-ness' in Yiddish] as a model for understanding contemporary Jewish identity and diasporas. *Doykayt* emphasises the importance of Jews building strong communities in the countries where they lived, and insists that the fate of Jews is tightly bound up with the fate of humanity. *Doykayt* is a repudiation of Jewish exceptionalism, recognizing the rich contribution that cultural exchange and diversity — both Jewish and non-Jewish — can have on Jewish communal life.

My thesis challenges the traditional historiographical assumption that the Bund perished in the ruins of the Warsaw Ghetto, arguing instead, that even though the movement would no longer play a key role in global Jewish politics after the Holocaust, it did occupy an important place in the lives of thousands of Jews around the world, and touched the lives of many thousands more. It aims to highlight the diversity of Jewish worlds in the wake of the Holocaust and the establishment of a Jewish state, and proposes alternative ways of thinking about Jewish life and Jewish identity in an increasingly transnational world.

As part of my research, I spent three months in Germany last year as a guest scholar at the Simon Dubnow Institute for Jewish History and Culture at Leipzig

University, and in June this year I was invited to participate in the International Advanced Yiddish Seminar at Tel Aviv University, which brought together 25 graduate students involved in Yiddish literature and history and some of the leading Yiddish scholars in the world.

I look forward to continuing my research in the dynamic new Graduate School at the Caulfield campus and contributing to the vibrant life of the Centre.



ACJC scholarship recipients in 2008

Two Masters students enrolled in the ACJC's new Holocaust and Genocide Studies program have been awarded travel scholarships, enabling them to undertake international work placements as part of their coursework.



Elissa Lipshutz received the **Paul Huppert Memorial Holocaust and Genocide Studies Travel Scholarship**, which was donated to the ACJC by Michele Huppert in honour of her late husband, Paul, a survivor of Nazi concentration camps Theresienstadt, Auschwitz-Birkenau and Dachau. Elissa has been working on a research project on the Sudanese community in Melbourne, and will travel to Israel to gain an insight into the situation of Sudanese refugees there. She will work with a number of organisations including the Hotline for Migrant Workers and hopes to interview some refugees to take testimony of their experiences.



Naomi Frauenfelder was awarded the **Pinskier Memorial Holocaust and Genocide Studies Scholarship**, donated by Henry and Nathan Pinskier in memory of their late father Leizor, also a Holocaust survivor. Naomi will travel to Rwanda to work with a research team at the Rwanda Cinema Centre, to support the production of a new documentary. The documentary focuses on an expedition of Tutsi survivors to Berlin to visit Holocaust memorials and museums. It will examine collective memory and Holocaust commemoration in Germany and lessons to be learned in the context of the Rwandan experience.

PhD candidate **David Slucki** (profiled above) received a scholarship jointly funded by the **Elton Research Scholarship** fund and the **Benjamin Slome Research Fund**, while Honours student Carolyn Zeimer was awarded an **Elton Coursework Scholarship**. Carolyn's thesis explores the development of Zionist thought from the mid-19th century through to the first Knesset on the place of Palestinian Arabs in what would become the State of Israel.

The Elton Coursework and Research Scholarships are funded by a gift donated to the ACJC some years ago by Zyga and Diana Elton. In late 2007, they gave a new donation to the Centre, for the establishment of a prestigious PhD scholarship in Jewish studies. Sadly, Diana, a committed supporter of tertiary Jewish studies and herself a scholar, passed away earlier this year. The Centre hopes to award the scholarship, which now also honours her memory, to an outstanding PhD candidate later this year.



Forthcoming event

A Melodrama from the Concentration Camps: Jewish Music in Exile

Concert and Public Lecture

Date: Monday 8 December 2008, 8pm

Venue: Monash University Caulfield Campus, Clayfield Room (Building A Room A1.34)

Professor Philip Bohlman, the Mary Werkman Distinguished Service Professor of the Humanities and of Music at the University of Chicago (narrator) and Christine Wilkie Bohlman (pianist) will perform the last work that was composed in Hitler's concentration camps. Composed at Terezin, the work is entitled *Die Weise von Liebe und Tod des Cornets Christoph Rilke* (The Chronicle of Love and Death of the Flagbearer Christoph Rilke). The work is a monodrama for speaker and piano that is a Czech variant of the melodrama tradition. Both Ullmann and Rilke were Czech, and Terezin is located in what is today the Czech Republic.

Light refreshments will be served. Limited space available

RSVP essential: acjc@arts.monash.edu.au or 9902 0771

Professor Philip Bohlman's and Mrs Christine Bohlman's visit to Melbourne is sponsored by Monash University's School of Music-Conservatorium, School of English, Communications and Performance Studies, and Australian Centre for Jewish Civilisation, and the Musicological Society of Australia.

Study at the ACJC – without exams!

Members of the community are invited to enrol in the ACJC's undergraduate units on a non-assessed basis through our Community Access Program. The cost to enrol is \$275 per unit (includes GST). Please call our office to request an application form.

Units offered in 2009 include:

- **Histories of God** (Nathan Wolski with Constant Mews and Salih Yucel) – explores the different ways in which God has been presented in the scriptures of Judaism, Christianity and Islam
- **Conflict and coexistence** (Paul Forgasz & Mark Baker) – deals with the social, cultural, political and economic interactions of Jews with Christians and Muslims from antiquity to the present, with special emphasis on medieval Jewish life under Christian and Islamic rule.
- **Jewish literature of destruction** (Leah Garrett) – explores literary responses to catastrophe from ancient times to the Holocaust
- **Modern Israel: history, politics & society** (Fania Oz-Salzberger) – examines the modern State of Israel from the early days of the Zionist movement to the beginning of the 21st century
- **Holocaust in an age of genocide** (Mark Baker) – examines the Holocaust and its place in the broader phenomenon of genocide and mass killing in history
- **Hebrew and Yiddish languages** – from beginners to advanced levels

For the full listing of all our undergraduate units, visit our website or call our office to request a brochure.

Giving to the ACJC

The success of the ACJC has been made possible largely through a philanthropic partnership between Monash University and the Jewish community. Gifts and endowments to the Monash Foundation for Jewish Studies support the growth of the ACJC through named lectureships, scholarships and programs.

For further information about giving to the Foundation, contact ACJC Development Manager Rebecca Forgasz on 9905 2285 or Rebecca.Forgasz@arts.monash.edu.au. You may also make a donation to the ACJC online at www.monash.edu.au/giving/

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