

Survey of Jewish Studies (and related) courses 2012/3

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.

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.

Jewish History and Culture (Joachim Schaper, Course Coordinator, j.schaper@abdn.ac.uk; Jutta Leonhardtbalzer, j.leonhardtbalzer@abdn.ac.uk; Robert Segal, r.segal@abdn.ac.uk; Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

The course provides a survey of Jewish history (from the Persian and Hellenistic periods to the present day) and of Jewish culture (including aspects of religious life) through the ages, in order to provide students, in conjunction with the other courses in the programme, with a full overview of Judaism from its inception to the present.

Contemporary Issues in 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.

History and Religion of Ancient Israel (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

Introduction to Rabbinics and Jewish Philosophy (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

Founders of Christianity (Steve Mason, steve.mason@abdn.ac.uk)

This course explores such issues as: the formation of the New Testament collection; the NT manuscripts that have reached us, and the problems of establishing the "correct" text and

translation; criteria for establishing the authorship and chronology of the texts; what Paul's letters reveal about both his self-understanding and that of other groups in the first Christian generation; what the gospels and Acts reveal about unity and diversity in the second generation and possibly later; what other NT writings and texts that did not find a place in this collection have to say about these issues. Since these texts hint at the complex relations between the new groups of Christ's followers, on the one hand, and both Jewish and Graeco-Roman society on the other, those questions also arise in a preliminary way.

Recovering the Historical Jesus (Steve Mason, steve.mason@abdn.ac.uk)

Jesus of Nazareth has been the most consequential figure in Western history. But what can we know about him, and how can we know it? This course covers three areas, which may be ordered and integrated differently from year to year: Culture and society in the first-century Galilee, where Jesus lived and taught. This field has been dramatically opened up in recent decades by archaeological excavation; The history of modern scholarship on Jesus, since the European Enlightenment, and its various approaches to the literary evidence.; The central questions that need addressing in a 'life of Jesus, for example: his birth and early influences, relation to John the Baptist, modes and content of teaching, important actions, arrest, trial, crucifixion, and resurrection.

GRADUATE

MLitt Jewish Studies

Bangor University

Theology and Religious Studies

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

The Holocaust: Philosophical and Religious Responses (David Tollerton, d.tollerton@bangor.ac.uk)

This module explores the array of philosophical and religious responses to emerge in the aftermath of the Holocaust. Philosophical responses have included questioning the nature of evil in a modern bureaucratized state, querying the limits to which such extreme events can be represented, and examining the relationship between the Holocaust and postmodernism. Students taking this module will explore the varied post-holocaust discussions of such issues, the contexts of their articulation, and their implications for ongoing philosophical and religious thought.

Queen's University, Belfast

<http://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.164BC 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 (Isabel Wollaston, i.l.wollaston@bham.ac.uk; Charlotte Hempel, c.hempel@bham.ac.uk)

This module introduces and evaluates a number of competing narratives (or accounts/explanations) of the nature of Judaism, Jewishness and Jewish history and explores how they relate to each other. Considerable attention is paid throughout the module to questions of definition and methodology, paying particular attention to Second Temple Judaism and/or the modern and contemporary period. In particular students are encouraged to identify and analyse key points in Jewish history which impacted on Jewish self-understanding, with particular reference to Second Temple Judaism and/or the modern period; (b) explore a number of key themes and preoccupations within historical and/or more modern and/or contemporary Judaism(s).

Introduction to 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 (Charlotte Hempel, c.hempel@bham.ac.uk)

This module aims to introduce students to Biblical Hebrew helping to acquire such proficiency in grammar that they will be able to understand discussions of biblical texts and read a simple unseen prose passage with the help of appropriate basic reference works. During this course students will use a Grammar chosen by the tutor as well as read a number of Hebrew texts.

The Dead Sea Scrolls: Texts and Context (Charlotte Hempel, c.hempel@bham.ac.uk)

This module examines the contribution of the Dead Sea Scrolls to our understanding of the history of the Second Temple Period. Particular emphasis is placed on the nature of the collection and various attempts to classify the material. A variety of scholarly assessments of the social realities reflected in the Qumran texts and the site of Qumran are critically evaluated.

Holocaust in History and Memory

The module allows the student to gain an appreciation of the intrinsically interdisciplinary nature of study and representation of the Holocaust. It involves close study of one particular theme/aspect from a variety of perspectives, in a range of media, both as events were happening, and in terms of the cultural 'afterlife' of the Holocaust. Students will work closely with a range of secondary sources and primary sources where appropriate. In 2012/13 this theme is Auschwitz in history and memory. We will study a range of testimonies by victims, survivors and perpetrators. Particular attention will be paid to the nature of survival in the camp, the distinctive experiences of women (including women prisoner-doctors), and the role of the Sonderkommando. In terms of the cultural life of Auschwitz, we will discuss the emergence of Auschwitz as the symbol of *the* Holocaust, the establishment and evolution of the Auschwitz museum from 1947 to the present, archival and contemporary photographs of Auschwitz, documentaries and feature films on/in Auschwitz, Auschwitz as a site of pilgrimage, and Auschwitz as a site of mass tourism.

University of Bristol

Department of Theology and Religious Studies

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

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

Woolf Institute, Cambridge

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

Jews, Christians and Muslims in Europe: Modern Challenges (Emma Harris, eth22@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.

Online Short Courses (Emma Harris, eth22@cam.ac.uk)

The Woolf Institute is developing three streams of online short courses: Introductory, Advanced/Specialized, and Practice based. These courses will be available 365 days of the year and open to all who are interested in engaging in topics related to interfaith relations. Designed as five week courses, students will be able to view their chosen course for two months. The first of these courses, Jewish-Christian Relations in the English Novel, is now available. In this course, participants will engage with texts from five nineteenth-century authors. The course will proceed chronologically, beginning with works written in the latter part of the Romantic period through to the closing stages of the Victorian era. Participants will explore a number of key issues that reflect the relations between the Jewish and Christian characters. Other courses will include Interfaith Dialogue: Past, Present and Future and Evaluation for Faith-based and Community Organizations. For further information:

<http://www.woolf.cam.ac.uk/courses/shortcourses.asp> or contact Emma Harris (Academic Coordinator): eth22@cam.ac.uk.

Centre for the Study of Christian-Jewish Relations

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

University of Cambridge **MSt in the Study of Jewish-Christian Relations** (Lars Fischer, Ed Kessler, Helen Spurling, James Carleton-Paget, Amy-Jill Levine, Anna Abulafia, 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 (Emma Harris, eth22@cam.ac.uk)

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 15week course is taught in partnership with the School of International Service at the American University in Washington, DC. A 100% e-learning programme, it will be delivered at Honours Level. Students who successfully complete the course as part of their degree programme through the American University will receive three credits from the American University. Those who enrol through the Woolf Institute 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.

Brunel University, London

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

UNDERGRADUATE

Second-Year

The Holocaust (Thomas Linehan, thomas.linehan@brunel.ac.uk)

This module will study the origins, causes, nature, implementation and consequences of the Final Solution. In so doing, PX2004 will introduce students to the principal concepts, theoretical perspectives, historiographical debates and ethical issues relating to the Nazi Holocaust.

University of Cambridge

Faculty of History

<http://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 course 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 course shows 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. Jews might have one status in one part of a kingdom and rather a different status in another. 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. Not only was Sefarad (Iberian Jewry) very different from Ashkenaz (northern and north-western Jewry), French Jewish communities differed from German ones, and Italian ones drew in influences from every direction. From the perspective of Christian political authority, the way Jews were treated varied considerably 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 at 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 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 to 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.

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; Psalms 8, 19, 22, 23, 24, 46, 51, 74, 82, 91, 104, 145. The course is concerned with a selection of texts, and is designed 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 also 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 course 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.

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 biomedical, sexual and business ethics, and gender issues.

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

This course 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 course 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 sentences 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

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; Yaron Peleg yp240@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; Yaron Peleg yp240@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.

Hebrew Literature (Robert Gordon, rpg1000@cam.ac.uk; Yaron Peleg yp240@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.

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; Yaron Peleg yp240@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 (Charles Melville, cpm1000@cam.ac.uk et al.)

This paper provides an introduction to the history of the Middle East and the political, religious, cul-tural 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 (Paul Anderson, psa27@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 theoretical and methodological introduction and then focuses on the historical advent of modernity in this region. The course 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.

The formation of the modern Middle East (Charles Melville, cpm1000@cam.ac.uk et al.)

This paper examines in some detail key moments in the formation of the modern Middle East, across regions and addressing various themes, with an emphasis on developing an understanding of periods of transition and conflict that have shaped and defined modern societies in the region since the 19th century. Lectures focus on the Ottoman Empire, the Arab world and Iran up to the late 20th Century.

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

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
Postbiblical 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/artshumanities/theologyand-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.

Modern Critiques of Religion (Maria Diemling, maria.diemling@canterbury.ac.uk)

This module aims to give students detailed knowledge of some of the most important modern criticisms of religion, and their significance for religious belief. In term 1, we will explore the challenge the Holocaust poses to religious belief. The Holocaust, described by Dan Diner as a "rupture in civilization", raises important questions about its meaning, the problem of evil, the existence of God, the lessons to be learned. The debate is far from being settled and it will continue to occupy us well into the 21st century. This course explores theological responses to the Holocaust and examines the impact on the faith of Jewish and Christian believers.

Text and Context (Maria Diemling, maria.diemling@canterbury.ac.uk)

Text and Context in the Study of Religions introduces students to the basics of textual hermeneutics, literary criticism, and knowledge of the role texts play in study of religions. In term 2, we will explore the "sacred texts" of Judaism (Hebrew Bible and rabbinic texts), Christianity (Old Testament, New Testament) and Islam (Qur'an and Hadith). We will discuss the historical context of these texts, study selected primary sources and examine how these texts were being transmitted and how they are being interpreted today.

Cardiff University

Religious Studies and Theology, School of History, Archaeology and Religion

<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 & 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.

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/historyarchaeology>

UNDERGRADUATE

Europe on the Move: Minorities and Migration, 1870 to the Present (Tim Grady, History, t.grady@chester.ac.uk)

This module explores the history of immigrants and minorities in Western Europe from the late nineteenth through to the early twenty-first century. It focuses primarily on developments in Britain, France and Germany during this period. Although a national approach runs slightly counter to the transnational nature of this history, it has the benefit of enabling students to explore differences and similarities between these three nations. Particular themes to be studied include the formation of national communities, the emergence of racial science, anti-Semitism and the impact of the two World Wars on minority rights. The final part of the course examines debates on European migration against the backdrop of decolonisation and European integration through to the present day.

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

Judaism and Buddhism

Hebrew Bible: History and Story

GRADUATE

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

This module examines the beliefs and practices of Jews, Christians, and 'Pagans' between the Maccabean and Bar Kochba revolts. Beginning with the religion, culture, and politics of the Roman Empire, students will have opportunities to explore how communities of Jews and Christians organised themselves, examining issues where they demonstrate conformity and confrontation with wider cultural, political, social, and religion norms. The third section of the module looks specifically at the birth and development of Christianity, covering topics such as: the mission of Jesus; the 'parting of the ways' from Judaism; Paul's Gentile mission; sexual ethics; Church and State; ecclesiology; suffering, persecution, and martyrdom.

