BAJS Bulletin 2013: Contents

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The British Association for Jewish Studies (BAJS) was founded in 1975 as a learned society and professional organization on a non-profit-making basis. Its aims are to nurture, cultivate and advance the teaching and research in Jewish culture and history in all its aspects within Higher Education in the British Isles.

Contact:
BAJS Secretary
Helen Spurling
History, Faculty of Humanities
University of Southampton
Southampton
S017 1BF

Bulletin editor:
Mark Gilfillan (md.gilfillan@ulster.ac.uk)

In memoriam Geza Vermes

Geza Vermes – His role in the development of Jewish studies and the BAJS

By Philip Alexander

[The following obituary is based on one by the same author which appeared in The Guardian on 14th May 2013. Parts of the original appear here with permission of The Guardian].

Geza Vermes, one of the founders of the British Association for Jewish Studies and its first President died at Oxford on 8th May 2013 aged 88. Geza was born in Makó, Hungary on 22nd June 1924 to deeply assimilated Jewish parents. His mother, Terézia, was a school-teacher by training, and his father Ernő, a journalist and poet, who associated with some of the leading Hungarian intellectuals of his day.

When the family moved to Gyula, Geza was enrolled in a Catholic primary school, and the family converted to Catholicism – “to give me a better chance”, as he himself put it in his autobiography. That may have been his father’s intention, but his mother took the conversion seriously, and became a devout Catholic. The son also seems to have taken it seriously – seriously enough to consider becoming a
priest, when he graduated at 18 from the Catholic gymnasium. The year was 1942 and life was becoming increasingly difficult for Hungarian Jews. The Vermes' baptismal certificates proved useless to protect them. The young Geza was desperate to further his education, but saw little chance, as a Jew, of gaining a place at university. Entering the priesthood offered a way forward.

Turned down by the Jesuits, he was accepted for training as a priest by the diocese of Nagyvárad, and so began life as a seminarian. The move was providential and saved his life, when, in March 1944, German forces occupied Hungary, setting up a puppet government, which, under Eichmann's murderous direction, rapidly began to implement the Nazi "final solution" against the Jews. Geza's parents perished - exactly when, where, and how he never discovered. With the aid of the Church he managed to remain hidden, and was in Budapest when the city fell to the Red Army in 1944.

He resumed his studies for the priesthood, but as ordination approached, the thought of a parish ministry appealed to him less and less. He was desperate to continue studying. An attempt to join the Dominicans was rebuffed, but he was admitted to the Order of the Fathers of Notre-Dame de Sion, and after a hair-raising journey across war-ravaged Europe, he entered their house in Louvain in 1948. The nearby Catholic University of Louvain at last gave him the chance to get the education his talents deserved. He became licencié both in Theology and Philosophy, and completed the first doctorate on the recently discovered Dead Sea Scrolls. This was a risky topic to choose at the time. It had only been in 1947 that an Arab shepherd had chanced upon the first scrolls. These early finds were published speedily, but reports kept circulating that more caves containing more manuscripts were being found. No scholarly consensus had yet emerged as to when the Scrolls were written, or by whom. Wildly fluctuating dates were being assigned to them, some even claiming that they had been copied in the middle ages. From careful analysis of the published material Geza argued that the Jewish sect behind the Scrolls originated at the time of the Maccabean crisis in the middle of the second century BCE. It was a brilliant hypothesis which gained many adherents and became close to academic orthodoxy. Geza himself never saw grounds for modifying it in its essentials down to his dying day.

Moved by his superiors after completing his doctorate to the Order's Paris house, he engaged with Paul Démann in a campaign, fought through the pages of the Order's journal, the Cahiers Sioniens, to challenge the anti-Judaism then rampant in the Catholic Church. He broadened his education, meeting leading scholars such as André Dupont-Sommer and attending classes of Georges Vajda (a fellow Hungarian), Renée Bloch (another talented young Jewish convert) introduced him to Jewish Bible commentary (Midrash) – a field in which he was later to excel.

His "French period", as he jokingly called it, came to a dramatic end. On a visit to England, he was introduced by a mutual friend to Pamela, and, in late 1955, they fell in love. The situation was complicated and stressful. Pam was married with two young daughters. Geza was a Catholic priest. It was resolved in the end (reasonably amicably) by Pam separating from her husband, joining and subsequently marrying Geza, who left the Fathers of Sion and the priesthood.

Desperate for a job that would allow him to remain in England, he gladly accepted in 1957 a temporary lectureship in divinity in King's College, then a constituent college of the University of Durham, but now the University of Newcastle-upon-Tyne. There he cemented his international reputation with Scripture and Tradition (1961), a seminal study of early Jewish Bible commentary, which launched the idea of "rewritten Bible", and with the Dead Sea Scrolls in English (1962), an elegant translation of the Scrolls. The latter, steadily augmented as new Scrolls were published, has not been out of print since.

On the strength of these works he was offered the position of Reader in Jewish Studies at Oxford in 1965 (promoted to full Professor in 1989). Some in the Jewish community decried the appointment, but buoyed by the support of Oxford luminaries such as David Daube, he dug
himself into Oxford life, and abundantly repaid the electors' faith in choosing him for the post.

On the strength of these works he was offered the position of Reader in Jewish studies at Oxford in 1965 (promoted to full professor in 1989). Some in the Jewish community decried the appointment, but buoyed by the support of Oxford luminaries such as David Daube, he dug himself into Oxford life, and abundantly repaid the electors' faith in choosing him for the post. It was there I first met him in 1967 when I joined a class he was teaching on the early Jewish law-code the Mishnah. Subsequently I did a doctorate with him on the Aramaic Targumim – the first of many doctorates successfully completed under his supervision.

Happily settled with Pam on Boar's Hill in an idyllic house, backing on to Bagley Wood, his achievements at Oxford were immense. He took on the editorship of the Journal of Jewish Studies, and turned it into one of the foremost journals in its field. He collaborated with Fergus Millar and Martin Goodman, a former student, who subsequently succeeded him in the Chair of Jewish Studies, on a major revision of Emil Schürer's multi-volume classic The History of the Jewish People in the Age of Jesus Christ. In his truly epoch-making Jesus the Jew (one of the earliest of his many studies of Jesus and the origins of Christianity) he helped launch the new quest for the historical Jesus. He continued his work on the Scrolls, but he felt he was treading water, because the publication of the numerous unpublished texts had virtually ground to a halt. The small editorial team to whom they had been assigned were not themselves doing their job, but, worse still, they were barring access to the manuscripts to others willing and able to do it for them. Geza was at the forefront of the battle to rectify this scandal, and it was in part due to his well-fought campaign that in 1991 the unpublished Scrolls were finally "liberated" (as he himself put it), and access granted to any scholar who wanted it. Geza himself was invited to become one of extended team of official editors, and, together with the present writer, he published the Cave 4 fragments of the Dead Sea Sect's rule-book, the so-called Community Rule.

In addition to all this research and writing, Geza offered outstanding academic leadership. He helped build up Jewish studies as an academic discipline, acting as first president both of the British Association for Jewish Studies (1975), and of the European Association for Jewish Studies (1982). When BAJS was founded Jewish Studies in this country was a tiny, minority subject, with only a handful of academic positions strictly-speaking in the field. Researchers, teachers and students were scattered and isolated. BAJS undoubtedly helped bring them together and create the momentum which led to a period of remarkable expansion and achievement. The vitality of the subject can be measured by the new positions and centres established over the past thirty years, and by the amount of external research funding attracted by Jewish Studies projects – funding out of all proportion to the size of the discipline. Geza can be seen as in many ways the presiding genius of this development. He attracted talented students to work with him, many of whom became scholars of distinction in their own right and helped carry on his work. Geza's achievements were well recognized in his lifetime, and included a fellowship of the British Academy, honorary doctorates from Edinburgh, Durham, Sheffield and the Central European University, Budapest, and a vote of congratulation by the US House of Representatives "for inspiring and educating the world".

When, after thirty-five years of marriage Pam died in 1993, Geza was devastated. But in 1995 he married Margaret, a younger friend, whom he and Pam had known for years. With Margaret came her small son Ian from her former marriage. Geza found himself, to his surprise and delight, playing in his 70s the role of paterfamilias. He was rejuvenated. His intellect and memory remained undimmed to the end, and only weeks before he died he was discussing a new book he planned to write.

He is survived by Margaret and Ian, and by Pam's daughters Tina and Anna.
The work and career of Geza Vermes - A brief perspective

By Martin Goodman

Geza Vermes, who died on 8 May 2013 aged 88, was an expert in the history of Judaism in the early Roman Empire whose prolific writings, particularly on the Jewish background of early Christianity and on the Dead Sea scrolls, have had a profound effect both among scholars and in the wider public.

After the Second World War, Vermes joined the order of the Fathers of Notre-Dame de Sion and in 1947 he was sent by the order to Louvain to study Theology and Oriental history and languages. His intention was to write a thesis on Isaiah, but on news of the discovery of biblical and other ancient Jewish writings in the Judeaean desert, he changed his topic. His thesis on the origins of the Dead Sea sect, completed in 1952, was the first doctoral thesis to be written on the Dead Sea scrolls. In 1957, having left the priesthood, he was appointed to a Lecturership in Divinity in the University of Newcastle, and it was there that he published with Penguin in 1962 the first edition of The Dead Sea Scrolls in English as well as a series of important studies on bible interpretation in antiquity.

In 1965 he was appointed Reader in Jewish Studies in Oxford and a Fellow of Iffley (soon to be Wolfson) College and he remained a devoted member of the College for the rest of his life. He was one of the last remaining Iffley Fellows who had witnessed the creation of Wolfson from the wider public.

In his new post, he soon became widely known for a series of studies on Jesus within his Jewish environment, particularly Jesus the Jew, first published in 1973. The depiction of Jesus as an individualistic holy man who operated at a tangent to the religious currents of the Judaism of his day was further clarified by in a series of later studies. Apart from his University duties as Chairman of the Faculty Board of Oriental Studies and as a Governor of the Oxford Centre for Postgraduate Hebrew Studies (now renamed the Oxford Centre for Hebrew and Jewish Studies), he devoted much energy to his role as editor of the Journal of Jewish Studies, establishing the international reputation of the Journal as a forum for scholarly discussion of Jewish history and literature, particularly of late antiquity. Not least among the achievements of his time in post in Oxford was the extensive revision, in collaboration with a small group of colleagues, of Emil Schürer’s History of the Jewish People in the Age of Jesus Christ.

