BAJS 2014: Abstracts

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Dr Strangelove and the Jewish question

This year marks the fiftieth anniversary of Stanley Kubrick's anti-Cold War political satire *Dr. Strangelove; or How I Learned to Stop Worrying and Love the Bomb*. Released just over a year after the Cuban Missile Crisis of October 1962, *Dr. Strangelove* drew upon the very real fears of the time. It envisaged nuclear apocalypse as a result of human incompetence. A black comedy, its mordant humor was turned upon the Soviets and Americans alike. Politicians, military brass, and even the common soldier came into its sights. Almost no one was safe from its attack. Although many have explored the film's politics, few have thought to devote any attention to its Jewishness. This is a major oversight for Kubrick was a Jewish director whose background and ethnicity surely influenced this film. This is evident in a number of ways but one of the most interesting, as revealed by his archives in London, is the presence of various Jewish characters in the production process. Although not all of them made it to the screen, their traces can be felt on the finished film. For the screenplay Kubrick adapted the novel *Red Alert* by Peter George. It was originally published in 1958, as *Two Hours to Doom*, under the pseudonym Peter Bryant. In this book, the drama was deadly straight and clearly anti-Communist. Kubrick injected the satire, taking George's all-American names (Clint Brown, Andrew Mackenzie, Franklin, Quinten, etc.) and turning them into parodic – and sometimes Jewish – figures. Even if these characters and ideas didn't make it to the final version, their traces stamp the film with a Jewishness and post-Holocaust awareness that is certainly not scrubbed away in the finished film.

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Arendt, Scholem and the Given: Prologue to a Politics

In this paper, I present a new reading of the famous 1963 exchange between Hannah Arendt and Gershom Scholem over Arendt's *Eichmann in Jerusalem* and her disposition toward the Jewish people. Though Scholem managed to make this public exchange into a referendum on Jewish identity, I argue that it actually turned on questions of 'political theology' anchored in the Weimar German background that Arendt and Scholem shared. Scholem's criticism cemented the view of Arendt as a secular Jew and Jewish secularist that has held to this day, for whom Jewishness was merely a 'simple fact of birth', incapable of the kind of 'devotion to the things of the world' exhibited by 'the believer' and his 'love of the Jewish people' that is, as Scholem depicted it, sacred and inviolable. In presenting the choice between belief and non-belief this way, Scholem succeeded in eliminating the very, alternative possibility of a Jewish *political-theological* thought (emerging from a European-Jewish tradition) that would be something other than '*Ahabat Israel*', rejecting precisely that *political* love of the world and of the given differences out of which it is constituted—that which 'has been *given* and was not, could not be, *made*', as Arendt put it—that Arendt steadily advocated. For belief, Arendt maintained, could also take the form of gratitude, or *Dankbarkeit*, for the given, that disposition that permits differences to appear and be encountered in the first place, thereby making politics as such, as well as the active constitution of a common world, both possible and necessary. Such gratitude is perhaps the central trait of the singular *Jewish political theology* that, I argue, Arendt's work unexpectedly advances—and it is consistently bound up with political forms of love of neighbour, as against the apolitical love of one's own people, that Arendt promotes throughout her work.

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Abraham Jacobs Hallevi's Hebrew Translation of the Book of Common Prayer, Dublin 1717: Content, Context and Afterlife

Abraham Jacobs Hallevi's Hebrew translation of the Book of Common Prayer is more than a curiosity. It throws light on the Jewish community in Dublin in the early 18th century and its relationship to the Christian community, particularly to the Anglican establishment. Five copies of the work are known, all handwritten by Hallevi himself, two of them in Dublin (in Marsh's Library and in TCD). I will analyse the content of the translation to establish what is in it, how competent it is, and what sort of churchmanship it implies by its rendering of key terms. I will attempt to set it in the historical context of the Jewish community in Dublin at the period, and consider its afterlife, but looking at what relationship it bears to other attempts to put Christian prayers into Hebrew.

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The English Mould: Jewish Territorialism and its British context (1905-1950)

In this paper, I intend to show how the British context in which so-called Jewish Territorialism, after 1905, was born and further developed, determined the way in which the Territorialists imagined the future of (Eastern) European Jewry and formulated a political and cultural program to achieve this aim.

The Territorialists searched for places of settlement for Jews outside Palestine, arguing that Palestine alone could not solve the increasingly dangerous situation in which Central and Eastern European Jews found themselves. After a decade-long slumber following the disbandment of the *Jewish Territorial Organisation* (ITO) in 1925, the Territorialist efforts increased again throughout the 1930s, mainly through the activities of the *Freeland League for Jewish Territorial Colonisation*, and continued with differing intensity until well into the 1950s. This paper focuses on two intrinsically connected ways in which the British context of Territorialism's history determined the movement's nature and development: through the personal backgrounds of two of the main Territorialist protagonists, and by way of the British colonial context in which the Territorialists imagined their colonisation endeavours to take shape. Two of the foremost Territorialist leaders were Anglo-Jewish playwright Israel Zangwill, who led the Territorialist secession from the Zionist Movement after the Zionist rejection of the Uganda proposal of 1905, and poet and Yiddish translator Joseph Leftwich, who was one of the main instigators of the revival of Territorialism during the 1930s. In this paper, I will show how these leaders' 'Englishness' influenced the movement's generally optimistic assessment of the future of the Jewish Diaspora, as well as Territorialism's attempts to hitch its fortunes to Imperial Great Britain, often using explicitly colonial and racialist language and discourse in describing this aspired-for cooperation.

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Borders and Bordering in Jewish Geopolitical Space

The paper represents recent original research carried out by Dr. Amos Israel-Vleeschhouwer and myself. The research focuses on geopolitical and legal aspects of borders as perceived in Rabbinic texts.

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The Glottogenesis of Yiddish and the Ethnogenesis of Eastern European Jewry: Between Scholarship and Politics

Since Abraham Harkavy's *Ha-Yehudim u-Sefat ha-Slawim* with its assumption as to the autochthonous origin of Eastern European Jewry, a lot of debates have divided the scholarly community regarding the localization of the cradle of Yiddish, the ethnic language of Ashkenazim. Depending of the political orientation, some scholars considered Eastern European Ashkenazim the descendants of Slavic-speaking Jews who underwent a process of Ashkenazicization after they adopted the language of a few immigrants who settled in Poland and Lithuania toward the end of the Middle Ages; some others stressed the continuity that admittedly united Eastern European Ashkenazim to a medieval German background. Recently, the debate has been reactivated with the publication of Jits van Straten's *The Origin of Ashkenazi Jewry* that deals with the extension of Yiddish among Eastern European Jews though from an external, non-linguistic perspective. Due to the striking continuity of those debates from 1867, the date of publication of Harkavy's *Ha-Yehudim u-Sefat ha-Slawim* till 2011, the date of publication of Van Straten's *Origin*, it is worth investigating the political implications that were, and still are, at stake in this scholarly debate. We will deliberately renounce dealing with the Khazar hypothesis since my focus is the relationship between the glottogenesis of Yiddish and the ethnogenesis of a Yiddish-speaking ethnos.

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Pluralistic Politics Behind Barbed Wire - The Internal Court System In The Cyprus Internment Camps 1946-1949

Deportation to the Cyprus internment camps was one of the principal means used by the British government in its struggle against illegal Jewish immigration to Palestine in the years following World War II. This heavy politicized Jewish community was headed by the secretariats, composed of representatives of all political movements operating in the camps. The camps operated from August 13th, 1946 to February 10th, 1949. During this 50 months time

period, close to 52,000 illegal immigrants lived in twelve different internment camps. Some illegal immigrants spent just a few months in these camps while many of them spent more than a year. The Haganah and the political movements co-established courts, which operation was sponsored by the JDC (Joint Distribution Committee) that was responsible for managing the community institutions and therefore dealt with issues of education, welfare, health and religion. In addition, there was an internal camp police, an Attorney General and an Audit Committee. In addition to introducing the Jewish political institutions, I maintain in my paper that the judges, who were representatives of all of the political movements active among the immigrants, left their political disagreements outside the court, and operated in a pluralist, impartial manner resulting from a democratic outlook and a set of Court Rules that reflected camp life. These characteristics, and the foundational documents of the internal camp police, suggest that the courts' founders understood the internal court system not as a trial court serving a population on the brink of statehood. Although The British allowed the illegal immigrants to live their lives as an autonomous community, the courts operated in a secretive manner. This modus operandi stemmed from the courts establishers common interest in keeping the population calm and preventing the British forces from breaching the camps autonomy, thus jeopardizing the courts operation and other secretive activities of the Haganah and the political movements.

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Literary Nostalgia for a Colonial Paradise: Jews, Arabs and Cosmopolitanism in Mittelpunkt's Mandatory Haifa

The city of Haifa, a multicultural port city on the Mediterranean coast of northern Israel, is perceived in contemporary Israeli culture as a model of Jewish-Arab coexistence. However, among local intellectuals there is a certain nostalgia for the time of the British mandate, which has been portrayed, in various articles, exhibitions and literary works, as an almost utopian time of Jewish-Arab coexistence and cultural exchange, mostly among the elites of both ethnic groups. This lecture will concentrate on one such literary portrayal of Arab-Jewish-British relations in Mandatory Haifa: "Railway to Damascus" by contemporary Israeli playwright Hillel Mittelpunkt. I will claim that this play, which has Jewish, Arab and British characters, and includes speech in four languages, puts local history into a narrative framework of a "fall from paradise", through the construction of mandatory Haifa as a utopian-paradisiacal point in space and time. Cosmopolitanism, as a political ideology, is portrayed as holding the utopian potential, while nationalistic ideology, which gradually takes over as the play nears its tragic ending, is shown as the cause for the fall. This nostalgia for colonial times will be placed within a wider framework of utopian writing about Haifa, as well as within the literary discourse about alternative ideological options embodied in this unique city.

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The Political Theology of Binationalism: Judah Leib Magnes and Martin Buber

During the 1930s and 1940s, American Reform Rabbi and Hebrew University administrator Judah Leib Magnes, and Martin Buber, leading scholar and theorist, were the leading proponents of a binational solution to the political situation in Palestine. Magnes and Buber collaborated on behalf of the *Ihud* association to promote the binational cause. Nevertheless, despite the sometimes instrumental justifications they provided for their actions, the politics of both was fundamentally driven by their religious worldviews, albeit from different perspectives. My aim in this paper is to reveal and contrast the theological underpinnings of the binational solution as proposed by Magnes and Buber. Furthermore, I would like to explore the possibility that their respective approaches to binationalism can be constructed as comprehensive political theologies. To that extent, my research is part of a larger effort conducted in recent years to explore the theopolitical substructure of pre-state Zionism.

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Forgetting Europe: Perspectives on the Debate about Zionism and Colonialism

Starting in the 1980s Israeli scholars followed Arab and other scholars in suggesting a colonialist over-all interpretation to the history of Zionism and the State of Israel. They stressed what they saw as the colonialist reality of exploitation or dispossession that underlay the construction of the new society and economy in Palestine/*Eretz Yisrael*. I want to argue that the main thesis of that "Colonialist school" is not fruitful, and to uncover the source of this barrenness: it severs the object of the analysis from its causes, and accordingly fails to fulfill the essential task of

historical or sociological interpretation. The "Colonialist School" ignores the economic, social and cultural processes that took place among the Jews in Eastern Europe and spurred them to emigrate to Palestine and establish a strong national polity there. Thus it fails to explain how Zionism and the state of Israel came to be an active and vital national force in the twenty-first century, a long time after the era of colonialism. By contrast, an alternative – explaining Zionism and Israel as manifestations of a Jewish national liberation movement that emerged against the background of certain very concrete needs of the Jews in Europe – this alternative is much more fruitful. What can be called "the national-democratic school" in the study of Zionism and Israel, in all its different versions, analyzed Zionism in concrete and even material, economic and political terms and assigned great weight to the push factor — the fact that Europe pushed the Jews out in a vast wave of emigration, of which immigration to *Eretz Yisrael* was only one part. From this perspective, Europe is where the causes of Zionism were located.

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'For it Concerns the Honor of God and the Salvation of Us All:' The Jews as Objects of Christian Intolerance in Martin Luther's 'The Jews and Their Lies'

Martin Luther dedicated his career to the reformation of the Christian Church and devoted his life to the salvation of souls from all religions, including those belonging to the Jewish faith. This paper will examine Luther's attitudes towards the Jews, focusing on one of his last and most scathing treatises against the Jews entitled *The Jews and Their Lies*. This anti-Jewish statement conformed to established thoughts and traditions throughout Reformation Europe in an instrumental way: it perpetuated the dominant Christian perception of the Jews as objects of intolerance. This paper defines intolerance as a system by which elites deploy the construction of an "other" to consolidate their power, and it will demonstrate how the resultant dichotomic mentality enables elites to create an identity in opposition to the "other" and control the actions deemed appropriate for each of these groups, which serves to contain the perceived threats to their power from the "other." Furthermore, this paper will explain how Luther's philosophies revealed anti-Jewish ideas that permeated European culture and reproduced these ideas in the form of religious writings, popular pamphlets, and civil codes. It is through the early modern European policies of intolerance towards the Jews that the relationship between the church, society, and state is apparent as elites in these converging spheres reinforced the common culture base of Christian belief and anti-Jewish opinion, as well as exercised a shared language to propagate and subjugate the "other." For Luther during the Reformation, as it had been for European leaders since the institution of Christianity as the official religion, the "other" upon which the elites secured their power, was the European Jew.

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'So You Think You've Got Troubles': Between tsoris and comedy
The writing team of Laurence Marks and Maurice Gran are best known for the long-running and now revived comedy series, *Birds of a Feather*. Actress Lesley Joseph plays the character Dorien, who some critics have derided as an antisemitic stereotype. Dorien is one of several overtly Jewish characters created by Marks & Gran, including sprivs and refugees from Nazi Germany in *Shine on Harvey Moon*. One of their series (1990) has a recurrent double-outsider theme as the grist for comedy-drama: *So You Think You've Got Troubles*, which featured Warren Mitchell "as a Jewish factory manager relocated in later life to Belfast." Marks says this was "the most courageous" of their productions, which met with a warm response in the UK, and especially embraced in Northern Ireland. Its "Jews'-eye-view"—neither Catholic nor Protestant--served to educate the British about what Northern Ireland was actually like when the country was at war with the IRA. The show ran only one season—cancelled by Marks & Gran because the writers felt that they had expended all their possible stories. This presentation revisits *So You Think You've Got Troubles* mainly in order to shed light on the little- recognized history of Anglo-Jewish humor.