Trinity College Dublin

School of World Religions and Theology

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

Certificate in Holocaust Education

(Academic Director: Dr Zuleika Rodgers, rodgersz@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, rodgersz@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 class-room, 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, rodgersz@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 acknowledge 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.

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 indepth reading of selected Biblical texts.

Jews and European Society from 1750 (Zuleika Rodgers, rodgersz@tcd.ie)

This module provides a survey of the Jewish experience in modern Europe. After a brief introduction to the harbingers of the modern period, we begin with an examination of the Enlightenment and the formation of the modern state and their consequences for Jewish life and thought and end at the outbreak of the First World War. The cultural, social, and political lives of Jews were transformed in this period, which is marked by innovation, tragedy and success. Among the themes explored in depth are: Jewish emancipation; acculturation and religious reform; Jewish life in the Russian empire and in Eastern Europe; the rise of political and racial anti-Semitism; mass migration; and varieties of Jewish national politics.

Diasporas in Antiquity (Anne Fitzpatrick, fitzpaa@tcd.ie)

Lectures and seminars explore the evidence for voluntary movement as well as forced deportation of populations in the ancient Near Eastern world. The use of forced deportation as a policy of control can be traced to the Egyptians and the Hittites and was later used by the neo-Assyrian and neo-Babylonian empires. The fate of those exiled is explored first through the use of Assyrian and Babylonian inscriptions, art, archaeological evidence for settlement of deported populations and the Judean and later Jewish representation of exile in the Hebrew Bible. Overall the module explores how deportation impacted on populations and how art and literature represent the experience of exile as well as the might of imperial powers. Texts include; the 'al Yahudah inscription, Assyrian and Babylonian records, Daniel 1-6, Tobit, Esther, the Deuteronomistic History, Genesis 14, the Joseph story as told in Genesis and in Joseph and Aseneth.

Great Jewish Books (Zuleika Rodgers, rodgersz@tcd.ie)

In this module we explore themes in Jewish thought by reading and discussing key texts from antiquity to the present. These examples of great Jewish books provide us with perspectives on Jewish identity offered by culturally diverse thinkers and communities including the rabbis of antiquity, medieval Jewish philosophers and modern commentators and novelists. This module introduces students to different types of discourse about Jewish identity and links with the other modules on Jewish culture and history.

Election and Covenant in Israel (Andrew Mayes, amayes@tcd.ie)

The module aims to trace the historical emergence of the idea of Israel as a people with a distinct identity. The notion of being a 'chosen people' is set in the context of national and international developments, and the expression of this idea in the Pentateuch is studied as the result of a process of ongoing interpretation of tradition in the light of experience.

Kingship in Israel (Andrew Mayes, amayes@tcd.ie)

The module aims to assess the impact of the monarchic institution in Israel, with particular reference to the contribution of the monarchy to the emergence of the belief that Israel is the 'chosen people'. To that end, attitudes towards the monarchy, coming to expression in pro-monarchic and antimonarchic texts of the Old Testament, are identified and analyzed, and the contribution of the monarchy to Israel's developing self-understanding is assessed.

Final-Year courses**The Jews of Egypt** (Anne Fitzpatrick, fitzpaa@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 Film and Literature (Zuleika Rodgers, roddersz@tcd.ie)

This module aims to take up the philosophical and ethical questions regarding literary and filmic representation of the destruction of the Jews of Europe. Students examine a variety of sources—literary, testimony, filmic and scholarly—in order to familiarize themselves with a range of genres of Holocaust representation and with the current debates regarding the possibilities and limitations of the representation of the Holocaust.

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 con-temporary 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–AD.66 (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, mas-sacred 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

First Year

Introduction to the Old Testament (Walter Moberly, r.w.l.moberly@durham.ac.uk)

This module offers a selective introduction both to the content of the Old Testament and to scholarly debate as to its interpretation. Selected representative texts from the Law, the Prophets and the Writings are studied.

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.

Second Year

Literature and Theology of the Old Testament (Stuart Weeks, s.d.weeks@durham.ac.uk)

Beginning with issues surrounding the nature of the texts, the module will then examine legal and historical materials, and the principal ideas which are expressed in and through them. The significance of these ideas, and of more general cultural and ideological issues, will then be examined in relation to the wisdom and prophetic literature. The module will finish with a discussion of special topics in the history and culture of Israel.

Biblical Hebrew Prose Texts (Walter Moberly, r.w.l.moberly@durham.ac.uk)

The texts to be read in Hebrew are Deuteronomy 5-10 and Genesis 1-9. These will be studied with reference to linguistic, text-critical, and exegetical issues, and consideration will be given to their broader theological significance.

Seers and Sages (Lutz Doering, lutz.doering@durham.ac.uk)

This module provides a critical introduction to Jewish religious thought, 3rd c. BCE–2nd c. CE. It focuses 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 is explored in lectures with opportunity for discussion. The students are introduced to wisdom literature, apocalyptic literature, testamental literature, and the rewriting of scriptural tradition.

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.

Judaism: 1000 to the present day (Barbara Borts and Seth Kunin, s.d.kunin@durham.ac.uk)

Lands of the Bible (Lutz Doering, lutz.doering@durham.ac.uk)

The 'lands of the Bible' provide the topographical space that is referenced in much of Biblical literature. This space is reflected in the Bible in various ways, e.g. by explicit references to localities, underlying geopolitical realities, exigencies of natural terrain, or fauna and flora. The module is designed in such a way that, in each year in which it runs, one 'land of the Bible' is studied from the following list: (1) Israel & Palestinian Territories, (2) Turkey (west and south), (3) Greece, (4) Jordan, Syria & Lebanon. The land to be studied this year will be Israel and Palestinian territories.

In the course of this module, we ask for the history and the reasons of the interest in the 'land' studied and discuss the idea of 'Biblical' places as commemorative concepts (M. Halbwachs et al.). Students familiarise themselves with the history of the region, the distinction of archaeological epochs, as well as the relevant literary and epigraphical sources. We study the main features of the geography, geology, and climate as well as significant examples of flora and fauna of the region, and ask how these are reflected in relevant Biblical texts. Regarding the mutual illumination of textual and archaeological evidence, both 'maximalist' and 'minimalist' approaches are introduced; and the debate on the concepts of 'Biblical Archaeology' versus 'Near Eastern / Mediterranean Archaeology' is presented. Students are introduced to selected archaeological methods: topographical survey, dating of pottery, methods of excavation, approaches in classical archaeology, and recent scientific methods. The remainder of the module is devoted to the study—predominantly in the form of seminars—of individual locations and their material remains, in which the acquired knowledge of sources, methods, and approaches comes to bear.

Third Year

Issues in Old Testament (Robert Hayward, c.t.r.hayward@durham.ac.uk, Stuart Weeks, s.d.weeks@durham.ac.uk)

Specific issues, chosen each year for their topicality, will be discussed in 4week blocks. The issues will usually be in the areas of archaeology and epigraphy, history and historicity, ritual and worship, and literature and literacy. Within each topic, students will be introduced to the particular questions currently under discussion, and guided through the evidence and arguments which have been presented. Students will be encouraged to understand the different intellectual and religious influences which continue to shape the discipline. For students with knowledge of Hebrew, additional, optional classes will be available, during which a challenging and controversial text, chosen after discussion with the students, will be studied in the original.

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 postbiblical 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.

Edge Hill University

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

UNDERGRADUATE

British Rule in Palestine (James Renton, James.Renton@edgehill.ac.uk)

This course explores the origins and development of British rule in Palestine, a seminal chapter in the history of the Arab-Israeli conflict, the Middle East and the British Empire. It focuses on the political objectives and impact of British rule in Palestine, with particular reference to the evolution of the Zionist-Palestinian conflict.

GRADUATE

Remembering the Holocaust: Memory, Identity and Trauma in the Twentieth Century

This course investigates a range of Holocaust memoirs, biographies and fiction, this module explores the constructions of memory and identity following the Second World War.

University of Edinburgh

School of Divinity, New College

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

UNDERGRADUATE

Jewish-Christian Relations in Modern Times (Hannah Holtschneider, H.Holtschneider@ed.ac.uk)

Hebrew 1 (Matthew V. Novenson, matthew.novenson@ed.ac.uk)

The course introduces students to the main elements of biblical Hebrew grammar and is structured around the teaching grammar by J. A. Cook and R. D. Holmstedt, *Biblical Hebrew: A Student Grammar* (rev. ed., 2011). From very early stage students read texts drawn directly from the Hebrew Bible, carefully chosen to correspond with the relevant lessons.

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

Any text is best read in its original language. Even the best translations inevitably interpret while they translate, reflecting the outlook and agenda of the translator. For those who wish to grapple carefully with the Bible, learning its languages should be a high priority. Biblical Hebrew is a relatively straightforward language to learn. Early in the course you will be reading texts taken directly from the Hebrew Bible (Old Testament). By the end of the course you will be able to read prose passages with the aid of a dictionary. Even one year of Hebrew is a worthwhile long-term investment. The course is structured around J.A. Cook and R.D. Holmstedt's *Biblical Hebrew: A Student Grammar*.

Biblical Texts: Genesis and Mark (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.

Reading the Old Testament (Hans M. Barstad, H.Barstad@ed.ac.uk)

The purpose of this course is to learn how to read and understand some crucial texts from the Old Testament / Hebrew Bible, in English translation. The corpus of primary texts to be studied consists of 100 pages from the Revised Standard Version: Deuteronomy 1-26; 1 Samuel 1-20; 2 Samuel 9-17; Isaiah 40-55; Job 1-31, 42; Proverbs 1-9. Four lectures are dedicated to each group of texts. The first lecture gives a general introduction. The next three lectures go through the texts themselves, stressing some of the major points. Students should read the texts beforehand, and should bring bibles to class. The tutorials concentrate on the 'close reading' and interpretation of smaller textual units: Deuteronomy 7:1-11; 2 Samuel 13:1-22; Isaiah 40:1-11; Job 14; Proverbs 8. Each text will be dealt with in two tutorials. In the first meeting the texts will be read by the class. The texts should be read beforehand, and notes taken. For the second meeting students should also have consulted secondary literature. The tutorials form the basis for the 2000word essay.

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

This course consolidates students' understanding of the Hebrew language gained in 'Introducing Biblical Hebrew' by reading Hebrew Bible texts of varying character and difficulty (prose and poetry) and acquiring the techniques of translation and interpretation.

Biblical Texts Hebrew B

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

Extended selections from the Hebrew Bible: introduction, translation, and textual and exegetical commentary.

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

Explorations in the complete biblical prophetic corpus complementing the detailed exegesis of prophetic texts undertaken in other courses.

Method in Reading the Hebrew Bible (Hans M. Barstad, H.Barstad@ed.ac.uk)

The aim of this course is to deepen the understanding of the methods used in the academic study of the HB/OT, with emphasis placed on contemporary methods.

Early Jewish Texts (Timothy Lim, limt@ed.ac.uk)

This course will discuss the history, theology and symbolism of the Jewish Temple in a number of ancient biblical and extracanonical texts. It will interest students who want to study priestly theology, the sacrificial cult, the idealisation of sacred space in ancient Judaism, and the symbolic representation of the Temple. The course will consist of a combination of lectures and seminars, and students will have the opportunity to study a range of texts in English translation.