Vermes was among the first in a humanities faculty in Oxford to seek to attract graduate students by setting up taught masters courses in Jewish Studies in the Graeco-Roman Period, and he attracted and inspired many doctoral students who went on to academic careers in many parts of the world. His output was hardly diminished after retirement from his university post in 1999. A series of studies sought to clarify his views on the significance of Jesus within Judaism. He produced an edition of the fragments of the Community Rule from Cave 4, in collaboration with Philip Alexander, with exemplary speed and accuracy. Among his many later publications were a series of studies of central elements of the Jesus story (on the nativity, passion, and resurrection), and, most recently) a history of Christianity from its origins to the fourth century.

Vermes was awarded a D.Litt. by Oxford in 1988 and was appointed to a personal chair in Jewish Studies in 1989. In 1985 he was elected a Fellow of the British Academy and in 2001 he was elected to the European Academy of Arts, Sciences and Humanities. He received honorary degrees from Durham, Edinburgh, Sheffield, and the Central European University of Budapest, and in 2009 he was honoured by the United States House of Representatives with a vote of congratulation ‘for inspiring and educating the world’. The latest edition of the translated Dead Sea scrolls, now entitled The Complete Dead Sea Scrolls in English, was issued, fifty years after the first edition, as a Penguin Classic.

Many thanks to Martin Goodman for allowing us to print the above obituary, which originally appeared on the website of the Faculty of Oriental Studies, University of Oxford.
Recent Growth and Development of Jewish Studies at Edinburgh

Following a period of successful fundraising, the Research Network in Jewish Studies at the University of Edinburgh has continued to grow and expand. Jewish Studies has a long history at the University of Edinburgh, historically mainly evidenced in the study of the Hebrew language and the Old Testament. Indeed, a Chair in Hebrew and Oriental Languages was established in 1641, first occupied by Julius Conradus Otto, a convert to Christianity. More recently, scholarship engaging in the broad field of Jewish Studies has diversified across the disciplines of the Humanities and ranges from the ancient world to the present. colleagues in History, Classics and Archaeology, Languages Literatures and Cultures, and Divinity and Religious Studies whose research interests include Jewish history, religion and culture joined together in 2012 to form a Research Network in Jewish Studies. Its members belong to a variety of disciplines in the Humanities ranging from Biblical Studies, Medieval, Renaissance and Modern History, Literary, Cultural and Religious Studies, to experts in the Islamic world.

For the past year, academics across the College of Humanities and Social Sciences at the University of Edinburgh have worked together to explore interdisciplinary approaches to various fields of Jewish Studies. A series of well-attended public lectures advertised the work of this network in Jewish Studies to the wider Edinburgh population.

The exhibition *Edinburgh’s Jews*, which formally opened on Tuesday 4th June, is a further product of the Network. The exhibition utilises local archival holdings and community contacts to present a snapshot of Edinburgh’s fascinating Jewish history since the Renaissance. The physical exhibition, which will be located at New College, Mound Place, has an online counterpart which offers in-depth information on topics touched on in the exhibition, and invites members of the public to interact and comment, thereby extending our knowledge of Edinburgh’s Jewish history.

On 27th May, a preview of the exhibition was held as part of the day conference *Studying Jews in Edinburgh Region: From Early Modern Times until the Present*. The conference, hosted by the School of Divinity, saw a number of short papers presented on themes ranging from the history of the Hebrew Chair at Edinburgh, to the most recent results from the Scottish census.

During the conference, the Network launched a Guide to Archival Resources in Jewish Studies in Edinburgh and the region which details local holdings of interest to researchers in Jewish Studies. It is hoped that this publication, researched by and for the Network, will help attract high calibre scholars to work in Edinburgh. The resource will be introduced to scholars in Britain at the annual conference of the British Association for Jewish Studies which takes place in Canterbury this year. The Guide to Archival Resources in Jewish Studies can be accessed at http://jewishstudies.div.ed.ac.uk, where further details about the activities of the Network can also be found.
**News**

Leverhulme Trust Major Research Fellowship awarded for Manchester-based project on “Darwin’s Jews.”

The Leverhulme Trust has awarded Daniel Langton a Major Research Fellowship. The funding, which amounts to more than £95,000, will allow Prof. Langton to pursue a two year investigation into the Jewish engagement with biological evolutionary theories.

Jewish responses to what is one of the most important and influential ideas in the modern world fall broadly into three contexts of interest to the project. The first context is the religion-science controversy. The project identifies a need to challenge the assumption characteristic of many religion-science studies that there is a shared Judeo-Christian approach to creation and evolutionary theory, an assumption that subsumes the Jewish into the Christian.

The second context is the historical development of progressive forms of Judaism, whose proponents have consistently claimed since the early nineteenth-century that they seek to reconcile Jewish religion with the best of contemporary scientific thought. Ironically, most studies of Reform or Liberal Judaism have tended to ignore the engagement of reformers with the science of evolution, which was arguably the scientific idea that drew the most sustained interest.

The third context is that of interfaith relations. Despite the high profile given to Darwinism in public Christian theological discourse about Creation and the fact that, since the Enlightenment, there has been a strong tendency for Jews to work out their responses to modernity in relation to Christian thought, the place of Darwinism in Jewish-Christian debate and dialogue is not well appreciated.

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**Grant for three year project entitled ‘Jewish Heritage and Culture: Birmingham Perspectives’**

Isabel Wollaston and Charlotte Hempel have been awarded a grant of £6,000 by a charitable foundation for a three year project entitled Jewish Heritage and Culture: Birmingham Perspectives. Amongst other things the grant will enable the establishment of a second annual Public lecture alongside maintaining the now well established Annual Rabbi Tann Memorial Lecture, and to develop an annual Master class in Jewish Studies for local secondary school pupils and their teachers for the next three years.

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**Online Byzantine Jewry Resource Goes Live**

A European Research Council-funded project aiming to map the Jewish presence in the Byzantine Empire using GIS (Geographical Information Systems) has gone live. The project, co-ordinated by Nicholas de Lange, Alexander Panayotov and Gethin Rees, has involved gathering and collating all information (published and unpublished) about the Jewish communities within this geographical area. The data was then incorporated in a GIS which is now freely available to the general public on the world-wide-web at http://www.byzantinejewry.net/

Researchers and members of the public will be able to create maps according to their own specifications. Chronologically, the project begins in 650. This is soon after the Arab conquest of Egypt, Palestine and Syria when these regions, with their substantial Jewish populations, were permanently separated from the Byzantine empire. The end-date is fixed by the arrival in the region of large numbers of Jewish immigrants from Spain in 1492.

Geographically, the core areas of Asia Minor, the southern Balkans and the adjacent islands including Crete and Cyprus will be included for the entirety of the period, Byzantine Italy however, will only be covered down to the Norman conquest. Some smaller territories that were only briefly under Byzantine rule may be excluded.
Joint Research Project by the Leo Baeck Institute London and the Fritz Bauer Institut Frankfurt

In the humanities, examining emotions and feelings means entering uncharted territory. The same is true for the study of visual sources. Looking back at the history of antisemitism, it is obvious that visual sources are vital to the formulation of antisemitic narratives, shared emotions and shared common values.

What is still missing in present-day research is an approach that combines emotion, morality, visual language and antisemitism. This is a crucial question today as visual media – in particular the internet – have become ubiquitous. A new joint research project project by the Leo Baeck Institute London and the Fritz Bauer Institut Frankfurt, using Germany as an example, is intended to clarify how these connections work. The project will cover the Kaiserreich, the Weimar Republic, the Nazi era and the Federal Republic of Germany, and investigate visual products such as postcards, films and TV productions.

Daniel Wildmann (Deputy Director LBI London) and Werner Kontizer (Deputy Director FBI Frankfurt) believe that visual media play a central role in the communication of moral standards and an individual’s self-image. Pictures per se do not trigger emotions or feelings, but interact with the viewer’s mental predispositions. How does this work? How does a film, for instance, appeal to emotions and moral sentiments? Cinema can function as a “moral laboratory” (Vinzenz Hediger), enabling us to experience, share, or reject, the protagonist’s emotions or feelings.

By positioning postcards and films in their historical, political and cultural context, the project aims to point out the continuities and discontinuities of moral values and shed a light on what happens in this laboratory.

The project will enable the development of criteria for discussing the emotional impact of visual representation, which will be useful in present-day discourse on antisemitism in film and caricatures.

Woolf Institute Cambridge Scholarships

The Woolf Institute and the Cambridge Commonwealth Trust / Cambridge Overseas Trust will co-fund PhD students at the University of Cambridge. Scholars will be selected from amongst applicants in the Arts, Humanities and Social Sciences. Their research must be relevant to the focus of the Woolf Institute - the multi-disciplinary study of relations between Jews, Christians and Muslims. Each scholarship will cover the full cost of studying for a PhD at the University of Cambridge, and will be tenable at any of the thirty-one Cambridge Colleges. Applicants are required to apply to the University in the normal way, and by the published scholarship application deadline. For further information contact: Emma Harris (Academic Coordinator) at eth22@cam.ac.uk or Claire Lambert (Cambridge Trusts) at cli33@cam.ac.uk
Available in 2013
Encyclopedia of Hebrew Language and Linguistics

Edited by Geoffrey Khan

The Hebrew language has one of the longest attested histories of any of the world’s languages, with records of its use from antiquity until modern times. Although it ceased to be a spoken language by the 2nd century C.E., Hebrew continued to be used and to develop in the form of a literary and liturgical language until its revival as a vernacular in the 20th century.

