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

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Dear BAJS members,

We are delighted to present the annual BAJS Bulletin to our members. BAJS as a learned society aims to raise the profile of Jewish Studies as an academic discipline in the UK and Ireland. The Bulletin is one way of advertising and celebrating our members’ achievements.

The BAJS conference 2018 is being held in Durham under the leadership of BAJS President Dr Yulia Egorova. This offers a wonderful opportunity to showcase the excellent work done in Jewish Studies by colleagues at Durham and other ‘Northern’ institutions. We are also introducing you to emerging scholars in the field, recipients of a BAJS bursary.

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

Maria Diemling, Canterbury
Hannah Holtschneider, Edinburgh

Jewish Studies in Durham

Durham University’s Centre for the Study of Jewish Culture, Society and Politics brings together a group of scholars representing nine departments and coming from a wide range of disciplines including Anthropology, Cultural Studies, Geography, History, Literary Theory, Political Science, and Theology. We conduct both empirical and theoretical research involving different aspects of the lives of Jewish communities around the world. Our research interests include anthropology and political sociology of Jewish communities, twentieth-century Jewish history and literature, and the study of the State of Israel. Since its formal establishment in January 2015, the Centre has conducted a number of successful initiatives that included public lectures and seminars delivered by leading scholars in the field of Jewish Studies, an international symposium, and three book launches celebrating research in Jewish Studies produced at Durham University. This year we are very proud to host BAJS and hope you enjoy the conference.

Our work to date and future plans include the following projects:

Ilan Zvi Baron, the Co-director of the Centre, explores in his research the relationship between the Jewish Diaspora and Israel. His most recent book, Obligation in Exile: The Jewish Diaspora, Israel and Critique, examines the politics of debate about Israel within Jewish communities, and of commitment or loyalty toward Israel. Building on this book his research continues to explore the following question: what does Israel provide ideationally for Diaspora Jews that serves as the basis for Diaspora/Israel relations and justifies the importance of Israel for Jewish identity? In addition, his work involves addressing the international cultural politics of Israeli cuisine, and the phenomenon of post-truth politics.

Barbara Borts, a Visiting Fellow of the Centre, has published on Jewish identity, gender and Anglo-Reform music. She is a co-editor of Women Rabbis In The Pulpit – A Collection Of Sermons. Barbara is now working on a project exploring the problematics of Christmas celebration in the Jewish communities in the UK and the USA.
Yulia Egorova, the Director of the Centre, has published widely in anthropology of Jewish communities. Her research interests focus on Jews in Asia and Africa, Jewish-Muslim relations, and constructions of Jewishness in the life sciences. Her new book entitled *Jews and Muslims in South Asia: Reflections on Difference, Religion and Race* explores the interrelated problematics of the study of antisemitism and Islamophobia.

Caitríona Ni Dhúill has published on German-Jewish and Austrian-Jewish writers and philosophers of the nineteenth and twentieth centuries, notably Hugo von Hofmannsthal, Otto Weininger, Else Lasker-Schüler, and Ernst Bloch. Among her current projects is an article on a best-selling work of historical pornography attributed to Felix Salten, *Josefine Mutzenbacher*. Central themes of her research and teaching are: Jewish experience in *fin de siècle* Vienna; millenarianism and utopianism in the early twentieth century; Central European life-writing in the aftermath of the Shoah.

Our Visiting Fellow Keith Kahn-Harris is a sociologist and his new book *Denial: The Unspeakable Truth* will be published by Notting Hill Editions in September 2018. He is currently also working on a short book that intervenes in recent controversies about antisemitism, due to be published by Repeater Press in 2019.

Emma Poulton’s research interests centre around football fan cultures and in particular, antisemitism within the context of football. Her research on antisemitism and Jewish identity in English football has been recognised through invited Key Notes, including ‘The Beautiful Game? Identity, Resentment, and Discrimination in Football and Fan Cultures’ organised by the Zentrum für Antisemitismusforschung at the Technical University of Berlin (2018) and an international conference ‘Tackling Anti-Semitism in Professional Football’ organised by Anne Frank House in Amsterdam (2015). Emma is currently working on two inter-related research projects: one that explores Jewish identity and experiences of antisemitism among Jewish fans of Tottenham Hotspur Football Club; the other charts and evaluates attempts to combat antisemitism within English football.

Zoë Roth’s research focuses on bodies and Jews. She has been awarded grants and fellowships by the Vienna Wiesenthal Institute, the Harry Ransom Center (UT Texas at Austin), the British Academy, and the Leverhulme Trust. She has articles published and forthcoming in such journals as *Word & Image* and the *Journal of Modern Literature* on Jewish literature and visual culture, the Holocaust, and aesthetic form.

Kay Schiller is a cultural historian of 20th-century Germany and has published on modern German-Jewish history, notably *Gelehrte Gegenwelten* (2000).