Reading the Bible and Literature (Helen Bond, h.bond@ed.ac.uk)

What does it mean to read the Bible as literature? How does literature “read” the Bible? What can literary criticism and biblical studies learn from each other? These are some of the questions we will hope to tackle in this course. Texts covered will include Genesis 1-2; Ruth; Mark’s Gospel; Revelation; and Brontë’s *Jane Eyre*, Hogg’s *Confessions of a Justified Sinner*, Stevenson’s *Dr Jekyll and Mr Hyde* and Atwood’s *The Handmaid’s Tale*.

Intermediate Biblical Hebrew (honours) (David Reimer, david.reimer@ed.ac.uk)

This honours course aims to consolidate reading of classical Hebrew, to enrich experience of textual criticism and exegesis of the Hebrew Bible, and to apply these skills into the wider activities of the study of biblical texts.

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

What are the key theological ideas of the Hebrew Bible/Old Testament? Assuming a basic understanding of its historical context and literary development, we attend to the resources the HB/OT offers for reflecting on such questions as: who is God? What does it mean to be human? What is ‘sin’, and what does it mean to be ‘saved’? Since ‘biblical theology’ has historically been an especially Christian preoccupation, its interests dominate in the course; emerging themes in Jewish biblical theology are also considered.

Lived Religions: Judaism, Christianity, Islam

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

This course provides an introduction to three historically related monotheistic religions.

Judaism: This section will look at foundational sources of Jewish practice and belief, and the ways in which these are relevant to Jewish life today. Further, it will examine various expressions of Jewishness in the contemporary world - religious and non-religious, gender and feminism in Jewish life, the implications of the Holocaust and the State of Israel for Jews today.
Christianity: This section will look at the establishing of this faith across the world in the first and second millenniums; its basic theology, with regional and group variation, scriptures, and rituals regular and sporadic; its basic structures from churches, convents and pilgrimages to ecstatic renewal and the Kirk session.

Islam: This section will look at Islam in its formative, classical and modern period. As well as understanding the place of the Qur’an and Muhammad in Muslim piety, the diversity of Islam will be reflected through an overview of Islamic rituals, law, theology and contemporary ethics.

We will also look at issues around Islam in Europe and

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.

GRADUATE

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'.

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

Early Jewish Texts - PG version (Timothy Lim, limt@ed.ac.uk)

New Testament Exegesis (Helen Bond, h.bond@ed.ac.uk)

The Holocaust in Visual Culture (Hannah Holtschneider, H.Holtschneider@ed.ac.uk)

Themes and Explorations in Jewish-Christian Relations (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 19th and 20th centuries, broadening to the United States after World War II.

Islamic and Middle Eastern Studies

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

Course run by the Politics department:

Politics of the Middle East (Adham Saouli, asaouli@staffmail.ed.ac.uk)

The aim of this course is to provide an introduction to the politics of the Middle East. This will include analysis of the growth and nature of the state in the Middle East; the prevalence of authoritarianism, neo-patrimonialism and processes towards democratisation: the salience of Arab nationalism and Islamism: the roots of some of the conflicts in the region, such as the Arab-Israeli conflict; and the role of external powers and their influence on the politics of the region.

School of Literature, Languages and Cultures

<http://www.ed.ac.uk/schoolsdepartments/literatureslanguagescultures/>

The Holocaust and Representation in History and Culture (Peter Davies, peter.j.davies@ed.ac.uk; Mary Cosgrove, mary.cosgrove@ed.ac.uk; Hannah Holtschneider, 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/>

Introducing Biblical Hebrew (Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

This option module will enable students to acquire a good working knowledge of the basic elements of Biblical Hebrew, to translate short passages from Hebrew into English (with appropriate glossary and the aid of a dictionary) and to translate short sentences from English into Hebrew.

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.

Dead Sea Scrolls (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This option module will introduce and analyse the Dead Sea Scrolls, in English, discussing the various genres found within them, such as Rewritten Bible, Apocalypse, Communal Texts, Liturgy, Magic and Pesharim, with attention to authorship, context and significance for the origins of Judaism and Christianity.

Intermediate Biblical Hebrew (Siam Bhayro, S.Bhayro@exeter.ac.uk; Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

This module will build on your knowledge from pre-requisite module Introducing Biblical Hebrew. You will focus on selected chapters from 1 & 2 Kings. You will be able to develop your knowledge of Biblical Hebrew through the study of the set text and further grammar. This will include translation of the set texts and comparison of various modern biblical translations of selected passages from the set text.

Life and Death in Israel and Judah (Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

The aims of the modules are:

- to explore ancient Israelite concepts of life, death and post-mortem existence;
- to examine their associated religious rituals within various socio-historical contexts;
- to assess and evaluate critically presentations of matters of life and death in the Hebrew Bible;
- to trace echoes of ancient beliefs and rituals within later concepts of life, death and post-mortem existence.

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.

Reading Early Jewish and Christian Texts (David Horrell, d.g.horrell@exeter.ac.uk)

This module will enable students who have already successfully completed relevant studies at Stages 1 and 2 to engage in close study of a specific text, either in English translation or in its original language (Hebrew, Aramaic, Greek, or Latin). A range of texts might be chosen in consultation with the module convenor and allocated supervisor, and the module will require a significant amount of independent (but guided) study and will introduce students to skills and approaches relevant to research.

Scribes, Apostles and Sages: Early Jewish Biblical Exegesis (Siam Bhayro, S.Bhayro@exeter.ac.uk; Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

This option module will introduce the various Jewish corpora from the Bible to the Talmud, and discuss examples of Jewish biblical exegesis. Linked themes, such as scribal activity, fallen angels and apostasy, will be considered at each stage, thus providing a combination of a chronological and thematic treatment of the various corpora.

Department of History

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

Britain's Jews During the Second World War (Nicholas Burkitt)

Using a wide variety of sources, the module examines the relationship between Britain's Jewish community and the rest of society during the era of the Second World War in the 1930s and 1940s. Through a range of sources such as historical debates, Mass Observation reports, oral accounts and photographic records, students will learn to analyse, interpret and evaluate, to form an understanding of wartime Jewish society. The latter will include areas and concepts such as orthodox, secular, anti-Semitism, philo-Semitism, along with an analysis of historical stereotypes and the issue of assimilation by groups into British society.

Nazism on Trial: Context

Using Nazi trials, including the Nuremberg Trials of 1945-1949 and the Eichmann Trial of 1961, you will explore the investigation and prosecution of the Nazi regime, in particular the genocide of European Jews. Using sources from the trials as well as the history of the Third Reich and the Holocaust, you will examine the trials as legal events which helped form the memory of Nazism in post-war Europe, including court cases involving Holocaust deniers. You will look at the changing legal and historical emphases places on institutions or atrocity sites, including Auschwitz and the crimes of the German Army. It is not necessary to have previously studied the history of Nazism or the history of war crimes trials. The co-requisite module - Nazism on Trial: Sources - will provide complementary focus on a number of historical sources.

Nazism in Trial: Sources (Nicholas Terry, N.M.Terry@exeter.ac.uk)

Using the trials of the Nazi regime, including the Nuremberg Trials of 1945-1949 and the Eichmann Trial of 1961, you will explore the investigation and prosecution of the Nazi regime. In particular you will look at the genocide of European Jews. Using sources - such as pretrial investigations, postliberation investigations, interrogations and witness testimonies - you will assess how these can be used as historical evidence, as well as forming the political, legal and cultural contexts of the trials. In particular, you will examine the trials as legal events which helped form the memory of Nazism in post-war Europe, including court cases involving Holocaust deniers. The co-requisite module - Nazism on Trial: Context - will provide the contextual background.

Sociology and Philosophy

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

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

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](mailto:s.nicholson@arts.gla.ac.uk), 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](mailto:s.nicholson@arts.gla.ac.uk), 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](mailto:s.nicholson@arts.gla.ac.uk), 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.

Hebrew Texts: Wisdom and Mishnah

To develop advanced critical and linguistic skills in the translation and interpretation of selected texts from the biblical wisdom literature and the Mishnah, together with an introduction to Mishnaic Hebrew.

The Search for Meaning: Judaism, Islam & Christianity ([Mona Siddiqui](mailto:msi@arts.gla.ac.uk), 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 pluralism today. The course is not comparative but students will be encouraged to explore parallel themes and images across the three faiths.

Texts and Cultures of the Bible

This level two course will concentrate in detail on selected biblical texts and themes in relation to questions of culture, theology, politics and/or literature. The emphasis will be on detailed analysis of select themes/texts and on introducing students to key critical issues in Biblical Studies today. Normally, the course will be structured around genres and/or specific themes from the Old and New Testaments.

Jewish Contexts of Early Christianity

The course is designed to broaden the knowledge base of students who have already studied in any or all of the fields of Judaism in late antiquity, New Testament, or Early Christianity. Specific decisions about the texts to be studied can be related to the particular research interests of participating students.

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 con-temporary 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'.

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)

Introduction to the Hebrew Bible (Johanna Stiebert, J.Stiebert@leeds.ac.uk)

Introduction to Judaism (Johanna Stiebert, J.Stiebert@leeds.ac.uk)

Ideologies of Hebrew Bible Writers and Readers (Johanna Stiebert, J.Stiebert@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 artifacts 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 nonmigrant/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 sub-sequent *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 *Alnakba* 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.

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/departmentsandfaculties/theologyphilosophyandreligiousstudies/>

Introduction to the Jewish Tradition (Bernard Jackson, jacksob@hope.ac.uk)

Biblical Studies through Texts: 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

Judaism in Contexts (Adam Silverstein, adam.silverstein@kcl.ac.uk)

The course aims:

- To provide students with a broad yet analytical overview of Jewish history, from ancient times until the Middle Ages.
- To introduce students to this field of study and provide them with the background necessary to pursue more advanced modules on Jewish Studies.

Introduction to Old Testament Study (Joan Taylor, joan.taylor@kcl.ac.uk)

This module is intended for students who may or may not have some prior knowledge of the Old Testament, but who have no prior knowledge of the critical methodologies via which it is approached in academic study.

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.

The Bible in the Modern Imagination (Aaron Rosen, aaron.rosen@kcl.ac.uk)

While the Bible's status as the bearer of literal truth has often been challenged in the modern period, for many authors, artists, and musicians—even some of the most avowedly secular—the Bible has remained an extraordinary source of literary and artistic truth. In this module we will explore how the stories of the Bible have been reimagined from 1800 to the present in a variety of media, from poetry to sculpture to hip-hop. Our aim will be not only to gain a deeper understanding of such works by probing their scriptural sources and parallels, but also to assess how these creative renderings might open up new interpretive possibilities for reading the Hebrew Bible and the New Testament. Seen in this light, figures as diverse as Franz Kafka, Ted Hughes, Marc Chagall, Arnold Schoenberg and Bob Marley will become, for us, biblical exegetes. Every week we will take up a new biblical episode, ranging from the creation story of Genesis to the apocalyptic visions of Revelation. As we consider the imaginative legacy of each story, we will pay special attention to how artists, authors, and musicians from Jewish, Christian (and occasionally Muslim) backgrounds approach these stories differently, and how these interpretations might speak to one another.