In a four volume set, complete with index, the Encyclopedia of Hebrew Language and Linguistics offers a systematic and comprehensive treatment of all aspects of the history and study of the Hebrew language from its earliest attested form to the present day. The encyclopedia contains overview articles that provide a readable synopsis of current knowledge of the major periods and varieties of the Hebrew language as well as thematically-organized entries which provide further information on individual topics, such as the Hebrew of various sources (texts, manuscripts, inscriptions, reading traditions), major grammatical features (phonology, morphology, and syntax), lexicon, script and paleography, theoretical linguistic approaches, and so forth. With over 950 entries and approximately 400 contributing scholars, the Encyclopedia of Hebrew Language and Linguistics is the authoritative reference work for students and researchers in the fields of Hebrew linguistics, general linguistics, Biblical studies, Hebrew and Jewish literature, and related fields.

For more information, please visit brill.com/ehll

Also Available Online!
Encyclopedia of Hebrew Language and Linguistics Online

Edited by Geoffrey Khan

For more information, please visit brill.com/ehhl

BAJS Conference 2013
Memory, Identity and Boundaries of Jewishness
University of Kent,
Canterbury CT2 7NZ  
Sunday 7th—Tuesday 9th July 2013

Programme

Sunday 7th July

From 10:00: Registration *(Grimond Foyer Reception)*

13:00 – 14:00: Lunch, Rutherford Dining Hall

14:00-15:30: Session 1

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<td>Seminar Room 1</td>
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<td>Lecture Theatre 3</td>
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<tr>
<td>Chair: Larry Ray</td>
<td>Chair: Elizabeth Schachter</td>
<td>Chair: Helen Spurling</td>
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<tr>
<td>Kate Miriam Loewenthal:</td>
<td>Simon Meyers: Jewish Identity According to the Catholic Guild of Israel (1917-1943)</td>
<td>Natalie Polzer: Death by Chamberpot in the Bavli: Veiled Anti-Zoroastrian Polemic?</td>
<td>Sacha Stern: Did Jews ever need to observe the festivals at the same time?</td>
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<td>Maintaining Jewish boundaries: how is it done and is it good for mental health?</td>
<td>Turkay Nefes: Interviews with popular Turkish Conspiracy Theorists</td>
<td>Deborah Holmes: Antisemitism Remembered: Memorialisation Practices in 21st century Austria</td>
<td>Martin Borysek: Self-definition of a Jewish Community by Means of Legal Statutes in Medieval and Early Modern Crete</td>
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<td>Judith Neulender:</td>
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<td>Jana Horáková: A letter against Philosophy as dialogue between traditional Jewish identity and its rational challenge</td>
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<td>Inventing Jewish History, Memory and Genetic Identity in Hispanic New Mexico</td>
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<td>Hannah Ewence: Jewishness on the Edge: Peripheries of Jewish-non-Jewish Identity in 20th Century Suburban Britain</td>
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15:30-16.00: Break – Coffee and Tea, Grimond Foyer

16.00-18:00: Session 2:

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<th>Panel A: Roman Empire</th>
<th>Panel B: Literary explorations</th>
<th>Panel C: Identity in late19th /early 20th centuries</th>
<th>Panel D: Conversion and Intermarriage</th>
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<tr>
<td>Santiago Castellanos:</td>
<td>Ilan Zvi Baron: A possible paradigm shift? Exploring the Jewish Question in Literature and Politics?</td>
<td>Mathias Berek: Moritz Lazarus’ attempt to shift political boundaries in Imperial Germany</td>
<td>Barbara Borts, Becoming Jewish in a Taxi</td>
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<td>Jews as a topic at the end of the Roman Empire: the Letter of Severus of Minorca</td>
<td>Nina Fischer: Negotiations of Memory, Identity and Urban Space in Muriel Spark’s The Mandelbaum Gate</td>
<td>Denis Maijer: ‘Collective Memory’ and Modern Orthodox Identity in Isaac Breuer (1883-1946)</td>
<td>Nechama Hadari: &quot;Don't be a stranger&quot; – giyur as theologisation of the boundaries of (Jewish) identity</td>
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<td>Emily Parker: Joseph the Statesman as Tragic Figure in Philo of Alexandria’s De Iosepho</td>
<td>Alana Vincent: Postmemory and the Boundaries of Civic Family: Anne of Green Gables and Edeet Ravel</td>
<td>Yuval Jobani, Beyond the Religious-Secular Divide: The Philosophical and Educational Legacy of A. D. Gordon</td>
<td>Jordy Silverstein: Dating While Jewish: Drawing Boundaries around Jewish Sexual Desire</td>
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<td>Marton Ribary: The ‘discovery’ of equity on the borders of Roman and Rabbinic Law</td>
<td>Klavdia Smola: The Phenomenon of Mimicry in Contemporary Russian- and Polish-Russian Literature</td>
<td>Eduardo Faingold: Jewish identity, secularism and education in Argentina in the early 20th century</td>
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18.00-19.00: Reception, Grimond Foyer

19.00-20.00: Dinner, Rutherford Dining Room

20.00-22.00: Film: ‘Six Million and One’ (David Fisher, Israel, 2011, 93 minutes), *Grimond*
Lecture Theatre 3.

The K-Bar, Keynes College will be open in the evening.

Monday 8th July

8:00-9:00: Breakfast, ‘Dolche Vita’, Keynes College [It's not misspelt, it’s a trade name!]

9:00: Registration, Grimond Foyer

9.00-11.00: Session 3:

| Panel A: Crossing boundaries in biblical times | Panel B: Philosophical approaches | Panel C: The memory of the Holocaust and Jewish identity | Panel D: 'Hybrid' Identities? |
| Seminar Room 1 Chair: Holger Zellentin | Seminar Room 2 Chair: Larry Ray | Lecture Theatre 3 Chair: James Renton | Seminar Room 3 Chair: Axel Stähler |
| Robert Cohn: Ruth as Border Crosser: Reimagining Israeli Identity | Rosa Reicher: Religion and Jewish Identity in the Philosophical and Political Thought of Simone Luzzatto, John Toland and Menasseh ben Israel | Boaz Cohen: Holocaust Studies – the 'black sheep' of Jewish Studies? | Gitit Holtzman: Judaism, Monotheism and Hybridity |

11.00-11.30: Break, Coffee and Tea in Grimond Foyer

11.00-12.30: Keynote Lecture: David Biale: Exile, Homeland and the Boundaries of Jewish Identity Grimond Lecture Theatre 3

12.30-13.30: Lunch, Rutherford Dining Hall

13.30-15.30: Session 4:

| Postgraduate Workshop with Prof David Biale (pre-registration required) | Visit to Cathedral Archives (pre-registration required) | BAJS Committee meeting |

15.30-16.00: Break, Coffee and Tea in Grimond Foyer

16.00-17.30: Session 5:

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Panel A: Identity and Memory in Poland
Seminar Room 1
Chair: François Guesnet

Joanna Cukras-Stelagowska:
Nostalgic identity and the quest for authenticity

Jan Lorenz: Familiarity, global ethnopolitics and ontologies of relatedness in a Jewish congregation in contemporary Poland

Panel B: Boundaries of Jewishness
Seminar Room 2
Chair: Hannah Ewence

Naftali Loewenthal:
Creating and Breaking Through Boundaries among Haredim in mid-20th century USA

Maria Diemling and Larry Ray: Negotiating Boundaries: Food and Reform Judaism

Yulia Egorova:
Being Jewish in Andhra Pradesh: Social Protest, Boundaries of Jewishness and the Lost Tribes

Discourse

Panel C: Holocaust Studies
Lecture Theatre 3
Chair: Hannah Holtzschneider

Magdalena Kubow:
Canadian: The Effect of The Canadian Jewish News and Survivors on the Memory of the Holocaust

Dominic Williams:
The Scrolls of Auschwitz: Breaking the Boundaries of Testimony

Joanne Pettitt:
Towards an Understanding of Incultrination: A Study of the Self in relation to environment in literary representations of the Holocaust perpetrator

Panel D: Gender, embodiment and identity in literature
Seminar Room 3
Chair: Vered Weiss

Tsila Ratner: Bridal Chests and Materials of Selfhood in Modern Hebrew Literature

Axel Stähler: Jewish Metamorphoses and the Colours of Difference

Mike Witcombe: Weird Bodies: Philip Roth’s American Satires

18.00-19.00: BAJS AGM: Grimond Lecture Theatre 3

19.30-21.00: Gala Dinner, Darwin Dining Suite [The K-Bar, Keynes College will be open in the evenings].

Tuesday 9th July

8.00-9.00: Breakfast, ‘Dolce Vita’, Keynes College

9.00: Registration, Grimond Foyer

9.00-10.30: Session 6:

Panel A: Zionism past and present
Lecture Theatre 3
Chair: Daniel Langton

Roman Vaters: Bi-national state or a state for one nation? What nation? The “Young Hebrews” versus Palestinians and Jews

James Renton: Global Zionism in the Age of Nationality: Performing for the World

Dashiel Lawrence: Pushing the Boundaries: Identity and the Challenge of contemporary Jewish anti-Zionist writers and activists

Panel B: Scottish-Irish identity
Seminar Room 1
Chair: Jordy Silverstein

Mirella Yandoli and Hannah Holtzschneider:
‘Edinburgh’s Jews’ - introducing an exhibition and guide to archival resources

Fiona Frank: ‘I always felt on the edge of things and not really part of it’: fuzzy boundaries in an extended Scottish Jewish family

Natalie Wynn: Jewish communal institutions as a reflection of an emerging Irish-Jewish identity

Panel C: 20th Jewish identity
Seminar Room 2
Chair: François Guesnet

Amanda Sharick: Composite photography and Mirror photographs: Engaging the ‘Jewish type’ in Fin-de-Siècle England

Astrid Zajdhand: Preserving Memory and Creating Community: Exiled Rabbis as Bearers of German Jewry

Panel D: Early Modern Converso Identities
Seminar Room 3
Chair: Maria Diemling

Yvonne Sherwood: The Biblicised Ethnographies of Diego Durán (1537?-1588): Between the Old Testament and the New World

Yehoshua Granat: What have thou to do with Marino’s song?; Negotiation of boundaries in Hebrew Baroque Poetry

Cengiz Sisman: “Crypto-Jewish” Identity of the Ottoman-Turkish Sabbateans (17th-20th Centuries)

