



Survey of Jewish Studies (and related) courses 2011

The BAJS conducts an annual survey of Jewish Studies (and related) courses. The aim is to list not all the courses relevant departments have on their books but those actually on offer in any given year. While we try to make this survey as accurate and up-to-date as possible, its compilation is hardly an exact science. We depend on the material available to us online or provided by various colleagues on request. In practice it turns out to be quite impossible to ensure that all the information included in the survey genuinely refers to one specific academic year. This year, the bulk of the material available to us covered the academic year 2010/11 yet in some instances it was easier and made more sense to use the course lists already provided for 2011/12. Even so, while the survey does not provide an exact overview of the courses available in one particular year, it does, to the best of our knowledge, provide a realistic and up-to-date picture of the courses currently available in an ordinary year.

If you teach, or know of, courses that have not been included in the survey, please let us know. (Keep in mind, though, that the omission may result from the fact that the information available to us indicated the course(s) in question was/were not running in 2010/11 and/or 2011/12.)

If you have information to contribute to the survey please contact the BAJS Secretary:

Lars Fischer

CJCR, Wesley House, Jesus Lane, Cambridge CB5 8BJ

lf309@cam.ac.uk

University of Aberdeen

School of Divinity, History and Philosophy
<http://www.abdn.ac.uk/sdhp/>

UNDERGRADUATE

Hebrew Language I (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

This course is designed to equip students with knowledge of basic Hebrew grammar and vocabulary.

Hebrew Language II (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

This course is the second part of a two-course sequence. With the completion of these two courses, a student can expect to read most prose sections of the Hebrew Bible with the use of a standard lexicon.

Comparative Semitic Languages

(Kenneth Aitken, k.t.aitken@abdn.ac.uk)

The course offers an introduction to comparative linguistics and its application to the Semitic languages. Following an overview of the Semitic languages, the course will focus on texts in one of the languages, which will be studied from the perspective of comparative linguistics.

Introduction to the Hebrew Bible (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

The basic aim of this course is to provide an overview of the literature of the Hebrew Bible. The course will focus on the formation of the various texts of the Hebrew Bible and on their respective ideology. Furthermore, this course seeks to teach the students how to critically evaluate this literature and, as a result, how to reach independent and informed interpretations of the Biblical text.

GRADUATE

MLitt Jewish Studies

The Study of the Hebrew Bible (Joachim Schaper, j.schaper@abdn.ac.uk)

The course will sketch recent developments in the study of the Hebrew Bible (history of ancient Israel, Pentateuch Studies and exegetical methodology, anthropology and its use in Hebrew Bible research, and Septuagint studies – inasmuch as the latter are relevant to the study of the Hebrew Bible). Students will be enabled to acquire a substantial knowledge of one of the key areas of Jewish Studies, thus laying the foundations for a deepened understanding of the biblical basis of Jewish religion and culture.

Bangor University

School of Creative Studies and Media

http://www.bangor.ac.uk/creative_industries

Jews on Screen (Nathan Abrams, n.abrams@bangor.ac.uk)

This module will seek to introduce students to the history of the representation of Jews and Judaism on screen. It will show how these have changed over time and vary according to not only national context but also to the specific medium involved whether film or television. These representations will also be examined from a variety of theoretical angles such as gender, race/ethnicity, queer theory, and cultural theory.

Theology and Religious Studies

<http://www.bangor.ac.uk/trs/>

Judaism: Thought and Practice (Gareth Lloyd Jones, rss402@bangor.ac.uk)

The module will cover selected topics relating to the religion and history of the Jews during the past 2000 years. Beginning with the destruction of the Temple in AD 70, the course will touch upon literature, liturgy, biblical exegesis, mysticism, philosophy, Zionism, and Reform Judaism. The final section will be devoted to Jewish reactions to the Holocaust.

The Church and the Jews

(Gareth Lloyd Jones, rss402@bangor.ac.uk)

Students will be introduced to Christian-Jewish relations from both the historical and the theological standpoints. Significant periods, such as the Early Church, the High Middle Ages, the Reformation and the twentieth century will be examined. The attitudes of significant individuals such as Augustine, Chrysostom and Luther will be discussed. Relevant biblical texts will be studied.

Queen's University Belfast

<http://www.qub.ac.uk/>

The Jewish Background to Christianity

(John Curran, Ancient History, j.curran@qub.ac.uk)

This course entails a survey and analysis of the emergence of Christian ideas from within the social, political and cultural institutions of ancient Judaism. Students examine the state and credibility of the available evidence, assess the significant historical themes in Jewish society of the period c.164 BC to AD 70, and probe the appearance and character of early Christianity.

University of Birmingham

Department of Theology and Religion
<http://www.birmingham.ac.uk/schools/ptr/departments/theologyandreligion/index.aspx>

UNDERGRADUATE

Introduction to Jewish Studies and Holocaust Studies

(Isabel Wollaston, i.l.wollaston@bham.ac.uk; Charlotte Hempel, c.hempel@bham.ac.uk)

The module provides an introduction to Jewish studies and Holocaust studies, with ca. 10 weeks focused on each. Both Jewish studies and Holocaust studies are characterised by multi-disciplinarity and the existence of competing narratives concerning the nature of Judaism and Jewishness and the relationship between the two, Jewish history, the Holocaust, the relationship of the Holocaust to Jewish history and its impact on the Jewish world. The module therefore pays considerable attention to questions of definition and methodology. In relation to Jewish studies, we will (a) identify and analyse key points in Jewish history which impacted on Jewish self-understanding, with particular reference to Second Temple Judaism and the modern period; (b) consider what constitutes a Jewish sacred text and how such texts are interpreted; (c) explore a number of key themes and preoccupations within both historical and more modern and/or contemporary Judaism(s). In relation to Holocaust studies, we will explore (a) the evolution of German policy towards the Jews under the Third Reich with reference to anti-Jewish legislation, the establishing and functioning of ghettos, concentration camps and death camps; (b) some contemporary historiographical debates over how to describe and account for the genocide, including the nature of non-Jewish victimhood.

Introduction to the Biblical Studies

(Charlotte Hempel, c.hempel@bham.ac.uk; Karen Wenell)

This module offers an Introduction to the Hebrew Bible taught by Charlotte Hempel and an Introduction to the New Testament taught by Karen Wenell. The Hebrew Bible component introduces you to the broad field of academic debate pertaining to the Hebrew Bible. It includes discussions on the ancient manuscripts and their place in translation, and the way its material can be interpreted by a range of different reading strategies.

Biblical Hebrew Language (Ann Conway Jones)

Advanced Hebrew Language (Charlotte Hempel, c.hempel@bham.ac.uk)

Christian-Jewish Relations since 1945

(Isabel Wollaston, i.l.wollaston@bham.ac.uk)

The module analyses the development of Christian-Jewish relations since 1945, identifying dominant issues and approaches. Subjects discussed may include the nature of dialogue, anti-Judaism and antisemitism, christology and (failed) messianism, Jewish interpretations of Christianity, the state of Israel, and the Christianization of the Holocaust. The module will focus upon the variety of perspectives and methodologies, and the existence of a number of contemporary controversies. The focus is on the *contemporary* discussion of these issues. In order to familiarize students with the most up-to-date discussion of these issues, the module will pay considerable attention to internet and media resources.

Representations of the Holocaust (Isabel Wollaston, i.l.wollaston@bham.ac.uk)

The module identifies and analyses (a) how the Holocaust has been represented and how it continues to be represented, and (b) the key critical and theoretical debates surrounding such representations. What factors influence the construction of such representations and their popular and critical reception? What role do perspective and terminology play in determining both how the Holocaust is represented and the response to such representations? Topics studied may include the nature and role of testimony, the Holocaust as 'an event at the limits', 'misuses' of the Holocaust, nativization (i.e. representations of the Holocaust in different national contexts, e.g. France, Germany, Israel, Poland, the UK, and the USA), memorialization, museumologization, and the impact of gender and sexuality. Half of the module will focus on visual representations of the Holocaust.

Jewish Religious Responses

to the Holocaust (Isabel Wollaston, i.l.wollaston@bham.ac.uk)

The module analyses a range of Jewish responses to the Holocaust, both as events were happening and subsequently. These responses fall into three broad (chronological) groupings: (a) Orthodox responses emphasize continuity with what has gone before; (b) Holocaust theology emerged in the mid 1960s and interprets the Holocaust as a radical challenge in the face of which traditional categories of meaning (e.g. covenant, election, Israel) are deemed inadequate and/or in need of reinterpretation; (c) post-Holocaust responses (the 1990s ff) that are characterized by chronological distance from events and explore the impact of the Holocaust on Jewish identity and Jewish/non-Jewish relations, particularly attitudes towards the Palestinians.

University of Sussex

<http://www.sussex.ac.uk/>

UNDERGRADUATE

1938: 'Kristallnacht' (Gerhard Wolf, G.Wolf@sussex.ac.uk)

The so-called 'Kristallnacht' can be understood as a violent rehearsal for the Holocaust which Nazi Germany started three years later. It also marks the end of over a century of a prolific and (mostly) peaceful coexistence between Jews and Christian non-Jews. The history of their mutual relation since the early nineteenth century is the subject of this course. It focuses on the complex processes of political emancipation, of social integration, and of cultural adaptation through which Jews became an integral part of the German political, social and cultural life. The course should enable students to appreciate this history of Jewish/non-Jewish relations in its richness, alongside its problematic aspects leading up to 1938.

1942: Holocaust (Eugene Michail, History, E.Michail@sussex.ac.uk)

This course offers an opportunity to study the attempt by the Nazis to create a 'Master Race' by exterminating the Jews of Europe and targeting other groups – including gay people, Gypsies and people with disabilities – for discrimination and death. Studying how it happened will inevitably raise many questions about why it happened. The course will pay close attention to how it was possible for such a plan of mass murder to be carried out so effectively in such a short time; a plan which relied on the active involvement of many people and the acquiescence of even more.

University of Bristol

Department of Theology and Religious studies

<http://www.bristol.ac.uk/thrs/>

Hebrew Texts (Jonathan Campbell, j.g.campbell@bristol.ac.uk)

This unit will centre around the Hebrew text of one of the so called sectarian Dead Sea Scrolls – the Habakkuk Commentary. It consists of the biblical book of Habakkuk, from around 600 BCE, intertwined with interpretative comments probably by an Essene community of the first century BCE. Against the relevant backgrounds for each of these elements the unit will concentrate on how to understand the Hebrew text of the commentary. There will also be consideration of important hermeneutical questions. Students will be required to do extensive background reading.

Judaism

The subject of this unit is Judaism in all its major aspects – historical, religious, and literary – over the centuries, from the Second Temple period until today. Jewish history, religion, and literature are surveyed in ten lectures.

Understanding the Dead Sea Scrolls

(Jonathan Campbell, j.g.campbell@bristol.ac.uk)

This unit will explain what the Dead Sea Scrolls (DSS) are and analyse their contribution to our understanding of the Hebrew Bible, Second Temple Judaism and nascent Christianity. Prominent will be the identity of the fascinating Jewish group – probably an Essene community – responsible for the collection. The impact of the DSS on contemporary Jewish and Christian religion will also be evaluated. The unit will consider both broad historical and religious matters and engage in the detailed study of particular texts. Ancient materials, including DSS, will be employed in English translation.

Understanding Rabbinic Judaism from the Talmud and Related Literature

(Jonathan Campbell, j.g.campbell@bristol.ac.uk)

This Unit will provide students with an in-depth introduction to Judaism in the Talmudic period (circa 70–900 CE). It will survey the history of the Jews in the centuries concerned before considering the nature of Jewish religion as evidenced in the primary literature of the times: the Mishnah, the Talmuds, and the Midrashim. Excerpts from that literature will be studied in English translation. The aim of the Unit is to bring students to an empathetic yet critical understanding of the nature of the classical Judaism of the Talmudic period against the relevant historical background. It will also enable them to handle the less complicated portions of the literature concerned.

Woolf Institute, Cambridge

<http://www.woolf.cam.ac.uk/>

Jews, Christians and Muslim in Contemporary Europe: Modern Challenges

(Lars Fischer, lf309@cam.ac.uk, Josef Meri, jwmeri@gmail.com; Shana Cohen, shana.cohen@woolf.cam.ac.uk)

This three-part course focuses on the relationships between Jews, Christians and Muslims and their impact in modern Europe, looking at their history, culture and issues of citizenship. The course is taught at a final-year undergraduate level and the e-learning approach allows you to study wherever and whenever you choose via the internet. With the support of Woolf Institute tutors, you will work both individually and jointly with other students. Following an online induction week, each module is taught over four weeks during which you will receive set reading and various assignments online. Towards the end of the course you also have the option of preparing an essay under the supervision of one of our tutors. For further information, please contact Emma Harris (Administrator of Academic Programmes): eth22@cam.ac.uk

Centre for the Study of Jewish-Christian Relations

<http://www.woolf.cam.ac.uk/cjcr>

GRADUATE

University of Cambridge MSt in the Study of Jewish-Christian Relations

(Lars Fischer, Ed Kessler, Helen Spurling, James Carleton-Paget, Amy-Jill Levine et al.)
The MSt is a two-year, part-time University of Cambridge degree, offered by the CJCR in conjunction with the Divinity Faculty and the Institute of Continuing Education. Committed to the highest academic standards, this rigorous scholarly programme offers a unique opportunity for students to familiarize themselves in depth with Jewish-Christian relations from a variety of disciplinary perspectives (including history, sociology, political, cultural, and biblical studies) and acquire a Master's degree from one of the world's foremost universities. The course is available residentially in Cambridge or via e-learning. Students may choose to spend part (or all) of their second year working on their dissertation at one of the Austrian, Czech, German, Polish, or Swiss universities with whom we have Erasmus agreements. For administrative queries please contact Emma Harris (Administrator of Academic Programmes): eth22@cam.ac.uk. For academic queries please contact Lars Fischer (Course Director): lf309@cam.ac.uk

Centre for the Study of Muslim-Jewish Relations

<http://www.woolf.cam.ac.uk/cmjr>

Bridging the Great Divide: the Jewish-Muslim encounter

No two religions are closer together than Judaism and Islam, yet today, ironically, no two religions are further apart. This course will explore the history, culture and theology of Muslims and Jews, reflecting both on similarities and differences as well as the major challenges. The 15-week course is taught in partnership with the School of International Service at the American University in Washington, DC. An 100% e-learning programme, it will be delivered at Honours Level. Students who successfully complete the programme will receive three credits from the American University and will be awarded a certificate from the Woolf Institute and the School of International Service at the American University. You will work with American University and Woolf Institute scholars who will support you through the course, and alongside fellow students with whom you will be able to discuss ideas on our online forum. For further information, please contact Emma Harris (Administrator of Academic Programmes): eth22@cam.ac.uk

University of Cambridge

Faculty of History

<http://www.hist.cam.ac.uk/>

The Jewish Presence in Medieval Society

(David Abulafia, dsa1000@cam.ac.uk; Anna Abulafia, asa1001@cam.ac.uk)

The aim of this paper is to examine the Jewish communities of medieval Europe in their wider setting – communities living under Christian and Muslim rule, sometimes benign and sometimes hostile. This paper show how, in the societies of medieval western Europe and the Mediterranean between about 500 and 1500, Jews were intimately connected with and contributed to wider political, economic, social, cultural and religious developments. Of course, the relationship between the Jews and the rest of society varied from place to place and from time to time. Moreover, contrary to common assumptions, there is not a straight line downwards which would denote constant decline in toleration for Jews. In addition it will be seen that it is a mistake to generalise about Jewish communities as if they were all engaged in similar economic activities (notably moneylending) or shared the same religious or cultural outlook. From the perspective of Christian political authority, the way Jews were treated varied considerab-

ly even if the language in which they were described, the kings' servant, appears to have been very similar. Finally, in order to understand the large Jewish communities of Spain and Sicily, it is imperative to take into account the longstanding relationship with Islam, the powerful influence of Islam on Judaism in this period and the role of the Jews as the preservers of Arabic culture within the western Mediterranean.

Faculty of Divinity

<http://www.divinity.cam.ac.uk/>

UNDERGRADUATE

Elementary Hebrew (Hilary Marlow, hm309@cam.ac.uk)

Prescribed Texts: Genesis 37; 40–43; 45. The teaching grammar used in this course is C.L. Seow, *Grammar for Biblical Hebrew*, Revised Edition (Nashville: Abingdon, 1995). Brown, Driver and Briggs, *A Hebrew Lexicon* should be used by students from the end of the Lent term. Advice on the Hebrew text of the set texts will be given in the Lent Term. The Elementary Hebrew course falls into two parts, which together are intended to familiarise students with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable them to read and understand a straightforward prose narrative text from the Bible, with and without vocalisation. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English. During the Michaelmas and most of the Lent Term students study Hebrew grammar using the textbook by C.L. Seow, supplemented with material provided by the class teacher. In the last week or so of the Lent Term work is begun on the Genesis set text and this continues for the first four weeks of the Easter Term. In the Easter term supervision work is needed to practise the exercises that will be tested in the examination.

Intermediate Hebrew (Katherine Dell, kjd24@cam.ac.uk)

Prescribed Texts: Deuteronomy 5–15; Judges 13–16; Jonah; Job 1–2, 42.7–17. The study of the texts from Deuteronomy, Judges, Jonah and Job is designed (apart from their intrinsic interest) to lead students on to a fuller appreciation of the syntax of prose texts (including the significance of word order and the less common uses of the tenses of the verb). Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination.

Advanced Hebrew (James Aitken, jka12@cam.ac.uk)

Prescribed Texts: 2 Kings 18 and 19; Psalm 48; Isaiah 1:1–2:5; b) Psalms 8, 19, 22, 23, 24, 46, 51, 74, 82, 91, 104, 145. The paper is concerned with a selection of texts, and is designed (apart from their intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism, grammatical features, imagery) and also to text-critical and lexicographical problems of Hebrew generally. Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination. The lectures will focus mainly on linguistic aspects of the texts, but their theological and literary aspects will be explored in two or three essays which students will write in the course of the year.

World Religions in Comparative

Perspective (Tim Winter, tjw31@cam.ac.uk)

This paper will approach at least two religions through the study of a topic or topics specified annually in the context of the history, beliefs and practices of the main religions of the world.

Prescribed Texts

One God? Hearing the Old Testament

(Katherine Dell, kjd24@cam.ac.uk)

Belief in God as it is presented ('heard') in the Old Testament is fundamental to Judaism, Christianity and Islam. The aim of the course is to consider aspects of the nature, origins and development of this belief, including its similarities and dissimilarities to other beliefs held in the historical environment of the Old Testament, both in the surrounding nations and in ancient Israel itself. It will involve both the study and comparison of selected texts bearing on this theme from the Old Testament and consideration of archaeological and textual evidence from the ancient Near East. The intention is to be both theological and rooted in the history of religion and literature.

The Literature, History and

Theology of the Exilic Age (Katherine Dell, kjd24@cam.ac.uk)

The exilic age has long been regarded in scholarship as a watershed for the faith of Israel, with important theological understandings formulated in this period. This course seeks to give a thorough understanding of the literature, history and theology of the period leading up to the Exile, of the Exile itself and of the repercussions that followed it.

Judaism in the Greek and Roman Periods

(James Aitken, jka12@cam.ac.uk)

This paper will be concerned with an essential period for our understanding of the formation of Judaism (and of nascent Christianity). It will exa-

mine the social, historical and political contexts in which ancient Jews shaped their identity from the rise, after Persian rule, of Alexander the Great (332 BCE) up to and including the series of Roman revolts that culminated in the one named after Bar-Kokhba (132–5 CE). The paper will examine such subjects as the Jewish literary heritage, biblical interpretation, sectarianism and the Dead Sea Scrolls, Jewish identity in Egypt, Josephus (the most significant Jewish historian of the time) and Philo (biblical interpreter and philosopher). The course will also introduce the historical and artistic significance of such evidence as Jewish manuscripts and coins through practical seminars in the University Library and Fitzwilliam Museum.

Life, Thought and Worship in Modern

Judaism (Daniel Weiss, dhw27@cam.ac.uk)

This course introduces students to contemporary Judaism and gives them an insight into the development of Modern Judaism by looking at the life and outlook of the Jewish communities both in Britain and worldwide. It will demonstrate how Judaism relates to surrounding cultures and especially how it has responded to the challenges of modernity.

Creation and Covenant

(Katherine Dell, kjd24@cam.ac.uk; James Aitken, jka12@cam.ac.uk)

Creation and covenant are two major theological themes of the Hebrew Bible, found in texts either individually or in close interaction with each other. It has been recognized in recent years that while covenant remains such a key issue in the biblical narratives, an equally important place is given to creation, and the relationship between the two has been productive in discussions of 'Biblical theology', both from a Jewish and a Christian perspective. This course seeks to examine these themes, and to chart changing ideas across differing social and historical contexts as represented in the Israelite material, including interaction with the creation myths of the ancient Near East. From this the paper will examine the development in scholarly perceptions of these themes, how they have evolved over time, and how far it is possible, or desirable, to explore biblical theology from either a Jewish or a Christian perspective.