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Benjamin's Messianic Marxism: 'On the Concept of History' in Jewish Perspective

In my paper, I would like to offer a new reading of Walter Benjamin's "On the Concept of History," in which I want to emphasize the significance of Jewish messianic influence. There are many interpretations of Benjamin's famous historiosophic theses (e.g. Agamben, Santner, Zizek, Löwy), but they don't seem to be attentive enough to the Jewish-messianic element in Benjamin's thought, and especially to the crucial difference between Jewish and Christian types

of messianism, which, in my reading, becomes the pivot of Benjamin's project of the new 'world politics.' Benjamin's intellectual life can be seen as spun between two very powerful points of attraction: Jewish messianism on the one hand, which came to him through Gershom Scholem, and Marxism on the other, which he eagerly embraced due to his friendship with Bertolt Brecht. In case of Benjamin, these two powerful influences produced a fruitful tension, which – despite many problems on the personal front, with Scholem and Brecht engaging in a constant psychomachia over Benjamin's soul – led to a unique philosophical synthesis in the form of *messianic Marxism*. This synthesis matured for a long time, passing through various experiments, finally to emerge as a teaching of the *weak messianic power* in one of the last of Benjamin's works – "On the Concept of History" – which he wrote not long before his suicidal death in 1940. It will be my aim to explore the host of meanings implied by the concept of the *weak messianic power* which Benjamin ascribes to us as political agents. One of these meanings points to the position of Jewish theology in Benjamin's writings in general: its 'weak,' i.e. always merely hidden presence. Unlike Franz Rosenzweig, who uses theological idiom openly, Walter Benjamin keeps his religious inspirations 'undercover,' or, as in the famous opening chess-playing image from "On the Concept of History" – under the table. They are personified by the dwarf secretly pulling the strings of the puppet representing the Marxist discourse which is Benjamin's official idiom of choice. In one of his notes, Benjamin invents yet another metaphor for his hidden, "ugly and small" theology which needs to be kept out of sight: the ink blotter which simultaneously erases the theological writing and absorbs its liquidated content. This 'liquidation of theology,' which Benjamin sees as his main method, is highly ambivalent: on the surface it may suggest a destruction of the theological paradigm, now to be replaced by the secularised modern Marxist idiom – deep down however, it aims at making the theological message fluid again, before it had congealed into religious dogmas. Theology turned into liquid ink may thus be used once again to compose a new scripture which will reverberate with the stronger original messianic message than the Holy Writ of the orthodox, either Judaic or Christian, theologies. I would like to demonstrate that it is precisely this 'weak' influence of the Jewish messianic inspiration which Benjamin finds most effective in forming what he calls our 'weak messianic power' in the domain of political agency.

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Between Doves and Hawks: Biblical History as a Polemical 'Useful Past' in the Writings of Religious-Zionist Rabbis

In contrast to Orthodox Judaism, religious-Zionist rabbis seek to become involved in the decision-making processes of the State in the international arena. This process, which is based on hawkish attitudes, began modestly in the wake of the Six Day War (1967), gathering momentum following the Yom Kippur War and especially after the Likud party came to power and the peace agreement with Egypt was signed, which entailed giving up biblical territory. It was also reinforced with the signing of the Oslo Agreement in 1992, growing following Rabin's assassination by a radical right-winger in 1995. At this juncture, the voices of the moderates in this camp also began to be heard. In recent years, religious-Zionist rabbis have begun writings books about biblical history, focusing primarily on political aspects. These present a number of polemics linked to the political governing of ancient Israel. One of the most prominent, which I shall discuss as a test case, is the dilemma faced by Ahaz, king of Judah (735 b.c.e.), whether to join an anti-Assyrian coalition or become an Assyrian vassal. At his side stood the prophet Isaiah, who preached a third option, calling on the king not to act recklessly but adopt a policy of "sitting on the fence" until the crisis had passed. Ahaz spurned his advice, however, choosing vassaldom. This issue is discussed in three books written by religious-Zionist rabbis—Yigal Ariel, Yuval Cherlow, and Dr. Benny Lau and Yoel Ben-Nun. These writers analyze the incident in the light of their contemporary political views, using it and other similar cases to anchor their religio-political opinions while turning the biblical history of Israel into a "useful past." In the test case I shall discuss, it is possible to discern how Ariel and Cherlow—who hold hawkish views—perceive Ahaz as a hesitant king incapable of standing on his principles who allows Judah to become an Assyrian vassal. In contrast, Lau and Ben-Nun do not clear Ahaz completely, pointing to a pragmatic non-messianic stance intended to deliver the kingdom. In this lecture, I shall present the way in which an ancient polemic from the kingdom of Judah is used and illustrate how it is employed as a "useful past" in contemporary political polemics.

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Orthodox Jewish Liturgical Music as a Pathway to Prayer in the Dublin Community?

Within the Orthodox synagogue, worship through the medium of music is understood to be a more meaningful form of communication with the Almighty, than through solely verbal articulations of prayer. Aside from the higher spiritual powers with which synagogue music is believed to be imbued, it may be argued that synagogue music,

performed within any branch of Judaism, might be viewed as a political statement of religious freedom of expression in a mainly homogeneous cultural setting. The musical repertoire of a synagogue might also reflect historical national links with distant places (for example, the present-day Dublin synagogue whose tradition of Lithuanian liturgical melody spans more than a century).

However, it is possible to observe further political dimensions inherent within the musical practices of the Orthodox synagogue. Music can be seen as an assertion of male dominance within the shared experience of collective prayer. In a musical context, the term *homophonic* implies an aesthetically pleasing blend of complementary sounds. In some Orthodox synagogue environments, women assume an active, participatory role, while in others the blend of male and female voices is actively discouraged. Thus the question emerges: is the texture of synagogue music homophonic in a more literal sense; that is to say, are the sounds of Orthodox synagogue prayer invested with different meanings depending upon whether the same sounds are made by men or women? This paper attempts to address these issues while making a case study of the larger Orthodox synagogue in Dublin. Research methods involve participant observation, and ethnographic interviews carried out among male and female members of the synagogue congregation. Findings suggest that the more subordinate position of women within the Orthodox synagogue is partly dictated by an implied male 'ownership' of certain aspects of synagogue musical performance, including but not restricted to the cantillation of the Torah.

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Examining political discourse of Jewish peoplehood through the prism of caring

In this proposal, we examine elements of caring in the Jewish peoplehood's political discourse and the implications on the ongoing debate regarding the character of Israel as a state: Jewish-democratic or democratic with a Jewish character. Two dominant concepts of caring will be discussed: tribal caring and inclusive caring. The first emphasizes a Jewish nationality and historical–collective memory based on victimhood. It is geared toward prioritizing Jews as citizens and immigrants. It is reasonable to argue that it is based also, but not only, on the tenet and tradition that Jews are a one big family, and that they help one another. The other, inclusive caring is based on the official western model of statehood, that all citizens are equal, regardless religious-ethnic backgrounds. There are many more approaches, but these both concepts of caring reflect, by large, the tension and polarity regarding the Jewish peoplehood's political discourse on the essence of Israel as a state. The philosophy of caring is predominantly associated with feminist thoughts, because it is mostly assumed to be socialized with girls - as assigned caretakers. It is also considered emotional and subjective, thus, irrelevant to a political discourse. However, listening to politicians, key people in world Jewry and to public opinions, it is inevitable but to detect seeds of a discourse that integrates caring as an emotional ideology to justify a political standpoint and agenda. The question is whether caring plays a significant role in the Jewish peoplehood's political discourse in large and in the Israeli political discourse, and what are the implication on the formal education discourse.

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La clemenza di Berenice

The first time we meet Berenice, daughter of King Agrippa I, in Josephus's *Judean War* (2.217), she is mentioned as wife of her father's brother, Herod, who is just receiving the kingdom of Chalcis from Claudius right after the latter has gained the throne following the assassination of Gaius. What could be more central to Roman politics than receiving the favor of a new emperor based on blood relations and a well-conceived marriage? Of all of these figures present at Rome in 41 C.E., it is only Berenice who survives the civil war after the suicide of the last Julio-Claudian, Nero, as well as the Judean rebellion, to become the lover of the emperor Vespasian's son Titus in a new Flavian dynasty. Unlike Cleopatra, she ends up on the winning side of a civil war, residing in the Rome of her youth, and even appearing in court (Quintilian, cf. Acts). As Macurdy states in *Vassal-Queens* (1937: 90), "Of no other queen of the century do we get such vivid pictures." Jewish queen, lover of a future emperor, and magnet for rumors of incest with her brother King Agrippa II, Berenice crosses all literary boundaries, appearing in histories (Josephus, Tacitus, Cassius Dio), biographies (Josephus, Suetonius), a rhetorical handbook (Quintilian), satire (Juvenal), and the early Christian Book of Acts, as well as two inscriptions. Mason (2008: 178, n. 1359) states, "In spite of Josephus' generally disparaging outlook on women, however, *War* consistently portrays Berenice as a stateswoman, an energetic and deeply committed leader in Judea before the outbreak of war (cf. 2.310-14, 333-34, 405, 426, 595)." This paper builds upon this observation to examine all of Berenice's reported actions through the lens of the larger Roman imperial claims of clemency. Her political impact may become more evident through this analysis.

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Torah and Jewish Identity in the Second Temple Period

In the crisis of the Maccabean period, it was not possible even to admit to being a Ioudaios, according to 2 Maccabees. This paper will explore what it was that would not could admit to being. Specifically it will explore the growing tendency to define Judean identity by reference to the Torah of Moses as the ancestral law. The Torah was granted this status at some point in the Persian period, but the implications for how it should be interpreted changed after the Maccabean crisis, when we see the rise of halakhic interpretation and of sectarianism based on differing legal interpretations.

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Around the debate on the ritual slaughter in Poland: political and media discourses

On the grounds of the decree of the Minister of Agriculture and Rural Development dated on 09-09-2004, the ritual slaughter was permissible in Poland until the end of 2012. However, in November 2012, the Polish Constitutional Tribunal decided, that the said decree is incompatible with the Animal Protection Act which prohibits the slaughter of animals without their previous stunning. In July 2013, the parliament members rejected the government's bill would permit the ritual slaughter: 222 MPs voted for the rejection of the bill, 178 of them were for passing it, and nine refrained from voting. Polish Jews and Muslims complained formally about this decision of the Polish Parliament at the European Commission. According to them, the ban on ritual slaughter is a serious violation of their freedom to practice religion rituals, which contributes to prejudices and discrimination. Rabbi Schudrich emphasized that voting against the ritual slaughter in the Polish Parliament was the worst day in the life of the Jewish Diaspora in Poland since the 1930s. The social heated debate how to conciliate the religious tradition with the respect to animals' rights and economic demand (export of the kosher meat) is far from being over. In April 2014, the civic bill was submitted to the Parliament. The required number of signatures was collected by the National Council Of Agricultural Chambers. Therefore, the Members of Parliament will have to express their opinion on the ritual slaughter again. In my presentation, I would like to report on different opinions and attitudes noticeable in this difficult debate: the attitudes of the Polish Episcopacy, of politicians and their economic arguments, the results of public opinion polls (according to them a great majority (2/3) of Polish citizens , and still more of Polish Catholics (3/4) are against slaughter without previous stunning of animals), as well as the declarations of representatives of the Jewish community in Poland, the responses of Israeli politicians, and comments on this deadlock found in the European press.

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Natural Law in the Theology of David Novak

This paper will discuss the interpretation of natural law in the work of the contemporary Jewish theologian, David Novak, and the implications of the concept for Novak's commitment to dialogue. There are two objectives to this exploration of dialogue: firstly, to establish the way in which natural law informs Novak's understanding of the relation between Jews and non-Jews, particularly as a repudiation of the perceived particularism of Jewish ethics; and secondly, to explore the way in which natural law facilitates Novak's contribution to public discourse. The paper will begin with a brief discussion of the hospitability of Jewish theology to the idea of natural law. It will then explore the manner in which natural law functions, for Novak, as the primary point of contact between secular and religious understandings of personhood, allowing for an authentically Jewish response to issues of universal relevance. Novak's interest in the way in which Jews and Christians can participate in a liberal democracy in good faith runs as a parallel theme to his theological work. It is possible, Novak believes, to bridge the gap between secular and theological modes of reasoning through a retrieval of natural law thought from the classical Jewish sources. This allows Novak to bring his commitment to the irreducible sanctity of human life to a wider audience. The paper will conclude with a critical assessment of the extent to which Novak succeeds in isolating the dogmatic premises of his faith from his contributions to debate concerning the common good.

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Forgetfulness, memory and the new Jew

The concept of the negation of Jewish diaspora has played an important part in early Zionist ethos. This ethos does not only criticize the "Galut life" but - starting from writers of the Haskala – also cultivates a strong dichotomic differentiation between the so called passive, destructive life, lead by the the diasporic Jewry and between the so-called productive and active existence, offered by Zionism. Nevertheless, the "New Hebrew Man", although depicted as a man who has undergone a sort of metamorphosis, is presented within this concept as one who *remembers*. Indeed, the Galut-life ought to be *remembered* so that it could be avoided in the future. It is remembered in a tendentious way (Zionist education and historiography tends to emphasize certain motifs of it which are considered as serving its ideology), but it is nonetheless remembered. However, a few literary works do differ from this tendency, and offer a more radical idea, according to which the new Jewish national identity cannot be based upon memory of the past, because this past is a "sick" and contaminated one, and therefore the memory concerning it is a traumatic one. In order to be "cured" from this trauma, the new "Hebrew" identity should be based on forgetfulness, rather than on memory of the past. This interesting view can be traced, for example, in Haim Hazaz's novella *The Sermon* (Hadrasha), and later also in Dahn Ben Amotz's *To Remember, to Forget* (Lizkor lishcoah, 1968). Indeed, such motifs can be found throughout Modern Hebrew literature. My intention in this paper will be to reexamine this concept, and to try to understand what it means to identify a nation's mental health with the forgetfulness of its own past.