**Jewish Studies scholars in the Northern British Isles**

In 2015 Daniel Langton (daniel.r.langton@manchester.ac.uk) and I (alex.samely@manchester.ac.uk), as co-directors of the Manchester Centre for Jewish Studies (http://www.manchesterjewishstudies.org/), applied for the status of being the “Hub” of an as-yet to be created European regional Jewish Studies network. This followed a call for expressions of interest from a large European Jewish foundation. The foundation wishes to remain anonymous, so will not be named here. The following is an attempt to give a brief, factual report to the BAJS membership of what came of that, and what we have learned doing it. There are now three such European hubs, Madrid, Budapest and Manchester, alongside a further four hub-like centres outside the UK.

**What we planned**

In our application we proposed a research network of Jewish Studies scholars in the Northern British Isles, annual workshops for doctoral and post-doctoral researchers, and funds for the continuation of the teaching of modern German at Manchester University, part-time administrative support, and a small number of fee bursaries for MA study with a Jewish Studies focus. We also suggested a number of knowledge transfer activities addressed to general non-academic audiences, or specifically targeting the Manchester Jewish community which, with some 25,000 members, is the largest in the UK outside London. The amount we bid for was c.£270,000 over three years.

**Why we planned it**

With the research network, we meant to create a forum for meeting and exchange of ideas which would be of use to individual academics thinking about research funding applications. While respecting the diverse disciplinary landscape of “Jewish Studies”, the network was also meant to explore cautiously any potential for making collaborative research funding bids to RCUK and other research funders. We envisaged annual or more frequent meetings of the academics for easy sharing of information on and good practice in research applications across disciplinary boundaries. We anticipated that at least some Jewish Studies academics, in particular those not professionally associated with BAJS/Eajs, would appreciate being able to meet face to face with others.
researching in the broad field of Jewish Studies, above and beyond the everyday contact they would already have with colleagues in generic disciplinary settings such as history, art or politics. Overcoming possible feelings of isolation was also an important goal for the events planned for doctoral and post-doctoral researchers. Doctoral work in particular can get very lonely, and the annual training events were and are meant as a way of allowing early career researchers to connect on a personal, as well as academic, level. With regard to the teaching of modern Hebrew, we combined the aim of ensuring its mere survival at Manchester with a broader agenda. We felt that, given the general threat to smaller languages at UK Universities, new ways of teaching modern languages ought to be explored. Convinced that in the case of language teaching, many distance learning models were educationally unsatisfactory, we proposed to run a pilot in using digital technology to allow students remote, but real-time, participation in class room interaction. We proposed using digital technology (an iPad camera on a swivl robot that can follow the teacher as they move, together with the software GoToMeeting) to put remote students in touch with a language teacher whom they can see, hear and interact with live. For up-to-date information and courses available for remote study, see http://www.manchesterjewishstudies.org/modern-hebrew/.

What we did and whether it worked
After being awarded the funding, which covered the period from January 2016 to August 2018, we did pretty much what we planned. Not everything worked equally well. The Jewish Studies Partnership in the Northern UK/British Isles has fulfilled its main job of constituting a lose network, with growing/shifting membership, that connects Jewish Studies academics at Leeds, Nottingham, Durham, Edinburgh, St Andrews, Trinity College Dublin, Bangor, Liverpool Hope, Edge Hill, Chester and Wales-Trinity St David. We have so far had three research network meetings, with 21, 12 and 16 participants, respectively. The events tend to offer short briefings by research managers or colleagues with particular funding interests, alongside an opportunity for colleagues to sketch briefly their own research interests, discussions and brainstorming. So far no regular groupings or networks for funding applications have emerged that we know of. That was pretty much what we expected; the benefits of exchanging information, experiences and ideas frankly and face to face are mostly indirect and long term. Jewish Studies is embedded in a wide range of disciplinary contexts, from the study of religions to history, art, politics and literary studies, without there being a normative centre. The doctoral and post-doctoral training events turned out to be a timely idea, welcomed enthusiastically by participants. By May 2018 we had two events (June/July 2016 and June 2017), with 20 and 24 doctoral/post-doctoral participants, respectively. The 26–28 June, 2018 event will include groups of participants drafting the outlines of a large AHRC research grant, to gain a first-hand experience of such applications, into which early career researchers are often written as research assistants. For details of the 2018 three-day training event for Jewish Studies PhDs, post-doctoral and early career researchers located anywhere in the UK, see http://www.manchesterjewishstudies.org/n-uk-js-partnership/ (there are bursaries for travel and accommodation).

One decision we took – against our own initial expectations – was to reduce rather than increase the number of regular research seminars we offered in Jewish Studies/Israel Studies. The seminar paper, somewhat like the large-scale, multi-day lecture series, seems to have stopped being used by academics as an efficient way to produce original research. At the same time, audiences at such presentations have gone down, a phenomenon apparently replicated around the UK. On a related note, we also found it harder than even we anticipated to attract sizeable Jewish community audiences, except for high-profile, one-off public lectures. Thus we tried to offer a reading group on Holocaust and Anti-Semitism. This was received enthusiastically by Manchester Jewish community bodies, with whom we consulted as to which topic to offer; but in the end, attendance was disappointing.