10.30-11.00: Break, Coffee and Tea, Grimond Foyer
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<tr>
<td>11.00-12.30</td>
<td>Plenary Session: Jonathan Boyd: <em>Challenges Facing the Contemporary Jewish Community in Britain: Insights from the UK Census</em> Grimond Lecture Theatre 3</td>
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<td>12.30-13.30</td>
<td>Lunch, Rutherford Dining Hall</td>
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<td>13.30-15.00</td>
<td><strong>Session 7:</strong></td>
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<td><strong>Panel A: Art and Identity</strong></td>
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<td><em>Miranda Crow dus: Converging Identities, Deviance, and Musical Voyeur ism: Examining ‘In-Between’ Music Performance Spaces in South Tel Aviv</em></td>
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<td><em>Sarah Lightman: Jewish Women and Graphic Memoir: Visualising the Silenced</em></td>
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<td><strong>Panel B: Negotiating Boundaries in the Roman Empire</strong></td>
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<td><em>Martin Goodman: The Roman State and Diaspora Jews after Bar Kokhba</em></td>
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<td><em>Holger Zellentin: Delineating Accommodation and Resistance to Late Roman Paganism</em></td>
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<td><em>Helen Spurling: Apocalyptic Boundaries: From Popular Culture to Rabbinic Midrash</em></td>
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<td><strong>Panel C: Negotiating Boundaries in Yiddish Culture</strong></td>
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<td><em>Hagai Dagan: Demons, Madness and Tangled Fluid Boundaries in Mendele-Mocher Sforim’s ‘Di Kalitshe’</em></td>
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<td><em>Vivi Lachs: How Yiddish socialist poet Morris Winchevsky negotiated the boundaries of poetry and politics, London 1884-94</em></td>
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<td><em>Susanne Martin-Finnis: Beyond the Boundaries of Jewish Life: Publishing and the Art of Translation: a Case Study of 1920s Warsaw</em></td>
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<td><strong>Panel D: Film session</strong></td>
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<td>Jan Lorenz: Film ‘The Passage’, followed by discussion with the director</td>
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<td>15.00-15.30</td>
<td>Break, Coffee and Tea Grimond Foyer</td>
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**BAJS Committee**
PRESIDENT and CONFERENCE 2013 ORGANISER: Prof. Larry Ray (until 2015):
School of Social Policy, Sociology and Social Research, University of Kent, Canterbury, Kent CT2 7NZ. Email: L.J.Ray@kent.ac.uk

TREASURER: Dr Maria Diemling: Department of Theology and Religious Studies, Canterbury Christ Church, University, North Holmes Road, Canterbury CT1 1QU. Email: maria.diemling@canterbury.ac.uk

SECRETARY: Dr Helen Spurling: Department of History, University of Southampton, Highfield, Southampton SO17 1BJ. Email: H.Spurling@soton.ac.uk

BULLETIN EDITOR: Dr Mark Gilfillan: Faculty of Arts, University of Ulster, Coleraine BT52 1LT. Email: md.gilfillan@ulster.ac.uk

WEB OFFICER: Dr Hannah Holtschneider: School of Divinity, University of Edinburgh, New College, Mound Place, Edinburgh EH1 2LX. Email: H.Holtschneider@ed.ac.uk

Prof. Sacha Stern (until 2013): UCL Hebrew and Jewish Studies Department, Gower Street, London WC1E 6BT. Email: sacha.stern@ucl.ac.uk

Dr Alison Salvesen (until 2014): The Oriental Institute, University of Oxford, Pusey Lane, Oxford OX1 2LE. Email: alison.salvesen@orinst.ox.ac.uk

Dr François Guesnet (until 2015), Department of Hebrew & Jewish Studies, University College London, Gower Street, London WC1E 6BT. Email: f.guesnet@ucl.ac.uk

Dr Nathan Abrams (until 2016), School of Creative Studies and Media, Bangor University, Gwynedd LL57 2DG. Email: n.abrams@bangor.ac.uk

Dr Lutz Doering (until 2016), Department of Theology and Religion, Durham University, Abbey House, Palace Green, Durham DH1 3RS. Email: lutz.doering@durham.ac.uk

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Dr James Renton (until 2016), Department of English and History, Edge Hill University, St Helens Road, Ormskirk, Lancashire L39 4QP. Email: James.Renton@edgehill.ac.uk

Dr Zuleika Rodgers (until 2016, president-elect 2014), School of Religions and Theology, Arts Building, Trinity College, Dublin 2, Ireland. Email: rodgersz@tcd.ie
Survey of Jewish Studies (and related) courses 2012/3: Some remarks

Mark Gilfillan, BAJS Bulletin Editor (Faculty of Arts, University of Ulster)

Each year the Association conducts a survey of courses relating to Jewish studies in universities and other institutions of higher education in Britain and Ireland. As part of a move to restructure the bulletin and eventually develop a more user-friendly way of interacting with the survey results, this year, for the first time, the list of courses will be published only on the BAJS website [http://britishjewishstudies.org/jewish-studies-in-the-uk/]. The results, as always, make interesting reading. They illustrate the breadth and depth of different aspects of the subject and, with the dropping of some courses and the creation of new ones, give indications about longer-term trends. The notes that follow reflect my reading of the latest (2012/3) survey in rough comparison with those of recent years. It is worth stressing that, as a tool, the survey is only as accurate and useful as the responses it receives. For example, some institutions that offer courses may not have responded. Efforts have been undertaken to contact as many institutions, departments and individuals as possible, but it remains likely that there remains a small number of institutions and courses which are not represented in the results. I have attempted, where possible, to check details back to the institutions' own websites, and to contact relevant individuals where clarification has been required. In some cases it has been discovered that while a given course or module may be 'on the books,' it hasn't been taught for a length of time. In cases where this length of time is significant, and to avoid a situation in which the survey gives an unrealistic impression of the health of the subject, the course has been removed from the survey in order to more accurately reflect the current condition of the teaching of that course or module. I echo the comments of Nicholas de Lange in last year's bulletin, when I stress that rather than being seen as an end in itself, it is hoped that the analysis which follows will stimulate reflection and discussion.

This year, there were returns for 36 institutions. This marks an increase from the 32 listed last year. However, the newly added institutions (Brunel University, the University of Sheffield, the University of St. Andrews and the University of Wales: Trinity St. David) have been offering their substantial number of courses in Jewish Studies, Hebrew language, and history for some time but have apparently escaped the attention of past surveys. Nicholas de Lange's query last year on the fate of courses at Lampeter can be explained by reference to that fact that Lampeter was merged with a larger body in September 2010 to create the new University of Wales: Trinity St. David. Although Lampeter ceased to exist as a separate entity, most of its Jewish Studies provision continued to be offered in the newly created institution, but this was not tracked in the survey results. By next year I hope to put in place a more meticulous methodology for the collection of data for the survey, in order to keep track of changes like this, and to guarantee a more accurate and complete picture. I am basing this particular analysis on results derived from a methodology in transition. They, at least in theory, should be more accurate and complete than last year, but not as accurate or as complete as I hope they will be next year.

Based on the current results, during the last twelve months the number of institutions offering only one or two Jewish Studies or related modules increased slightly from eight to eleven. In part, this is the result of the addition of Brunel with its one module on the Holocaust. More concerning is the discontinuation or lack of teaching of three Jewish Studies-related courses at Bangor University, and the permanent or temporary discontinuation of four modules at the University of Bristol. Within this group of institutions offering only one or two modules, there has been considerable flux. Some are now down to offering one module, for example the University of Sussex, but others, like Newcastle University, have modestly increased their provision. However, taken altogether, the number of Jewish Studies and related modules offered within this group of institutions has declined, mostly owing to departmental restructuring or staffing issues. Some of it seems likely to be temporary but
developments within this group, comprising approximately one third of the responding institutions, will be the subject of particular interest next year. The four largest providers of Jewish Studies and related courses (UCL, Oxford, Cambridge and Manchester) have retained most stability in their course provision, and they continue to offer comprehensive coverage of various aspects of the subject, at different levels. Of these major providers, Cambridge is noticeably narrower in the scope of its course provision, with significantly less focus than average on the modern period. Among those institutions which offer slightly less choice of topics within a narrower range (e.g. KCL, SOAS, Exeter, Edinburgh and TCD), TCD has seen the most change following recent departmental restructuring. This restructuring has involved the discontinuation of eight Jewish Studies-related modules, and the creation of five.

Among other major providers, the Parkes Institute for the Study of Jewish/Non-Jewish Relations at the University of Southampton continues to offer an impressive and growing range of modules in modern history and literature, and though one or two modules are untaught but ‘on the books,’ provision of Jewish Studies and related subjects there remains strong. It is noteworthy that the number of undergraduate modules reported by Southampton this year (thirty-two) represents a significant increase on the number reported last year (seventeen). Much of the growth has been in the teaching of various aspects of the Holocaust. The University of Manchester also continues to maintain an offering of considerable depth and breadth, including modules in Biblical and Modern Hebrew, history, film and literature.

Generally speaking, within the large group of institutions offering around half a dozen courses or modules there also seems to be some semblance of stability, at least in the number of Jewish Studies and related modules ‘on the books.’ Relatively recent entries such as Kent, Warwick, Chester, QMUL and Reading continue to run courses and modules touching on the Holocaust and Ancient and Medieval history. There are also promising signs that there will be one or two new additions to the survey next year. Aberystwyth University has announced that a module on “Jews in the Modern World, 1750- The Present Day” will be an undergraduate option from September 2013.

