

# BAJS

British Association for Jewish Studies

# bulletin



## **Survey of Jewish Studies (and related) courses 2010**

The BAJS conducts an annual survey of Jewish Studies (and related) courses. The aim is to list not all the courses relevant departments have on their books but those actually on offer in any given year. While we try to make this survey as accurate and up-to-date as possible, its compilation is hardly an exact science. We depend on the material available to us online or provided by various colleagues on request. In practice it turns out to be quite impossible to ensure that all the information included in the survey genuinely refers to one specific academic year. This year, the bulk of the material available to us covered the academic year 2009/10 yet in some instances it was easier and made more sense to use the course lists already provided for 2010/11. Even so, while the survey does not provide an exact overview of the courses available in one particular year, it does, to the best of our knowledge, provide a realistic and up-to-date picture of the courses currently available in an ordinary year.

If you teach, or know of, courses that have not been included in the survey, please let us know. (Keep in mind, though, that the omission may result from the fact that the information available to us indicated the course(s) in question was/were not running in 2009/10 and/or 2010/11.)

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

Lars Fischer

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

lf309@cam.ac.uk

# Survey of Jewish Studies (and related) courses 2010

## University of Aberdeen

School of Divinity, History and Philosophy  
Website: <http://www.abdn.ac.uk/sdhp/>  
School of Divinity, History and Philosophy, King's  
College, University of Aberdeen,  
Aberdeen AB24 3UB, UK. T 0044 1224 272380, F  
0044 1224 273750.

### UNDERGRADUATE

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

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

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

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

#### **Introducing to the History of Ancient Israel** (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

#### **Exegesis of Texts from the Hebrew Bible** (Kenneth Aitken, k.t.aitken@abdn.ac.uk)

#### **Comparative Semitic Languages**

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

#### **Contemporary Issues in the Study of the Hebrew Bible**

(Joachim Schaper, j.schaper@abdn.ac.uk)

### GRADUATE

#### MLitt Jewish Studies

#### **Introductory Modern Hebrew** (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

The course will cover the basic structure of Modern Hebrew, expressed through speaking, reading and writing.

#### **Intermediate Modern Hebrew** (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

The course will cover the basic structure of Modern Hebrew, expressed through speaking, reading and writing. It will build on the knowledge acquired in *Introductory Modern Hebrew*.

#### **Jewish History and Culture** (Joachim Schaper, j.schaper@abdn.ac.uk et al.)

This course is designed to provide a firm basic knowledge of Jewish history and culture, starting from the Second Temple period and leading up to the present day.

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

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

#### **Rabbinics and Jewish Philosophy** (Robert Plant, r.plant@abdn.ac.uk; Joachim Schaper, J.Schaper@abdn.ac.uk; Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

This course aims to lay a foundation of knowledge in the areas of Rabbinics and Jewish philosophy and to explore the interaction between the two.

## Bangor University

Bangor, Gwynedd LL57 2DG, UK. T 0044 1248 351151.

#### **Jews on Screen** (Nathan Abrams, Film Studies, n.abrams@bangor.ac.uk)

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

#### **Theology and Religious Studies**

(<http://www.bangor.ac.uk/trs/>)<sup>1</sup>

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

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

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<sup>1</sup> As some colleagues will probably already have heard, Theology and Religious Studies are being concentrated at the newly merged University of Wales: Trinity St David and will be phased out in Bangor over the next three years.

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## **The Church and the Jews**

(Gareth Lloyd Jones, [rss402@bangor.ac.uk](mailto:rss402@bangor.ac.uk))

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

**Teaching Judaism and Islam** (William Kay, [rss01f@bangor.ac.uk](mailto:rss01f@bangor.ac.uk))

This module aims to explore the nature and significance of Islam or Judaism in their historical and contemporary settings; develop an understanding of the place of teaching about Islam or Judaism within the curriculum of a church school; provide an opportunity for students to examine critically a range of methodologies and resources.

## **Queen's University Belfast**

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

University Road, Belfast, Northern Ireland BT7 1NN, UK. T 0044 28 90245133.

## **The Jewish Background to Christianity**

(John Curran, Ancient History, [j.curran@qub.ac.uk](mailto:j.curran@qub.ac.uk))

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

## **University of Birmingham**

The University of Birmingham, Edgbaston, Birmingham B15 2TT

UNDERGRADUATE

**Hebrew II** (Charlotte Hempel, [c.hempel@bham.ac.uk](mailto:c.hempel@bham.ac.uk))

This module enables students to develop a more advanced grammatical knowledge of biblical Hebrew and gives them the opportunity to read and discuss the meaning of selected Old Testament texts.

**Introduction to the Hebrew Bible** (Charlotte Hempel, [c.hempel@bham.ac.uk](mailto:c.hempel@bham.ac.uk))

## **University of Sussex**

University of Sussex, Falmer, Brighton BN1 9QN

UNDERGRADUATE

## **European Modernity and the Jews: Literature, Culture, Thought (1770–2005)**

(Dr Alistair Davies, English, [H.A.Davies@sussex.ac.uk](mailto:H.A.Davies@sussex.ac.uk); Dr Margarete Kohlenbach, English, [M.Kohlenbach@sussex.ac.uk](mailto:M.Kohlenbach@sussex.ac.uk))

You will explore a variety of literary and intellectual responses to the problem of Jewish identity and otherness in different west European societies, and at different historical moments between the Enlightenment and the present day. We will examine the Jews' position at the cultural centres and social margins of European modernity, and analyse the functions that configurations of 'the Jew' assume for non-Jewish writers and, more generally, for the majority cultures in Great Britain, France and Germany. The work during the Summer Term will be devoted to literary and theoretical reflections upon the Holocaust and to present-day Jewish writing. By the end of the course, you should be familiar with some of the central problems of European modernisation and able to use key concepts – like Judaism, modernity, Jewish emancipation, tolerance, acculturation, anti-Semitism, Zionism – in a knowledgeable and thoughtful manner.

**1938: 'Kristallnacht'** (Lucy Robinson, History, [L.Robinson@sussex.ac.uk](mailto:L.Robinson@sussex.ac.uk))

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

**1942: Holocaust** (Eugene Michail, History, [E.Michail@sussex.ac.uk](mailto:E.Michail@sussex.ac.uk); Lucy Robinson, History, [L.Robinson@sussex.ac.uk](mailto:L.Robinson@sussex.ac.uk))

This course offers an opportunity to study the attempt by the Nazis to create a 'Master Race' by exterminating the Jews of Europe and targeting other groups – including gay people, Gypsies and people with disabilities – for discrimination and death. Studying how it happened will inevitably raise many questions about why it happened. The course will pay close attention to how it was

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possible for such a plan of mass murder to be carried out so effectively in such a short time; a plan which relied on the active involvement of many people and the acquiescence of even more.

## University of Bristol

Department of Theology and Religious studies  
Website <http://www.bristol.ac.uk/thrs/>  
Department of Theology and Religious Studies,  
University of Bristol, 3 Woodland Road, Clifton,  
Bristol BS8 1TB, UK. T 0044 117 331 7932.

### Hebrew Texts (Jonathan Campbell, [j.g.campbell@bristol.ac.uk](mailto:j.g.campbell@bristol.ac.uk))

This Unit will focus on a selection of passages from one of the most important and interesting books of the Jewish Bible, namely, Deuteronomy. The passages will be read in detail in Hebrew in class and students will be expected to have prepared the text beforehand to facilitate this. There will also be consideration of the fascinating background of Deuteronomy and its crucial place within the history and religion of ancient Israel. Students must do some preparatory reading before the Unit begins, as well as independent background reading as the Unit progresses; further advice will be given in due course.

### Judaism and Christianity (Jonathan Campbell, [j.g.campbell@bristol.ac.uk](mailto:j.g.campbell@bristol.ac.uk), Jon Balsarak, [j.balsarak@bristol.ac.uk](mailto:j.balsarak@bristol.ac.uk))

This unit introduces students to Judaism and Christianity and outlines major developments that have taken place over the centuries. Regarding Judaism, key historical periods (eg Second Temple), religious ideas (e.g. notion of Torah), and literary developments (eg publication of Talmud) will be covered. Particular periods, ideas, and texts will also be considered in more detail as a way of introducing students to critical issues and scholarly debates as a foundation for level-2 work. In regard to Christianity, theology and history from the first century to the present will be discussed. Topics include the developments of theology from the early Church; the Age of Constantine; medieval religion; the Reformation; the Enlightenment on Christian thought; theological liberalism; and trends in modern theology. In the case of major topics that can be studied in more depth at levels 2 and 3, students are introduced to ongoing scholarly debates and reinterpretations.

### Judaism Seminar (Bede Rowe)

This is one of a series of optional seminar units loosely linked to the first-year mandatory lecture units (THRS11048 Judaism and Christianity, THRS11047 The Bible and Theology, THRS11049 Hinduism and Buddhism). Students are allocated to a small seminar group to read through and dis-

cuss textual sources that have an affinity with the appropriate mandatory unit in order to deepen their understanding and to develop their skills in seminar work. The primary aim of these units is to help students to acquire skills in presenting seminar papers and contributing to seminar discussions; for this reason the text that is studied is less important than the acquisition of skills.

### The Resurgence of Antisemitism in the 21st Century (Jonathan Campbell, [j.g.campbell@bristol.ac.uk](mailto:j.g.campbell@bristol.ac.uk))

In recent years, some have warned of the emergence of a 'New Antisemitism', fuelled in part by speculation about a 'Jewish lobby' and portrayals of the State of Israel in the media and academia, which has resulted in verbal and physical attacks against Jewish persons and property in Europe. Others have countered that the existence of such a 'New Antisemitism' is doubtful and, more particularly, that simple opposition to 'Zionism' cannot rightly be classed as antisemitic. After briefly considering antisemitism through the ages, the ideology of the Zionist movement, and the history of the Arab-Israeli conflict by way of background, this unit critically assesses arguments for and against the existence of such a 'New Antisemitism'. To that end, it concentrates on recent British and European discourse about the Jews, Judaism, and Israel in academia and the media, focusing on several specific examples that are subjected to a critical close reading.

## Woolf Institute, Cambridge

Wesley House, Jesus Lane, Cambridge CB5 8BJ, UK.  
T 0044 1223 741 048.

### Introduction to the Study of Jews, Christians and Muslims in Contemporary Europe (Lars Fischer, [lf309@cam.ac.uk](mailto:lf309@cam.ac.uk), Lucia Faltin, [lf225@cam.ac.uk](mailto:lf225@cam.ac.uk))

Focusing on the historical and cultural background and issues of citizenship, this course will give you a deeper understanding of relations between Jews, Christians and Muslims and their social and political impact in contemporary Europe. You will take three modules (history, culture, citizenship) taught online at an academic level equivalent to that of final-year undergraduate study.

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**Centre for the Study of Jewish-Christian Relations** (Woolf Institute, Cambridge)  
Website: <http://www.woolf.cam.ac.uk/cjcr>

## GRADUATE

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

(Lars Fischer, Ed Kessler, Helen Spurling, James Carleton-Paget et al.)

The MSt is a two-year, part-time University of Cambridge degree, offered by the CJCR in conjunction with the Divinity Faculty and the Institute of Continuing Education. Committed to the highest academic standards, this rigorous scholarly programme offers a unique opportunity for students to familiarize themselves in depth with Jewish-Christian relations from a variety of disciplinary perspectives (including history, sociology, political, cultural, and biblical studies) and acquire a Master's degree from one of the world's foremost universities. The course is available residentially in Cambridge or via e-learning. Students may choose to spend part (or all) of their second year working on their dissertation at one of the Czech, German, or Polish universities with whom we already have, or are currently in the process of establishing, Erasmus agreements.

For administrative queries please contact Tina Steiner, MSt Administrator: [bs411@cam.ac.uk](mailto:bs411@cam.ac.uk);  
For academic queries please contact Lars Fischer, Course Director: [lars.fischer@woolf.cam.ac.uk](mailto:lars.fischer@woolf.cam.ac.uk)

**Centre for the Study of Muslim-Jewish Relations** (Woolf Institute, Cambridge)  
Website: <http://www.woolf.cam.ac.uk/cmcr>

### **Studies in Islam, Judaism and Muslim-Jewish Relations.** A University of Cambridge Institute of Continuing Education Certificate of Continuing Education

This Certificate provides an innovative programme of study giving participants a grounding in Islam, Judaism and the critical study of Muslim-Jewish Relations. Students will be introduced to the major characteristics of the Muslim-Jewish encounter, both in the past and in the contemporary world. The approach is multi-disciplinary with an emphasis on texts, theology, history and anthropology. The course is a unique opportunity for students to study for a qualification awarded by Cambridge University Institute of Continuing Education.

### **An Introduction to Muslim-Jewish Relations** via e-learning

CMJR's pioneering e-learning course in Muslim-Jewish Relations introduces participants to the

major characteristics of Muslim-Jewish encounters, both in the past and the contemporary world, enabling them to become critical and informed interpreters of accounts of Muslim-Jewish relations. As the course is taught online, access to a computer and the internet is a necessity.

