Dear BAJS members,

The annual BAJS Bulletin aims to raise the profile of Jewish Studies as an academic discipline in the UK and Ireland and to advertise and celebrate our members’ achievements. This year we have chosen to focus on three areas: Jewish Studies in Scotland; the impact of current politics on the field and supporting the next generation of scholars in Jewish Studies.

The BAJS conference 2017 is being held in Edinburgh under the leadership of BAJS President Dr Hannah Holt Schneider. This offers a wonderful opportunity to showcase the excellent work done in Jewish Studies by colleagues at Scottish universities.

The previous year seemed a particularly volatile year with political events both in the UK and abroad causing uncertainty and raising concerns. The result of the 2016 ‘Brexit’ referendum is likely to have a lasting impact on British universities. Hungary’s attempts to curtail the activities of the Central European University (CEU) raise concerns about antisemitism and BAJS has expressed its support of the beleaguered university. Both events may affect Jewish Studies: Sociologist Larry Ray offers a perspective on Brexit and Jewish Studies in the UK; Andor Kelenegyi a doctoral candidate at CEU, has contributed an appraisal about the current political situation in Budapest.

The Bulletin will also highlight the research of emerging scholars in Jewish Studies. BAJS is strongly committed to supporting UG and PG students in Jewish Studies across all disciplines. Our annual essay competition attracts strong applications that demonstrate a lot of potential. We offer bursaries to PG students presenting at the BAJS conference and, since 2013, include workshops and networking opportunities aimed at PG students at our annual conference. We have appointed a new PG/ECR representative in the BAJS committee to ensure that the needs of PG students and early researchers are heard. You will find more about our initiatives in the Bulletin.

I hope that you will enjoy reading this year’s edition of the BAJS Bulletin. We rely on your contributions – please get in touch if you have suggestions for what you would like to read about and let us know about your research and teaching.

Maria Diemling, Canterbury

In 1968 I was appointed to a newly created lectureship in Hebrew and Jewish Studies, replacing what had been a chair in Old Testament Studies. Prior to this Jewish Studies had not been represented by any staff title in the Faculty of Divinity (New College). However, it soon became clear that what I was wanted for was to teach Hebrew, Aramaic and Syriac and that Jewish Studies meant no more than covering the Jewish background to the New Testament. The Faculty had only one undergraduate degree at the time - the B.D. and the bulk of the student body was orientated towards training for the Christian ministry. There was little if any interest in Judaism after 70 A.D. This was not a situation unique to the University of Edinburgh. At the time I knew of no proper course in Jewish Studies in any Scottish university except a course in Jewish Philosophy at the University of Glasgow.

However, all this was to change in the course of the seventies as the result of an inspired move by the then Dean and Principal of New College, Professor John McIntyre. In the autumn of 1969 Professor William Montgomery Watt, the world-famous scholar of Arabic and Islam, circulated a brief proposal to set up in the Faculty of Arts a programme in Religious Studies like the one which was proving so successful at the University of Lancaster under Ninian Smart. John McIntyre immediately saw the potential danger to the Faculty of Divinity of a rival operation emerging in the Faculty of Arts and made the claim that anything to do with religion should come under
our aegis. By 1971-72 the first Religious Studies courses were on the books, and I had been given the task of preparing six lectures on Judaism as a world religion in its own right and not just as an adjunct to Christianity.

Soon these six lectures on Judaism grew to twelve and as the RS degree developed I was able to develop new courses in Judaism as a world religion - Jews and Judaism from the Maccabees to the Mishnah, Jewish Mysticism, Jewish Philosophy, and Jews and Judaism in the Modern World. However, in its early stages the Religious Studies cohort of students at New College was very small mainly because the Faculty had appointed only one dedicated RS lecturer and the rest of the courses were cobbled together from courses impinging on religion taught elsewhere in the University. The curriculum was also rather constricting in that students could only access my honours level courses after having passed two years of Hebrew. This was the entry requirement into honours level courses in the department in which I was located (Hebrew and Old Testament Studies). But the study of Hebrew was in long term decline at Edinburgh as elsewhere. In the mid-seventies I had between 25 and 30 students in my beginners' Hebrew class; by the time I retired in 2005 it was down to only six students.

This situation did not change until in 1988 the University Grants Committee facilitated the transfer to Edinburgh of the small two-man Department of Religious Studies at the University of Glasgow. From then on the number of religious studies students began to take off. But when these two men arrived they had been located in the Department of Divinity (one of the six departments in the Faculty of Divinity) and an autonomous Religious Studies subject group was not established until 1998 when the six departments were amalgamated into a single Department and the previous small departments were rearranged into subject groups. Finally, at last Religious Studies was able to break free from the hold of Christian theological studies from which it had emerged. From then on the Faculty started to appoint specialist lecturers in world religions as the number of religious studies undergraduates began to outnumber its traditional theological clientele.

Now curriculum developments meant that any students who had completed two years of study in either Religious Studies or Divinity could access my specialist honours courses in Jewish Studies. Two in particular proved to be rather popular - Antisemitism and the Holocaust and Zionism and the Rise of the State of Israel. The former had 28 students in the last year I taught it (2002-3), rather more than the six in the beginners' Hebrew class. This success had the effect of proving to the now School of Divinity that the future of Jewish Studies lay in concentrating on the modern period and symbolically cutting the link with the past in locating my successor in the Religious Studies Subject Group and not in the Biblical Studies Subject Group (which is where I had ended up). At long last Judaism could be studied and taught in its own right alongside other religious traditions and not just as an appendage to Christianity. This development was crowned by the appointment of Dr Hannah Holtschneider, a specialist in modern Jewish history, as my successor.

**Jewish Studies at Edinburgh since 2005**

Hannah Holtschneider, Edinburgh

As Peter Hayman has outlined, Jewish Studies came to the University as part of Religious Studies. At my appointment in 2005 as his successor, the School of Divinity decided also to reallocate my position from the Subject Area of Biblical Studies to that of Religious Studies, and to refocus the nature of the position, appointing a contemporary cultural historian rather than a biblical scholar. The largest number of undergraduate students on my courses in modern Jewish history, Jewish/Christian relations and Holocaust representation are enrolled in an honours degree in Religious Studies, while these options are nevertheless also accessible to students across all of the degree programmes in the School of Divinity. The students' degree profile needs to include courses in at least two different religious traditions.
augmented by compulsory courses in the history and methods of Religious Studies. Across the past two decades, Religious Studies scholarship and teaching at Edinburgh has contributed to a paradigm shift in the study of religion, deconstructing the World Religions paradigm and emphasising the study of local, contextual, embodied and lived experience of religious traditions. Driven by now retired colleagues James Cox and Jeanne Openshaw, and since continued by Steven Sutcliffe, myself, Afeosemime Adogame (now at Princeton), Arkotong Longkumer, and Naomi Appleton, the Religious Studies Subject Area is focused on theory and method, area studies, and textual and cultural history and anthropology across a range of traditions on all five continents. My own teaching on Jewish history fits well into this interdisciplinary RS curriculum, broadening students’ views of Jewish culture and self-expression in a variety of settings. In addition, students enrolled on honours degrees in theology are frequently attracted to the study of modern Jewish culture and history, often seeing this as a natural extension of their engagement with biblical history and with the history of Christianity in Europe. Within the School of Divinity, colleagues with Jewish Studies interests are located in Biblical Studies: Helen Bond, Paul Foster, Anja Klein, Timothy Lim, Matthew Novenson, David Reimer, and Philippa Townsend. There is a thriving and vibrant community of biblical scholars in New College which nurtures a large number of research students and provides a space for public engagement and regular scholarly exchange through research seminars and events in the Centre for the Study of Christian Origins. The Centre has excellent connections with colleagues in the School of History, Classics and Archaeology, fostering inter-school co-operation.

However, as the only appointment with a focus on modern Jewish history, my immediate colleagues are not my primary interlocutors in developing new research questions and interests. Since arriving in Edinburgh in April 2005, I have been on a journey of discovery within the University of Edinburgh, meeting colleagues interested in Jewish Studies and pursuing research in related fields across the Humanities. This is a rewarding journey to be on and I am continually delighted to make new connections. My greatest affinity lies with colleagues in other Schools, most notably in the Schools of Languages, Literatures and Cultures, the Edinburgh College of Art, and History, Classics and Archaeology, whose work on early modern and contemporary history (Stephen Bowd, Tim Buchen), culture and architecture (Ella Chmielewska), literature (Davide Messina, Peter Davies), the Holocaust (Donald Bloxham, Peter Davies), and the modern Middle East (Tony Gorman, Toby Kelly) create a rich network of connections and shared interests. Co-operation between colleagues in History, German Studies, and Religious Studies led to the creation of a postgraduate option course on Holocaust representation open to all students in the College of Arts, Humanities and Social Sciences. In 2012 I received support from the College to found a Research Network in Jewish Studies, formally highlighting the intellectual relationships between colleagues in various Schools. Since then, the Research Network in Jewish Studies meets informally at irregular intervals to talk about research, listen to guest speakers, and plan future events. Out of the network arose the exhibition Edinburgh Jews, hosted first in New College, then in the Map Library of the National Library of Scotland, and now on permanent loan to the Edinburgh Hebrew Congregation. And it is the generosity of the Astaire Fund which has supported network events in the past years, and in 2016/17 sponsored a seminar series, drawing attention to the Jewish Studies scene in the north of the UK with events in Glasgow, Manchester, St Andrews, Durham, and Edinburgh.

What is the future of Jewish Studies in Edinburgh? We have good inter-School co-operation and there is appetite for joint teaching and research supervision, even though the institutional structures make formal links increasingly challenging due to constraints of accounting and workload allocation. Without a significant catalyst for change a formal launch of degree programmes at undergraduate or postgraduate level is unlikely. However, undergraduate students can and do pursue an emphasis on Jewish history and culture as part of their Religious Studies and History degree programmes; taught postgraduate students can take advantage of courses across the College to build a degree with a focus on Jewish themes, and research students are increasingly aware of the Network’s ability to offer a research environment helpful to their professional development. Furthermore, recent grant success for a number of colleagues (Peter Davies - AHRC; Donald Bloxham - Leverhulme; Stephen Bowd - Leverhulme) and myself (AHRC) bodes well for continuing our Network activities, for finding new synergies, and for extending our collaboration with other Scottish and Northern English Universities. The Astaire Seminar Series in Jewish Studies which run across the academic year 2016/17 is a starting point, as is the Jewish Lives, Scottish Spaces research project I share with Mia Spiro at the University of Glasgow.
Together with colleagues at other universities in regional travelling distance, we are hoping to expand networking and collaboration so as to enrich our scholarship and teaching, and to attract research students to our universities to create a vibrant future for Jewish Studies in the North of the United Kingdom.

Jewish Studies at the University of Aberdeen

Zohar Hadromi-Allouche, Aberdeen

Founded in 1495, the university of Aberdeen is the fifth oldest university in the English-speaking world and one of the few universities in the UK to offer four courses in Biblical Hebrew. Within the Department of Divinity and Religious Studies, students have the opportunity to reach a high level of proficiency in Biblical Hebrew, including reading actual portions from all parts of the Hebrew Bible. These courses are coordinated by Prof Joachim Schaper, Chair of Hebrew & Semitic Languages, and Dr Lena-Sofia Tiemeyer, reader in Hebrew Bible. A reading group of modern Hebrew poetry, relating to its biblical and contemporary elements, is planned to begin in 2018, coordinated by Dr Zohar Hadromi-Allouche. Also within Divinity and Religious Studies, Dr Tiemeyer coordinates the Introduction to Hebrew Bible, which examines (with an equal weight) Jewish and Christian approaches to the biblical texts. History and Religion of Ancient Israel provides an overview of the history and religions of Ancient Israel and Judah, as portrayed in the Hebrew Bible and archaeological findings, and as understood within their larger Ancient Near Eastern context. Another introductory course, from the perspective of Religious Studies, is Religions of the World: The Near East, which introduces students to the religions of Judaism, Christianity and Islam. One third of this course is dedicated to central themes in Judaism and Jewish history, from the biblical narrative on the creation of the nation, to the modern period.

The Judaism section in this course is planned to become a full, independent “Introduction to Judaism” course in the near future.

Dr Tiemeyer also offers an advanced (levels 3–4) course on Jonah involves reading a large number of traditional Jewish texts, among them a wide range of midrashim from different time periods (including Pirke de Rabbi Eliezer, Genesis Rabba), the Zohar, Mediaeval Jewish commentators (focus on Rashi and Ibn Ezra), as well as a small selection of material from post-holocaust thinkers (his course is offered every other year). On a Taught Postgraduate (level 5) level, Prof Schaper teaches Jewish History and Culture, which discusses Key topics in Jewish history in the Persian, Hellenistic, Roman, Mediaeval and modern periods. This course examines selected aspects of Jewish culture through the ages, concentrating on religion and ritual. Jewish Studies is also taught in other departments in Aberdeen. For example, Prof Thomas Weber of the History Department offers a level 3 course on The West, The Jews, and Israel, 1789 to the Present (2017–2018).

In terms of research, too, scholars at the University of Aberdeen work on diverse Jewish-related topics, with scholarly interest focusing on various aspects of biblical studies on the one hand, and recent and contemporary Jewish-related issues on the other. On the Biblical Studies side, Prof Joachim Schaper has published numerous books and articles on various aspects of the Hebrew Bible, such as Psalms and Exodus. Among his current projects is a book on the History of Ancient Israel (under contract with Westminster John Knox Press). Dr Tiemeyer’s current research on the reception history of Jonah, to be published by Wiley-Blackwell, includes an in-depth interaction with a wide range of ancient and modern Jewish sources.