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.

Introduction to Biblical Hebrew (Alinda Damsma, alinda.damsma@kcl.ac.uk)

This module is for students who want to learn Biblical Hebrew from scratch. No previous knowledge is assumed. 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. The course textbook for 2011/2 will be Ross, Allen P. *Introducing Biblical Hebrew* (Grand Rapids, MI: Baker Academic, 2001). Students are encouraged to buy a copy of this. *The textbook for 2012/3 is TBC.*

Hebrew Texts (Prose) (Joan Taylor, joan.taylor@kcl.ac.uk)

Students will be expected to prepare in advance a translation of a selected portion of the text. Sessions will then be based largely on translation and discussion of the text, and will consider questions of grammar and syntax as well as exegetical issues arising from the text. The set text for this module will be announced at the beginning of the academic year. Texts currently studied for this module are Exodus 1-15 and Esther, in alternate years.

Judaism and Islam: their Contacts through the Ages (Adam Silverstein, adam.silverstein@kcl.ac.uk)

This module surveys and analyses the interaction between Jews and Muslims, and between Judaism and Islam, from the rise of Islam until the Modern period. Students will be introduced

to the religious, legal, social, and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. Amongst other things, the following questions will be answered:

To what extent (if any) did Judaism influence the emergence and shape of Islam?

To what extent (if any) was the Judaism practiced under Muslim rule influenced by Islam?

What have Jews said about 'Islam', and what have Muslims said about 'Judaism'?

Is the history of relations between Jews and Muslims of relevance to Jews, Muslims, and others today?

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.

Women & the Hebrew Bible (Sandra Jacobs, Sandra.jacobs@kcl.ac.uk)

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 (Alinda Damsma, alinda.damsma@kcl.ac.uk)

This module will be taken by students with no existing knowledge of Biblical Hebrew, but with other experience in the study of the Old Testament/Hebrew Bible. Its aim is to provide a firm basis for the understanding of Biblical Hebrew, including the ability to use the critical edition of the Hebrew Bible, which includes a textual apparatus.

Advanced Hebrew Texts. Hebrew Prose (Paul Joyce)

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)

This module will consider the history of the study of so-called 'Biblical archaeology' and the main methodological issues involved. It will trace the history of this discipline, and then focus on the critical topics that have arisen over the past fifty years in terms of the relationship between the Bible and archaeological evidence. The module will be organised chronologically to consider initially how the archaeological discoveries throughout the Near East have impacted on understandings of the Genesis narratives, through to the dating of the Exodus, the discoveries of comparative law codes (for Mosaic Law), the 'conquest' of Canaan and features of the beginning of the Iron Age, dating and defining David and the 'United Kingdom' (maximalist and minimalist theories), Iron Age II and the Babylonian Conquest, the Persian and Hellenistic periods and later canonical and deuterocanonical/apocryphal literature; Jesus and the emerging church within Second Temple Judaism and the archaeology of first-century Judaea and Galilee; Jewish Diaspora (synagogues/community) and the earliest churches; the media and Biblical archaeology.

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

(Sandra Jacobs, sandra.jacobs@kcl.ac.uk)

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 interesting 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)

This module considers how gender and sexuality are constructed within Jewish legal tradition, and how gender impacts on the religious lives of contemporary Jewish men and women. We will explore gender theory and its implications for Jewish Studies before looking at selected topics including homosexuality, marriage, and divorce in Jewish law; rituals and bodily practices, including purity and impurity; gender and sexuality in the Bible and rabbinic literature.

Judaism and Islam: Contacts, Conflicts, and Cooperation (Adam Silverstein,

adam.silverstein@orinst.ox.ac.uk)

This module surveys and analyses the interaction between Jews and Muslims, and between Judaism and Islam, from the rise of Islam until the Modern period. Students will be introduced to the religious, legal, social, and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. Amongst other things, the following questions will be answered:

To what extent (if any) did Judaism influence the emergence and shape of Islam?

To what extent (if any) was the Judaism practiced under Muslim rule influenced by Islam?

What have Jews said about 'Islam', and what have Muslims said about 'Judaism'?

Is the history of relations between Jews and Muslims of relevance to Jews, Muslims, and others today?

Jewish-Christian Relations in Medieval and Early Modern Europe (Marc Saperstein,

marc.saperstein@lbc.ac.uk)

This module will explore major events and themes of Jewish life during a period of some thirteen centuries (4th to 16th) when the fate of the Jewish people depended on interaction with dominant Christian powers. We will analyze the forces leading toward tolerance and intolerance in the major religious traditions of Christianity as they interacted with political interests of the leadership classes. Special attention will be paid to the specific contours of Jewish experience in medieval and early modern Christian Europe, including critical events and texts, interaction of minority and majority communities, mutual conceptions of the Other. We will analyze primary sources produced both within the Jewish community and in the majority Christian culture in the context of their own times, evaluating perspective and bias of the authors, determining what can be learned and what cannot be learned from them. We will read critically the work of modern historians in order to identify possible ideological premises and purposes, methodological problems, innovative approaches. We will assess the relationship between our best understanding of the historical record and widely spread contemporary misconceptions of the past, such as that Jewish life under Christian rule has been little more than a series of persecutions.

Jewish Cultural Perspectives on Religion, Culture and Public Space

(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 (eg in debates on language, dress, architecture and the role of museums in the city). The course offers an introduction to major trends and innovative approaches in current

research. While Western Europe and its urban centres will form our starting point, we will look at a broad range of Jewish perspectives on religious difference in public space, on the relationship between religion and culture, and on the role of gender in defining the public and private spheres. Eventually, students will be able to develop competent and creative approaches to current debates on religion, culture and the public space, taking into consideration the diversity and complexity of Jewish responses to the challenges and promises of our modern multi-religious societies.

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

This module introduces key themes in the thought of some of the most influential Jewish philosophers of the 20th century, including Buber, Rosenzweig, Levinas, and Soloveitchik. We will focus particularly on the theme of 'inter-subjectivity', examining each thinker's understanding of selfhood and the ethical relation, and contrasting the dialogical approach to inter-subjectivity with Sartre's view that 'hell is other people'. No prior knowledge of philosophy, except for material introduced on the Methods and Foundations course, is required.

Post-holocaust Jewish Philosophy

(Tamra Wright, twright@lsjs.ac.uk; Simon Cooper)

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/>

European Jewry and Transition to Modernity, 1650-1850 (Adam Sutcliffe, adam.sutcliffe@kcl.ac.uk)

The upheavals that marked the emergence of the modern era were experienced with particular intensity by the Jews of Europe. In 1650 almost all European Jews lived within insular and religiously traditional communities. By the late nineteenth century Jews were a highly variegated but disproportionately urban, bourgeois, and culturally prominent minority, and the primary polemical scapegoat of discontents of modernity. This module will explore the changes in Jewish identity and experience, and in policies and attitudes toward Jews, over this period of transformation, investigating the different dynamics of change in western, southern and eastern Europe. Key topics and themes will include: Jewish/Christian relations, Jews in the European economy, early modern 'Court Jews' and 'Port Jews', Enlightenment and Haskalah ('Jewish Enlightenment'), assimilation and Jewish bourgeois culture, Jewish religious reform and neo-traditionalism. Throughout we will seek to ask how the Jewish case illuminates broader questions of cultural change and intercultural relations in modern European history.

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 anti-Semitism 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.

Christians and Jews in Europe: Perceptions and Encounters, 1100-1600 (Miri Rubin, m.e.rubin@qmul.ac.uk)

This module will offer an extremely useful background for the students of the Leo Baeck MA in European Jewish History, whose expertise may be in more modern periods. It will assist the development of skills by which historians of the Jewish past might assess long-term trends in Jewish-Christian relations, a subject often at the heart of historiographical debates in Jewish History. It will also offer rigorous training in the use of a wide range of sources: theology, sermons, religious art, religious polemics, and devotional literature, while raising and extending awareness of a rich and challenging historiographical field of Jewish-Christian relations, and the history of ethnic and religious groups. The module will also sharpen skills of critical assessment of primary sources and interpretation of imagery.

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 anti-Semitism, influencing Jewish life in legal, social, economic, cultural and intellectual spheres from the Middle Ages until today. The study of anti-Semitism 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 anti-Semitism 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 anti-Semitism in different European countries, but the emphasis will be on the role of anti-Semitism in the Third Reich. It will survey the development of historical writing and the interpretation of anti-Semitism and the Holocaust, and will address forms of secular and religious anti-Semitism since the Holocaust.

Modern European Jewish Literature (Elina Staikou, hss01es@gold.ac.uk)

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.

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

The question of when, how, and to what extent post-war Germany overcame the Nazi past is at the core of a lively and multifaceted 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 post-war realities. This module provides an introduction to the relevant historiography. It highlights current controversies, methodological debates, and opportunities for new research projects. The main focus will be on occupied Germany 1945-1949 and West Germany from the 50s through the 90s, with some attention to East Germany. Topics covered include the politics of memory (eg, denazification of the masses, prosecution of Nazi criminals, and integration of perpetrators into society); changing values, lifestyles, and gender roles; relations between victims and perpetrators; and public debates on the Nazi past.

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 along-side 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.

Introduction to Israeli Literature

The course offers an overview of modern Hebrew literature, from the end of the nineteenth century to contemporary writing. A wide selection of works of fiction (mostly short stories) and poetry are discussed in relation to literary and cultural movements in Israel and for their own stylistic and literary merits.

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 Anti-Semitism, 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 Nehemia. It has been argued that in postexilic 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 impact 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) 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 Nehemia. It has been argued that in postexilic 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 impact 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.

The Origins of Modern Hebrew Prose (Tamar Drukker, td4@soas.ac.uk)

The course introduces students to the poetry of the Hebrew Haskalah in Europe and its evolution in Palestine over the next century, and will concentrate on the poetry of the twentieth century from C. N. Bialik to the 1970s. At the end of the course students should be able to read modern Hebrew poetry and have a sound grasp of the literary, social and historical context.

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 early twentieth century until the 1990s.

History of Zionism (Yair Wallach, yw11@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 (Yair Wallach, yw11@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 highbrow 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 subculture 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 in-to 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 postmodernism. The course is complementary to the History of Zionism course, giving a different angle to the historical development.

Religion, Nationhood, and Ethnicity in Judaism (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?

Judaism in Hellenistic and Roman Times (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. The course will examine the impact of Graeco-Roman culture on Judaism and analyse the significance of the destruction of the Second Temple and the rabbinic reorganization of Judaism after 70 C.E. Special emphasis will be given to the social structure and leadership of the Jewish community and to the relationship between social structure, literature, and religious practice.

Department of Music

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

Klezmer Music: Roots and Revival

(Ilana Wbsterkogen, iw4@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 music, 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 main-stream Israeli popular music scene, and musical responses to recent political events.

University College London

Department of Hebrew & Jewish Studies

<http://www.ucl.ac.uk/hebrewjewish/homepage>

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 anti-Semitism; 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.