## University of Cambridge

### Faculty of Divinity

Website: <http://www.divinity.cam.ac.uk/>  
West Road, Cambridge, CB3 9BS, UK.  
Tel 0044 1223 763002, Fax 0044 1223 763003.

## UNDERGRADUATE

### **Elementary Hebrew** (Hilary Marlow, [hm309@cam.ac.uk](mailto:hm309@cam.ac.uk))

Prescribed Texts: Genesis 37; 40-43; 45. The teaching grammar used in this course is J. Weingreen, *A Practical Grammar for Classical Hebrew* (OUP, latest edition). Brown, Driver and Briggs, *A Hebrew Lexicon* should be used by students from the end of the Lent term. Advice on the Hebrew text of the set texts will be given in the Lent Term. The course is intended to familiarise students with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable them to read and understand a straightforward prose narrative text from the Bible, with and without vocalisation. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English.

### **Intermediate Hebrew** (Graham Davies, [gid10@cam.ac.uk](mailto:gid10@cam.ac.uk))

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

### **Advanced Hebrew** (James Aitken, [jka12@cam.ac.uk](mailto:jka12@cam.ac.uk))

Prescribed Texts: 2 Kings 18 and 19; Psalm 48; Isaiah 1:1-2:5; b) Psalms 8, 19, 22, 23, 24, 46, 51, 74, 82, 91, 104, 145. The paper is concerned with a selection of texts, and is designed (apart from their intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism,

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grammatical features, imagery) and also to text-critical and lexicographical problems of Hebrew generally. Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination. The lectures will focus mainly on linguistic aspects of the texts, but their theological and literary aspects will be explored in two or three essays which students will write in the course of the year.

## **World Religions in Comparative Perspective** (Tim Winter, [tjw31@cam.ac.uk](mailto:tjw31@cam.ac.uk))

The Jewish part of this course looks at the themes of law and creation.

## **One God? Hearing the Old Testament**

(Hilary Marlow, [hm309@cam.ac.uk](mailto:hm309@cam.ac.uk))

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

## **The Literature, History and Theology of the Exilic Age** (Graham Davies, [gid10@cam.ac.uk](mailto:gid10@cam.ac.uk))

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

## **Judaism in the Greek and Roman Periods**

(James Aitken, [jka12@cam.ac.uk](mailto:jka12@cam.ac.uk))

This paper will be concerned with an essential period for our understanding of the formation of Judaism (and of nascent Christianity). It will examine the social, historical and political contexts in which ancient Jews shaped their identity from the rise, after Persian rule, of Alexander the Great (332 BCE) up to and including the series of Roman revolts that culminated in the one named after Bar-Kokhba (132-5 CE).

## **Jewish and Christian Responses to the Holocaust** (Margie Tolstoy, [mmt13@cam.ac.uk](mailto:mmt13@cam.ac.uk))

The objective is to engage the students in a manner that is academically rigorous while enabling

them to respond with sensitivity and compassion to the horrendous crimes perpetrated in the heart of Europe. In the Lent term, lecturers from outside the University contribute fully to the course, including a witness account from an Auschwitz survivor. Students will have the opportunity to see documentaries and feature films related to the Holocaust.

## **Life, Thought and Worship in Modern Judaism** (Nicholas de Lange, [nrml1@cam.ac.uk](mailto:nrml1@cam.ac.uk))

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

## **Judaism II** (Nicholas de Lange, [nrml1@cam.ac.uk](mailto:nrml1@cam.ac.uk))

This course will consider the life, thought, and worship of medieval and modern Judaism. Prescribed Topics: A. The Holy Land. B. The Theory and Practice of Jewish Law.

## **Poets, Prophets, Storytellers and Sages** (Graham Davies, [gid10@cam.ac.uk](mailto:gid10@cam.ac.uk))

This paper will be concerned with the history of the Old Testament period and with developments in its literature, theology, and religion, including, for those who wish, some study of Jewish Literature up to circa AD 100. Particular attention will be given to such topics as literary studies of Genesis and the books of Samuel; the Exodus narrative; the development of law in Exodus 20-23, Leviticus, and Deuteronomy; Psalms, Proverbs, and Ecclesiastes; prophecy to the end of the eighth century (especially Amos, Hosea, and Isaiah 1-39); Haggai, Zechariah, and Isaiah 56-66; the books of Chronicles and Ezra-Nehemiah; the Song of Songs; other ancient Near Eastern law, prophecy, and wisdom; and Ecclesiasticus, Tobit, and 2 Esdras.

## **Judaism and Hellenism** (James Aitken, [jka12@cam.ac.uk](mailto:jka12@cam.ac.uk))

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

## **Special Subject (Old Testament): People and Places. Human Society and the Natural Environment** (Hilary Marlow, [hm309@cam.ac.uk](mailto:hm309@cam.ac.uk))

Prescribed Texts: Genesis 1-4, Leviticus 26, Deuteronomy 28, Isaiah 34-35, Ezekiel 36, Hosea 4, Joel,

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Amos, Creation psalms (Pss 8, 19, 72, 96, 104, 148), Job 38-40. The relationship between human populations and their environments is increasingly coming under scrutiny in the modern world, as questions concerning climate change, loss of habitats and depletion of natural resources provoke serious discussion. But what about the Old Testament? How do its authors and editors portray their world and how do they conceive of the interaction between human society and the natural environment. Are there any ways in which their understanding might inform our contemporary situation? This Paper will explore aspects of the complex and diverse perspectives on the nature world and its relationship to human habitation and society that are found in the Old Testament. It will also examine ways in which Old Testament scholars from the nineteenth century to the present day have interpreted the significance and function of nature in biblical texts, including contemporary ecological approaches to reading the text. Finally it will ask whether the biblical texts have anything to contribute to contemporary debates in environmental ethics.

## GRADUATE

MPhil in Theological and Religious Studies:  
Old Testament

MPhil in Theological and Religious Studies:  
World Religious Traditions (including  
Judaism)

**Readings in Jewish texts** (Nicholas de Lange,  
nrml1@cam.ac.uk)

Readings in late antique and medieval texts on a wide range of subjects.

## Faculty of Asian and Middle Eastern Studies

Website:

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

Sidgwick Avenue, Cambridge CB3 9DA, UK.  
T 0044 1223 335106, F 0044 1223 335110.

## UNDERGRADUATE

### Hebrew Language A

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

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

**Hebrew Language B** (Rachel Williams,  
rw212@cam.ac.uk;

Marta Marzanska-Mishani,  
mm227@cam.ac.uk)

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

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

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

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

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

**The book of Ruth** (Geoffrey Khan,  
gk101@cam.ac.uk)

Grammar and exegesis.

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

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

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

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

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

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

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

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

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

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

This paper provides an introduction to the history of the Middle East and the political, religious, cultural and linguistic developments of the different

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regions and periods. It aims to familiarize the student with the sources of information available and with the main themes that will arise in studying Middle East societies in subsequent years of the Tripos. The course consists primarily of lectures.

## **Introduction to the contemporary Middle East** (Marta Marzanska-

Mishani, mm227@cam.ac.uk et al.)

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

## GRADUATE

MPhil Classical Hebrew Studies

MPhil Rabbinical and Medieval Hebrew Studies

MPhil Modern Hebrew Studies

## **Canterbury Christ Church University**

Department of Theology and Religious Studies  
Website: <http://www.canterbury.ac.uk/arts-humanities/theology-and-religious-studies/>  
Department of Theology and Religious Studies, Canterbury Christ Church University, North Holmes Road, Canterbury CT1 1QU, UK. T 0044 1227 782339

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

The module offers an introduction to different understandings of what it has meant to be Jewish throughout the ages. Studying primary sources from different periods of Jewish history, students will learn to appreciate the essence and variety of Jewish identity, explore the historical development of Jewish culture and contemporary Jewish strands, key texts, notions of gender and identity formation through circumcision and food. In Term 2, theological, ethical and philosophical issues will be discussed.

## **Judaism after the Holocaust** (Maria Diemling, maria.diemling@canterbury.ac.uk)

This course aims to enable students to consider the impact of the Holocaust on the development of modern and post-modern Judaism by evaluating the basis, value, and limitations of influential Jewish theological responses. Students will also examine the commemoration and representation

of the Holocaust in various political and artistic contexts and examine its impact on contemporary Jewish identity.

## **Cardiff University**

School of Religious and Theological Studies  
Website: <http://www.cardiff.ac.uk/relig>  
The Cardiff School of Religious & Theological Studies, Cardiff University Humanities Building, Colum Drive, Cardiff CF10 3EU, UK. T 0044 29 20874240, F 0044 29 20874500

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

This module teaches the square script, reading, writing and transliteration, some elements of classical Hebrew grammar and syntax and it prepares students for further language study and translation of a text which they will do in the double module Classical Hebrew II. The language will be of interest to students of Religious and Theological Studies and to others who wish to expand their knowledge of canonical (Jewish and Christian) texts, to students of the ancient world, especially the Near East, and to those who want to sample a Semitic language.

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

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

## **Hebrew Texts** (John Watt, Wattj@cf.ac.uk)

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

## **Aramaic or Syriac Texts** (John Watt, Wattj@cf.ac.uk)

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

## **History and Religion of Ancient Israel**

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

This module examines what can be known about the history and religion of ancient Israel and Judah, principally from the time of the origins of an entity or entities which can be recognised as such, to



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about the time of the conquest of the Near East by Alexander the Great (late fourth century BC) It also examines the ways in which the account of that history and religion in the 'Old Testament', otherwise known as the 'Hebrew Bible', may be read and interpreted. In studying the history of this ancient community or communities, the emphasis will be on those aspects of it which are of most interest for the understanding of 'Old Testament religion'.

## **Ancient, Mediaeval and Modern Judaism**

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

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

## **University of Chester**

Parkgate Road, Chester CH1 4BJ

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

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

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

## **Trinity College Dublin**

College Green, Dublin 2, Ireland.  
T 00353 1 896 1000.

### **The Jews of Palestine, 200BC–AD66**

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

European civilisation has its deepest roots in three great cultures of the ancient Mediterranean world – Greek, Roman and Jewish. Judaism and Hellenism encounter each other for the first time after the death of Alexander the Great (323 BC). In the third century BC this seems to have been a largely un-

problematic meeting, but something happened in the second century and the encounter became, in certain quarters at least, a confrontation. When Pompey arrived in Palestine with his legions in 65 BC, they stormed the Temple in Jerusalem, massacred the defenders and entered the Holy of Holies. Rome was a brutal imperialist power, the Jews a stubborn and divided people: perhaps the relationship was never going to work, and in AD 66 the region exploded into one of the biggest revolts that Rome ever faced. This course will examine what happened and why.

## **School of Religions and Theology**

([http://www.tcd.ie/Religions\\_Theology](http://www.tcd.ie/Religions_Theology))

BA degree combinations with Jewish Studies and Near Eastern and Jewish Studies

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

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

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

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

### **Advanced Hebrew** (Andrew Mayes, amayes@tcd.ie)

This course will focus on Judean prophecy and inscriptions of the later monarchic era.

### **The Near East, Jewish Origins and the Bible**

(Lesley Grant, grantlm@tcd.ie; Anne Fitzpatrick-McKinley, fitzpaa@tcd.ie; Zuleika Rodgers, rogersz@tcd.ie)

The first part of this course examines the social, political and environmental background against which the Bible took shape and form, with special attention paid to the history and culture of ancient Egypt. Archaeology and its place in Biblical scholarship is also introduced. An introduction to Israel's history is provided. The emergence of Judaism in the Persian and Hellenistic periods (also described as the 'post-exilic period') in the wake of the Babylonian exile and return is explored in the second part of the course. The final section of the course focuses on the growing dominance of Roman power in the Mediterranean and Near Eastern world, and the cultural and political opportunities and challenges that this presented to the Jewish communities in Israel-Palestine and in the Diaspora.

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## **Introduction to Jewish Civilization from Antiquity to Modernity**

(Zuleika Rodgers, [rodgersz@tcd.ie](mailto:rodgersz@tcd.ie))

This year-long course provides an introduction to Jewish Civilization from antiquity to the present day. We survey cultural, religious, and political developments within their historical contexts through the reading of selected primary material. Textual, literary, communal, and liturgical aspects of Jewish culture are examined and a number of guest lecturers will contribute to the course in an area of their expertise.

## **Ethnicity and Identity in Ancient Israel**

(Dermot Nestor, [dnestor@tcd.ie](mailto:dnestor@tcd.ie))

The general aim of this course is to offer an account of the origins and growth of urban centres and cultural elites in the ancient Near East. Drawing on recent research in human geography, archaeological theory and post-colonial studies, this course seeks to address the central question of cultural continuity and change as well as related issues such as power and domination, leadership and allegiance, and centre and periphery. In revealing Ancient Israelite society as a matrix of potentially diverse and unlimited identities and associations attention is focused on the issue of social evolution and the dynamic clash between options and possibilities in both leadership and polity which prompted and facilitated the emergence of centralised power structures such as the Israelite Monarchy, and which allowed the development of new identities in the Persian and Hellenistic eras.