From a Religious Studies perspective, Prof Robert Segal has published on a variety of Jewish-related topics, from and examination of King Saul’s tragedy to the “Historical inexplicability of anti-Semitism,” and from “Anthropology and Sociology of Judaism” in relation to Ancient Israel, to Joseph Campbell and Judaism. Dr Hadromi-Allouche’s current research of the Bible uses the Quran and medieval Islamic literature as its leaving point. Reading the Bible anew through the prism of this later, polemic perspective allows for the emergence of a new, different understanding of the text; which is helpful in revealing mythical aspects of the biblical narrative.

Another axis of research in Aberdeen is that of studies on the Holocaust, Nazism and Diaspora.
Prof Weber has published a number of renowned books on Nazism and the Holocaust, including the Lodz Ghetto Album (2004). His latest book, Wie Adolf Hitler zum Nazi wurde (Propyläen, 2016), will be published in 2017 by Basic Books and by Oxford University Press. Prof Alan Marcus of the Film and Visual Culture department dedicates his current research project, In Time of Place, to representations of the Holocaust and sites associated with Jewish identity and the diaspora. The project includes four short documentaries, made in Dachau, Venice, Prague and Boston, as well as a series of publications.

**Jewish Studies at St Andrews**

Emily Finer and Emily Michelson, St Andrews

On 26 April the University of St Andrews School of History hosted the third event of the Astaire Seminar Series in Jewish Studies, with two speakers. Dr Adam Shear examined how and why Jewish books moved around Europe in unique ways in the early modern period, in 'Jews and their Books on the Move in Early Modern Europe'. Dr Emily Finer analysed the complex uses of Judaism in two transgressive and influential short stories by Lev Lunts in 'Jewish Migration and Metamorphosis in Early Soviet Fiction'. Adam is Associate Professor of Religious Studies and History and Director of the Program in Jewish Studies at the University of Pittsburgh; Emily is Lecturer in Comparative Literature and Russian at the University of St Andrews and co-founder of the degree in Comparative Literature (see below for more information). The event was also co-sponsored by the School of History and the Universal Short-Title Catalogue project [USTC]. The audience comprised speakers from across the humanities, including representatives of History, Computer Science, Modern Languages, and the USTC, as well as the St Andrews community. As a result of Adam’s visit, the USTC has also now begun an ongoing collaboration with Adam’s Footprints project, which catalogues early modern Jewish books [https://footprints.ccnmtl.columbia.edu/].

Dr Emily Finer teaches Russian and Polish literature and culture for the Russian Department and the Comparative Literature programme at St Andrews. Her interests in Russian anti-antisemitism from the 1910s and 1920s have resulted in a translation of Teffi’s ‘Two Natures’ published in Inventory (2017); an interview for Radio 4’s "World War 1: The Cultural Front" (23.4.2016); and research for forthcoming essays on Lev Lunts and Bruno Jasienski. Emily interviewed Ruth Ellen Gruber, author of Virtually Jewish, at a public event forming part of the Byre World Conversations series at St Andrews (2017); she ran a book group - Reading in Place – at the Festival of Jewish Culture in Krakow (2015); and was academic adviser and lecturer for Towards a 20th Century Polonia, a summer school for Polish-American and Jewish-Polish-American teenagers and students sponsored by the Polish Foreign Ministry and the Taube Foundation (2014).

Dr Emily Michelson, senior lecturer in early modern history, has won two major awards relating to her research project "Imaginary Jews in Early Modern Rome": Arts and Humanities Research Council Early-Career Leadership Fellowship and a British Academy mid-career fellowship. This project focuses on forced conversionary sermons to the Jews of Rome in the 16th-18th century, but argues more broadly that Catholic reform cannot be understood without reference to Jews and Judaism, and that Jewish studies must be an integral part of studying religion and reform in the early modern period. She has recently published a major article: “Conversionary Preaching and the Jews of Rome,” in Past&Present, a leading history journal (May 2017). She will also be editing a volume on Religious Minorities in Early Modern Rome. Emily offers lectures frequently to Jewish cultural groups and congregations.

Modules available to undergraduate students in Comparative Literature are relevant to and informed by the discipline of Jewish Studies. Every year, around fifty second-year comparative literature students read Primo Levi's The Drowned and the Saved and Vasilii Grossman's Everything Flows for a module on literature and ethics. Our popular honours module on Cultural Memory introduces literary works originally in German, Polish, Russian and Yiddish, including Neighbours by Jan Gross and Our Class by Tadeusz Słobodzianek. Students also read Linda Grant's When I Lived in Modern Times alongside Theodor Herzl's Altneuland in a further module, Crossing the Mediterranean.

In the Schools of History and Divinity, modules informed by or contributing to Jewish Studies (in
addition to Hebrew Language) include: Old Testament 1: Torah and Prophets; Old Testament 2: Wisdom, Psalms, Apocalyptic and Apocryphal Literature; Hebrew Prose and Poetry; Creation and Chaos in the Old Testament and Ancient Near East; Ancient Jewish Literature from 1 Enoch to the Mishna; Readings in Old Testament; Kingship and Messianism in the Hebrew Bible/Old Testament and early Judaism (in Divinity); Christians, Jews and Muslims in the Early Mediaeval West; Early Modern Rome; Early Modern Venice; Heretics and Social Outcasts in (medieval) Western Europe; Everyday Life in 20th European Dictatorships; Making Italians; Mediterranean Colonialism (in History).

Students in Comparative Literature, International Relations, and Geography have accomplished some outstanding research projects. Aleksandra Kubica’s undergraduate dissertation “Acting out or working through? Memories of the Holocaust in Polish and Israeli national discourses”, supervised by Dr Jeffrey Murer, won the International Relations Undergraduate Dissertation Prize in 2013. In 2017, Olga Grochowska, a third-year student, is undertaking an interdisciplinary summer project using approaches learned in Geography and Comparative Literature, funded by the competitive Laidlaw Undergraduate Internship Programme in Research and Leadership and supervised by Dr Emily Finer.

The loss of Professor Alex Danchev in the summer of 2016 was keenly felt by those at St Andrews working in Jewish studies. The author of the essay collections ‘On Art and War and Terror’, and ‘On Good and Evil and the Grey Zone’, Professor Danchev’s inspiring interdisciplinary work rethought myriad disciplines: history, biography, literary criticism, art history, philosophy, international relations, and Jewish studies. His unfailing commitment to his own intellectual inquiry, and that of colleagues and students, is greatly missed.

The photojournalist, scholar and writer, Yoav Galai, currently completing his PhD in International Relations at the University of St Andrews, will be moving to the Central European University to take up a two year fellowship at the CEU under the auspices of the Department of IR and the ‘Humanities initiative.’ The project is called - ‘Practicing the Aesthetic Turn’- Yoav recently published “Narratives of Redemption: The Meaning of Afforestation in the Israeli Negev” in the Journal International Political Sociology in 2017.

Jewish Studies at the University of Glasgow

Mia Spiro, Glasgow

The reputation of Jewish studies at the University of Glasgow has been growing rapidly in the past few years, spearheaded by a diverse network of scholars whose work spans ancient and modern Judaism, historical and contemporary Jewish culture, and Jewish thought through the ages. Based in Theology and Religious Studies (TRS) in the School of Critical Studies, our research interests fall broadly into the themes of Religious Texts and their Cultures, clustered around the topics of religion, literature and the arts, and religious experience and practical and lived theology. Research at TRS is distinguished by close collaboration across the disciplines of religion, art, culture, history, and social science.

TRS at Glasgow has a vibrant research culture, with staff research engagement complemented by that of the 55 active research students from around the world enrolled on TRS research degrees. Degrees offered include MA in Arts, MTh, MRes MPhil, PhD. We also currently have the newly created PhD in Creative Practice. In addition, a wide range of conferences and events takes place in Glasgow. Staff at TRS at University of Glasgow are also closely involved in the wider research community through editorships, as office-holders in learned societies and through the organisation of conferences and events.

Some of the current exciting projects and Jewish Studies events at Glasgow include:

Jewish Lives, Scottish Spaces: Jewish Migration to Scotland, 1880-1950. Dr Mia Spiro is Co-Investigator on this major AHRC-funded project (PI Hannah Holtschneider). Along with Dr Phil Alexander, RA, the project has been working closely with the Scottish Jewish Archives Centre, located just over a mile from campus. The project team’s historical research will result in ongoing papers and publications, but importantly their work will also be made available to teachers and disseminated (via film, events and online) in the public domain. A number of project-specific workshops and research projects are currently underway in collaboration with the University of Glasgow.

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Edinburgh: further details can be found elsewhere in this bulletin and at jewishmigrationtoscotland.is.ed.ac.uk.

A range of talks in Jewish Studies took place at Glasgow the past year. In December 2016, as part of the Astaire Seminar Series in Jewish Studies Jews: movement, migration, location, Professor Ada Rapoport-Albert (UCL) spoke on “From Russia to Poland: Interwar Habad Hasidism in Exile”. This event also formed part of the Mysticism in Comparative Perspective conference. In April 2017 Phil Alexander gave a talk based on his PhD research, entitled “My lover, my murderer’s daughter: Berlin and the politics of klezmer music”, and in May Dr Karen Skinazi (University of Birmingham) discussed contemporary Jewish women’s memoirs in her talk “Leaving Orthodoxy, Finding God”.

In April 2017, the colloquium ‘Narrative Spaces in Scottish Jewish Culture: A Comparative Perspective’ attracted 25 participants to the University of Glasgow (see elsewhere in this bulletin for more details). A series of events including poetry readings, film screenings, historical presentations and live music will take place in November 2017 to mark the 80th anniversary of the first Glasgow Jewish Book Week, coinciding with Book Week Scotland.

More generally, Glasgow is a city with a dynamic Jewish community and a vibrant intellectual culture. In addition to monthly lectures and events, we are also in close contact with local poetry groups and music organisations, as well as – just a short hop along the M8 – the Edinburgh Jewish Literary Society.

Research opportunities for postgraduate study at Glasgow include: archival research on a wide spread of topics in Scottish Jewish history; Yiddish literature and the book collection at the Mitchell library; Jewish art; Jewish music; representation of Jews; Jewish thinkers; Jewish mysticism; ancient Jewish cultures; Tanakh (including feminist and queer perspectives); Holocaust Studies; Philo of Alexandria; Apocrypha and Pseudepigrapha. The department also continues to develop innovative PG research which links Jewish studies with other disciplines in dynamic ways. To this end, we are currently co-supervising PG students working in Art History, History, Creative Writing, Comics, Modern Languages and Literature, Philosophy, English Literature, and Social Sciences.

The newly established Silverstone Trust Award in Jewish Studies has been set up in order to support postgraduate work in Jewish Studies. The award supports either tuition, research or travel costs and will give PG students an opportunity to give lectures and contribute to the intellectual life of Glasgow’s Jewish community.

Staff who work in Jewish Studies at TRS:

Dr. Mia Spiro, lecturer in Jewish Studies. Areas of specialisation include modern Jewish art and literature, Jewish migration, Holocaust representation, Jewish mysticism, dybbuks and golems, and Jewish representation in British and American modernism. gla.ac.uk/schools/critical/staff/miaspiro/

Professor George Pattison, 1640 Chair of Divinity. Among many publications on the relationships between phenomenology, existentialism and religious life Professor Pattison’s Jewish studies offerings include the works of modern Jewish thinkers such as Buber, Rosenzweig and Shostov. gla.ac.uk/schools/critical/staff/georgepattison/

Dr Sarah Nicholson, lecturer in biblical Hebrew and biblical interpretation. Sarah’s research interests include Torah (especially Genesis), Prophets (especially former prophets), Writings (including post-Tanakh Jewish literature such as Sirach), and feminist and queer approaches to Tanakh. gla.ac.uk/schools/critical/staff/sarahnicholson/

Dr Sean Adams Jewish studies offerings situate Hellenistic Jewish literature in its wider literary and historical contexts, with specific focus on Philo of Alexandria. Lecturer in New Testament and Ancient Culture. glasgow.academia.edu/SeanAAdams

Dr Saeko Yazaki, lecturer. Saeko’s areas of specialisation include Judeo-Islamic tradition in al-Andalus and Arab Jews, including the works of S. Yahuda in Spain. Current Jewish studies research focuses on connections between Jewish and Muslim spirituality. gla.ac.uk/schools/critical/staff/saekoyazaki/

Dr Phil Alexander. Postdoctoral Research Associate, AHRC Jewish Lives/Scottish Spaces. Areas of specialization include Jewish music, Klezmer, and issues of identity, urban space and klezmer music in today’s Berlin, as well as Scottish Jewish liturgical music of the early twentieth century. Phil is also a working musician, most recently writing and performing music for ‘Among Others: 200 years of Jewish lives in Edinburgh’ (Scottish Storytelling Centre). gla.ac.uk/schools/critical/staff/philipalexander
Jewish Lives/Scottish Spaces

Image by Judah Passow. It was taken in Glasgow in 2013 and shows guests waiting for a newly-wed couple to emerge from Garnethill Synagogue. The image is part of the exhibition and book publication Scots Jews: Identity, Belonging and the Future (Bloomsbury, 2014).