Judaism II (Daniel Weiss, dhw27@cam.ac.uk)

A. The Holy Land. This topic includes the concept of holiness in Judaism and whether it can properly be applied to territory; attitudes to the Land of Israel and the city of Jerusalem in classical Jewish sources; Reform and Orthodox attitudes to the Land and how they have changed during the 19th and 20th centuries; the history and ideologies of Zionism; the Jewish character of the 'Jewish State'; and finally a comparative element: do Jews, Christians and Muslims share a common understanding of the sanctity of Jerusalem? B. The

Theory and Practice of Jewish Law. This topic studies the place of halakhah (law) in modern Judaism. It begins by exploring the history of the codification of the laws, and how their implementation has been influenced by the realities of Jewish life under non-Jewish rule. It then examines the different ways that the various religious denominations (such as Reform and Orthodox Judaism) have defined the place of halakhah in Judaism, and how they have dealt with specific questions. There will be a focus on important contemporary issues such as bio-medical, sexual and business ethics, and gender issues.

Judaism and Hellenism (James Aitken, jka12@cam.ac.uk)

This paper will be concerned with the interaction between Jewish and Hellenistic traditions from the time of Alexander the Great until the early rabbis. It will examine the conceptual problems of 'Hebraism and Hellenism' through an examination of the literature, history and religious life of Jews in the period.

Judaism and Philosophy

(Daniel Weiss, dhw27@cam.ac.uk)

This paper will explore ways in which the ideas of modern thinkers were shaped by their attempts to navigate between 'Judaism' and 'philosophy,' looking at ways in which their engagement with philosophy reshaped their understanding of Judaism, as well as ways in which their engagement with Jewish tradition reshaped their understanding of philosophy. We will pay particular attention to ways in which the textual tradition of Judaism (in particular, the Hebrew Bible and classical rabbinic literature) might later have proved challenging for thinkers seeking to engage the method and presuppositions of philosophy. While focusing on Jewish thinkers, we will also examine ways in which tensions between modern philosophy, on one hand, and Judaism and Jewish particularity, on the other, might also be linked to modernity's critique of religious claims and religious particularity more broadly. As such, the ways in which Jewish philosophers respond to the challenge of modernity may also shed light on attempts by thinkers in other religious traditions to do so as well.

GRADUATE

MPhil in Theological and Religious Studies

Diploma in Theological and Religious Studies

MSt in The Study of Jewish-Christian Relations
(see CJCR, Woolf Institute)

Syriac (J.F. Coakley, jfc39@cam.ac.uk)

Candidates will be required to translate passages from the set texts, and from sight. All three Syriac scripts will be represented. There may also be sen-

tences in English to translate into pointed Syriac. Attend classes three times a week for beginning students and other sessions for more advanced students.

Rabbinic Hebrew (Nicholas de Lange, nrml1@cam.ac.uk)

Candidates will be required to translate three from a choice of four passages from the set texts and to comment on points of linguistic and general interest to them, and to translate one unseen passage taken from similar texts. Set texts: Mishnah tractate Avot chapters 1-5 in R.T. Herford, ed., *The Ethics of the Talmud: Sayings of the Fathers* (1962). Selections from medieval prose and poetic works.

Faculty of Asian and Middle Eastern Studies
<http://www.ames.cam.ac.uk/index.html>

UNDERGRADUATE

<http://www.ames.cam.ac.uk/undergraduate/handbook.htm>

Hebrew Language A

(Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk)

In this course students are introduced to the language of the Hebrew Bible. After they have completed the basic grammar they have classes on a Biblical text, in which they deal with translational and interpretive issues.

Hebrew Language B (Rachel Williams, rw212@cam.ac.uk; Marta Marzanska-Mishani, mm227@cam.ac.uk)

In this course students acquire competence in spoken and written modern Hebrew. Classes will cover modern Hebrew grammar and representative texts from modern Hebrew literature.

Intermediate Hebrew (Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk; Marta Marzanska-Mishani, mm227@cam.ac.uk; Rachel Williams, rw212@cam.ac.uk)

This paper enables students to improve their grasp of Hebrew and develop competence in the critical reading of Hebrew texts. There will be two sections on classical Hebrew and modern Hebrew respectively. Candidates taking the modern Hebrew option will have an oral as part of their paper.

Intermediate Biblical Hebrew grammar (Geoffrey Khan, gk101@cam.ac.uk)

This course is mainly concerned with the study of syntax within context.

Aramaic (Brian Mastin, bam31@cam.ac.uk)
Candidates will be required to translate and comment on a number of passages from set texts,

representative of three of the main types of Aramaic literature (Biblical, Qumran, Targum). Set texts: Daniel 2-3, Ezra 4.8-6.12, 7.12-26, Targum of Jonathan on 1 Samuel, 1-6.

The book of Ruth (Geoffrey Khan, gk101@cam.ac.uk)
Grammar and exegesis.

Hebrew Literature (Robert Gordon, rpg1000@cam.ac.uk; Marta Marzanska-Mishani, mm227@cam.ac.uk)

In this course students have the opportunity to study a special topic based on texts chosen from within Hebrew literature from both the classical and modern periods.

Neo-Aramaic texts (Geoffrey Khan, gk101@cam.ac.uk)

Texts are read in a variety of Neo-Aramaic dialects.

Ugaritic texts (Geoffrey Khan, gk101@cam.ac.uk)

History of the Hebrew language (Geoffrey Khan, gk101@cam.ac.uk)

This course presents a description of the various vocalization systems of Hebrew that are found in medieval manuscripts.

Topics in Hebrew studies (Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk; Marta Marzanska-Mishani, mm227@cam.ac.uk)

This course will enable students to study special topics in such areas as Hebrew language, literature, history, and culture.

Introduction to the history and culture of the Middle East (Amira Bennison, amira.bennison@ames.cam.ac.uk et al.)

This paper provides an introduction to the history of the Middle East and the political, religious, cultural and linguistic developments of the different regions and periods. It aims to familiarize the student with the sources of information available and with the main themes that will arise in studying Middle East societies in subsequent years of the Tripos. The course consists primarily of lectures.

Introduction to the contemporary Middle East (Marta Marzanska-Mishani, mm227@cam.ac.uk et al.)

This paper provides an introduction to the politics, religion and culture of contemporary Middle Eastern societies. It starts with a historical introduction focusing on their entry into modernity. It goes on to explore the languages and dialects in social and cultural contexts of Middle Eastern societies. The final section of the course examines the region from the anthropological perspective, which will focus on piety movements, nationalism, as well as gender and social hierarchies.

GRADUATE

<http://www.ames.cam.ac.uk/dmes/hebrew/graduate.htm>

MPhil Middle Eastern Studies (Hebrew Studies)

Classical Hebrew texts
Hebrew unspecified texts, composition, and pointing
Semitic inscriptions
Aramaic texts

Jewish biblical exegesis
Medieval Hebrew poetry
Hebrew halakhic literature
The Cairo Genizah
Post-biblical Hebrew language

The emergence of modern Hebrew literature
Themes in twentieth-century Hebrew literature
Critical study of selected authors of the nineteenth or twentieth centuries
English translation of modern Hebrew literary texts

Canterbury Christ Church University

Department of Theology and Religious Studies
Website: <http://www.canterbury.ac.uk/arts-humanities/theology-and-religious-studies/>

Defining Judaism (Maria Diemling, maria.diemling@canterbury.ac.uk)

This course introduces students to different understandings of what it means to be Jewish and fosters an appreciation of the essential characteristics and varieties of historical Jewish identity.

University of Kent

Comparative Literature, School of European Culture and Languages
<http://www.kent.ac.uk/secl/complit/index.html>

The Shoah in Literature, Film and Culture (convened by Axel Stähler, A.Staehler@kent.ac.uk)

In the immediate aftermath of the cataclysmic events of the Shoah, the philosopher and sociologist Theodor W. Adorno interrogated the meaning of 'culture' after the failure of culture. In contemporary discourse, the Shoah – or the Holocaust, as the National Socialist extermination plans are

more commonly, yet controversially, labelled – has long since turned into a marketable icon of suffering. Indeed, the encroachment on the victims' memory of what has contentiously been called the 'Holocaust industry' or, with a gruesome pun, 'Shoah business', is frequently perceived as threatening to pervert remembrance of this singular, unfathomable and most inhumanly destructive event in history. In this module, students enter into these debates by enquiring into the ability of narrative, in literature, film and other forms of memorialization, to represent the 'unrepresentable', by exploring the use of these narratives as 'history', and by investigating the so-called 'Americanization' of the Shoah. In addition, they enquire into the historical and cultural contexts of the Shoah.

Jewish Writing from the Diaspora and Israel (convened by Axel Stähler, A.Staehler@kent.ac.uk)

Secular Jewish writing lends itself exceptionally well to comparative study. Indeed, it demands a comparative approach because, as a largely diasporic literature of a stunning variety, it is inherently transnational and transcultural. Mainly developing since the early nineteenth century, secular Jewish literature is a literature of many languages; it evolves not least through the productive friction between changing conceptions of Jewishness and various often highly diverse cultural contact zones all over the world. In this module a choice of representative texts are discussed so that students may appreciate the broad range and variety of Jewish writing since the late nineteenth century. To avoid the over-simplifications inherent in a comprehensive periodization, the ordering principle applied here is not strictly chronological but rather reflects on particular aspects of Jewish 'experience'. It ranges from what has been called ghetto literature to Israeli 'national literature', and includes 'Assimilation and Dissociation', 'Zionism', 'Wandering', and 'Diaspora-Israel'.

Cardiff University

School of Religious and Theological Studies
<http://www.cardiff.ac.uk/share/aboutus/religion/index.html>

Introduction to Biblical Hebrew/Classical Hebrew I (Daniel King, kingdh@cardiff.ac.uk)

This module teaches the square script, reading, writing and transliteration, some elements of classical Hebrew grammar and syntax and it prepares students for further language study and translation of a text which they will do in the double module Classical Hebrew II. The language will be of interest to students of Religious and Theological

Studies and to others who wish to expand their knowledge of canonical (Jewish and Christian) texts, to students of the ancient world, especially the Near East, and to those who want to sample a Semitic language.

Further Biblical Hebrew/Classical Hebrew II (Daniel King, kingdh@cardiff.ac.uk)

Classical Hebrew II builds on Classical Hebrew I, introducing additional grammar and vocabulary. It is primarily devoted, however, to reading a simple Hebrew text, and thus giving students a feel for, and understanding of, the language of the Hebrew Bible.

Hebrew Texts (John Watt, WattJ@cf.ac.uk)

The double module involves reading selected chapters of the Hebrew Bible in the original. Students are expected to be able to translate the Hebrew into English and are required to study the selected texts in a scholarly fashion.

Aramaic or Syriac Texts (John Watt, WattJ@cf.ac.uk)

This module involves reading selected Aramaic/Syriac texts in the original. Students are expected to be able to translate the texts into English and are required to study them in a scholarly fashion. The texts to be studied are decided in conjunction with students and may be either entirely from the Aramaic portions of the Hebrew Bible, or entirely from Classical Syriac literature, or some of both.

History and Religion of Ancient Israel

(Daniel King, kingdh@cardiff.ac.uk)

This module examines what can be known about the history and religion of ancient Israel and Judah, principally from the time of the origins of an entity or entities which can be recognised as such, to about the time of the conquest of the Near East by Alexander the Great (late fourth century BC). It also examines the ways in which the account of that history and religion in the 'Old Testament', otherwise known as the 'Hebrew Bible', may be read and interpreted. In studying the history of this ancient community or communities, the emphasis will be on those aspects of it which are of most interest for the understanding of 'Old Testament religion'.

Ancient, Medieval and Modern Judaism

(John Watt, WattJ@cf.ac.uk)

The module examines the key ideas and principles in the development and structure of Judaism during the past 2,000 or so years. As the history of the Jewish religion is hardly separable from the history of the Jewish people, it also provides an overview of Jewish history generally, and a more detailed insight into the history of those periods which are considered of special significance for the development of religious ideas. The emphasis, however, is on the intellectual and religious history of Judaism, the structure of Jewish religious

thought, the ideas and events which have moulded and influenced it, and the challenges it has faced in ancient, medieval and modern times.

University of Chester

Department of History and Archaeology

<http://www.chester.ac.uk/departments/history-archaeology>

UNDERGRADUATE

Debates in History – The Holocaust: A Straight or Twisted Path to Genocide?

(Tim Grady, History, t.grady@chester.ac.uk)

The module begins by revisiting the intentionalist/functionalist controversy over the origins of the Holocaust. After considering the limits of this earlier debate, it moves on to consider more recent scholarly controversies over the nature and origins of the Nazis' genocide. More generally, the module uses this discussion of the evolution of Holocaust historiography to consider the ways in which interpretations of the past are continually formed, contested and refined.

Department of Theology and Religious Studies

<http://www.chester.ac.uk/trs>

UNDERGRADUATE

Encountering Religion: Judaism

This module engages in the study of global contemporary Judaism including the means of personal encounter and fieldwork. We explore such questions as: 'How do Jews interpret and live out their faith?' 'How do Jewish communities understand themselves?' and 'What are the key concepts and concerns of present day Jews?'

GRADUATE

Jews, Christians, and Pagans, 168 BCE to 132 CE (Paul Middleton, p.middleton@chester.ac.uk)

Trinity College Dublin

Religions and Theology

http://www.tcd.ie/Religions_Theology/

Certificate in Holocaust Education

(Course Director: Dr Zuleika Rodgers, rogersz@tcd.ie)

This thirteen-month part-time course for educators aims to provide the background knowledge and pedagogical tools to introduce and address the complexity of the Holocaust in age-appropriate ways. The curriculum is designed to provide adequate preparation for Holocaust education focusing as it does on the connections between the content and the teaching of the material. The course is offered by the Herzog Centre at Trinity College Dublin in association with the Holocaust Education Trust Ireland.

BA Jewish and Islamic Civilisations (TSM)

BA World Religions and Theology

First-year courses

The Bible and Jewish and Christian Origins

(Anne Fitzpatrick, fitzpaa@tcd.ie; Zuleika Rodgers, rogersz@tcd.ie; Benjamin Wold, woldb@tcd.ie)

Semester A: The module explores the physical environment of the world of ancient Israel using both literary and archaeological evidence. Particular attention is paid to the religious worldview of the ancient Israelites and their neighbours in the land of Palestine and in Babylonia, Persia, Egypt and the Hellenistic world. Semester B: The first section of this module introduces the students to Judean culture and the New Testament writings within the context of the Greco-Roman world. By studying both documents and material culture in the classroom, students gain an appreciation of how the interaction with Hellenism and Rome influenced the development of Judean political, cultural and religious life.

Introduction to Jewish Civilization from Antiquity to Modernity

(Zuleika Rodgers, rogersz@tcd.ie)

The purpose of this module is to introduce the student to the development of Jewish civilization from the earliest period to the present. The module is designed for those who are just starting their study of Judaism and it equips the student with a knowledge of the central issues and main texts in the formation of Jewish identity. The intention of this course is to allow the student to acquire a basic knowledge of Jewish culture and history.

Sources, Documents and Literacy in the Ancient World

(Anne Fitzpatrick, fitzpaa@tcd.ie; Zuleika Rodgers, rogersz@tcd.ie)

This module introduces students to the problems of reconstructing the history of the origins of the Bible on the basis of the literary and material evidence. Sources examined include the Bible, archaeology, numismatics, epigraphy, royal archives and seals. We will also examine the role of writing in the ancient world with a particular focus on the origin and function of ancient libraries.

Second- and third-year courses

Introduction to Hebrew (Andrew Mayes, amayes@tcd.ie)

This course introduces the student to the language of the Hebrew Bible.

Intermediate Hebrew (Lesley Grant, grantlm@tcd.ie)

In this course, students complete the study of basic grammar and begin in-depth reading of selected Biblical texts.

Jews in the Medieval World (Zuleika Rodgers, rogersz@tcd.ie)

This module presents the student with an historical overview of the social, political and religious lives of the Jews in the Medieval world. Two historical matrices for Jewish life and thought will provide the focus for the course: Christian Europe and the Islamic empires in Baghdad, Cairo and Al-Andalus. In lectures, the students examine the diverse ways in which Judaic culture and religious thought developed in each of these contexts through reading the primary literature and modern commentators.

Prophecy in Israel

(Andrew Mayes, amayes@tcd.ie)

The module examines the role of the prophet in Israelite society. The aim is both to provide a critical assessment of the view that the prophet was an isolated individual, and to achieve a better perception of the nature of prophecy and of the contribution of prophecy to Israel's developing religious self-understanding.

Trajectories in Early Judaism (Anne Fitzpatrick, fitzpaa@tcd.ie)

Judah under Empire

(Anne Fitzpatrick, fitzpaa@tcd.ie)

This module enables students to gain an understanding of the way in which the concept "empire" has been applied to the ancient Near East and to ask whether or not our modern notion of empire is appropriate to the way in which ancient imperial rulers and their subjects imposed or accepted rule.

Jews and the Roman Empire

(Zuleika Rodgers, rodgersz@tcd.ie)

This course examines the relationship between the Roman Empire and the Jews, both in Judea and in the Diaspora. The course is intended to provide the students with a knowledge of the main issues that come into play in this complex interaction between a Near Eastern ethnic group whose ancestral customs underpin a system of ethical monotheism and polytheistic Roman imperial power in need of a stable environment on the eastern boundaries of its Empire. The course will trace relations from the period of Roman involvement in Judean affairs (63 BCE) through the revolts that ultimately led to the destruction of the Temple in Jerusalem, the annihilation of the community at Alexandria, and the loss of Jewish sovereignty in Palestine.

Final-year courses

The Jews of Egypt

(Anne Fitzpatrick, fitzpa@tcd.ie)

The module begins with an examination of the earliest traditions about Egypt in the Hebrew Bible and continues to examine Judean-Egyptian political relations in the neo-Assyrian, neo-Babylonian, Persian and Ptolemaic periods. Topics include Jewish temples in Egypt, emigration of Jews to Egypt, the portrayal of Judeans resident in Egypt in the Hebrew Bible and other Judean sources, the translation of the Torah into Greek at Alexandria, Judean soldiers in Egypt and the socio-historical background of Jewish life in Egypt.

Holocaust Representation in Literature

(Zuleika Rodgers, rodgersz@tcd.ie)

Advanced Hebrew

(Andrew Mayes, amayes@tcd.ie)

The aim of the module is that students become familiar with a wider range of both biblical and non-biblical Hebrew texts and inscriptions, and able to analyze the exegetical issues that arise in relation to these texts and inscriptions.

Biblical Narratives and Popular Culture

(Lesley Grant, grantlm@tcd.ie)

This course considers the use of Biblical narrative in the cinema and popular novels, examining how the presentation of the Biblical material differs in each case and how that presentation reflects the time period, religious and political views of the films and novels, directors and authors. It focuses on the representation of the narrative material on Israel in Egypt and the Exodus examining such issues as differing constructions of ethnicity, gender and sexuality; the use of Egypt as a political symbol and the effect of genre on the presentation of the base narrative. This module allows the students to recognize the importance of Biblical material in Western popular culture and to see

how the popular presentation of Biblical narratives reflects back on a reader's understanding of the material found in the Bible.

Israel and Egypt (Andrew Mayes, amayes@tcd.ie)

The overall objective of the course is to see what may be said from an Egyptian perspective about the exodus of Israel from Egypt. The course takes its starting point in a consideration of the ambivalent attitude of the Old Testament towards Egypt, particularly with regard to the question of the origins of Israel. Is Egypt or Mesopotamia the original home of Israel? This ambivalence invites a consideration of the historical relationship between Israel and Egypt. So the course will include an overview of Egyptian history from the Old Kingdom, with particular reference to Egyptian attitudes towards Syria-Palestine. The Egyptian New Kingdom offers a number of relevant areas for study: the rise of the Egyptian empire and its membership in the group of great powers in the contemporary Ancient Near East; the Amarna Letters with their focus on relations between Egypt and Palestine; the reign of Akhenaten and the rise of monotheistic religion in Egypt; the tradition of an Israelite exodus and its possible historical background; the origin of Israelite monotheism.

Department of Classics

<http://www.tcd.ie/Classics/>

The Jews of Palestine, 200BC-AD66

(Brian McGing, Classics, bmcging@tcd.ie)

European civilisation has its deepest roots in three great cultures of the ancient Mediterranean world – Greek, Roman and Jewish. Judaism and Hellenism encounter each other for the first time after the death of Alexander the Great (323 BC). In the third century BC this seems to have been a largely unproblematic meeting, but something happened in the second century and the encounter became, in certain quarters at least, a confrontation. When Pompey arrived in Palestine with his legions in 65 BC, they stormed the Temple in Jerusalem, massacred the defenders and entered the Holy of Holies. Rome was a brutal imperialist power, the Jews a stubborn and divided people: perhaps the relationship was never going to work, and in AD 66 the region exploded into one of the biggest revolts that Rome ever faced. This course will examine what happened and why.