## **Women and the Dead Sea Scrolls** (Benjamin Wold, [woldb@tcd.ie](mailto:woldb@tcd.ie))

This course will explore the various roles of women as reflected in the library from Qumran. On the one hand, we will consider the so-called 'sectarian' community and claims that it was monastic. On the other hand, there are a great many documents which may relate to other Jewish movements of the time and a great deal may be said about women and Jewish practice. We will be reading, in translation, a wide variety of documents and thinking creatively about their expression of gender roles.

## **Diasporas in Antiquity** (Anne Fitzpatrick-McKinley, [fitzpaa@tcd.ie](mailto:fitzpaa@tcd.ie))

Lectures and seminars explore the archaeological and literary evidence for voluntary movement as well as forced deportation of populations in the ancient near eastern world. The use of forced deportation as a policy of control can be traced first to the Egyptians and the Hittites and was later used by the neo-Assyrian and neo-Babylonian empires. The fate of those exiled is explored through the use of Assyrian and Babylonian inscriptions, art, archaeological evidence for settlement of deported populations and the Judean presentation of

exile in the Hebrew Bible. Overall, the course raises the question as to how deportation impacts on populations and how art and literature represent the experience of exile as well as the might of imperial powers.

## **Jewish Diaspora from Late Antiquity to Modernity**

(Zuleika Rodgers, [rodgersz@tcd.ie](mailto:rodgersz@tcd.ie))

The significance and diversity of the Diaspora experience for Jewish civilization is examined across a number of historical periods and geographical settings. In lectures and seminars we study a variety of primary sources available to us, including poetry, biblical exegesis, philosophical treatises, auto/biography, fiction and film footage. Questions of identity formation are central to the course and we will also address the implications of the Zionist movement and the foundation of the State of Israel on Diaspora self-understanding.

## **Jews and European Society from 1750**

(Zuleika Rodgers, [rodgersz@tcd.ie](mailto:rodgersz@tcd.ie))

The origins and development of Jewish modernity in Europe is the focus of this course and we will explore theme such as Jewish emancipation, acculturation, Reform and Modern Orthodox movements, political and cultural antisemitism, migration and Zionism.

## **Edge Hill University**

St Helens Road, Ormskirk L39 4QP

UNDERGRADUATE

## **The Birth of a Conflict: Britain and Palestine, 1840–1948** (James Renton, [History.James.Renton@edgehill.ac.uk](mailto:History.James.Renton@edgehill.ac.uk))

This course explores the origins, development and impact of British rule in Palestine, with particular reference to the evolution of the Zionist-Palestinian conflict. The Mandate for Palestine became one of the thorniest problems that faced the British Empire. The writing of the history of the Mandate has been equally controversial and politicized. Longstanding myths propagated at the time by the British, the Zionists, and Palestinians have influenced how the Mandate has been understood. The re-evaluation of the Palestine Mandate as a chapter in British imperial history has only just begun. Historians of Zionism and the Middle East have tended to downplay the role played by Britain in the development of the Zionist-Palestinian conflict. An underlying argument of this course is that we can gain a much more profound grasp of how and why the Zionist-Palestinian conflict came into being if we acknowledge and analyse the role played by British rule in the Holy Land.

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## University of Edinburgh

School of Divinity, New College  
Website: <http://www.div.ed.ac.uk>  
School of Divinity, New College, Mound Place,  
Edinburgh, EH1 2LX, UK.  
[Divinity@ed.ac.uk](mailto:Divinity@ed.ac.uk), T 0044 131 650 8959

## UNDERGRADUATE

### Hebrew 1 (Caroline Blyth, [C.Blyth@ed.ac.uk](mailto:C.Blyth@ed.ac.uk))

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

### Hebrew 2 (David Reimer, [David.Reimer@ed.ac.uk](mailto:David.Reimer@ed.ac.uk); Timothy Lim, [limt@ed.ac.uk](mailto:limt@ed.ac.uk))

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

### Aramaic (Timothy Lim, [limt@ed.ac.uk](mailto:limt@ed.ac.uk))

To read the 'Hebrew' Bible one must know Aramaic. To understand Jesus the Jew one must have knowledge of the language in which he spoke. This course will teach students the rudiments of the Aramaic language by a study of its vocabulary and grammar. The textbook by Frederick E. Greenspahn, *An Introduction to Aramaic*, will be used for the course, corrected and supplemented by handouts of readings. By the end of the course, students would have read all of the Aramaic portions of the Hebrew Bible in simplified or real form. Depending upon the class, there may be opportunities to read non-biblical texts, Elephantine Papyri, Genesis Apocryphon, Targum, Midrash, though these will not be examined.

### Biblical Studies: An Introduction

(Helen Bond, [h.bond@ed.ac.uk](mailto:h.bond@ed.ac.uk);  
Timothy Lim, [limt@ed.ac.uk](mailto:limt@ed.ac.uk); Alison Jack,  
[A.Jack@ed.ac.uk](mailto:A.Jack@ed.ac.uk))

This course is intended as an introduction to the Scriptures of the Jewish and Christian traditions and to the modern scholarly study of these Scriptures. No prior knowledge of the Bible is presumed, nor is any particular religious affiliation. Students taking this course will acquire the

knowledge base and skills required to become 'competent readers' (John Barton, *Reading the Old Testament*) of biblical texts.

### Biblical Hebrew Texts B (David Reimer, [David.Reimer@ed.ac.uk](mailto:David.Reimer@ed.ac.uk))

The Hebrew poetry of the book of Job is challenging, but well worth the effort. The focus of this text-based course will be on reading the speeches of Job, but beginning with the narrative prologue of chapters 1-2. Although the primary focus is on language, we will give significant attention to exegesis as well.

### Old Testament Texts (David Reimer, [David.Reimer@ed.ac.uk](mailto:David.Reimer@ed.ac.uk))

One of the most profound reflections on 'unmerited suffering', the book of Job has great power, as well as many puzzles. This course will examine the historical, literary, and theological aspects of the book, both in its ancient context, and as understood by later interpreters. Some attention will also be given to the ancient Near Eastern parallels to Job, although the focus will very much be on the biblical book itself.

### Method in Reading the Hebrew Bible

(Hans M. Barstad, [H.Barstad@ed.ac.uk](mailto:H.Barstad@ed.ac.uk))

The aim of this course is to deepen the understanding of methods used in the academic study of the Hebrew Bible/Old Testament. The weight is on contemporary methods.

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

(Hannah Holtschneider, [h.holtschneider@ed.ac.uk](mailto:h.holtschneider@ed.ac.uk); Elizabeth Koepping, [e.koepping@ed.ac.uk](mailto:e.koepping@ed.ac.uk); Christian Lange, [c.lange@ed.ac.uk](mailto:c.lange@ed.ac.uk))

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

### Visual Representations of the Holocaust and Religion

(Hannah Holtschneider, [H.Holtschneider@ed.ac.uk](mailto:H.Holtschneider@ed.ac.uk))

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

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thread through this diverse material will be the identification of religious motifs and inscriptions of Jewishness.

## **‘The “Jew” in the Text’: Representations of the Holocaust and Jewish Identity**

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

The aim of the course is to study the development of modern antisemitism from the nineteenth century onwards as well as the multiple factors that led to the Holocaust, the genocide of Jews in Europe. Further, the aim is to study responses to the Holocaust. Thus the course splits into two parts. The first part will consider historiographical approaches to the Holocaust, while the second part of the course introduces responses to the Holocaust in a variety of media (e.g. religious texts, literature, film, museums) and considers the significance of the Holocaust for the (religious) identities of contemporary Jews.

## **‘A People Apart’? Explorations in Modern Jewish Thought**

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

This course introduces different aspects of Jewish thought and culture by offering a twofold approach of historical overview and in-depth study of particular issues. The rich diversity of Jewish culture and thought is a central concern in the study of Judaism. This course offers the conceptual tools to access this diversity, while providing a focused discussion of the significance of contemporary Jewish thinkers and movements. It offers insights into a range of historical and intellectual developments of Judaism since the beginning of the Emancipation of the Jews at the end of the eighteenth century. The course introduces some of the most significant Jewish thinkers from the Enlightenment onwards. These figures are then discussed alongside the development of modern and contemporary Jewish movements. Further, the course focuses on issues which are currently debated in the Jewish communities of different countries. Examples of issues covered include Zionism and Israel, gender and religion, secular and religious identities.

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

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

This course charts the developments of Jewish-Christian relations since the French Revolution in order to enable a better understanding of the different levels of mutual interpretation. Attention will be paid to the social, political, literary and theological interpretations of Jews by Christians and of Christians by Jews. Concepts such as ‘dialogue’ and ‘pluralism’ will be problematised and examined in their historical and theological con-

texts. The geographical focus of this course will be Germany in the 19th and 20th centuries, broadening to the United States after World War II. Students will read a variety of sources and the course will examine the expanding scholarship in Jewish-Christian relations in different academic disciplines such as Cultural Studies and Sociology.

## GRADUATE

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

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

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

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

## **University of Exeter**

The University of Exeter, Mail Room, The Old Library, Prince of Wales Road, Exeter EX4 4SB

## **Theology and Religion**

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

This core module will introduce students to traditional and critical approaches to the history of ancient Israel, from its emergence until the destruction of the Second Temple. The Hebrew Bible will be set in the context of other near eastern primary sources, evaluation of archaeological evidence and modern controversy in secondary sources.

### **Scribes, Apostles and Sages: Early Jewish Biblical Exegesis** (Siam Bhayro, S.Bhayro@exeter.ac.uk)

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

### **Elementary Akkadian** (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This option module will introduce the basic grammar of Akkadian (specifically Old-Babylonian), including the use of a limited number of cuneiform signs, exercises in transliteration and translation.

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The aim will be to acquire sufficient grammar to enable the study of Hammurabi's Legal Code in the next course.

## **The Jewish Diaspora and World History, 1290–1791** (Maria Fusaro, History, m.fusaro@exeter.ac.uk)

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

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

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

## **University of Glasgow**

Department of Theology and Religious Studies  
Website:  
<http://www.gla.ac.uk/departments/theology>  
No. 4 The Square, University of Glasgow,  
Glasgow G12 8QQ, UK. T 0044 141 330 6524, F  
0044 (0)141 330 4943

### UNDERGRADUATE

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

This course is designed to cover the basics of classical (Biblical) Hebrew sufficiently to enable independent reading of narrative materials in the Hebrew Bible

## **Hebrew Text** (Sarah Nicholson, s.nicholson@arts.gla.ac.uk, Yvonne Sherwood, y.sherwood@arts.gla.ac.uk)

This course offers an opportunity to apply linguistic skills to the translation of selected Hebrew texts from Psalms and Prophets.

## **Old Testament/Tanakh Texts (English)**

(Sarah Nicholson, s.nicholson@arts.gla.ac.uk, Yvonne Sherwood, y.sherwood@arts.gla.ac.uk)

This course offers an opportunity to engage in close reading of selected texts from different divisions of Tanakh; to relate biblical texts to a variety of religious and secular contexts; to become familiar with a range of theoretical interpretative approaches to texts.

## **Biblical Studies 1A: Old Testament/Tanakh** (Yvonne Sherwood, y.sherwood@arts.gla.ac.uk; Alastair Hunter, a.hunter@arts.gla.ac.uk)

This course is designed to provide an introduction to the Old Testament (Hebrew Bible) which addresses questions of translation, historical character and its nature as a body of literature.

## **Biblical Studies 2A: Old Testament/Tanakh** (Alastair Hunter, a.hunter@arts.gla.ac.uk)

This course aims to engage in close reading of selected texts from different divisions of Tanakh and relate biblical texts to a variety of religious and secular contexts.

## **World Religions 1A: Judaism, Christianity & Islam** (Mona Siddiqui, msi@arts.gla.ac.uk; Julie Clague, j.clague@arts.gla.ac.uk, Yvonne Sherwood, y.sherwood@arts.gla.ac.uk)

This course examines the approach taken by three major monotheistic religions – Judaism, Christianity and Islam – in relation to three key areas: Belief; Practice/Religion in Society; and Texts and Scriptures.

## **Modern Judaism**

(Yvonne Sherwood, y.sherwood@arts.gla.ac.uk; Alastair Hunter, a.hunter@arts.gla.ac.uk)

This course offers a wide perspective on the history and thought of Judaism from the Mishnah to modern times and opportunities for practical engagement with some aspect of contemporary Jewish experience.

### GRADUATE

## **Jewish Backgrounds to Early Christianity** (Paul Holloway, p.holloway@arts.gla.ac.uk)

An introduction to Hellenistic and Roman Judaism as one of the major religious sources for early Christianity. Texts and topics vary from year to year. This year the course will focus on Jewish and early Christian apocalypticism.

# Survey of Jewish Studies (and related) courses 2010

## University of Leeds

School of Fine Art, History of Art & Cultural Studies, Centre for Jewish Studies  
[http://www.leeds.ac.uk/fine\\_art/org/cejs.html](http://www.leeds.ac.uk/fine_art/org/cejs.html)  
Old Mining Building, University of Leeds,  
Leeds LS2 9JT, UK.