Source: http://jewishmigrationtoscotlandis.ed.ac.uk/

Hannah Holtschneider - Principal Investigator
Mia Spiro - Co-investigator
Phil Alexander - Research Associate

Jewish Lives/Scottish Spaces is an AHRC-funded project run between the universities of Edinburgh and Glasgow. It commenced in September 2015 and will continue until early 2019. The project was set up with the general aim of addressing a relative lack of Scottish focus in Jewish Studies in Scotland, and simultaneously the specific intention of shedding greater academic light on the various archival repositories of historical Scottish Jewish life and culture that continue to grow here. The most important of these is the Scottish Jewish Archives Centre, which will celebrate its 30th anniversary in 2018. The SJAC is situated next to Glasgow’s Garnethill synagogue (the city’s oldest) and boasts an ever-increasing store of objects, photographs, newspapers, documents, recordings and published histories. JL/SS works closely with SJAC: the team use its archives and expertise as a basis for parts of our research, and in turn we are involved in the ongoing digitisation and dissemination of some of the archive’s resources.

As befits a wide-ranging project such as this, the different backgrounds of the team members are reflected in their individual research topics. Over the coming year, Hannah will complete a monograph on Salis Daiches, rabbi of the Edinburgh Hebrew Congregation from 1919 until his death in 1945, and she will also begin work on the Dorrith Sim archive housed at SJAC. Dorrith Sim (née Oppenheim) fled to Scotland in 1939 on a Kindertransport and remained active in Holocaust remembrance all her life. The materials in her archive – correspondence, papers, stories, objects and more – are the combined work of her paternal grandparents, her uncle, and Dorrith herself. Consequently, they offer multiple historical viewpoints and suggest myriad stories. For the past few months Mia has been looking at the ‘haunting’ of the Glasgow’s 1951 Jewish Arts Festival, where the Jewish Institute Player’s performance of An-sky’s The Dybbuk was sharply framed by the very real spectre of Eastern European Jewish death and destruction that remained powerfully close in postwar memory. In the coming year she will begin work on Glasgow artist and sculptor Hannah Frank. Phil, the newest member of the team, will be overseeing the continued digitisation of a large number of SJAC materials, as well as helping to coordinate a planned film project. He also intends to put his ethnomusicology and cultural studies background to use in a study of Scotland’s cantors of the early 20th century – an area so far untouched by either musicology or Jewish Studies. His analysis will pay particular attention to patterns of migration and the changing image of immigrant Eastern Ashkenazi Jews in Scotland that these important community figures represent.

In April 2017 we hosted a successful and stimulating two-day colloquium at Glasgow University, Narrative Spaces in Scottish Jewish Culture: A Comparative Perspective. Seven two-paper sessions covered an impressive range, usefully extending the original ‘Scottish’ brief to other non-English Jewish identities: refugee domestic service; Irish sectarianism and antisemitism; Kindertransport narratives; painter Joseph Herman; playwright/director Avrom Greenbaum; Jewish writing from Ireland and Wales; Yorkshire Zionist industrialists; Scottish aliyah; Welsh Jewish film; refugee stories from Garnethill; and the changing landscape of Welsh synagogues. Alongside its sheer variety, the colloquium also initiated an encouraging amount of interdisciplinary connections, and we are now looking at compiling some of the papers into an edited volume.

A major plan for this coming year is the production of a film, designed primarily for educational use. Drawing on themes developed out of our research, the film will focus on issues of migration and refugeeism – utilising some of the historical and archival materials we have uncovered in order to explore and highlight contemporary links. We will be working closely with locally-based filmmakers and animators, aiming to be creative in our treatment of material whilst also ensuring that the end result clearly meets teachers’ needs. The film will be structured so as to be editable into shorter (c.5
min) segments for individual classroom – and possibly broadcast – use. The project team will be in discussion with teachers and education departments throughout the process, and alongside the film itself we will also create a series of supplementary materials such as lesson plans and suggested research materials.

Jewish Lives/Scottish Spaces will present some of its ongoing research at this BAJS conference, and is also presenting a panel session (‘Mediating the Archive’) as part of Performing the Jewish Archive’s The Future of the Archive conference in January 2018. In addition to this, each project member continues to give individual papers: in November 2016 Mia and Hannah travelled to California for the biannual Lessons and Legacies conference; Mia spoke in Glasgow as part of the 2016/17 Astaire Seminar Series; and Phil will be presenting his new work on Scottish Jewish liturgical music to the British Forum for Ethnomusicology in Cambridge later in the year.

You can keep up-to-date with JL/SS activities and plans by subscribing to our blog at http://jewishmigrationtoscotland.is.ed.ac.uk.

BAJS Conference 2018
Durham University
First Call for Papers
Theories and Histories: Jewish Studies in other disciplines

The annual conference of the British Association for Jewish Studies 2018 will seek to put key Jewish Studies questions in dialogue with the broader intellectual concerns of different academic disciplines. How do Jewish identities intersect with notions of inclusion and exclusion? In what ways does research into Jewish diasporas contribute to debates about transnationalism? How does the diversity of Jewish communities’ sociality, religion and culture reflect the social diversity of their localities? The conference will explore how Jewish Studies can both engage with existing intellectual agendas of the humanities and social sciences and provide a model for inquiry that goes beyond disciplinary boundaries.

We welcome papers that explore Jewish traditions in different parts of the world and in different historical periods.

For initial enquiries, please contact the BAJS President Elect for 2018, Dr Yulia Egorova, Durham University, at yulia.egorova@durham.ac.uk.

EXCERPT FROM THE INTRODUCTION TO George J. Brooke and Renate Smithuis (eds), Jewish Education from Antiquity to the Middle Ages: Studies in Honour of Philip S. Alexander, AJEC 100 (Leiden: Brill, 2017).

This volume of essays honours Professor Philip Stephen Alexander FBA in the year that he has turned 70. Born in Belfast, Northern Ireland on 10 March 1947 to Robert and Priscilla Alexander, Philip was brought up in a Protestant environment that nurtured a love of texts and history. Success at school took him to Pembroke College, Oxford, to read Classics (Honour Moderations: Greek and Latin Literature). After taking "Mods” in 1967, he transferred to Oriental Studies which he completed in 1969. He then embarked on his doctoral studies under the

Professor Philip Alexander is 70

BAJS warmly congratulates Professor Philip Alexander on the occasion of his 70th birthday. Philip is a founding member of BAJS and served as its president in 1987 and 2008. He is one of the most respected scholars in Jewish Studies in the country who has contributed enormously to the development of the field.

We are grateful to George Brooke and Renate Smithuis for allowing us to reprint an excerpt from the introduction to the Festschrift edited in Philip’s honour. The Festschrift will be launched at the BAJS 2017 conference in Edinburgh.

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supervision of Geza Vermes, who had come to Oxford in 1965; Geza Vermes was appreciated by his very able students for his hands-off approach, keen perception, and warm friendship. Philip’s collaboration with his supervisor was to be significant in several ways, especially through his contributions to the Journal of Jewish Studies, to the revised Schürer, and in bringing to completion their joint work on the Rule of the Community manuscripts from Qumran’s Cave 4.

Before Philip had completed his doctorate he was appointed in 1972 as the Nathan Laski lecturer in Post-Biblical Jewish Studies in the Department of Near Eastern Studies at the University of Manchester. Philip completed his Oxford D.Phil. in Oriental Studies in 1974; his thesis was entitled “The Toponomy of the Targumim with Special Reference to the Table of Nations and the Boundaries of the Land of Israel.” His emerging academic reputation was recognized through his appointment as Speaker’s Lecturer at the University of Oxford in 1985. At Manchester he was promoted to Senior Lecturer in 1986, and then to Professor of Post-Biblical Jewish Literature in 1991 in what by that time had become the Department of Middle Eastern Studies. In 1992 he succeeded Dr David Patterson, the founder of the Oxford Centre for Hebrew and Jewish Studies, as the second President of the Centre at Yarnton with an accompanying lecturing position in the Faculty of Oriental Studies and a fellowship at St Cross College. He agreed to an initial term of three years in the post, on loan from Manchester; it was Manchester’s good fortune that at the end of the term in 1995 he decided to return north and take up once again his position as Professor of Post-Biblical Jewish Literature, but now in what had become the Department of Religions and Theology. Part of the attraction of returning to the University of Manchester was the opportunity to establish with Professor Bernard Jackson a Centre for Jewish Studies which under their joint guidance flourished; it continues to do so under its current leadership, which must be very gratifying for its two co-founders. During his career Philip has held many other administrative roles through which he has worked tirelessly for the enhancement of his subject and also for the benefit of many colleagues. In 2005 Philip was elected to a fellowship of the British Academy where he has been a fully active participant in guiding the Academy’s contribution to various research agendas in the United Kingdom.

Few scholars of Jewish Studies have been able to match the breadth and depth of expertise that Philip has acquired and which he has so enthusiastically shared in many different contexts as teacher, supervisor, examiner, paper presenter, assessor of grant applications, national evaluator of research, and international expert advisor in many varied circumstances. His bibliography is well known to be extensive and richly varied: his contributions to the study of the Dead Sea Scrolls, the Targumim, Jewish magic and mysticism, Hebrew codicology, the interactions of Jews and Christians through the ages, and the wider settings of Judaism from late antiquity to the middle ages have become landmarks in their respective sub-disciplines. He is an analytical reader of texts and a historian with a highly trustworthy evidence-based imagination who can also see how to organize material into new syntheses. Some of his technical essays have become compulsory reading in their fields, such as the rigorous study of “Retelling the Old Testament” in It is Written: Scripture Citing Scripture, the 1988 volume of essays honouring Barnabas Lindars, SSF. His work on particular ancient Jewish texts, such as the Qumran Rule of the Community, 3 Enoch, Targum Song of Songs, and Targum Lamentations, are widely referred to and are highly praised pieces of scholarship that will stand the test of time. Thus, Harold Bloom, in the New York Review of Books, singles out his study and “minutely careful” translation of 3 Enoch as “the largest single contribution” to The Old Testament Pseudepigrapha. Vol. 1: Apocalyptic Literature and Testaments, edited by James H. Charlesworth. Philip’s survey articles in many reference works are of the kind that only the most distinguished scholars in the field can produce, such is the control that he has of the primary sources and the histories of scholarship — that on “Geography and the Bible (Early Jewish)” in the Anchor Bible Dictionary is an acknowledged innovative masterpiece and one of the few places where one can access in print some of the insights of his D.Phil. thesis. In addition, he has been supportive of others through all kinds of comprehensive advice and enthusiastic collaboration, not least as an organizer of conferences and exhibitions, and as an editor of books and learned journals, especially the Journal of Semitic Studies. The University of Manchester has benefitted greatly from his wisdom; in particular, he has played a leading role in the promotion of the rich resources of the John Rylands Library, especially its Genizah collection.

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Philip retired in 2011, becoming Professor Emeritus. His academic pursuits have continued unabated as the bibliography of his publications shows very clearly and he has also been able to develop his broad interests in early printed books and religious history since the Reformation, in particular by setting up several successive exhibitions at Chester Cathedral Library. In 1973 Philip married Loveday (née Earl), whom he met at Oxford, and they have two children, Anne, an Arabist specializing in research on leadership, collective action and social movements in the Middle East, and Tom, a keen amateur musician who works at the British Library, and there are two grandchildren. Philip’s entry in *Who’s Who* lists his hobbies as hill walking, swimming, Rembrandt, Bach and Shakespeare; the first of those is shared regularly with Tom and the rest are just the tip of the iceberg of his interests and enjoyments. Loveday has been a highly significant partner in academic life too; as a distinguished classical and New Testament scholar, recently feted with her own Festschrift, they share a study at home and are contracted for joint publications which will enrich certain select topics with fresh perspectives and the kind of controlled textual analysis for which both of them are renowned.

When embarking upon the compilation of this Festschrift we were faced with a dilemma. If we proceeded with an open call for contributions, we knew that we would be overwhelmed with many riches from all across Jewish Studies. We apologize to all those who would have wished to write something in Philip’s honour. However, although a Festschrift based on such essays would indeed be a splendid snapshot of Jewish Studies in its time, it would inevitably be very diverse and lack coherence. So we decided to take another path: to fix on one topic that we know to be close to Philip’s ongoing interests and to invite select contributions that would make for a strongly themed volume which we hope will be of enduring value. Philip’s longstanding concern with the interaction of Jerusalem and Athens in the first millennium CE, based not least on his training in both Classics and Oriental Studies, and his ongoing and current interest in ancient schools, prompted us to choose the theme of education.

We hope that many readers will find this collection a stimulating point of entry into a topic to which Philip Alexander has made valuable contributions; we hope for more from his pen on the matter too. But most importantly, Philip himself has been an educator par excellence, one who has deeply exemplified how to excite students at the introductory level, how to integrate cutting edge research with teaching to include students in the journey of discovery, how to lead in setting research agendas in several fields.

Philip, you have been and still are an exemplary student and a brilliant teacher. You are the kind of wise and knowledgeable educator whom Ben Sira encourages enthusiastic pupils to learn from: “If you see an intelligent person, rise early to visit him; let your foot wear out his doorstep” (Sir 6:36). Enjoy this book on Jewish education, as we hope others will too. Ad multos annos.