One conclusion we drew from our experiences was that, even in a large local Jewish community, the level of interest in the University’s knowledge transfer offerings, be they simply open access to ordinary events or tailor-made events for non-students, is not particularly high to start with and quite quickly exhausted. At least, over the course of three or four years, audiences diminish very considerably for similar or even dissimilar events. The alternative may be to promote such offerings actively, through a dedicated investment of time and resources, by which University knowledge competes with other cultural or entertainment attractions in the digital age, and by which interested audiences may be reached which we cannot reach through our usual means. But for Universities it clearly makes no sense to simply keep doing the same thing. This contrasts somewhat sharply with the situation in the 1990s and early 2000s. At the time, Manchester’s Centre for Jewish Studies used to put on evening lecture series, using the University’s continuing education infrastructure (since dismantled), and managed to attract sizeable groups sustained over many weeks. Even then, however, a point of saturation was reached after a number of years, and audiences fell, albeit from
higher level than we have been able to achieve recently.

**What we are planning to do in the future**

On the basis of these experiences we changed tack somewhat when it came to making another application. In late 2017 we were invited to apply for an extension of the original grant into 2021, which we were awarded. We will therefore continue with some key activities: teaching modern Hebrew in a mixed real and virtual classroom environment, convening early career researcher training events, and networking with Northern Partner academics. But we will also try something quite new. We plan soon to interview for a three-year appointment of a post-doctoral researcher and educator whose task will be to tell the story of Jews and Judaism once again, in a fresh manner. They will do this by describing and narrating “50 Jewish Objects”, drawn from the Jewish Studies-related holdings at Manchester’s John Rylands University Library and other Northern Partnership institutions. The person appointed will not only research and write this episodic story through objects, they will also present illustrative objects to student and general audiences by way of workshops, demonstrations and on-line. These engagement activities will be supplemented by specially commissioned artistic work and performances that engage in some fashion with selected items from the “50 Jewish Objects”, be they artefacts or manuscripts, documents or images. The researcher-educator is expected to start their work in the autumn of 2018, and artists will be commissioned from the start of 2019 onwards. The goal is to use the wonderful holdings of Northern Partnership institutions to tell the Jewish story afresh, in new ways and for new audiences, hopefully with positive consequences for the regional and national profile of Jewish Studies as an academic subject.

Alex Samely, Manchester

**Jewish Historical Studies: Transactions of the Jewish Historical Society of England**

Transacting Transactions in its 125th year and beyond: a brief word from the editor of Jewish Historical Studies: Transactions of the Jewish Historical Society of England

We've all experienced it. If only it happened more often. It's one of the brightest moments of teaching at a university. There are occasions when we find that a student's work is "publishable".

Should you come across (or have inspired, directed, or yourself produced) a thoughtful essay that is based, in significant measure, on primary research, or a truly original interpretation incorporating historical analysis, please suggest that it be submitted for consideration in Transactions.

Transactions is neither a "postgraduate" nor a student-run publication. It is a peer-reviewed traditional print volume as well as an open-access electronic journal, published by UCL Press. But as the organ of a lay and academic organisation, the Jewish Historical Society of England [www.jhse.org](http://www.jhse.org), we are happy to consider the research of the broad public--and seek to draw new voices and perspectives into the orbit of the Society. Despite the name that specifies "England", the remit of the Society has always extended to the British Isles, and increasingly, the historic imperial and colonial realms. We also welcome work that is not primarily English or British, but includes a comparative dimension that seriously engages Britain or Englishness in any of its incarnations.

Transactions may be especially appropriate for revised "finalist" essays and other expressly academic pieces. Along with scholarly articles of around 7,000 words we also publish "research reports" varying in size--smaller and occasionally larger--than the usual journal article. As editor I'm happy to consult with prospective authors at any level. In fact, that's one of the best things about the job.
Transactions is surely a vehicle of history that also is historical in its own right. In 2018 the Jewish Historical Society of England (JHSE) celebrates its 125th anniversary. Its published Transactions began in 1893-94, and is now an imprint of the revived and thriving UCL Press. Volume 49 is out in hard-copy and will soon be available online. Its predecessor (volume 48) can be accessed through both the Ingenta and and ScienceOpen platforms.

Transactions is noteworthy for presenting original forays into Jewish history, texts, and literary studies long before "Jewish Studies" was recognised as an academic field. It is now making its mark for more contemporary, if controversial, scholarly investigations and positions (egads!). Please join the work and conversations.

Michael Berkowitz, UCL

The Parkes Institute, Southampton University

The Parkes Institute is home to eleven full-time members of staff, a dedicated librarian and archivist, and a thriving community of undergraduate and postgraduate students, working in a wide range of fields in Jewish and non-Jewish relations. Our work includes extensive teaching at undergraduate level, an internationally successful MA in Jewish History and Culture, and a flourishing doctoral programme, rooted in the rich holdings of our library and archives. We also publish three international journals: Patterns of Prejudice, Holocaust Studies, and Jewish Culture and History.