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)

(Ido Gideon, i.gideon@ucl.ac.uk)

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

(Ido Gideon, i.gideon@ucl.ac.uk)

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.

Advanced Modern Hebrew – Newspapers

(Tsila Ratner, t.ratner@ucl.ac.uk)

This course involves wide reading in current Israeli newspapers and magazines. Feature articles and art reviews will be studied, along with news items. Attention will be paid not only to content but also to the evolution of the language.

Introduction to Rabbinic Hebrew

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

This is a text-based course that will introduce students to the Hebrew language of the rabbinic period. It will provide a systematic overview of Rabbinic Hebrew orthography, morphology and syntax. Discussion of grammatical topics will be supplemented by examination of excerpts from a wide variety of rabbinic texts, primarily the Mishnah, the Tosefta, and midrashim. Emphasis will be placed on translation, parsing, and understanding of the grammatical content of these texts. Attention will be given to the linguistic differences and similarities between Rabbinic Hebrew and other historical forms of the language, particularly Biblical and Israeli Hebrew.

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.

Upper Intermediate Yiddish

Helen Beer, h.beer@ucl.ac.uk)

More advanced Yiddish language study which continues on from Intermediate Yiddish. The course will include readings from literature as well as newspaper and journal articles.

Yiddish Folk Culture

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

This course introduces students to a variety of Yiddish folk culture genres including folksongs, folktales, proverbs and sayings, folk remedies, riddles and jokes. The study of Yiddish folklore and its prominent folklorists and ethnographers will be examined. Texts will be in Yiddish.

Text courses

Ancient Jewish Magic (Willem Smelik, willem.smelik@ucl.ac.uk)

This course will explore the variety of Ancient Jewish Magic from the Second Temple period to Late Antiquity. The types of magic (amulets, incantation bowls, recipes), their production and uses, as well as early rabbinic views on magic will be discussed. All texts will be supplied in the original language with an English translation.

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.

Introduction to Syriac (Gillian Greenberg, g.greenberg@ucl.ac.uk)

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.

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 'postmodern', 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.

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 (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.

European Jewry and the Holocaust

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

The course places the events of the Holocaust in the context of 20th Century European history, the history of anti-Semitism and the history of post-emancipation European Jewry. It surveys the course of the Holocaust, analyses its causes and examines its impact on contemporary Jewry.

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.

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-organisation, migrations and economic networks, religious traditions and movements, legal status, (self) images and narratives, aspects of cohabitation and anti-Semitism, political culture and movements, dimensions of gender as well as characteristics of everyday life. Open to undergraduate and graduate students.

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.

Modern Jewish Politics

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

This course examines the emergence and development of the new Jewish politics in Europe and the United States in the course of the nineteenth and twentieth centuries. Proceeding thematically and geographically, issues of Jewish identity and its political expressions will be explored. Themes to be addressed include the political reorientations of Jewish communities during and after the Napoleonic era, the struggle for emancipation, the rise of nationalism, contrasts between Jewish politics in eastern and western Europe and the United States, Jewish political subcultures, the varieties of Jewish nationalism, and the impact of World War II and the Holocaust on Jewish politics.

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's 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 con-temporary 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 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, inter-Testamental 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>

Maskhet Sanhedrin: The Pre-Rabbinic Context (Sandra Jacobs, sandra.jacobs@kcl.ac.uk)
(Biblical, Ancient Near Eastern and Second Temple Legal Texts)

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

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.

Jewish Studies (Charles Middleburgh)

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

Core module

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

Dissertation

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 Joann Myers, email: jo.myers@lbc.ac.uk)

University of Manchester

Centre for Jewish Studies

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

UNDERGRADUATE

BA Hebrew Studies

BA Religions and Theology

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 (George Brooke, george.brooke@manchester.ac.uk) This course introduces students to the basic vocabulary, grammar and syntax of Biblical Hebrew, beginning with the alphabet (designed for those who have no prior knowledge of the Hebrew language) and enables them to read the Book of Jonah in Hebrew. The course is primarily intended to prepare you to undertake the subsequent study of Hebrew texts, but those who have successfully completed it should be able to consult the Hebrew text of the Bible and make intelligent use of commentaries and other works which presume a basic knowledge of Hebrew.

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

This course is taught as two distinct halves which run in parallel. Part A: This part will be a consideration of a variety of biblical passages, asking questions about authorship, date, purpose and setting as well as suggesting that the concerns of the modern interpreter are also important. Part B: This part will begin by considering the variety of types of archaeological discovery and their potential relevance for the study of the Bible. Then the main features of Palestine and its geographical regions and several important archaeological sites (including Lachish, Megiddo and Masada) will be considered. Attention will then turn to various textual discoveries from Mesopotamia and Syria. If time permits, the early growth and development of Jerusalem will be considered, and the course will conclude with a brief look at Qumran and the Dead Sea Scrolls.

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, anti-Semitism 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).

The Contemporary Middle East (Moshe Behar, moshe.behar@manchester.ac.uk)

This is an introductory survey course on the contemporary Middle East, with sections devoted to geography, society, religion, history, politics, economics, international relations, and security and conflict. Two principal questions generally run throughout the course: "What, if anything, is distinctive and/or exceptional about the Middle East?" and "How has the Middle East changed during the modern age?" Students will be introduced to the use of a range of sources relating to the contemporary Middle East, including reference and survey works, studies of specific subjects, and internet resources. The course provides foundation for further study of the Middle East and facilitates the acquisition of intellectual and transferable skills.

Introduction to Holocaust Studies

(Jean-Marc Dreyfus, Jeanmarc.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. Beginners' Hebrew (LEAP) (Malka Hodgson, Malka.Hodgson@manchester.ac.uk)

This course is for absolute beginners. It aims to give students a basic knowledge of reading, listening, spoken and written skills in a dynamic and communicative way, through individual, pair and group work and studio-based and authentic texts. The focus is on accuracy as well as communication. Students will be expected to use the range of resources available to them in the Language Centre and to communicate with native speakers, wherever possible, in order to develop cultural competence.

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 (George Brooke, george.brooke@manchester.ac.uk ;

Renate Smithuis, Renate.Smithuis@manchester.ac.uk)

This course involves translation and exegesis of selected passages of the Hebrew Bible (currently: 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. It explores basic concepts (halakhah, aggadah, Torah, Oral Torah, exile, etc.), the literary forms, and the key genres. We shall discuss the role of Scripture for the Talmudic discourse (rabbinic hermeneutics), and address the limitations which the nature of the sources impose on modern reconstructions of rabbinic law, theology or history. The aim of the course unit is to introduce students to the modern academic study of the primary evidence for classical Judaism in its formative period (c. CE 200-700).

Readings in Talmudic Judaism

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

This aims to complement, Talmudic Judaism: Its Sources and Concerns, by study of selected text samples from Talmudic literature in the original and in translation. The text samples will concentrate largely on the legal and hermeneutic discourse of the rabbis, including portions of Mishnah Megillah and Midrash Bereshit Rabba (55/56). Other genres covered are Gemara and Targum.

Ancient Israel's Prophetic Literature (Adrian Curtis, Adrian.Curtis@manchester.ac.uk)

This course discusses the definition of the term 'prophet' and its background in ancient Israel. Some account is given of so-called 'primitive' prophecy, but the course concentrates on the messages of certain key figures in the biblical prophetic tradition.

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 twofold: 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.

A History Apart: European Jews in the 19th and 20th Centuries (Jeanmarc Dreyfus, Jeanmarc.dreyfus@manchester.ac.uk)

This course will consider the most important trend in Jewish history: it will question the *raison d'être* of a history of the Jews as an internal narrative of "communities" or, to the contrary, as a legitimate part of national – or European – narratives. It will describe and analyse a history of the Jews in Europe both internal to communities but also in the national and international narratives of Europe (and marginally the United States and the Arab world too). It will describe a history of nationalisation of minority/ies, of mass migration, of racism and persecution, but also of integration and creativity. A gendered version of those episodes will be considered also: were Jewish women a factor of modernisation of the contrary, the guardians of traditions. The origin and the rise of American Jewry as an offspring of European migration will be analysed. This course will give a solid introduction to the social history of Jews but also to their political, economic and intellectual history. The course wants to provide a general and more specialised background of many of the central issues and ideas found in the programs within the School. It will be considered how different social sciences question Jewish history and how those questionings nourish the rest of the fields. The course conveyor will interrogate the current trends in identity politics, minorities' studies and subaltern studies.

Ethical Issues from Joshua to Jesus (George Brooke, george.brooke@manchester.ac.uk)

The aims of this course unit are threefold: (1) to familiarize you with some key texts from the Jewish and Christian Scriptures; (2) to consider what kinds of ethical systems might illuminate such key texts; and (3) to consider how some of the texts have been used in modern ethical debates.

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 of 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.

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.).

Gender, Sexuality, Race: the Trials of Young Adulthood in Early 20th century Literature

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

This course unit looks at notions of difference based on gender, sexuality and race in early twentieth-century German literary text and film. We will explore how during this period, based on the new science of biology, gender, sexuality and race became seen as the defining features of human character. Lectures and seminar discussions will explore the ways in which set literary texts and films both reflect and critically engage especially with the racial ideologies that ultimately gave rise to Nazism. Further readings, such as Otto Weininger's widely influential theories on gender and race, as well as Sigmund Freud's psychoanalytical work on human sexual development, will sharpen seminar participants' understanding of major concepts of difference in early twentieth century European culture. Seminar participants are expected to participate actively in seminar discussions. All prescribed texts should be acquired and read before the seminar. Essay questions are comparative and draw on several of the discussed works.

Intermediate Hebrew (Malka Hodgson, Malka.Hodgson@manchester.ac.uk)

This course is the continuation of level 1. It aims to develop skills in speaking, listening, reading and writing Hebrew. It lays emphasis on communication and comprehension skills but also builds on the grammar base acquired in elementary courses. Topics covered earlier will be revised and extended and new themes introduced which will develop your ability to communicate on daily issues and your understanding of the society and culture of contemporary Israel.

Third-Year courses

Modern Hebrew Language 4 (Sophie Garside, Sophie.Garside@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 (George Brooke, george.brooke@manchester.ac.uk;

Renate.Smithuis@manchester.ac.uk)

This course aims to enable you to offer your own translation of and critical comments on the passages studied; and be able to engage with the textual footnotes in the prescribed edition of the Hebrew Bible (Biblia Hebraica Stuttgartensia) and other critical editions of the texts to be studied. It involves translation and exegesis of selected passages of the Hebrew Bible (currently: Judges 4-5, Jeremiah 1-5, Qoheleth (Ecclesiastes) 1-3, selected passages from the Dead Sea Scrolls).

Reading Rashi (Renate.Smithuis@manchester.ac.uk)

No printed Rabbinic Bible or Babylonian Talmud would be considered complete without the commentaries of Rashi (1040-1105). This is illustrated by the fact that the special typeface Hebrew book printers in sixteenth-century Italy started to use to distinguish commentary from the Biblical or Talmudic text became known as Rashi script. This course involves learning to read selected portions from his famous Bible commentary in the original language. In addition, students will learn to appreciate his place within the tradition of Jewish Bible exegesis as well as his importance for the history of Judaism as a whole. The main emphasis of the course will be on

language acquisition in the hope that after one year of intensive reading together students will be able to tackle unvocalised medieval and possibly even non-medieval Hebrew texts in future.