George J. Brooke and Renate Smithuis

Contents:

George J. Brooke: *Aspects of Education in the Sectarian Scrolls from the Qumran Caves*

†Seán Freyne: *Could Jesus Really Read? Literacy in Roman Galilee*

Tessa Rajak: *Paideia in the Fourth Book of Maccabees*

Martin Goodman: *The Shaping of Memory: Josephus on Agrippa II in Jerusalem*

William Horbury: *Pedagogues and Primary Teachers, from Paul to the Mishnah*

Robert Hayward: *The Aramaic Targum and its Ancient Jewish Scholarly Environment*

Alexander Samely: *Educational Features in Ancient Jewish Literature: An Overview of Unknowns*

Loveday Alexander: *Anecdotal Evidence: Memory, Tradition and Text in Early Christianity and the Hellenistic Schools*

Sebastian Brock: *God as the Educator of Humanity: Some Voices from the Syriac Tradition*

Stefan Reif: *Liturgy as an Educational Process in Talmudic and Medieval Judaism*

Geoffrey Khan: *Learning to Read Biblical Hebrew in the Middle Ages: The Transition from Oral Standard to Written Standard*

Judith Olszowy-Schlanger: *Glossary of Difficult Words in the Babylonian Talmud (Seder Mo’ed) on a Rotulus*

Gideon Bohak: *A Jewish Charm for Memory and Understanding*

Renate Smithuis: *Preaching to his Daughter: Jacob Anatoli’s Goad for Students (Malmad ha-talmidim)*

Colette Sirat: *Entering the Field of Philosophy: Provence, Mid-Fourteenth Century*
Special Focus:
Politics and Jewish Studies

Jewish Studies After Brexit

Larry Ray, Kent

Writing about the impact of the UK’s departure from the EU poses at least two difficulties. First, after a year following the referendum pretty much everything that can be said about its impact on universities and intellectual life has probably been said. We are living the consequences of the referendum in our professional and sometimes personal lives, so it has become a serious focus of concern that is all too familiar. But secondly, a year after the vote we are still little clearer as to what Brexit does actually mean and what kinds of academic and research association with the EU might be salvaged, if indeed any at all. The largely unexpected outcome of the General Election seemed to pleasingly throw plans for ‘hard Brexit’ into disarray and the possibility of a further election in the near future means that it would be reckless to predict how the post-referendum academic world will actually be configured. At the same time, for the present at least there has been no obvious change of direction and both the main political parties are in denial regarding the catastrophic damage that Brexit will do. However, it needs to be emphasised that we are not, or should not be, passive witnesses to this process but through all the means available to us – professional associations, learned societies, universities and other networks – should be campaigning and lobbying to influence the final outcome.

It is clear though that the unexpected ‘Leave’ vote last year gave new voice to many forms of anti-globalism, anti-cosmopolitanism, and anti-intellectualism that are hostile to scholarly inquiry, which is by its nature international and cosmopolitan. This may be no more or less true for Jewish Studies than for other fields although research and teaching in our area is intimately tied to ideas of transnationalism and Diaspora. An international (and not merely European) orientation is essential to the practice of the field. A cursory look at the contributors list of any Jewish Studies journal and editorial board will reveal a European-wide and international composition. According to UUK research publications resulting from international collaborations have high citation impacts and EU colleagues have been an important source of this collaboration. We have become accustomed to open movement across the continent which will to some extent at least be curtailed.

We will encounter the familiar threats and constraints imposed on academia by Brexit. Jewish Studies in UK universities is heavily dependent on academics from the EU and to cater for our global audience we need to attract the brightest and best across Europe. In the UK HE sector as a whole over 31,000 academics come from the EU – sixteen percent of the total and around fifteen percent of staff submitted to the 2014 REF were EU nationals. These figures vary a lot between institutions of course but highlight how essential the EU is to HE recruitment. While BAJS does not collect information on the nationality of its members, it is striking that seven of the 14 current members of the committee are EU nationals.

We stand to lose important sources of EU funding such as Horizon 2020 and the whole framework of exchange and Europe-wide co-operation could be threatened. ERASMUS for example is important to the consolidation of networks and contacts across a continent from which we will be increasingly isolated. In the current academic year there has been a fall of nearly half a million EU students applying to UK universities.2 According to my reckoning, and from publicly available information, one leading centre of UK Jewish Studies alone (Manchester Centre for Jewish Studies) has acquired £2,058,500 in funding from European sources since 2012.2 It is also at Manchester that extensive proposed cuts in academic positions in the faculties of arts, languages, biology, medicine and business have been (somewhat perversely) attributed to uncertainties exacerbated by Brexit.4 Loss of access to other cultural and heritage funds could

2 http://www.independent.co.uk/news/education/education-news/eu-students-numbers-apply-uk-universities-fall-7-per-cent-brexit-latest-news-figures-a7559131.html
3 Figures collected from information at http://www.manchesterjewishstudies.org/ This includes grants from Rothschild Foundation Hanadiv Europe.
also have an adverse impact on Jewish Studies – such as exclusion from EU cultural programmes such as European Capital of Culture, European Heritage Label designations, EU Prize for Cultural Heritage. There is clearly a risk that British Jewish Studies will become more isolated intellectually since it is dependent on the exchange of people and ideas across continental Europe and beyond.

It is of course difficult to predict what effect the UK’s leaving the EU will have and we need to recognize too that for hundreds of years ideas and scholars crossed national borders, which will continue to happen whether the UK is in the EU or not. Even so, the symbolic isolation of Britain from the European intellectual project is a serious worry. Further, for Jewish Studies the increasing isolation of the UK could exacerbate existing problems. The 2014 BAJS Review of Jewish Studies in the UK reported that while the overall picture was one of stability, there were some hints of threat. Responses to the survey revealed anxieties about student recruitment, particularly at MA level, and suggested that in the longer term a lack of government funding (to which we can now add EU funding) would have a larger impact on course provision than was currently reflected in the results. In a context in which some UK universities are already making pre-emptive ‘Brexit’ cuts the future for Jewish Studies could be uncertain.

**Hungary, Soros and CEU: Antisemitism as a political tool**

Andor Kelenhegyi, Budapest

Central European University (CEU) is a graduate institution of advanced research and teaching located in Budapest, Hungary. In recent months, CEU became the victim of an intense political struggle and the topic of heated media coverage both in Hungary and in academia worldwide. Founded in 1991 by George Soros, a financier of Hungarian Jewish origin who left his homeland in 1947, CEU is committed to principles advocated by Mr. Soros – open society, civic engagement, human rights and human dignity. Since amendments to Hungary’s higher education law were proposed that targeted CEU, effectively forcing it to close or leave Hungary, the institution has become not only the focus of attention, but a symbol of academic freedom, both within Hungary and in the international political arena.

CEU has more than 1,400 students from 108 countries and over 400 faculty from 45 countries – one of the world’s most international universities, according to Times Higher Education. CEU focuses on graduate education in fields such as economics, history, philosophy, gender studies, and political science. It also has a growing Jewish Studies programme which plays a pivotal role in reviving the discipline, which was pushed to the sidelines in Eastern and Central Europe during the region’s socialist era. The Jewish Studies programme publishes a bi-annual Yearbook, hosts international conferences, and organizes field trips to lesser known locations of importance for Jewish culture. The programme has an annual intake of approximately 10-15 students including at the doctoral level. Students studying in other programs at the University also regularly supplement their studies with courses in Jewish Studies. Compared to degree programmes offered at CEU, Jewish Studies is small, but it has achieved academic recognition, employs three full-time professors, and hosts a great number of visiting faculty every year.

The passage of legislation attacking CEU was extremely hasty. Proposed on 28 March, the amendments were passed by the national assembly on 4 April, and signed into law by the President of Hungary on 10 April, disregarding both domestic and international uproar. Moreover, in subsequent debates and media coverage, many discovered a not-too-thinly veiled anti-semitism capitalizing on themes and notions well known in the cultural milieu of East and Central Europe. Ever since the beginning of the legal process, CEU has been called “Soros-university” by media outlets controlled by the government (TV channels, magazines and online news outlets alike). Through the association of CEU with its founder, the university has been defamed in various ways. It has been called a “fake university”, a “janissary school” (hinting that students of the university are indoctrinated to further the goals of its founder) and – in connection with the public discourse provoked and maintained by the government on the refugee crisis – an institution “trying to flood Hungary with migrants". In this orchestrated coverage, CEU appears as a “training base” for Mr. Soros who is presented (although the term “Jew” is cautiously avoided) both visually (in government advertisements) and verbally (in media coverage) in a way that is clearly reminiscent of propaganda materials from the anti-semitic tradition, even recalling Nazi Germany: Mr. Soros is depicted as a member of a secret organization governing the world with manipulation.
A striking similarity. Top: an illustration of Jewish machinations behind international politics from an issue of *Fliegende Blätter* (1942/5) (see original at https://www.radioislam.org/cartoons/german-ww2/satiric.htm) Bottom: an excerpt from a governmental poster depicting George Soros as a puppeteer controlling László Botka, leader of the opposition party MSZP (see original at a government-controlled newspaper, https://www.lokal.hu/2017-06-botka-es-soros-brusszelben-halnizott/)

The legislation has provoked intense resistance and opposition both within the country and in the international community. This has been partly due to CEU’s success in showing that the conflict is part of a broader struggle within Hungary, with academic freedom at stake in a European union country. Despite government attempts to declare the legislation a purely administrative measure to remedy an *ex lege* situation, CEU has managed to make manifest that it only appears to be of a legal nature, but in fact aims at closing or chasing away one of the last academic institutions that enjoys complete academic freedom in Hungary. As has been noted by many, among them László Sólyom, former President of Hungary and former President of the Constitutional Court, the amendments impose unreasonable conditions on CEU, such as an international agreement between the Hungarian government and the federal government of the U.S., which according to the U.S. Constitution has no jurisdiction in matters of education. The true nature of the legislation is corroborated by the fact that the government managed to gain widespread political influence in publicly funded universities by directly appointing chancellors starting in 2014, greatly diminishing academic integrity.

The first weeks following the introduction and passage of the legislation saw a sequence of demonstrations, the biggest on 9 April, drawing ca. 70,000 protesters. This magnitude is noteworthy, if one takes into account that Budapest has a population of ca. 1.8 million, and that the last demonstration of comparable size was held to protest a government proposal that concerned the entire Hungarian population: a tax on internet usage. The legislation against CEU managed to mobilize many in Hungary society, and thus, CEU also became a political symbol.

Support for the cause of CEU and academic freedom came from a broad spectrum of Hungarian society. Numerous Hungarian institutions of higher education, including most universities and the President of the Hungarian Academy of Sciences, have expressed their concern or even explicit opposition to the legislation and the way in which it was rushed through without even a nominal discussion with interested parties such as the very institutions affected. CEU received strong support from various international organizations (such as EAJS, BAJS, the American Historical Association, Academia Europaea etc.), and universities (such as NYU, the University of Leiden, Princeton University etc.), as well as 24 Nobel laureates.

CEU also received widespread political support. The U.S. Embassy, and later on the U.S. Department of State, declared its objection to the lack of discussion with CEU and to the overtones
of the legislation. U.S. Senators and other lawmakers have also expressed their concern about an attack on an American institution abroad. The governments of Germany, France, Canada, and Sweden and the Parliament of Portugal also expressed serious concern. Moreover, on 26 April, the European Commission initiated infringement proceedings against Hungary with regard to the legislation.

In light of such heated response in Hungary and in the international community, the conflict between CEU and the Hungarian government reached a standstill. Either outcome - CEU leaving Hungary or the government backing off - would have serious political ramifications for the government and the majority party, Fidesz. Therefore, the government is cautious in taking any further steps. Any action appearing as hostile toward CEU could unleash further and perhaps more severe diplomatic conflicts, while backing off could send a message of weakness to domestic critics and the political opposition. One possible solution would be if the Constitutional Court of Hungary, which is currently reviewing the legislation in response to a formal request by opposition parties, would declare it to be unconstitutional, thus saving some of the government’s reputation (a decision is expected earliest by mid-July or latest by the end of September). While there have been rumours that the university will move to Vienna, President and Rector Michael Ignatieff announced May 30 that CEU will stay in Budapest in 2017-18. There is cautious hope within the CEU community that negotiations between the State of New York and Hungary starting on June 23 are the first step toward a solution and the university will not be forced to leave Hungary, where it has successfully fulfilled its role as an institution of academic excellence for more than 25 years.

BAJS Essay Prize 2016

Warmest congratulations to the following students who won a £200 prize for their research dissertations:

Undergraduate prize:

Adam Groves, *From Gaza to the Streets of Britain: British Social Media Coverage of the 2014 Israel-Gaza Conflict* (Southampton)

Emilie Wiedemann, *Processes of narrative construction and the politics of memory in the interpretation of Holocaust art* (Edinburgh)

Postgraduate prize:

Miruna Belea, *The Magical Use of Religious Texts: A cognitive approach to religious and cultural textual elements on an amulet from Gaster’s Collection at The John Rylands Library* (Manchester)

Adam Groves, *From Gaza to the Streets of Britain: British Social Media Coverage of the 2014 Israel-Gaza Conflict*

*During my final year at the University of Southampton, I developed a particular interest in the Israeli-Palestinian conflict after undertaking a module led by Joachim Schlör. The module explored the development of the State of Israel from*
1948 to the present day, examining a wide range of social, cultural, and political issues and themes. In short, it provided a broad and nuanced perspective, allowing one to grasp the complexity of contemporary Israel (as much as possible). Such a balanced perspective, with equal consideration of Israeli and Palestinian histories, tends to elude public discussion of the conflict. This is, of course, not surprising or an original observation: contemporary scholarship is saturated with works that point out the polarised and ideologically charged discourse that pervades media coverage of the conflict. It is well documented that this is the case in Britain and the Israeli-Palestinian conflict has become a divisive issue at different levels of political, public and cultural life. But the rise of social media and a new media landscape has further intensified this hostility and polarisation; indeed, it is no coincidence that since the 2014 Gaza War permeated social media, the conflict has become a frequently contested issue within British society. High-profile outfalls over the issue of Israel and Palestine have become a relatively common sight in recent years. By focusing on the conflict’s impact on everyday British social media platforms, my dissertation aimed to determine how and why this has happened.