This year, we welcomed two temporary members to the Institute. Dr Dominic Williams, who works on Holocaust testimony and memorialisation as well as C20th British-Jewish culture, is the Teaching Fellow for our MA programme in London. Dr Maite Ojeda-Mata, a specialist on Muslim-Jewish Relations in North Africa, is with us as a Marie Curie Fellow until September 2019. We sadly bid farewell to Dr Jennifer Craig-Norton, who has been with us on a British Academy Postdoctoral Fellowship.

We had a rich and varied range of topics at our regular Tuesday night seminar series this year. Topics included 'Jews, Orientalism, and Imperialism in the Nineteenth Century' (Dr Julie Kalman) and 'The devil in the archives: the case of the Jews of Norwich, 1244' (Professor Anthony Bale). Special lectures were delivered by Professor Paul Weindling (Howard Rein Memorial Lecture), Professor Miri Rubin (Parkes Lecture), Professor Neil Gregor (Karten Lecture), and Professor Sarah Pearce (Montefiore Lecture).

The Parkes Institute has a long history of delivering Outreach through school visits and workshops, public events, and adult education across London and the South East. This year, under the able leadership of Dr James Jordan, our work included the annual Summer School on 'Race and Nation: From Antiquity to the 20th Century' (June 2017); a Summer Public Event on 'Jews, Culture, and Visual Art in the Twentieth Century' (June 2017); Interfaith Week, in partnership with Solent University (November 2017); workshops, an exhibition, and commemoration ceremony marking Holocaust Memorial Day (January 2018); school and college visits; and various Study Days and events.

Our regular doctoral seminar provides a lively forum for PhD students to share their ongoing research, thanks to the efforts of Dr Claire Le Foll. Claire has also spearheaded the organisation of our first Summer Graduate Seminar in July 2018, alongside PhD student Abi McKee. The seminar will provide an opportunity for doctoral students from around the world to present their research, network, and benefit from professionalization workshops.

The Clinton Silver Visiting Fellowship, also co-ordinated by Dr Claire Le Foll, was this year focused on Jewish migration. In May-June 2018, our two fellows in residence were Dr Nir Cohen (Bar Ilan University) and Dr Sebastian Musch (University of Osnabrück). We continue to nurture close international partnerships, particularly with the University of Cape Town, the University of Sydney, and Tulane University, alongside newer partnerships in Europe and Israel.

In addition to these activities, Parkes Institute colleagues regularly present their work at conferences in the UK and abroad, as well as in broader public settings. We are also well represented in national and international associations. We look forward to another year of thriving intellectual exchange and partnerships in 2018-19.

Shirli Gilbert, Southampton University
Lucille Cairns (1963-2017)
Professor of French, Durham University

I first met Lucille as an undergraduate anthropology student at Durham, when she co-ordinated a conference on Jewish Identities in Contemporary Europe (with Andrea Reiter) at the Institute of Germanic and Romance Studies in 2011. From that day to her untimely death Lucille had been a generous friend and mentor to me, an experience that was shared by many of her students and colleagues at Durham’s School of Modern Languages and Cultures.

Lucille remains an internationally renowned academic in French Studies, having authored six monographs as well as a rich range of articles and book chapters on twentieth and twenty-first century French literature and film. Her success can be traced back to completing her doctoral thesis in two years(!), immediately securing a lectureship at Stirling University, and rising to the rank of Professor in 2005 when she joined Durham. In 2009 Lucille was made a Chevalier dans l’Ordre des Palmes Académiques, France’s prestigious National Order, which acknowledged and commended her distinguished contributions to culture and education. This academic and cultural authority enabled Lucille to play a leading role in defining the field of French Studies and setting the standards of academic rigour in both France (overseeing two committees at the French National Research Agency) and the UK (serving on REF and AHRC committees).

Lucille’s impact on Jewish Studies has been extraordinary and exemplary, and is how many people reading this obituary came to know of her. Lucille’s work has carefully unravelled the tastes of trauma narrated in French Jewish women’s writing on the Shoah (the focus of her presentation at the 2009 BAJS Conference on ‘Culinary Judaism’), and disentangled the broader complexities and contradictions of belonging, loyalty, and feminism that she found in post-war French Jewish women’s literature (2011, Legenda). With a British Academy grant, Lucille went on to offer a striking comparison of how Israel is imagined, problematised and represented in the works and worldviews of Francophone Jewish writers (2015, Liverpool University Press). What is pervasive in Lucille’s acclaimed monographs and edited volumes is a constant commitment to drawing out nuanced Jewish voices and diverse lived experiences in her arguments, offering an important challenge to representations of Jewish normativity. Having been a founding member and steering committee member of Durham’s Centre for Jewish Culture, Society and Politics, Lucille would have been delighted to host BAJS 2018 in Durham.