Durham

Department of Theology and Religion,
<http://www.dur.ac.uk/theology.religion/>

UNDERGRADUATE

Biblical Hebrew (Robert Hayward,
c.t.r.hayward@durham.ac.uk)

Students are taught using Weingreen's grammar of Classical Hebrew in classes taught twice a week. They will be expected to learn vocabulary and grammar in a traditional way, at a pace which the majority of students find comfortable. By building up a strong vocabulary and grammar base, students will soon feel confident with that language and begin study of a biblical prose text in the Epiphany term. They will further engage with textual and linguistic issues in selected passages of Hebrew Prose, and encounter both the text-critical issues posed by other versions of the Bible and Rabbinic interpretations.

Syriac (Robert Hayward,
c.t.r.hayward@durham.ac.uk)

The course book for this module will be J. F. Coakley, *Robinson's Paradigms and Exercises in Syriac Grammar*, 5th Edition, and the exercises in this course book will be the backbone of the programme teaching the grammar and syntax of Syriac. Regular written tests will determine the speed and effectiveness with which the students are acquiring knowledge of the language. The set texts will be: Peshitta Genesis 1–2, John 1–2, The Eucharistic Prayer of the Liturgy of Saints Addai and Mari.

Dead Sea Scrolls (Robert Hayward,
c.t.r.hayward@durham.ac.uk)

The course will examine the impact of the discovery of the Dead Sea Scrolls on our knowledge of ancient Judaism, its political and religious institutions and its sense of identity. Particular attention will be paid to the identification of Jews who lived at Qumran in accordance with rules laid down in key Dead Sea documents. Students will encounter primary written sources (in translation) found in the Dead Sea caves, and confront and engage with modern scholarly debate on the date, provenance, and setting within Judaism of those sources.

Seers and Sages (Robert Hayward,
c.t.r.hayward@durham.ac.uk; Lutz Doering,
lutz.doering@durham.ac.uk)

This module provides a critical introduction to Jewish religious thought in the time of Jesus. It will focus on Ben Sira, Wisdom of Solomon, Psalms of Solomon, 1 Enoch, Testaments of the Twelve Patriarchs, 4 Esdras, 2 Baruch, Jubilees and Tobit. Each of these documents, except for 4 Esd, and 2 Bar, which are treated together, will be explored in lectures with opportunity for discussion. The stu-

dents will be introduced to wisdom literature, apocalyptic literature, testamental literature, and the rewriting of scriptural tradition. The module will stress that although one can speak of different forms of expression, ideas expressed within the literature show that stereotypical caricatures of Early Judaism often break down when subjected to scrutiny.

Judaism (Robert Hayward,
c.t.r.hayward@durham.ac.uk; Barbara Borts)

An introduction to Rabbinic Judaism: the making of the Mishnah, Talmuds and the Midrashim. Major institutions and practices and Rabbinic Judaism (e.g. Synagogue, Beth Ha-Midrash, community organisation) and their development. Medieval developments: Mysticism and Kabbalah, study and prayer. From 1492 to present: the European Diaspora and the effects of the 'Enlightenment', Reform vs. Orthodox, persecutions, and the growth of American Judaism, the Shoah. The state of Israel and the modern religious scene.

Aramaic (Robert Hayward,
c.t.r.hayward@durham.ac.uk)

Course book for this module is: F. Rosenthal, *A Grammar of Biblical Aramaic* (Harrassowitz: Wiesbaden, 1968). Students will be expected to acquire knowledge of Aramaic grammar and syntax using this book: they will then turn to translation of the following texts: Ezra 4:7–6:18, 7:12–26, Cowley, 'Aramaic Papyri' Nos. 21, 30, 31, 32, 33; selected chapters of Pentateuchal Targums. Detailed bibliographies and some textual notes will be made available.

GRADUATE

Advanced Hebrew Texts (Robert Hayward,
c.t.r.hayward@durham.ac.uk)

This module is designed to develop and increase the technical skills required for independent research on the Old Testament and early Jewish texts at an advanced level. Special attention is directed towards equipping candidates with the linguistic expertise, knowledge of textual and literary criticism, and insight into exegetical issues necessary for in-depth analysis of ancient Hebrew literature. Candidates will have the opportunity to study post-biblical works in the original Hebrew (including texts from the Dead Sea caves and Rabbinic writings) along with Old Testament texts.

Advanced Aramaic (Robert Hayward,
c.t.r.hayward@durham.ac.uk)

This module is designed to develop and increase the technical skills required for independent research on ancient Aramaic texts at an advanced level. Special attention is directed towards equipping candidates with the linguistic expertise, knowledge of textual and literary criticism, and

insight into exegetical issues necessary for in-depth analysis of ancient Aramaic literature. Candidates will have the opportunity to study various kinds of Aramaic, including the Aramaic of the Jewish Targumim and Aramaic documents preserved among the Dead Sea Scrolls.

The Dead Sea Scrolls and the New

Testament (Lutz Doering, lutz.doering@durham.ac.uk)

Lectures will provide a thorough introduction to an evaluation of the literature through which the Dead Sea Scrolls may be read and evaluated (translations, editions, etc). This evaluation will go hand in hand with a survey of recent developments in the field, as they have moved at a very rapid pace since the mid-1980s. The relevance of the Dead Sea Scrolls for the New Testament will be explored in the following areas: the Jewish calendars, Messianic ideas, worship, the Torah, women, 'magic' and use of scripture. In addition, a number of texts will be assigned for reading and discussion in relation to their distinctive theological emphases.

Seminar for the Study of Judaism in Late

Antiquity (Robert Hayward, c.t.r.hayward@durham.ac.uk)

This Seminar is open to all taught Masters and Research postgraduate students interested in Judaism of the Second Temple and Early Rabbinic periods, up to the end of the Talmudic age. The Seminar normally meets twice a term (though sometimes more often), and acts as host to visiting speakers from overseas or from other UK Universities. These are invited to present research papers, or accounts of work in progress. Their interests will cover a wide spectrum in the general area of Jewish Studies.

Edge Hill University

Department of English and History
<http://www.edgehill.ac.uk/english>

UNDERGRADUATE

The Birth of a Conflict: Britain and Palestine, 1840–1948

(James Renton, James.Renton@edgehill.ac.uk)

This course explores the origins, development and impact of British rule in Palestine, with particular reference to the evolution of the Zionist-Palestinian conflict. The Mandate for Palestine became one of the thorniest problems that faced the British Empire. The writing of the history of the Mandate has been equally controversial and politicized. Longstanding myths propagated at the time by the British, the Zionists, and Palestinians have influenced how the Mandate has been understood.

The re-evaluation of the Palestine Mandate as a chapter in British imperial history has only just begun. Historians of Zionism and the Middle East have tended to downplay the role played by Britain in the development of the Zionist-Palestinian conflict. An underlying argument of this course is that we can gain a much more profound grasp of how and why the Zionist-Palestinian conflict came into being if we acknowledge and analyse the role played by British rule in the Holy Land.

University of Edinburgh

School of Divinity, New College
<http://www.div.ed.ac.uk>

UNDERGRADUATE

Hebrew 1

(David Reimer, david.reimer@ed.ac.uk)

The course introduces students to the main elements of biblical Hebrew grammar and is structured around the teaching grammar by C. L. Seow, *A Grammar for Biblical Hebrew* (Revised Edition). One of the benefits of this teaching grammar is that from a very early stage students read texts drawn directly from the Hebrew Bible, carefully chosen to correspond with the relevant lessons.

Hebrew Intermediate (Timothy Lim, limt@ed.ac.uk)

This course will consolidate the students' understanding of the Hebrew language gained in *Hebrew 1*. At the start of the course, structured grammar acquisition will continue from C. L. Seow, *A Grammar for Biblical Hebrew* while also reading a prose text from the Hebrew Bible. As the course progresses, texts of differing character and progressive difficulty (prose and poetry) will be read, and students will acquire techniques for translating and interpreting such texts.

Advanced Hebrew Language

(David Reimer, david.reimer@ed.ac.uk)

This course offers an exploration of aspects of grammar and syntax, combined with reading Hebrew texts. It aims to build students' skills in reading ancient Hebrew texts, reading inscriptions from Israel and its neighbours from the period roughly from the 0th C. BCE up to the 1st C. CE.

Aramaic (Timothy Lim, limt@ed.ac.uk)

To read the 'Hebrew' Bible one must know Aramaic. To understand Jesus the Jew one must have knowledge of the language in which he spoke. This course will teach students the rudiments of the Aramaic language by a study of its vocabulary and grammar. The textbook by Frederick E. Green-spahn, *An Introduction to Aramaic*, will be used for the course, corrected and supplemented by hand-

outs of readings. By the end of the course, students would have read all of the Aramaic portions of the Hebrew Bible in simplified or real form. Depending upon the class, there may be opportunities to read non-biblical texts, Elephantine Papyri, Genesis Apocryphon, Targum, Midrash, though these will not be examined.

Biblical Studies: An Introduction

(Helen Bond, h.bond@ed.ac.uk; Hans M. Barstad, H.Barstad@ed.ac.uk)

This course is intended as an introduction to the Scriptures of the Jewish and Christian traditions and to the modern scholarly study of these Scriptures. No prior knowledge of the Bible is presumed, nor is any particular religious affiliation. Students taking this course will acquire the knowledge base and skills required to become 'competent readers' (John Barton, *Reading the Old Testament*) of biblical texts.

Biblical Texts in Translation 1

(Hans M. Barstad, h.barstad@ed.ac.uk; Helen Bond, h.bond@ed.ac.uk)

This course provides both an introduction to biblical exegesis and a detailed reading of two important biblical texts: Genesis and Mark's Gospel.

Hebrew Prophecy (Hans M. Barstad, H.Barstad@ed.ac.uk)

Not many historical figures have had an influence on religion and culture like the Hebrew prophets. At the same time, not many biblical texts have been similarly misunderstood and misused. Who were the prophets of the Hebrew Bible? What was their function in the world in which they lived and acted?

Second Temple Judaism (Timothy Lim, limt@ed.ac.uk)

This course aims to introduce students to Second Temple Judaism by the study of important facets of the Jewish religion from its post-exilic origins (515 BCE) to the beginning of the rabbinic period (200 CE). Alongside an historical study of the period will be religious topics and themes (e.g. Temple, the Dead Sea Scrolls, messianism, Pharisees) that are particularly important for students of Biblical Studies.

Religion in the Contemporary World: Judaism, Christianity, and Islam

(Hannah Holtschneider, h.holtschneider@ed.ac.uk; Elizabeth Koepping, e.koepping@ed.ac.uk; James Cox, J.Cox@ed.ac.uk)

An overview of three historically inter-related religions. It begins with a foundational introduction to the study of religions and then moves to a study of Judaism, Christianity and Islam. The relationships between the historical and contemporary studies of these religions are noted in the lectures.

Visual Representations of the Holocaust and Religion (Hannah Holtschneider, H.Holtschneider@ed.ac.uk)

In the last ten years, research on the visual representation of the Holocaust in art, film and museum has flourished, now being posited at the cutting edge of Holocaust Studies. The category of 'religion' does not occupy an explicit or prominent place, yet is detectable in many of the representations offered. As such, this is an exciting and novel field for Religious Studies to engage in. The aim is to chart a history of visual engagements with the Holocaust in a variety of media and to give students the opportunity to apply methods of Cultural and Religious Studies in their analysis. An analytic thread through this diverse material will be the identification of religious motifs and inscriptions of Jewishness.

Jewish-Christian Relations in Modern Times (UG)/ Themes and Explorations in Jewish-Christian Relations (MSc)

(Hannah Holtschneider, H.Holtschneider@ed.ac.uk)

This course charts the developments of Jewish-Christian relations since the French Revolution in order to enable a better understanding of the different levels of mutual interpretation. Attention will be paid to the social, political, literary and theological interpretations of Jews by Christians and of Christians by Jews. Concepts such as 'dialogue' and 'pluralism' will be problematised and examined in their historical and theological contexts. The geographical focus of this course will be Germany in the nineteenth and twentieth centuries, broadening to the United States after World War II. Students will read a variety of sources and the course will examine the expanding scholarship in Jewish-Christian relations in different academic disciplines such as Cultural Studies and Sociology.

GRADUATE

Advanced Hebrew Texts (Timothy Lim, limt@ed.ac.uk)

This course aims to consolidate reading of classical Hebrew and to enrich experience of textual history and exegesis of the Hebrew Bible.

Hebrew Prophecy (Hans M. Barstad, H.Barstad@ed.ac.uk)

The aim of the course is to develop critical reading of large parts of the biblical prophetic corpus. It considers the depiction of prophets and seers and 'men of God' in the books of the Bible and looks in turn at the Hebrew books of Isaiah, Jeremiah, and the 'Book of the Twelve'.

Islamic and Middle Eastern Studies

<http://www.imes.ed.ac.uk/>

The Arab-Israeli Conflict: Nations in Collision (Anthony Gorman, Anthony.Gorman@ed.ac.uk)

The Arab-Israeli conflict stands as one of the most enduring and, some argue, most intractable political issues in the Middle East. This course offers a detailed examination of this ongoing conflict from its genesis in the late Ottoman period until the present day, discussing the growth of the Zionist movement, the emergence of Palestinian nationalism, the consequences of the critical years of 1948 and 1967 that saw the establishment and consolidation of the state of Israel and the continuing dispossession of the Palestinians, and the ongoing attempts of forging a political solution since that time.

School of Literature, Languages and Cultures

<http://www.ed.ac.uk/schools-departments/literatures-languages-cultures/>

The Holocaust and Representation in History and Culture (Peter Davies, peter.j.davies@ed.ac.uk; Mary Cosgrove, mary.cosgrove@ed.ac.uk; Hannah Holt Schneider, H.HoltSchneider@ed.ac.uk)

This course introduces students to the representation of the Holocaust in different cultural forms since 1945. Examining how the Holocaust continues to impact European collective and individual memory and imagination, the course is structured around the analysis of memory debates in distinct fields: history and historiography, public rituals of commemoration and material culture, literature, theology, and philosophy. Focusing on key moments of contested memory, the course covers successive phases of Holocaust representation in history and culture: from the problematic Allied suppression of the Final Solution in the immediate post-war years to the more considered perspective of 1960s documentary objectivity, the Historians' Debate of the 1980s, and the more recently addressed issues of German suffering during the war and of women's memory of the Holocaust.

University of Exeter

Theology and Religion

<http://humanities.exeter.ac.uk/theology/>

The Creation of A Nation in the Hebrew Bible (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This module explores the origins of the texts comprising the Hebrew Bible. You will discuss traditional and critical approaches to the history of ancient Israel, from its emergence until the destruction of the Second Temple. The Hebrew Bible will be set in the context of other Near Eastern texts, evaluations of archaeological evidence and the controversies debated in contemporary scholarship.

Scribes, Apostles and Sages:

Early Jewish Biblical Exegesis (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This module explores scribal activity and Jewish biblical exegesis by examining various Jewish corpora including the Bible, Pseudepigrapha, the Dead Sea Scrolls, Mishnah and the Talmud. Linked themes and topics, such as fallen angels and apostasy, are considered at each stage, providing a combination of a chronological and thematic treatment of the various corpora.

Elementary Akkadian

(Siam Bhayro, S.Bhayro@exeter.ac.uk)

This module will introduce the basic grammar of Akkadian (specifically Old-Babylonian), including the use of a limited number of cuneiform signs, exercises in transliteration and translation. The aim will be to acquire sufficient grammar to enable the study of Hammurabi's Legal Code in the next course.

Advanced Hebrew

(Siam Bhayro, S.Bhayro@exeter.ac.uk)

This module will examine around 12 chapters of non-narrative classical Hebrew (including unpointed texts from the Dead Sea Scrolls), with reference to matters of philology, poetic structure, textual criticism and historical background.

Perspectives on Prophetic Texts

(Siam Bhayro, S.Bhayro@exeter.ac.uk)

This module explores the nature and function of prophets and prophecy in the ancient near east and in the Hebrew Bible, engaging with selected prophetic books and their critical interpretation.

Department of History

<http://humanities.exeter.ac.uk/history/about/>

The Jewish Diaspora and World History, 1290–1791

(Maria Fusaro, m.fusaro@exeter.ac.uk)

Through lectures and seminars the module will analyse the long-term history of European Jews from their expulsion from England (1290) to their emancipation by the French National Assembly (1791). Students will acquire a detailed knowledge of the history of the Jewish diaspora during the early modern period, both in Europe and in the areas of European expansion around the globe, and the ability to trace the changing nature of the status of Jews in European society, to evaluate their role in the 'Western' economy, and their cultural contribution to European history.

Interpretation of the Holocaust (Richard Overy, r.overy@exeter.ac.uk)

This module is designed to introduce students to the differing historical approaches to the Holocaust, both differences in method (modernity theory, intentionalism, structural/functional explanations), and in perspective (victims, perpetrators, opponents, enablers). The module will take a number of key texts as the basis for analysis and discussion, including Lucy Dawidowicz, Daniel Goldhagen, Goetz Aly and Peter Longerich, as well as key eye-witness accounts – for example, diary of the Lodz Ghetto, and the Black Book of Russian Jewry.

Sociology and Philosophy

<http://socialsciences.exeter.ac.uk/sociology/about>

The Holocaust and Society (Nigel Pleasants, n.j.pleasants@exeter.ac.uk)

This is an interdisciplinary course, and not as such a history of the Holocaust. It combines historical and social scientific inquiry with philosophical reflection on the nature and significance of the Holocaust and (possibly) kindred events, processes and institutions. Historical and social scientific explanation and understanding of the Holocaust and kindred phenomena inherently raises questions of a philosophical nature. The module therefore draws on theories, methodologies and concepts from sociology, social psychology, historical explanation and moral philosophy.

University of Glasgow

Department of Theology and Religious Studies

Website:

<http://www.gla.ac.uk/departments/theology>

UNDERGRADUATE

Classical Hebrew 1 (Sarah Nicholson, s.nicholson@arts.gla.ac.uk)

If you've never learned biblical Hebrew before and want to read the Old Testament/Tanakh in its original language, this course will introduce you to

the basics. We begin with the alphabet, and by the end of the course we're reading whole chapters in Hebrew. It sounds ambitious, but we take things slowly enough to grasp each aspect of Hebrew as we move through the material. The material varies from year to year: sometimes we read parts of the Book of Genesis and the Book of Jonah; or we might read parts of Ruth and Judges. We also look at some of the questions raised in biblical scholarship about the texts we're studying. The course tends to appeal to students from a range of backgrounds, which makes for some interesting discussion!

Old Testament/Tanakh Texts (English)

(Sarah Nicholson, s.nicholson@arts.gla.ac.uk)

The opportunity to study parts of the Bible in depth, reading closely and considering a variety of perspectives, is offered in this course. The material varies from year to year. The course involves reading the text closely and critiquing current scholarship on these questions and others. By the end of the course each text has been thoroughly explored and students have a deeper understanding of a wide range of issues in reading and interpreting biblical texts.

Hebrew Texts: Prophets and Psalms (Sarah Nicholson, s.nicholson@arts.gla.ac.uk)

Reading Hebrew texts at Honours level gives students an opportunity to explore the texts very closely in their original language. As well as examining linguistic matters, we look at questions of culture, ideology, history, theology and related material. We look at current scholarship on these kinds of questions and we develop readings informed by critical study. Knowledge of Hebrew to Level 1 or equivalent is a pre-requisite. The texts studied each year can vary, and students can usually participate in the decision of which texts to cover. In recent years we have read texts from Joshua, Judges, Samuel, Kings, Isaiah, Amos, Jonah and of course Psalms. By the end of the course students will know and understand the texts in considerable detail and depth, and will be able to discuss critically a variety of scholarly perspectives on the material.

The Search for Meaning:

Judaism, Islam & Christianity (Mona Siddiqui, msi@arts.gla.ac.uk;)

Religion has resurfaced as a major cultural and political force in the world. Judaism, Christianity and Islam, considered the three Abrahamic religions, are the primary global, monotheistic faiths, united by a common heritage and vocabulary but divided by different doctrines, creeds and rituals. This course will introduce you to the origins of these three powerful religions, how their scriptures and doctrines developed and their influence in the world today. As religion shapes and is shaped by culture, the course will also explore issues of gender, politics and the challenges of religious plural-

lism today. The course is not comparative but students will be encouraged to explore parallel themes and images across the three faiths.

University of Leeds

School of Fine Art, History of Art & Cultural Studies, Centre for Jewish Studies
<http://www.cjs.leeds.ac.uk/>

UNDERGRADUATE

Beginners Hebrew (Michele Fromm, Language Centre, m.fromm@leeds.ac.uk)
Elementary Hebrew (Michele Fromm, Language Centre, m.fromm@leeds.ac.uk)

From Trauma to Cultural Memory. The Unfinished Business of Representation and the Holocaust (Griselda Pollock, g.f.s.pollock@leeds.ac.uk)

This module addresses debates in literary, historiographical and psychological theory about the ways in which witnesses provide testimony, and the ways in which the legacy of a historical trauma of the magnitude of the Holocaust is represented by historians, sociologists, writers, artists and museums.