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'An 'Estranged' generation? Politics, Social Change and Interwar British Jewry

During the interwar period, Jewish communal, religious and political leaders frequently voiced their concern that younger elements of British-Jewish society (especially second-generation Russian and Eastern European migrants) were becoming 'estranged' from their Jewishness and moving away from the communal fold. The fear was prominent that young Jews were becoming less Jewish in their actions, lifestyles and identities as they became increasingly 'socialised' (Cesarani) into mainstream society. This process occurred in many areas of interwar British-Jewish life, but was particularly visible in the (broadly defined) political sphere. For one, the 1920s and 1930s witnessed the deterioration of the relationship between young Jews and existing communal authority. In the interwar years, the migrant second generation became increasingly disillusioned with internal political arrangements and traditions, labelling them as unrepresentative and criticising organisations such as the Board of Deputies for their inactivity in combating growing anti-Semitism. In a similar vein, the political actions of this group with organisations and movements external to the community also demonstrated their growing drift and detachment. The interwar years witnessed greater Jewish involvement in leftist and radical (especially communist) politics which had significant repercussions for their Jewish identities and for inter-communal relations. Drawing on a wide range of archival, autobiographical, biographical and oral history sources, this paper will explore the link between politics and Jewish 'estrangement' during the interwar years. As will be shown, the actions and choices – with regards to both communal politics and external political organisations – of this group symbolised and facilitated the growing social, cultural, religious and political drift of the migrant second generation.

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The Politics of Food: Dietary laws, Food Choices and Social Justice

Food plays a major role in Jewish observance and practice. This paper explores the political discourse on food in contemporary Jewish settings, focusing on attempts to 'mend the world' (tikkun olam) by making conscious food choices that go beyond the traditional laws of Kashrut. I will be looking at Vegetarianism and 'ethical kashrut' as examples of the production, preparation and consumption of food that aim to introduce high ethical standards such as environmental concerns, animal welfare and fair trade in Jewish observance. While some supporters regard these initiatives as a 'higher form of kashrut', others have suggested that "to argue that vegetarianism is more sound ethically is to be on the opposite side of the Torah' (Louis Jacobs, 1990). I will argue that the ethics of food is a significant aspect of promoting Social Justice in a Jewish setting but that this is also controversial because it poses a challenge to traditional interpretations of Jewish law and can be regarded as a subversive practice.

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Loss of interrelatedness and the ideological foundation of the Holocaust: an interdisciplinary perspective

This paper argues that violence has mental origins that can be traced to a fear based and dualistic world-view and that a revision of such a perspective is necessary to safeguard peace and prevent future conflict.

Studies from neurobiology (Kandel 2006, LeDoux 1996), psychology (Lewis 1971, Levine 2005), sociology (Collins 2004/8, Scheff 2006) and history (Isaac 2006, Smith 2005, Pulzer 1997, Mosse 1964) are combined to show that the effect of trauma on the level of individual psychology is comparable to events on the micro-social level of personal interaction and the macro-social level in relation to larger social structures. In each case a disruption of a sense of interrelatedness can be observed that can cause and/or facilitate violence. In European history this lost sense of interrelatedness can be traced to a quotation by Aristotle in which the use of violence against those that are 'born to subjection' is legitimised (Aristotle in Isaac 2006). A political practice of imperialism and the persecution of those that were perceived as 'others' was thereby facilitated and the violent consequences of this ideology pervade European history, the Holocaust being one of its most extreme occurrences. A change in perspective is therefore called for and the promotion of an 'ethics of sustainability' as a paradigm in which the dialectics of self and other is replaced by a perspective that facilitates a renegotiation of our being 'in *this* together' (Braidotti 2006: 35).

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Resurrection of the dead - 2 Maccabees 12:39-45 as political response to Seleucid rule or development of Zoroastrian eschatology?

This paper discusses why, at the time of the Maccabean Revolt (167-164 BCE), the idea of the survival of the soul became not only important in Second Temple Judaism, but also, given the fact that the Revolt itself coincides (according to the greatest part of scholarship) with the shape that the canonical book of Daniel took, the role that Zoroastrian ideas regarding the afterlife may have had. The parallels and circumstances under which each one - Jewish and Persian - of such otherworldly conceptions is also to be taken into account, as well as the very diverse nature of the material we are dealing with here.

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There are no terrorists in my village': negotiating Jewish-Muslim relations in South Asia

The paper calls attention to the fluid, processual and context-dependent nature of Jewish-Muslim relations by turning to the context of South Asia. I will focus on a number of historical and ethnographic episodes pertaining to the mutual perceptions of Jews and Muslims in South Asia to examine tropes of collaboration and conflict that are present in the accounts of both communities of the subcontinent and to reflect on the intricate and complex ways in which issues in local and global politics, such as Indian caste relations and the conflict in the Middle East, affect these relations. In the first part I highlight the main themes in the mutual perceptions of Indian Jews and Muslims as they were reflected in the printed sources of the Bene Israel Jewish community of the Konkan coast. These sources, which come from the later British period index key issues in the relationship between the two communities, such as the impact of the Zionist movement and the situation in Palestine, and tropes of Jewish-Muslim cooperation in a country where both communities constitute a minority. In the second part of the paper I focus on an episode from my recent fieldwork conducted among the Bene Ephraim of Andhra Pradesh to demonstrate how the issues mentioned above continue to inform Jewish-Muslims relations in India today having incorporated discourses on Israel's defense, elements of anti-caste activism, and the rhetoric of the 'war on terror'.

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Is Orthodox Judaism a Modern Religious Movement?

Since the rise of Reform Judaism in early 19th century Germany, those who remained committed to Jewish law and customs have presented themselves as the authentic heirs to a legacy that is rooted in the revelation at Sinai and the oral tradition that has not been cut off since then. Conversely, their opponents have emphasized that Judaism has evolved throughout history and that at each point mechanisms were developed that enabled the communities and their leaders to adjust law, custom and worldviews to cope with new circumstances. The late Jacob Katz argued in

the early 1980s that from an academic perspective - not directly polemical - Orthodoxy arose in the 19th century as a response to Reform. Even as there are clear signs of continuity between premodern Jewish life and their Orthodox heirs, the latter still adjusted in significant ways that changed the nature of their religious identities. This approach inspired a whole new field of academic study among students of Katz and their colleagues. The study of Orthodox Judaism as a modern movement has been one of the most prolific and active fields in Jewish studies over the past 25 years. That said since about 2005, voices have arisen to challenge Katz's basic thesis. Some of these alternative approaches emerged among fellow historians while others from various parallel disciplines including Jewish thought and theology, literature, and law. My paper will examine the intellectual and cultural contexts in which respectively Katz and his disputants developed their positions, and consider how these informed the opposing perceptions that they expounded.

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The Jacob-Esau narrative in ancient Jewish tradition

There is an increasing tendency in contemporary scholarship to explain the harsh treatment of Edom in some exilic and postexilic texts in the Hebrew Bible on the grounds of the strife between Esau and Jacob over birthright and inheritance. Depending on the time and circumstances biblical authors either condemned Edom on account of Esau's enmity towards his brother Jacob or tried to reconcile the severed relationship between the two nations by drawing on their bond of kinship. In the same way, in the mid- 2nd century B.C., the author of Jubilees radically rewrote the Jacob-Esau narrative in light of the events of his own time. Thus, Esau is presented as a sort of anti-hero embodying the reversal of the qualities of the divinely chosen ancestor. Further, there is discernible in Jubilees an attempt to acknowledge the inclusion of Esau's descendants in the divine economy only under Jacob's overlordship. The aim of my paper will be to discuss the treatment of and the relationship between Jacob and Esau in Genesis and Jubilees and to show how political and theological issues at different times in ancient Jewish history led to and produced different interpretations of the Jacob-Esau narrative.

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Rootless Cosmopolitans: German-Speaking Jewish Writers Confront the Stalinist Purges

Cosmopolitanism has recently become a keyword in envisioning productive types of inclusivity and diversity in the West (e.g. Cohen 1992, Appiah 1998 and Beck 2006). From the writings of Kant and Fichte onwards, Jews represented the paradigm of the cosmopolitan. German-speaking Jews both epitomized the figure of the cosmopolitan and themselves contributed a rich body of literary and theoretical writing on this concept. Today, Jews have largely vanished from the debate about cosmopolitanism, yet they remain in the palimpsest of academic discourse about the cosmopolitan. My paper, which forms part of my AHRC-funded project *Cosmopolitanism and the Jews*, examines the impact of the Stalinist persecutions of Jews as 'rootless cosmopolitans' on the Jewish involvement with leftist ideas. In interwar Germany and Austria, Jewish intellectuals played a disproportionately important role in promoting both cosmopolitanist and leftist ideals. While belonging mostly to the bourgeois spectrum, many harbored close sympathies with the young Soviet Union, whose imperative of communist internationalism seemed to chime closely with their own cosmopolitanist sentiments. This dream was shattered in the Stalinist purges of the 1930s and 1950s in particular, when Jews were persecuted as 'rootless cosmopolitans'. My paper examines the seminal novels by three German-speaking Jewish writers, Arthur Koestler's *Darkness at Noon* (1940), Stefan Heym's *The King David Report* (1972) and Peter Weiss's *Aesthetics of Resistance* (1975-1981), which were a must-read of critical leftists during the Cold War era. I argue these novels offer a unique insight into the seemingly impossible schism that leftist Jews faced in confronting the Stalinist crimes. In doing so, these novels enable us to trace the Jewish leftist predicament that both sustained the socialist-communist project and ultimately called for its critical interrogation. First, World War II and the Holocaust had demanded that one take sides between Hitler and Stalin, and the anti-Nazi struggle thus seemed to demand silence on the Stalinist crimes. Then, the continued threat to the Soviet Union's existence during the Cold War sustained this logic. And yet, I will argue, the Jews' designation as outsiders within Marxist theory and Stalinist practice placed these writers in a unique position to critique Stalinism from within. The wartime emigration of all three writers to the West – Koestler survived in Britain, Heym in the US and Weiss in Sweden – rather than the Soviet Union no doubt enhanced their abject status within the communist hardline narrative, as well as the critical gist of their writing. My paper thus considers their texts as important sources for the study of major 20th century developments in political antisemitism and Jewish social engagement.

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'The Brave Revolutionary I Was Myself When Young:' Leslie Daiken - Towards a Different Kind of Irish-Jewish Discourse

Leslie Daiken (1912-1964) was an Irish Jewish writer, educator and broadcaster. Daiken has fallen victim to an intersecting number of historical erasures, and Daiken has been rendered invisible. As a secular Jewish socialist , he is a shadowy presence in histories of Jewish Ireland which tend to emphasise the conservative aspects of the Irish Jewish community and a homogenous version of the Irish Jewish contribution to Irish society, focused on communal leaders and community worthies. When categorised as 'socialist poet', he is ignored in Irish literary and cultural histories because of the socialist aspect of his writing. Daiken was friend, confidant and cultural broker for many writers including Samuel Beckett, Ewart Milne, Charlie Donnelly, John Hewitt, Sean O'Casey; Dylan Thomas; Austin Clarke, Brian O'Nolan. His radio play 'The Circular Road', broadcast on both the BBC and the Irish public broadcaster, Raidio Eireann was one of the rare portrayals of life in the small Irish Jewish community in the 1920s, written from a Jewish perspective. At Trinity he received a degree in Modern Languages (Samuel Beckett was one of his lecturers.) He went to London in search of work in 1934, where he took up journalism and PR jobs. In his own unpublished posthumous tribute to the poet Charlie Donnelly, Daiken summoned up the ghosts of a radical past, creating a vivid portrait of the times, and his part in campaigning with various international groups against imperialism and in support Republican Spain. Daiken also wrote many arts reviews, often making the case for socialist forms of culture, writing about the workers' ballet movement, radical theatre groups and the significance of folk songs. It was in these review columns that Daiken often most persuasively expounded his view on politics and culture. In the mid 1930s his mission became to gather proletarian verse and songs in one anthology. The resulting book, *Goodbye Twilight* was subtitled Songs of the Struggle. It was dedicated to Tom Mooney Prisoner 31921, a labour organiser who was imprisoned for 23 years whose case became a cause celebre for the Left in the 1930s. Daiken took his lead from American Jew Joseph Freeman who compiled the *Introduction to American Proletarian Literature*. His work as an anthologist of 'Left poetry', as editor of Goodbye Twilight, can be viewed now as one of a piece with his various attempts at cultural egalitarianism. To be socialist in 30s Ireland was isolating; so what was it then to be a Jew and a socialist in Ireland? This paper will explore Daiken's contribution to an internationalist discourse on the role of the Left on the cultural front, his role as a dissident voice in Irish literary discourse and also as his position as a rebel within more traditional Irish Jewish narratives. This paper will also place Daiken's literary output on socialist themes in the broader context of an era of virulent anti communism in 30s Ireland, where the term 'communist' could be a code or synonymous with the image of Bolshevik Jew.

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On Piyyut and Politics: On the early 'Teqia'ata' and its historical settings

The early Teqiaata in its historical setting The Teqia'ata (תקיעתא), a tripartite Hebrew verse composition which has a central part in the New Year liturgy, can be considered as one of the most ancient genres of early Piyyut (Hebrew liturgical poetry of Late Antiquity). The first section of the Teqia'ata, known as Malkhuyyot (מלכויות; literally: 'Sovereignties', or 'kingships'/'kingdoms'), celebrates the theme of God's sovereignty over His universe, but at the same time it also reflects conceptions of political sovereignty and attitudes towards it. In my paper I would like to examine the markedly different attitudes towards the non-Jewish sovereign which occur, on the one hand, in the archaic, pre-Talmudic Teqia'ata de-ve Rav, and, on the other hand, in the Teqia'ata by Yose ben Yose, dated to approximately the middle of the first Millennium, in light of a major political-religious development: the Christianization of the Roman Empire.

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Conversations on citizenship: the Jewish press and the Christian state in the 1840s

The rapid growth of the Jewish periodical press in response to the Damascus Affair of 1840 has been noted by scholars of Jewish history. The phenomenon captured and reflected the central tension in Jewish identity of this period: between expressions of national belonging caught up with claims to citizenship and forms of solidarity and identity associated with the ties of religious affiliation. Historians of European-Jewish history, such as David Vital, point to the significant publications of the day: the German Allgemeine Zeitung des Judenthums (AZJ, 1837); the French Archives Israélites de France (1840); the London-based Jewish Chronicle (JC, 1841). That newspapers drew

on each other's material in the absence of established foreign correspondents is acknowledged, but far less attention has been given to the extent of the conversations between national communities taking place in the periodical press. Newspapers tend to be used mainly as sources to illustrate debates and controversies within rather than between national communities. Differences between the contexts and concerns for emancipation are therefore more apparent than congruences or connections. This paper is offered at an early stage of comparative research into 'conversations on citizenship' in the Jewish press, focusing initially on the AZJ and the JC in the 1840s. It aims to open up for discussion the extent of the influence of such transnational conversations on the on-going construction and imagination of Jewish identity in Germany and England, often in relation to ideas of the 'Christian state'. Both Jewishness and Englishness were open to interpretation during the mid-nineteenth century, as David Feldman has persuasively argued; as well as being in dialogue with each other, can other influences be discerned? The paper will consider what roles the influential German-Jewish press might have played in shaping the conversation.