Lucille died suddenly on 5 July 2017 after enduring many years of anorexia nervosa, ill health, and medical intervention. Whereas my undergraduate-self (wrongly) assumed that an appetite for success and achievement consumed Lucille, I can now see how academic work offered a sense of solitude and freedom from an illness that governed her life. Shortly before passing away we met to celebrate her manuscript on eating disorders in French women’s writing that she submitted to Liverpool University Press, which, it was announced at her funeral, will be published posthumously. To honour Lucille’s kindness, her friends family members are encouraging donations to Beat — the UK’s eating disorder charity to end pain and suffering.

לברכה זיכרון לברכה, may her memory be for blessing.

Ben Kasstan, University of Sussex
Robert Fine (1945-2018)
Professor of Sociology, Warwick University

Robert Fine, Emeritus Professor in Sociology at the University of Warwick, died on 9 June 2018 at the age of 72. Professor Fine was a well-known and hugely respected scholar who worked on the history of social and political theory, the Holocaust and Antisemitism, human rights and crimes against humanity.

Robert Fine was an undergraduate at Oxford University from 1964-67, graduating in PPE. In 1967 he went to Columbia University as a Graduate Student in Sociology, followed by two years teaching Sociology at Brooklyn College, CUNY. In his biographical notes Fine wrote that ‘it was a politically tempestuous period and I was more active in the anti-war movement than in my PhD’. He returned to the UK in 1973 to become Lecturer in Sociology at the University of Warwick where he worked until his retirement, by which time he was a professor and had served as Head of Department of Sociology and as founding Director of its Social Theory Centre. He sat on the Executive of the European Sociological Association and helped establish its Network 31 on Racism and Antisemitism.

Robert Fine was politically active throughout his life as a socialist writer and political activist in Socialist Organiser, Workers’ Liberty, anti-apartheid and other radical and antiracist organisations. Fine’s father had grown up in South Africa and Fine was ‘enthused by the trade union movement in South Africa and the anticommunism it constructed’. His doctorate addressed relations between labour and nationalism in South Africa.

Fine wrote in the introduction to his article ‘On Doing the Sociology of Antisemitism’ (2012): ‘Sociologically speaking, I have been a bit of a fly-by-night. Instead of devoting 40 years of my life to the study of One Thing, I have flown from prisons and asylums, to police and the law, to Marx and the Enlightenment, to South Africa and the nonracial unions, to Trotskyism and Stalinism, to nationalism and cosmopolitanism, and to Kant and Hegel. It keeps me busy but is perhaps not to be recommended as career trajectories go. My saving grace, if I have one, is that beneath the Many Things there is, I feel, One Thing to which I kept coming back. This brings me to another of my ‘topics’ that I have begun to explore in recent years. It is the question of antisemitism. I have to say that of all my subject matters I have attempted to research, this has been by far the most fraught, troubled and anxiety-producing.’

Robert Fine was one of the political and intellectual forces behind Engage: a political and academic campaign against the academic boycott of Israel, against BDS and against antisemitism.

In 1996 Fine won a landmark case against a mature student who had been stalking him. This was the first time in the UK that damages were awarded to a victim of stalking. The experience of being stalked affected Fine deeply and he wrote about his experience in his candid book Being Stalked: A Memoir (1997).

Fine was widely known and valued for his love of life and generosity of spirit and he will be greatly missed by very many people. Friends mourning his death described him as ‘a good comrade, and a really decent human being’ and ‘that rare thing that you don’t see much of nowadays, a very active academic. Reason in revolt.’

Robert Fine is survived by his daughter Shoshana Fine who works in Paris in the area of migration.

His monographs include:
- (with Philip Spencer), Antisemitism and the left: on the return of the Jewish question (Manchester University Press 2017)
- Cosmopolitanism (Routledge 2007)
- Political Investigations: Hegel, Marx, Arendt (Routledge 2001)
- Being Stalked: A Memoir (Chatto and Windus, 1997)

Co-edited collections include:
- ‘Racism and Antisemitism in Contemporary Europe’ (Special Issue European Societies 2012)
Bill Williams (1932-2018)
Manchester University

Bill Williams died in February 2018 at the age of 86. Williams was Life President and founding member of the Manchester Jewish Museum and a member of academic staff in the Centre for Jewish Studies at the University of Manchester, where for many years he taught and researched local Jewish history. His publications include The Making of Manchester Jewry, 1740-1875 (1976, reprinted in 1985), which pioneers British Jewish history as cultural history from below drawing on many Humanities disciplines to generate a lively image of the growth of Jewish life, culture, and politics in Manchester. Rather than have Jewish history augment the mainstream, Williams saw Jews as active agents at the centre of the historical narrative. His most recent book, Jews and Other Foreigners (2011) analysed local Mancunian responses to refugees from Nazi Europe.