Cultural Diversity in Museum Culture: Jewish Museums (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

Museums are increasingly conscious of the need to be socially inclusive. Traditional models of privileging high art and 'white western' art have come under sharp criticism. On this module, we will examine how museums have integrated (or failed to do so) the artefacts of the Jewish minorities in Europe and the USA. We will look at the historical reasons for the omission of Jewish culture from many museums, and the particularities of the models adopted for Jewish museums and Jewish exhibits in ethnographic and local history contexts.

Renaissance and Baroque Urban Spaces and their Margins: Art and Visual culture in the Italian Ghetto (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

Taking anxieties around minority visibility, border crossing and seepage as a starting point, we will trace the visual strategies of the Jewish minority in the Christian Renaissance, and Christian visual strategies for rendering this minority a safe and segregated presence. We look at how the figure of 'the Jew' was constructed in the art of the late medieval and early modern period and what resources Jewish communities mobilised to construct a positive sense of self against such representations.

Modernity and the Jews (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

Movies, Migrants and Diasporas

(Claudia Sternberg, c.sternberg@leeds.ac.uk)

This module is dedicated to migration and diaspora in Europe as reflected in the cinema. It introduces students to the work of filmmakers with, for example, German Turkish, Black or Asian British, Maghrebi French, Roma or Jewish backgrounds, productions made by transnational Eastern European practitioners and films about migration and diaspora created by non-migrant/diasporic writers and directors.

GRADUATE

Sins Sinister and Sciapods: The Margins of Medieval Art (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

Jewish Studies Dissertation (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

University of Leicester

School of Historical Studies
www.le.ac.uk/hi/ and
<http://www.le.ac.uk/hi/centres/burton/>

UNDERGRADUATE

Facing Modernity: Jews in Central and Western Europe

(Claudia Prestel, cp59@leicester.ac.uk)

This course will examine the complexities of Jewish life in Central Europe from the late eighteenth century to the outbreak of World War II. During that period the emancipation of Jews was on the agenda of policy makers, an issue that the course will explore in detail. Acculturation and assimilation were the consequence of emancipation and the course will deal with the way the Jewish communities of Central Europe dealt with it. Towards the end of the nineteenth century Jewish nationalism emerged as a driving force in Europe and the course will deal with the impact of Jewish nationalism on the individual and the community. The emancipation of women and women's role within Judaism will also be explored. Students will gain an understanding of the complexities of Jewish life in Central Europe when facing modernity.

Israel/Palestine: The Story of a Land, 1882 to the Present

(Claudia Prestel, cp59@leicester.ac.uk)

This course will explore the reasons for the conflict in the Middle East and the role of nationalism, colonialism and post-colonialism in this 'story of a land'. The course will deal with Zionism and the

Jewish settlements before the foundation of the state of Israel in 1948 and will discuss the events leading up to the establishment of Israel. The subsequent *Nakba* (disaster, the common Arabic term for the expulsion and displacement of Palestinians in 1948) as well as the role of Arab nationalism and the construction of a Palestinian identity will be explored. Students will gain an understanding of the role the Holocaust played in the formation of Israeli identity and the role *Al-Nakba* played in the shaping of Palestinian identity. Ethnicity and gender, state and religion, human rights, the long road to peace and the role of the first and second *Intifada* will be further topics of investigation.

Reflecting on Genocide: The Holocaust in Contemporary European Thought

(Martin L. Davies, mld@le.ac.uk)

The more the factual history of the Holocaust is revealed, the more insistently people ask why it happened. It also makes them ask what it actually means: i.e. what does it mean to live in a world in which Auschwitz is possible? This question is insistent because it goes beyond antisemitism and Nazi racial policies to question the nature of contemporary social organization, the psychology of persecution, the failure of personal and public morality. It suggests the dreadful insight that Auschwitz was and remains latent in the very fabric of contemporary reality. The trauma of the Holocaust continues to affect the European mind. This module will show how it does. It will review extracts from contemporary thinkers, writers, and critics such as Theodor Adorno, Hannah Arendt, Bruno Bettelheim, Emil Fackenheim, Geoffrey Hartman, Emmanuel Lévinas, Herbert Marcuse, George Steiner, Élie Wiesel.

The Nazis and Cinema: Holocaust and Representation (Olaf Jensen oj6@le.ac.uk)

This module will examine cinematic representations of the Second World War, National Socialism and the Holocaust in historical context. It will also explore the relationship between history and film and compare it to the use of other sources. The first part of the module focuses on how the Nazi regime supported and used film for their ideology and propaganda. The second part deals with the question of how this past is represented in post-war cinema. Selected films will serve as sources; seminars are based on readings, film screenings and oral presentations.

The Holocaust: Genocide in Europe (Olaf Jensen oj6@le.ac.uk)

This course will examine the events leading to the Holocaust, and the range of Jewish responses. It also aims to provide an understanding of the methodological and conceptual issues involved in interpreting and representing the Holocaust. Topics include the discrimination of the Jewish population in Germany and Austria, the ghettos

and the Jewish Councils, the *Einsatzgruppen*, the extermination of the gypsies, the camp system, the perpetrators, Jewish resistance, the reaction of the non-Jewish population in occupied Europe and of the allied governments. The course will also address issues of gender and the uniqueness of the Holocaust. Problems of oral history and the nature of memory, as well as the representation of the Holocaust will form part of the course.

Liverpool Hope University

Department of Theology, Philosophy and Religious studies

<http://www.hope.ac.uk/theology-religious-studies/theology-religious-studies-and-philosophy.html>

Introduction to the Jewish Tradition

(Bernard Jackson, jacksob@hope.ac.uk)

Law and Narrative in the Hebrew Bible

(Bernard Jackson, jacksob@hope.ac.uk)

University of London

King's College London

Department of Theology and Religious Studies

<http://www.kcl.ac.uk/schools/humanities/depts/trs>

UNDERGRADUATE

Introduction to Jewish Thought & Practice

(Diana Lipton, diana.lipton@kcl.ac.uk)

This module will introduce students to the central texts, concepts and practices of Judaism from the Biblical through to the medieval period. It will aim to give students an initial orientation to key topics in Judaism that will act as a foundation for more specialised modules in subsequent years.

Environment & the Old Testament (Sandra Jacobs)

This module is designed for students who have little or no prior experience of the Old Testament, and is intended to enable them to explore the variety of Old Testament material from a range of perspectives (historical, theological, anthropological, literary, gender-critical, cultural), using the environment as a key theme.

Constancy & Creativity: Jewish Interpretation of Tradition

(Andrea Schatz, andrea.schatz@kcl.ac.uk)

Modern Jews continue to address contemporary issues by communicating across time and space, in words and deeds, with other generations and other communities. Is this a 'traditional' approach? How did Jews in early modern Europe think about

'tradition'? How did they create traditions in the age of Enlightenment, how did they challenge them in the nineteenth century, and how do they argue about them today?

Paul in Context (Edward Adams,
e.adams@kcl.ac.uk)

This module will introduce students to the study of Paul and his letters and enhance students' skills in handling Pauline texts and problems of interpretation relating to them. The module will examine specific aspects of the life, work and thought of Paul, such as his conversion, his letter-writing activity, his view of the Jewish law and his views on sex and marriage, and will introduce students to trends (especially recent trends) and methods in Pauline scholarship.

Introduction to Biblical Hebrew (Rachel Montagu)

This module is for students who want to learn Biblical Hebrew from scratch. Students will be given an intensive grounding in Biblical Hebrew grammar. This will lead to the reading of accessible biblical texts such as the Joseph narrative or the book of Ruth.

Ritual in the Old Testament (Casey Strine)

This module is intended to enable students to explore a range of Old Testament material relating to ritual, from a variety of perspectives (historical, theological, literary, gender-critical, anthropological, cultural), and to consider how insights from the Old Testament material might offer illumination on aspects of contemporary society.

Religious Difference: Jewish, Christian & Other Perspectives

(Andrea Schatz, andrea.schatz@kcl.ac.uk)

Jews and Christians in the modern world were fascinated, scandalized and inspired by religious difference and the challenges it posed to their intellectual, moral, and cultural projects. In this course we will focus on explorations of Jewish life and Jewish-Christian relations in various literary forms: in autobiographies, theatrical plays, travel narratives, ethnographical and polemical works. Students will be able to develop a nuanced understanding of Jewish, Christian and other approaches to religious difference as expressed in theoretical terms, narrative creativity and everyday practice.

Hebrew Texts (Prose) (Katherine Southwood)

This course is designed to consolidate and extend students' facility in Biblical Hebrew; develop students' exegetical skills via class discussion of the text being studied; extend students' familiarity with and ability to use the critical apparatus in *Biblia Hebraica Stuttgartensia*.

Challenges of Modernity in Christianity, Judaism & Islam

(Paul Janz, paul.janz@kcl.ac.uk)

The purpose of this course is to engage with specific ethical and social challenges and conflicts as faced in different ways by the three 'Abrahamic' faith traditions – Christianity, Judaism and Islam – in light of modernity and contemporary society and to gain a 'comparative' understanding of each of the three traditions in light of these challenges, but with the difference that each topic will be treated from within specific theological parameters as expressed in Christian, Jewish and Islamic texts and writings.

Law & Ethics in the Hebrew Bible (Diana Lipton, diana.lipton@kcl.ac.uk)

The course is designed to help students to understand the expressions and functions of law in the Hebrew Bible/Old Testament, and to explore the points of contact between ancient and modern legal and ethical reasoning. Previous modules on the Hebrew Bible/Old Testament are an advantage, but not required.

Women & the Old Testament (Sandra Jacobs)

This module is intended to introduce students to feminist approaches to Old Testament study, as well as examining the role of women in Israelite society and the use of female and feminine figures in narrative and metaphor. Its aims are to make students aware of the presuppositions that dictate the way women are presented in the Old Testament, and how modern-day women have responded to that presentation; to enable students to evaluate the feminist critique of the Old Testament; and to enable students to develop their own skills of textual exegesis from a feminist perspective.

European Jews & the 'Orient' (Andrea Schatz, andrea.schatz@kcl.ac.uk) In political and scholarly debates, in literature and the arts, the 'Orient' was depicted, for centuries, as a place where Jews were said to be at home. European Jews responded to this powerful idea in many different ways, and their responses had a profound impact on how they understood their presence in Europe, their history as a nation in the diaspora, and their religious commitments. In this course, we will examine how the notions of 'East' and 'West' emerged, how European Jews challenged, adopted and subverted them, and how they created their own versions of a 'Jewish Orient'; how European Jews used the concept of the 'Jewish Orient' in order to define the religious, cultural and political meanings of 'diaspora'; how Jews and the 'Orient' figure in new approaches to Religious Studies in a post-secular world.

GRADUATE:

MA Jewish Studies (in cooperation with the London School of Jewish Studies and with Leo Baeck College)

**Identities and Communities in Flux:
Texts and Methods in Jewish Studies**

(team-taught, coordinated by Andrea Schatz, andrea.schatz@kcl.ac.uk)

This module introduces the methodological approaches and key concepts required to conduct research in selected areas of Jewish Studies. Students learn how to determine appropriate methods and approaches for the understanding, analysis and interpretation of primary and secondary material; and how to evaluate competing arguments and positions both orally and in independently executed written material.

Introductory Biblical Hebrew with Texts
(Rachel Montagu)

This course is for students with no existing or limited knowledge of Biblical Hebrew. It aims to provide a firm basis for the understanding of Biblical Hebrew.

Advanced Hebrew Texts. Hebrew Prose (Esther)
(Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)

Intended for those who have a basic working knowledge of Biblical Hebrew, this module provides the chance to improve familiarity with the Hebrew language via reading and translating the Hebrew text, alongside discussion of a range of interpretative issues.

The Bible & Archaeology (Joan Taylor, joan.taylor@kcl.ac.uk)

'A Hard Rain's Gonna Fall'. Protesting violence and ordering chaos in the Hebrew Bible (tbc)

Biblical texts are explored, through lenses ancient and modern, as responses to violence (human and divine, physical and verbal), and mechanisms (textual and ritual) for ordering chaos. The political and social conditions that created a need for protest and order are examined, along with their implications for a psychological reading of the Hebrew Bible.

Subversive Stories: Aggadah and Halakhah in Talmudic Texts

(Dr Laliv Clenman, laliv.clenman@lbc.ac.uk)

The Babylonian Talmud is well known for its inclusion of a large amount of aggadic or narrative material in the midst of the sea of law. These stories are often funny or shocking, but they are more than mere entertainment. Much of the aggadic material is subversive in nature, rejecting, mocking and overturning the established halakhah. Most in-

teresting of these are the stories told of individuals seeking a legal judgement from the greatest of Sages, symbolic expressions of the impact of the halakhah on the lives of real people as well as of the law in practice rather than in theory.

Kiddushin and the Agunah: Talmudic Texts on Problems in Jewish Marital Law

(Laliv Clenman, laliv.clenman@lbc.ac.uk)

The contemporary plight of the Agunah, the woman who is trapped in her marriage and unable to obtain a divorce or remarry, has its roots in the legal nature of Jewish marriage, or kiddushin. Jewish communities today are grappling with these problems in Jewish marriage and divorce in a variety of ways, including creating prenuptial agreements, enacting changes in civil law, pressuring recalcitrant husbands, and changing or completely transforming the marriage ceremony. Through readings in Tractate Kiddushin of the Babylonian Talmud, this course will explore the legal structure of kiddushin, as well as its social and cultural contexts in the various Jewish communities of the time.

Intermarriage Interpreted: Readings in Rabbinic Midrash

(Laliv Clenman, laliv.clenman@lbc.ac.uk)

Intermarriage is a contentious issue in contemporary Judaism, but do we know how the early rabbis felt about intermarriage? What were their attitudes and how did they perceive it? Through detailed study of narrative (aggadic) and legal (halakhic) midrashim from a variety of sources, we will explore the complicated and often conflicted rabbinic relationship with the issue of intermarriage. Issues under consideration will include dating of sources, intertextuality, the use of proof-texts, and the relationship between exegetical methodology and the attitude of the exegete.

Gender and Sexuality in Jewish Law & Society (Tamra Wright, twright@lsjs.ac.uk)

Judaism and Islam: Contacts, Conflicts, and Cooperation (Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)

Jewish-Christian Relations in Medieval and Early Modern Europe (Marc Saperstein, marc.saperstein@lbc.ac.uk)

Religion and Public Space: Jewish Responses to the Challenges of Secularism

(Andrea Schatz, andrea.schatz@kcl.ac.uk)

What is modernity? How is it tied to the European Enlightenment and its concepts of religion, culture and secularism? And how do Jews respond to these questions? How did they define, interpret and shape modernity? In this course we will explore key issues in the modern Jewish world (nation, religion and citizenship – education and cultural integration – variations of secularism – affiliation and disaffiliation); we will analyse them within

their historical contexts and in view of current theoretical inquiries; and we will deepen our understanding of them by studying specific situations in which the visibility or invisibility of religious difference was negotiated (e.g. in debates on language, dress, architecture and the role of museums in the city).

In Search of Transcendence: Twentieth-Century Jewish Philosophy (Tamra Wright, twright@lsjs.ac.uk)

Post-Holocaust Jewish Philosophy (Tamra Wright, twright@lsjs.ac.uk)

Philosophy and theology have always needed to wrestle with the problem of evil, yet many thinkers have argued that the Holocaust presents an unprecedented challenge to Jewish belief. We will look at a wide range of responses to the issues. Authors studied will include Rubenstein, Maybaum, Fackenheim, Buber and Levinas. No prior knowledge of philosophy, except for material introduced on the Methods and Foundations course, is required.

Department of History

<http://www.kcl.ac.uk/artshums/depts/history/>

Selfhood, sensibility & the Politics of Difference in the European Enlightenment

(Adam Sutcliffe, History, adam.sutcliffe@kcl.ac.uk)

This module focuses on the history of selfhood in the 'long Enlightenment' (c.1670-1800), looking at philosophical approaches to the nature of the self, literary and cultural explorations of human emotional responses to the feelings of others ('sensibility'), and the political ramifications of these cultural and intellectual changes. Core readings will split roughly evenly between primary texts (mostly influential works of philosophy, but including some fiction) and notable recent historiographical studies. Starting with some key late seventeenth-century texts by John Locke and Baruch Spinoza that were hugely influential in the following century, we then look at the emergence of materialist understandings of the self in the early eighteenth century, and at the explosion of interest in 'sentiment' in both fiction and in moral and economic thought in the latter half of the century. We will conclude with a consideration of the significance of changing concepts of the self in the political and cultural upheavals of the American and French Revolutions. Two themes will recur at various points in the course: the development of individualist approaches to ethics and belief as an alternative to traditional religion, and the formation of notions of selfhood in juxtaposition to 'others', whether across the gender divide or in contrast to non-Europeans or minorities such as Jews.

Middle East and Mediterranean Studies

<http://www.kcl.ac.uk/artshums/depts/mems/>

A History of the Arab-Israeli Conflict

(Simon Waldman, simon.1.waldman@kcl.ac.uk)

The aim of this module is to provide an in-depth historical analysis of the origin and development of the Arab-Israeli conflict from its onset in the early twentieth century to the present day. More specifically, it provides an introduction to the primary literature and the historiographical debate surrounding the creation of the State of Israel, the collapse and dispersal of Palestinian Arab society, and the ongoing conflict between Arabs and Jews over the Holy Land.

Queen Mary, University of London

School of History

<http://www.history.qmul.ac.uk/>

GRADUATE

Leo Baeck MA in European Jewish History

Core options

Modern Jewish History and Culture (Daniel Wildmann, d.wildmann@qmul.ac.uk)

As they experienced the political and social consequences of emancipation and acculturation, European Jews were forced to confront issues of difference, exclusion, and antisemitism that were often expressed in and even shaped by their writings. Approaching Jewish history from the perspective of literary analysis, this module is designed to trace the Jewish experience in modern Europe by surveying a range of literature in English translation, focusing on authors from Eastern Europe, Germany, Austria-Hungary, Austria, Italy, France, and England.

Antisemitism and the Holocaust (Daniel Wildmann, d.wildmann@qmul.ac.uk)

Modern European Jewish history has for centuries been profoundly affected by anti-Judaism and antisemitism, influencing Jewish life in legal, social, economic, cultural and intellectual spheres from the middle ages until today. The study of antisemitism is crucial for our understanding of the wider social and cultural context of Jewish history in Modern Europe. The programme will trace the development of antisemitism in Modern Europe, through its historical transformation under the impact of secularisation, the rise of nationalism and racial theories. The module will try to compare

the history of antisemitism in different European countries, but the emphasis will be on the role of antisemitism in the Third Reich. It will survey the development of historical writing and the interpretation of antisemitism and the Holocaust, and will address forms of secular and religious antisemitism since the Holocaust.

Modern European Jewish Literature

(Sander Gilman, Sander.Gilman@emory.edu)
Covering the period from the early Enlightenment leading up to the destruction of Jewish life in Europe during the Holocaust, the module will focus on the delicate political and cultural interaction between Gentile and Jewish societies, enabling you to gain a deeper understanding of the fundamental changes in Jewish life during this period. This module will look at different countries and apply a comparative perspective. Studying the relationship between Jewish and general history will help you examine some of the most important internal dynamics of general European history. You will also study how European Jews constructed, asserted and coped with 'difference' and concepts of 'homogeneity'. Other areas of study will include the importance of the Enlightenment, the legal and political processes of emancipation, the impact of the Great War on European Jewish history, the concept of Jewish renaissance and renewal and Zionist movements in the twentieth century.

Additional options

Understanding Religion Historically

(Miri Rubin, m.e.rubin@qmul.ac.uk)
Religion and religious cultures are of central and growing interest to scholars in the Humanities. While much training is centred on the identification of suitable source material – visual, material, textual – this course offers the tools for understanding the historical traces of religious life. Understanding Religion Historically introduces students to the concepts that have animated discussion of religion be they defences, critiques or polemics. Beginning with the Reformation each session of Semester 1 introduces a primary source and engages with the idea of religion that it embodies. Students will develop a wide range of skills in discussion of religious ideas and practices, and will become acquainted with historiography of religion through concrete examples. In Semester 2 the course traces more recent debates in historical scholarship and offers a useful introduction to the world of contemporary scholarship on pre-modern religious cultures.

Hollywood and the Second World War, 1939–45 (Mark Glancy, h.m.glancy@qmul.ac.uk)

This course focuses on a key period in film history and it considers the methods with which film critics and historians have analysed it. It is as much about the writing of film history as it is about individual films and filmmakers, and the syllabus is designed to offer students the opportunity to engage with several different methods and schools of criticism, while at the same time maintaining a continuity by centring on the films of one distinct time period and country. Topics considered include feature films and the historian, films as propaganda, the cultural and social context of the USA during the war years and audience tastes in war-time.