### UNDERGRADUATE

**Beginners Hebrew** (Nina Collins, Language Centre, [nina.collins@btinternet.com](mailto:nina.collins@btinternet.com))

**Classical Hebrew** (Nina Collins, Language Centre, [nina.collins@btinternet.com](mailto:nina.collins@btinternet.com))

**Unfinished Business: Trauma, Cultural Memory and the Holocaust** (Griselda Pollock, [g.f.s.pollock@leeds.ac.uk](mailto:g.f.s.pollock@leeds.ac.uk))

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

**Cultural Diversity in Museum Culture:**

**Jewish Museums** (Eva Frojmovic, [e.frojmovic@leeds.ac.uk](mailto:e.frojmovic@leeds.ac.uk))

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

**Renaissance and Baroque Urban Spaces and their Margins: Art and Visual culture**

**in the Italian Ghetto** (Eva Frojmovic, [e.frojmovic@leeds.ac.uk](mailto:e.frojmovic@leeds.ac.uk))

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

### GRADUATE

**Unfinished Business: Trauma, Cultural Memory and the Holocaust** (Griselda Pollock, [g.f.s.pollock@leeds.ac.uk](mailto:g.f.s.pollock@leeds.ac.uk))

**Jewish Studies Dissertation** (Eva Frojmovic, [e.frojmovic@leeds.ac.uk](mailto:e.frojmovic@leeds.ac.uk))

## University of Leicester

Website: [www.le.ac.uk/hi/](http://www.le.ac.uk/hi/) and  
<http://www.le.ac.uk/hi/centres/burton/>  
School of Historical Studies, University of Leicester, University Road, Leicester LE1 7RH, UK.  
[history@le.ac.uk](mailto:history@le.ac.uk), T 0044 116 252 2587, F 0044 116 252 3986.

### UNDERGRADUATE

**Facing Modernity: Jews in Central and Western Europe**

(Claudia Prestel, [cp59@leicester.ac.uk](mailto:cp59@leicester.ac.uk))

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

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

(Claudia Prestel, [cp59@leicester.ac.uk](mailto:cp59@leicester.ac.uk))

This course will explore the reasons for the conflict in the Middle East and the role of nationalism, colonialism and post-colonialism in this 'story of a land'. The course will deal with Zionism and the Jewish settlements before the foundation of the state of Israel in 1948 and will discuss the events leading up to the establishment of Israel. The subsequent *Nakba* (disaster, the common Arabic term for the expulsion and displacement of Palestinians in 1948) as well as the role of Arab nationalism and the construction of a Palestinian identity will be explored. Students will gain an understanding of the role the Holocaust played in the formation of Israeli identity and the role *Al-Nakba* played in the shaping of Palestinian identity. Ethnicity and

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gender, state and religion, human rights, the long road to peace and the role of the first and second *Intifada* will be further topics of investigation.

## **Reflecting on Genocide: The Holocaust in Contemporary European Thought**

(Martin L. Davies, [mld@le.ac.uk](mailto:mld@le.ac.uk))

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

## **The Nazis and Cinema: Holocaust and Representation** (Olaf Jensen [oj6@le.ac.uk](mailto:oj6@le.ac.uk))

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

## **The Holocaust: Genocide in Europe** (Olaf Jensen [oj6@le.ac.uk](mailto:oj6@le.ac.uk))

This course will examine the events leading to the Holocaust, and the range of Jewish responses. It also aims to provide an understanding of the methodological and conceptual issues involved in interpreting and representing the Holocaust. Topics include the discrimination of the Jewish population in Germany and Austria, the ghettos and the Jewish Councils, the *Einsatzgruppen*, the extermination of the gypsies, the camp system, the perpetrators, Jewish resistance, the reaction of the non-Jewish population in occupied Europe and of the allied governments. The course will also address issues of gender and the uniqueness of the Holocaust. Problems of oral history and the nature of memory, as well as the representation of the Holocaust will form part of the course.

## **Liverpool Hope University**

Hope Park, Liverpool L16 9JD

### **Introduction to the Jewish Tradition**

(Bernard Jackson, [jacksob@hope.ac.uk](mailto:jacksob@hope.ac.uk))

### **Law and Narrative in the Hebrew Bible**

(Bernard Jackson, [jacksob@hope.ac.uk](mailto:jacksob@hope.ac.uk))

## **University of London**

**King's College London**, Department of Theology and Religious Studies

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

Department of Theology and Religious Studies, King's College London, Strand,

London WC2R 2LS, UK, T 0044 (20 7848

2339/2073, F 0044 20 7848 2255

### UNDERGRADUATE:

#### **Introduction to Jewish Thought & Practice**

(Diana Lipton, [diana.lipton@kcl.ac.uk](mailto:diana.lipton@kcl.ac.uk))

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

#### **Environment & the Old Testament** (tbc)

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

#### **Constancy & Creativity: Jewish Interpretation of Tradition**

(Andrea Schatz, [andea.schatz@kcl.ac.uk](mailto:andea.schatz@kcl.ac.uk))

Modern Jews continue to address contemporary issues by communicating across time and space, in words and deeds, with other generations and other communities. Is this a 'traditional' approach? How did Jews in early modern Europe think about 'tradition'? How did they create traditions in the age of Enlightenment, how did they challenge them in the nineteenth century, and how do they argue about them today?

#### **Paul in Context** (Edward Adams, [e.adams@kcl.ac.uk](mailto:e.adams@kcl.ac.uk))

This module will introduce students to the study of Paul and his letters and enhance students' skills in handling Pauline texts and problems of interpretation relating to them. The module will examine

# Survey of Jewish Studies (and related) courses 2010

specific aspects of the life, work and thought of Paul, such as his conversion, his letter-writing activity, his view of the Jewish law and his views on sex and marriage, and will introduce students to trends (especially recent trends) and methods in Pauline scholarship.

## **Introduction to Biblical Hebrew** (Rachel Montagu)

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

## **Ritual in the Old Testament** (tbc)

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

## **Religious Difference: Jewish, Christian & Other Perspectives**

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

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

## **Hebrew Texts (Prose)** (Katherine Southwood)

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

## **Challenges of Modernity in Christianity, Judaism & Islam**

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

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

from within specific theological parameters as expressed in Christian, Jewish and Islamic texts and writings.

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

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

## **Women & the Old Testament** (tbc)

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

## **European Jews & the 'Orient'** (Andrea Schatz, andea.schatz@kcl.ac.uk)

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

GRADUATE:

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

## **Methods & Foundations in Jewish Studies**

(Team-taught)

This module introduces the methodological approaches and key concepts required to conduct



# Survey of Jewish Studies (and related) courses 2010

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

## **Introductory Biblical Hebrew with Texts** (Rachel Montagu)

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

## **Advanced Hebrew Texts. Hebrew Prose** (Katherine Southwood)

Intended for those who have a basic working knowledge of Biblical Hebrew, this module provides the chance to improve familiarity with the Hebrew language via reading and translating the Hebrew text, alongside discussion of a range of interpretative issues: what sort of material is Exodus 1–15? How does it function in its literary context? What sort of questions does it raise about religion, ethnicity and world order? And is God really as good – and Pharaoh really as bad – as we tend to assume? Prepare to have your linguistic skills honed, and your interpretations challenged!

## **'She's all states and all princes I.' Identity Politics in Biblical Bedrooms** (Diana Lipton, diana.lipton@kcl.ac.uk)

Hebrew Bible accounts of marital/sexual relationships – typically between Israelite and non-Israelite, or that are otherwise problematic for their authors – are analysed as explorations of ancient (yet strikingly modern) identity politics: Who is a Jew? Is long-term Diaspora viable? Is ethnicity meaningfully transmissible? Does mix mean dilute? Must a people be a nation? Can a nation be a people? Is state separable from religion? Can the political exclude the personal? Can you be yourself without the other? Biblical texts are explored in light of secondary sources from midrash through medieval poetry to modern novels and political theory.

## **Subversive Stories: Aggadah and Halakhah in Talmudic Texts**

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

The Babylonian Talmud is well known for its inclusion of a large amount of aggadic or narrative material in the midst of the sea of law. These stories are often funny or shocking, but they are more than mere entertainment. Much of the aggadic material is subversive in nature, rejecting, mocking and overturning the established halakhah. Most interesting of these are the stories told of individuals seeking a legal judgement from the greatest of Sages, symbolic expressions of the impact of the

halakhah on the lives of real people as well as of the law in practice rather than in theory.

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

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

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

## **Intermarriage Interpreted: Readings in Rabbinic Midrash**

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

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

## **Messianic Movements and Ideas in Jewish History**

(Marc Saperstein, marc.saperstein@lbc.ac.uk)

A survey of Messianism as a central force in Jewish historical experience, stressing both theoretical implications and concrete manifestations. Topics include Biblical Messianism, origins of Christianity as a Jewish messianic movement, rabbinic doctrines, medieval movements and theories, Sabbatai Zevi and the movement he inspired, Hasidism and Messianism in its origins and today.

## **Jewish Perspectives on Religion, Culture and Public Space**

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

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

# Survey of Jewish Studies (and related) courses 2010

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

## **Interpreting Space & Time in Jewish**

**London** (Andrea Schatz, andea.schatz@kcl.ac.uk)

This unique module will be offered for the first time in 2010-11 (Lent term). It combines guided tours, meetings with experts and classroom seminars to introduce students to Jewish London, past and present, and to aspects of Jewish-Christian and Jewish-Muslim encounters in the city. Among questions we will raise are: How do Jews articulate their presence in London's multi-religious, multi-cultural, and multi-ethnic contexts? How do they respond to Christian and secular aspects of the city's political and cultural framework? How do they negotiate religious and cultural visibility? How are religious institutions (synagogues, mikvaot, schools), cultural institutions (museums, galleries, festivals) and communal institutions (shops, newspapers, communal centres, cemeteries) presented to the public? Who is addressed and what is communicated – via architecture, languages, design – to Jews and non-Jew

## **Ethics in Contemporary Jewish Thought**

(Tamra Wright, twright@lsjs.ac.uk)

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

## **Post-Holocaust Jewish Philosophy**

(Tamra Wright, twright@lsjs.ac.uk)

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

## **European Jewry & the Transition to Modernity, 1650–1850** (Adam Sutcliffe, History, adam.sutcliffe@kcl.ac.uk)

The upheavals that marked the emergence of the modern era were experienced with particular intensity by the Jews of Europe. In 1650 almost all European Jews lived within insular and religiously traditional communities. By the late nineteenth century Jews were a highly variegated but disproportionately urban, bourgeois, and culturally prominent minority, and the primary polemical scapegoat of discontents of modernity. This module will explore the changes in Jewish identity and experience, and in policies and attitudes toward Jews, over this period of transformation, investigating the different dynamics of change in western, southern and eastern Europe.

## **Middle East & Mediterranean Studies Unmoved by Herzl's Vision: British anti-Zionism, 1900–1948**

(Rory Miller, rory.miller@kcl.ac.uk)

This module examines anti-Zionism – defined as active opposition to the Jewish National Movement – from the time of Zionism's birth in the 1890s until the establishment of Israel in 1948. Specifically it provides an in-depth historical analysis of the major themes and trends in the evolution of anti-Zionism in Britain until 1948 and on the various forms of anti-Zionism (Jewish, Christian, Muslim, Left-Wing, Far-right) that existed prior to the establishment of Israel in 1948.

## **War & Peace in the Middle East** (Efraim Karsh, efraim.karsh@kcl.ac.uk)

The module begins with an analysis of the origins and development of Jewish, Arab, and Palestinian nationalism. It looks at the impact that great-power colonial rivalry and the subsequent Cold War had on the emergence and persistence of the Arab-Israeli conflict. Specifically it examines the main stages of this conflict and its culmination in the present peace process between Israel and the Arab world.

## **A History of the Arab-Israeli Conflict** (Efraim Karsh, efraim.karsh@kcl.ac.uk)

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

# Survey of Jewish Studies (and related) courses 2010

**Queen Mary, University of London**  
Mile End Road, London E1 4NS

## GRADUATE

Leo Baeck MA in European Jewish History

## Core options

**Modern Jewish History and Culture**  
**Christians and Jews in Europe: Perceptions and Encounters, 1100-1600**  
**Jews, Power and Intellectual History**  
**Antisemitism and the Holocaust**  
**Modern European Jewish Literature**

## Additional options

### **Understanding Religion Historically**

(Miri Rubin, m.e.rubin@qmul.ac.uk)

This Core Course for the MA in Religious Cultures will introduce students to ideas and debates about religion, which have affected historical practice. In Semester 1 focuses on thinkers and their theories, while Semester 2 introduces students to key terms and debates which animate the historical study of pre-modern religion. Students will acquire critical understanding of the approaches, which have affected the study of religious cultures, the historiographical traditions that have influenced the research they will be reading. The course will help develop critical skills and an awareness of the intellectual environments that affect the study of religions in the past. The course combines the study of formative theories as well as more recent debates, thus offering a broad critical training.