Bill’s major works include:


- ‘Natural law and the rise of social theory’ (Special Issue Journal of Classical Sociology 2013).
- ‘Cosmopolitanism: Past and Future’ (Special issue European Journal of Social Theory 2007)
- Social Theory after the Holocaust (Liverpool University Press 2000)
- People, Nation and State (IB Tauris 1999)
- Civil Society: Democratic Perspectives (Frank Cass 1997)
- Policing the Miners’ Strike (Lawrence and Wishart, 1985)
- Capitalism and the Rule of Law (Hutchinson 1979).

Bill Williams (1932-2018)
Manchester University
As you may have noticed, the BAJS website is currently undergoing a makeover. Rather dramatically, the site took on a new and different look. This transformation was, I confess, quite accidental in its implementation (WordPress is unforgiving). I am responsible for this rather fortunate mishap, and I think it might be a good idea to briefly introduce myself, so that you know who to blame/congratulate for the site’s new look.

My name is Joshua Lander: I am a Ph.D student at the University of Glasgow working on the fictions of the recently deceased Philip Roth. My research examines Roth’s subversion of antisemitism, and I am being supervised by Dr Mia Spiro and Dr Chris Gair. Last year, I was awarded the BAJS Studentship, and was tasked with revamping the website, and to carry on the work of my predecessor, Katie Power.

We’re looking to add two new pages to the site that will improve its functionality. The first will list every university in Ireland and the UK that offers Jewish Studies. Every institution will have its own page, outlining the various resources and specialized focuses of each university. This will allow prospective students (at any level) the opportunity to easily review the various areas of expertise each institute offers.

The second page will contain a list of Jewish Studies learning resources, including blogs, journals, archives, podcasts, websites, and YouTube channels. We want to make BAJS a study source for students and scholars. We hope that by creating this list the site will start to be used as a resource to facilitate the teaching and studying of Jewish studies.

So here’s where you come in. Firstly, we’re looking to create a portfolio of images that show off your institutions. This can include fancy shots of your campus, images of archives, pictures of teaching staff in action, or snaps from any Jewish studies conference your institution has hosted. The more the merrier, basically. The only caveat we have is that these images be copyright approved. We want to give students/scholars a visual impression of your institution, so any pictures you send would be really helpful.

Secondly, we’re asking you to send any useful learning resources you might know of. As I mentioned, we’re hoping to make BAJS an interactive and significant resource, and would really love the input of our members to try and bolster the site’s functionality. So if you know of any good resources, it would be hugely appreciated if you could send them my way.

I really appreciate how busy you all are and I’d like to take this opportunity to thank you all for the time you have taken to help us with the site. If you have any images or resources you’d like to send please email me at j.lander.1@research.gla.ac.uk.

Joshua Lander, Glasgow

BAJS Mentoring Programme: Reflections on my experience as a mentee

I took part in the BAJS Mentoring Programme in 2017, applying in the spring to be matched with a mentor during the BAJS annual meeting in Edinburgh that summer. I had recently had two similar mentorship opportunities: one organised by a learned society and the other taking place as part of a training event. These experiences led me to expect a short meeting with a more senior academic mentor who might ask a few questions about my professional development and potentially offer advice relating to opportunities I could seek out in the future. I wasn’t sure whether my mentor would be able to meet for enough time for our discussion to go into meaningful depth, but I looked forward to
the experience hoping that I might come away with a few ideas to take forward. In fact, my BAJS Mentoring Programme experience was far more helpful than I could have expected.

I was matched with Prof Charlotte Hempel (University of Birmingham), a well-respected senior scholar in whose work I took great interest but with whom I had not previously had much personal contact. Charlotte and I met for an hour and a half over lunch and coffee, during which we had a wide-ranging discussion about my professional development. Charlotte took the time to get to know me, asking open questions that touched on a range of topics related to my doctoral and postdoctoral research and teaching experience, my recent and planned publications, my planned funding and fellowship applications, my professional networks and mentors, training and professional development opportunities, and my career goals in the medium term. Her approach allowed me to consider my experience-to-date and plans for the future from new strategic perspectives, giving me an opportunity to think about my career from a fresh angle and offering new ways to reflect on my aims, motivations, and priorities. We met only once, but the programme would have afforded me the opportunity to meet with Charlotte by Skype a few more times through the year if I felt the need to.

Overall, I found the experience of Charlotte’s mentorship to be extremely valuable. She was open and approachable, giving me the benefit of her experience while inviting me to think about my own career development from a new standpoint. She was also willing to offer me some insight into her motivations and strategies while reflecting on the challenges she and other women have faced at various points in their academic careers. Charlotte’s mentorship helped me to consider my next steps within a longer-term strategic plan, an approach which has changed my perspective on my professional development.

I am grateful to Charlotte for volunteering her time as a mentor, and to BAJS for creating a space for us to meet. I hope that other mentors and mentees take up the opportunity to join the scheme, and that future participants have as valuable an experience as I have had.