Overcoming Nazism (Christina von Hodenberg, c.hodenberg@qmul.ac.uk)

The question when, how, and to what extent post-war Germany overcame the Nazi past is at the core of a lively and multi-faceted scholarly debate. Recent research has not only shown that the aftermath of Nazism and Nazi crimes overshadowed West Germany's new beginning, but has increasingly focused on how the contradictory processes of stabilisation, integration and liberalisation of the new state and society were linked with the Nazi past. Moreover, inquiries into post-1945 German culture have begun to differentiate carefully between remnants from the Nazi era and pre-1933 traditions that shaped postwar realities. This course provides an introduction to the relevant historiography. It highlights current controversies, methodological debates, and opportunities for new research projects.

School of Languages, Linguistics and Film <http://www.sllf.qmul.ac.uk/filmstudies/>

French Film after Auschwitz: Testimony, Memory, Mourning (Libby Saxton, e.a.saxton@qmul.ac.uk)

The brutality of the Holocaust and other twentieth-century manifestations of racialised violence have prompted filmmakers to innovate – to search for new, more adequate forms of representation. This module explores how the Second World War and the Franco-Algerian War have been remembered and represented in French-language film. Landmark films about these events, such as *Night and Fog*, *Shoah* and *The Pier* will be examined alongside the more recent depictions found in *Hidden*, *Days of Glory* and *Heartbeat Detector*. Students will gain an understanding both of the ways in which film can investigate processes of trauma, testimony, mourning and forgetting and of key developments in French cultural memory.

School of Oriental and African Studies (SOAS)

<http://www.soas.ac.uk/jewishstudies/>

<http://www.soas.ac.uk/nme/>

<http://www.soas.ac.uk/religions/>

UNDERGRADUATE

BA Hebrew and Israeli Studies

BA Study of Religions

BA Hebrew and (other subject areas e.g. Arabic, Music)

Elementary Hebrew

(Tamar Drukker, td4@soas.ac.uk)

This course allows students to achieve a basic proficiency with equal attention to the colloquial and the formal, catering for absolute beginners.

Intensive Modern Hebrew

(Tamar Drukker, td4@soas.ac.uk)

This course allows students to achieve a level of proficiency equivalent to higher GCSE, with equal attention to the colloquial and the formal.

Modern Hebrew Language: Intermediate

(Tamar Drukker, td4@soas.ac.uk)

This course allows students to develop oral, aural, writing and reading proficiency in Modern Hebrew, with equal attention to the colloquial and the formal.

Judaism: Foundation (Catherine Hezser, ch12@soas.ac.uk)

This course provides a basic introduction to Judaism for those with no or little previous knowledge of the subject. It will present a historical overview of the most important periods of Jewish history and explore key aspects of Jewish religious practice and belief. It will introduce students to the pluralistic ways of Jewish identity formation in antiquity as well as in modern times. The significance of the family and the community in religious practice, the development of the synagogue, prayer and the festival cycle, the significance of the Torah and Halakhah, as well as Antisemitism, Zionism, and Israel-Diaspora relations will be discussed.

Second Temple and Rabbinic Judaism

(Catherine Hezser, ch12@soas.ac.uk)

The purpose of this course is to provide an overview of classical Judaism from the time after the Babylonian Exile until early Islamic times. In the first semester the course will focus on the Second Temple period (until 70 C.E.). We shall start with the return from Babylonian Exile under the leadership of Ezra and Nehemiah. It has been argued that in post-exilic times Israelites became Jews, that is, a tribal cult was transformed into a religion in which intermarriage was criticized and conversion became possible. After the conquest of Palestine by Alexander the Great Hellenism exerted a huge im-

pact on Judaism and continued to do so in Roman times. Many areas of Jewish life such as language, literature, education, ethics, religious thought, and material culture were affected by the surrounding Hellenistic culture. The course will examine the ways in which Judaism changed in the context of Graeco-Roman culture and it will analyse expressions of assimilation, acculturation, and Jewish identity.

Jewish Identity From Ancient to Modern Times (Catherine Hezser, ch12@soas.ac.uk)

This course will discuss the manifold ways in which Jewish identity is expressed in ancient, medieval, and modern Jewish culture. Were religious, ethnic, and national identity always connected, and if so, in what ways? Are developments recognizable with regard to definitions and expressions of Jewish identity? How and to what extent do political, social, and economic circumstances play a role in this regard? The first part of the course will focus on Judaism in antiquity, in its transformation from biblical to post-biblical and rabbinic times. In the Middle Ages Jews lived as minorities within the dominating Christian and Islamic cultures. How did they manage to remain Jewish and how was this Judaism expressed? The course will examine the processes of cultural distinction and acculturation within the Ashkenazic and Sephardic environments. The following sessions will deal with the changes which Jewish identity formation underwent from the Middle Ages to modern times. Finally, the role of Zionism and the foundation of the State of Israel for Jewish identity will be discussed.

Introduction to Israeli Culture (Tamar Drukker, td4@soas.ac.uk)

The course examines the evolution and origins of the new Israeli culture, its ideological background, its symbols and values as reflected in literature, drama, film, popular music and the visual arts. The course covers the period from pre-state period of the early twentieth century until the 1990s.

History of Zionism (Tudor Parfitt, tp@soas.ac.uk)

This course covers the history of Zionism from Genesis up until the present day, exploring the historical and political dimensions of Zionism within a religious and cultural context and focusing on the ideological sources of Zionism.

Israeli History and the Israel-Palestine Conflict (Tudor Parfitt, tp@soas.ac.uk)

This course provides an overview of the Israeli-Palestine conflict since its inception and examines its political, historical and ideological reflection in Israel. It seeks to achieve academic clarity in an area of controversy and great interest. As Professor Tessler commented in his introduction to *A History of the Israeli-Palestinian Conflict*, 'the

Israeli-Palestinian conflict is not a struggle between good and evil but rather a confrontation between two peoples who deserve recognition and respect, neither of whom has a monopoly in behaviour that is a praiseworthy or condemnable'.

GRADUATE

MA Israeli Studies

Modern Israel Through its Culture (Tamar Drukker, td4@soas.ac.uk)

The course examines modern Israel via its culture, both high-brow and popular. There is discussion of 'what is Israeli' with consideration of the ideas of the 'melting pot' and the 'ingathering' as the nation's attempt at creating a new identity. The course will expose the student to a variety of cultural expressions which will include literature, theatre, cinema, art, architecture, as well as sub-culture such as comics, popular music, food and folklore.

Israel, the Arab World and the Palestinians (Tudor Parfitt, tp@soas.ac.uk)

This course provides an overview of the Israeli-Palestine conflict since its inception and examines its political, historical and ideological reflection in Israel.

Zionist Ideology (Tudor Parfitt, tp@soas.ac.uk)

This course provides an input of Israeli studies into the regional studies courses offered in the context of Near and Middle East Studies. It identifies with the disciplines of history and politics, particularly through specific Zionist thinkers and ideologues, but also reflects religious and cultural spheres of study. Sociologically, it also examines the fragmentation of Jewish identity during the nineteenth century.

A Historical Approach To Israeli Literature (Tamar Drukker, td4@soas.ac.uk)

This course provides the students with the opportunity to read a wide selection of Hebrew literature from the past 100 years. Important writers are set within their cultural and historical context. The different literary movements in Israel are studied using different critical approaches: from formalism and New Criticism to psychoanalytic readings, feminist approach, gender studies, New Historicism and post-modernism. The course is complementary to the History of Zionism course, giving a different angle to the historical development.

Department of Music

<http://www.soas.ac.uk/music/>

Klezmer Music: Roots and Revival

(Abigail Wood, aw48@soas.ac.uk)

This course aims to provide in depth knowledge and understanding of the Jewish klezmer music tradition, including its roots among the Jewish diaspora in pre-World War II Eastern Europe, its transformation in early twentieth century America and its revival and contemporary trends in the USA, Israel and Europe. Via this subject matter, this course seeks to develop students' music analytical skills, critical thinking and understanding of wider issues in the study of world musics, including the concept of diaspora, insider/outsider status of performers, and the transformation of functional performance traditions for the "world music" concert stage.

Popular Music and Politics in Israel

(Abigail Wood, aw48@soas.ac.uk)

Popular music and politics in Israel addresses the development of popular music in Israel from pre-State days to the present. Several songwriters and bands will be studied, to build up a picture of different approaches to the expression of national and ethnic identity in music. Particular focus is placed upon the relationship between national infrastructure (radio, TV, recordings, army ensembles) and popular music and on recent developments including growth of expression, since the 1980s, of minority ethnic identities in the mainstream Israeli popular music scene, and musical responses to recent political events.

University College London

Department of Hebrew & Jewish Studies

<http://www.ucl.ac.uk/hebrew-jewish/home/index.php>

UNDERGRADUATE

BA Hebrew and Jewish Studies

BA Jewish History

BA History (Central and East European) and Jewish Studies

The following combined honours degrees allow for various combinations including Hebrew, Yiddish, and Jewish Studies:

BA Modern Languages

BA Modern Languages Plus

BA Language and Culture

First-year core courses

A Survey of Jewish History & Culture in the First Millennium BCE

(Alinda Damsma, a.damsma@ucl.ac.uk)
The emergence of Judaism from Old Testament religious institutions; the impact of Hellenism; sectarianism.

A Survey of Jewish History & Culture in the First Millennium CE

(Willem Smelik, willem.smelik@ucl.ac.uk)
The First and Second Revolt against the Romans; the development of rabbinic literature in Palestine and Babylon; the use of archaeological evidence; the Jews under Roman rule and in the Byzantine period; the Babylonian academies; the Karaites; Judeo-Arabic literature; the Cairo Genizah.

A Survey of Jewish History & Culture from 1000–1800

(Michael Berkowitz, m.berkowitz@ucl.ac.uk)
The decline of the Gaonate in the East and the rise of new centres of Hebrew scholarship in Western Europe; the emergence of Jewish self-governing institutions; the formation of Ashkenazi Jewry; Sephardi Jewry to the expulsion from Spain; the Jewish philosophical and mystical traditions; the Marrano Diaspora; the mystical messianism of Sabbatai Zvi; Hasidism.

A Survey of Jewish History & Culture from 1800–Present

(François Guesnet, f.guesnet@ucl.ac.uk)
The course explores the Jewish encounter with Modernity; the Haskalah of Berlin and Eastern Europe; the concepts of Jewish emancipation, acculturation, and assimilation; the movement for religious reform; the phenomenon of Antisemitism; Jewish nationalism and Zionism.

Introduction to Classical Hebrew (Lily Kahn, l.kahn@ucl.ac.uk)

In-depth introduction to the grammar and syntax of Biblical Hebrew, with full attention to pointing, and using narrative texts. Ross's grammar will be used.

Modern Hebrew (Beginners) (Daphna Witztum, d.witztum@ucl.ac.uk)

Basic grammatical outline; intensive acquisition of vocabulary; reading of easy Hebrew texts (e.g. simplified newspapers); introduction to essay-writing and conversation over a fairly limited range of topics.

Hebrew language courses

Intermediate Classical Hebrew (Willem Smelik, willem.smelik@ucl.ac.uk)

Further in-depth study of the grammar and syntax of Classical Hebrew, providing a solid foundation

for text-based courses and a complementary base for study of the modern language.

Advanced Classical Hebrew (Lily Kahn, l.kahn@ucl.ac.uk)

This course constitutes an in-depth examination of Classical Hebrew grammar at the advanced level, incorporating discussion of the current state of scholarship concerning a broad range of morphological and syntactic issues.

Modern Hebrew (Lower Intermediate)

(Daphna Witztum, d.witztum@ucl.ac.uk)
The course will expand vocabulary relevant to a range of everyday topics and situations. It will develop fluency and more accurate use of basic grammatical structures and vocabulary. Students will develop the ability to engage in more involved written and spoken communication, such as expressing and understanding feelings and opinions.

Modern Hebrew (Higher Intermediate)

The course aims at developing Modern Hebrew language skills that will enable students to express themselves fluently and is open to students with sufficient knowledge of the language (level 3). It will concentrate on developing reading, writing and oral skills and will be taught by two tutors to provide maximum exposure.

Advanced Modern Hebrew

The course aims at developing Modern Hebrew language skills that will enable students to express themselves fluently, to read Israeli newspapers and literature. The course is open to students with sufficient knowledge of the language (level 4) to be determined by a placement test. It will concentrate on developing reading, writing and oral skills.

Yiddish courses

Elementary Yiddish (Helen Beer, h.beer@ucl.ac.uk)

This course is designed to enable complete beginners to speak, read, write and understand Yiddish. Each lesson will include study of new vocabulary, grammar and various aspects of Yiddish culture. Upon completion of the course students will have the ability to converse confidently on a variety of everyday topics and begin reading authentic Yiddish literature.

Intermediate Yiddish (Lily Kahn, l.kahn@ucl.ac.uk)

This course is a continuation of Elementary Yiddish and focuses on developing oral fluency, listening skills, reading comprehension and writing ability at second year level. Classes will be conducted primarily in Yiddish and will incorporate conversation, grammar and textual study. Students' speaking ability and vocabulary will be enhanced through discussion of topical issues and aspects of Yiddish culture. As the year progresses,

textbook material will be supplemented with authentic literary texts by classic Yiddish authors such as Y. L. Peretz and Sholem Aleichem as well as contemporary articles from Yiddish newspapers and online sources.

Yiddish for Historical Study (Helen Beer, h.beer@ucl.ac.uk)

A year-long course designed to enable students of Jewish history, with special reference to the Holocaust, to read Yiddish material appropriate to their research. The course is also suitable for students with basic Yiddish knowledge and a broad interest in Jewish history.

Text courses

Jewish Literary Aramaic (Willem Smelik, willem.smelik@ucl.ac.uk)

Texts from Genesis Apocryphon, Targum Onqelos, Neofiti, Pseudo-Jonathan, Tosefta Targum, Aramaic Piyyutim, Aramaic Midrashim will be studied.

Old Testament Prophetic Texts I (Willem Smelik, willem.smelik@ucl.ac.uk)

About fifteen chapters selected from the historical books (Joshua-Kings, Esther and Ezra-Chronicles), studied with reference to philology, textual criticism, source criticism, archaeology and historical background.

Introduction to Syriac (Gillian Greenberg)

The course will include a comprehensive introduction to Syriac grammar and syntax and study of a wide range of texts including passages from the Peshitta, the Syriac translation of the Hebrew Bible and of the New Testament; commentary from the period of the Church Fathers and from secular texts.

Introduction to Babylonian Talmud

(Sacha Stern, uclhsac@ucl.ac.uk)

An introduction to the Babylonian Talmud, its structure and contents. Students will acquire skills in translating and interpreting the Talmudic text, and will become familiarized with its language, literary forms, and mode of argumentation. Comparison will be made with other early rabbinic works, in particular the Mishnah, Tosefta, and halakhic and aggadic Midrashim.

Ways of Reading: Jewish Bible

Interpretation in the Middle Ages (Israel

Sandman, i.sandman@ucl.ac.uk)

After a general introduction to the Bible, classic Rabbinic interpretation in Late Antiquity, and the Middle Ages, we shall carefully read and analyze the first three chapters of Genesis. Then we shall examine a variety of medieval Jewish commentaries on these chapters, paying particular attention to the commentators' historical and intellectual orientations, and to their interpretive agendas. We shall begin in Northern France, in its milieu of

the Latin West, and then move to the Judeo-Arabic realm. Alternating between chronological and topical orientations, we shall study a variety of traditional, literary, philosophical, and mystical modes of interpretation.

Kisses of His Mouth: The Song of Songs in Medieval Judaism and Christianity (Israel

Sandman, i.sandman@ucl.ac.uk)

After considering Patristic and early Rabbinic interpretation of the biblical book Song of Songs, we shall focus on the variety of medieval Rabbinic Jewish and Western Christian interpretations, contextualised by the Jewish and Christian shared heritage, their points of fundamental difference, their friendly, cordial, and hostile relations, mutual influences, and cultural parallels. Through the lens of formal commentaries, related literature, liturgy and sacred time, and art, we shall see how the Bible was interpreted and lived. We shall stress close reading and critical analysis of primary texts (in translation), as well as the living historical phenomena underlying the texts.

Conflict and Cohesion: Jews and Christians in Medieval Literature (Israel Sandman,

i.sandman@ucl.ac.uk)

Medieval religious and secular literature, art, and music by Christians about Jews and Judaism, and by Jews in Christendom. Themes: Christian ambiguities towards Judaism; Christian conceptualisations of Judaism; Christian attitudes towards actual Jews; self and other; anti-Semitism; non-Jews / Christians in Jewish world-views; Jewish ambiguities concerning Christianity; cross-confessional dialogue and disputation; conversion; literary crossovers; translation; shared milieu; plus parallel phenomena for these aspects in the Islamic realm. Geopolitical entities: from Iceland, through England (before & during Jewish presence, and after the 1290 expulsion of the Jews), France, Germany, Italy, Christian and Islamic regions of Spain, and into the Near East.

The Jewish Mystical Tradition (Alinda

Damsma, a.damsma@ucl.ac.uk)

This course offers an introduction to Jewish mysticism, from the prophet Ezekiel's visions of the divine chariot in the Hebrew Bible to present-day so-called kabbalistic manifestations. It provides a chronological overview of historical and literary developments, and introduces some of the greatest proponents and their writings. The primary mystical texts will be read in translation. The main focus will be on different strands of Jewish medieval mysticism. This period in Jewish history was rife with mystical and esoteric speculation, which culminated in the book Zohar, Judaism's most enduring and influential kabbalistic work. Topics relevant to Jewish mysticism such as its definition,

practice, gender issues, Messianism, will be discussed in relation to Christianity and Islam.

Hasidism and Modernity (Tali Loewenthal, n.loewenthal@ucl.ac.uk)

Hasidism began in the eighteenth century with a spiritual, inclusivist ethos, which could be characterized as controversially 'post-modern', breaking hierarchical borders in Jewish society. In the increasingly secular and religiously politicized modern world of the nineteenth and twentieth centuries, would the spiritual teachings survive? Would the inclusivism survive? This text-based course investigates the variety of Hasidic views on topics such as rationalism, individualism, defectors from Judaism, the relationship between Jew and Gentile and the role of women in hasidic life.

Literature courses

Palestinians and Israeli Jews in Hebrew Literature: The Politics of Representation (Tsila Ratner, t.ratner@ucl.ac.uk)

The course proposes to look at the representation of Palestinian/Israeli Jews relationship in Hebrew literature since the pre-state period. It will study a selection of literary works aiming to trace and conceptualize the changes that have occurred in the ways Israeli Jews and Palestinians perceive each other. It will focus on the political agenda of literary representations in relation to the inclusion/exclusion of the Palestinian voice and the power of conformity. It will debate issues of otherness, gender and historicity as they are reflected in literature. It will question the role literary representations play in the context of ideological and national conflicts.

Feminist Issues in Israeli Women's Literature (Tsila Ratner, t.ratner@ucl.ac.uk)

A survey of feminist thinking in Hebrew literature. The course will study the development of feminist concepts and their manifestations in women's writing in Israel since the 70s. It will compare these expressions with feminist writing in English and American literature. The Hebrew texts will be followed by their translations into English.

The Short Story and Novella in Yiddish (From Mendele to the present) (Helen Beer, h.beer@ucl.ac.uk)

This course presents the genre of the Yiddish short story and novella. Students will be introduced to important Yiddish authors within a cultural and historical context. Authors to be studied: Ayzik Meir Dik, Mendele Moykher Sforim, I.L. Perets, I.M. Weissenberg, Avrom Reisen, Efraim Kaganowski, Yoine Rosenfeld, I.J. Singer, Der Nister, Dovid Bergelson, and Aleksander Shpigblatt.

History and culture courses

Judaism and the Origins of Christianity (Sacha Stern, uclhsac@ucl.ac.uk)

This course assesses the complexity of Judaism and Jewish life in the period when Christianity arose, the attitudes of Jesus and his successors towards Jewish law and Judaism, and the process whereby Christianity 'parted ways' from Judaism and became a distinct, competing religion. The course includes a study of Jewish-Christian relations in the first few centuries CE.

Greeks and Jews: Antiquity and the Modern World (Sacha Stern, uclhsac@ucl.ac.uk; Miriam Leonard, Greek and Latin, m.leonard@ucl.ac.uk)

This course is structured in two complementary parts. In the first term, it examines the encounter of Greeks and Jews (or Hellenism and Judaism) in Antiquity, in the context of the Maccabean revolt, the Jewish Diaspora, key figures such as Philo, Josephus, and Paul, early Christianity, and rabbinic Judaism. In the second term, it examines how perspectives on this encounter contributed to the development of modern European culture in areas including philosophy, theology, literature, psychoanalysis, and politics; how it shaped concepts such as Enlightenment, secularism, and reason; and the effect it had on the modern scholarship of Classics, Jewish Studies, and the ancient world.