Accordingly, the methodological and theoretical framework I sketched out was interdisciplinary, merging paradigms from social history and media studies to hypothesise how social media may have influenced the conflict’s reception in present-day British society. It is essential to consider the impact of social media under the historical theme of change and continuity in order to avoid the danger of analysing it through a utopian or dystopian lens. Media and communication ‘revolutions’ are historically recurring notions, and in this sense, the present ‘social media age’ is no different from the beginning of the television age in the 1950s. However, although one must be careful not to suggest that social media has had a deterministic impact on British society, it is important to recognise that occurrences within online and offline space are increasingly bound together in our everyday social environment. This forms the necessary theoretical and historical spotlight to understand how the competing narratives of the conflict have intersected with both virtual and public space in Britain since 2014.

Drawing upon a variety of online sources, including Tweets, Facebook comments/posts, images, and videos, I examined how British users were continually exposed to politicised narratives of events during the summer of 2014. This narrow timeframe witnessed a substantial coverage of the violence in Gaza on Facebook and Twitter. Most strikingly, I found that these narratives became intertwined with ordinary networking practices. On the one hand, online content produced by the Israeli Defence Forces was often ‘shared’ and re-circulated by British pro-Israeli users, thereby intertwining support of Israel’s military action with regular ‘etiquette’ on social media. On the other hand, hashtags such as ‘#GazaUnderAttack’, ‘#PrayForGaza’, and ‘#Here4Gaza’ were routinely deployed by pro-Palestinian users to normalise a discourse of Palestinian suffering in the British Twittersphere. Whilst these online acts appear to be banal and harmless, they illustrate the everyday ways in which British users maintained conflicting narratives of the conflict.

Most importantly, I found that the impact of social media could be contextualised through developments relating to the Israel-Palestine conflict in British society: in particular, I looked at the public disputes surrounding the University of Southampton in 2015, and the clash between the Israel and Palestine societies at Kings College London in 2016, with the latter highlight the ongoing relevance of this research. Both of these incidents were arguably demonstrative of the destabilising impact that social media coverage of the conflict has had on British society. Of course, a direct causal link could not be drawn between these incidents and social media. But looking at social media provided an insight into how polarisation has developed since the 2014 Gaza War. For example, I analysed the Facebook activity of the Kings College London Action Palestine group before the protests and found users sharing and disseminating biased perceptions of the conflict. It is therefore necessary that we consider the wider impact of social media more seriously, especially since the clashes at KCL revealed that there are two starkly different views of the conflict in present-day Britain.

An analysis of this kind had not been widely attempted before, so I hope that my dissertation has made a contribution to how we understand the conflict and its reception. Importantly, my research has created an archive consisting of the ordinary ways in which the conflict is represented and engaged with in Britain. Yet, much research remains to be done. In his new book The Left’s Jewish Problem: Jeremy Corbyn, Israel and Anti-Semitism, Dave Rich examines how the politics of Israel-Palestine is inextricably connected to fresh concerns of antisemitism in Britain’s Jewish community. It would perhaps be valuable to consider how social media coverage of the Gaza conflicts is linked to this
development. Above all, however, it remains clear that recent events surrounding British society and the Israeli-Palestinian conflict leave much room for fascinating analysis; one that calls for using social media as a historical source.

Since graduation, I have been studying an MA in Jewish History and Culture at the University of Southampton, and for my current dissertation, I am comparing British responses to Jewish refugees in the 1930s with modern-day responses to Syrian refugees. I am grateful to Joachim Schlör and the Parkes Institute for their ongoing support and encouragement, and to the BAJS for awarding me last year’s essay prize.

Representing the next generation
Marton Ribary
BAJS Postgraduate and Early Career Research Representative

When the call came out for the position of Postgraduate and Early Career Research (PG&ECR) Representative of the British Association for Jewish Studies (BAJS), I had little hesitation to put in my application. As the Administrator of Manchester’s Centre for Jewish Studies (CJS), I had the opportunity to work along co-directors Daniel Langton and Alexander Samely and contribute meaningfully to one of the University’s most successful research centres. My Manchester experience had taught me that commitment and enthusiasm could make an institution thrive despite a generally hostile environment towards minor humanities subjects in- and outside the university walls.

I learnt about the ethos of BAJS from former President Daniel Langton and I have been experiencing it first-hand during the Association’s annual conferences since 2013. When I submitted my application, I knew I was aspiring to become a member of a committee which is similar to Manchester’s CJS in many respects. BAJS is one of the most active and innovative learned societies in humanities subjects in the British Isles, and it is also one of the most open and democratic ones. The President stays in office for a year as she arranges the annual conference at her home institution, and she quietly steps down at the closing session of the conference. The Association makes a deliberate effort to represent the various disciplines and geographical areas of Jewish Studies in UK, Ireland and beyond. Scholars from European countries and Israel regularly attend the annual conference, and the Association has built strong links with other national and international Jewish Studies associations. The Committee of BAJS has successfully avoided to become a grey and alienated governing body, and instead, it remained a friendly and efficient one as the Association has grown over the years.

I spent seven years in the Hungarian university system (2002-2009) before starting my Masters studies in Oxford (2009-2011) followed by my current doctoral studies in Manchester (2013-2017). Unfortunately, Hungary makes international headlines these days as an EU country shamelessly legislating against academic freedom and civil liberties. The current Hungarian government manually controls financial and strategic decision of universities by centrally appointed “Chancellors” and it has recently outlawed the operation of the privately funded Central European University which falls outside its control. The tendencies which have escalated to the extreme by now were inherited from the Socialist era of the country, and it was poisoning university administration at the lowest levels already ten years ago when I was an undergraduate student in Budapest. Student representation mirrored the highest level of Hungarian administration: it was overly politicised, nepotistic, corrupt and quite incapable to achieve any results. I learnt the lesson the hard way as I was blocked to make change and advised to leave my representative posts by senior administrators. In one extreme case, I was offered to stay inactive in return of money and threatened to face consequences, if I chose not to. It was fortunately a bluff. The disappointment and disillusionment drove me to a personal exile. I concentrated all my efforts on my studies and started to prepare myself to leave my home country for a place where academic and civil liberties are cherished. The linguistic and cultural adaptation to my new British environment took good few years, and therefore in January 2014 the opportunity to serve the noble values of academia came at the ideal moment at Manchester’s Centre for Jewish Studies.
The timing of the call for the PG&ECR Representative of BAJS was similarly ideal. Manchester’s CJS had just secured a major grant which enabled to maximise its potential and grew regionally, nationally and internationally. As a result, the Centre appointed a dedicated Administrator, but I was asked to stay on board to advise and support the transition. This was also a transition period for me as I started to approach the end of my doctoral studies, and I was looking for an opportunity to represent the universal values of learning and academic freedom outside my home Manchester environment. I was bursting from ideas for the exciting role of PG&ECR Representative of BAJS. When I was interviewed at the annual conference in Birmingham in July 2016, I quite unprofessionally overwhelmed my interviewers with these ideas which might have come through as chaotic and delusional. It was, therefore, a nice surprise and a great honour to be offered the position two days later during a coffee break of the conference.

With the support of BAJS Secretary Dr Helen Spurling, I started my work shortly after the annual conference in Birmingham in July 2016. I created a Facebook group for the Postgraduate and Early Career Research community of the Association which went live in early May 2017. I also created a proposal for a mentoring programme which the BAJS Committee approved with minor alterations. In order to engage the correct audience, I had to identify the appropriate cohort of our current members as well as reach out to potential new ones. I contacted members who were or had been student members of the Association in recent years. I received information about their current status and gauged their interest about the initiatives planned to serve the PG&ECR community. The reply rate was surprisingly high which indicated that the Association had correctly identified a need for extra support for the junior cohort.

When I proposed to launch a mentoring programme, my idea was to build on the excellent human capital of the Association to provide assistance for future scholars, educators and public figures representing our field. I thought that it was important for us as postgraduate and postdoctoral researchers to understand how to adapt to the changing institutional, financial and social environment. We are entering a field which has been and will keep developing, and the invaluable experience of our senior colleagues can help us to set realistic career goals for ourselves and make informed decisions on how to achieve them. I pictured a mentoring relationship which is flexible and focuses on areas which the mentee finds most pressing such as life and work balance, overcoming possible writing blocks and other obstacles, networking opportunities, and thinking strategically about one’s career in- or outside academia. Applicants have been paired with senior members of the Association who had kindly volunteered to offer support. Mentors and mentees have been advised to hold meetings (either in person or virtually) at least twice, but no more than four times a year. Even though the relationship between mentor and mentee has been arranged and facilitated by the Association, it remains fully confidential in order to provide a comfortable and informal setting for discussion.

In addition to the mentoring programme, I have been also organising a PG&ECR event for the annual conference in Edinburgh in July 2017. With the support of BAJS President Dr Hannah Holtschneider, a panel discussion is taking place on Monday, 10 July, where panellists and PG&ECR members will exchange ideas about funding opportunities, funding policies and their changing British and international circumstances. Dr Mia Spiro (Glasgow) will give a short presentation about how North American and British funding policies compare and Marianna Votsi (Edinburgh) will talk about the UK’s funding landscape in the Brexit era. The short presentations generated lively discussion about funding structures and strategies, and how to approach funding applications in (post-)Brexit Europe.

I gladly accepted the invitation to stay on Committee and serve the Association as its PG&ECR Representative for an additional year in 2017-2018. As I am currently finishing my PhD studies, I will myself face the transition from being a postgraduate student to finding my way in academia as an early career researcher during this period. It will be interesting to see how the mentoring programme develops and how it can be modified to cater for the needs for more people in future years. Even though the vulnerability of humanities subjects and the position of junior academics is not expected to ease in the coming years, strategic and forward-thinking associations like ours can nurture a strategic and forward-thinking next generation which will continue to grow with the field of Jewish Studies.
Introducing BAJJS Student Members:

Carson Bay:

Carson Bay is a Ph.D. Candidate in Religions of Western Antiquity at Florida State University, and is for the 2016-2017 academic year a Fulbright Graduate Fellow at the Institutum Judaicum Delitzschianum at the Westfälische Wilhelms Universität in Münster, Germany. Carson's project while in Münster, "Multiculturalism in Flavius Josephus," has explored the ways in which Josephus’ work helps us understand how categories that we might call 'racial' and 'ethnic' and 'national' identity functioned in early Jewish thought and discourse. His dissertation jumps forward several centuries from Josephus, and deals with a late-fourth century Latin Christian adaptation of Josephus’ Jewish War, the so-called Pseudo-Hegesippus, or On the Destruction of Jerusalem. This work, perhaps the only true piece of classical historiography within the Christian tradition, is highly significant for understanding fourth-century Jewish-Christian relations. Carson's dissertation argues that this work is best understood as one making an argument simultaneously historical, theological, and ethnic (i.e. engaging in identity discourse): Pseudo-Hegesippus argues that the destruction of the Second Jewish Temple in CE 70 (history) marked the divine abandonment (theology) of the Jewish people/Judaism (ethnicity/identity). While this work is not the first to make such claims, understanding how and why it did so when it did so is highly significant for understanding Christian perceptions of and reactions to Judaism and Jewish identity in the late fourth century. Carson's dissertation seeks to explain this work in terms of 1) how it makes its central argument at a literary-rhetorical level, and 2) why such an argument made sense to write when it was written (sometime around CE 370).

Carson came to work on such things after undertaking a B.S. in Biblical Studies from Moody Bible Institute – Spokane, during which time he worked in the summers as a wildland firefighter for the U.S. Forest Service. Thereafter, he took an M.A. in Theology & Religious Studies from John Carroll University in Cleveland, OH before coming to Florida State. He is also pursuing, concurrent to his Ph.D., an M.A. in Greek & Latin in Florida State’s Classics Department. He has been married to his wife, Lindsay, since 2010, and outside of academics enjoys whitewater kayaking and rafting and a variety of other endeavors.

Maria Vittoria Comacchi:

Born in Florence in 1989, after a high-school diploma in classics (maturità classica), I earned my Laurea Triennale (B.A.) in Philosophy at the Università degli Studi di Firenze, graduating with 110/110 cum Laude. During my Laurea Magistrale (M.A.) in Philosophical Sciences at the Università degli Studi di Firenze, I specialised in aesthetics and I graduated with 110/110 cum Laude in February 2015 presenting a research thesis, supervised by Prof. Sergio Givone and Prof. Gianluca Garelli, on the issues of love and beauty in the Dialoghi d’amore, a philosophical dialogue written at the beginning of the sixteenth-century by Yehuda Abarbanel, best known as Leone Ebreo. Winner of a PhD scholarship at the Università Ca’ Foscari Venezia, my PhD research began in September 2015 under the scientific supervision of Prof Maria Emanuela Scribano and it is an external contribution to the ERC project Aristotile in the Italian Vernacular under the expert supervision of Prof. Marco Sgarbi.