Taken as a whole, the results of the 2012/3 survey are neither cause for celebration nor cause for deep concern. But they are, perhaps, cause for contentment given the current financial climate and its impact on higher education. Discovering four institutions that have been providing Jewish Studies or related courses for some time is certainly a more welcome scenario than discovering the closing of departments or the vanishing of institutions from the list. There have been dips in module provision at several institutions, but only time will tell if these developments will continue in the longer term. The improved accuracy of the survey will be crucial if reliable indications on these longer-term trends, and useful comparisons with previous surveys, are to be obtained. To ensure accuracy, and provide a more complex and informative set of results, future surveys should include separate questions on the number of relevant modules ‘on the books’, and the number of relevant modules that were actually taught during the academic year. The former question will provide good indications as to the ability and willingness of departments and institutions to provide such courses, but the latter will provide equally valuable information on the uptake of this provision, the preferences of students and the current condition of the teaching of Jewish Studies and related subjects in Britain and Ireland.
Ongoing doctoral research at British and Irish Universities

University of Aberdeen

Supervisor: Jutta Leonhardt-Balzer
1. Yong Shin Jung (submitted May 2012), The Divine Warrior Motif in the Gospel of John
2. Yang Kyu Park, The Zealots and Early Christianity
3. Stefan Bosman, The Jewish background of motifs, arguments and hermeneutical methods in Paul
4. Erlend MacGillivray, Evidence for missionary activity in ancient philosophical schools and Philo

Supervisor: Steve Mason

Bangor University

Supervisor: Nathan Abrams
1. Jennifer Krase, The Jews of Bangor and Llandudno
2. Gerwyn Owen, Jews in Italian Cinema
3. Cai Parry-Jones, The Jewish Diaspora in Wales

University of Birmingham

Supervisor: Charlotte Hempel
1. Helen Freeman, A Jungian Approach to the Dead Sea Scrolls
2. Robert Foster, The Use of Exemplars in the Book of James (completion 2012)
3. Reuven Geller, Beyond the Yahad – The Foundational Triangle of 1QSa, CD and 1QM / Dead Sea Scrolls

Supervisor: Isabel Wollaston

University of Cambridge

Supervisor: Anna Abulafia

Supervisor: Graham Davies
1. A. Gray, Metaphor in Psalm 18
2. J.G. Davidson, Theological Significance of Nouns referring to God in Deutero-Isaiah
4. N.A. Wormley, Law and Stories in Numbers: The Curriculum for Foundation Learning in Israel

Supervisor: Nicholas de Lange
1. Martin Borysew, The Taqquanot Candia
2. Kim Phillips, Rabbi David Qimhi’s Exegesis of the Book of Isaiah

Supervisor: William Horbury
1. N. Hilton, Biblical Interpretation in III Baruch
2. Y.M. Chan, Jerusalem Tradition in Zechariah 1–8
3. K. Conway, Epangelia in Paul in its Jewish Setting
4. D. Pevarello, The Sentences of Sextus and Jewish and Christian Asceticism
5. D. Hakala, The Decalogue in Ancient Catechesis

Supervisor: Geoffrey Kahn
1. Elizabeth Robar, Short and long prefix conjugation forms in Biblical Hebrew
2. Melonie Schmierer, The historical development of Eastern Aramaic
3. Ilan Gonen, The Jewish Neo-Aramaic dialect of Zakho
4. Lidia Napierkowska, The Jewish and Christian Neo-Aramaic dialects of Urmia
5. Ronny Vollandt, Medieval Christian Arabic Bible Translations

Supervisor: Daniel Weiss
1. Jonathan Gilmour, Joseph B. Soloveitchik on Interfaith Dialogue

University of Kent

Supervisor: Axel Stähler
1. Catherine Bartlett, Representations of the Jew in the Nineteenth-Century Novel in France, Germany and England
2. Joanne Pettitt, Characterising Evil: The Ontology of Culpability and the Figure of the Perpetrator in Representations of the Shoah
3. Vered Weiss, Oh Other Where Art Thou?: The Location of the Other in Hebrew and English Literature of the Nineteenth and Twentieth Centuries

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Trinity College Dublin

**Supervisor: Zuleika Rodgers**
2. Emily Parker, *The figure of Joseph in the writings of Philo of Alexandria*
3. Natalie Wynn, *Jewish Activism and inter-communal relations*, 1840–1913
4. Barbara De Bergin, *Herod the Great and the Hasmoneans*

**Supervisor: Anne Fitzpatrick**
1. Philip Crowe, *The Temple Economy in the Second Temple Period*
2. Magdalene Szklarz, *The Book of Job*
3. Heidi O'Rourke, *Anum and Yahweh: An Examination of the Jewish Temple of Elephantine during the Persian Period*

Durham University

**Supervisor: Lucille Cairns**
1. Caroline Tucker, Female-authored diaries and memoirs of Occupied France (including the ‘journal’ of Hélène Berr)
2. Richard Lawri, *Narratives of collaboration in Occupied France*

**Supervisor: Robert Hayward**
1. Kwan-Hung Leo Li, *Voices by the Sea: A Dialogic Reading of the Exodus Narrative* (completed)
2. Lawrence Ko, *The Cosmic Significance of the Service of the Levitical Singers in the Books of Chronicles*
3. Tyson Puthoff (co-supervised with John Barclay), *Human Mutability and Mystical Change: Explorations in Ancient Jewish Onto-Anthropology*
4. Vasile Condrea, *The Syntax of the Aramaic Verb in Targum Jonathan of the Prophets*

**Supervisor: Yulia Egerova**
Graham Panico, Traditions, modernities and the semiosis of style: A reading of diversity in Jewish-Gentile relations in the religious architecture of the Moorish Revival

**Supervisor: Lutz Doering**
1. Maria Chrysovergi, *Attitudes towards the Use of Medicine in Jewish Literature from the Third and Second Centuries BCE* (completed May 2012)
2. Gwynned de Looijer, *The Qumran Paradigm: A Critical Evaluation of Some Foundational Hypotheses in the Construction of the “Qumran Sect”* (co-supervised with John Barclay);

University of Edinburgh

**Supervisor: Hannah Holtschneider**
2. Konrad Matyjaszek, *Representation of Jewish history in Warsaw’s Plac Grzybowski* (supervision shared 50% with Dr Ella Chmielewska)

**Supervisor: Timothy Lim**
John M. Starr, *A Quantitative Analysis of the Aramaic Qumran Texts*

Kingston University

**Supervisor: Philip Spencer**
Ian Rich, *Perpetrator motivation and the question of Imperialism* (Shoah/comp. genocide research)

University of Leeds

**Supervisor: Johanna Stiebert**
Nyampa Kwabe, *The Imprecatory Psalms from a Kamwe Perspective* (Inculturation Hermeneutics)

Liverpool Hope University

**Supervisor: Bernard Jackson**
1. Antonia Richards, *Law and Narrative in the Book of Esther: Jewish Identity in the Diaspora*
2. Elisha Ancelovits (completed 2012), *Halakha as a Wisdom Tradition*
3. Rachel Levy, *How Jewish Orthodoxy positioned itself in the wake of modernity and the emancipation of the Jews, with particular reference to food and dietary laws in the Netherlands*

King’s College London

**Supervisor: Andrea Schatz**
1. Ella Fitzsimmons, *Veils and Words. Women’s Religious Clothing and the Boundaries of Secularism*

**Supervisor: Aaron Rosen**
Heythrop College, University of London

**Supervisor: A Achtar**
Hakime Reyyan Yasar: Contemporary Islamic and Jewish approaches to inequities in religious divorce law.

**Supervisor: Martin Poulsom**
John Gravett: The work of David Tracy as a model for understanding Jewish and Christian Holocaust Theology.

**Supervisor: Ann Jeffers**

Queen Mary, University of London

**Supervisor: Miri Rubin (History)**
1. Milan Zonca, Authority and Deviance in Medieval Western Jewry

**Supervisor: Daniel Wildmann**
1. Joseph Cronin: Between 'Jews in Germany' and 'Jewish Germans': Jewish Identities in Modern Germany
2. Rodney Resnek: The Changing Nature of Antisemitism in South Africa as expressed through Attitudes Towards Immigration
3. Dana Smith: The "Juedischer Kulturbund": Jewish Cultural Life and Identity under Nazism

SOAS

**Supervisor: Catherine Hezser**

UCL

**Supervisor: Helen Beer**
1. Sima Beeri, "Literarishe bleter" and Nachman Mayzel
2. Zosia Sochanska, The Cultural and Literary Contexts of the Work of Dvora Vogel
3. Ester Whine, Leo Koenig's Contribution to Yiddish Culture

**Supervisor: Michael Berkowitz**
1. Angela Debnath, International Interventions in Genocide and Systematic Violence
2. Frank Dabba Smith, Ernst Leitz and the Leica Company during the Second World War
3. Ian Harker, Ernst Biberstein: Lutheran Pastor and SS-man
4. Felicity Griffiths, Ethnicity and Minority Groups in the Colleges of London University
5. Lida Barner, Intellectual Property under the Nazis: Jews and Patents

**Supervisor: Francois Guesnet**

**Supervisor: Lily Kahn**
Paul Moore: A Syntactic Analysis of Targum Canticles (second supervisor, with Willem Smelik)

**Supervisor: Neill Lochery**
1. Azriel Bermant, Britain's Policy towards the Arab-Israeli Conflict under the Thatcher Government
2. Toby Greene, The impact of Islamist terrorism on UK policy towards the State of Israel
3. Mohammed Hussein, Hamas and the Islamification of the Palestinian Authority Areas
5. Thomas Wilson, Israeli Settlers and Israel's Religious Right since the Peace Process

**Supervisor: Ada Rapoport-Albert**
1. Yaffa Aranoff, The Portrayal of Biblical Women in Hasidic Literature
2. Nathaniel Berman, 'Improper Twins': The Ambivalent 'Other Side' in the Zohar and Kabbalistic Tradition
4. Ariel Klein, The Sifra di-Tsni'uta of the Zohar
5. Agata Paluch, R. Nathan Neta Shapira of Krakow (1585–1633) and the Ashkenazi Kabbalah
6. Gillian Rosen, The Institution of 'hadlakat ha-Ner' (Sabbath Candle Lighting) by Women
7. Julian Sinclair, Rav Kook's mysticism
8. Lindsey Taylor-Guthart, The religious lives of Orthodox Jewish women in London, with a focus on folk practices

**Supervisor: Sacha Stern**
Kineret Sittig, A critical edition with translation and commentary of Iggeret haShabbat by Abraham ibn Ezra.
University of Manchester

**Supervisor: George Brooke**
1. Kyung Baek, *The Use of Jewish Scripture in the Scrolls and the Gospel of Matthew*
2. Jarod Jacobs, *The Linguistic Character of the Biblical Dead Sea Scrolls*
4. Dohnson Chang, *Covenant and Priesthood in 2 Maccabees, the Sectarian Scrolls, and Hebrews*
5. Helen Jacobus (Graduated 2011), 4Q318 Zodiac Calendar and Brontologion Reconsidered (also awarded the 2011 ASOR Sean Dever Memorial Prize for work completed during her doctoral studies)