### **Hollywood and the Second World War, 1939-45**

(Mark Glancy, h.m.glancy@qmul.ac.uk)

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

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

The question when, how, and to what extent post-war Germany overcame the Nazi past is at the core

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

## **School of Oriental and African Studies (SOAS)**

Centre for Jewish Studies, Department of the Languages and Cultures of the Near and Middle East, Department of the Study of religions  
Websites: <http://www.soas.ac.uk/jewishstudies>;  
<http://www.soas.ac.uk/nme>;  
<http://www.soas.ac.uk/religions/>  
SOAS, Thornhaugh Street, Russell Square, London, WC1H 0XG, UK. Fax 0044 20 7637 2388.

## UNDERGRADUATE

BA Hebrew and Israeli Studies  
BA Study of Religions  
BA Hebrew and (other subject areas e.g. Arabic, Music)

### **Elementary Hebrew**

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

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

### **Intensive Modern Hebrew**

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

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

### **Modern Hebrew Language: Intermediate**

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

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

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

This course provides a basic introduction to Judaism for those with no or little previous knowledge of the subject. It will present a historical overview of the most important periods of Jewish history and explore key aspects of Jewish religious

# Survey of Jewish Studies (and related) courses 2010

practice and belief. It will introduce students to the pluralistic ways of Jewish identity formation in antiquity as well as in modern times. The significance of the family and the community in religious practice, the development of the synagogue, prayer and the festival cycle, the significance of the Torah and Halakhah, as well as Antisemitism, Zionism, and Israel-Diaspora relations will be discussed.

**Daily Life of Jews in Antiquity** (Catherine Hezser, ch12@soas.ac.uk)

This course will examine various issues of the everyday life of Jews in Roman Palestine. For the rabbis of the first five centuries C.E. all aspects of life were religiously significant. In this course the relationship between rabbinic teachings and the social historical background of Jewish everyday life shall be investigated. The sources available for this investigation are literary traditions, archaeological material, inscriptions and papyri. Jews who lived in Roman Palestine in late antiquity lived in an environment which was greatly determined by Graeco-Roman and emerging Christian culture. Therefore comparisons between Jewish, Graeco-Roman, and early Christian attitudes and values are of particular interest for the various issues under consideration here.

**Judaism and Gender** (Catherine Hezser, ch12@soas.ac.uk)

The course will examine the role and representation of women in Judaism from antiquity to modern times. In the first part of the course images of women in the Bible, in Jewish Hellenistic literature, and in rabbinic sources shall be studied.

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

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

**History of Zionism** (Colin Shindler, cs52@soas.ac.uk)

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

**Israeli History and the Israel-Palestine Conflict** (Colin Shindler, cs52@soas.ac.uk)

This course provides an overview of the Israeli-Palestine conflict since its inception and examines its political, historical and ideological reflection in Israel. It seeks to achieve academic clarity in an area of controversy and great interest. As Professor Tessler commented in his introduction to *A History of the Israeli-Palestinian Conflict*, 'the Israeli-Palestinian conflict is not a struggle

between good and evil but rather a confrontation between two peoples who deserve recognition and respect, neither of whom has a monopoly in behaviour that is a praiseworthy or condemnable.'

## GRADUATE

### MA Israeli Studies

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

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

**Israel, the Arab World and the Palestinians** (Colin Shindler, cs52@soas.ac.uk)

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

**Zionist Ideology** (Colin Shindler, cs52@soas.ac.uk)

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

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

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

# Survey of Jewish Studies (and related) courses 2010

## University College London

Department of Hebrew & Jewish Studies  
<http://www.ucl.ac.uk/hebrew-jewish/home/index.php>  
Gower Street, London, WC1E 6BT.  
Tel 020 7679 7171.

## UNDERGRADUATE

BA Hebrew and Jewish Studies  
BA Jewish History  
BA History (Central and East European) and Jewish Studies

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

BA Modern Languages  
BA Modern Languages Plus  
BA Language and Culture

## First-year core courses

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

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

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

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

### A Survey of Jewish History & Culture from 1000–1800

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

### A Survey of Jewish History & Culture from 1800–Present

(François Guesnet, [f.guesnet@ucl.ac.uk](mailto:f.guesnet@ucl.ac.uk))  
The course explores the Jewish encounter with Modernity; the Haskalah of Berlin and Eastern Europe; the concepts of Jewish emancipation,

acculturation, and assimilation; the movement for religious reform; the phenomenon of Antisemitism; Jewish nationalism and Zionism.

### Introduction to Classical Hebrew (Lily Kahn, [l.kahn@ucl.ac.uk](mailto:l.kahn@ucl.ac.uk))

In-depth introduction to the grammar and syntax of biblical Hebrew, using narrative texts. The aim of this course is to prepare students for reading the Hebrew Bible independently. It is relatively intensive and intended for absolute beginners. The course is based on the text book: Page Kelley, *Biblical Hebrew. An Introductory Grammar* (Grand Rapids, Michigan, 1992); additional material will be handed out in class.

### Modern Hebrew for Beginners (tbc)

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

## Hebrew language courses

### Intermediate Classical Hebrew (Willem Smelik, [willem.smelik@ucl.ac.uk](mailto:willem.smelik@ucl.ac.uk))

Further in-depth study of the grammar and syntax of Classical Hebrew, providing a solid foundation for text-based courses and a complementary base for study of the modern language.

### Advanced Classical Hebrew (Lily Kahn, [l.kahn@ucl.ac.uk](mailto:l.kahn@ucl.ac.uk))

This is an advanced-level grammar and text-based course intended for students who have completed an introductory and intermediate course in Classical (Biblical) Hebrew. It will focus on advanced topics in Classical Hebrew morphology and syntax. These issues will be examined in-depth with the aid of a variety of reference grammars (chiefly Waltke/O'Connor, Jouon, Van der Merwe/Naude/Kroeze, and Gesenius), as well as scholarly articles on specific grammatical points. The grammatical analysis will be complemented by in-depth study of a range of biblical prose and poetic texts, which will be analysed from grammatical and translation perspectives.

### Modern Hebrew (Lower Intermediate) (tbc)

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

### Modern Hebrew (Higher Intermediate)

(Nadav Matalon, [n.matalon@ucl.ac.uk](mailto:n.matalon@ucl.ac.uk))  
The course aims at developing Modern Hebrew language skills that will enable students to express

# Survey of Jewish Studies (and related) courses 2010

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

**Advanced Modern Hebrew** (Nadav Matalon, n.matalon@ucl.ac.uk)

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

**Advanced Modern Hebrew – Non-Fiction** (Ada Rapoport-Albert, uclhara@ucl.ac.uk)

This course is designed to train students in the readings of scholarly literature currently published in Hebrew in Israel. This should enable them to use Hebrew items on the bibliographies which accompany most of the courses by the Department, items which, in many cases, are essential and not available in English.

## Yiddish courses

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

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

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

This course focuses on developing Yiddish speaking, listening, reading and writing skills at the second-year level. Each lesson will incorporate conversation, grammar, textual study and Yiddish cultural topics. Students will be introduced to classic Yiddish authors such as Y. L. Peretz and Sholem Aleichem, engage with topical issues through current Yiddish newspaper articles and learn to express themselves fluently in a wide range of situations.

**Introduction to Yiddish Studies** (Helen Beer, h.beer@ucl.ac.uk)

This course introduces the history and development of the Yiddish language from its beginnings until the present. The changes and adaptations of the language will be explored in tandem with the geographical movements of its speakers. The nature of the language will be studied – its components and dialects. The beginnings and development of Yiddish literature will also be

studied up until the mid-twentieth century. Some literary texts will be read in translation. No prior knowledge of Yiddish is required.

**Yiddish Literature: Special Topics** (Helen Beer, h.beer@ucl.ac.uk)

This course looks at 4 different strands in Yiddish literature, giving an exposure to an extremely rich Yiddish cultural landscape in the late 19th and 20th centuries. 1. Ettinger's drama 'Serkele' (19th century) as a precursor of 20th century Yiddish theatre. Ettinger's approach to Yiddish language and the themes explored in his drama will be considered in the light of later developments. 2. 'Shund' ('trash', 'populist') literature. Is this literature as 'cheap' or 'low' as has been assumed? 3. The Yiddish Press. Looking specifically at 'Haynt' and 'Moment'; daily Yiddish newspapers published in Warsaw. Specific focus on subjects of reportage and literary contributions. 4. Sholem Aleichem's 'Railway Stories'.

## Text courses

**Old Testament Historical Texts** (Willem Smelik, willem.smelik@ucl.ac.uk)

About 15 chapters selected from the historical books (Joshua-Kings, Esther and Ezra-Chronicles), studies with reference to philology, textual criticism, source criticism, archaeology and historical background.

**Introduction to Syriac** (Gillian Greenberg)

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

**Introduction to Babylonian Talmud** (Sacha Stern, uclhsac@ucl.ac.uk)

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

**Introduction to the Kabbalah: Selected Readings from the Zohar** (Ada Rapoport-Albert, uclhara@ucl.ac.uk)

Four introductory lectures on the history of the kabbalistic tradition, its basic tenets and the position of the Zohar within it, followed by 16 seminar sessions in which selected sections of the Zohar as read in the original Aramaic or Hebrew, translated into English and interpreted, with special referen-

# Survey of Jewish Studies (and related) courses 2010

ces to kabbalistic symbolism, literary structure, narrative framework and Aramaic/Hebrew usage.

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

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

## Literature and film courses

**Family Politics in Israeli Literature** (Tsila Ratner, t.ratner@ucl.ac.uk)

This course will look at the representations of the family in Israeli literature. It will discuss the following issues: The way ideologies shape family structures; The way nation building narratives use the family; Generations gap; The prevalence of children's narratives in Israeli literature; The way women writers subvert familial narratives; Representations of parenthood and their perceptions by their children.

**Migration and Homelands in Israeli Literature** (Tsila Ratner, t.ratner@ucl.ac.uk)

The course will follow the changing attitudes towards migration and national homeland in contemporary Israeli discourse through their literary representations. It will discuss the construction of Homeland in Zionish ideology and the role of literature in shaping the nation building narrative which had presented Jewish migration to Israel as a process of return. The course will discuss the implications of this ideology on individual identity formation and social hierarchies. Current changes in Israeli discourse will be examined against the background of this construction, focusing on the emergence of immigrant narratives that contest the ideology of one and exclusive homeland. Special attention will be drawn to minorities' and women's discourses.

## History and culture courses

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

This course assesses the complexity of Judaism and Jewish life in the period when Christianity arose, the attitudes of Jesus and his successors towards Jewish law and Judaism, and the process whereby Christianity 'parted ways' from Judaism

and became a distinct, competing religion. The course includes a study of Jewish-Christian relations in the first few centuries CE.

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

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

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

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

**The Medieval Quest for Understanding:**

**High Culture in Judaism, Christianity, and Islam** (Israel Sandman, i.sandman@ucl.ac.uk)

After reading foundational passages of Greek philosophical texts and scriptural texts, we shall examine creative ways in which medieval Jewish, Christian, and Islamic thinkers synthesized these into a cosmological system; and we shall analyze implications of that system for the understanding of the soul, leadership, and political community. Then we shall consider critiques of the philosophical-religious synthesis; and appreciate the impact of that synthesis upon mysticism and scriptural interpretation. Finally, we shall glimpse the ways in which these teachings were transmitted within and between the religious communities. Throughout, we shall see how close, analytical reading enables discernment of philosophical stances.

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

The course considers the criteria for defining the early modern period as a unique epoch in the cultural and intellectual history of European Jewry. Through an investigation of several major themes – all relatively new factors in the shaping of Jewish culture and society from roughly 1492 to 1750 – it

# Survey of Jewish Studies (and related) courses 2010

argues that this period can be meaningfully demarcated as distinct from both earlier and later Jewish cultural experiences.

## **Metropolitan Life: Jews and the City**

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

The course is intended to engage the students in a comparative analysis of the changes that urbanism entailed for Jewish immigrants coming to a city such as New York; the nature of Jewish interaction with the city and with other groups in the city; and the implications for Jewish group life and Jewish-non-Jewish social relations of Jewish migration to suburbs outside the city.

## **History of the Jews in Poland** (François

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

A social, political and cultural history of the Jews in the Polish state from the Middle Ages to the present. The course examines the rise of Jewish political autonomy in the Polish-Lithuanian Commonwealth; the consequences of the partitions of Poland for the Jews; the rise of modern Polish Antisemitism; Jews in inter-war Poland; the Holocaust in Poland; the Jews in post-war Poland.

## **European Jewry and the Holocaust**

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

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

## **Politics courses**

### **The Peace Process in Modern**

**Israeli Politics 1967-1998** (Neill Lochery, n.f.lochery@ucl.ac.uk)

The class will survey issues of peace and war from the conclusion of the six-day war to the present. Special attention will be given to Palestinian-Israeli relations.