My cross-curricular PhD project focuses on the Italian vernacular philosophy of love developed by the Renaissance Jewish thinker Yehuda Abarbanel. This study will provide a detailed analysis of Leone Ebreo’s work, the Dialoghi d’amore, rethinking the conceptualisation of prisca theologia and investigating the issue of the deiificatio hominis in relation to Marsilio Ficino’s philosophy and Francesco Cattani da Diacceto’s works. The analysis of Leone’s Dialoghi aims to provide the instruments to understand if the Dialoghi have a philosophical value, pinpointing their position within the contemporaneous inter-faith (Jewish-Christian) debate on Neoplatonism.
and determining if, to what extent, and in which way the humanistic and Renaissance cultural themes have influenced Yehuda’s Jewish Sephardic education. So far I have been Visiting PhD student at the Hamburg Universität (host advisor: Prof. Giuseppe Veltri), at the Institut des Langues et Civilisations Orientales in Paris (host advisor: Prof. Alessandro Guetta) and at the Laboratoire d’études sur les monothéismes de CNRS in Villejuif, Paris (host advisor: Prof. Stéphane Toussaint). As yet, I have published reviews on Philosophical Readings, entries on the Springer Encyclopedia of Renaissance Philosophy and my papers have been accepted for international and national conferences in Milan, Edinburgh, Modena and London.

Louise K. Gramstrup:

I recently completed my PhD in Religious Studies from the University of Edinburgh. My thesis entitled “Jewish, Christian, and Muslim Women Searching for Common Ground: Exploring Religious Identities in the American Women’s Interfaith Book Groups, the Daughters of Abraham” examines how women negotiate their identification within and as a group when engaging in interreligious dialogue. It is an in-depth case study of a women’s interreligious encounter that brings together Jews, Christians, and Muslims in discussion of texts, fiction and non-fiction, about their religious worldviews. I explore the tensions arising from religious diversity, and the consequences of participating in an interreligious dialogue group for understandings of religious self and others. I also examine the power dynamics and boundary work done in the Daughters of Abraham. This analysis illuminates that engaging with issues of sameness and difference of religion, gender, and sociopolitical values generates complex and fluid understandings of self and the “other.” It shows that the ability to point to such commonalities is essential for encouraging engagement with religious diversity, and resulting interreligious understanding. Moreover, it highlights numerous tensions arising on various levels of interaction within and in relation to Daughters of Abraham, for instance that the organization’s emphasis on inter-religious commonalities brings out intra-religious differences that can complicate the maintenance of a coherent sense of religious self. Overall, my thesis provides insight into the following interlinked areas: formalized interreligious dialogue, interreligious encounters on the grassroots level, women’s interreligious dialogue, shared reading practices, a book group approach to engaging with religious diversity, and interreligious encounters in the American context post-September 11th 2001.

My PhD project is relevant to Jewish Studies because it advances knowledge about expressions of Jewishness in contemporary America. It elucidates how engaging in interreligious and intra-religious relations nuances individual ideas of being Jewish. Specifically, it shows the fluid ways in which ordinary women negotiate their Jewish identity in relation to Christians and Muslims as well as to other Jews by pointing to issues of sameness and difference. It also illuminates Christian and Muslim views of the American Jewish community. Accordingly, my PhD project brings to light the complexity characterising contemporary ways of identifying as Jewish with the added dimension of how interreligious engagement influences such understandings.

Olga Grochowska:

I am a final-year undergraduate student at the University of St Andrews, pursuing a joint degree in Comparative Literature and Geography. At present, I am working on a project investigating how the pre-Second World War Jewish community of Pułtusk, a town in central Poland, is remembered locally. The principal aim of the study is to determine the place that the long-lasting presence and the extermination of the local Jews occupies in the consciousness of the inhabitants of the town, with a focus on physical spaces of memory and the topic’s coverage in the press and other written sources. By analysing the narratives constructed around the past of Pułtusk, I am hoping to identify and give expression to the plurality of local histories, an intention that reflects my wider interests in cultural memory and identity formation.

The project is undertaken as part of the Laidlaw Undergraduate Internship Programme in Research and Leadership, a student development
scheme launched by the University of St Andrews at the initiative of Lord Laidlaw of Rothiemay.

Vladyslava Moskalets:

Vladyslava Moskalets is a 4th year graduate student at the Jagiellonian University, Krakow, where she writes a PhD dissertation on Jewish industrial elites in Drohobych and Boryslav, 1860-1900 under the supervision of Prof. Michał Galas and Prof. Yaroslav Hrytsak. The research focuses on kinship among Jewish families in the Drohobych and Boryslav business milieu (1860-1914). In her project Vladyslava analyses the different ways of participation of the Jews in the development of the Drohobych-Boryslav oil-industry during 1860-1900 and the impact of industrialisation process on the community, both in its social and economic dimensions. The uniqueness of Drohobych and Boryslav, as the earliest examples of industrialisation in Galicia, allows one to see the modernisation of Jewish elites outside of the Lviv or Brody context. Comparing the Galician case with industrial cities of other regions could aid in understanding the connections between economic and cultural processes in a wider context. This research makes sense not only in the local context of Galicia, but also as it concerns wider problems of the transformation of the Jewish community as a result of the industrialisation and modernisation of Jewish elites in Eastern Europe. The example of Jewish industrial elites of Drohobych shows the importance of familial and personal connections to the formation of the elite milieu.

Vladyslava Moskalets works as coordinator and Hebrew teacher at the Jewish Studies Program at Ukrainian Catholic University, Lviv. Academic interests include economics, family history, history of Eastern European Jewry.

Oksana Kuchirko:

I completed my Bachelor and Master's degree at Kyiv-Mohyla academy in Kyiv, Ukraine specializing in history of travel, intellectual history, Jewish studies and history of identities. I mainly use ego-documents and travel notes as my sources written in English, Russian and Yiddish. My current PhD research entitled Adaptation of Central-European Jews to American life in 19th century (based on the diaries) examines the Jewish adaptation to the new life, which includes adaptation to economic challenges, adaptation to city life and recession from the strong religious beliefs. The main emphasis is given to the authors' identities as a Jews, the way they manifest it through encountering challenges in the new land. The research also follows the authors' visions of the future of Jewry America. In addition, my project focuses on the idea of considering the US as the “promised land” and New Jerusalem, which was very common among European Jewry of that time.

I am also the member of Ukrainian Association for Jewish Studies and European Association for Jewish Studies.

Marton Ribary:

Marton Ribary is a final-year PhD candidate at the University of Manchester supervised by Alex Samely (Jewish Studies), Tim Parkin (Roman social history) and Fran-cesco Giglio (Roman law). He investigates linguistic and discursive strategies in passages selected from tractate Bava Qamma of the Talmud Yerushalmi and Justinian’s Corpus Iuris. The comparative literary analysis has resulted in the observation that two major forms of legal thinking developed in virtual isolation from each other in the Eastern Mediterranean of Late Antiquity. The idea runs against the dominant scholarly consensus which assumes a shared context between neighbouring cultures. The thesis offers a new methodology motivated by Bernard Jackson’s structuralist-semiotic approach to ancient legal texts as well as by the literary analysis developed during his doctoral research with Alex Samely. The case studies highlight structural phenomena which demonstrate how the law was formulated: the
quoting strategy which constructs a division between the editing voice of the present and the legal authorities of the past; establishing legal terms by definitions in Roman law and the more anarchic strategy of "labeling" in Rabbinic law; and the conceptual vocabulary and strategy of classification.

After completing his PhD, Marton takes up the position of Librarian at Leo Baeck College (London) from September 2017. He is also planning to study for an MA in Library and Information Studies at University College London. Marton will employ his newly acquired Digital Humanities skills in a future research project entitled "The changing grammar of Jewish and Rabbinic legal documents". The project will seek to provide linguistic evidence for a conjecture formulated during his doctoral research, namely, that the abstraction related to the scholastic attitude of the jurists of Rabbinic and Roman law in Late Antiquity is the endpoint of a longer historical development. The diachronic analysis will apply Natural Language Processing (NLP) methods and focus on two linguistic phenomena, the shift from verbal to nominalised word forms, and the shift from conditional to relative clauses. His recent guest post on Talmud Blog, "NLP of Rabbinic Texts: Contexts, Challenges, Opportunities", expresses Marton's understanding of the state of research in this exciting unchartered field.

Zehra Şamlıoğlu Berk:

I have a BA degree in English Language and Literature and an MA degree in Cultural Studies. My MA thesis is entitled as "The Language of Exile: Language and Memory in Istanbul Jewry". Based upon personal observation, in-depth interviews with Istanbul Jewry from different age groups, and analysis of primary and secondary resources related to the history of Istanbul Jewry, as well as language, diaspora, and collective memory theories, this study examines the language changes that occurred among the Jews of Istanbul during the last century.

I am currently a PhD candidate at Bogazici University, Ataturk Institute for Modern Turkish History. My main subject of study is legal reforms and rural crime in the 19th century Ottoman Empire with a focus on Muslim and non-Muslim relations. Through court records, I will explore how Muslim and non-Muslim populations in rural provinces reacted to the tanzimat (the political reforms made in the Ottoman state in 1839) and the new legal changes in the 19th Ottoman Empire. I aim to focus on the ways local people used provincial courts through the cases of reckless homicide, voluntary manslaughter, abortion, injury, assault and battery.

The legal reforms introduced a new court system to the Empire and provide new spaces of negotiations with the state. For ordinary non-Muslims who had little to lose the reforms became a hope. With the legal reforms a new court system called nizamiye courts were introduced as an alternative site to centuries old shari'a courts. In the shari'a law, witness accounts of Muslims and non-Muslims and women were not equal. However, with the new penal codes tanzimat granted equal standing for all the subjects before the law. The judge now had to act in accordance with the witness statements, which were taken according to the rules. Unlike the shari'a court records, witness testimonies in the nizamiye courts were verbatim accounts of what was said during the investigative process. Thus they provide useful raw data for social history studies.

With this study I hope to contribute to the Ottoman social history in general and the history of rural crime in the 19th century Ottoman Empire in particular. I hope micro histories related to nizamiye courts and rural crime in various provinces will provide a more nuanced understanding related to the relationship between Ottoman centre and subjects in the peripheries, legal knowledge, power relations and local politics.

We gratefully acknowledge the financial support for BAJS 2017 conference bursaries by our sister organisation, the European Association for Jewish Studies (EAJS), for Vladyslava Moskalets, Oksana Kuchirko and Zehra Şamlıoğlu Berk.
Members’ publications:

Tim Corbett, ‘A “Capable Wife” or a “Woman of Valor”? Reading Gendered Discourses and the Commemoration of Women in Vienna’s Jewish Cemeteries’, Nashim, 32 (Fall 2017, forthcoming).


Current PhD supervisions:

Birmingham:

Charlotte Hempel:
Hanne Helen Freeman, A Jungian Interpretation of the Dead Sea Scrolls
Rabbi Helen Freeman, A Jungian Interpretation of the Dead Sea Scrolls
Nick Woods, The Qumran Wisdom Texts and the Gospel of John (co-supervised with Karen Wenell)
Ashley Lyons, The Evolving Shape of the Psalter in the Second Temple Period
Tupa Guerra Guimaraes da Silva, Demonology in the Dead Sea Scrolls
Mike DeVries, Liturgical and Ritualized Warfare in the War Scroll
Joe Scales, Religious Identity and Spatiality in Galilee (co-supervised with Karen Wenell)

Canterbury Christ Church University:

Maria Diemling:
Gifford Rhamie, Image, Text and Agency: The Ethiopian Eunuch (Acts 8:26-40) and Conceptuality in the Imperial Imagination of Biblical Studies (co-supervised with Robert Beckford)

University of Kent:

Larry Ray:
Rachel Kay Burns, Sequestration of concentration camps in Nazi Germany: Knowing about, and attitudes towards the camps in three case studies (submitted December 2016)

UCL:

Francois Guesnet:
Zuzanna Krzemien, Solomon Dubno and the Impact of Eastern European Jewish Learning on the German-Jewish Enlightenment
Natalia Romik, Post-Jewish architecture in former eastern European shtetls (UCL Bartlett School for Architecture, second supervisor)

Lily Kahn:
Paul Moore, A Syntactic Analysis of Targum Canticles (second supervisor)

Deborah Fisher, A Critical Edition of Targum Ecclesiastes (second supervisor)
Ben Whittle, The Translation of the Biblical Hebrew Verbal Stems in the Septuagint (second supervisor)

Sacha Stern:
Joseph Citron, The contours of spirituality in the Seventeenth Century: R. Isaiah Horowitz's Shelah as a vision of Jewish Pietism
Yonatan Birnbaum, Inclusivism in the Works of Twentieth Century Jewish American Orthodox Posqim

Southampton:

Shirli Gilbert:
Kasia Dziekan, Polish-Zionist relations in the interwar period
Laura Musker, Jews and Catholics in Piedmont, 1938-45
Abi Mckee, Ballet music in Nazi-occupied Paris
Scott Saunders, Holocaust tourism in Poland
Susan Wachowski, Holocaust memory in the GDR

Ongoing Research Projects:

Shirli Gilbert, Southampton:
3-year British-Academy funded project with Professor Deborah Posel at the University of Cape Town: ‘South African Jews and the Holocaust-Israel-Apartheid Triangle’

Lily Kahn, UCL:
AHRC Early Career Leadership Fellowship (2015-17): ‘The First Hebrew Shakespeare Translations’

Emily Michaelson, St Andrews:
British Academy mid-career Fellowship (2016-17)

Sacha Stern, UCL:
ERC project (2013-2018): ‘Calendars in Late Antiquity and the Middle Ages: Standardization and Fixation’
STUDY ONLINE WITH THE WOOLF INSTITUTE

Our online courses offer individuals the opportunity to interact with interesting and like-minded people from all over the world and from all walks of life.
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**Jews, Christians and Muslims in Europe: Modern Challenges**
This timely online course focuses on the relationships between Jews, Christians and Muslims in modern Europe. Running for the 7th time, the course is multidisciplinary and examines historical trends, religious and cultural interaction, and issues of contemporary citizenship.
Further details: [http://www.woolf.cam.ac.uk/study/e-learning/jcme.asp](http://www.woolf.cam.ac.uk/study/e-learning/jcme.asp)

**Representations of Jewish-Christian Relations in Literature**
Literature is a powerful tool which can influence the way readers think and act. Evoking strong feelings and offering vivid imagery, literature can perpetuate age-old misconceptions, untruths and stereotypes. This online course will provide participants with the opportunity to engage with various texts from English Literature through the lens of interfaith studies, to understand the narrative of deep-seated prejudices and to recognise the value of dialogue to dispel these views.
Further details: [http://www.woolf.cam.ac.uk/study/e-learning/rjcrl.asp](http://www.woolf.cam.ac.uk/study/e-learning/rjcrl.asp)

**Bridging the Great Divide: the Jewish-Muslim Encounter**
No two world religions are closer in belief and practice than Judaism and Islam, yet today, Jewish-Muslim interactions are often the source of intense religious conflict. Returning for its 6th year, this course will explore the history, culture and theology of Muslims and Jews, reflecting both on similarities and differences as well as discussing the major challenges.
Further details: [http://www.woolf.cam.ac.uk/study/e-learning/mj.asp](http://www.woolf.cam.ac.uk/study/e-learning/mj.asp)

**Religion is…**
Many of the misunderstandings and misinterpretations surrounding religion today stem from a lack of study as well as scrutiny. This course will provide participants with an introduction to religion and will allow anyone who has a thirst for knowledge to discover narratives and stories and to travel through time and reflect on key events and historical moments.
Further details: [http://www.woolf.cam.ac.uk/study/e-learning/religion-is.asp](http://www.woolf.cam.ac.uk/study/e-learning/religion-is.asp)

**Interreligious Understanding Today**
As we live in an age of increasing plurality but also instability, the need for interreligious understanding, which is grounded on solid academic research and in touch with the realities of interreligious encounter, is greater than ever. This course will provide a forum in which participants will explore different kinds of interreligious understanding between Abrahamic religions and beyond and compare the ways in which such understanding can be achieved in different cultural and political contexts in the world.
Further details: [http://www.woolf.cam.ac.uk/study/e-learning/interreligious-understanding.asp](http://www.woolf.cam.ac.uk/study/e-learning/interreligious-understanding.asp)
British Association for Jewish Studies Conference 2017

Jews on the Move
Exploring the movement of Jews, objects, texts, and ideas in space and time

Keynote speakers:

Prof. Charlotte Hempel (Birmingham)
Prof. Barbara Kirshenblatt-Gimblett (New York / Warsaw)
Prof. Tony Kushner (Southampton)
Prof. Hana Wirth-Nesher (Tel-Aviv)

10-12 July 2017
New College, Mound Place, Edinburgh, EH1 2LX

More Information
http://wp.me/P2HpFu-bo

Image: The Long Road West, © Tony Gilbert 2017
The conference is supported by:
The Astaire Seminar Series in Jewish Studies
‘Jews on the Move: Exploring the movement of Jews, objects, texts, and ideas in space and time’

The conference is organised by Dr Hannah Holtschneider on behalf of the British Association for Jewish Studies (BAJS), in cooperation with the School of Divinity at the University of Edinburgh.

We gratefully acknowledge the following grants received in support of the conference:

- the European Association for Jewish Studies (EAJS).
- the Astaire Seminar Series in Jewish Studies

Confirmed keynote speakers:

- Professor Charlotte Hempel (Birmingham): People and ideas on the move: the evidence from Qumran
- Professor Tony Kushner (Southampton): Jews as refugees: special or not?
- Professor Barbara Kirshenblatt-Gimblett (New York / Warsaw): Expanded Geography: An Epilogue to the History of Polish Jews at POLIN Museum
- Professor Hana Wirth-Nesher (Tel Aviv): To Move, to Translate, To Write: Jewish American Immigrant Voices
Conference programme

Sunday 9th July

16:00-18:00. BAJS Committee Meeting. Senate Room.

15:30-17:00. Jewish Edinburgh on Foot. Optional walking tour of historic Jewish neighbourhoods in Edinburgh. Meet at the Radisson Blu Hotel, Royal Mile. The walk will end at the synagogue in Salisbury Road.

18:30. Informal dinner in local restaurant. Tbc.

Monday 10th July

08:30-09:00. Registration. Foyer. Registration will remain open until 11:00.

09:00:10:30. Welcome by Dr Hannah Holtschneider and Dr Peter Hayman. Elizabeth Templeton Room.

Keynote Lecture by Professor Charlotte Hempel. Elizabeth Templeton Room.

Chair: Professor Timothy Lim.

People and Ideas on the Move: the evidence from Qumran.

The settlement by the north western shore of the Dead Sea occupied by a Jewish movement from the 1st c. BCE onwards has for a long time been seen as indicative of the move of a small Jewish community into isolated withdrawal away from Jerusalem. More recently such a perception has been challenged both by archaeologists and experts on the literature from Qumran. This paper will suggest that, by contrast, the Scrolls tell us a great deal about the temple, the establishment, scribal practices and elites. Even if there was a move from Jerusalem then much of the culture and learning moved with those Jews from Jerusalem to the Judean Desert making Qumran, paradoxically, an outstanding resource on key aspects of Second Temple Jerusalem intellectual and religious life.

10:30-11:00. Refreshments. Rainy Hall.

11:00-12:30. Session 1

Medieval travels

Chair: Ben Outhwaite

Tavim, José Mucznik, Lucia

Commachi, Maria Vittoria

Fuchs, Uziel

Jews in the archives, moving Jews: results on a project concerning "Portuguese Jewish mediaeval sources" A son of exile: the case of Leone Ebreo through his poetical and philosophical works Isaac the son of Moses of Vienna - a 13th century traveling scholar

Postgraduate funding applications in (post-)Brexit Europe

Chair: Marton Ribary

Martin Hall

Mia Spiro & ERI representative

The training event is dedicated to Postgraduate and Early Career Research members. A short presentation about how North American and British funding policies compare, followed by a talk about the UK’s changing funding landscape and its European context. The short presentations aim to generate discussion about funding structures and strategies, and how to approach funding applications in (post-)Brexit Europe. Senior members of the Association are most welcome to join the discussion.
13:30-15:00. Session 2
Russia, USSR, Far East Chair: Gabriel Finder
Segev, Dror “And There I Stood in Awe, Watching”: Zev Wolf-Schur (1844-1910), A European Jew in the Far East
Shulman, Nelly The image of the Jewish autonomous Region in Russian-language USSR media of the 1930s
Belsky, Natalie Contested identities in displacement: Jewish evacuees and refugees on the Soviet and Israeli narrative: world Jewry as a prototype of migration narratives

Jewish literature Chair: Peter Davies
Martin Hall An American tale: Dvora Baron’s “America” as a prototype of migration narratives
Ratner, Tsiila Rebekah Kaufman’s private and religious poetry: a portrait of the artist in exile
Davies An American tale: Dvora Baron’s “America” as a prototype of migration narratives

Pilgrimages and other journeys Chair: Maria Ciofà
Allhausen-Reid Importing mysticism from the Orient: Jewish “Orientalism” in the 11th century travelogue “The Chronicle of Ahima’az”
Davie Federico Tomb tours to the Holy Land: exploring Jewish pilgrimages in the Middle Ages
Freedman, Marcel Griffiths, Toni England’s Medieval Jews and Travelling with the Dead

Jewish travel in the Roman world Chair: Helen Spurling
Oldham/Porteous All roads lead to Rome: “Jewish” travel to the centre of the Empire in the later Roman (Amoraic) Period
van T Attracting and repelling: the migration background of Jews in ancient Rome
Porteous Twice Beyond the Euphrates: immigration, social capital, and Josephus’ account of the Second Temple’s beginnings

Social Thought in Rabbinic Literature Chair: Renate Smithus
Schvarcz, Benjamin Conflicting political views of Palestinian and Babylonian rabbis: questioning the status of city inhabitants
Fenton, Miri Rabbinic social thought meets medieval migration: responsa literature as a bridge between social thought and everyday life
Feuchtwanger, David The exegetical transition from the celestial to the terrestrial in post-destruction rabbinic Judaism

Memories of places, spaces, and things Chair: Hannah Althaus-Reid
Oldham/Porteous Invisible baggage: silent memory and lost history, 1890-1914
Lieberman, Sue Transcendent reunions: vanished places in new spaces
Hirsh, Anna Shadows of the success stories

Negotiating collective boundaries: Israeli perspectives on Jews and Jewishness Chair: Yulia Egrovna
Baillie The politics of making yourself at home: orthodox women activists in Israel’s unhomely rabbinic courts
Zion-Waldoks, Tanya "Philip Roth, come home!" Jewish-American literature in Israeli Eyes
Asscher, Omri The Jewish collective and the Israeli narrative: world Jewry as presented in Israel’s first Independence Days
Sherzer, Adi Two case studies in mobility of religious philosophies: S.R. Hirsch and A.J. Heschel

Religion, philosophy, Zionism Chair: Malka Katz
Senate Two case studies in mobility of religious philosophies: S.R. Hirsch and A.J. Heschel
Chertok, Ted The Israeli religious Zionists’ attitude to the traditions of Mizrahi and Sephardi Immigrants - ethnicity, religiosity, and national identity
Patterson, David From Galut to Galut: Exile, revelation, and a tenuous redemption in Jewish thinking about Jewish history
Katz, Malka The Israeli religious Zionists’ attitude to the traditions of Mizrahi and Sephardi Immigrants - ethnicity, religiosity, and national identity

Memory, the nation, and Jerusalem
Chair: David Patterson
Baillie Zered, Eliran "Torah of the Heart": the metaphors shaping Ahad Ha'am's Conception of the Jewish nation
Cohen, Boaz Israeli Holocaust memory in Israeli spaces: a new look at commemoration, memory and space
Zaban, Hila Transforming the Holy City: cultural and spatial effects caused by Western Jews moving to Jerusalem

Jews in Britain and America
Chair: Mia Spiro
Breuer, Edward German Jews, the Bible, and acculturation in Victorian England
Birnbaum, Yoni Inclusivism in the works of twelfth century American orthodox poskim
Kita, Miyuki Conveying justice to the South: American Jews in the Civil Rights Movement

15:00-15:30. Refreshments. Quad.

15:30-17:00. Session 3

Books, manuscripts, and archives
Chair: Andrea Schatz
Elizabeth Templeton Beyond a closed box: a Yeminite Pentateuch manuscript, its box binding and production models
Silverstri, Stefania The sale and export of Samaritan manuscripts to Western collections in the early twentieth century: a comparative analysis of the Samaritan collecting of Moses Gaster, E.K. Warren, and William E. Barton
Keim, Katharina The Worms Machzor: a book on the move from 'Worms to Jerusalem'
Urban, Susanne The Hebrew Bible, codices, and other manuscripts
Chair: Ann Conway-Jones
Oldham/Porteous The Biblical basis of the rabbinic Noahide Laws: a new approach to an old problem
Zellentin, Holger On the biography of Samuel b. Jacob, scribe of Codex Leningradensis
Outhwaite, Ben Sandman, Israel Constants and variables within faithful manuscript transmission

Jews in/and the military
Chair: Maria Diemling
Baillie Lederhendler, Eli Military service as a Jewish migration vector
Finder, Gabriel Jakob Rosenfeld: a Jewish doctor in Mao Zedong's People's Liberation Army
Breier, Idan Jews on the move 2005: Hanan Porat's use of the Bible to Describe the evacuation of Gush Katif

Jewish Space and Travel in Roman Alexandria
Chair: Peter Hayman
Senate Hartog, Barry Space and travel in Philo's Legatio ad Gaium
Adams, Sean Movement and Travel in Philo's Migration of Abraham: The Adaptation of Genesis and the Introduction of Metaphor
Rajak, Tessa Josephus and Alexandria


18:15-19:00. Wine Reception. Quad. Welcome to the School of Divinity and the College of Arts, Humanities and Social Sciences by Professor Paul Foster, Head of the School of Divinity.

19:00-21:00. Dinner. Rainy Hall.
Tuesday 11th July

08:30-09:00. Registration, Foyer. Registration will remain open until 11:00.