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Priestly Rule and Temple Restoration (70 – 135 C.E.): the evidence of 4 Maccabees

The historical reconstruction of the period between the destruction of the Temple and the Bar Kokhba revolt (70 – 135 C.E.) is critical for understanding the emergence of 'normative Judaism'. How, for example, do we account for the rise and demise of the various groups vying for power during this period? Despite the importance of such questions, relatively few literary sources remain to answer them, and the most important of these, the writings of Josephus and the later Rabbinic texts, present well-known methodological problems. In light of the dearth of sources, 4 Maccabees (now commonly dated near the end of the first century C.E.) represents neglected evidence on political leadership during this period. In this paper I argue that 4 Maccabees characterizes the martyr Eleazar as an exemplary priest-ruler in order to commend priestly political leadership as the best hope of recovery of the nation and rebuilding of the Temple post-70 CE.

Far from envisaging a spiritualized and individualized community without Temple (van Henten), 4 Maccabees presents national flourishing as dependent on priestly leadership because God's governance of historical order is centered on the Temple service. Thus, the author of 4 Maccabees presents Jason alone (and not the priests along with him, 2 Macc 4:14) as having 'abolished the Temple service' and incited the divine dikē (4 Macc 4:20, 21). Conversely, it is Eleazar the priest, not Judas Maccabaeus, who effectively secures the victory over Antiochus Epiphanes by teaching the martyrs to offer themselves as paradoxical, life-giving sacrifices for the nation (4 Macc 6:28; 18:22). These characterizations, along with the positive assessment of Seleucid rule prior to Antiochus (4 Macc 3:20), suggest that this Jewish author from the diaspora believes that a renewed fidelity to the law, with the priests as its political champions, will lead to divine favor and the restoration of the Temple under Roman rule.

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Not a Footnote to the Polish History. Jews and Political Discourse in the Early Modern Period in the Museum of the History of Polish Jews

The Core Exhibition of the Museum of the History of Polish Jews (MHPJ) in Warsaw is due to be opened in October 2014. During the many years' preparation of the exhibit, one of the basic questions for the researchers, curators and designers was how to present Polish Jews against the Polish history. It was decided that the strategy for showing the Jewish narration would be based on a simple rule: the history of Polish Jews is an integral part of the history of Poland and the history of Poland is not complete without a history of Polish Jews. However, this proved to be a challenge, especially in the context of the Core Exhibition's galleries dedicated to early periods of the Jewish presence in Poland: the Middle Ages and the early modern era. Faced with insufficient visual material and personal stories – basis for the narrative exhibition – the authors had to refer to a symbolic visual language, or sometimes to create a new one, to illustrate the political discourse of the Polish rulers and nobility towards their Jewish subjects, and the Jews' attitude toward the authority. The paper is to present examples, methods and narrative approach from the MHPJ Core Exhibition's 'Paradisus Iudaeorum' gallery, showing the history of Polish Jews in the so called 'Golden Age', i.e. the 16th and early 17th centuries.

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Salis Daiches - Potrait of a Scottish Rabbi

This paper seeks to explore the thought of Dr. Salis Daiches, Rabbi to the Edinburgh Jewish community 1918-1945. Raised in the Lithuanian part of Poland, educated in Germany and settling in the UK, Salis Daiches was part of the last generation of central European orthodox Jews to have received a traditional as well as a secular academic education. His self-understanding and practice as well as his publications demonstrate a popular elucidation of the ideals of Torah u'Maddah, firmly believing that orthodox Jewish practice is compatible with full participation in the life of the majority society. Indeed, his project was an articulation of a Scottish-Jewish identity in step with the ideals of the Enlightenment so eloquently espoused a century earlier by David Hume in Daiches' adopted home city of Edinburgh. Daiches completed his doctorate on Hume's writings and his appointment as rabbi in Edinburgh appeared a logical conclusion to his intellectual project explaining that Enlightenment ideas about humanity were already contained in perfect form in the Torah. Through a closer look at his published collection of essays *Aspects of Judaism*, selected newspaper articles, and sermons from Daiches' private archive, this paper will sketch the parameters of Daiches' project to forge a contemporary orthodox Scottish-Jewish identity and communicate this to Jewish and non-Jewish audiences alike. While the focus of the paper is on Daiches' own technique of identity-production and his interventions in Jewish and non-Jewish public political discourse, the framework for the analysis is informed by wider theoretical concerns of identity formation, migration, and minority-majority relations in the public political sphere.

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The Social Responsibilities of Jewish Genizah Merchants

The Cairo Genizah documents contain not only the business correspondence of Jewish merchants in the medieval Mediterranean, but also reflect the social life and commitment of merchants in the Jewish community and Islamic government in the 10th to 12th centuries. This paper presents the outcome of a social analysis of the Jewish merchants in the Cairo Genizah, addressing the merchants' internal networking system as well as their responsibilities and functions in the Jewish communities and the administrative positions they would hold in the Islamic government. How crucial were the merchants for religious and political affairs within the Jewish community, and to what extent were Jewish merchants involved in the Islamic administration? Evidence shows that merchants conducting international trade were at the same time deeply involved in communal politics. They would often be scholars themselves, take on juridical functions, hold close ties with high-ranked political figures, and act as mediators in communal power struggles. The yeshivot granted several merchants honorific titles, thereby emphasising the merchant's central role in their communal affairs. A number of prominent merchants seem to have worked closely with the government, too. The representative of the merchants, *wakīl tujjār,* for instance, was a legal and commercial representative, who in many cases was a wealthy merchant, influential figure in society, and often served the government in an official administrative position. At the same time, a merchant's social status certainly influenced his business reputation and success. Hence, the social and business life of Genizah merchants are not to be treated separately. Rather, demonstrating the merchants' different areas of involvement outside the trading business itself promises to picture a more versatile and genuine picture of the life of a Jewish Genizah merchant.

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The Discourse of Liberty and the Jewish Rising in Roman Egypt

Liberty was a programmatic word in the Jewish risings which began in Judaea in the years 66 and 132. In both cases it is attested, together with 'redemption' (Hebrew *ge'ullah*), in coins and documents from a Jewish 'free state' which is counting years of the 'liberty' (Hebrew *herut*) of Zion or Jerusalem. Josephus and Paul attest the corresponding Greek *eleutheria* in similar patriotic connections. They help to indicate a long-standing Jewish discourse of liberty, linked not only with Judaea and its biblical traditions but also with current Greek and Roman political language. Yet there are no comparably direct indications of any programme of the great Egyptian Jewish rising of the years 115-117, between the two wars in Judaea. Exploration of the Septuagint and Philo suggests, however, that Greek-speaking Jews in Egypt shared much of the biblically-connected discourse of liberty which appears more prominently in the coins and documents of the Judaean revolts.

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Harrington, Ireland and the Jews

In the mid-seventeenth century England was massively exposed to the influence of the Old Testament, yet also underwent a massive secularization of thought. This paper will examine the political use made of the Hebrew Bible by political thinker James Harrington and by his followers, and assess how two modes of thinking combined to focus attention on the idea of restoring a Hebrew state that would justify them both. Harrington addressed the idea of a Jewish state in his *Oceana,* published in 1656, shortly after London's merchants, fearing Jewish competition, foiled Oliver Cromwell's plan to readmit Jews to England. Harrington suggested that since they were unlikely to convert and assimilate, as local millennarians hoped, it would have been wiser to admit Jews to destitute Ireland where they would no doubt have abandoned the role of financial middlemen to become successful lawmakers and farmers of their own country just as they had been in their ancient homeland. Harrington, a secular republican, was not writing satire as Cromwell thought. He knew that sending Jews to Palestine was more popular than Jewish admission to England. He was fascinated by the Hebrew Bible himself but his biblical analysis closely followed Machiavelli's "realistic" method which allowed him to compare the political accomplishments of divinely appointed Moses with those of pagan legislators. While millennarians advocated Mosaic law for England Harrington thought that Moses had established a republic whose land laws were so remarkable that he justified calling them divine. Had Jews maintained them their republic might have lasted forever, he wrote. And so, he promoted agrarian laws for the budding English republic with similar hopes for its longevity. The paper will therefore attempt to show that Puritan fascination with Mosaic law and a Hebrew political revival had secular as well as religious origins which were rooted in England's own transition to modernity.

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Jewish Sovereignty, In Theory

"Jewish sovereignty" is a notion that has been theoretically challenged by philosophers, intellectuals, and political actors - Jewish and non-Jewish - from the onset of modernity to this day. Challenges have promoted various ideas of Judaism and of sovereignty that imply these to be essentially incompatible. This has urgent political implications: if indeed "Judaism" and "modern sovereignty" are irreconcilable ideas, then the modern Jewish state will be indefensible, notwithstanding the actions of such a state. In this paper we approach the question of the compatibility of Judaism and modern sovereignty from a unique perspective: We explore what the architects of modern sovereignty, and its critics, had to say about the relationship between Judaism and sovereignty. By exploring the thought of Jean Bodin, Hugo Grotius, and Thomas Hobbes, whose role in shaping the modern concept of sovereignty is well-established, we shed light on the question of whether Judaism was compatible with sovereignty as it was initially conceived. This is enriched by a discussion of what role Judaism has played, if any, in enlightenment and post-modern critiques of modern sovereignty. We conclude with some observations about the compatibility of modern sovereignty and Judaism from the perspective of modern political theory, and suggest some implications for current political debates.

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The Ambivalent Politics of the Contemporary British Jewish Community

The British Jewish community has a range of communal institutions that manage both the internal politics of the community and its engagement in external political systems and debates. Debate about the politics of the British Jewish community has often centred around their representativeness or otherwise and the degree to which they are truly democratic. Such debates are important and necessary; however they can obscure attention to the form that politics and political discourse takes in the British Jewish community. In this paper, I will draw on my research both on Jewish leadership in the UK and on the ways in which conflicting Jewish opinions on Israel are negotiated in the community. I argue that a high degree of ambivalence surrounds the politics of the British Jewish community. This manifests itself in a tendency for even some of those who are heavily engaged politically to efface and deny politics. This kind of 'anti-politics' obscures the political nature of discourse in favour of the language of consensus and communal celebration. This can be seen particularly in how many Jewish communal organisations attempt to frame their engagement with Israel as 'non-political' even when it makes interventions in divisive public debates about the Jewish state.
Underlying this ambivalence towards politics is a fear that the political is antithetical to community. The negation of politics therefore becomes the only way that community can be maintained in the face of political differences.

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Other Voices: Jewish Responses to Stereotypes in Romantic Literature

Perhaps more important than an author's will to tell a new story is the audience's receptiveness to that story. An audience's influence on literary production can be especially powerful in the deconstruction of literary stereotypes. While numerous examples are available, representations of Jews in the Romantic period present a rich opportunity for exploring how non-authors can shape fiction; while many factors contributed to the reimagining of Jewish roles in early nineteenth-century literature, the actions of Jewish readers, interlocutors, and theatre audiences played no small part. Jewish theatregoers' protests in one case in 1830 caused a performance to be halted[1]. A pair of anecdotes in Coleridge's *Table Talk* from the same year discusses how two Jews' rebuttals to Coleridge's insults caused the poet to reconsider his prejudices about contemporary Jews. The most famous example from the period, though, involves the composition of Maria Edgeworth's philo-Semitic novel, *Harrington* (1817): Edgeworth began the novel as a response to a letter she received from a Jewish reader who complained of Edgeworth's repeated use of Jewish stereotypes in her earlier fiction, especially her works for children. Edgeworth was not the first writer to negatively portray Jews, but she was the first to be challenged directly on that score, and she responded with a deeply introspective consideration of the roots of anti-Semitism in British culture. While it is not unusual for an author to be inspired by a fan letter, the power of such interaction as a means of combating stereotype in fiction deserves our attention. The examples of Jewish audiences in early nineteenth century Britain demonstrate how marginalized groups can contribute, even as non-authors, to their more equitable treatment in literature.

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Ben-Gurion and the Formation of Israeli Democracy, Rule of Law and Civic Discourse

David Ben-Gurion is usually considered a labor leader or a Zionist national leader. Although he served as prime minister for fifteen years, he is still regarded more of a "security-minded leader" than a "civilian leader". Nevertheless, as premier of a fledgling state, he played a major role in shaping Israel's civil institutions and establishing democracy and the rule of law. Even his attitude toward the army and security matters derived from a solidly-constructed civic-republican *weltanschauung* captured in the idea of "*mamlakhtiyut*", which Ben-Gurion adopted as a guiding principle in his long tenure as a political leader.
The purpose of this paper is to uncover the civilian roots of Ben-Gurion's thought and policy, thus better understand the robustness – against all odds – of democracy, the rule of law, and social stability in Israel. Ben-Gurion's idea of *mamlakhtiyut* not only denoted sovereignty, but it chiefly meant "civicism" or "civil consciousness", *i.e.* society's ability to conduct a civilized, independent polity that displays civic responsibility and respect of democracy, law, and order. Ben-Gurion's demand for *mamlakhtiyut* a triple meaning: first, it demanded recognition of the state as the center of sovereign authority; second, it demanded recognition of the values and purposes embedded in the modern state and in the state's democratic, legalist, and bureaucratic modes of action (that were derived from these values and purposes); and third, it called for the creation of civic affinity and civic responsibility of the citizen towards her fellow citizens and the public sphere.

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Headstones' Text in Israeli Military Cemeteries –The conflict Between National Uniformity and Private Commemoration

Fallen soldiers belong to two communities with different needs and perspectives. They are (mostly) young soldiers whose lives were cut short abruptly and who left beyond bereaved families and friends. Their death is a very traumatic personal and private event to their dear ones. But after their death their individuality is blended into a unique respected and admired group in the nation's "soul" the "Fallen Family" surrounded by the "Cult of the dead". From their death, the fallen soldiers are defined forever by their fate. This process of nationalization of the military Fallen is based on its uniformity. The state takes full ownership and control of their commemoration, from the national Memorial Day (Yom Hazikaron) adjoined to the Independence Day, with its nearly identical ritual, format, and text throughout the years to the education system in schools. This national need is very strong in a country like

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[1] Ragussis, Michael. *Theatrical Nation: Jews and Other Outlandish Englishmen in Georgian Britain.* Philadelphia; U Penn Press, 2010 (p.15)

Israel, which was established during war, and all its short history is defined by wars and loss of lives. The balance between the two parties (families and the state) is very delicate and troublesome and this study examines one aspect of this conflict- the burial procession in military cemeteries and more specifically around the inscriptions on headstones. The balance had shifted from the strong dominance of centralized government decisions towards tolerance of individual expression of grief, mostly led by successful legal challenges by bereaved families. This shift has much wider implications and reflects the general trend in the Israeli society in which the idealistic dogmatic collective is turning to more open and pluralistic society that can tolerate the needs of its individuals, without seeing them as a threat to the state. It is probably a sign of maturity and coming of age.