Early Jewish Novels (From Greek Esther to the Testament of Abraham) (George Brooke, george.brooke@manchester.ac.uk)

The aims of the course are to introduce early Jewish novels, from Esther and Daniel, especially in their expanded forms, to 3 Maccabees and the Story of Aseneth, as well as several others, like Tobit and Judith. Many of these novels have a heady mix of politics and romance. They address many of the concerns of Jewish identity in the Second Temple period. Part of the course will be devoted to the subsequent cultural appropriation of these novels. Analysis of recent scholarly approaches to this material will also be undertaken.

The Jewish-Christian-Muslim Controversies from the Earliest Times to the Middle Ages (Renate Smithuis, renete.smithuis@manchester.ac.uk)

The course will fall into three parts: Part 1 will be devoted to antiquity, and will investigate the reasons for the “parting of the ways” between Judaism and Christianity. Part 2 will cover the high Middle Ages and focus on the great mediaeval disputations. Part 3 will consider the Jewish-Christian controversy in the modern times.

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, multiculturalism, 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 coexistence. This class shall critically survey the following themes that shed light on these debates: “Israeli Intergenerational Conflict?”; “Historical Inquiry and Israel’s Collective Memory”; “Israel: Democracy, Ethnic Democracy or ‘Ethnocracy’?”; “Jewish and Democratic State: Built-in Structural Tension?”; “Arab Citizenship in a Jewish State”; “Sephardim/Mizrahim in Israel” and “The Politics of Land Ownership.”

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 particular and the world in general. It will cover topics such as cultural and social issues, trade and industry, politics, conflicts and terrorism.

Consequences of the Holocaust on Western Societies and Jewish History

(Jean-Marc Dreyfus, Jeanmarc.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 aspects 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.

Contemporary cinema of the Middle East (Sophie Garside,

Sophie.Garside@manchester.ac.uk)

This course unit is intended to introduce students to the contemporary cinema of the Middle East, in order to develop their critical awareness and appreciation of the various approaches and aesthetics which characterise Arab, Iranian, Turkish, and Israeli cinemas at the present. Students will view films as well as read and analyse texts on film theory and aesthetics. Cinema is a popular and flourishing industry in the Middle East, and has a large audience. We will be discussing cinema as a creative medium which has two main objectives: entertainment, and communicating issues of concern in the life of its audience throughout the Middle East. Cinema will be analysed as an aesthetic tool and as a product of the societies it aims to influence. One important question which we will consider is: to what extent does cinema have an impact on Middle Eastern societies? The course unit will focus on a selection of films from the Arab world, Iran, Turkey, and Israel which address certain themes that are of deep concern to the people of the Middle East today. These themes include: family, class, and gender relations as integral to the societies of the Middle East; the authoritarian apparatus of the state vs. the individual; transformation of life in the cities of the Middle East; identity issues; the youth of the Middle East; the Arab/Israeli conflict; and the Lebanese civil war.

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

This course unit will examine the filmic treatment of the Nazi atrocities from the late 1940s through to the present. Tracing the on-going 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 transnational body of works.

Assent and Dissent in the Third Reich (Matthew Philpotts,

matthew.philpotts@manchester.ac.uk)

In this unit we shall take a fresh look at a range of cultural and literary phenomena produced in Germany under National Socialism. We shall begin by looking at how we define and measure 'resistance', how the concept has been redefined by social historians over the past thirty years, and how such definitions might be applied to art and literature. We shall then examine the specific cases of five artists/ writers who continued to work in Germany between 1933 and 1945, assessing the assent and dissent expressed by them to the Nazi regime. The course unit is divided into three parts. In Part I we shall consider in detail the nature of politics and culture in the Third Reich, covering the following topics: the structure and dynamics of the Nazi regime

(Week 1); the nature of Nazi ideology and aesthetic policies (Week 2); the historiography of 'resistance' (Week 3); and the nature of assent and dissent in the cultural sphere (Week 4). In Part II (Weeks 5-9), one week will be given over to the careers of each of the following individuals in the Third Reich: the painter Otto Dix; the architect Ludwig Mies van der Rohe; and the writers Gottfried Benn, Günter Eich, and Ernst Jünger. In each case we shall seek to describe the relative levels of assent and dissent expressed by these creative figures through their work, how their relationship to the National Socialist regime changed over time, and how their work illustrates the mechanisms by which writers and artists were able to express assent and dissent. Part III (Weeks 10 & 11) will be devoted to a series of revision and essay writing exercises.

The Search for Normality: German National Identity after the Holocaust, 1945 to the present (Stefan Berger)

Germany's past has been more discontinuous and problematic than that of most other European countries. After 1945 two German states emerged out of the smouldering ruins of Nazi Germany: the "Communist" German Democratic Republic (GDR) and the capitalist Federal Republic of Germany (FRG). Both constructed very different notions of their respective pasts. After the unexpected collapse of the GDR in 1989, Germany was reunified in 1990 and had the massive task of constructing a new national identity in a new post-Cold War Europe. Germany's 'shattered pasts' (Konrad Jarausch) meant that the construction of German national identity was a complex and always contested process. After 1945 the holocaust and the efforts to come to terms with the Nazi dictatorship were central to attempts to rebuild German identities. This module will examine the diverse discursive constructions of Germanness from the post-Second World War period to the present drawing on political debates, newspapers, journals, histories, literature, film, theatre, architecture and other media/ genres in which the discursive construction of national identity found expression. It will raise the question of how successful the democratic reinvention of Germany in the West was and it will also attempt to provide perspectives on the failure of socialist identities in East Germany. Particular attention will be paid to the nation as a 'community of memory'. The gendering of the national discourse, the federal nature of German nationalism and the impact of war (both the Second World War and the Cold War) on the diverse manifestations of German national identity will be considered.

GRADUATE

MA in Jewish Studies

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

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

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; Renate Smithuis, renate.smithuis@manchester.ac.uk; Todd Klutz, todd.klutz@manchester.ac.uk; Peter Oakes, peter.oakes@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.

Jews among Christians and Muslims (Daniel Langton, daniel.r.langton@manchester.ac.uk; Renate Smithuis, renaite.smithuis@manchester.ac.uk; Jeanmarc Dreyfus, Jeanmarc.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, pre-senting and defending conclusions on a topic of Jewish/Non-Jewish historical interaction.

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' anti-Semitism 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. This course aims to explore Jewish religious engagement with biological evolutionary theory in the nineteenth and twentieth centuries and to explore the impact of Social Darwinism upon the Jewish people.

Magic in the Ancient Mediterranean World (Todd Klutz, todd.klutz@manchester.ac.uk)

This course aims to introduce you to a range of biblical and related ancient materials that either narrate or at least partially constitute performances of a magico-religious type and to enable you to assess the role of ideology in scholarly constructions of 'magic' as a category and the use of these constructs in modern interpretation of the ancient sources. The course will begin by analysing modern scholarly usage of 'magic' and related terminology (e.g., 'superstition') as an example of difficulties inherent in the task of constructing categories for classifying and interpreting text and discourse from an alien cultural system. Critical awareness of those difficulties and of various ways of negotiating them will be deepened throughout the seminar programme by means of interpretive dialogue with a selection of biblical and other ancient Mediterranean texts that either include rhetoric about 'magic' or 'magicians', or have been classified themselves in modern scholarship as exemplifying a 'magical' worldview. Required readings in the ancient primary sources include selections from Jewish Scripture, ancient Greek philosophical and medical writings, the Old Testament Pseudepigrapha and Dead Sea Scrolls, the New Testament and other early Christian literature; and various late antique Egyptian spells, curses, and magico-religious handbooks of ritual power.

The Holocaust in History (Jean-Marc Dreyfus, Jeanmarc.dreyfus@manchester.ac.uk)

The course will begin with one session on the theoretical framework of Holocaust research and one on pre-Nazi anti-Semitism. It will then be pursued chronologically, with sessions dedicated to a theme. For example: "Jewish life in Nazi Germany, 1933-1939"; "Ghettoisation". The final session will be on the aftermath of the Holocaust in general. This course aims to provide a core course in Holocaust studies, dealing with the most important facts and interpretations of the events, to analyse the main theories in the field of politics explaining the genocide, to describe the main chapters of the persecution of the Jews, first of all in Germany from 1933 then all over Europe, to cover all the countries in Europe, including the neutral ones, to question the aims and goals of perpetrators, whether they were German or non-German, to assess the different Jewish

responses to the persecutions, including the religious one, to describe the attitude of the so-called witnesses, whether in Europe or among the Allied Nations and finally to consider the latest trends in Holocaust research in Europe, the United States and Israel.

School of Languages, Linguistics and Cultures

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

Hebrew and Israel Studies

Modern Middle Eastern Studies and Hebrew

Middle Eastern Studies and Hebrew

Hebrew and Arabic/Turkish/Persian

Hebrew and French/German/Spanish/Italian/Russian

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 transnational 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?

Newcastle University

School of Modern Languages:

<http://www.ncl.ac.uk/sml/index.htm>

German Studies

<http://www.ncl.ac.uk/sml/research/subjects/german/0809.htm>

FINAL YEAR UNDERGRADUATE

World War II and the Holocaust in German Literature (Beate Müller, beate.muller@newcastle.ac.uk)

This module focuses on representations of World War II and the Holocaust in German literature. On the basis of shorter fictional texts, we will explore the range of perspectives adopted by writers: from depictions of soldiers in battle (Boll) to their post-war reflections on their experiences (Borchert), from the suffering of the German civilian population (Ledig: Eine Frau in Berlin) to the extermination of the Jews in concentration camps and ghettos (Becker, Hilsenrath), from the will also discuss philosophical issues about the representability of the Holocaust and the politics of 'Vergangenheitsbewältigung' (coming to terms with the past).

The Jews in the Greek and Roman World (Livia Capponi, livia.capponi@ncl.ac.uk)

The course aims to provide students with a basic knowledge of the history of the Jewish people in the Hellenistic and Roman periods, and a thorough knowledge of certain specific aspects. The course will follow a chronological and thematic sequence and emphasis will lie equally on both the development of political and military history of the Palestinian Jews (for instance the Maccabean revolt, the revolt against Rome of AD 66-70) and of the Jewish communities in the Greek cities of the Diaspora, with a special attention to Alexandria and Egypt (for instance, the Graeco-Jewish conflicts in Alexandria). The course will also involve the analysis and discussion of the main ancient sources, both literary and documentary, available on the history of the Jewish people (for instance Josephus, Philo, but also papyri, inscriptions and Dead Sea Scrolls). All sources will be studied in translation.

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 the New Testament

Jewish Theology and Philosophy

Modern Jewish Thought

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.