Dr Katharina Keim is a British Academy Postdoctoral Fellow at the University of Manchester.

### BAJS Conference 2019

**University of Oxford**

**First Call for Papers**

**What is Commentary?**

The annual conference of the British Association for Jewish Studies 2019 will focus on the question of “What is commentary”? This is a question that is central to philology, literature, cultural studies and history, among other disciplines. The conference aims at understanding what constitutes, defines and generates commentary. This is a topic which intends to integrate Jewish Studies into the Humanities and the Social Sciences. The topic for this year includes the consideration of commentary from a variety of perspectives: the form and purpose of scholarly commentary; ancient and medieval scholastic traditions and modern productions of film, art and literature; commentary and commentators in the academy (the place of philology); commentary and translation; reception of commentary; history; and materiality (textual and visual). This topic is intended to reinforce the plurilingual and multidisciplinary nature of Jewish Studies.

For initial enquires, please contact the BAJS President Elect for 2019, Professor Hindy Najman, University of Oxford at hindy.najman@oriel.ox.ac.uk
BAJS Conference Bursaries 2018

Alexander Bar-Magen Numhauser (b. 1987) is a recent PhD in Archaeology, Prehistory and Heritage for the Universidad Autónoma de Madrid (Spain), currently a postdoctoral Kingdon fellow for the Institute for Research in the Humanities in the University of Wisconsin-Madison (USA). His field of expertise is the Archaeology of Judaism in the Western Mediterranean, with special interest on Late Antique and Medieval periods in the Iberian Peninsula. His doctoral thesis with the title *Archaeology of the Hispanojewish Material Culture. The Basilical Building in Ilici and its Late Antique and Early Medieval Jewish Context*, explored the world of Late Antique Judaism in Spain and Portugal from a material cultural perspective. Comparing the evidence for Jewish art and archaeological materials from different regions of the ancient Mediterranean, as well as the inner evidence of the Iberian Peninsula, he describes a Jewish community in constant flux and movement: between East and West; between Jews and Christians; between provinces within *Hispania*; and more. His current line of research focuses on exploring the inherent Eastern Roman influence on *Hispania*- Jewish communities in important western Mediterranean centers such as the Balearic Islands.

Dagmara Budzioch obtained her doctoral degree in 2013 at the École Pratique des Hautes Études (Sorbonne, Paris) and the Jagiellonian University (Cracow) based on the doctoral dissertation devoted to the mass-produced Esther scrolls from Italy. In 2014–2017 she was a postdoctoral researcher at the Maria Curie-Sklodowska University in Lublin. Currently, She is currently a postdoctoral researcher at the Consejo Superior de Investigaciones Científicas (Centro de Ciencias Humanas y Sociales) in Madrid. Her main research interest is Jewish book art in the age of printing, especially decorated Esther scrolls – their production, ornamentation, historical and cultural background. So far she has studied nearly 300 manuscripts of this type that are housed in 30 libraries, museums and private collections. The results of her research are discussed in her forthcoming book *The Decorated Esther Scrolls from the Museum of the Jewish Historical Institute in Warsaw and the Tradition of Megillot Esther Decoration in the Seventeenth and Eighteenth Centuries – An Outline* [Polish] that will be published in the following weeks by the Jewish Historical Institute in Warsaw.

Edmund Chapman is an early career research who completed his PhD at the University of Manchester. His thesis focused on Walter Benjamin’s and Jacques Derrida’s writings on translation, history and ‘the messianic’. The thesis argued that these writings allow for an understanding of literature as existing within a process of continual translation; the thesis included chapters on James Joyce, Jorge Luis Borges and Aimé Césaire. Edmund has taught in the English Literature and French departments at Manchester. His current forthcoming publication, ‘Between the Singular and the Universal’, discusses the way ‘Jewishness’ and postcoloniality are linked in two texts by Derrida and Borges. Edmund is currently researching a new project on language, antisemitism and the idea of ‘home’ in twentieth-century Jewish writers including Emmanuel Levinas, Hannah Arendt, Franz Kafka and Clarice Lispector.

Jennifer Creese is a PhD candidate in Anthropology at the School of Social Science, University of Queensland, Australia. Her research project uses ethnographic research within the Jewish community of South-East Queensland, Australia, to look at how Jewish communal identity is negotiated in Australian multiculturalism. As well as my doctoral research, Jennifer is an associate of the Professional Historians Association of Queensland, Librarian at the University of Queensland Fryer Library, and historical consultant to the Queensland Jewish Board of Deputies, for whom she wrote the book
Jewish Life in Queensland: Celebrating 150 Years since 1865 in 2016. She serves on the Australian Association for Jewish Studies committee as Secretary and Newsletter Editor, and is Associate Editor for the Australian Journal of Jewish Studies.