**Supervisor: Adrian Curtis**
1. Jennifer Williams, *Approaches to Childlessness in the Hebrew Bible*

**Supervisor: Cathy Gelbin**
1. Heather Hilton, *Holocaust and 9/11 Narratives*

**Supervisor: Daniel Langton**
1. Simon Mayers, From 'the Pharisee' to 'the Zionist Menace': Myths, Stereotypes and Constructions of the Jew in English Catholic Discourse (1896–1929) [now completed]

**Supervisor: Alex Samey**
1. Hedva Rosen, *Aspects of the literary structure of the Mekhila*

**Supervisor: Renate Smithuis**
Katharina Keim, *Pirke de Rabbi Eliezer*

**Newcastle University**

**Supervisor: Beate Müller**

**University of Oxford**

**Supervisor: Susan Gillingham**
Holly Morse, *And God Created Woman: An Exploration of the Myth and Meaning of Eve*

**Supervisor: Martin Goodman**
1. Jonathan Kirkpatrick (Balliol), *Pagan cult in Roman Palestine*

**Supervisor: David Dechter**
1. Larissa Douglas (St Antony’s), *Representative Government, Majority Rule and Jewish Minority Representation During the Constitutional Era in Habsburg Austria, 1895–1914*

**Supervisor: Alison Salvesen**
1. Fr Pawel Rytel-Andrianik, *Use of Isaiah in the Fourth Gospel in Comparison to the Synoptics* (submitted)
2. Bradley Marsh, *The Samaritan Pentateuch in Christian textual tradition*

**Supervisor: Joanna Weinberg**
1. Sabine Arndt *Judas Hacohen's Midrash Hahokhmah*
2. Magaret Jacobi *A literary analysis of perek Helek in the Babylonian Talmud*
3. David Meyer *Yalkut Shimoni* (co-supervisor Judith Olszowy-Schlanger, Paris)

**Supervisor: Hugh Williamson**
1. Troy Cudworth, *War and Temple in Chronicles*
2. Ekaterina Kozlova, *Female Mourning in the Hebrew Bible*
3. Philip Yoo, *Ezra’s Lawbook*

**University of Reading**

**Supervisor: David Brauner**

**University of Roehampton**

**Supervisor: Eric Jacobson**
1. Katie Meltzer, *National Identity in Sacher-Masoch’s Historical Fiction*
2. Chris Horner, *Hannah Arendt and the Fate of Judgment*
3. Ariel Kahn, *Kabbalah as Narrative Technique in I. B. Singer, Kafka and Agnon*
University of Southampton

**Supervisor: Tony Kushner**

1. Hannah Ewence, *Gender, identity and memory of East European Jewish migrants to the UK*
4. Lawrence Cohen, *The Norwood Jewish Orphanage*
5. Micheline Stevens, *Childhood and Jewish Philanthropy in late Victorian Philanthropy*
6. Tom Plant, *Anglo-Jewish Identity and Youth Clubs in the Twentieth Century*
7. Malgorzata Wloszycka, *Debates about the Holocaust in Postwar Poland at the local level*

**Supervisor: Shirli Gilbert**

Laura Musker, *Italian Jewish Communities and the Catholic Church during the Fascist Era*

**Supervisor: Devorah Baum**

1. Michael Witcombe, *Sex and Sexuality in Philip Roth*
2. Eva Van Loenen, *Representations of Hasidim and Hasidism in Post-War American Literature*

**Supervisor: Andrea Reiter**

1. Bettina Koehler, *Contemporary German-Jewish Literature (esp. Maxim Biller) as a Counter Discourse*
2. Diana Popescu, *The contribution of post-Holocaust visual art to the shaping of Jewish and Israeli identities*
3. Meike Reintjes, *German Jewish Women Poets in British Exile*
4. Mike Witcombe, *Philip Roth*
5. Silke Schwaiger, *Edition Exil, Vienna and Migrant Authors*
6. Georg Burgstaller, *The world of the early twentieth-century Austrian music theorist Heinrich Schenker*

**Supervisor: Joachim Schlör**

Members’ recent publications


Baum, Devorah. ‘Respecting the ineradicable: religion’s realism.’ Textual Practice, 26 (3), 519-540.

Eadem. ‘Circumcision anxiety.’ Textual Practice, 27 (4).


Eadem. Contribution to catalogue for exhibition on conversions at the Jewish Museums Hohenems, Frankfurt/Main München.


Gilbert, Shiri. 'Anne Frank in South Africa: Remembering the Holocaust During and After Apartheid,' *Holocaust and Genocide Studies* 26:3 (2012).


Kahn, Lily. 'Grammatical Gender in the Early Modern Hasidic Hebrew Tale'. Hebrew Studies (in press).


Eadem, with Michael Nagel: 80 Years of PRESSA. The Jewish Contribution to Modern Journalism (Bremen 2012: Lumiére) 2 Volumes, English and German, 751 pp.


Idem. ‘Essenes,” in the Encyclopaedia of the Bible and its Reception (Berlin: W. de Gruyter) 7.1-5.


Idem. ’Introduction’ to Rubin Katz, Gone to Pichipoi: A Boy’s
Desperate Fight for Survival in Wartime (Boston, 2012), xiii-xvii.


Idem. 'Eclipse of God: A Jewish Take on an Anti-Jewish Masterpiece,' *Art & Christianity*, 70 (Summer, 2012).


Idem. 'A Seal upon Your Heart,' in Victor Majzner, ed. *Painting the Song*. Melbourne, 2012 (Short Entry)


Idem, 'The Beautiful Obsessions of R.B. Kitaj,' *Jewish Quarterly* (Spring, 2013).

Idem, with Isaac Rosen. 'Gay Rights Hang in the Balance in the U.S. Supreme Court,' *New Humanist* (Spring, 2013).

Idem. 'Books in Tow,' *Apollo* (April, 2013)

Idem. 'Man Ray Portraits,' *Jewish Quarterly* (Spring, 2013)


Idem. 'The Peoples’ Bible, Imbokodo, and the King’s Mother's Teaching of Proverbs 31'. Journal for Biblical Literature 132, 61-76.


Idem. 'Among the saints: an essay in hagiography, ' Standpoint, September 2012, 44-49.

Idem. 'Writing and rewriting the Bible in the time of Jesus,’ Standpoint, September 2012, 46-51.

Idem. 'Was crucifixion a Jewish penalty?' Standpoint, January-February 2013, 66-69.


Wildmann, Daniel. Wildmann, Daniel; Horan, Geraldine and Rash, Felicity, eds. English and
German Nationalist and Anti-Semitic Discourse, 1871-1945.


Book Reviews


Reviewed by Maria Diemling (Department of Theology and Religious Studies Canterbury Christ Church University, Canterbury)

The startling image on the cover of Neta Stahl’s book on Jesus in 20th-century Jewish literature is a reproduction of Uri Zvi Greenberg’s ‘Uri Zvi farn Tselem INRI’, a Hebrew poem that is typographically arranged in the shape of a cross, with the Latin characters INRI standing out of the Hebrew text. For Greenberg, one of the most important Hebrew poets of the 20th century, Jesus is a central, if ambivalent figure in his work, indeed both ‘brother’ and ‘other’ as the title of this fascinating study indicates. The study of the figure of Jesus in Jewish culture has recently experienced something of a revival as works by Matthew Hoffman, Peter Schäfer and Daniel Boyarin have made important contributions. Neta Stahl offers a new perspective by examining how Jesus is being referred to in Hebrew and Yiddish literature, in its context of Jewish national culture before the foundation of the State of Israel and with a chapter on Israeli literature. Three highly original if very different writers are discussed in separate chapters: Uri Zvi Greenberg, Yoel Hoffmann and Avot Yeshurun. Stahl identifies several distinctive strands in modern Jewish literary engagement with the figure of Jesus. Haskalah’s dichotomising between Jewish and ‘human’ aspect of Jews’ lives had led to an increased interest in Jesus as a universal, humanistic figure who was also a Jew. During the 19th century, Jewish academic scholarship focused on Jesus’ relationship to the Judaism of his time. The historian Joast contrasted the universal humanistic morality of Jesus with what he regarded as the indifference of the rabbis while other Jewish scholars tried to present Jesus as integral part of Judaism to assert Judaism’s superiority over Christianity. There is an interesting tension between scholars interpreting Jesus in his historical – Jewish – context and those who regarded him as ‘original genius’ who operated outside any local context.

One of the most influential 20th-century Hebrew texts on Jesus was Joseph Klausner’s Jesus of Nazareth (1922), which informed many works written in Palestine between the 1920s and 1940s. Klausner tried to claim Jesus for nationalism – he portrayed Jesus as a Jew on a Zionist mission who became a national leader guiding his people towards spiritual and political redemption. This Jesus embodies the desired physical and moral qualities of the ‘New Jew’ in contrast to the exilic ‘old Jew’, and is both a master in his own land and a poet. In contrast, Avraham Kabak’s novel The Narrow Path (1937) exposes both Jesus and nationalist ideology as false myths and challenges notions of national redemption through violence, offering a universal and humanist message instead. A very popular book among young readers, it became later, perhaps somewhat surprisingly, required reading in Israeli secondary schools.