The Culture of Sephardic Jewry (Hilary Pomeroy, Hilarypomeroy@aol.com)

The course will explore the origins and concept of 'Sephardi', as well as the cultural features with which it is associated. Topics include the Iberian expulsions and their significance for diversifying Jewish culture; the Jewish languages of the Sephardim; religious and secular culture; contemporary research on the history of Sephardic Jewry.

Transformation of Jewish Culture in Early Modern Europe (François Guesnet, f.guesnet@ucl.ac.uk)

The course considers the criteria for defining the early modern period as a unique epoch in the cultural and intellectual history of European Jewry. It assesses the transition from the medieval to the early modern period (ca 1500) and from the early modern period to the modern period (ca 1750). Differences in the developments in Western, Central, and Eastern Europe will be stressed. The course will cover the differentiation of Jewish communal life, shifts in religious tradition, the interdependence of cultural changes in the wider, non-Jewish society (in legal traditions, the dissemination of print, higher education, secular learning) and within Jewish cultures. It argues that this period can be meaningfully demarcated as distinct from both earlier and later Jewish cultural

experiences. Open to undergraduate and graduate students.

Metropolitan Life: Jews and the City

(François Guesnet, f.guesnet@ucl.ac.uk)

The course is intended to engage the students in a comparative analysis of the changes that the emergence of very large cities in the 19th and 20th in Europe and the United States meant for Jews living in these new metropolises. It focuses on the early European metropolises like London and Paris, but also at 'Jewish metropolises' like Warsaw or Budapest: cities with a hitherto unknown concentration of Jewish population. It discusses the impact of the urban encounter for Jewish immigrants coming to a city such as New York; the nature of Jewish interaction with the city and with other groups in the city; and the implications for Jewish group life and Jewish-non-Jewish social relations of Jewish migration to suburbs outside the city. Finally, the implications of the emergence of Tel Aviv as a Jewish metropolis in a Jewish state will be discussed. Open to undergraduate and graduate students.

History of the Jews in Poland

(François Guesnet, f.guesnet@ucl.ac.uk)

This course offers a survey of Polish-Jewish history from its inception in the middle ages through the contemporary period. It will be understood as the trajectory of a Jewish community that experienced an unprecedented extent of autonomy in a multi-ethnic setting. The course will offer comparative perspectives on the history of the Jews in Russia and other Eastern European commonwealths and regions. It focuses on communal and political structures, self-organization, migrations and economic networks, religious traditions and movements, legal status, (self-)images and narratives, aspects of cohabitation and antisemitism, political culture and movements, dimensions of gender as well as characteristics of everyday life. Open to undergraduate and graduate students.

Jews of English-Speaking Lands

(Michael Berkowitz, m.berkowitz@ucl.ac.uk)

An analysis of the development of English speaking Jewish communities from the nineteenth century to the present, particularly in North America, the UK, Australia, South Africa and Mandate Palestine.

Culture of Zionism

(Michael Berkowitz, m.berkowitz@ucl.ac.uk)

The course will explore the cultural history of the Zionist movement within the context of contemporary studies of the nature of nationalism. Zionism will be studied as an "imagined community" and a "constructed" nationalism.

Politics courses

The Arab Israeli Conflict

(Neill Lochery, n.f.lochery@ucl.ac.uk)

An analysis of the Arab Israeli conflict from its origins through to the present day. Special attention will be paid to the internal dynamics within both the Arab states and Israel, as well as the role of external powers in the conflict.

Anglo-Israeli Relations, 1948-2006

(Neill Lochery, n.f.lochery@ucl.ac.uk)

The course will examine the relationship between the United Kingdom and Israel from 1948 until the present. It will focus on the key issues that determined the relationship such as arms sales from the UK to Israel, UK diplomatic policy towards the Arab-Israelis conflict and in recent years the Middle East Peace Processes. The course will examine in detail the collusion between Israel and the UK during the Suez War of 1956. It will also examine the key relationship between the Foreign Office in Whitehall and Israel. The course will adopt a chronological approach – examining the key events and issues that impacted upon the relationship over time. The first session will cover the origins of the relationship, which went a long way to shaping the initial years of the relationship.

Israel and the Occupied Territories

(Ronald Ranta, r.ranta@ucl.ac.uk)

The course will cover Israel's complex relationship with the Occupied Territories. This will include the impact of the Occupied Territories on Israeli society and the political system. The course will detail the changes that occurred to Israel's civil-military relations, Israel's religious-secular political problem, Israel-US relations and Israel's political party system as a result of Israel's relations with the Occupied Territories.

GRADUATE

MA Language, Culture and History: Hebrew and Jewish Studies

MA Language, Culture and History: Modern Israeli Studies

MA Language, Culture and History: Holocaust Studies

MA Language, Culture and History: Jewish History

Most of the undergraduate courses are available to MA students, subject to additional MA-level assignments.

Graduate Seminar: Introduction to Holocaust Studies

(Michael Berkowitz, m.berkowitz@ucl.ac.uk)

The course will examine the Holocaust in historical context. Issues to be explored will include the concept of a holocaust, debates over the uniqueness of the Jewish Holocaust and major issues in Holocaust historiography.

Graduate Seminar in Modern Israeli

Studies (Neill Lochery, n.f.lochery@ucl.ac.uk)

On the one hand, the course will examine the history, politics and culture of the modern State of Israel. Major historiographical questions and contemporary research will be explored. On the other hand, it will focus on a selection of topics in Israeli fiction since the mid 1970s and explore the tension between collective images and individual identities in the context of social and cultural changes in Israeli society.

Yiddish Seminar (Helen Beer, h.beer@ucl.ac.uk)

Department of History

<http://www.ucl.ac.uk/history>

History of Israel and Judah from the Late Bronze Age to 516 BCE (Dr Jonathan Stökl, j.stokl@ucl.ac.uk)

In this course students will learn about the available textual and archaeological evidence for the history of the region today known as Israel-Palestine from the earliest attestations until the return from the Babylonian Exile (ca. 516 BCE). The aim of the course is to equip students to assess this data, including the Hebrew Bible and the surrounding theories independently with regard to their historical content. The course will put particular emphasis on question of Israel's ethnogenesis, the debate surrounding the united monarchy and the interaction of Israel and Judah with the empires of its time, Assyria and Babylon.

History of Judah (Yehud/Judaea) from 539 BCE to 140 CE (Dr Jonathan Stökl, j.stokl@ucl.ac.uk)

In this course students will learn about the available textual and archaeological evidence for the history of the region today known as Israel-Palestine from the fall of the Neo-Babylonian Empire (539 BCE) and the subsequent return from the Babylonian Exile until the second Jewish Revolt against the Romans in 135 CE under Bar Kokhba. The aim of the course is to equip students to assess this data, including the Hebrew Bible, intertestamental literature and Josephus, and the surrounding theories independently with regard to their historical content. This course will put particular emphasis on the history of Yehud under

Persian control and the consequences of Hellenistic influence in the Levant.

Leo Baeck College, London

<http://www.lbc.ac.uk>

MA in Higher Jewish Studies

MPhil/PhD (accredited by the Open University)

MA in Jewish Education (accredited by London Metropolitan University) (for information, please contact Gaby Ruppin, gaby.ruppin@lbc.ac.uk)

Core Module: Philosophy of Jewish Education (Michael Shire, michael.shire@lbc.ac.uk)

Knowledge of major philosophies of Jewish Education and what constitutes an educated Jew.

Core module: From Theory to Practice of Jewish Education (Leslie Bash, leslie.bash@lbc.ac.uk)

History of Jewish Education and critical understanding of sociological issues relevant to Jewish Education.

Foundations of Learning (Andy Bloor)

Overview of key educational theories significant in ongoing development of education, teaching and learning.

Jewish Studies (Charles Middleburgh)

Introduction to Rabbinic Literature. Overview of Jewish textual tradition, focusing on texts relating to Shabbat.

Core module (Michael Shire, michael.shire@lbc.ac.uk)

Educational Research and Research Methods in relation to Jewish Education leading to dissertation proposal.

Dissertation (Michael Shire, michael.shire@lbc.ac.uk)

Students will develop and write a 15,000–20,000 word dissertation on an agreed topic.

Advanced Diploma in Professional Development: Jewish Education

(for information, please contact Jo-Ann Myers, email: jo.myers@lbc.ac.uk)

University of Manchester

Centre for Jewish Studies

<http://www.manchesterjewishstudies.org/>

UNDERGRADUATE

BA Religions and Theology

BA Hebrew Studies

First-year courses

Hebrew Language 1 (Sophie Garside,

Sophie.Garside@man.ac.uk)

This is a beginner's level language course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation). The aim is to familiarize the students with the spoken and written forms and grammar of the language and to enable them to begin to express themselves in writing, simple role-play and simple dialogues, and to begin to read simple authentic texts and translate to and from the target language.

Biblical Hebrew (Adrian Curtis

Adrian.Curtis@man.ac.uk)

This course introduces students to the basic vocabulary, grammar and syntax of Biblical Hebrew (designed for those who have no prior knowledge of the Hebrew language).

The Middle East Before Islam. An

Introduction (John Healey,

john.f.healey@manchester.ac.uk)

The lectures survey the history and religion of the Middle East in the period from c. 2000 BCE to c. 600 CE. Special attention is given to the history of writing, the kingdoms of Syria-Palestine and Anatolia in the Bronze and Iron Ages, pre-Islamic Arabia (Petra, Saba and Himyar) and the impact of Christianity on the whole region before Islam.

The World of the Ancient Israelites (Adrian

Curtis, Adrian.Curtis@man.ac.uk)

Part A aims to introduce students to the Hebrew Bible/Old Testament, to open up for students something of the rich variety of literary genres that the Bible contains in the Law, the Prophets and the writings, and to show that Biblical Criticism over the last century and a half has developed a refined set of tools for analysing these ancient texts. Part B aims to make students familiar with the geographical and cultural context in which the ancient Israelites lived and from which the Old Testament/Hebrew Bible emerged.

Religion and Science in the Time of the Crusades: God, Nature and Science in Medieval Jewish, Christian and Muslim Thought (Renate Smithuis,

Renate.Smithuis@manchester.ac.uk)

The aims for this course unit are: (1) To identify, explain and analyse the key points of the medieval philosophical and theological debates about science; and (2) To trace the history of the knowledge transfer between Muslims, Jews and Christians in the field of medieval science, especially cosmology, astrology/astronomy, medicine and the occult sciences. By the end of this course students should be able to: (1) understand the main points of the medieval debate on science between Muslim, Jewish and Christian scientists and philosophers of religion; (2) understand the history of the medieval transmission of scientific learning from the Muslim to the Christian world; (3) show a more detailed knowledge of some key primary texts of medieval scholars on matters of science and religion; (4) show an ability to analyse rudimentarily a medieval philosophical or scientific text by relating its key points of argument to aspects of the wider medieval debate as discussed in class and explained in the secondary literature.

Introduction to Judaism (Renate Smithuis,

Renate.Smithuis@manchester.ac.uk)

The course will define Judaism as a religious system based on Torah, with two main aspects — beliefs and practices. The basic creed of Judaism — its fundamental beliefs about God, the world, humankind, the people of Israel, and history — will be explored, as they are expressed in Jewish law, Jewish mysticism, Jewish ethics and Jewish philosophy. The major practices and rituals of Judaism will be considered, especially those which involve the sanctification of time, space and persons. The role of religious symbolism in Judaism will be analysed, particularly as it is expressed through art, architecture and religious artefacts. This account of the broad structure of Judaism will be set within a historical overview of Judaism from Biblical to modern times, which will identify the major events, developments and figures. Factors which have created diversity (history, geography and ideology) will be examined and an account given of the major modern varieties of Judaism — Orthodoxy, Reform and Conservatism. The course will conclude with a demographic and statistical overview of Judaism today, and with a consideration of some of the major issues which currently exercise the Jewish community (e.g. assimilation and loss of identity, antisemitism and the Holocaust, the State of Israel, and the status of women).

Religion and Evolution (Daniel Langton,
daniel.r.langton@manchester.ac.uk)

Darwin's theory of evolution by natural selection is one of the most controversial and influential ideas of the modern era. For students of religious studies it is important for several reasons. Evolution has been at the centre of an historic conflict between scientific and religious worldviews that continues to this day, it has impacted on both Jewish and Christian modern theologies, and it has given birth to a range of scientific approaches for understanding the nature of religion itself. This course introduces the student to such contentious and ideologically sensitive ideas as Creationism and Intelligent Design, selfish genes, memes, and evolutionary psychology.

The Question of Palestine/Israel (1882-1967) (Moshe Behar,
moshe.behar@manchester.ac.uk)

The course provides an introduction to causes, consequences and controversies associated with the emergence, development and consolidation of the conflict in Palestine/Israel from 1882 until the 1967 war. Emphasis is placed on both the socio-political and diplomatic aspects of the conflict. On successful completion of this course unit, participants should have developed (1) skills for critical analysis of one of the world's most covered national conflicts; (2) general understanding of main processes in the formation of the 20th Century ME; (3) some ability to apply acquired knowledge to broader Middle Eastern histories as well as to regional and meta-regional themes (such as the phenomenon of modern nationalism).

Introduction to Holocaust Studies

(Jean-Marc Dreyfus, Jean-
marc.dreyfus@manchester.ac.uk)

The course will explore 'the twisted path to Auschwitz'. It will examine the significance of Hitler and other key figures, anti-Semitic policies, the life of Jews in Germany, ghettos, the methods of killing, Jewish resistance, bystander indifference, post-war reparations and the fate of survivors. Special attention will be given to policy documents, memoirs, and diaries, film and photographs.

Second-year courses

Modern Hebrew Language 2 (Sophie
Garside, Sophie.Garside@manchester.ac.uk)

This is a lower intermediate level language course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation).

Biblical Hebrew Texts I (Adrian Curtis,
Adrian.Curtis@manchester.ac.uk)

Students will undertake the translation and exegesis of selected passages of the Hebrew Bible and learn to appreciate the issues involved in translating and interpreting an ancient text and assess varied text-traditions. Genesis 1-3; 2 Samuel 6-7; selected Psalms.

Talmudic Judaism: Sources and Concerns

(Alex Samely,
Alexander.Samely@manchester.ac.uk)

The course is concerned with the classical sources of Judaism, including the Mishnah, the Midrashim and the Babylonian Talmud of which it gives an overview of the main literary and thematic characteristics. The course, which presupposes no Hebrew knowledge, also explores some basic concepts such as halakhah, aggadah, Torah, and Oral Torah. It discusses the role of Scripture for the Talmudic discourse and addresses the question of the historical use of Rabbinic sources.

Readings in Talmudic Judaism

(Alex Samely,
Alexander.Samely@manchester.ac.uk)

Selected samples from Talmudic literature (such as portions of Mishnah Megillah and Midrash Bereshit Rabbah) are studied both in the original and in translation. The aim of the course is to introduce students to the modern analysis of the sources of formative Judaism in its classical period.

Ancient Israel's Prophetic Literature

(Adrian Curtis,
Adrian.Curtis@manchester.ac.uk)

The definition of the term 'prophet' and the background to the phenomenon of prophecy in Israel will be considered. Some consideration will be given of so-called 'primitive' prophecy, but the course will concentrate on an attempt to give an account of the messages of certain key figures in the biblical prophetic tradition.

Dead Sea Scrolls (George Brooke,
George.Brooke@manchester.ac.uk)

The course covers the archaeology of the Qumran site and introduces you to the Dead Sea Scrolls. The texts are all studied in English and the course pays particular attention to the Rules which may describe the movement's community law and life, the sectarian biblical commentaries which show how one group in Judaism of the period interpreted authoritative texts, and the liturgical and poetic texts which display a rich and profound spirituality. The significance of the scrolls for early Judaism and nascent Christianity is also considered. Several films are used to illustrate the history and the range of scholarly opinion about these texts.

Theories in the Academic Study of the Middle East: History, Literature, Society and Religion beyond Orientalism

(Alex Samely,

Alexander.Samely@manchester.ac.uk)

This course unit introduces students to the theoretical positions that underpin current methods and approaches in the study of history, literature, society and religion. We deal with the effect that theoretical assumptions have on what counts as evidence, how objectivity is achieved or questioned, what role the scholar's own context plays, what topics are selected for study, how power and economics affect scholarly work, and what is the importance of critical distance in the interpretation of texts. Some of the methods of historical, philological, literary and social study will be discussed in detail, including their grounding in philosophy and linguistics. The assumptions of positivist science, phenomenology, structuralism and hermeneutics will be addressed; and approaches such as Marxism, post-colonialism, feminist criticism and deconstruction will be placed into a wider theoretical context.

Themes in the Formation of Arab and Jewish Nationalisms

(Moshe Behar,

moshe.behar@manchester.ac.uk)

How do collective identities come into existence? How do nations emerge (or disintegrate)? What best accounts for the development of nations: ideology, the economy, societal transformation, politics, cultural formation or technological change? This course examines these and other key questions and themes related to the consolidation of collective identities in the 20th Century ME while utilising theoretical studies that focus on additional regions. As such, the course explores the emergence and consolidation of collective identities on competing bases (such as ethnicity, language, region, class, religion, etc.)

The Modern Literatures of the Middle East

(Hoda Elsadda, hoda.elsadda@manchester.ac.uk;

Philip Sadgrove,

philip.c.sadgrove@manchester.ac.uk; Sophie

Garside, Sophie.Garside@manchester.ac.uk et al.)

This course is intended to develop students' critical appreciation of literature, through readings in contemporary Middle Eastern texts translated from the Arabic, Hebrew, Persian and Turkish, as well as through reading and translating texts in the original languages. We shall treat literature as a resource for our own thinking about some of the pressing concerns of modern life in the tension between the West and the Middle East. In what sense do literary works reflect the 'realities of life' in the Middle East? What are the themes which Middle Eastern writers feel compelled to address? The aim of the course unit is two-fold: to introduce

students to some of the main concepts and approaches used in the contemporary academic discourse on literature, as applied to examples of twentieth-century literature from the Middle East (in English translation); to develop the students' comprehension and reading skills through translating and analysing a variety of modern texts in their chosen Target Language.

Introduction to the History of Jewish-Christian Relations

(Daniel Langton,

daniel.r.langton@manchester.ac.uk)

The course provides an initial overview of the history of Jewish-Christian relations and highlights the development of the thought and theology of various individuals, concentrating particularly on the last hundred years or so. It examines Jewish approaches to Jesus and the apostle Paul, Christian approaches to Judaism and the study of Judaism, the history of Jewish and Christian attitudes to dialogue and to 'the other', and such controversial issues as the Holocaust, the State of Israel, Zionism, anti-Judaism in the New Testament, and conversion practices.

Sources of Holocaust Studies

(Jean-Marc Dreyfus, Jean-

marc.dreyfus@manchester.ac.uk)

Some consequences of the Holocaust only appear after decades of silence and repression. More than just considering the memory of the event, this course will try to deal with different aspects of the aftermath. The changes in Jewish history after the Holocaust will be particularly considered: demography, new Jewish consciousness, the importance of the State of Israel and the interpretation in Jewish theology. The course will study different aspect of Holocaust consequences, in the fields of memorialisation, diplomacy and Jewish history. The sessions will handle, among others, the following themes: - Discovering the camps and the catastrophe: 1944-1946 - Restitution and reparation policies - Holocaust denial: facts and fights - the German Federal Republic facing its past - Holocaust memory and politics in the new Europe : an East-West divide.

Third-year courses

Modern Hebrew Language 4

(Sophie Garside, Sophie.Garside@manchester.ac.uk;

Malka Hodgson,

Malka.Hodgson@manchester.ac.uk)

This is an advanced level language course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation). The aim is to enable students to master

complex structures with high fluency in a range of situations and for a variety of purposes.

Biblical Hebrew Texts II (Adrian Curtis, Adrian.Curtis@manchester.ac.uk)

Students will undertake the translation and exegesis of selected passages of the Hebrew Bible and learn to appreciate the issues involved in translating and interpreting an ancient text and assess varied text-traditions. Judges 4-5, Jeremiah 1-5, Qoheleth (Ecclesiastes) 1-3, selected passages from the Dead Sea Scrolls.

Israelites and Canaanites (Adrian Curtis, Adrian.Curtis@manchester.ac.uk)

The aim is to enable you to consider in detail a number of issues of current or recent debate in the field of Old Testament/Hebrew Bible, relating to the relationship and possible interaction between Israelites and Canaanites. Its particular focus will be on religious texts from ancient Ugarit (modern Ras Shamra) and their relevance for the study of the Bible.

Early Jewish Novels (George Brooke, george.brooke@manchester.ac.uk)

The course pays particular attention to identifying the characteristics of early Jewish novels, both in the form of court tales and also in the form of love stories. Literary works both from early Palestinian Judaism and also from the Jewish diaspora are studied. Some elementary knowledge of the history of the period 200 BCE-200 CE is covered briefly at the beginning of the course. All the compositions are studied in English.