**German-Israeli Relations from 1948/9 to the Present** (Helene Bartos, h.bartos@ucl.ac.uk)

The course introduces the history and development of German-Israeli relations from 1948/9 until the present. It will focus on key aspects of German-Israeli relations prior to the establishment of formal diplomatic relations in 1965 (such as the reparations agreement of 1952 and arms sales). The prelude to the exchange of ambassadors will be explained (Germany's refusal to enter into diplomatic relations for nearly ten years, the Ulbricht visit to Egypt) and set the context for a debate on the relations post-1965. As will be shown, the institutionalization of relations did not necessarily mean an intensification of relations. Germany's attempts to restore relations with those Arab

states who had broken off relations with Germany in 1965, German-French arms cooperation as well as Palestinian terrorism in the 1970s set parameters which impacted on a relationship still overshadowed by the legacy of Germany's National Socialist past.

## **Israel and the Occupied Territories**

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

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

## GRADUATE

MA Language, Culture and History: Hebrew and Jewish Studies

MA Language, Culture and History: Modern Israeli Studies

MA Language, Culture and History: Holocaust Studies

MA Language, Culture and History: Jewish History

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

## **Graduate Seminar: Introduction to Holocaust Studies**

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

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

**Graduate Seminar in Modern Israeli Studies** (Neill Lochery, n.f.lochery@ucl.ac.uk and Tsila Ratner, t.ratner@ucl.ac.uk)

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

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



# Survey of Jewish Studies (and related) courses 2010

## **Leo Baeck College, London**

Website: [www.lbc.ac.uk](http://www.lbc.ac.uk) Email:

[irit.burkeman@lbc.ac.uk](mailto:irit.burkeman@lbc.ac.uk)

Leo Baeck College, The Sternberg Centre, 80 East End Road, Finchley, London N3 2SY, UK.

T 0044 20 83495600, F 0044 20 83432558.

Email: [irit.burkeman@lbc.ac.uk](mailto:irit.burkeman@lbc.ac.uk)

## Higher Jewish Studies Programme

MA in Jewish Education (accredited by London Metropolitan University)

(for information, please contact Gaby Ruppin, [gaby.ruppin@lbc.ac.uk](mailto:gaby.ruppin@lbc.ac.uk))

MPhil/PhD (accredited by the Open University)

## **Aramaic** (Charles Middleburgh)

The purpose of this course is to make students familiar with the idiom of Aramaic, Palestinian and Babylonian, and allow them to comprehend the methodology and motivation of the *Targumim*.

## **Modern Hebrew Conversation**

(Irit Burkeman, [irit.burkeman@lbc.ac.uk](mailto:irit.burkeman@lbc.ac.uk))

This course aims to increase students' ability and confidence to converse in Modern Hebrew in a variety of ways and settings, to use correct grammar in their spoken Hebrew and to strengthen students' knowledge about and involvement with Israeli culture and literature. Students will also develop a sense of the interconnectedness of Modern and Biblical Hebrew.

## **Rabbinic Literature** (Charles Middleburgh)

This course explores the central features of a variety of Midrashic texts through engagement with them in their original language and in translation.

## **Bible, Megillot** (Deborah Kahn-Harris)

This module focuses on the Megillot with the aim of developing the students' ability to read, analyse and translate the Hebrew text and evaluate traditional and contemporary exegetical methodologies.

## **Parshanut: Medieval Biblical Comments**

(Annette Boeckler,

[annette.boeckler@lbc.ac.uk](mailto:annette.boeckler@lbc.ac.uk))

This course is intended to facilitate an introduction to the world of medieval rabbinic commentaries and lay the ground for higher levels of engagement in subsequent years. The first semester will focus on basic readings and comprehension of the commentaries and their relationship to the Biblical text. The second semester will explore the historical background and hermeneutics of the commentators.

## **Rabbinic Theology** (Sheila Shulman)

The purpose of this module is to help students to being to understand the speculative, unsystematic, yet coherent nature of Rabbinic theologizing and its basis in a textual tradition, through an examination both of selected Rabbinic texts and various contemporary critical essays on Rabbinic thinking.

## **Talmud Skills** (Mark Solomon)

The aim of this module is to introduce students to the study of Talmud and help them to develop vital skills for Talmud study, including familiarity with basic terminology, the layout of the Talmudic page, the generations of the Sages, the elements of the *sugya*, and a basic awareness of critical issues surrounding the redaction of the Talmud.

## **Midrash** (Laliv Clenman)

Students will develop the ability to read, translate and analyse both halakhic and aggadic midrashim, a familiarity with the various styles, schools and collections of midrashim, and their intertextual study, and they will learn to engage with contemporary theories of midrash.

## **Liturgy** (Jeremy Schonfield)

The purpose of this course is to introduce students to the origins, development and underlying meanings of the liturgy, and the criteria for its adaptation in Progressive movements.

## **History of the Progressive Movement**

(James Baaden)

This course will give students a sound grasp of the history and key ideas of progressive Judaism and a well informed awareness of the principal movement which constitute the progressive Jewish world today.

## **History of the Holocaust** (Marc Saperstein, [marc.saperstein@lbc.ac.uk](mailto:marc.saperstein@lbc.ac.uk))

The aim of this course is to foster knowledge of the origins, causes, implementation and significance of the Nazi attempt to destroy European Jewry, within the context of European and Jewish history. It will introduce students to related themes such as psychology of persecutors, victims, and bystanders and contemporary implications of the Holocaust for religion and politics.

## Advanced Diploma in Professional

## Development: Jewish Education

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

# Survey of Jewish Studies (and related) courses 2010

## Centre for Jewish Studies, University of Manchester

Website: [www.mucjs.org](http://www.mucjs.org)  
Religions and Theology, Samuel Alexander  
Building, School of Arts, Histories and Cultures  
The University of Manchester Oxford Road,  
Manchester M13 9PL, UK.  
T 044 161 275 3614, F 0044 161 275 3613.

### UNDERGRADUATE

BA Jewish Studies and Hebrew  
BA Combined Studies (including Jewish  
Studies or Holocaust Studies)

### First-year courses

#### **Hebrew Language 1** (Sophie Garside, [Sophie.Garside@man.ac.uk](mailto:Sophie.Garside@man.ac.uk))

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

#### **Biblical Hebrew** (Adrian Curtis [Adrian.Curtis@man.ac.uk](mailto:Adrian.Curtis@man.ac.uk))

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

#### **The Middle East Before Islam. An Introduction** (John Healey, [john.f.healey@manchester.ac.uk](mailto:john.f.healey@manchester.ac.uk))

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

#### **The World of the Ancient Israelites** (Adrian Curtis, [Adrian.Curtis@man.ac.uk](mailto:Adrian.Curtis@man.ac.uk))

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

Israelites lived and from which the Old Testament/Hebrew Bible emerged.

#### **Introduction to Judaism** (Philip Alexander, [Philip.Alexander@man.ac.uk](mailto:Philip.Alexander@man.ac.uk))

This course provides an historical introduction to contemporary Judaism, defining Judaism as a system of beliefs and practices based on Torah. The basic creed of Judaism is explored, as expressed in law, mysticism, ethics and philosophy. Major practices and rituals are described. The course concludes with a demographic and statistical overview of Judaism today, and a consideration of some of the major issues which currently exercise the Jewish community.

#### **The Question of Palestine/Israel (1882-1967)** (Moshe Behar, [moshe.behar@manchester.ac.uk](mailto:moshe.behar@manchester.ac.uk))

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

#### **The Contemporary Middle East** (Moshe Behar, [moshe.behar@manchester.ac.uk](mailto:moshe.behar@manchester.ac.uk))

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

#### **Introduction to Holocaust Studies** (Jean-Marc Dreyfus, Jean- [jean-marc.dreyfus@manchester.ac.uk](mailto:jean-marc.dreyfus@manchester.ac.uk))

The course will explore 'the twisted path to Auschwitz'. It will examine the significance of Hitler and other key figures, anti-Semitic policies, the life of Jews in Germany, ghettos, the methods of killing, Jewish resistance, bystander indifference,

# Survey of Jewish Studies (and related) courses 2010

post-war reparations and the fate of survivors. Special attention will be given to policy documents, memoirs, and diaries, film and photographs.

**Religion and Evolution** (Daniel Langton, Daniel.Langton@manchester.ac.uk)

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

## Second-year courses

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

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

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

Genesis 1-3; 2 Samuel 6-7; selected Psalms.

**Talmudic Judaism: Sources and Concerns** (Rocco Bernasconi, rocco.bernasconi@manchester.ac.uk)

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

**Readings in Talmudic Judaism** (Rocco Bernasconi, rocco.bernasconi@manchester.ac.uk)

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

**The Mystical Tradition in Judaism** (Philip Alexander, Philip.Alexander@manchester.ac.uk)

A survey of the main forms and key ideas of the Jewish mystical tradition – the Qabbalah – from antiquity to modern times. The module discusses the definition of mysticism and considers the role mysticism has played in the historical development of Judaism. Again the study of major texts provided in a Sourcebook will form a central element of the course.

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

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

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

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

**Theories in the Academic Study of the Middle East: History, Literature, Society and Religion beyond Orientalism** (Alex Samely, Alexander.Samely@manchester.ac.uk; Morgan Clarke, morgan.clarke@manchester.ac.uk)

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

# Survey of Jewish Studies (and related) courses 2010

hermeneutics will be addressed; and approaches such as Marxism, post-colonialism, feminist criticism and deconstruction will be placed into a wider theoretical context.

## **Themes in the Formation of Arab and Jewish Nationalisms** (Moshe Behar, moshe.behar@manchester.ac.uk)

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

## **The Modern Literatures of the Middle East** (Hoda Elsadda, hoda.elsadda@manchester.ac.uk; Sophie Garside, Sophie.Garside@manchester.ac.uk et al.)

This course is intended to develop students' critical appreciation of literature, through readings in contemporary Middle Eastern texts translated from the Arabic, Hebrew, Persian and Turkish, as well as through reading and translating texts in the original languages. We shall treat literature as a resource for our own thinking about some of the pressing concerns of modern life in the tension between the West and the Middle East. In what sense do literary works reflect the 'realities of life' in the Middle East? What are the themes which Middle Eastern writers feel compelled to address? The aim of the course unit is two-fold: to introduce students to some of the main concepts and approaches used in the contemporary academic discourse on literature, as applied to examples of twentieth-century literature from the Middle East (in English translation); to develop the students' comprehension and reading skills through translating and analysing a variety of modern texts in their chosen Target Language.

## **Introduction to the History of Jewish-Christian Relations** (Daniel Langton, Daniel.Langton@manchester.ac.uk)

The course is taught in two hourly lectures and one seminar for which the reading must be prepared. It is divided into two parts. The first part provides an initial overview of the history of Jewish-Christian relations. The second part adopts a thematic approach and highlights the development of the thought and theology of various individuals, concentrating particularly on the last hundred years or so. The course examines Jewish approaches to Jesus and the apostle Paul, Christian approaches to Judaism and the study of Judaism,

the history of Jewish and Christian attitudes to dialogue and to 'the other', and such controversial issues as the Holocaust, the State of Israel, Zionism, anti-Judaism in the New Testament, and conversion practices.

## **Sources of Holocaust Studies**

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

All the sessions will see the study of texts. Each text will be submitted to an external analysis (context and condition of its writing, distribution, reception, post-war publication and impact,...) and to an internal analysis (level of language, vocabulary, quotations, references to other documents). The course will especially deal with the question of the recently opened archives, such as the archives of the International Tracing Service of the Red Cross (ITS Arolsen), the archives of the former Soviet Union or the archives of the despoilment of the Jews in the Holocaust. Recently found diaries and letters of victims will get a special attention. The Memorial books of different Jewish communities have been posted on the Internet in the last five years. Students will be aware of the question of languages. The Holocaust was perpetrated in German to victims who spoke Yiddish and all the European languages. The perpetrators were helped by auxiliaries speaking all the European languages, from Dutch and French to Russian. The memory of the Holocaust was mostly expressed in Hebrew, German and English, as the academic research is mostly in English

**Women in Middle East Societies** (Youssef Choueiri, youssef.choueiri@manchester.ac.uk)  
This course covers the history of women in Middle East societies in the context of Islam, Eastern Christianity and Judaism. It examines gender inequalities, polygamy, veiling, adultery, the patriarchal family, property rights and work. It also studies the emergence of Middle Eastern and North African feminism and the interplay between socio-economic forces, nationalist processes of modernity and women's political ambitions.

## **Third-year courses**

**Modern Hebrew Language 4** (Sophie Garside, Sophie.Garside@manchester.ac.uk; Malka Hodgson, Malka.Hodgson@manchester.ac.uk)

This is an advanced level language course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation). The aim is to enable students to master complex structures with high fluency in a range of situations and for a variety of purposes.

# Survey of Jewish Studies (and related) courses 2010

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

Judges 4-5, Jeremiah 1-5, Qoheleth (Ecclesiastes) 1-3, selected passages from the Dead Sea Scrolls.

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

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

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

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

**The Middle East in the Roman Period and Late Antiquity** (John Healey, john.f.healey@manchester.ac.uk)

Lectures will be given on the minor kingdoms/states of the Middle East in the Roman period (Nabataea, Palmyra, Edessa, etc.), and the early development of Christianity in the Aramaic-speaking Middle East (i.e. the Syriac-using churches). At all stages the critical use of sources (Greek, Latin, Syriac and Arabic sources in translation) is emphasized.