Jesus is a central figure in the work of Uri Zvi Greenberg, a highly acclaimed poet who because of his right-wing political views was also controversial. Stahl sees in his poetry a profound ambivalence which combines elements of rejection and aversion of Jesus that stem from traditional Judaism with the portrayal of Jesus as charismatic and mysterious figure. The third chapter challenges the assumption that after the Shoah the image of Jesus was too contaminated to appeal to Jewish writers. Stahl demonstrates that post-Holocaust Hebrew literature actually adopted the figure of Jesus in a way that made complete identification with him possible. She notes a fundamental transformation after 1948 that led to a strong sense of identification with Jesus and argues that Jesus’ very ‘Otherness’, previously often seen as threatening, created affinity and affection in which the Christian components of his figure are neutralised and Jesus’ Otherness acquires universal implications. Israeli writers were particularly interested in Jesus’ suffering and anguish and his embodiment as the quintessential victim. Stahl identifies some key aspects in Hebrew writing in the 1950s and 1960s, which include Jesus as representing the anguish of the suffering artist and the longing for the other world. The latter reflects the yearning of Israeli writers for Western culture and its particular aesthetic norms that seemed to far from the isolated provinciality of Israel of that period. Stahl offers stimulating readings of a number of important Hebrew writers and their works, from Leah Goldberg’s longing for a Europe left behind to Yona Wallach’s erotic and sensual descriptions. Binyamin Shvili describes a
dream about carrying a cross to Auschwitz, but Jesus is not associated with Christian anti-Judaism and is rather a victim. The march to Auschwitz is compared with the Passion of Christ. Yitzhak Laor’s Hinei Adam (Ecco Homo, 2002) is an interesting work that focuses on the suffering of Palestinian and Iraqi parents and their children and where the image of Jesus symbolises the parent-child relationship and the grief caused by loss. Yoel Hoffmann’s poetic postmodern novels are (at least for this reviewer) among the more enigmatic works in contemporary Hebrew literature. Stahl’s reading of his work in Chapter four is very insightful. She argues that Hoffmann provides a model in which Jesus is used as a figure that ‘neutralizes otherness through holiness that inheres in his character’ [p. 117] and sees the motif of an incomplete triangular family, particularly the role of the single parent, as exemplifying the suffering and anguish embodied by Jesus. Her reading of Hoffmann’s *Christ of the Fish* is very interesting but I particularly enjoyed Stahl’s exploration of the single parent bearing the cross in the novel *How do you do, Dolores?* (1995). Dolores, the mother, embodies the double role of parent and Jesus. Her name alludes to the suffering on the Via Dolorosa and the suffering of the Virgin mother. Stahl argues that this is a novel about the loneliness of femininity, the torment of single parenting and the analogy between ‘the bodily traits of femininity’ and the wounds of Christ.

The poet Avot Yeshurun spoke out against the inhumane treatment of Palestinians as early as 1952 and compared the fate of the Palestinians with the Holocaust, a controversial stance that marginalised him and his work in Israeli society. Stahl argues in Chapter five that this outsider status made it possible for him to express ‘forbidden’ sentiments towards Jesus and Christianity. The figure of Jesus in his work can be understood through his biography, namely the longing for his family home, the guilt for abandoning his relatives when he immigrated to Palestine as a young man and the traumatic loss of nearly his entire family. For Avot Yeshurun, Jesus symbolises Europe, the old home and the world that is lost. In his work, the close proximity of his former family home to a church led to nostalgic representations of Jesus. Stahl notes that Yeshurun is unique in presenting his longing for the Yiddish culture by identifying with Jesus. In the Epilogue, Stahl chooses an ‘ironic gaze’ to revisit the narrative of the book. This includes the mediaeval *Toldot Yeshu* as one of the first Jewish attempts to tell the story of Jesus in an ironic (and derogatory) way. Amos Kenyan’s *Haverim Mesaprim al Yeshu* (1952) was banned in Israel because it was seen as offensive to both Christians and the parents of fallen soldiers. Interestingly, Stahl notes that in the early 20th century, Jesus could become a national hero but he never gained the status of an Israeli soldier and his victimhood was not embraced in the national narrative of sacrifice and martyrdom. Shai Agnon was one of the first writers to cast an ironic eye on the Jewish followers of Jesus and Stahl provides a very interesting analysis of his stories that are concerned with the figure of Jesus. Agnon could not ignore that Jesus is intrinsically linked to Christianity and he is wary of Jews who ignore this to their peril. Hanoch Levin’s play *The Sorrow of Job* (1981) mocks the suffering Jesus and relates it to the suffering of Job, criticizing attempts to give a religious meaning to human suffering and to explain it as the result of a divine plan.

This is an impressive and very enjoyable tour de force of 20th century Hebrew and Yiddish literature that demonstrates the variety of Jewish engagement with the figure of Jesus and its surprising centrality in Jewish literary creativity. Stahl’s insightful readings of a wide range of texts stimulate and delight and add an important dimension to the study of Jewish-Christian relations and Jewish identity in modernity.


Reviewed by Larry Ray (School of Social Policy, Sociology and Social Research, University of Kent)

In his valedictory article in *The Guardian* (5 April 2013) Ian Banks advocated cultural boycott of Israel on the grounds that while ‘A sporting boycott of Israel would make relatively little difference to the self-esteem of Israelis...; an intellectual and cultural one might help make all the difference’. Similarly in the June 2007 edition of the online British Medical Journal and elsewhere, Tom Hickey, a leading advocate of an academic boycott of Israel by the UCU, claimed that ‘we are speaking about ... a culture, both in Israel and in the
Anglo

response of the established descending from Eastern role in the Anglicisation of Jews how sport and physical and Anglicisation) describes weakening of ties to religion, unintended consequence of central to the wider process of cultural assimilation and had unintended consequence of weakening of ties to religion, community and ‘ethnicity’. The first chapter (‘Integration and Anglicisation’) describes how sport and physical recreation played a prominent role in the Anglicisation of Jews descending from Eastern European and Russian migrants. The response of the established Anglo-Jewish leaders to the new communities of Yiddish-speaking migrants between 1895–1914 was to make strenuous efforts to detach them from the language and customs of the shtetl and to re-fashion them as British Jews. This aim in part reflected wider political and popular anxieties about the consequences of immigration and was defensively based on the fear that these ‘alien’ migrants would undermine the established position of the Anglo-Jews in Britain. An important means of achieving this was through organizations such as the Jewish Lads’ Brigade and youth and other sporting clubs that would improve physical health, ‘iron out the Ghetto bend’ and ‘combat degeneration’ (p.25). Although his focus is largely on boys’ clubs there were also sporting clubs for girls to improve the ‘stunted physique of refugee females’. These clubs would inculcate not only sporting skills but ‘sportsmanlike’ habits of Englishness, ‘the sturdy characteristics the British race’ (p.36) into the ‘lad of foreign extraction’. In a wider context these initiatives were part of the panic around the lack of fitness of British youth at the time of the Second Boer War, so it was to the delight of the Jewish establishment when evidence from school inspections indicated that on average the health and fitness of ‘the Jewish child’ from poor backgrounds was superior to that of Gentiles (p.30). Although there was slow take up of these initiatives up to 1914, after this (and perhaps not uncontradicted with the War, though Dee doesn’t mention this) participation of young Jews in sports grew considerably, especially in football, boxing and athletics. Harold Abrahams (1924 Olympic 100 metres champion, depicted in Chariots of Fire) was a famous product of this process although his subsequent life and conversion to Anglicanism also highlights its unintended consequences. Abrahams lost connection to the Jewish community, which he was accused of betraying when he commented at the 1936 Nazi Olympics (p.67).

In his second chapter (‘Religion and Ethnicity’) Dee examines further the effects of sports on Jewish identity, although he doesn’t reflect conceptually on whether or in what sense Judaism is an ‘ethnicity’. He argues that within three generations sporting involvement had become significant in eroding British Jewish identity and encouraged a ‘drift from religion, culture and [religious] authority’ (p.90). He illustrates this claim particularly through the involvement of Jews in boxing between the 1890s-1950s which in many ways represented a ‘parting of the ways with the elder generation’ (p.114) and ‘played an important role in both the destruction and reconstruction of Jewish identity’ (p.122). Having encouraged physical activity as a means of inculcating ‘Britishness’ the Jewish establishment became increasingly alarmed at the numbers of Jews playing and watching sports and gambling on it, such that in 1929 the Jewish Chronicle asked whether ‘Anglo-Jewry is decadent?’ (p.122). Dee notes at some length the efforts of Zionism and the Maccabi World Union to generate a new ‘muscular’ Jewish identity but argues that there was relatively little interest in Zionism amongst Jewish youth in the 1930s and that the Maccabees were unable to create a ‘new Jew’ culturally in a way that would reverse growing Jewish disunity and secularism (p.138). By the mid-twentieth century then, sport had ‘impacted negatively’ on observance of the Sabbath and weakened attachments to Jewish culture and tradition (p.139–40). Chapter 3 addresses sport and antisemitism, which he says has hitherto received limited attention and was generally more prevalent in British sports than most existing histories suggest...
by 1970 Jews were no longer prominent in sports, if true, is unexplained. This is largely a story about men and boys and women appear only in passing, such as Angela Buxton and her mother’s stand against antisemitism in tennis clubs. But issues of gender, masculinity, identity and Judaism are neglected. Was the putative secularisation process the same for men and women? Nonetheless Dee has compiled important evidence of the significance of sports in Twentieth Century Jewish life, in a very readable and engaging book.


Reviewed by Lia Deromedi (Department of English, Royal Holloway, University of London)

Visualizing and Exhibiting Jewish Space and History begins with fourteen essays on aspects of Jewish visual culture, ranging in focus from specific exhibits, collections, or museums to particular time periods and regions. Volume editor Richard Cohen’s essay introduces the trends and tensions of Jewish visual culture from the 19th century to the present. He outlines the varying motivations of post-war museum establishments through examples such as the Jewish Museum of Munich, which he calls a statement to the city and people (p. 17). However, even in the frequent separation of Holocaust and Jewish museums, Cohen highlights that the two can never be truly disconnected; the subsequent essays echo the concept that the Holocaust has become a lens for post-war Jewish visual culture.

Michael Korey’s essay explores the root of this interest through 17th and 18th century synagogue reconstruction and replicas. Korey draws on collections such as the Juden-Cabinet of Dresden and two examples of replica synagogues in Regensburg and Uppsula, which were created for admirers of Jewish antiquities and ritual objects. Korey argues that finding these objects in unexpected collections may reveal unexpected information about their creations, which contributes to knowledge about the historical scope of Christian Hebraism and foreshadows later awareness.

Tobias Metzler introduces the twentieth century and the subject of museums by suggesting that a new reading of the history of the Berlin Jewish Museum from 1906-1939 may redefine the place of Jews in a modern urban setting. Metzler identifies a changing purpose, particularly with the rise of Nazism, as the museum became a haven for threatened Jewish art and culture in Germany.