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'The Cockpit of civil disturbances': Jewish political identity in Belfast 1920-1935

The Early Troubles in Belfast, from 1920-1922, was one of the most violent periods in the city's history. Five hundred people were killed in less than three years as intense violence between nationalists and unionists gripped the city. Belfast's Jewish community, situated largely in the north of the city, was faced with unprecedented urban rioting and was not immune to the violence that commenced with the eviction of Catholic workers from the Belfast shipyards in July 1920, and the shootings and arson that marked the following two years. Tension returned to the city over the following decade and by 1935 sectarian rioting in Belfast was once again national news and reported in the Jewish press. This paper will look at political identity in the Belfast Jewish community, questioning whether the intense period of violence in the 1920s impacted on Jewish participation in politics in Northern Ireland and whether political neutrality was either desirable or practical in a politically and religiously polarised city.

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Proto-Socialism in Habad Hasidism

At the beginning of the modern historiography of Hasidism, the idea that a proto-socialist ethic was present, favouring the poor above the rich, was quite prominent. However, in the light of what was perceived as hasidic spiritual elitism, creating a new hierarchy, this was generally abandoned. This paper re-examines the issue. Solomon Maimon's account of his visit to the court of Rabbi Dov Ber (d.1772), the second generation leader of Hasidism, includes a depiction of Hasidic concern – and action - about excessive taxing of the poor. The teachings of R Shneur Zalman of Liadi (d.1812) present an extensive theory of the virtue of charity, claiming that this is the central practical Mitzvah of the Torah. Further, R Shneur Zalman depicted what would later be defined by Marx as the process of alienation: a person investing their sense of self in their wealth, and thereby losing touch with their true identity. According to R Shneur Zalman, the abundant giving of charity redeems one's self. His son and successor Rabbi Dov Ber (d.1827) advocated that Jews should take part in a government scheme to turn them into farmers, thus abandoning the prevalent 'capitalist' modes of making a living through small business dealing. In a well known letter Rabbi Dov Ber extolls the spiritual virtues of farming. These ideas became the subtext of this branch of Hasidism during the 19th century and into the 20th. It is known that a number of members of Habad families became ardent communists in the 20th century, becoming members of the Evsektsiia (the 'Jewish Section' of the Communist Party). They rejected the laws and beliefs of their orthodox contemporaries, and could be viewed simply as secularists abandoning religion. But could the proto-socialism of Hasidism, and particularly of Habad, have played a role in determining the direction of their journey towards secular socialist idealism?

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The Biblical Monarchy – a Component in Governmental Revolution or Part of a Regional Realpolitik

In his monumental work, *The Religion of Israel (*Toldot Ha'Emunah Ha'Yisraelit), Y. Kaufmann described the uniqueness of Israel at the times of the Bible. In an iconoclastic effort spanning 20 years, I. Knohl strives to dismantle Kaufmann's picture on two grounds: 1) The biblical Jewish belief was not of one kind, and some of its aspects preserve pagan perceptions. 2) Not all of Israel held to the same belief; significant portions remained pagan for long periods of time. This is clearly a scholarly polemic, but one that is very much loaded with contemporary significance. In my paper, I will examine one model issue: the biblical political-governmental perception, as seen by these two

scholars. I will try to show that kaufmann's view of its uniqueness and revolutionism still holds against Knohl's argument that these characterizations can be derived only from the Deuteronomy material.

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'Living Under the Evil Pope': Paul IV and the Jews According to the Jewish Chronicle by Beniamin Nehemiah ben Elnatan from Civitanova Marche (XVI cent.)

The Jewish chronicle *Divre' ha-yamim shel ha-'apifior Pavolo ha-revi'i* (= *Chronicle of pope Paul IV*) extant in the Ms. JER 984°8 (National Library of Israel) and published for the first time by Isaiah Sonne (דברי הימים של האפיפיור פאוולו הרביעי (*History of pope Paul IV*) edited by I. Sonne, in «Tarbiz» 2 (1930-31), 331-376; מפאוולו הרביעי עד פיוס 477-50 החמישי. כרוניקה עברית מן המאה השש העשרה (*From Paul IV to Pius V. A Jewish Chronicle of the Sixteenth Century*), edited by I. Sonne, Mossad Bialik, Jerusalem, 1954) in 1931, was written by the Jewish moneylender Beniamin Neḥemiah ben Elnatan from Civitanova Marche, a small seaside town in the center of Italy. In 1559, he and other Jews from the city were arrested and imprisoned in Rome for having tried to convert a friar to Judaism. In the same year, the pope Paul IV died and all the prisoners were freed. The chronicle, written after 1559, deals with Paul IV's papacy (1555-1559) and the anti-Jewish measures of the bull *Cum nimis absurdum* (1555): for example, the institution of the *ghetto* in Roma and Ancona; the imposition of the distinctive sign; the prohibition on property ownership and buildings; the impossibility for a Jew to have Christian slaves or maids; other economical restrictions concerning the practice of jobs (the Jews were allowed only to practice the trade of rags, *Strazzeria et cenceria*). Other events on Paul IV's anti-Jewish politics are recorded, for instance, the *autodafé* and the martyrdom of twenty-five marranos in Ancona (1556).

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Recovering the Zionist Memory of Robert Briscoe T.D

Robert Briscoe was the only Jewish member of an overwhelmingly Catholic-nationalist Irish political culture for nearly 40 years. He was first elected as a Fianna Fáil T.D. in September 1927, and successfully defended his seat in Dublin 11 times before retiring in 1965. This timeframe incorporated the most traumatic epoch in modern Jewish life; the incremental persecution of German Jewish citizens by the Nazis that created a framework of annihilation, which manifested in the 1942-1945 extermination of 6 million Jews in the Holocaust. Briscoe felt an inner compunction to respond to this unprecedented crisis by initially acting as an immigration advocate who tried to secure refugee status in the Irish state for German Jews. However, when this endeavour was almost universally unsuccessful; he embarked on a desperate engagement with the New Zionist Organisation (Revisionists) in order to transport as many Jews to Palestine as possible. Although Briscoe's role in a fraught immigration discourse has featured in a number of academic studies; none of them have examined his role as a senior actor in the Revisionists and how this engagement impacted on his membership of the Fianna Fáil nationalist project. My research has led me to conclude that this is explicable by an overreliance by scholars on Briscoe's ghosted 1958 memoire, *For the Life of Me*, a heroic narrative that was sanitized to appeal to a specific Irish American audience. This was reinforced by a lack of available primary sources about his Revisionist engagement; when the official Briscoe Papers in the National Library of Ireland were examined; it would have been apparent that it was incomplete and did not essentially differ from his Gentile backbench peers. The recovery of Briscoe's full Revisionist engagement was only possible when two previously unavailable sources: an unreleased family archive, and the Briscoe Revisionist papers, which had been deposited in the Jabotinsky Institute in Tel Aviv were located. This process facilitated a holistic examination of a complex and multi-faceted metanarrative, which in turn revealed how Briscoe's Revisionism was viewed by the Irish state, and a number of his political peers. In order to illustrate how he dealt with an emerging dichotomy between an unwavering Fianna Fáil allegiance and a new found Revisionist commitment, my presentation will examine a specific case study: Briscoe's complex relationship with the American Revisionist Bill Ziff. This case study incorporates documents from the Jewish Museum of Dublin, the unreleased Briscoe papers, the National Archives of Ireland, the Jabotinsky Institute, the Irish Military Archives and the transcripts of Dáil Éireann. Each part of the discourse is important and illustrative; however, the full impact only emerges when they are analysed holistically. The disaggregated nature of the Briscoe-Ziff narrative illustrates the methodological challenges of contemporary Holocaust scholarship, and starkly reinforces Derrida's cautionary injunction about the necessity of archival integrity.

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In the Service of His Majesty's Government: The British Consular Service in the Third Reich, 1937-1938

'Are you taking English lessons or are you an Aryan? (PRO FO 371/21662, Events in Austria during the month of May 1938, 7 June 1938, pp. 238-255): Reflecting on the regional report from the British Consulate in Vienna in May 1938, this 'popular local joke' is both a recognition of the dramatic increase in Jewish immigration to Britain in the wake of Nazi racial aggression and the wide range of themes found in consular dispatches from the Third Reich. Up until the outbreak of war in September 1939, the regular reporting of the British Consular Service allowed the Foreign Office in London to gain valuable insight into a broad range of social, political and economic aspects in the Third Reich. Despite a new emphasis on the 'history of everyday life' in German historiography, the treasure trove of uncensored diplomatic material has received inadequate attention from modern European historians. This paper will analyse local and regional consular reports on anti-Semitic persecution and the influence that the dispatches had upon British Foreign policy during the early years of the Third Reich. By thematically examining British consular reports on anti-Semitic persecution between 1933-1935, the paper will demonstrate how significant the persecution of the Jewish Community was to the British Government and why the British Consular network must be considered as an important contemporary point of local and regional observation in the Third Reich. Furthermore, in order to provide an effective evaluation of the new source material, the study will establish the contextual framework in which consular despatches could be procured and formulated for the British Government. Thus, the study will thematically follow British consular reports to offer due weight to the context and underlying rationale of British external policies towards the escalating persecution of the Jewish Community and will ultimately offer a panoramic outlook of interwar society in the Third Reich.

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Greening's Uncanny: From Herzl's 'Altneuland' 1902 to Jaffa Slope Park 2009

A blanket of green lawn spreads across two-thirds of Jaffa Slope Park, a metropolitan sea side park inaugurated in 2010 on top of a former Palestinian neighborhood and beach in Jaffa. The origins for the treatment of Arab former landscapes with intensive greening can be found in the imagined landscapes in *Altneuland,* Theodor Herzl's novel. A body of research has shown that alongside the ideological grounds of Herzl's novel – multi-cultural inclusiveness, liberalism and semi-socialism – there was also, an irrepressible objection to Arab culture and existence in Palestine. Herzl compulsively described modern practices of plant transfers and acclimatization, modern agricultural techniques, planting, and garden and landscape planning that yielded imagery of a tight green shield that entirely covered the landscapes that were in fact Arab generators of living. Chillingly, after 1948 a green blanket of fields, forests and parks was systematically stretched by the new state authorities over vast confiscated land and landscapes. I shall read these landscape descriptions in the novel informed by Freud's notion of the uncanny. The green lawn that covers the park suggests that the traditional Zionist culture of greening remains a deep impulse of current Israeli landscape architecture. But Jaffa Slope Park is only one of numerous public spaces in the state of Israel where this culture was contested by a direct appeal filed by a Palestinian Israeli resident, requesting the symbolization of the city's Nakba in the park. An Israeli Jewish landscape architect struggled to find the design utterances that respond to that call. I shall argue that the design of the Historic Shore Line Path in the park can be read as a reflexive utterance that compulsively and simultaneously covers Jaffa's Nakba landscape and with a new performativity iteratively exposes the this greening's uncanny.

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Temporality and Politics in Daniella Carmi's Izim (Goats, 2011)

This paper analyses the interplay of temporalities in Daniella Carmi's recent Hebrew novella *Izim* (2011) and considers its possible political significance, focusing in particular upon the tension between the chronological sequencing of events within the novella and their representation. Since *Izim* is a very recent work about which little has been written this paper seeks to stimulate new arguments regarding both Carmi's novella and contemporary Israeli fiction. Formally speaking, *Izim* is an exercise in slowness: three Israeli men – Arik, Miki and Azulay – are housed in a shack in the Negev where they have been contracted to locate and confiscate Bedouin goat herds. The three weeks they spend in the shack constitute the time span of the novella, which describes in minute detail their daily lives, their conversations, their meals and even their bathing habits. This languorous pace is intertwined with a further narrative, namely, the impact of the goat confiscation upon the Bedouin owners. This impact is immediate and devastating, a stark contrast to the ponderous existence of Arik, Miki and Azulay. Moreover, the long-term consequences of the

confiscation are politically pertinent: the wronged Bedouin visits the Israeli men who view and treat him as an annoying pest. This indifference is reflected in the novella's narrative, which similarly demotes the Bedouin's plight to a subplot that only occasionally punctuates the principal story. This interplay of events and their representation is strikingly counter intuitive as it privileges the uneventful and listless lives of the three Israelis over the tragically eventful lives of the wronged Bedouins. This paper investigates the significance of these narrative temporalities in *Izim* within the historical context of Modern Hebrew literature's depiction of political and environmental conflict, and also within the wider theoretical and philosophical context of time, and the representation of time as a barometer of social and political trends.

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The Other Northerner. Investigating the identity of a Jewish community in Bradford. A multicultural tale

Bradford was once a quintessential Yorkshire city, the wool capital of the world. This was a trade that originated in 14th century Yorkshire and Bradford, a city full of Yorkshire grit. Yet, there is a connection which at first seems to be odd, almost unimaginable, a story that reveals local collaboration which, it may be argued, led to the development of a multicultural society in the region: That of the Jewish settlement in Bradford. The Jewish community of Bradford has now lost key amenities such as shops, social and cultural clubs, one of the synagogues has recently been deconsecrated and consequently sold, the other has so far survived, mainly as a result of a financial aid from the Muslim community and its cemeteries fall into disarray. However, it was the German Jews who first came to Bradford in the 1820s that did so much to shape and build Bradford, Jewish migrants who largely contributed not only towards its wealth and prosperity but also towards its cultural and social development. In this paper, I argue that the arrival of the German Jews in Bradford marks the beginning of multiculturalism in Yorkshire. In many ethnically diverse cities in Britain (Bradford being a great example), multiculturalism is often associated with conflict and violence as well as aspirations of dominance. Yet, Bradford's past reveals a different story - a tale of collaboration that distinguishes it from other parts of northern England - that gave rise to the growth of the city of Bradford in economic and in cultural terms. Finally, I also argue that Bradford's demographic shifts have contributed towards the development of an awareness of the widespread cultural diversity that now exists in the north.