Home Front and Fighting Front: Gender, Race and Conquest under Nazi Rule during World War II

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 Judasim, 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)
Midrash (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 Freudkandel, miri.freudkandel@orinst.ox.ac.uk)
Modern Jewish Society (Miri Freudkandel, miri.freudkandel@orinst.ox.ac.uk)
Judaism in History and Society (Miri Freudkandel, miri.freudkandel@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)
Modern Hebrew Texts: Gordon to Shammash (Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)
Elementary Hebrew (Timothy Law, timothy.law@orinst.ox.ac.uk)
Biblical Hebrew Prose (Timothy Law, timothy.law@orinst.ox.ac.uk)
Biblical Hebrew Poetry (Timothy Law, timothy.law@orinst.ox.ac.uk)
Psalms (Timothy Law, timothy.law@orinst.ox.ac.uk)
Septuagint texts (Timothy Law, timothy.law@orinst.ox.ac.uk)
Beginner's and Intermediate Syriac (Timothy Law, timothy.law@orinst.ox.ac.uk)
Formation of Rabbinic Judaism (Timothy Law, timothy.law@orinst.ox.ac.uk)
Varieties of Second Temple Judaism (Timothy Law, timothy.law@orinst.ox.ac.uk)

Oxford Centre for Hebrew and Jewish Studies

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

GRADUATE

One-year MSt in Jewish Studies

The Diaspora in the Roman Empire (Fergus Millar, fergus.millar@bnc.ox.ac.uk)

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.

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 postexilic 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 textcritical 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 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.

Eastern European Jewish Culture: Tradition, Crisis and Innovation (Zehavit Stern, zehavit.stern@orinst.ox.ac.uk)

Located at the intersection of Cultural History and Literature, this course aims to provide an overview of Eastern European Jewish culture from medieval times to the eve of the Second World War. The course is centred around the intricate interrelations between tradition, crisis and innovation, and informed by the understanding that tradition is constantly changing and reinvented, rather than a set of passively inherited customs. The course traces the dramatic religious and political transformations experienced and created by the Eastern European Jewish society in the early modern and modern periods by exploring a variety of Eastern European Jewish sources, including prose and poetry alongside religious literature (such as interpretations of the Bible and women's prayers) and political essays. We will consider the historical significance of these sources and the socio-political contexts behind them, as well as their literary style and form, and their contribution to the creation of modern Jewish literature. Students with Hebrew, Yiddish, German, Polish or Russian language competency will be encouraged to read primary sources in the original languages. The course will be examined by means of two pre-submitted essays.

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.

Jewish Liturgy (Jeremy Schonfield, jeremy.schonfield@blueyonder.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.

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

A survey course covering the period from the mid eighteenth century to the Second World War. The course aims to provide an overview of the Jewish experience as a minority group in Europe and Russia, introducing students to the main themes, ideologies and movements of modern Jewish history. Among the topics examined are emancipation and the Enlightenment, Jewish politics, migration, antisemitism and the Holocaust. This course will be examined by means of two pre-submitted essays.

The Jewish Mystical Tradition: Rabbinic Esotericism, Kabbalah and Hasidism (David Ariel, david.ariel@ochjs.ac.uk)

This course explores the Jewish mystical tradition, including rabbinic esotericism, Kabbalah, and Hasidism. We will explore the historical, literary, and phenomenological approaches to the Jewish mystical tradition. Topics will include the nature of mysticism, the origins of Jewish mysticism, the major teachings of the Kabbalah including the doctrine of divine calculi (Sefirot), the feminine aspect of divinity, the soul, kabbalistic rituals, and Jewish meditation. Participants will engage also in close reading of primary kabbalistic texts including the Zohar and other works (in the original or in translation). This course will be examined by means of two pre-submitted essays.

The Emergence of Modern Religious Movements in Judaism (Miri Freudkandel, miri.freudkandel@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.

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/englishlanguageandliterature/>

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, Bha-rati Mukherjee and Gish Jen.

Holocaust Fiction (David Brauner, d.brauner@reading.ac.uk)

This module aims to provide students with knowledge and understanding of a selection of novels, novellas and short stories written in English concerned with the Holocaust and its legacy. Through detailed analysis of individual texts and the contexts in which they were produced, the module will promote an informed awareness of some of the key developments in the theory and practice of Holocaust fiction.

MA module (English Literature)

Philip Roth (David Brauner, d.brauner@reading.ac.uk)

This module explores the career of Philip Roth, by common consent the most important living American novelist and one of the most significant figures in Anglophone post-war fiction. For so long an enfant terrible of the American literary world, Roth may now be considered one of its elder statesmen. He has published twenty-two full-length works of fiction in an oeuvre that spans high seriousness (*Letting Go* (1962)) and low humour (*The Great American Novel* (1973)), expansive monologue (*Portnoy's Complaint* (1969)) and elliptical dialogue (*Deception* (1990)), spare realism (*When She Was Good* (1967)) and extravagant surrealism (*The Breast* (1972)), historical fiction (the 'American Trilogy' (1997-2000)) and counterfactual narratives (*The Plot Against America* (2004)). He has won every major domestic and international literary award, with the exception of the Nobel Prize for Literature, and continues to publish prolifically and generate controversy well into his seventies. The module will examine Roth's fiction, alongside his nonfiction and the extensive body of critical work on him, in a number of different contexts: as part of a tradition of comic fiction that encompasses European modernists such as Kafka, Gogol and Schulz, as well as American contemporaries such as Bellow, Malamud and Heller; as a chronicler of, and commentator on, American post-war history; as a postmodernist author of 'counterfactual', (self-)deconstructive narratives context of debates; and as a self-consciously Jewish author, who has repeatedly explored questions of race and ethnicity.

University of Roehampton

<http://www.roehampton.ac.uk/home>

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 con-temporary Jews and Jewish culture in the context of the historical developments of the modern period, such the Holocaust, the State of Israel and the Palestinian-Israeli conflict.

Introduction to the Bible

Serving both as an introduction to the Bible which is complete in itself, and as a foundation for further courses, this module acquaints students with the biblical writings, with the contexts out of which these writings developed and came together, and with methods of interpretation.

University of Sheffield

Department of Biblical Studies

<http://www.sheffield.ac.uk/biblicalstudies>

UNDERGRADUATE

First-Year Modules

The World of Early Judaism

This module introduces students to some of the beliefs and practices of formative Judaism, from around the fourth century BCE to around the third century CE. Students will be introduced to: the historical and cultural contexts of different Jewish groups and individuals; Jewish sects (e.g. Pharisees); writings (e.g. Dead Sea Scrolls); and ideas (e.g. end times and apocalypse) and look at how different Jewish groups interacted with the wider Mediterranean world through the following topics: cosmology and heavenly journeys; monotheism and the supernatural world; Torah and Law; magic, exorcism and healing; death and afterlife; Temple and sacrifice; prophecy and banditry; and ethnicity and social interaction.

Biblical Hebrew A

Students will be introduced to the basic vocabulary, grammar and syntax of the Hebrew language and will build on this so that they can begin reading biblical texts in the original language. By the end of the module, students will be able to approach the Hebrew Bible in its original language with some confidence and will be familiar with the language resources needed for the rest of their degree.

Biblical Hebrew B

In this module, we will build on the basic grammar and syntax learned in BIB110 so that students can begin reading biblical texts in the original Hebrew. Students will hone their parsing skills and develop their knowledge of the vocabulary and grammar of Biblical Hebrew.

Second-Year Modules

Hebrew Texts I

If you have reached an appropriate level of competence in Hebrew in your first year, you can take this module in which you will be introduced to readings from the Hebrew bible. You will be able to enhance your knowledge of grammar and vocabulary and you will be given the opportunity to tackle the problems of producing a coherent translation of a biblical text.

Knowing and Experiencing God in Jewish and Christian Tradition

How is God known in human experience? In this module we will learn about the mystical traditions of Judaism and Christianity, where God is experienced directly by an individual. We will then look at how such experience has been mediated to others afterwards. The widespread use of analogy in "God-language" to describe the divine in the written religious and theological traditions of both faiths as forms of secondary apprehension will be reviewed and considered at length. Finally, we will examine the findings of neuro-theology and consider to what extent biology, especially our neurological systems and brains, may prompt the creation of a God-concept by humanity more generally.

Hebrew Texts II

If you have reached an appropriate level of competence in Hebrew in your first year, you can take this module in which you will be introduced to readings from the Hebrew bible. You will be able to enhance your knowledge of grammar and vocabulary and you will be given the opportunity to tackle the problems of producing a coherent translation of a biblical text.

Third-Year Modules

Bible, History and Archaeology

In the context of the principles and practice of current archaeology and of biblical criticism, you will be introduced to the issue of how texts and artifacts are to be used responsibly and critically to recreate the past. We will use case studies in the history of ancient Israel and Judah to illustrate how textual and artifactual testimony is to be converted to historical evidence and to explore the range of different interpretations that can be supported by the same evidence.

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

Jewish Fictions (Devorah Baum, D.M.Baum@southampton.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@southampton.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?

Jewish Life in Eastern Europe before the Holocaust (Jane Gerson,

J.Gerson@southampton.ac.uk)

Eastern Europe was one of the great centres of Jewish civilisation in the early modern and modern periods. This module explores the society that Jews created; a world unto itself but also one that was closely interlinked with the surrounding, non-Jewish society. Starting in the period following the partitions of Poland at the end of the eighteenth-century, it examines Jewish life in the Russian Empire as well as Galicia and other parts of the Austro-Hungarian Empire. Finally, it explores Jewish society in the Soviet Union and interwar Poland, ending in the Jewish ghettos under Nazi occupation.

Jews in Germany before the Holocaust (Shirli Gilbert, s.gilbert@southampton.ac.uk)

This module explores the life and culture of Jews in Germany from the late C18th until the eve of the Nazi takeover in 1933. Using a core set of primary sources as our foundation, we will trace Jewish life from the struggle for emancipation through to the cultural, social, and political transformations of the 19th and early 20th centuries. The history of Jews in Germany is a crucial background to understanding the Holocaust, from the perspective of both its origins and the responses of its victims.

Responses to the Holocaust (Shirli Gilbert, s.gilbert@southampton.ac.uk)

In this module 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?

The Holocaust: Policy, Responses, and Aftermath (Shirli Gilbert, s.gilbert@southampton.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?

Music and Resistance (Shirli Gilbert, s.gilbert@southampton.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.

The Holocaust in Literature and Film (James Jordan, J.A.Jordan@southampton.ac.uk)

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

Who is Anne Frank? (Tony Kushner, ark@southampton.ac.uk)

The aims of this module are to provide the widest possible contexts, academic and popular, in approaches to the history and memory of Anne Frank and her diary, the most widely read non-fiction book in the twentieth century.

The Making of Englishness (Tony Kushner, ark@southampton.ac.uk)

How do we define Britishness (or more often, ‘Englishness’)? How have identities changed over the past one hundred and fifty years? This module covers these broad questions with specific regard to questions of ‘race’, ethnicity and immigration. 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. It asks if 'race' is the most significant factor in the treatment of minorities and their own internal solidarity or whether other issues such as gender, class, age, locality and culture are of greater importance.

Refugees in the Twentieth Century (Tony Kushner, ark@southampton.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.

Jewish Art before the Holocaust (Claire Le Foll, C.Le-Foll@southampton.ac.uk)

Marc Chagall has been described as 'the quintessential Jewish artist of the twentieth century.' Although he is often associated with France, Chagall spent most of his early life and career in Russia. Chagall, therefore, provides a prism through which we can explore the major themes and developments in modern Jewish-Russian history. His paintings frequently evoked Jewish-Russian culture, depicting onion-domed churches, wooden houses, violinists and praying Jews. But beyond these " clichés", Chagall's story exemplifies the modes of modernization in Jewish society and the fluctuations caused by new, emerging Jewish identities.