**The Jewish-Christian-Muslim Controversy from the Earliest Times until the End of the Middle Ages** (Philip Alexander, email:

philip.alexander@manchester.ac.uk and Renate Smithuis, email:

renate.smithuis@manchester.ac.uk)

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

**Consequences of the Holocaust on Western Societies and Jewish History**

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

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

**Controversies in Collective Memory and Politics** (Moshe Behar, moshe.behar@manchester.ac.uk)

During the last four decades liberal democracies have grappled with questions relating to citizenship, immigration, multi-culturalism, gender gaps, collective rights, and the civil status of ethnic or indigenous minorities. In Israel these issues came to the fore in the 1990s, manifesting themselves in debates between the 'old' and 'new' historians; disputes between the 'critical' and 'establishment' sociologists; questions of memory and collective identity; new forms of political organization by Israel's Palestinian-Arab citizens, Sephardic-Mizrahi Jews, and women. Discussions often revolved around the question whether Israeli society embodies persistent inequalities between European Jews, Middle Eastern Jews, women, Arabs, and Russian and Ethiopian immigrants, or whether it is a place of (comparatively) well-functioning co-existence. This class shall critically survey the following themes that shed light on these debates: 'Israeli Inter-generational Conflict?'; 'Historical Inquiry and Israel's Collective Memory'; 'Israel: Democracy, Ethnic Democracy or "Ethnocracy"?'; 'Jewish and Democratic State: Built-in Structural Tension?'; 'Arab Citizenship in a Jewish State'; 'Sephardim/Mizrahim in Israel' and 'The Politics of Land Ownership.'

GRADUATE

MA in Jewish Studies

MA in Hebrew Studies

MA in Holocaust Studies

# Survey of Jewish Studies (and related) courses 2010

## **Introduction to Comparative Semitic Philology** (John Healey,

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

On completion of this course unit successful participants will be able to give informed responses to questions about the history of the Semitic language family; demonstrate a knowledge of the phonological characteristics and basic morphology of the language family; and show an awareness of the methodological problems arising from the use of comparative philology.

## **Dead Sea Scrolls** (George Brooke, George.Brooke@man.ac.uk)

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

## **Rabbinic Constructions of Jewish Identity in Antiquity** (Rocco Bernasconi, rocco.bernasconi@manchester.ac.uk)

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

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

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

## **Jews among Christians and Muslims** (Philip Alexander, email: philip.alexander@manchester.ac.uk)

## **Transformations in Modern Jewish Identities** (Moshe Behar,

moshe.behar@manchester.ac.uk)

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

## **Controversies in Modern Middle Eastern History** (Philip Sadgrove, philip.c.sadgrove@manchester.ac.uk)

The course unit examines six controversies in the historiography of the modern Middle East: the regime of the Ottoman Sultan Abdulhamid II; the Arab Revolt of 1916-1918; the Arab-Israeli war of 1948-1949; The Suez Crisis of 1956; the Iranian revolution of 1978-1979; the regime of Saddam Hussein in Iraq.

## **Literary Representations of the Holocaust** (Francesca Billiani,

Francesca.Billiani@manchester.ac.uk)

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

## **Holocaust Representation in Visual Culture** (Cathy Gelbin,

cathy.gelbin@manchester.ac.uk)

Following the ongoing debate around appropriate modes of representing the Holocaust, this course unit will examine the construction of the Nazi genocide in visual culture. Examples from feature film, documentary and performance art, among other genres, will be situated in their historical and aesthetic contexts to outline the major parameters marking the political and artistic treatment of the Nazi genocide from the immediate post-war period to the present.

# Survey of Jewish Studies (and related) courses 2010

## **Holocaust Theology and the Problem of Evil** (Daniel Langton,

Daniel.Langton@manchester.ac.uk)

This course unit will survey a number of theological responses to the Holocaust, with Jewish and Christian writers. It will explore the differing ways that their religious concepts, beliefs, principles and practice have been effected by the theological challenge of the Holocaust, which has undoubtedly brought about a wide-spread crisis of identity and meaning for many religious thinkers. Among other areas of interest, it will consider the wider context of Jewish-Christian relations (in particular Christian anti-Judaism), the debate surrounding the phenomenon of Jewish self-definition in terms of the Holocaust, and the future of Holocaust theology itself. In particular, it will consider the implications for the theodicy and the problem of evil.

## **Cultural Memory and the Holocaust** (Ursula Tidd, ursula.tidd@manchester.ac.uk)

This course unit provides a theoretical grounding in contemporary debates concerning the cultural memory of the Holocaust. It adopts a bipartite structure with an initial focus on the perspectives and locations of collective memory and trauma, followed by an examination of issues relating to the identity politics of memory, with reference to gender, race and diaspora. Questions to be addressed will include the relationship between collective and individual memories of the Holocaust and the role therein of testimony, the dialectics of remembering and forgetting and the role of memory in constructions of identity.

## **The Holocaust in History** (Jean-Marc Dreyfus, Jean-

marc.dreyfus@manchester.ac.uk)

This course unit enables participants to study the specific conditions under which the Nazi atrocities unfolded in the European domain, including case studies of Germany, France, Italy, the Netherlands and Eastern European Countries. Among other issues, the course unit treats the historical precursors of European racism and German colonialism in the making of Nazi ideology and the treatment of the racially persecuted Jews. Though the course unit will mostly concentrated on the fate of European Jews, the 'other victims' (Sinti and Roma, homosexuals, Jehovah witnesses) will be dealt with too. The course unit will begin with one session on the theoretical framework of Holocaust research and one on pre-Nazi anti-Semitism. It will then proceed chronologically and thematically, covering such topics as 'Jewish life in Nazi Germany, 1933-1939' and 'Ghettoisation'. The final session will be on the aftermath of the Holocaust in general. The course unit will trace the development of anti-Semitism in the history of Europe and its evolution

into the racial doctrine of National Socialist Germany and will describe the main chapters of the persecution of the Jews, first of all in Germany from 1933 then to the rest of occupied Europe.

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

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

## **University of Nottingham**

University Park, Nottingham NG7 2RD, UK. T 0044 (115 951 5151, 0044 115 951 3666.

## **The Jewish Context of Jesus and Early Christianity** (Roland Deines, Department of

Theology and Religious Studies, roland.deines@nottingham.ac.uk)

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

## **Jewish Intellectuals in Germany 1830-**

**1940** (Bram Mertens, Department of German Studies, bram.mertens@nottingham.ac.uk)

This module concentrates on the most turbulent time in the history of the Jewish people in Europe, between the first wave of emancipation laws in the 1830s - also the year of Heinrich Heine's voluntary exile from Germany - and the start of the Second World War, which would physically eradicate

# Survey of Jewish Studies (and related) courses 2010

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

## University of Oxford

### Faculty of Oriental Studies

[http://www.orinst.ox.ac.uk/html/hjs/hjs\\_home.html](http://www.orinst.ox.ac.uk/html/hjs/hjs_home.html)  
Pusey Lane, Oxford, OX1 2LE, UK.  
T 0044 1865 278200, F 0044 1865 278190.

### UNDERGRADUATE

BA in Hebrew  
BA in Jewish Studies

### GRADUATE

M.St. In Classical Hebrew Studies (Faculty of Oriental Studies)  
M.St. in Jewish Studies (Oxford Centre for Hebrew and Jewish Studies)  
M.St. In Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)  
M.St. In Modern Jewish Studies (Faculty of Oriental Studies)  
M.St. in Yiddish Studies (Faculty of Medieval and Modern Languages)  
M.Phil. in Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)  
M.Phil. in Modern Jewish Studies (Faculty of Oriental Studies)

### Elementary and advanced classical

**Hebrew** (Hugh Williamson,  
[hugh.williamson@orinst.ox.ac.uk](mailto:hugh.williamson@orinst.ox.ac.uk))

**Modern Hebrew** (Gil Zahavi,  
[gil.zahavi@orinst.ox.ac.uk](mailto:gil.zahavi@orinst.ox.ac.uk))

### Reading classes on a wide variety of

**Biblical texts** (Hugh Williamson,  
[hugh.williamson@orinst.ox.ac.uk](mailto:hugh.williamson@orinst.ox.ac.uk))

**Ancient Israelite history** (Hugh Williamson,  
[hugh.williamson@orinst.ox.ac.uk](mailto:hugh.williamson@orinst.ox.ac.uk))

**Second Temple History** (Martin Goodman,  
[martin.goodman@orinst.ox.ac.uk](mailto:martin.goodman@orinst.ox.ac.uk))

**Second Temple Judaism** (Martin Goodman,  
[martin.goodman@orinst.ox.ac.uk](mailto:martin.goodman@orinst.ox.ac.uk))

**History of the Talmudic Period** (Martin Goodman,  
[martin.goodman@orinst.ox.ac.uk](mailto:martin.goodman@orinst.ox.ac.uk))

**Varieties in Judaism, 100 BCE to 100 CE**  
(Martin Goodman,  
[martin.goodman@orinst.ox.ac.uk](mailto:martin.goodman@orinst.ox.ac.uk))

**The Formation of Rabbinic Judaism** (Martin Goodman,  
[martin.goodman@orinst.ox.ac.uk](mailto:martin.goodman@orinst.ox.ac.uk))

**Maimonides** (Joanna Weinberg,  
[joanna.weinberg@orinst.ox.ac.uk](mailto:joanna.weinberg@orinst.ox.ac.uk))

**Rabbinic texts (Midrash, Mishnah, Tosefta)**  
(Joanna Weinberg,  
[joanna.weinberg@orinst.ox.ac.uk](mailto:joanna.weinberg@orinst.ox.ac.uk))

**Medieval Jewish history/thought** (Joanna Weinberg,  
[joanna.weinberg@orinst.ox.ac.uk](mailto:joanna.weinberg@orinst.ox.ac.uk))

**History of Jewish-Muslim Relations** (Adam Silverstein,  
[adam.silverstein@orinst.ox.ac.uk](mailto:adam.silverstein@orinst.ox.ac.uk))

**Modern Jewish Thought** (Miri Freud-Kandel,  
[miri.freud-kandel@orinst.ox.ac.uk](mailto:miri.freud-kandel@orinst.ox.ac.uk))

**Modern Jewish Society** (Miri Freud-Kandel,  
[miri.freud-kandel@orinst.ox.ac.uk](mailto:miri.freud-kandel@orinst.ox.ac.uk))

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

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

**Modern Jewish History** (David Rechter,  
[david.rechter@orinst.ox.ac.uk](mailto:david.rechter@orinst.ox.ac.uk))

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

**Modern Jewish Politics and Ideologies**  
(David Rechter,  
[david.rechter@orinst.ox.ac.uk](mailto:david.rechter@orinst.ox.ac.uk))

**Preliminary Biblical Hebrew** (Jennifer Barbour,  
[jennifer.barbour@new.ox.ac.uk](mailto:jennifer.barbour@new.ox.ac.uk))

**Hebrew texts (Qohelet, Proverbs, Hebrew inscriptions)** (Jennifer Barbour,  
[jennifer.barbour@new.ox.ac.uk](mailto:jennifer.barbour@new.ox.ac.uk))

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



# Survey of Jewish Studies (and related) courses 2010

## Oxford Centre for Hebrew and Jewish Studies

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

Yarnton Manor, Yarnton, Oxford OX5 1PY, UK. T 44 01865 377946, F 0044 1865 375079.

## GRADUATE

### One-year M.St. in Jewish Studies

#### **Biblical Hebrew** (Stephen Herring, [slherring1@gmail.com](mailto:slherring1@gmail.com))

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

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

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

#### **Modern Hebrew**

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

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

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

#### **Yiddish** (Haike Beruriah Wiegand, [BeruriahWiegand@aol.com](mailto:BeruriahWiegand@aol.com))

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

Intermediate: This course is aimed at intermediate students of Yiddish (after one year of Yiddish at university level). The course is designed for students to develop more advanced reading and

writing skills, as well as mastering some more advanced Yiddish grammar. It will also provide a basis for reading Yiddish literature and articles from the Yiddish press.

Advanced: This course is aimed at students who have had at least two years of Yiddish at university level. We will be reading Yiddish literature (both poetry and prose) and articles from the Yiddish press. The course will be entirely conducted in Yiddish.

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

(Garth Gilmour, [garth.gilmour@arch.ox.ac.uk](mailto:garth.gilmour@arch.ox.ac.uk))

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

#### **The Study of Ancient Israelite Religion**

(Madhavi Nevader, [madhavi.nevader@oriel.ox.ac.uk](mailto:madhavi.nevader@oriel.ox.ac.uk))

This course will be concerned with the study of ancient Israelite religion and culture in and against its ancient Near Eastern context. Topics of study will include conceptions of divinity and cult, as well as the derivative social institutions, prophecy, priesthood, kingship, and temple. Through the study of such topics, the aim is to familiarize students with the means by which ancient Israelites worshipped and functioned within a religious society, and thus, how they conceived of themselves as the distinct people of God. There will be the opportunity to discuss various biblical texts which pertain to each subject and further opportunity for independent research. While some knowledge of the Hebrew Bible and Biblical Hebrew will be helpful, it is not required.