The Jewish-Christian-Muslim Controversy from the Earliest Times until the End of the Middle Ages (Renate Smithuis, email: renate.smithuis@manchester.ac.uk)

The so-called 'Abrahamic Faiths' – Judaism, Christianity and Islam – have a uniquely close relationship to each other: they are all monotheisms, arose in the same region of the world, draw on common traditions, and have intensely interacted with each other. That interaction has been of immense historical significance and continues to drive global politics today. The course aims: (1) To identify, explain and analyse the key points of theological difference between Judaism, Christianity and Islam as expressed in classic texts of the three religions; (2) To assess the arguments that these texts have deployed to defend their positions against each other; (3) To trace the history of the Jewish-Christian-Muslim controversy down to the end of the Middle Ages.

Holocaust Theology (Daniel Langton, daniel.r.langton@manchester.ac.uk)

The course surveys a number of Jewish and Christian theological responses to the Holocaust. It explores the differing ways that their religious concepts, beliefs, principles and practice have been

affected by the theological challenge of the Holocaust, which has undoubtedly brought about a widespread crisis of identity and meaning for many religious thinkers. Among other areas of interest, it considers the wider context of Jewish-Christian relations (in particular Christian anti-Judaism), the question of the uniqueness of the Holocaust, the debate surrounding the phenomenon of Jewish self-definition in terms of the Holocaust, and the future of Holocaust theology itself.

Fundamental Debates in the Study of Israel/ Palestine (Moshe Behar, moshe.behar@manchester.ac.uk)

During the last four decades liberal democracies have grappled with questions relating to citizenship, immigration, multi-culturalism, gender gaps, collective rights, and the civil status of ethnic or indigenous minorities. In Israel these issues came to the fore in the 1990s, manifesting themselves in debates between the "old" and "new" historians; disputes between the "critical" and "establishment" sociologists; questions of memory and collective identity; new forms of political organization by Israel's Palestinian-Arab citizens, Sephardic-Mizrahi Jews, and women. Discussions often revolved around the question whether Israeli society embodies persistent inequalities between European Jews, Middle Eastern Jews, women, Arabs, and Russian and Ethiopian immigrants, or whether it is a place of (comparatively) well-functioning co-existence.

Israeli Media (Sophie Garside, Sophie.Garside@manchester.ac.uk)

The course will introduce students to a brief history of the Israeli media, which will be read in Hebrew. The tutorials will deal with the vocabulary, style and content of the modern Israeli press. The material will be drawn from various newspapers, from the internet, from radio and from television. The course will deal systematically with areas of concern within Israel, about the Middle East in particularly and the world in general. It will cover topics such as cultural and social issues, trade and industry, politics, conflicts and terrorism.

GRADUATE

MA in Jewish Studies

MA in Holocaust Studies (Pathway of MA European Languages & Cultures)

Introduction to Comparative Semitic Philology (John Healey, john.f.healey@manchester.ac.uk)

On completion of this course unit successful participants will be able to give informed responses to questions about the history of the Semitic language

family; demonstrate a knowledge of the phonological characteristics and basic morphology of the language family; and show an awareness of the methodological problems arising from the use of comparative philology.

Dead Sea Scrolls (George Brooke, George.Brooke@manchester.ac.uk)

The aim of the course is to enable in-depth study through guided reading of one or more aspects of the Dead Sea Scrolls. This course enables you to come to terms with one or more aspects of the study of the Dead Sea Scrolls. Some prior knowledge is assumed and it is hoped that you will come to the course wanting to seize the opportunity for pursuing your own interests in this fascinating material.

Bible and Early Judaism in Context (George Brooke, George.Brooke@manchester.ac.uk)

The course has two elements. In the weekly one-hour course seminar, various members of the Biblical studies staff will discuss approaches that they use, in their research, for analysing Biblical texts in context. The seminars will provide opportunities for students to explore and evaluate these approaches and how they can be put to use. The second element is the weekly Ehrhardt Seminar at which scholars from Manchester and elsewhere present current research projects. Students will develop skills in analysing these presentations. The course can be successfully taken without knowledge of Hebrew or Greek. However, some of the research projects discussed will inevitably turn on issues related to Hebrew or Greek.

Rabbinic Constructions of Jewish Identity in Antiquity (Alex Samely, Alexander.Samely@manchester.ac.uk)

This course introduces students to the current scholarly discussion on 'Jewishness; in antiquity; it enables students to evaluate critically the nature of the rabbinic sources in which Jewish identity is articulated or presupposed, and to identify selected topics which provide the context of this theme in antiquity, and provides students with an appreciation of the methodological problems arising for a critical reconstruction of the cultural and historical realities in the rabbinic period.

Jews among Christians and Muslims (Daniel Langton, daniel.r.langton@manchester.ac.uk;

Renate Smithuis, renete.smithuis@manchester.ac.uk;

Jean-Marc Dreyfus, Jean-marc.dreyfus@manchester.ac.uk)

This course will approach the subject from the perspective of the history of Jewish/non-Jewish relations, specifically, Jewish engagement with Christian and Islamic religious cultures, and with Western modernity. As a team-taught course, it draws on expertise in modern Jewish-Christian

relations, medieval Jewish-Christian-Muslim relations, European history and Holocaust Studies. The course aims to enable you to develop an awareness of the profound level of interaction between Jewish thought and culture with non-Jewish thought and culture in history, and to develop skills in analysis of the arguments of scholars of Jewish Studies and to develop skills in researching, presenting and defending conclusions on a topic of Jewish/Non-Jewish historical interaction.

Language, Time and Ethics in Modern Jewish Philosophy (Alex Samely, Alexander.Samely@manchester.ac.uk)

The themes of time, language and the Other have emerged as central concerns of the contemporary philosophical discourse. This course unit explores the work of philosophers who have drawn upon biblical and post-biblical Jewish thought in their contributions to this development. It deals with twentieth century thinkers such as Buber, Rosenzweig and Levinas. This includes the following specific ideas: speech thinking and creation-revelation-redemption (Rosenzweig, *Star of Redemption*), relation (Buber, *I and Thou*), the Other/Ethics (Levinas, *Totality and Infinity* and *Otherwise than Being*). It will also draw out some of the lines connecting these thinkers to Cohen, Husserl, Heidegger and Derrida.

Darwinism and Jewish Thought (Daniel Langton, daniel.r.langton@manchester.ac.uk)

While much has been written about Christian engagement with Darwinian and other kinds of evolutionary theory, little attention has been paid to Jewish engagement. In fact, a wide variety of traditionalist and progressive Jewish religious thinkers wrote on how Judaism could and should respond to science in general and evolution in particular. And Social Darwinism, the application of a biological theory to social theory, led to highly significant developments in modern Jewish history, such as the emergence of 'scientific' antisemitism and some racial conceptions of Zionism. Thus an appreciation of the influence of evolutionary theory is vital for understanding the development of modern Jewish thought and identity. Key figures to be considered in this course include: Samson Raphael Hirsch, Isaac Meyer Wise, Mordecai Kaplan, and Hans Jonas.

Middle Eastern Jews Before and After 1948 (Moshe Behar, moshe.behar@manchester.ac.uk)

This course introduces students to the complex – and understudied – history of Middle Eastern Jews in the twentieth Century. It will enable students to reach a level of factual knowledge and analytical expertise in both the 'pre-Israel' and the 'in-Israel' history of Middle Eastern Jews which will, in turn, allow them to conduct research on the various domains associated with the subject.

Transformations in Modern Jewish Identities (Moshe Behar,

moshe.behar@manchester.ac.uk)

This course unit introduces some exemplary texts and documentary films that aim to demonstrate core aspects in the process of identity formation in Israel. Emphasis is placed simultaneously on understanding processes of socio-political and cultural change in Israel *and* on improving students' understanding of spoken and written Hebrew. Secondary items will be provided in class to deepen further the interpretation and understanding of the set visual and textual material assigned.

School of Languages, Linguistics and Cultures

<http://www.llc.manchester.ac.uk/>

The Holocaust in Cultural Discourse (Cathy Gelbin, cathy.gelbin@manchester.ac.uk)

This course unit aims to provide students with an introduction to key debates concerning the cultural representation of the Holocaust and to examine critically a range of cultural, philosophical and commemorative responses to the Holocaust and the meanings and controversies thereby generated. A range of artistic media (literature, film, memorials) will be analysed with the purpose of exploring questions concerning the ethics and aesthetics of cultural Holocaust representation. Engaging initially with Theodor Adorno's landmark pronouncement that 'to write poetry after Auschwitz is barbaric' and its subsequent amendments, key issues to be addressed on this course unit will be: the role of aesthetics, ethics and genre in representing atrocity; the considerable diversity in cultural responses to the challenge of the Holocaust; generational differences in representing Holocaust experience; the role of trauma and translation in memorial inscription and symbolisation.

Screening the Holocaust (Cathy Gelbin, cathy.gelbin@manchester.ac.uk)

This course unit examines the filmic treatment of the Nazi atrocities from the late 1940s through to the present. Tracing the ongoing debates around appropriate modes of Holocaust representation, we will examine the major political and aesthetic issues at stake in feature film in particular. In so doing, we will consider film's potential to convey the personal dimension of the Holocaust together with art's ethical implications in the face of atrocity. Among other themes, we will look at the unique vision of the Holocaust in East Bloc cinema, which pioneered central modes of Holocaust representation before 1989. Having looked at issues of gender, sexuality and generation in films from both sides of the Iron Curtain, we will finally turn our attention to the aesthetic and thematic

approaches developed by the second and now third generation after the Holocaust. The study of German film in its international context will open up a comparative view of Holocaust film as a trans-national body of works.

Literary Representations of the Holocaust (Francesca Billiani,

Francesca.Billiani@manchester.ac.uk)

The course will explore modes of representing the Holocaust in post-war Italian literary writing. Starting from an analysis of how the fascist regime progressively marginalized Italian Jewish citizens, thereby creating a 'Jewish problem', the course addresses the problem of literary writing on the Holocaust as a means of bearing witness about the genocide and of building a personal, social, collective, and national identity. In this context, particular attention will be paid to Primo Levi's *Se questo è un uomo* seen both as a detailed example of the Italian aesthetic and social treatment of the Holocaust and as a general reflection on modes of writing about the Genocide.

Representing the Holocaust in French Film and Text (Ursula Tidd,

ursula.tidd@manchester.ac.uk)

Since the end of the Second World War, France has had a problematic relationship to the discussion and representation of the Holocaust. Responses to returning Holocaust survivors ranged from incomprehension to silence. Isolated voices sought to represent the experience of the concentration camps, yet these were muted by the overriding political imperatives of post-war Gaullist constructions of France as an heroic nation which had resisted fascism and the German occupation. Since the 1970s, this resistance myth has not only been fundamentally challenged but the Holocaust has become a major focus for debate in French political, philosophical and cultural life. At the heart of such debates lie problematic questions relating to the act of remembering the Holocaust as a traumatic historical event and the ethics and aesthetics of its representation. Indeed, a key question to be addressed on this course is how might it be possible to represent Holocaust experience at all?

University of Nottingham

Department of Theology and Religious Studies

www.nottingham.ac.uk/theology/index.aspx

Introduction to Biblical Hebrew (Carly Crouch)

Students are progressively introduced to the basics of the reading and grammar of Biblical Hebrew, through the use of a standard textbook and sentences from appropriate biblical texts.

Introduction to the Study of the Hebrew Bible (Carly Crouch)

This module is an introduction to the literature, history and interpretation of the Hebrew Bible, also known as the Old Testament. Attention will be paid to the biblical text as history, as literature and as scripture in the Jewish and Christian traditions, both in general and with particular reference to specific narrative and prophetic texts.

Introduction to Judaism

This module will introduce Judaism in the period from its formation to modernity. We will study major texts of Second Temple and Late Antique Judaism, the major developments of medieval Jewish culture under Islamic and Christian rule, and key topics in early modern and contemporary Judaism. Special emphasis will be given to the textual strategies of Jewish readings of the Bible and to its continuing importance as a central religious symbol. The module will give students an overview of Judaism as a diverse tradition that has always engaged its Roman, Christian, Persian and Muslim surroundings.

The Jewish Context of Jesus and Early Christianity (Roland Deines, roland.deines@nottingham.ac.uk)

This module deals with the Jewish context of Jesus and the Early Christians. It includes an introduction to Jewish history and deals with the main sources for this. Within the literary sources, the emphasis will be on the Greek translation of the Jewish Bible (Septuagint), the Jewish philosopher and exegete Philo of Alexandria, and the historian of the first revolt against the Romans, Flavius Josephus. Besides the written sources, the political geography and some important archaeological finds and excavations will be treated which will help an understanding of the social history.

Jewish Theology and Philosophy: from Philo to Levinas

The module will provide an overview of the most important theological and philosophical ideas, theories and arguments that Jewish thought developed from the Hellenistic period of Philo of Alexandria to the postmodern times of Emmanuel Levinas. The method of instruction will combine historical and speculative approaches, using the perspective of the 'history of ideas'.

Department of German Studies

<http://www.nottingham.ac.uk/german/index.aspx>

Jewish Intellectuals in Germany 1830–1940 (Bram Mertens, bram.mertens@nottingham.ac.uk)

This module concentrates on the most turbulent time in the history of the Jewish people in Europe, between the first wave of emancipation laws in the

1830s – also the year of Heinrich Heine's voluntary exile from Germany – and the start of the Second World War, which would physically eradicate more than half of Europe's Jews. In between these dates, Jews both received greater freedom and were subjected to more persecution than ever before in their long history. Yet it was also in between these dates that Jewish writers and thinkers made the greatest contribution to the European *Geistesleben*, helping to shape the intellectual climate that still determines our world today. This module will focus on seminal texts by Heinrich Heine, Karl Marx, Sigmund Freud, Joseph Roth, Franz Kafka, Walter Benjamin and Gershom Scholem and discuss the work of other major Jewish authors and thinkers such as Moses Hess, Samson Raphael Hirsch, Theodor Herzl, Franz Rosenzweig, Max Brod, Stephan Zweig, and Martin Buber.

School of History

<http://www.nottingham.ac.uk/history/index.aspx>

The History of a Relation: Jews in Modern Europe (Karen Adler, karen.adler@nottingham.ac.uk)

This special subject surveys and analyses the place of Jews in modern European history. Throughout the modern period – and, indeed, before – Jews lived in Europe as part of a minority. The module is therefore essentially about a relation between Jews and non-Jews, a relation that was extremely enduring, productive and resilient. It is the contention of this module that the story of the relationship's development and evolution can tell us a great deal of the history of Europe as a whole.

University of Oxford

Faculty of Oriental Studies

<http://www.orinst.ox.ac.uk/hjs/index.html>

UNDERGRADUATE

BA in Hebrew

BA in Jewish Studies

GRADUATE

MSt In Classical Hebrew Studies (Faculty of Oriental Studies)

MSt in Jewish Studies (Oxford Centre for Hebrew and Jewish Studies)

MSt In Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)

MSt in Modern Jewish Studies (Faculty of Oriental Studies)
MSt in Yiddish Studies (Faculty of Medieval and Modern Languages)
MPhil. in Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)
MPhil Judaism & Christianity in the Graeco-Roman World
MPhil in Modern Jewish Studies (Faculty of Oriental Studies)

Elementary and advanced classical

Hebrew (Hugh Williamson, hugh.williamson@orinst.ox.ac.uk)

Modern Hebrew (Gil Zahavi, gil.zahavi@orinst.ox.ac.uk)

Reading classes on a wide variety of

Biblical texts (Hugh Williamson, hugh.williamson@orinst.ox.ac.uk)

Ancient Israelite history (Hugh Williamson, hugh.williamson@orinst.ox.ac.uk)

Second Temple History (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

Second Temple Judaism (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

History of the Talmudic Period (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

Varieties in Judaeism, 100 BCE to 100 CE (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

The Formation of Rabbinic Judaism (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

Maimonides (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)

Rabbinic texts (Midrash, Mishnah, Tosefta) (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)

Medieval Jewish history/thought (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)

History of Jewish-Muslim Relations (Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)

Modern Jewish Thought (Miri Freud-Kandel, miri.freud-kandel@orinst.ox.ac.uk)

Modern Jewish Society (Miri Freud-Kandel, miri.freud-kandel@orinst.ox.ac.uk)

Judaism in History and Society (Miri Freud-Kandel, miri.freud-kandel@orinst.ox.ac.uk)

The Jews of Europe, 1789–1945 (David Rechter, david.rechter@orinst.ox.ac.uk)

Modern Jewish History (David Rechter, david.rechter@orinst.ox.ac.uk)

Jewish Politics and the Jewish Question, 1840–1945 (David Rechter, david.rechter@orinst.ox.ac.uk)

Modern Jewish Politics and Ideologies

(David Rechter, david.rechter@orinst.ox.ac.uk)

Preliminary Biblical Hebrew (Jennifer Barbour, jennifer.barbour@new.ox.ac.uk)

Hebrew texts (Qohelet, Proverbs, Hebrew inscriptions) (Jennifer Barbour, jennifer.barbour@new.ox.ac.uk)

Modern Hebrew Texts: Gordon to Shammas (Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)

Oxford Centre for Hebrew and Jewish Studies

<http://www.ochjs.ac.uk/>

GRADUATE

One-year MSt in Jewish Studies

Biblical Hebrew (Stephen Herring, slherring1@gmail.com)

Elementary: the course is designed to enable students with little or no experience in Biblical Hebrew to become conversant in reading basic narrative texts and to translate short passages from English into Hebrew.

Intermediate: the course is designed for those students who are already conversant in reading narrative Biblical Hebrew. The students' knowledge of Biblical Hebrew grammar and syntax will constantly be reviewed and deepened as the set texts are studied and as they prepare Hebrew prose compositions.

Advanced: this course is designed for those who already have considerable experience in Biblical Hebrew prose as well as some background in Classical Hebrew poetry. This course will, therefore, focus on developing these skills through reading more difficult Biblical texts, as well as some inscriptions.

Modern Hebrew (Daphna Witztum, dwitztum@hotmail.com)

Elementary: the aim of this class is to help students to acquire proficiency in reading, writing, comprehending and translating comparatively simple texts, as well as acquiring conversational skills.

Intermediate: the aim of this class is to give students proficiency in reading, writing, comprehending and translating more complex texts, as well as acquiring conversational skills.

Advanced: the aim of this course is writing, reading and comprehension at an advanced level with a particular focus on academic and related texts.

Yiddish (Haïke Beruriah Wiegand, BeruriahWiegand@aol.com)

Elementary: this course is aimed at students with no prior knowledge of Yiddish (although knowledge of the Hebrew/Yiddish alphabet is highly desirable). The course is designed for students to develop basic reading, writing and conversational skills, as well as mastering some basic grammar. It will provide a historical and cultural context of the Yiddish language.

Intermediate: this course is aimed at intermediate students of Yiddish (after one year of Yiddish at university level). The course is designed for students to develop more advanced reading and writing skills, as well as mastering some more advanced Yiddish grammar. It will also provide a basis for reading Yiddish literature and articles from the Yiddish press.

Introduction to the Archaeology of Ancient Israel: the Iron Age (1200–332 BCE)

(Garth Gilmour, garth.gilmour@arch.ox.ac.uk)

This course aims to provide an introduction to and overview of the discipline of Near Eastern Archaeology with particular reference to the Iron Age and the Persian Period. The course will provide the student with the archaeological background to the historical events of the Iron Age (1200–586 BCE) and the Persian period (537–332 BCE); equip the student with the basic elements of the subject, including the role of excavation, the limits of time and space, basic terminology, important sites and personalities, significant finds, and the relevance to the biblical account; and to enable the student to assess the right and wrong uses of archaeology.

The Religion of Israel (Deborah Rooke, deborah.rooke@theology.ox.ac.uk)

This course is intended to explore the religion of Israel during the Iron Age, from c. 1200–500 BCE. In biblical terms, this covers the period between the appearance of the Israelites in Canaan and the early post-exilic period.

Jewish History 200 BCE to 70 CE (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

This course covers the political, social, economic, and religious history of the Jews from 200 BCE to 70 CE. The set text will be Josephus, *The Jewish War*, but students will also be expected to learn how other literary sources, archaeological material and religious texts can be used to understand the history of this period.

Septuagint (Alison Salvesen, alison.salvesen@orinst.ox.ac.uk)

The texts are chosen for their exegetical and/or text-critical interest, and for their relevance to formative Judaism and Christianity. The course covers general issues of the historical origins of the Septuagint version in the Alexandrian Jewish Diaspora and its subsequent revisions in Palestine,

the translation technique of the individual books studied, textual criticism and exegesis of the original Hebrew. Relevant texts in Hebrew and Greek from Qumran will also be taken into consideration. The aim of the course is to demonstrate the value of the Septuagint and the three later Jewish revisions (Aquila, Symmachus and Theodotion) for textual criticism of the Hebrew Bible, and the importance of Greek renderings of the Hebrew Bible for Hellenistic Judaism and the Greek-speaking Church.