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'The Vatican Factor': Irish Foreign Policy regarding the Christian Holy Sites in the Holy Land, 1947-50

Ireland, being a predominately Catholic nation, expressed concern over the safety and rightful ownership of the Holy Sites as the responsibility of the British Mandate for Palestine for the Holy Land passed to the United Nations. With the proposed 1947 Partition Plan a failure and with war imminent between the Jews and Arabs, the Catholic Church and its lay followers expressed their concern for the well-being of the Christian heritage of Jerusalem. Both clerical and lay organisations lobbied the Irish government and steered the press to present a pro-Catholic position that would favour a version of the original 1947 partition plan, with Jerusalem under international control. The Catholic Church, fearing that neither Jew or Muslim would sufficiently protect Christian sites, entrusted Ireland and the other traditionally Catholic European nations, Portugal, Spain, and Italy, to promote and defend its position in the international arena. Along with the Holy Sites, Irish Catholics were also concerned with the welfare of the Palestinian refugees, a significant minority of whom were Catholics. The Irish government, however, preferred neutrality and was acutely aware of Ireland's lack of influence in multilateralism, in a situation where neither it or the aforementioned Catholic nations had representation at the United Nations. Ireland instead closely followed Great Britain and the Commonwealth regarding recognition of the newly founded State of Israel.

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Philo of Alexandria's Political-Theological Treatise: the 'Legatio ad Gaium' as a King Parable

Only rarely is Philo of Alexandria considered as a political thinker. His name is virtually absent from works and studies on Jewish political thought. And yet, as the leader of the Jewish delegation to the emperor Gaius, whose objective was to restore the rights of Alexandria's Jews, Philo was at the heart of one of the most important non-violent exchanges between the Jews with Roman imperial power. His account of the delegation, the *Legatio ad Gaium*, written after the events and most probably under the emperor Claudius, is usually read as a historical account which

conveys a simple theological message – God protects those who trust him, and punishes the impious. However, a closer reading of Philo's book, together with a comparison with his other "historical" book – the *In Flaccum* – reveals that Philo constructs the *Legatio* in a way reminiscent of the "King Parables" which we find later in the New Testament and Early Rabbinic Literature. Indeed, his account of the events in the *Legatio* (as opposed to the *In Flaccum*) draws a clear distinction between two political systems – the first is ruled by a human king and the other directly by God. A human king can cause the empire to prosper in some periods, but because of his human nature (i.e. the irrational parts of the soul) he cannot guarantee its stability. Only a society whose members are politically invested in God as their ruler, can assure stability. The paper will thus offer an analysis of the book that reveals it as a political-theological treatise. It will also attempt to propose why readers throughout the centuries ignored this dimension of the book.

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Political Overtones in the Theresienstadt Ghetto, 1942-1945

This paper will address the use of three chorales with political significance in the works of two composers Viktor Ullmann and Pavel Haas from the Theresienstadt Ghetto from 1942-1945.
Two chorales imbued with national, political and religious significance from Czech history found their expression in the musical works composed in the Theresiestadt Ghetto from 1942 to 1945. The chorale *Ktož jsú Boží Bojovníci* (You who are the warriors of God) associated with the Hussite movement, and *Svatý Václave*, the ancient chorale in honour of St Wenceslas, were quoted and metamorphosed, hidden and explicit, in the works of Viktor Ullmann (1898-1944) and Pavel Haas (1899-1944). A third chorale, *Das Lied der Deutschen*, commonly known as *Deutschland über alles*, which was the German national anthem, was included as a satirical distortion in an opera written in Theresienstadt by Ullmann. The Czech chorales were infused with ideology, mythology, symbolism and national consciousness; their inclusion made a clear statement in relation to the political and ideological affiliations of the composers. *Deutschland über alles* was a dangerous defiance of the oppression of the regime in an opera which was a political satire; its inclusion was an overt and provocative critique of the regime. This paper will examine the significance of these chorales in their origins, their national symbolism and their political use in the compositions of Ullmann and Haas while they were interned in the Theresienstadt ghetto.

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The fate of indigenous and Central Asian Jews in Afghanistan, 1933-51

This paper reviews the systematic exclusion of Jews in Afghanistan from trade after 1933, their forced concentration in the main cities, and the emergence of a declared policy of forcing all Jews to leave the country. Using British, British Indian and American records, including decoded Afghan and Soviet communications, it also explores the Afghan government's stated security rationale for preventing Jews from participating in trade and from remaining near the frontiers. The paper demonstrates that while the Afghan government also treated other minorities arbitrarily in terms of economic and cultural freedoms, it was Afghan Jews and Jewish refugees from Soviet Central Asia who suffered the most sustained state persecution. It argues that Nazi ideology, example and propaganda were not significant influences; rather, the predominant driver of policy towards Jews was an ingrained anti-semitism, accentuated from the late 1930s by a sense of Muslim solidarity on Palestine. Finally, the article explains why after 1945, British Indian, British and American officials remained unwilling either to pressure Kabul to treat its Jewish minority with more humanity, or to support and facilitate the emigration of Afghanistan's beleaguered and impoverished Jewish communities.

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Philo's Joseph as Typical Statesman

Philo of Alexandria's *De Iosepho* retells the life of Joseph (Genesis 37-50), connecting him with the figure of the statesman, or, *politikos*. A great problem arises when we compare Philo's treatment of Joseph in *De Iosepho* to that in his other treatises, particularly *De Somniis* 2, where we see Joseph standing in direct opposition to the pursuits of virtuous souls (E.g., *De Agricultura* 56 ; *De Confusione Linguarum* 71; *Quod Deterius Potiori Insidiari Soleat* 7; *Legum Allegoriarum* 3.179; *De Sobrietate* 14; *De Somniis* 2.10-16.) On the one hand, in *De Iosepho,* Joseph, the *politikos,*

overcomes the hardships of slavery and imprisonment and assumes leadership over Egypt. On the other hand, in the rest of the Philonic corpus, Joseph stands in direct opposition to the attainment of the virtuous life. How are we to understand this juxtaposition? In my paper, I shall argue that this juxtaposition is false. *De Josepho* is, in a sense, an account of the ideal politician insofar as Philo describes the general character of a statesman, whose features are epitomized in Joseph. As the best possible politician, Joseph typifies the ideal statesman. However, for Philo, even at its best, the life of the statesman is far from good. Joseph's apparent worth becomes highly negligible when *De Josepho* is compared to Philo's biographies of Abraham and Moses (*De Abrahamo* and *De Vita Mosis*). But, it is not necessary to look to any other Philonic treatise in order to conclude that in *De Josepho,* Joseph's life sorely misses the mark. When Philo retells the Genesis narrative, he does so using the point of view of the ideal statesman. The perspective changes to Philo's own in the sections of allegorical exegesis that he inserts into the narrative. Moreover, Philo develops the plot by means of speeches, which relay the mental and emotional states of the characters. Through close attention to the exegetical sections and the speeches, it is evident that Philo enhances the Genesis narrative in such a way as to portray Joseph's life as one riddled with hypocrisy, dissimulation, and self-contradiction, in keeping with the figure of the statesman.

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From Shtetl to State: Nationality in Michael Chabon's The Yiddish Policeman Union

This paper will discuss representations of Jewish space and concepts of homeland in Michael Chabon's novel *The Yiddish Policeman Union* (2007). Chabon's novel sketches a counterfactual history: in the wake of the Holocaust and the 1948 collapse of the state of Israel, the American government gives permission to Jewish refugees to settle the region of Sitka, Alaska and to govern themselves semi-autonomously for sixty years. The novel takes place when the sixty years have ended and they face *reversion* to Alaskan control.
The *reversion* raises the topic of nationality and the question of Jewish identity for the worried Jews of Sitka. Their destiny uncertain, they wonder about the possibility of a Jewish homeland and its cost. The novel maintains a central tension: on one hand, Jewish Sitka is a flourishing shtetl; on the other hand, it is only a temporary refuge. Moreover, all efforts to establish a more permanent Jewish homeland, in Sitka or elsewhere, are shown to fail and are connected to violence or religious fanaticism. This tension is related, I will argue, to a version of Jewish identity that questions the Jewish connection to geographic space, that views Jewishness as spiritual in essence, unsuitable for the territorial framework of the nation-state.
To analyze this tension between the desire for Jewish political normalcy and the viability of exile, I will place the novel in the context of a range of Jewish thinkers—e.g. Herzl, Ahad Ha'am, Franz Rosenzweig and George Steiner—who have dealt variously with questions of Jewish identity in relation to homeland and exile.

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The Politics of Escapism: Jews and the Means of Propaganda at home and abroad in the First World War

To the surprise of all participants, the conflict that was about to be known as a World War turned very quickly from a conventional clash of arms into something that required new means of warfare. News and images from the front as well as the experience of the collaterals of the war turned out to be of great importance on the public opinion, both in the belligerent powers and in Neutral countries. A new, more professional propaganda was needed, and new avenues needed to be explored, particularly for the Central Powers after the devastating impression of the impression of Belgium. They turned what seemed to be their biggest asset – culture. While the involvement of high-brow culture and of leading intellectuals of the time in the war effort is well-known, the role that a more middle-brow culture played for the war effort, and here Jews in the entertainment industries of Vienna, Berlin, and other places, is still largely overlooked. This includes even the political dimensions of apparent escapism for propaganda purposes. My talk explores some of the various means by which the Germany and Austria made use of Jews as asset for their wartime propaganda: Attempts were made to address Jewish audiences specifically, as in Russia; in the case of the Zionist movement, the embrace was fought off by moving to neutral Copenhagen. But even more so contemporary forms of new public mass entertainment (like film and particularly operetta), oftentimes with Jews in pioneering roles where put to good use among the different European public opinions. I ask about the motivations behind these intersections of high politics and middle brow culture, and about a specific contribution that these new branches of cultures that were sometimes attacked as "Jewish" due to the prominent role that Jews played in them. Eventually by analyzing specific productions of key works of Viennese Operetta like the "Csardasfuerstin" or the "Rose of

Stambul," I show the specifically ambiguous quality that these works of successful middle-class culture created by Jews conveyed of their belligerent Austria and Germany during the First World War: as mostly harmless.

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A 'conscious pariah' – Jewishness and universality in Hannah Arendt's political philosophy

This paper critically examines Hannah Arendt's narrative of Judaism and modernity noting key differences with social and political theorists, such as Adorno and Bauman, who also struggled to address the *Zivilisationsbruch* of the Holocaust. Arendt's work was situated in the complex dialectics of modernity, universalism and Jewish identity, which occupied her from her biography of Rahel Varnhagen to *Eichmann in Jerusalem* and its aftermath, and offers a means for the analysis of evil in contemporary political life. While often not having held the views of which she was accused (notably in the Eichmann controversy) she frequently did court controversy. Describing herself as 'someone who comes from elsewhere', her pose of the 'conscious pariah', a person who is neither an insider nor an outsider, attempted to define a role for the public intellectual and understand the relationship between Jews and modernity. Like other controversial scholars, such as Raul Hilberg, she expressed disappointment over lack of Jewish resistance to the Nazis, a view which coloured an ambivalent relationship with Zionism. She argued that the selection of Jews as victims was a result of their becoming 'superfluous and rightless' but also apolitically 'worldless' (strangely ignoring the Bund) being caught between the roles of 'pariah' and 'parvenu'. Arendt's analysis diverges both from those who saw the Holocaust as the outcome of eternal antisemitism on the one hand, and simple scapegoat theories on the other. However, her understanding of the scapegoat is not well developed and a more sophisticated theory could be consistent with her analysis.

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State, Nation and Jewish Identity in the Political Discourse of Simone Luzzatto

Simone Luzzatto's most important work "Discorso circa il stato de gli Ebrei"; ("Discourse on the Condition of the Jews"); a political and apologetically treatise which was published in Venice in 1638 is based on a remarkable synthesis of elements drawn from various Classical, Biblical, and Medieval Islamic and Jewish sources. Luzzatto served as a rabbi of Venice's Jewish community for almost 57 years and was one of the most prominent representatives of the Jewish political thought of Early Modern Venice. He was highly esteemed for his erudition and his eloquence and took an active part in the dealings between the Jewish community and Venice's government concerning such matters as charter renewals. The policy of Luzzatto includes the following ingredients:

1. The Jews are an integral part of the Republic of Venice and the other states.
2. The market economy that oriented on import of foreign goods and export is a '*healthy stomach*' of the society.
3. The Republic of Venice is to build an ethical basis.

Luzzatto defines the society as "combination of mutual favours and necessities, or transactions in abundance or shortage." In the proposal it is intended to examine the role of Italian [Venetian] Jews generally in the formation of the socio-cultural identity of European Jewry and their impact and contribution to the 'modern state'. The rise of the "modern state" as a public power constituting the supreme political authority within a defined territory is associated with Western Europe's gradual institutional development beginning in earnest in the late 15th century. What were the features of the "modern" European states: increasing of centralized political and economic control and centralization of power. In addition cultural and national homogenization figured prominently in the rise of the modern state system. Since the absolutist period, states have largely been organized on a national basis. The concept of a national state, however, is not synonymous with nation-state. Even in the most ethnically homogeneous societies there is not always a complete correspondence between state and nation; hence the active role often taken by the state to promote nationalism through emphasis on shared symbols and national identity.

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Trial By Novel: Muriel Spark and Philip Roth

In Muriel' Spark's *The Mandlebaum Gate* (1965), the protagonist attends the Eichmann trial, which is presented to her as an imperative part of her pilgrimage to the Holy Land Spark, whose novels generally engage with questions about her aesthetic as they are underway, seems to be in dialogue with Hannah Arendt here about the interface between post-

Holocaust and Zionist discourse. The prosecution of the criminal redounds provocatively upon the prosecution of the homeland, both thrown into relief by their novelistic placement. Philip Roth has been interrogating Zionism and the role of Israel for the modern American Jew from the beginning of his career. In *Operation Shylock*, the Eichmann trial makes an uncanny return in the figure of John Demjanjuk. As with Spark's novel, the trial is both backdrop and central to the adjudication of affiliations. Both novels are about returns in a number of ways. I will argue for both that the debate taking place throughout between Zionism and Diasporism is extended to aesthetic concerns, or is amplified by what I term literary Zionism.