09:00-10:30. Keynote Lecture by Professor Barbara Kirshenblatt-Gimblett. 
Elizabeth Templeton Room. 
Chair: Dr Eva Frnjovic. 
*Expanded geography: an epilogue to the history of Polish Jews at POLIN Museum.* 
An estimated 70 percent of the world’s Jewish population can trace its history to the historical territory of the Polish-Lithuanian Commonwealth, today Poland, Belarus, Ukraine, Lithuania, and neighboring regions. This territory was once home to the largest Jewish community in the world. Today, as a result of mass emigration, from the second half of the nineteenth century, and the Holocaust, it is home to the smallest. Facing the Monument to the Ghetto Heroes on the site of the Warsaw ghetto and prewar Jewish neighborhood, POLIN Museum of the History of Polish Jews presents the thousand-year history of Jews living in this territory. That history is not complete without the story of those who left. The epilogue, which is now being developed, explores the following questions: Where did Jews from this territory go? What did they take with them? How does the legacy of the civilization created by Polish Jews shape their lives today?

10:30-11:00. Refreshments, Rainy Hall.

11:00-12:30. Session 4 
**Jewish Law, and the Talmud**
Chair: Barry Hartog

**Education**
Chair: Katharina Keim

<table>
<thead>
<tr>
<th>Presenter</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shrell-Fox, Paul; Palmer, Craig Katz, Menachem Israeli, Anat</td>
<td>Jewish Law and Ritual as Explicit Long-Term Evolutionary Strategy to Leave-Descendants</td>
</tr>
<tr>
<td>Conway-Jones, Ann</td>
<td>Moving between history and theology: teaching early Jewish-Christian relations in the context of Christian ministerial formation Dr Moses Gaster’s Istoria Biblica on the move</td>
</tr>
<tr>
<td>Cioată, Maria</td>
<td>French-Jewish youth on the move: a case study of motivations and decision-making processes for undergraduate study in Israel</td>
</tr>
</tbody>
</table>

| Chair: Natalie Wynn |
| Chair: Stephen Bowd |
| Oldham/ Porteous | Andreeta, Michela |
| Smithhuis, Renate | "Then my people shall dwell in a peaceful habitation": hearing the voice of Isaiah in the diaspora |

**The Bible, and art**
Chair: Sean Adams

<table>
<thead>
<tr>
<th>Presenter</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sawyer, John Tzion, Orit McDonald, Chad</td>
<td>The dispute prophet - a look at two Hebrew biblical inscriptions in two pieces of Christian art A &quot;remarkable turn&quot;: St Paul’s Cathedral and the Holocaust sculptures</td>
</tr>
</tbody>
</table>

**Apocalyptic texts, astronomy, epitaphs**
Chair: Holger Zellentin

<table>
<thead>
<tr>
<th>Presenter</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>Spurling, Helen Gordin, Alexander Saar, Ortal-Paz</td>
<td>The Representation of the Arabs in Jewish Apocalyptic Literature Astronomical texts from Iran and Sephardic regions among the Jewish scholars of late medieval Constantinople Emotions in late-antique Jewish epitaphs: Palestine and the Diaspora</td>
</tr>
</tbody>
</table>

### Session 5

**20th century dislocations: migration and displacement in a museum /heritage context**  
Chair: Eva Frojmovic

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
<th>Presenters</th>
</tr>
</thead>
</table>
| 13:30-15:30 | **Travel narratives, travelling archives**  
Chair: Tessa Rajak | George Square Library, the Main Foyer | Oldham/ Porteous Grazi, Alessandro Monik Stępień Felicitas Jelinek, Heimann Heather Findling, Sarg, Cristin Papier, Sylwia Williams, Amy Cholewinska, Monik Stepień, Dominika Cholewinska, Amy Williams, Sylvia Papier, Sylwia Althaus-Reid, Wynn, Natalie Sarg, Crystin Morawska, Lucia; Learman, Poppy |  
**Serge Sabarisky: Renegotiating Austrian Cultural Heritage**  
**Travel narratives in the aftermath of World War II**  
**Divergent memory: Polish-Jewish relations during the Second World War**  
**The fictionalisation of the Kindertransports: The loss and rediscovery of the self**  
**Representations of the Holocaust in contemporary monodrama: personal family stories on stage**  
**The migration of an ideology: liberal Judaism in Ireland, 1946-1967**  
**Scottish Jewish "Madness": an examination of Jewish admissions to the Scottish Royal Asylums of Glasgow and Edinburgh and the impact on Jewish identity, spaces and places**  
**Galkoff's and the secret life of Pembroke Place: moving people, moving places** |
| 13:30-15:30 | **Jewish-Muslim encounters, religious studies**  
Chair: Maria Cioată | Meet in the Foyer at 13:30 | Bailie Şaminoğlu - Berk, Zehra Kozlowska, Magdalena Egorova, Yulia Reicher, Rosa |  
**An Alliance impact: agricultural schools and class consciousness within Ottoman Jewry**  
**"I saw strange things and strange Jews, who we are not aware of" - Jews from Islamic countries seen by Polish Jews in the 1920s and 1930s**  
**Muslims, India:** Jews, Muslims, India: ethnographic reflections on security, religion and race between Atheism and Secularism |
| 13:30-15:30 | **Optional visit to the Centre for Research Collections in the Main Library, George Square** |  |  |  
**During this session, you will have a rare chance to go behind the scenes at the University of Edinburgh's Centre for Research Collections (CRC), home to the University’s historic collections, spanning rare books, museum objects, musical instruments, fine art and archives. Louise Williams, Archivist at Lothian Health Services Archive (LHSA), will introduce you to some of our treasures and lead a tour of the places researchers don't normally get to see. You'll have the opportunity to view star collection items related to Jewish Studies 'up close' (including a story of emigration to Scotland in the 1930s) and visit a store and conservation studio, learning how staff preserve the treasures of the CRC. In a visit to the Digital Imaging Unit, you'll see University collections reaching global audiences and technology helping evidence of the past be understood in new ways.** |
15:00-15:30. **Refreshments.** Rainy Hall.

15:30-17:00. **Keynote Lecture by Professor Hana Wirth-Nesher.** Elizabeth Templeton Room.
Chair: Professor Peter Davies
To move, to translate, to write: Jewish American immigrant voices.
An immigrant's geographical journey is followed by a linguistic and cultural one, where translation both to and from the mother tongue and culture becomes a daily preoccupation. Since not every word or concept is translatable, immigrant writers are often drawn to untranslatability, which they dramatize as moments of estrangement. This lecture will examine the significance of diverse forms of the untranslatable in the works of Jewish immigrant writers who wrote both in English and in Yiddish, among them Isaac Raboy, Lamed Shapiro, Mary Antin, Henry Roth, and Isaac Bashevis Singer.
This keynote is part of the Astaire Seminar Series in Jewish Studies.

17:00-18:00. **BAJS AGM.** Elizabeth Templeton Room.

18:00-20:00. **Dinner.** Rainy Hall.

Wednesday 12th July

09:00-10:30. **Keynote Lecture by Professor Tony Kushner.** Elizabeth Templeton Room.
Chair: Dr Tim Buchen
Jewish Refugees and Other Forced Migrants: From Exodus 1947 to Lampedusa
In the 1930s and 40s, tens of thousands of Jews tried to reach Palestine by sea, many against the wishes of the British mandatory authorities. Today, the number of migrants trying to reach Europe across the Mediterranean has run into the millions. This keynote will explore the continuities and parallels, as well as differences, between the two movements and especially the idea of migrants being 'illegal'. More generally it asks whether Jewish refugees from Nazism can be better understood in a longer tradition of forced migration in and beyond the twentieth century or whether their experiences were exceptional.

10:30-11:00. **Refreshments.** Rainy Hall.

11:00-12:30. **Sessions 6**

- **Religion in America and Europe**
  Chair: Phil Alexander
  Elizabeth Templeton: Glenn, Susan
  Weber, Donald
  Grill, Tobias
  "The wooden shoe on the other foot": how the Finaly and Beekman Affairs crossed the Atlantic in the 1950s
  On and Off the Derech: A Family Story
  From West to East: German Rabbis and the "regeneration" of East European Jewry

- **Jews on the run**
  Chair: Hannah Holtshneider
  Martin Hall: Jones, Rory
  Rohatyn, Dennis
  Ben-Horin, Michal
  The wandering revolutionary Jew? The emigration, exile and identity of Rosa Luxemburg (1871-1919)
  What made Einstein run?
  Story on the move: Seghers and Benjamin between biography and fiction

- **Objects and Memory**
  Chair: Kathrin Piers
  Althaus-Reid: Wallen, Jeffrey
  Newmark, Serena
  Nezer, Orly
  The migration of objects and the trusteeship of memory
  Berlin to Melbourne: Jewish German modern art photography in transit
  The Jewish experience and ceramics
<table>
<thead>
<tr>
<th>Early modern Jewish communities</th>
<th>Oldham/ Porteous Borysek, Martin</th>
<th>Jewish communities in a moving world: reflections on exile, expulsions and the diaspora existence in early modern takknah ha-kahal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Stefania Silvestri</td>
<td></td>
<td>Exploring links and lineages: Abraham Zacut's Sefer Yuhasin in Cracow <em>&quot;Peaceful, safe, and quiet was my home&quot;: transforming self-portrayals through the case study of Elezer Edburg</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Habsburg Galicia as the space of Jewish migration and mobility</th>
<th>Chebotarov, Oleksii</th>
<th>Borderland as a point of passage: movement of Jewish migrants from the Russian Empire through Habsburg Galicia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Tim Buchen</td>
<td>Janik-Freis, Elisabeth</td>
<td>La trata de blancas – Trafficking in Jewish women from Galicia to South America, 1880–1914.</td>
</tr>
<tr>
<td>Chebotarov, Oleksii</td>
<td>Moskalets, Vladyslava</td>
<td>Challenging the common pattern: migration of Galician Jewish elites at the edge of the 20th century</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The land of Israel in Midrash and medieval texts</th>
<th>Baillie</th>
<th>Israel in Egypt: Jewish identity in an Egyptian setting, from Elephantine to the Cairo Geniza</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Helen Spurling</td>
<td>Pearce, Sarah Salvesen, Alison Cordoni, Constanza</td>
<td>The land of Israel in late midrash</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Spaces, places, memories</th>
<th>Senate</th>
<th>&quot;Up here in high north&quot;: Jewish movements of multiplicity in 1930s Stockholm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Larry Ray</td>
<td>Ockova, Katarina</td>
<td>Uncovering the family secret: temporality, politics and young people learning about their Jewishness in post-socialist Slovakia</td>
</tr>
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<td></td>
<td>Gramstrup, Louise</td>
<td>A moving memoir of a Jewish journey: developing understanding of religious identities by engaging with textual &quot;others&quot;</td>
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<thead>
<tr>
<th>Jews in America</th>
<th>Althaus-Reid</th>
<th>&quot;Americanization&quot; and liberalisation of United States Jewry in the middle of the 19th century (based on diaries)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: David Patterson</td>
<td>Kuchirko, Oksana</td>
<td>Land of the free - the encounter between Judaism and Liberalism in the New World</td>
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<td></td>
<td>Sakal, Vered</td>
<td>The &quot;Yeshiva&quot; comes to America</td>
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<thead>
<tr>
<th>Migration, the press, and genealogy</th>
<th>Oldham/ Porteous</th>
<th>Yiddish newspapers and mass immigration, 1897-1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Helen Spurling</td>
<td>Sperber, Haim</td>
<td>Forging new Jewish identities, reclaiming Jewish pasts: spiritual and physical journeys of Jewish genealogists</td>
</tr>
<tr>
<td></td>
<td>Wallman, Adrienne</td>
<td>Jewish epitaphs in global perspective</td>
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<td></td>
<td>McCarthy, Angela; Evans, Nicholas</td>
<td></td>
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</tbody>
</table>

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<thead>
<tr>
<th>Religious texts, and liturgy</th>
<th>Baillie</th>
<th>Taking the Pesach Haggadah through time and space: why so many flies in English Haggadot? 19th century discussions about the Talmudic origin of Hevra Kaddisha in German-speaking areas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Louise Gramstrup</td>
<td>Roos, Avraham</td>
<td>The Shabbos journey of the Jew: entering the synagogue and stepping into Shabbat</td>
</tr>
<tr>
<td>Collins, Kenneth Kaplan, Harvey</td>
<td>Horakova, Jana</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Scotland’s Jews: migration, research, and resources</th>
<th>Elizabeth Templeton</th>
<th>The ancestral origins and dispersal of Scottish Jewry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Gabriel Finder</td>
<td>Tobias, Michael Collins, Kenneth Kaplan, Harvey</td>
<td>The Jewish experience in Scotland: writing a new narrative Documenting Jewish immigrants in Scotland</td>
</tr>
</tbody>
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13:30-15:00. Session 7

Scotland’s Jews: migration, research, and resources

Chair: Gabriel Finder

Elizabeth Templeton

Tobias, Michael Collins, Kenneth Kaplan, Harvey
<table>
<thead>
<tr>
<th>Travelling writers, rabbis, and mystics</th>
<th>Senate Stuerzenhofecker, Katja Marx, Farina; Freis, David Richardson, Alasdair</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chair: Phil Alexander</td>
<td>Displaying religious Jews in Jewish Studies classrooms Migration, translation, and the search for ecstasy: Fischl Schneersohn's 'science of man' between modern psychology and Hasidic mysticism Travelling witnesses – students encountering Jewish narratives at Auschwitz Birkenau</td>
</tr>
</tbody>
</table>

END OF CONFERENCE.
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