The Diaspora in the Roman Empire: Jews, Pagans and Christians to 450 CE

(Fergus Millar, fergus.millar@bnc.ox.ac.uk)

This course explores the Jewish diaspora which was spread over large parts of the Greek-speaking eastern half of the Roman Empire, and is also found in the city of Rome, and later in the Latin-speaking west. It is well known from pagan, Jewish and Christian literature, especially the Acts of the Apostles, and from inscriptions, papyri and the archaeological remains of synagogues. For the first three centuries CE both Judaism and Christianity, which grew out of it, were minority beliefs, tolerated and on occasion persecuted. With the conversion of Constantine in 312, the relations of the three religions changed dramatically.

A Survey of Rabbinic Literature (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)

The aim of this course is to acquaint students with some of the main features of early Rabbinic literature by means of selected texts which will be read in English translation. (The original Hebrew texts will be reproduced for those who are able to read Hebrew.) The first class will be devoted to a discussion of the historical background of the sources. In subsequent classes selected texts drawn from the entire range of rabbinic literature will be analysed with consideration of their content, literary structure and historical *Sitz im Leben*. Students should prepare the set texts together with the relevant secondary literature in advance of each class.

Unhappy In Their Own Way: Hebrew and Yiddish as a Literary Family (Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)

In the period of the modern formative development of Hebrew and Yiddish literature – literatures which were largely written by the same authors, living in the same communities – these literatures' relationship to the Jewish culture of which they were a part may be paraphrased as one fruit, two juices. This course aims to explore this rich complexity by analyzing the startling variety in literary language, forms, thematic content, etc., especially as reflected in the similarities as well as differences between them. Reading these two literatures together offers a corrective to

monolithic or reductive ideas about the nature of Hebrew or Yiddish language and literature, and complicates our understanding of modern Jewish culture.

Jewish Liturgy (Jeremy Schonfield, jjschon@globalnet.co.uk)

This course will focus primarily on the way the traditional liturgy for home and synagogue encapsulates biblical themes and rabbinic thinking about the world. We will consider key scriptural scenes and their midrashic interpretations, in order to define some of the core ideas of the sacred narrative from creation to the messiah, and will then trace their language and motifs in liturgical passages. It will become clear that central rabbinic ideas are explored in the liturgy in occasionally subversive ways, as the prayer book interprets human experience from birth to death.

Jewish-Muslim Relations through the Ages (Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)

This course surveys and analyses the interaction between Jews and Muslims, from the rise of Islam until the Modern period. The course aims to introduce students to the legal and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. The diversity of Jewish experiences of 'Islam' will be stressed throughout, and various periods and regions of the Islamic World will be compared and contrasted in this context.

Jewish-Christian Thought and Dialogue (Aaron Rosen, aaronmatthewrosen@gmail.com)

This course will consider Jewish-Christian dialogue as an evolving theological conversation – sometimes amicable, sometimes virulent – from antiquity to the present. The touchstones in this conversation will be figures ranging from Jesus to Augustine, Maimonides, Martin Luther, Franz Rosenzweig, and Emmanuel Levinas. Our aim will be to understand these thinkers not only in their historical context but to consider their changing reception through history, and especially in the present. We will ask, for instance, how Jesus has been understood by modern Jewish thinkers such as Abraham Geiger and Martin Buber, and how Christian theologians such as Paul Tillich have responded to these efforts. We will conclude by considering the recently articulated practice of 'Scriptural Reasoning'. Fittingly, this will take us to a point which both spills beyond the confines of the Academy and opens the door to an 'Abrahamic' conversation that is not just dialogue, but also trialogue.

The Emergence of Modern Religious Movements in Judaism (Miri Freud-Kandel, miri.freud-kandel@orinst.oxford.ac.uk)

The aim of this course is to consider the historical, theological, and social motivations behind the development of the three major religious movements of Modern Judaism: Reform, Conservative, and Orthodox. The focus will fall on their emergence in the nineteenth century in western Europe. The subsequent development of Reform and Conservative Judaism in America will also be studied. In addition, the division of Orthodoxy into a modernist and traditionalist camp will be analysed particularly with reference to Anglo-Jewry.

Israel: State, Society, Identity (Raffaella Del Sarto, raffaella.delsarto@sant.ox.ac.uk)

There are probably few states in the world that trigger such strong opinions and emotions as the State of Israel. While these responses are generally linked to Israel's foreign relations and the Arab-Israeli conflict, this course aims at primarily 'looking inside' Israel. It will introduce students to the politics, society, and institutions of modern Israel by paying special attention to the prevailing societal diversity and fragmentation as well as their political implications. In particular, the dynamics of Israeli politics, society, and foreign relations will be linked to the construction of Israel's identity (and the different interpretations of the latter) from the early days of the state until the advent of the peace process in the 1990s and its collapse.

University of Reading

UNDERGRADUATE

Department of History

<http://www.reading.ac.uk/history/>

Deviance and Discipline: Church and Outcasts in the Central Middle Ages

(Rebecca Rist, History, r.a.c.rist@reading.ac.uk)

This module will explore the pronouncements of canon lawyers on topics central to an understanding of Medieval European Society such as theories of Just War, Christian-Jewish relations, the treatment of pagans and Muslims in Christian society and the status afforded homosexuals, prostitutes, lepers and other social outcasts. The course will also explore the growth in the study of Canon Law in Medieval universities and the influence of the work of decretists and decretalists on papal, ecclesiastical and conciliar legislation.

Department of English Language and Literature
<http://www.reading.ac.uk/english-language-and-literature/>

Fiction and Ethnicity in Post-War Britain and America (David Brauner, d.brauner@reading.ac.uk)

This module aims to provide students with knowledge and understanding of a range of fiction produced by writers from minority cultures in Britain and America in the post-war period. It aims to introduce students to the key critical debates concerning the representation of ethnicity in fiction and to develop an informed awareness of some of the major developments in, and the relationship between, the theory and practice of post-war 'ethnic' fiction on both sides of the Atlantic. Authors studied on the module may vary from year to year but will include some of the following: Zadie Smith, Linda Grant, Howard Jacobson, Dan Jacobson, Clive Sinclair, Simon Louvish, Kazuo Ishiguro, Caryl Phillips, Anita Desai, Salman Rushdie, Hanif Kureishi, Philip Roth, Percival Everett, Charles Johnson, Richard Powers, Amy Bloom, Gloria Naylor, Bharati Mukherjee and Gish Jen.

University of Roehampton
<http://www.roehampton.ac.uk/index.html>

Religion in Context 1 (Judaism) (Eric Jacobson, E.Jacobson@roehampton.ac.uk)

This module is an introduction to Judaism in its religious, cultural and historical forms. It provides a survey of religious practices, canonical literature, culture and history of Judaism from biblical times to the present. Emphasis will be placed on cultivating an understanding of Judaism as a living culture and religion, and the contribution of Jews and Judaism to world culture and the humanities. The source of its religious inspiration – the Torah or Hebrew Bible – and the rabbinical codifications and commentaries will provide a primary introduction to ancient Judaism. Several varieties of Jewish thought will be presented, from mysticism and Kabbalah in the medieval period to Jewish Enlightenment and the study of Judaism in the last few centuries. The module will also focus on contemporary Jews and Jewish culture in the context of the historical developments of the modern period, such as the Holocaust, the State of Israel and the Palestinian-Israeli conflict.

University of Southampton
Parkes Institute for the Study of Jewish/Non-Jewish Relations
<http://www.soton.ac.uk/parkes/>

History
<http://www.southampton.ac.uk/history/>

UNDERGRADUATE

BA History: Pathway Jewish History and Culture

The Old Testament
(Dan Levene, dl3@soton.ac.uk)

The aims of this unit are to introduce you to primary and secondary sources relating to the Old Testament; develop your skills of acquiring, using and critically evaluating these sources; familiarize you with the process of identifying problems and ways of solving them by constructing logical and substantiated arguments in both written and oral forms; give you a sound introduction to Biblical Hebrew.

The End of the World: Apocalyptic Visions of History

(Helen Spurling, H.Spurling@soton.ac.uk)
'The End of the World' will introduce you to the cultural and historical contexts of apocalyptic thought in Late Antiquity as well as exploring how concepts of the end of time and afterlife evolved in dynamic interaction with socio-historical circumstances. Apocalypses are important because they represent an expression of social and cultural concerns, but also are of great significance for shedding light on attitudes to historical events and to surrounding cultures at a crucial period in the development of world history. This module will explore the nature and significance of Jewish and Christian apocalyptic traditions in Late Antiquity up to and including the rise of Islam.

The Making of Englishness: Race, Ethnicity and Immigration in British Society, 1841 to the Present (Tony Kushner, ark@soton.ac.uk)

How do we define Britishness (or more often, 'Englishness')? How have identities changed over the past 150 years? This course covers these broad questions with specific regard to questions of 'race', ethnicity and immigration. Although the importance of these issues in contemporary debates is very clear, this course adopts a historical approach and charts how they have developed from the mid-Victorian period onwards. It asks whether Britain is a peculiarly tolerant country in an international context. How welcoming have state and society been to newcomers? Have issues of race played a major part

in British politics? Turning to the minorities themselves, the course examines their identities and internal dynamics in British society. The approach adopted is comparative, and a wide range of groups and responses to them are examined including Jews, Irish, Afro-Caribbeans, Germans, Asians and many others.

Refugees in the Twentieth Century (Tony Kushner, ark@soton.ac.uk)

This third year special subject explores legal and other definitions of refugeedom. It is then followed by three case studies. The first is on east European Jews at the turn of the twentieth century and the second examines Refugees from Nazism. The third and final case study examines contemporary asylum seekers and refugees. A comparative approach is utilised, using primary sources to enable the study of official responses, that of the press and public opinion and finally the refugees themselves through testimony and literature.

German Jews in Great Britain after 1933

(Hannah Ewence, H.E.Ewence@soton.ac.uk)

This module tries to build a bridge between the fields of German-Jewish history and the history of Jews in Britain. It will give an overview of the situation of Jews in Germany in the nineteenth and twentieth centuries, focusing on the Weimar Republic and the years shortly before and after 1933. It explores the emigration policy of the regime in Germany and the British attitudes toward immigration. The module will then take a closer look at the processes of immigration (organisation; arrival; distribution in the country) and at the different ways of integration and adaption in Britain. Special attention will be given to personal memoirs and other personal documents as a source for the research of this topic.

Modern Jewish Culture and the Big City

(Joachim Schlör, j.schloer@soton.ac.uk)

Jewish forms of settlement are an important area of study and research in the inter-disciplinary field of Jewish Studies. There is a broad variety of such forms of settlement, from the medieval Jewish streets and quarters via the shtetl in Poland to the urban quarters of Berlin, London, or New York. Throughout several centuries, though, an image has been created of a special "relationship" between Jewish and urban cultures. This unit will try to explore this relationship and to give some insight into the spatial dimension of Jewish culture and history. It will also show the range of inter-disciplinary methods necessary to cover the field.

From Pogrom to Broadway:

Modern Jewish Culture in Eastern Europe.

Part 1 (Claire Le Foll, C.Le-Foll@soton.ac.uk)

This module will explore the extraordinary flowering of a secular Jewish culture in Russia and Poland in the decades that preceded its destruction during

the Holocaust. Starting from the emergence of a modern literature in Yiddish in the second half of the 19th century, we will analyse the development of modern Jewish literature, theatre, visual arts, music and cinema. We will pay special attention to the broader political and social context in which the transition from a traditional Jewish society to modernity took place. In particular, we will analyse the role of the wave of pogroms of 1881–1882 in the acceleration of the process of modernisation and in the radicalisation of the Jewish intelligentsia. We will observe in what way the deep changes that affected the Jewish society were echoed in the cultural production.

From Pogrom to Broadway. Modern

Yiddish culture in Western Europe and

America (1881–1939). Part 2 (Claire Le Foll,

C.Le-Foll@soton.ac.uk)

The second part of this module will scrutinize the development of a modern Jewish culture in the main centres of emigration of East-European Jews (London, New York, Paris, Berlin) before the Second World War. This module will highlight the rich diversity of the cultural identity of East-European Jews all over the world. We will base our study on the analysis of historical sources and of cultural works (novels, pictures, movies).

The Holocaust:

Policy, Responses, and Aftermath (Shirli

Gilbert, s.gilbert@soton.ac.uk)

More than 60 years after the liberation of Auschwitz and the end of the Holocaust – the systematic mass murder of six million European Jews, as well as homosexuals, communists, Roma, and other victims during the Second World War – the subject still generates extensive discussion and controversy, in intellectual circles as well as in the wider political world. In this course, we will study the origins, implementation, and aftermath of the genocide, from the Nazi rise to power and the implementation of the 'Final Solution' through to the post-war Nuremberg War Crimes Trials. In addition to Nazi policy, we will explore victims' experiences of daily life in ghettos and camps through surviving diaries, songs, community chronicles, memoirs, and other texts. We will also tackle some of the questions that still challenge our understanding of the Holocaust today, such as: Was the Holocaust unique? How has the Holocaust become so prominent in American life? Why have some recent writers drawn attention to the 'Holocaust Industry' and the 'exploitation of suffering'? What are the politics of memory and commemoration?

Responses to the Holocaust (Shirli Gilbert,

s.gilbert@soton.ac.uk)

In this course we will explore the history of the Holocaust on two levels: the responses of those

targeted for genocide, and post-war memory of these events among survivors, the populations of Europe, and beyond. We will use a range of sources, from diaries, songs, and testimonies to artworks, literature, and film. Through these sources we will tackle some of the questions that still challenge our understanding of the Holocaust today, such as: Did the victims do enough to resist? Did the Allied governments do enough to help them? Are there limits to how such catastrophic events can be represented? What are the politics of memory and commemoration? In the first part of the course we will explore victims' responses. How did individuals live in conditions of persecution and systematic mass murder? In the second part of the course we will look at some external responses to the genocide, beginning with an examination of the actions of the Allied governments and Churches during the war. We will then shift our focus to explore the challenges of coming to terms with this traumatic past in the post-war decades.

Music and Resistance (Shirli Gilbert, s.gilbert@soton.ac.uk)

Music might, at first glance, seem peripheral to the study of history. On deeper examination, however – and as historians in recent years have increasingly begun to recognize – it is a valuable source that can help us to understand how people in the past have experienced, shaped, and understood the world around them. Music can offer insight into how people have interpreted and responded to their circumstances, and how power is used and abused. This course will explore how music has been used by formal resistance and liberation organizations, as well as by millions of ordinary people during periods of political turmoil, persecution, and war. We will also consider how it has been used as a vehicle for propaganda, torture, and control. Focusing in particular on the twentieth century, we will look at examples ranging from the Nazi regime and the Holocaust, to the role of popular song in the South African anti-apartheid struggle. Through these and a range of other examples, we will consider the roles that music has played as an actor in history, its potential significance as a historical source, and its value as a medium through which we can approach and begin to understand the past.

GRADUATE

MA Jewish History and Culture
MRes Jewish History and Culture

Core module: Research skills

This module introduces students to resources for analysis in Jewish history and culture, including libraries, archives and electronic sources. Exer-

cises will develop skills required by the assessed essays and dissertation. Classes will cover approaches to documents, literary, and visual texts, and the broader thematic and methodological questions raised by the interdisciplinary nature of the MA programme. The module will offer skills development in archive research, bibliographical searches, and presentations. Students will also be given an introduction to central aspects of Jewish history and culture: Introduction to Jewish Law, Jewish Calendar and Festivals, Kashrut (dietary laws), Settlement and central elements of a Jewish community, Introduction to the Hebrew and Yiddish Languages, Jewish culture and music and concepts of Jewish identity.

Core module: Jewish History and Culture

This course introduces students to some of the key questions, perspectives, and methodologies that constitute the broad field of Jewish History and Culture. We will interrogate the concepts of history, memory, and culture themselves, and explore different approaches – some established, some still contested – that have been adopted towards this diverse interdisciplinary field.

Core module: Relations between Jews and non-Jews

This unit introduces the evidence and its problems relating to specific and crucial periods for the study of Jewish/non-Jewish relations, including Graeco-Roman antiquity; the middle ages; the early modern and late modern eras. It studies the every-day interaction of Jews and non-Jews in various environments such as the Hellenistic world, the Roman Empire, medieval Europe, early modern England, nineteenth and twentieth century Britain, continental Europe and the USA. It also considers the influence of theology on the representation and treatment of Jews in the Christian era. Theories of Jewish/non-Jewish relations, including the seminal work of James Parkes, will be used throughout.

Britain, the USA and the Holocaust, 1933–1995 (Tony Kushner, ark@soton.ac.uk)

The unit will examine the record of two liberal democracies faced by the Nazi seizure of power and the persecution of German Jews in the 1930s, and the reaction to news of the Final Solution in the 1940s. It will look at the place of the Holocaust in post-1945 culture, patterns of memorialisation, the lives of survivors, historical debates and controversies about the meaning and significance of the Holocaust in these two countries.

English Studies

<http://www.soton.ac.uk/english/index.html>

Jewish Fictions (Devorah Baum, D.M.Baum@soton.ac.uk)

What is Jewish identity? Different writers have defined it as religious, racial, ethical, national or cultural, and many have grappled with its changing meanings in the modern world. The diverse, elusive nature of 'Jewishness' has given rise to some of the most fascinating texts of the nineteenth and twentieth centuries, which we will be studying in this module.

Post-War American Jewish Literature (Devorah Baum, D.M.Baum@soton.ac.uk)

Although only about a century old, American Jewish literature has exerted an enormous influence throughout its short history, and the Jewish writer has nowhere been more accommodated into the mainstream than in the place that Israel Zangwill first called the "melting pot". In his extended literary meditation on what it means to be an American writer today, novelist, John Updike, creates a Jewish alter ego to play the role of the quintessential American author. So is America a promised land for the Jews?

Holocaust Literature (Judith Petersen)

This module will examine some of the most important testimony, fiction and poetry to represent the Holocaust from the 1940s to the present.

German Studies

<http://www.soton.ac.uk/ml/german/ge.html>

Writing Exile (Andrea Reiter, air@soton.ac.uk)

This module will introduce you to a major body of texts written by exiled people or about issues of exile. It will make you consider to what extent Exile and Diaspora are relational concepts i.e. presupposing the existence of a 'homeland' and the option of, or longing for, a return to it. It will show you how, in the course of time, discourse-specific figures such as the pariah and the parvenu (e.g. Hannah Arendt), the Golem or Ahasver (literary discourse) have come to exemplify the exiled person. Finally, this module will give you an understanding of how the concepts of time and space have come to be reconfigured in an increasingly globalized world and the impact of modern communication technologies and transport.

Metropolitan Cultures: Vienna and Berlin (Andrea Reiter, air@soton.ac.uk)

This unit will introduce you to German metropolitan culture and politics in the 20th century with particular reference to Vienna and Berlin, using a variety of different cultural forms (primarily literature, film, architecture). It will also familiarize you

with some theoretical material on life/culture in the city. It will problematise the development of the capital city in the course of the 20th century, exploring, for example, how its emergence impacts on the people who live there and how the inhabitants in turn shape the metropolitan space. Furthermore this unit will demonstrate how society and, in particular, artists within the cityscape respond to historical and political situations, and how this response consists of a diversity of voices.

Minorities and Migrants:

Exploring Multicultural Germany (Andrea Reiter, air@soton.ac.uk)

This course will examine the cultural and social critique of a range of writers and producers of cultural products to ask questions about race and ethnicity, exile and identity in 20th-century Germany and Austria. It will look at immigrations and re-migrations to these countries, the discourses surrounding them, and fictional and autobiographical responses to the experience of migration and exclusion. We aim to contextualize and problematize identity and difference by looking at the history and writings of German refugees, German-Jews, Afro-Germans and Turkish Germans. We will explore the tensions between historical facts and the self-image of the migrant and the nation by taking a double view: of the ways in which the majority culture has dealt with newcomers and the question of diversity; and of how minorities have challenged their assigned positions and developed strategies of subversion or resistance.

University of Warwick

Sociology

<http://www2.warwick.ac.uk/fac/soc/sociology/>

GRADUATE

(MA in Social and Political Thought)

Sociology of the Holocaust (Robert Fine, Robert.Fine@warwick.ac.uk)

This course takes up the challenges posed by Zygmunt Bauman to develop a sociological understanding of the Holocaust and explore the significance of the Holocaust for our understanding of sociology. It addresses Bauman's proposition that the Holocaust represents not so much the breakdown of modernity but its inner potentiality. Among the questions we examine are the following: Why do we use the name 'Holocaust' or 'Shoah'? How does the idea of 'totalitarianism' help us understand the Holocaust? What is meant by the idea of 'crimes against humanity'? Why has modern antisemitism been such a powerful political force? What is the relation between the Holocaust and other modern

genocides? What can we learn from the Holocaust about the capacity of ordinary men to commit extraordinary atrocities? What sense does it make to use the concepts of 'radical evil' and 'banality of evil' in understanding and responding to the Holo-

caust? Why cannot there be poetry after Auschwitz? How does the Holocaust test the limits of representation? Is there such a thing as a 'Holocaust industry'?