#### **Jewish History 200 BCE to 70 CE** (Martin Goodman, [martin.goodman@orinst.ox.ac.uk](mailto:martin.goodman@orinst.ox.ac.uk))

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

# Survey of Jewish Studies (and related) courses 2010

## **Jewish and Christian Bible Translation and Interpretation in Antiquity**

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

This is an introduction to the way the Hebrew Bible/Old Testament was regarded and interpreted in early Christian and Jewish communities, and to the primary sources for reception history. The course provides a guide to the main sources and exegetes, as well as practice in analysing their preoccupations and methodology, whether in the original languages or in translation. Each session will take the form of a lecture followed by a close reading of selected primary texts and a discussion of their approach. Students will be assigned secondary literature to read in advance of the classes. Topics of importance to Jews and Christians, e.g. the 'Fall', the Binding of Isaac, the Messiah, the Decalogue, will be a particular focus of the course readings.

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

The texts are chosen for their exegetical and/or text-critical interest, and for their relevance to formative Judaism and Christianity. The course covers general issues of the historical origins of the Septuagint version in the Alexandrian Jewish Diaspora and its subsequent revisions in Palestine, the translation technique of the individual books studied, textual criticism and exegesis of the original Hebrew. Relevant texts in Hebrew and Greek from Qumran will also be taken into consideration. The aim of the course is to demonstrate the value of the Septuagint and the three later Jewish revisions (Aquila, Symmachus and Theodotion) for textual criticism of the Hebrew Bible, and the importance of Greek renderings of the Hebrew Bible for Hellenistic Judaism and the Greek-speaking Church.

**Talmud Aramaic** (Alison Salvesen,  
alison.salvesen@orinst.ox.ac.uk)

The Aramaic translations of the Hebrew Bible, known as the Targumim, were used in the synagogue services and for study. They often reflect the Jewish theological interpretations of their day, and are therefore important primary sources for studying Rabbinic Judaism and for the early reception history of the Hebrew Bible. There are different types of Targum, varying in their approach to the translation, their date of composition and the type of Aramaic used. In this course we will concentrate on the grammar and vocalization of the official rabbinic Targums, Onkelos and Jonathan. The aim of the course is to give students the ability to read the Aramaic of Targums Onkelos and Jonathan. The initial classes will involve grammatical study, but each week will focus increasingly on the Targum texts.

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

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

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

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

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

**Introduction to Talmud** (Dr Norman Solomon, NormanatOxford@aol.com)

Students will be expected to be familiar with the basic elements of Judaism and to have some knowledge of Bible and of later Jewish history. They should also have sufficient Hebrew to enable them to follow the original Talmud text studied. The first session will be devoted to an explanation of: the structure of the Mishna; the relationship of Mishna, Tosefta and Midrash Halakha; the formation of the Talmud of the Land of Israel and the Babylonian Talmud. All subsequent sessions will focus on textual study. The emphasis will be on content rather than language, so that it will be possible for those whose Hebrew is weak to follow. Attention will be paid to the structure and historical context of the passage(s) studied.

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

This course will focus primarily on the way the traditional liturgy for home and synagogue encapsulates biblical themes and rabbinic thinking about the world. We will consider key scriptural scenes and their midrashic interpretations, in order to define some of the core ideas of the sacred narrative from creation to the messiah, and will

# Survey of Jewish Studies (and related) courses 2010

then trace their language and motifs in liturgical passages. It will become clear that central rabbinic ideas are explored in the liturgy in occasionally subversive ways, as the prayer book interprets human experience from birth to death.

## **Jewish-Muslim Relations through the Ages**

(Adam Silverstein,

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

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

## **Modern European Jewish History**

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

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

## **The Emergence of Modern Religious**

**Movements in Judaism** (Miri Freud-Kandel,

miri.freud-kandel@orinst.oxford.ac.uk)

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

## **Is Modern Hebrew Literature Jewish?**

(Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)

Is all Hebrew literature, by virtue of its language, Jewish literature? Or are there ideas and images that have no unique Jewish content or resonance and that are simply better portrayed or expressed in Hebrew than in other languages? By exploring certain themes and motifs – such as the land of Israel, exile and wandering, language as homeland – and their use in modern Hebrew literature, this course seeks to consider these questions and their implications through close readings of a cross-section of texts, both

narrative and poetic, from the mid-nineteenth century through the 1990s.

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

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

## **University of Reading**

Whiteknights, PO Box 217, Reading RG6 6AH

### UNDERGRADUATE

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

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

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

## **Roehampton University**

Erasmus House, Roehampton Lane, London SW15 5PU

**Judaism, Christianity, Islam** (Mike Castelli,  
Education, M.Castelli@roehampton.ac.uk)

Students will consider how these traditions shape the experiences of children who are faith community members and how these traditions influence contemporary English society. Students will develop their understanding of and their competence to teach such traditions in the Primary classroom through academic study and through dialogue with members of each faith community. Dialogue

# Survey of Jewish Studies (and related) courses 2010

encourages the student to hear the contemporary experience of each faith community and academic study complements this. This two-fold approach will facilitate a student's ability to understand the nature of religion in contemporary society and the place of RE in the primary curriculum. There will be an opportunity to undertake an education residency during the course as part of the engagement and dialogue with the three faith communities.

## University of Southampton

Parkes Institute for the Study of Jewish/Non-Jewish Relations

Website: <http://www.soton.ac.uk/parkes/>  
The Parkes Institute, History – School of Humanities, The James Parkes Building, University of Southampton, Southampton SO17 1BJ, UK. T 0044 23 80592261, F 0044 23 80593458.

## UNDERGRADUATE

BA History: Pathway Jewish History and Culture

**The Old Testament** (Dan Levene, [dl3@soton.ac.uk](mailto:dl3@soton.ac.uk))

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

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

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

and responses to them are examined including Jews, Irish, Afro-Caribbeans, Germans, Asians and many others.

**Refugees in the Twentieth Century** (Tony Kushner, [ark@soton.ac.uk](mailto:ark@soton.ac.uk))

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

**Modern Jewish Culture and the Big City** (Joachim Schlör, [j.schloer@soton.ac.uk](mailto:j.schloer@soton.ac.uk))

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

**Street Life in the Modern Metropolis** (Joachim Schlör, [j.schloer@soton.ac.uk](mailto:j.schloer@soton.ac.uk))

Street Life is the topic of this third level History Special Subject course, running over two semesters. The image of the urban street is symbolic for the changes that urbanization and modernization brought about since the early decades of the 19th century. The ambivalences of modernization between progress (traffic, sanitation) on the one hand and newly discovered dangers (crime, prostitution, the lure of the nether world) on the other hand are closely connected to street life. The urban street has also been the "place" for different kinds of social research, from Henry Mayhew and Charles Booth to Louis Wirth and the Chicago School. In recent years, the areas of street photography and street art have been used to study visual aspects of urban life. The research of street life opens up interdisciplinary fields of cultural history, from gender studies to performance studies and – a field that this course will concentrate on – Jewish studies.

**The Holocaust** (Shirli Gilbert, [s.gilbert@soton.ac.uk](mailto:s.gilbert@soton.ac.uk))

This Special Subject course explores one of the most challenging and disturbing events of the twentieth century. Increasingly, and only relatively

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recently, the Holocaust has become the subject of widespread academic and popular interest. The study of the Holocaust is not restricted to history, but crosses disciplinary, academic and popular boundaries to include film, literature, art, museum studies and many other fields of interest. As such, our approach in this course will be multi-disciplinary, and will draw on a wide range of historical, literary, and cultural sources. In the latter part of the course, we will assess the aftermath of the Holocaust, from the post-war trials and the fate of millions of Displaced Persons, to the ways in which the Holocaust has been represented, studied, and remembered between the post-war decades and the present day. We will consider the nature of individual and collective memory, and explore the place of the Holocaust in the broader study of genocide.

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

More than 60 years after the liberation of Auschwitz and the end of the Holocaust – the systematic mass murder of six million European Jews, as well as homosexuals, communists, Roma, and other victims during the Second World War – the subject still generates extensive discussion and controversy, in intellectual circles as well as in the wider political world. In this course we will explore contemporary responses to and post-war representations of the genocide, through media such as testimonies, literature, film, and music. Through these sources, we will tackle some of the questions that still challenge our understanding of the Holocaust today, such as: Was the Holocaust unique? Are there limits to how such catastrophic events can be represented? Why have some recent writers drawn attention to the ‘Holocaust Industry’ and the ‘exploitation of suffering’? What are the politics of memory and commemoration?

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

Music might, at first glance, seem peripheral to the study of history. On deeper examination, however – and as historians in recent years have increasingly begun to recognize – it is a valuable source that can help us to understand how people in the past have experienced, shaped, and understood the world around them. Music can offer insight into how people have interpreted and responded to their circumstances, and how power is used and abused. This course will explore how music has been used by formal resistance and liberation organizations, as well as by millions of ordinary people during periods of political turmoil, persecution, and war. We will also consider how it has been used as a vehicle for propaganda, torture, and control. Focusing in particular on the twentieth century, we will look at examples ranging from the Nazi regime and the Holocaust, to the role of

popular song in the South African anti-apartheid struggle. Through these and a range of other examples, we will consider the roles that music has played as an actor in history, its potential significance as a historical source, and its value as a medium through which we can approach and begin to understand the past.

**Modern Israel, 1948–2009** (Joachim Schlör, j.schloer@soton.ac.uk)

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

## GRADUATE

MA Jewish History and Culture

MRes Jewish History and Culture

### **Jewish History and Culture. Dialectics of Time and Space**

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

The aims of this unit are to introduce you to central aspects of Jewish history and culture; provide you with the most important theoretical and methodological approaches to this interdisciplinary field; encourage you to develop your own research in this inter-disciplinary framework. Having successfully completed the unit, you will be able to demonstrate knowledge and understanding of the importance of religion and religious practice for Jewish history and culture; the inter-relationship between the notions of time and space in Jewish history and culture; the dialectics of ‘home’ and ‘exile’ in Jewish history and culture; the variety of Jewish experiences in different geographical areas.

### **Jews and non-Jews in the Hellenistic world** (Sarah Pearce, sjp2@soton.ac.uk)

This unit focuses on the Jews of Hellenistic Egypt, the setting for the first Jewish Golden Age. Egypt was home to many Jews in this period, whose lives and relations are richly attested not only in the historical records of Josephus and others, but also in their own literary productions, in a large quan-

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tivity of papyri detailing everyday life, and in commemorative inscriptions. Based on this wealth of evidence, students will be asked to assess (i) Jewish responses to the cultures and societies of Hellenistic Egypt; and (ii) how non-Jews responded to the Jews. Particular topics include: the Greek discovery of the Jews; community and ethnicity in Hellenistic Egypt; intellectual Jewish culture in Egypt; Egyptian hostility to Jews; 'Love at first sight' but 'How far can you go?' – Jewish responses to Hellenistic culture and society; the impact of the Roman political settlement of Egypt; and, finally, the tragic Jewish rebellion in Egypt, resulting in the decimation of the Egyptian Jewish community under Trajan.

## **Relations between Jews and non-Jews throughout the ages**

(Tony Kushner, ark@soton.ac.uk; Sarah Pearce, sjp2@soton.ac.uk)

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

## **East side/East End: Jewish immigration and settlement in Britain and North America, 1880–1920** (Tony Kushner, ark@soton.ac.uk)

About 120,000 Jews settled in Britain from 1880 to 1914, the majority in the East End of London, and 1.5 million in the USA from 1880 to 1920, two-thirds on the Lower East Side of Manhattan Island, New York. This unit looks at the communities they established in two widely differing social, economic and cultural milieux. It will compare the economic activities of the immigrants, the development of the Jewish labour movement, self-help organisations and crime. It will contrast the efflorescence of Jewish culture and politics in New York to the more reserved expression of immigrant identity in London. The transformation of the family, and the specific experience of women will be studied using, where possible, original

sources. The unit will look critically at notions of assimilation and acculturation, the role of religion (and religious institutions) in immigrant communities, and relations with 'native' or 'uptown' Jews as mediated through philanthropy.

## **Britain, the USA and the Holocaust, 1933–1995**

(Tony Kushner, ark@soton.ac.uk)

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

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

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

## **Memory and Nostalgia in Modern Jewish History** (Jane Gerson, jg1502@soton.ac.uk)

The aims of this module are to critically examine memory and nostalgia in modern Jewish history and culture; analyse the intersection of religion, history and memory as represented in modern Jewish cultural practice; and interrogate and develop a broader understanding of the relationship between history and memory.

## **Jewish Society and Culture in Eastern Europe** (Jane Gerson, jg1502@soton.ac.uk)

This course is designed to develop students' understanding of the distinctive Jewish civilisation that developed in Eastern Europe from the 16<sup>th</sup> to the 20<sup>th</sup> centuries; introduce them to the wide range of primary sources associated with the study of Jewish history; and develop their familiarity with the historiographical literature and debates of the field.

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