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The 'Demographic Threat' in Mandatory Palestine and Israel: David Ben-Gurion's Dualistic Approach to Natalism 1936-1963

The "demographic problem" stood at the center of nationalist Jewish discourse in British Mandate Palestine and the State of Israel in its first decade. The high birthrate among Arabs was perceived as a threat to the fulfillment of the Zionist goal, which sought for a Jewish majority. Zionist leaders were, therefore, in favor of increasing the birthrate among Jewish people, and birthrate was perceived as an issue of interest to the nation as a whole. The period, however, was characterized by an ongoing decline in birthrate amongst the Jewish population due to widespread abortions. Abortions, that contradicted the national, social and religious values of the new Jewish society, were common in the years under discussion due to economic and social reasons, the influence of modern concepts, and historical events. In this lecture, I'll discuss the place of abortion in Zionist political discourse as well as attempts by Zionist leaders, especially David Ben-Gurion, to prevent them. I'll focus on the creative way in which Ben-Gurion attempted to turn the issue of birth in general, and abortions in particular, from a private one into a national one. I'll analyze the influence of the historical context, especially the Holocaust and the establishment of the State of Israel, on his complicated approach. Ben-Gurion was disturbed by the abortion phenomenon and saw it as irresponsible behavior that doesn't take into account the national needs and the demographic struggle with the Arabs. At the same time, and like other Zionist leaders, Ben-Gurion limited the call to increase births and fight against abortions to specific social sectors. On the one hand, he was a Zionist leader, on the other hand, he was a socialist and the Prime-Minister of Israel, a state that included an Arab population. The duality in Ben-Gurion's approach, often part of his political discourse, emerges in this lecture by analyzing the abortion phenomenon.

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The Language of Exile: Language and Memory in Istanbul Jewry

Istanbul Jewry, like many other Jewish groups around the world, is an exceptionally close community, but one that is also fully integrated into Turkish society. In this respect, individuals in this community have two simultaneous social positions; their relationship to their close community and the one they have to Turkish society. These different social positions reveal themselves through both the language they use and their manner of speaking a given language. This study explores the current situation of Istanbul Jewry and in particular, it focuses on the changes that have taken place in the languages spoken by the community over the last century, in order to explore the experiences of transformation and integration within a religious minority in Turkey. The political, cultural, and social causes of language change among Istanbul Jews raise questions related to identity, culture, belonging, assimilation, resistance, and equality. The study thus relates the history of Istanbul Jewry to theories of language change, diaspora, and collective memory, reflecting on data gathered through personal observation, in-depth interviews, and analysis of primary and secondary sources. The qualitative findings suggest that the use of a particular language (Ladino, French or Turkish) has meant different things to different generations: The older generations see themselves as distinct because of their Ladino heritage, accepting their marginal position in wider society and making no effort to change it. In contrast, the younger generation is better integrated, speaking no Ladino and seeing little difference between themselves and the rest of Turkish society. Nevertheless, the state, politicians and the majority of the Muslim population continue to reproduce a discourse of Jews' outsider status, with which the younger generation must contend.

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'*Rabbis, Keep Out of Politics': Social Justice Preaching and its Opponents, 1848-2014*

My presentation will focus on rabbis addressing in their sermons issues of social justice with political implications, pertaining not just to the Jewish community but to the broader society. It is difficult to find such material in rabbinic sermons before the nineteenth century. Although many preachers criticized the behavior of contemporary Jews, not only with regard to laxity in ritual observance but also with regard to economic activities, it was extremely rare for pre-modern Jewish preachers to speak of the welfare or concerns or suffering of the impoverished among their Gentile neighbours. This broader concern began with the uprisings of 1848, when a number of European rabbis expressed the need for Jewish activism not primarily on behalf of Jewish issues such as full emancipation, but for the working classes and impoverished in the broader society. Major political reforms were supported from the pulpit in an unprecedented manner. Such issues were frequently addressed by American rabbis at the time of the Civil War and continuing through the nineteenth and much of the twentieth centuries. Perhaps more surprisingly, similar concerns were expressed from the pulpit by Orthodox Jewish leaders in England and South Africa, including Chief Rabbis Hermann Adler and Joseph Hertz, as well as Simeon Singer and Herman Gollancz, and Louis Rabinowitz. Not surprisingly, the freedom of rabbis to address such matters from the pulpit was frequently challenged by influential members of their congregations. My paper will provide specific examples of preaching that addresses not merely Jewish responsibilities toward the well-being of the needy and the oppressed, non-Jews as well as Jews, but also governmental policies.

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Time and Territory in Early Modern Jewish Chronicles

Early modern Jewish chronicles and the supplements attached to them when they were re-printed and updated across the centuries, often included historical as well as geographical and ethnographical material. Their rather unsystematic and open-ended character allowed for the accommodation of multiple approaches, perspectives and narratives. In this paper I will focus on Menachem Man ben Shlomo Amelander's Yiddish chronicle *She'erit Yisra'el* (Amsterdam 1743), which drew on many earlier Jewish chronicles as well as on non-Jewish sources and adopted a more systematic approach to its material. I will trace the emergence of a territorialising principle in the organisation of the chronicle and analyse its significance within the contexts of early modern, maskilic and Christian interpretations of Jewish time and territory. Eventually, I will ask what may account for the continuing popularity of the genre in general and Amelander's book in particular throughout the eighteenth and into the nineteenth century.

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The Socio-Political Problem of Lost and Found Property and Some of Its Classical Solutions

The Talmud's legislation of civil law deals with fundamental political questions.
Nonetheless, as Leora Batnitzky has pointed out modern scholarship rarely engages with the political aspects of Jewish law. Contrarily, this paper aims to bring to light a classical political philosophy concealed in the Babylonian Talmud's legislation of returning a lost and found property in the second chapter of tractate Bava Metziah. A lost and found object poses a potential threat to social peace and to political stability. This is a fundamental socio-political problem, which results from the weakening concept of private property regarding a lost and found object, and the emerging question about its legitimate ownership. Thus it might develop into a political controversy and civil strife. Do the authors of the talmudic text acknowledge this socio-political problem? If so, how do they propose to resolve it? Reading Plato's discussion of lost and found property in light of these questions in his Laws shows the different approaches of the two canons. Three models of dealing with the problem are considered: (a) Plato's ruling that the finder shall not touch the found object; (b) The Persian law, presented and rejected by the Talmud, that the lost and found object belongs to the king; (c) R. Nachman's school which rules that in some cases, although we identify the loser, the object belongs to the finder. This paper shows that despite their significant differences, the three models share the demand from different players in the city—the loser, the finder, the king or the public—to demonstrate a civic virtue of self-restraint

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Echoes of 'The Pale': Jews in Ireland in the Hebrew Press of the Russian Empire 1884-1898

The Hebrew press in the Russian Empire emerged around 1860, and catered mainly for the Yiddish-speaking Jews of The Pale of Settlement, who constituted the largest Hebrew-reading congregation in the world and the largest Jewish community in 19th century Europe. Unable to finance a network of news-correspondents, the Hebrew newspapers had to rely on the good will of whoever was able to formulate a news-item in Hebrew, and could afford to mail it to the editors. Accordingly, 'the correspondents' formed a voluntarily journalistic institution that served the Hebrew press – even up to the beginning of the 20th century – as a source for both 'Jewish' and exclusive news, while other contemporary items were usually copied and translated from the non-Jewish press. Hebrew correspondents originated from all over Russia, and in an era that witnessed mass Jewish emigration westwards, reports were sent to the Hebrew press from Russian-Jewish emigrant congregations abroad. Accordingly, reports from Ireland – faring from both central towns and the periphery (Dublin, Limerick) – can be traced back to 1884, and offer a glimpse to the everyday reality of the first emigrant generation, before English was mastered and adapted as its language of public communication. Correspondences dealing with varied topics such as internal congregational strife, relations with the local population, economic hardships and occasional scandals (to name but a few), appear in the three major Hebrew newspapers of the period: *Ha-Melits* (Odessa-Petersburg, 1860-1904), *Ha-Tsefira* (Warsaw, 1862-1931) and *Ha-Maggid* (Lyck-Berlin-Cracow-Vienna-London,1856-1903), and those might shed some light on the early days of the Russian-Jewish emigrant congregation in Ireland, during the period beginning with its foundation in the early 1880s, to the time of the earliest surviving congregational minutes in 1898.

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Examining political discourse of Jewish peoplehood through the prism of caring

In this proposal, we examine elements of caring in the Jewish peoplehood's political discourse and the implications on the ongoing debate regarding the character of Israel as a state: Jewish-democratic or democratic with a Jewish character. Two dominant concepts of caring will be discussed: tribal caring and inclusive caring. The first emphasizes a Jewish nationality and historical–collective memory based on victimhood. It is geared toward prioritizing Jews as citizens and immigrants. It is reasonable to argue that it is based also, but not only, on the tenet and tradition that Jews are a one big family, and that they help one another. The other, inclusive caring is based on the official western model of statehood, that all citizens are equal, regardless religious-ethnic backgrounds. There are many more approaches, but these both concepts of caring reflect, by large, the tension and polarity regarding the Jewish peoplehood's political discourse on the essence of Israel as a state. The philosophy of caring is predominantly associated with feminist thoughts, because it is mostly assumed to be socialized with girls - as assigned caretakers. It is also considered emotional and subjective, thus, irrelevant to a political discourse. However, listening to politicians, key people in world Jewry and to public opinions, it is inevitable but to detect seeds of a discourse that integrates caring as an emotional ideology to justify a political standpoint and agenda. The question is whether caring plays a significant role in the Jewish peoplehood's political discourse in large and in the Israeli political discourse, and what are the implication on the formal education discourse.

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Jews and civic engagement - the colonial perspective

Between 1860, when Nathaniel Levi- head covered and taking an oath on the Torah, took his seat in the Victorian Parliament -until Australian was federated forty years later, the Colony of Victoria was represented by seventeen Jewish parliamentarians. These men characterise a cross section of Victorian Jewry, predominately English or Australian born, but including two who had immigrated from Germany; they were both Ashkenazi and Sephardi; free settlers and the sons of convicts. Interestingly they did not only represent the thriving metropolis of post gold rush Melbourne, but held seats for regional provinces and mining districts. This group were interrelated political families, with over half having brothers or brothers-in-law involved in the political process. These included those holding the highest office of the land, the first Australian born Governor General, Sir Isaac Isaacs and his brother John; to the Hon. Edward Cohen the son of a convict and his brother-in-law Sir Benjamin Benjamin, the first Jewish Lord Mayor of Melbourne and the first Jew to receive a knighthood. These men were actively engaged in a number of senior roles, as Government Ministers, leading Royal Commissions and on the executives of industry peak bodies; while holding leadership positions within the Jewish community. Not only did the fluidity of Victorian society allow for the sons of convicts and the sons of industry to concurrently hold public office, but this group importantly reflects the integrated place of Jewry within Victoria. This was an acculturated, but religiously orthodox group, who were able to combine the experience gained in rapidly emancipating societies, with the freedom offered in a new land to carve this fully

integrated position. This paper will examine how Jews engaged in political discourse, were able to influence significant policy directions while concurrently reinforcing the position of the Jewish community in Victoria.

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Where the Personal is Political: Cynthia Ozick 'Outs' her Zealots

The protagonists in Cynthia Ozick's stories, "What Happened to the Baby" (2008), and "The Mercenary" (1976), are Jewish men who position themselves as operators on an international political stage. In the former narrative, Simon Greenfeld researches, creates, and advocates GNU, a 'new' language based on global linguistic roots. He claims that because of its provincial Eurocentrism, Zamenhof's Esperanto has failed utterly in its mission to redress the fractures and violence heaped upon the world since the Tower of Babel. The baby of the story's title constitutes Greenfeld's second formal creation: his daughter. When his adulterous tryst becomes indirectly responsible for her death, the reader is witness to his transformation. Henceforth his zealous advocacy of GNU becomes not only about global redemption, but contains Greenfeld's personal redemption as well, his *new* start (and like baby Retta, dies a crib death). In "The Mercenary," Stanislav Lushinski, a Jewish Polish-born diplomat in the service of an unidentified African country, is his family's sole survivor of the Shoah. Out of his orphanhood, he extrapolates a freedom and recreates himself as a world citizen who refuses to be identified with Israel, with those Jews who survived the war, or with those murdered. He plays at being a sophisticate, he plays hide and seek with his past, but remains, in the end, a Jew terrified of being outed. In both these tales, Ozick highlights how zealous political goals are often wrought from the individual's unconscious, or unacknowledged, personal agenda. Is Ozick being cynical about political ideals and discourse, or is she bring pointedly realistic? As with the best of her stories and novels, there is no simple answer. These are two of many narratives Ozick has penned in which Jewish lives play out their often extreme personal, emotional dramas on a politicized stage.

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Judas of Galilee and Judah Ben-Hur: Anti-Roman Zealots

In accord with the conference theme of Jews and political discourse, this paper focuses on the ancient Judean political setting of Lew Wallace's best-selling novel *Ben-Hur* (1880). Wallace later claimed that he conceived of the novel only after an 1876 encounter with Robert Ingersoll, "The Great Agnostic," but my recent research demonstrates that already by 1873 Wallace was researching ancient Judaism at the Library of Congress. Internal evidence reveals Wallace's familiarity with both Whiston's translation of Josephus and Gibbon's work on the Roman Empire. Both these texts provided Wallace with information about the anti-Roman Zealot Judas of Galilee. Wallace channels this historical figure into his protagonist Judah Ben-Hur, who from the first pages of the novel quarrels with his Roman friend Messala about the Roman occupation and then declares to his mother that he will become a Roman soldier specifically to learn the art of war and lead a rebellion to oust the occupiers from Judea. Later in the novel, Judah travels in Galilee to raise three legions to oust the Romans. Considering the enormous success of the novel, one might be surprised to learn that these historical sources have never been identified. In addition, my archival research at the Herrick Library at the Motion Picture Academy of Arts & Sciences has revealed that in earlier versions of the script that eventually was produced as the multi-Oscar winning 1959 MGM *Ben-Hur*, Judah Ben-Hur remained the Judas-like anti-Roman rebel. But then numerous rewrites removed almost all of Judah's political convictions. The anti-Roman Zealot is replaced by a politically neutered figure in order to win popular acceptance among modern consumers.

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Apocalypticism and Apologetic in Late Antiquity: The case of 'Pirqe Mashiaḥ'

Jewish apocalyptic literature from the seventh-eighth centuries is often described as the product of a revival in Late Antiquity when political events, including the Persian and then the Arab conquests of Jerusalem, were regarded as a sign of the messianic era and the coming age. Political apocalypticism is fundamentally a response to times of turmoil and instability such that those producing apocalyptic works understood the times in which they were living to be the end of the world. In addition, it is also clear that a primary function of apocalyptic works is to provide consolation and reassurance during these times of instability. A key area where this reassurance is focused is on questions of the

status of the Jewish people and an affirmation of their identity and role in world history. Jewish apocalypticism from this period has received increasing attention in recent years particularly through the work of Martha Himmelfarb and John Reeves, who have done much to raise the profile of this body of literature. However, a key question raised in recent discussions, such as by Biale, Sivertsev and Boustan, is the extent to which apocalyptic texts from this period also present a polemical motivation. Building on this discussion, this paper focuses on whether Jewish apocalyptic literature can also have an apologetic function as highlighted by *Pirqe Mashiaḥ*, a less well known apocalyptic midrash from Palestine in the seventh-eighth centuries.