From the Czars to the Red Star: Jews in the Russian Empire and the Soviet Union 1772-1941 (Claire Le Foll, C.Le-Foll@southampton.ac.uk)

This module will explore key moments of the history of Jews in the Russian and Soviet Empire from the end of the 18th century to the Second World War. It shall help you understand the extensive and varied transformations experienced by Jews in Eastern Europe, which culminated in their emancipation in 1917 and led to their secularisation. We will analyse the developments of the "Jewish question" and the ideological debates and political reforms it generated. We will also examine the social and economic organisation of the Jewish population, their relations with non-Jews, and their intellectual and cultural life. We will evaluate the importance of the pogroms of 1881-2 in the emergence of Jewish political parties and massive emigration. This module will give you the opportunity to develop your knowledge of Jewish history and culture, to familiarise yourself with the historiographical literature and to get acquainted with issues related to the history of Russia and its imperial policy towards religious and ethnical minorities.

Inventing Hollywood and Broadway: Eastern European Jewish Culture in the age of Genocide (Claire Le Foll, C.Le-Foll@southampton.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.

The Old Testament (Dan Levene, dl3@southampton.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.

Hidden and Forbidden: Religious Lives East of Rome (Dan Levene, dl3@southampton.ac.uk)

This course explores the fluid and volatile history of religion in the region between Rome in the West and the Persian Empire in the East during late antiquity (4th -7th centuries CE). In the fifth century the Church East of Rome proclaimed its independence from the West. By the sixth century this Eastern form of Christianity known as Nestorian was declared illegal in the West and its adherents persecuted. The fact remains that in this East, in this period, the numbers of Christian believers surpassed those in the West.

Looking beyond the Holocaust (Mark Levene, M.Levене@southampton.ac.uk)

This module operates along three main axes. The first is a theoretical one, examining the very different arguments of comparativist scholars as to what is the 'Holocaust' and what is 'genocide' and how they should be understood. The second is a contextual one, considering a handful of twentieth-century genocide case-studies which have sometimes been compared with the Holocaust, notably Armenia in 1915-16 and Rwanda in 1994. The third is a consideration of the use and abuse of Holocaust and genocide as a facet of our contemporary political and societal culture.

Islam and the West (Mark Levene, M.Levене@southampton.ac.uk)

This is an Alternative Histories module which ranges across more than two millennia of western and eastern, Muslim, Christian and Jewish history. In the process it draws connections, parallels and disjunctures across this *longue duree*, alighting at key geographical and historical points from the ancient through to the modern to the very contemporary. Throughout we will be aided by specific texts.

Passages in a Middle Eastern Tragedy: Israel, Palestine, Islam and Ourselves

(Mark Levene, M.Levене@southampton.ac.uk)

Taking as its starting point the Israel-Palestine tragedy, on the one hand, the consequences of 9/11 on Western thinking and behaviour towards Islam, on the other, this course seeks to place the perplexity, indeed ongoing paroxysm of the contemporary Middle East in a modern world-historical context. It seeks to do this through a series of weekly sign postings introduced by a historically-based lecture and developed in seminar through a more recent case study or case studies. Particular emphasis will be placed on students participating in and developing seminar themes. The 'dialogue' between lecture and seminar equally aims to draw connections, parallels and disjunctures across historical time and space.

Masada: History and Myth (Sarah Pearce, S.J.Pearce@southampton.ac.uk)

An introduction to a controversial aspect of Roman-period Jewish history, namely the significance of the fortress Masada in the course of the First Jewish War against Rome (CE 66-74).

Cleopatra's Egypt (Sarah Pearce, S.J.Pearce@southampton.ac.uk)

This course studies key themes in the history, society and culture of Egypt from its conquest by Alexander the Great (332 BC) and the creation of the Ptolemaic monarchy under Ptolemy Lagos to the death of Cleopatra VII (30 BC), last of the Ptolemaic monarchs.

Roman Imperialism and the Jews (Sarah Pearce, S.J.Pearce@southampton.ac.uk)

The spread of Roman power and influence to the eastern Mediterranean, the collapse of the former hellenistic kingdoms (to which many Jews had migrated after the conquests of Alexander), the fall of the Roman Republic and the emergence of the Empire, provides the context for some of the most fundamental developments in Jewish history, including events that would profoundly shape the future of east and west. This course examines Roman policy

towards Judaea and the Palestinian region, from Pompey's conquest of Jerusalem (63 BCE), to the creation of a client kingdom under Herod the Great and his descendants, to the formation of the province of Judaea under Roman prefects and procurators, to the Judean revolts against Rome ('the First Jewish War', 66-74 CE, and 'the Bar Kohba Revolt, 132-135 CE).

The Bible and History (Sarah Pearce, S.J.Pearce@southampton.ac.uk, and Helen Spurling, H.Spurling@southampton.ac.uk)

This module will explore the role, significance and impact of the Bible in different historical contexts over time and up to the present day. The module will begin by providing an introduction to the Bible itself including its nature as a religious, literary and historical document, the approaches and impact of translations of the original text, and its transmission and reception. The module will then examine key, often controversial, themes arising from the biblical texts that have impacted on society in the West and the development of history in the ancient, medieval, early modern and modern periods.

Metropolitan Cultures: Vienna and Berlin (Meike Reintjes)

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.

Approaches to German-Jewish Literature (Andrea Reiter, air@southampton.ac.uk)

Jews have not only contributed to the literatures in the Jewish languages of Hebrew and Yiddish they have also produced major texts in most European languages. In addition, their texts have frequently been translated into other languages, giving 'Jewish literature' a prominent place in world literature. This is particularly the case for a number of Austrian-Jewish writers of the so-called fin de siècle. Some of their writings are almost as well known in English translation as they are in the German original. This module will introduce you to a selection of key texts by writers including, Franz Kafka, Josef Roth, and Arthur Schnitzler.

Minorities and Migrants: Exploring Multicultural Germany (Andrea Reiter, air@southampton.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.

Renaissance of German-Jewish Literature after the Holocaust (Andrea Reiter, air@southampton.ac.uk)

There are increasing signs that Jewish writers focusing on Jewish themes are gaining in prominence once again in various European literatures. Symptomatic of this was the awarding of the 2010 Man Booker Prize to Howard Jacobson for *The Finkler Question*. Most critics expressed surprise that this was the 'first unashamedly comic novel' (*The Guardian*, 12 October 2010) to win this prize since its inception. Similarly, recent German-Jewish fiction has made a

considerable impression on the reading public.

Indeed, since the reunification of Germany, researchers have identified a renaissance of German-Jewish literature (e.g. Gilman 1995). Even though Jewish communities have been much increased by the influx of Jews from post-Soviet Russia, the number of Jewish writers that have emerged in Germany and Austria over the past quarter century is surprisingly large. What is more, they are increasingly recognized beyond the borders of the German-speaking lands and they themselves engage with world-Jewish cultural icons such as Philip Roth or Woody Allen.

Modern Jewish Culture and the Big City (Joachim Schlör, j.schloer@southampton.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 module 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.

German Jews in Great Britain (Joachim Schlör, j.schloer@southampton.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 19th and 20th centuries, focussing 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 Israel (Joachim Schlör, j.schloer@southampton.ac.uk)

Contemporary images of Israel are often informed by general political attitudes, and the many - different - realities of life in Israel tend to disappear behind these images. The history of the pre-state Jewish community in Palestine and of the State of Israel has to be seen in a variety of wider contexts: European colonial interests in the Middle East; Jewish life in Europe and the rise of Zionism; the emergence of a Palestinian Arab political consciousness; the British Mandate and the League of Nations; World War I and its impact on the region; World War II and the Holocaust. These contexts will be treated, but the focus of the course is Modern Israel itself - its history, its political situation, inner-Israeli divisions and the role of historical consciousness. Part 2 of the course will take a closer look at Israel's cultural history.

The End of the World: Apocalyptic Visions of History (Helen Spurling,

H.Spurling@southampton.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.

Rebels with a Cause: The Historical Origins of Christianity (Helen Spurling,

H.Spurling@southampton.ac.uk)

The first century CE saw the rise of a new world religion that was to have an ever changing and at times turbulent history up to today. This module will explore the historical origins of Christianity and the contexts from which it emerged. In particular, we will examine Jewish

society in the Graeco-Roman world, which produced the first Christians, and the Palestinian scene under Roman rule at the time.

GRADUATE

MA 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. Exercises 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 Yid-dish 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@southampton.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.

Jewish society and Culture in Eastern Europe

(Claire Le Foll, C.Le-Foll@southampton.ac.uk) We will explore the history of Jews in Russia, Poland and the Soviet Union from their settlement to the eve of the Holocaust. It will be an opportunity to undertake a close reading of a range of primary sources (official documents and autobiographies as well as fiction and art) but also to engage with historiographical controversies and discuss the most recent research on important topics such as Hasidism, gender, politics, Jews and the Russian state and the creation of a modern Jewish culture.

University of St. Andrews

<http://www.st-andrews.ac.uk/>

UNDERGRADUATE

MA (Hons) Biblical Hebrew

This course focuses on Hebrew grammar and syntax and involves reading texts from a wide range of genres. History modules focus on the history, religion and culture of Israel, incorporating a wide range of texts from prophetic, hymnic, wisdom and apocalyptic literature. Students may take Hebrew as part of a Joint Honours MA degree and normally take 120 credits in Honours in the Hebrew part of their programme. Students take two core 15-credit modules in third year (*Reading the Old Testament/Hebrew Bible* and *Reading the New Testament*) utilising their Hebrew language skills in the first of these and learning about the importance of the language to New Testament research in the second. They also take a further 30-credit module with a Hebrew component in third year. In fourth year, students take a further 60 credits related to the study of Hebrew, either by completing the 60-credit dissertation on an appropriate topic of their choice or by taking a further two 30-credit modules. At St Andrews students are given the opportunity to study the Dead Sea Scrolls and the Pseudepigrapha in detail, with leading scholars involved in research on those texts. A dissertation must be completed in the final year, but this may be undertaken in either of the Schools involved in the joint programme.

University of Sussex

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

UNDERGRADUATE

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

The so-called 'Kristallnacht' can be understood 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 19th 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. At the same time, these processes left no aspect of Jewish existence - religious, economic, social and cultural - unchanged. To explore this, the course will concentrate on the period between the mid-19th century to the beginning of the Holocaust, emphasizing Jewish life in Imperial and Weimar Germany as well as under Nazism. Issues of Jewish identity are going to be discussed as well as aspects of modern anti-Semitism. 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

University of Wales: Trinity St. David

<http://wales.ac.uk/>

UNDERGRADUATE

CHURCH HISTORY AND JEWISH STUDIES

HISTORY AND JEWISH STUDIES

ISLAMIC STUDIES AND JEWISH STUDIES

JEWISH STUDIES AND RELIGIOUS STUDIES

JEWISH STUDIES AND THEOLOGY

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 Holocaust? 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'?