Dissimilar from Jewish museums in communities seeking to preserve their centuries-long local presence, Berlin’s Jewish museum represents a young community focused on evoking a sense of tradition, which made it a central institution in the identity search of early-twentieth century urban Jews. Staying in this region, Inka Bertz seeks to clarify what kind of history was presented in the Federal Republic of Germany (FRG) Jewish museums. Bertz traces the decades of change in the FRG,
where the war’s destruction of artefacts changed the dominance in exhibits from a preservation of material objects to the immaterial remembrance of narratives. She highlights the Jewish Museums of Berlin and Munich whose striking contemporary structures are not located on sites of specific Jewish history. Though anti-Semitism and the Holocaust cannot be evaded in Jewish museums, Bertz argues that neither should they be overstated.

Ruth Gruber observes that Jewish museums in Eastern Europe under Communism evoke absence and provoke memory inseparable from the Holocaust. Eastern Europe is filled with ritual and everyday relics, thus the region itself becomes an exhibition on destroyed Jewish life. While struggling with strict Party policies, these establishments designated how Jews were remembered and identified places where vibrant communities had been erased. Gruber interestingly points to the trend of synagogues as exhibits or housing exhibits; their reconfigured purpose speaks volumes about loss. Though differing greatly, Gruber highlights that these museums all managed to conserve a legacy of the past and memorialize the destroyed Jewish communities. Narrowing essays to specific themes and exhibitions, Robin Ostow focuses on the topic of immigration within Jewish museums. Organising her essay geographically, she first looks at the white settler countries that became multicultural democracies—the US, Canada, and Australia. In these countries, immigration has been treated in varying ways: as a refuge from Jewish persecution in Europe and Russia; focusing on acts of rescue; or making clear the difficulties and issues of Jewish immigration. In the UK and France, the Western European countries with the largest post-war Jewish populations, museum examples underscore the nation’s Jewish history as discontinuous with periods of expulsion. In the FRG, she identifies an aversion to a discussion of immigration.

Ostow points out that, where the focus has previously been on exhibiting integration, newer displays celebrate diversity among Jewish immigrants; this encouragement to connect with their own cultures and narratives is important if art is to bridge communities.

Two essays examine Six Decades, a large-scale state-sponsored exhibition celebrating Israeli art from 1948-2008. The collection was divided amongst six museums throughout Israel with each museum exhibiting one decade. Ruth Direktor highlights the issues raised by the exhibition: arbitrary division into decades; problematic national-political context due to the connection been Israeli art and national identity; recent art arousing more criticism and opposition; and selection and canonization. Though the exhibition generated great public interest, it was a topic of divided debate in the art world. Osnat Zukerman Rechter examines the exhibition in the context of Hannah Arendt’s concept of ‘action’ as political, dependent on plurality, and belonging to the public realm. Rechter believes the goal of Six Decades was to restart collective memory where the double institutional authority (museum and state) made a strong call for action.

Lisa Saltzman focuses on two exhibitions from Summer 2007 at the Jewish Museum Berlin on Charlotte Salomon and Chantal Akerman. The paired exhibitions approached a historical centre of absence with an emphasis on the personal losses in families. Following this, Abigail Glogower and Margaret Olin address the question of what constitutes Jewish space. Their essay offers more personal encounters with and examinations of two open depot displays in Vienna and Chicago. Rounding out the symposium is an essay by Felicitas Heimann-Jelinek in which she asks where the visual culture will go. What should be the role and goals of European Jewish museums in 21st century role and goals: anti-Semitism and the Holocaust, history and culture celebration, memorialisation, or an opportunity to reflect on contemporary issues? Where an exhibit represents a society or specific identity, these must reconcile Europe’s past in relation to the Nazi era and its ethical issues.

Other pieces include the Elliott Horowitz’s stand-alone essay on anti-Semitism in twentieth century English society with a focus on Leonard Woolf and Isaiah Berlin. Citing Woolf’s biography, Horowitz explores a mingled pride and shame in English Jews and the controversial idea of Jewish anti-Semitism. Lastly, two review essays discuss current trends in scholarship. The first, by Chaim Waxman, is a review of two books representing the growing phenomenon of religious fundamentalism. The second essay by Kiril Feferman reviews five books about the Jews in occupied Soviet territories, representing a shift towards more regional Holocaust research. The books share a discussion of the complex pre-war relationships between Jews and non-Jews in Soviet-controlled regions, though Feferman argues they don’t go far enough in explaining the scope of anti-Jewish sentiment. The volume concludes with thirty short reviews of recently published books on relevant subjects: ‘Antisemitism, Holocaust, and Genocide’, ‘Cultural Studies and Education’, ‘History and Social Sciences’, and ‘Zionism, Israel, and the Middle East’.
Call for Papers
The Jewish Journal of Sociology
Special Issue: The Relevance of the Jewish Question in the 21st Century
Editors: Ilan Zvi Baron (Durham University) and Keith Kahn-Harris
(Editor, Jewish Journal of Sociology)

In post-enlightenment Europe, both Jewish and non-Jewish political thought was preoccupied by what came to be called the Jewish Question. The Jewish Question asked what the appropriate status of Jews should be within the nation state and in particular whether or not Jewish ‘separateness’ could be maintained. There were a variety of answers given to this question, including: the creation of a nation state for the Jews, forms of autonomy within multi-ethnic states, radical assimilation, the relegation of Jewish difference to the private sphere, and the anti-Semitic removal of all Jewish difference from the body politic of the nation state.

By the middle of the 20th Century, the Question appeared to have been resolved. Two particular moments were key: the declaration of the State of Israel on May 14, 1948 and its recognition by the United Nations; and the adoption by the United Nations General Assembly on December 10th of the same year of the University Declaration of Human Rights. The first moment created a Jewish nation state where Jews could achieve sovereignty as Jews. The second officially recognized the rights of minorities such as Jews within nation states. 1948 embedded both national and Diaspora-based answers to the Jewish Question within international law and the nation state system.

Today, in the 65th year of the State of Israel, the Zionist answer to the Jewish Question has demonstrated its success. Israel is now the country with the largest Jewish population in the world and has become a pillar in the construction of modern Jewish identity. The Diaspora-focused answer to the Jewish Question has also been successful in at least some countries, especially in North America and Western Europe, where Jews have become a prosperous minority without being threatened by officially-sanctioned anti-Semitism.

However, both of these answers have led to unforeseen complications. Being Jewish can mean different things to Israelis than to Diaspora Jews. Moreover, the security issues in the Jewish State remain intensely controversial. Nor have fears about anti-Semitism, assimilation and Jewish disappearance receded, particularly in the Diaspora.

It is worth asking therefore, how far the underlying assumptions that framed the Jewish Question remain valid. The debates that frame Diaspora/Israel relations are often predicated on an assumption that it is only within the nation state system that Jews can find a political space. Does the answer to the Jewish Question still lie within the nation state system? Have the Jewish Question’s core spatial assumptions led to the creation of questions that cannot be answered on their own terms? Indeed, have the Jews always been politically a spatial people? What kinds of alternative political spaces exist and have existed for the Jews? Are there temporal themes that the spatially-focused Jewish Question has ignored? Indeed, is the Jewish Question even still relevant in the age of Israel? What unforeseen challenges have the assimilationist and Zionist answers created? How did a stateless people end up framing a question so tied to state-based political futures and what does the Question have to say about the Diaspora?

The Jewish Journal of Sociology invites papers to explore the relevancy and/or meaning(s) of the Jewish Question today, from a range of theoretical and methodological perspectives. Articles should be between 6-8000 words and will be subject to peer review.

The Special Issue will be published in the second half of 2014. Expressions of interest and completed articles should be sent to Ilan Zvi Baron (ilan.baron(at)durham.ac.uk) or Keith Kahn-Harris (kkahnharris(at)yahoo.co.uk)

For more information on the Jewish Journal of Sociology go to: http://www.jewishjournalofsociology.org/
Six Million and One

This year the BAJS conference has very kindly been offered the critically acclaimed film SIX MILLION AND ONE for showing. In the film, David Fisher, a veteran filmmaker, discovers his father’s memoir, a key to understanding the hopes and demons that plagued Joseph Fisher while he was in a concentration camp during the Holocaust. Joseph was a Hungarian Jew interned in Gusen and Gunskirchen, Austria, who later moved to Israel. His memoir was discovered only after his death. His children refuse to confront it, except for David, for whom it becomes a compass on a long journey of discovery. David goes to the U.S. and meets with American WWII veterans still experiencing post-traumatic stress caused decades before by witnessing the suffering at Gunskirchen concentration camp. During this research trip David realizes that it is unbearable to be alone in the wake of his father’s survival story. He convinces his brothers, Gideon and Ronel, and sister Estee to join him on a sobering trip to Austria. His hope: this shared journey might release tensions and make them as close as they once were. They, for their part, cannot understand why anyone would want to dig into the past instead of enjoying life in the present.

The four Fisher siblings descend into the dark underground shafts of Gusen, part of an Austrian forced labor camp, where their father once slaved during the Holocaust. Illuminated only by flashlights, the Fishers seek meaning in their personal and family histories inside the dark labyrinth of Gusen’s tunnels—a metaphor for the murky history of the Holocaust itself. Ultimately, through their camaraderie and humanity, these four siblings become emblematic of an entire second generation still grappling with the legacy of their survivor parents and the enormity of what they endured.

Director’s Note: “My siblings didn’t want to read my father’s memoir… it contained things that were locked away for so long. I also did not want to read it and yet felt compelled to do so. I learned of Gusen village, Gunskirchen forest, beatings, hunger, cannibalism, homosexuality… it uncovered all my father’s demons. Some names and issues were familiar—others seemed to be weird, hallucinatory, nightmarish. I set out on a quest to decipher them. I made half the journey alone. I forced the second half of the journey on my siblings, who didn’t want to participate, even while they were crawling around tunnels and enchanted forests. This isn’t a film about the Holocaust, because we spent most of our time laughing and there is nothing funny about the Holocaust; it’s about a rare kind of intimacy and sibling bond that replaced pain with bittersweet humor.”

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