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City councils and councillors in early rabbinic literature

City councils and councillors are not unfrequently mentioned in early rabbinic literature, mainly in Palestinian Talmudic and Midrashic sources, with the Greek loan words 'boule' and boulevtin (i.e. Gr. bouleutai, councillors). In nearly all cases, the assumption in these sources is that the city councillors are Jewish, sometimes subservient to the Patriarch and possibly also to rabbis, and sometimes engaged in the rabbinic procedure of 'sanctifying' or celebrating the new month. In historical terms, the assumption that city councillors were Jewish is surprising, given that in the Roman period, the ethnic composition of city councils in Palestinian cities is likely to have been mixed, even in cities with high Jewish populations. Furthermore, as has long been pointed out, the local coinage of a city like Sepphoris suggests that city councils were heavily paganized, even though many city councillors are likely to have been Jewish: at the very least, the Jewish identity of these councillors was not straightforward. In rabbinic literature, however, the city council is not branded as a hotbed of paganism or as an alien, Graeco-Roman institution. Several passages in rabbinic literature discourage membership of the city council, but only because of the financial burden that membership could entail. The Judaization of councils and city councillors in rabbinic literature may be a form of (not untypical) wishful thinking, but there are perhaps other dimensions to consider. One passage in Genesis Rabbah draws an opposition between the imperial ruler and the city councils, identifying the former with Rome and the latter with Israel. In this context, by exploiting the existing, well-attested tension between imperial administration and local aristocracies of the late Roman Empire, the rabbis appropriate for themselves the Greek political institutions of boule and demos in order to articulate their thematic enmity to Rome.

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Marginalizing Chazal – towards a more complete perspective

Chazal's place in the social fabric of the Jewish communities in late antiquity is very much in contention. Some scholars, like G. Alon, perceive their place as **the** central one. Others, like the well known E. Goodenough, maintain that Chazal were a marginal sect, with almost no influence on the Hellenized Jews of the land of Israel. It is common to characterize the former group as romantics, wishing to emphasize the national revival culminating with the newly founded state of Israel, while the later ones as having a Christian, or even an anti-Jewish bent. As is well known, this polemic is alive today as it was half a century ago, and even more so – with different motives jumping on its wagon. However, It is worth noting other contemporary Jewish scholars and political figures who wished to de-centralized Chasal. These were no less ideology-minded and romantics, the most famous D. Ben-Gurion himself. In this paper I will endeavor to characterize the different agendum that were behind these like-minded groups, and the effect of their work on the ethos of the new Jewish state.

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Politics in the Shadow of Theology: The Changing Political Discourse of the Religious Settlers Movement, 1967 to 2005

Though the theological views of Israel's religious settlers changed very little over time, their political ideology changed radically in response to political circumstances. The early optimism that assumed redemption was just around the corner produced a political discourse heavily laden with religious language. The political crises of the late 1970s and early 1980s, which seemed to indicate a delay of redemption, pushed the settlers to formulate their religious agenda in secular terms so as to make it digestible to Israel's larger public. But what began as tactics gradually became articles of faith, and the longer redemption delayed, the more the settlers based their political agenda on earthly, secular arguments – primarily security arguments. Now redemption, having been dragged from heaven to earth, had to

compete on the earthly grounds of secular reasoning, and when security arguments turned against settlement, there was no way to lift political argument back to its theological origin. When the final showdown came in the form of Prime Minster Ariel Sharon's Disengagement plan the settlers themselves could not muster enough belief in redemption to support meaningful resistance. In a last ditch effort to save the Gaza settlements they shifted grounds, in a breathtaking reversal of their own political arguments, to a reliance on human rights. But the attempt to support an occupation on such grounds, which made internal sense to the settlers, was doomed to fail in the court of Israeli public opinion, as well as in Israel's Supreme Court. When the moment of truth came, earthy politics triumphed over religious belief, and the settlers evacuated Gaza with virtually no resistance.

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Beauty and the Message: Poetics and Politics in Late Antique and Early Islamic Piyyut

Anything said or argued about Piyyut or synagogue hymnology cannot be detached from general trends within the religious cultures of Judaism, Christianity, and Islam in the Eastern Mediterranean. Jewish communities flourished in the Byzantine Empire, and were embedded in a larger system of cultural and religious exchanges, only to be continued when the Muslims inherited large parts of the region. Regarding source material we do not have complete codices or full written texts of Hebrew poetics before or during the early Islamic period. Our knowledge of what Piyyut has meant for the religious life of both hymnists and synagogue audience is based on studies of the Genizah. Reconstruction of the inner dynamics of Hebrew poetics at the time shows a paradoxical tension between the art of rhetoric and the need to convey a message reflecting Jewish religious identity. Additionally, a recent book by Alexei M. Sivertsev entitled Judaism and Imperial Ideology in Late Antiquity (Cambridge 2011), argues that Jews remained very much part of the empire and ensuing imperial discourse. The studies of Sivertsev and others lead to the question if the notion of an inner 'classical' Jewish literary tradition is the main incentive for producing hymns and accounts of an apocalyptic, messianic or eschatological nature, or are other elements of poetics and politics involved? A variety of examples will be presented and adequately contextualized in the light of these observations.

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The Chosen: Hasidism, Zionism and the Politics of Representation

In Chaim Potok's *The Chosen*, we meet Orthodox and Hasidic characters who are forced to re-evaluate the future of Judaism after the end of WWII. Potok describes the opposing views held by David Malter, an Orthodox Jew and Reb Saunders, a Hasidic Tzaddik. Malter actively engages with the secular society around him, but is also concerned that as an American Jew he is responsible for the preservation and the future of Judaism, which he believes will be secured through the founding of the State of Israel. Reb Saunders, on the other hand, believes that establishing a secular Jewish state, which does not have Torah at its heart, is committing sacrilege and Jews should continue to wait for the Messiah. Saunders asks God why He could have permitted the Holocaust to happen, yet David Malter is inclined to say that if there is an answer, Jews should make that answer and give meaning to the death of six million Jews themselves. Their sons, Reuven and Daniel, are dragged into their fathers' conflict to the point that their friendship, exceptional in the first place, is nearly ruined.   To Potok, David Malter's and Reb Saunders' conflicting views on Zionism are essential to their conflicting views of the world and of Judaism. It is part of the 'core-to-core' confrontation Potok wishes to narrate in his novel. In this paper, I will demonstrate exactly how Potok has chosen to examine these challenging political ideas and the diverging motivations behind them.

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Down with Britain, away with Zionism: the Canaanites and the LEHI between two adversaries

The British mandate in Palestine was introduced to implement the Balfour declaration. The Jewish yishuv gained a powerful protector and the Zionist establishment, both socialist and revisionist, threw its lot with Britain. The uneasy balance between British and Zionist interests survived until the 1940s, when the yishuv turned against the mandatory regime. Using diplomatic and guerilla tactics, the State of Israel was created in 1948. However, this standard narrative of Israel's trek to independence overlooks alternative viewpoints on Zionist-British relationship during the closing years of the mandate. An opposition demanding the immediate withdrawal of the mandatory power arose within the

Revisionist movement back in the late 1930s. It accused the Zionist establishment of serving British interests and of reluctance to lead the independence struggle. This dissatisfaction with the national leadership soon transformed into an over-all rejection of Zionism: while the basic assumptions remained national, the state-to-be was no longer described as Jewish, but as Hebrew – a state for the autochthonous Hebrew-speaking community, independent of any Zionist ideology. In my talk I would like to concentrate on two central works penned by prominent representatives of this current – "Opening discourse" by Yonatan Ratosh, the founder of the "Canaanite" movement, and "Foundation stones" by Israel Scheib-Eldad, a LEHI leader. I wish to examine how their anti-Britishness changed their attitude towards Zionism and to analyze this transformation's implications upon post-1948 Israel. Comparing these two works, I will suggest that Ratosh's treatise influenced mainly the Israeli post-Zionist left, while Eldad's work became the intellectual basis for the radical right. Thus, I will demonstrate that ultra-nationalism in Israel can also take an anti-Zionist shape.

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America Unbound: Rereading Philip Roth's Satires

In her recent monograph *Roth Unbound*, Claudia Roth Pierpont quotes from a recorded conversation between Richard Nixon and his Chief of Staff, H.R. Haldeman, who are discussing Philip Roth's then-recent satirical novel *Our Gang*. After a fretful Nixon inquires about the book (of which he is target), Haldeman reassures the President: "There are a lot more anti-Semites than there are Jews, and the anti-Semites are with us generally and the Jews sure aren't." Haldeman's cynicism reveals the casual anti-Semitism utilised by characters in *Our Gang* to be more significant than it superficially appears. For both Haldeman and Roth (not to mention Nixon), anti-Semitism is an inescapable part of American culture.

Our Gang is one of several satirical works that Roth would write during the early 1970s, heralding an increasing sense of political involvement that he would maintain throughout the subsequent decade. Although these texts followed the immensely successful *Portnoy's Complaint*, a novel deeply invested in notions of Jewish identity, their probing of Jewish topics is more subtle – and may be more revealing. In several of these texts, and especially in *Our Gang*, anti-Semitic prejudice is shown both as cartoonishly grotesque and troublingly mundane. This paper will argue that Roth's post-*Portnoy* satires function as an extended consideration of the place of Jewish identity in spaces that project democratic ideals of self-creation. Roth thus expands the defiantly hyphenated Jewish-American identity of the protagonist of *Portnoy's Complaint* into a consideration of the intersecting claims of Jewish and American identities. In doing so, he offers both a confirmation of Haldeman's claim and a powerful antidote to it.

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Jews and the Irish Judiciary

In the late nineteenth and early twentieth centuries, the *Jewish Chronicle* carried a number of reports of Irish court-cases involving Jews where unwarranted negative commentary was aired within the court-room, and sometimes from the bench itself. These comments invoked perennial anti-Jewish stereotypes and imagery which, on occasion, was sufficient to provoke a strong public response from within the local Jewish community itself. This paper will examine these court-cases in the context of Jewish/non-Jewish relations in Ireland in this period. Particular reference will be made to broader matters of acculturation, negative stereotyping, and relations between Ireland's 'provincial' Jewries and the Anglo-Jewish 'centre' in London. The nature of Irish Jewish memory and communal narrative will also be interrogated, and the way in which uncomfortable incidents such as these are popularly recalled – or forgotten – will be explored. These cases may also be investigated in the context of the contentious court-cases that arose from Limerick Boycott of 1904, which were primarily reported in contemporary local newspapers. This would allow us to assess to what extent the anti-Jewish sentiment that was expressed in the Limerick courts in 1904 was representative of general or more localised concerns and perceptions within the Irish setting.

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Rabbis in the Pulpit - the sermon as political tool

> *'Our services were overcrowded. Often we had standing room only, with children and teenagers sitting on the steps leading to the pulpit, and it was up to us, the few rabbis still there at that time, to give these bewildered masses of Jews at least a small measure*

of hope and encouragement, of direction and self-respect and, quite often, some factual information which could no longer be conveyed by any other media of communication.' (Nussbaum, Max "Ministry under Distress" in H.A. Strauss and K.R. Grossmann, eds., *Gegenwart im Rückblick* Heidelberg, 1970, 242.)

Rabbi Max Nussbaum of Berlin aptly stated the purpose and impact rabbinic sermons had during the Nazi era. These not only served a spiritual and religious purpose, but rather became the singular tool for political discourse. These sermons, as Nussbaum continued to describe in his memoirs, were not particular remarkable from a theological point of view, but were full of innuendoes, rendered in a spiritual code language, which made them highly meaningful to the Jewish audiences. In Offenbach, his colleague Rabbi Dr. Max Dienemann used the pulpit overtly as a political platform against the Nazi propaganda and regime. As early as 1934 he was arrested and sent to concentration camp. With Gestapo officers present in all religious services rabbis needed to be careful and any political message or criticism of the system had to be carefully concealed within the sermon.. They had to walk the thin line between conveying a message and protecting themselves, between reaching their audience while hiding their message in biblical citation. These sermons provided much comfort and support to the audience, but showed several other important side aspect. If Jews were so vastly assimilated, how were they able to fathom the meaning of these sermons? Why did so many Jews flock to the synagogues during the Nazi era? And what was the role of rabbis within this maelstrom of events - was their role of greater importance as has previously been stated? The proposed paper will examine the pulpit as a tool for political expression and as a means of resistance. It will provide insight into the changing rabbinic role away from the spiritual leader to pragmatic community leadership, (278).

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The Jews Behind the Qur'an: Religious and Ethnic Considerations
The Qur'an is our only source for Arabian Judaism in the early seventh century C.E. By contrast to other sources that may well contain information about Jews in the Hijaz, such as the Constitution of Medina, the Qur'an has not been subjected to the interventions of later Muslim historians. Considered as the literally dictated word of God by its earliest commentators, the Qur'an's editing has been very conservative; it therefore constitutes a privileged, yet largely untapped source of historical information on the Jews. The reasons why so few scholars have followed the footsteps of Shlomo Dov Goitein and others, who indeed tried to make use of the Qur'an in order to cull information about Arabian Jewry, are manifold. In addition to political and linguistic limitations, the main impediment may well have been our limited ability historically to contextualize the Qur'an's discourse as a whole. Its rich testimony on Judaism therefore seemed irretrievably muddled in our inability to understand the subtle interplay of polemics and reverence with which the Qur'an addresses the Jews. The recent ³Syriac turn² in Qur'anic studies, spearheaded by scholars such as Gabriel Said Reynolds and Joseph Witztum, has led to an exponentially deepening understanding of the Qur'an's religious and political discourse. My own study on the Qur'an's Legal Culture (Mohr Siebeck, 2013) has laid the groundwork to identify the Qur'an's critical and creative engagement of Syriac canon law and rabbinic halakha. Based on the recent scholarly advancements, the present article will illustrate the status quaestionis on what we can know about the religious and ethnic identity of Arabian Jews in the seventh century, with special emphasis on the shifting indebtedness of the Qur'an's Jewish interlocutors first to the Palestinian and then to the Babylonian rabbinic tradition. Most importantly, I will argue that only a fuller understanding of the Qur'an itself allows us to evaluate its evidence for Judaism.