Ella Grodzinski recently graduated from Oxford University. Having grown up in a Modern Orthodox community, Ella was frustrated by the lack of religious leadership opportunities for women, and joined Finchley Reform Synagogue in 2014. After being madricha with RSY-Netzer for many years, Ella is Rosh Machane this summer. Next year, Ella will be going to NYC to learn Torah and Talmud at Yeshivat Hadar.

Ella’s undergraduate dissertation examined the failure of Demographic Transition theory to explain the demographic response of Haredim to modernity. Classical Demographic Transition theory posits that rising female education and employment strongly predict decreasing family size; the Haredim present a clear challenge to this theory, with high female employment and persistently large families. Ella showed that this failure of theory results from an oversimplified academic view of ‘female empowerment’ which misunderstands the position of Haredi women and their agency in controlling their fertility.

Daniel Herskowitz recently defended his DPhil in the Department of Theology and Religion at Oxford University. In his dissertation, entitled ‘Which God will Save Us? Jewish Receptions of Martin Heidegger’s Philosophy’, he argues that a central prism through which Heidegger was read by central Jewish thinkers was religious, and that they considered his thought a provocation and challenge to Judaism. He shows that Heidegger is a key reference point in the negotiation of the boundaries between Judaism, Christianity, and secularism in twentieth century Jewish thought. His work more broadly focuses on medieval and modern Jewish thought and history and modern Jewish exchanges with Christianity. He plans to spend the academic year of 2018-2019 in New York and Oxford researching constructions and appropriations of Maimonides in modern Jewish thought.

Maja Hultman holds a BA in Jewish History and Culture from University of Southampton and an MA in journalism from Uppsala University. She uses an interdisciplinary, spatial approach to study the everyday life of Jewish urban populations. Her PhD thesis explores the strategies, multiplicity and limitations of Jewish spatiality in Stockholm at the turn of the 20th century, arguing that even a small Jewish population desired and aimed to physically express variations of Jewishness in the modern, urban city. The study portrays the inter-communal struggles for the survival of cultural and religious diversity, and investigates the power balance between the liberal majority and the orthodox minorities. She is currently also researching the Jewish/non-Jewish relationship concerning the construction of sacred places and the migration of Jewish culture across national borders. Maja’s doctoral project is supported by the University of Southampton’s Vice Chancellors’ Award in History and the Memorial Foundation for Jewish Culture, as well as the foundations of Helge Ax:son Johnson and Gertrude & Ivar Philipson.

Ben Kasstan is a Research Fellow in the Department of Anthropology, University of Sussex, working as part of an interdisciplinary ESRC-funded project on reproductive decision-making among ethnic minority families in the UK. Ben’s PhD (2013-2016) was completed at Durham’s Department of Anthropology, and was funded by the Wellcome Trust (Society & Ethics) to explore perceptions of maternity and infant care among Haredi Jews in the UK. Ben integrated archival and ethnographic
approaches to illustrate how healthcare services (especially surrounding maternity care) constitute one of the last remaining borderlands where Haredi Jews and the UK State negotiate each other's positions. In 2017 Ben published a chapter exploring (in part) concerns surrounding autopsies among Haredi Jewish communities (Material Culture of Failure, Bloomsbury), an issue which has been the subject of recent controversy in London. Receiving the BAJLS bursary enabled Ben to present his PhD research as part of a panel on 'The Haredi "problem": Haredi Life and Response to the Secular.'

Tehila Sade is a PhD student in the Department of Arts at Ben-Gurion University of the Negev – Be’er Sheva, Israel, where her academic advisors are Dr Merav Yerushalmy and Dr Daniel Unger. Tehila holds a BA in Humanities and Social Sciences from The Open University of Israel and an MA in Visual Art from the Ben-Gurion University of the Negev. Her Ph.D. research titled “Tesknie za Toba, Zydzie! (I Miss You, Jew!): Reclaiming Poland’s Jewish Past, History and Memory through Contemporary Art”, analyse a distinct body of artworks which address the Jewish past of Poland, emerged mainly in the 21st century, a period characterised by a major inquiry into the Jewish past through dealing with Poland’s national identity. The research analyses the artistic practices through which these works of art address the absence of the Jews in Poland, the trauma of their disappearance, and the attempts to reclaim their vanished past, and explore the ways in which these artworks stimulate a re-thinking of national identity, national narratives and collective memory in Poland today. The local contexts are examined through her research on a broader context and further explore the reworking of memory, history and trauma in Europe, through the wider discourse of memory culture and especially through its elaboration with contemporary art. Tehila lives in a Kibbutz in the southern region of Israel, with her husband and their two kids.

Esther Schneidenbach is a PhD candidate in Ancient History at the LMU Munich under the supervision of Martin Zimmermann, and Erich Gruen (Berkeley) acting as an advisor. She investigates the Jewish population in Rome applying an interdisciplinary approach, which combines the fields of Jewish Studies, Ancient History, Archaeology, and Epigraphy. Her research focuses on archaeological evidence of the Jews in Rome – the Jewish catacombs and epitaphs – and is motivated by a dating discrepancy in the research history. She analysed the documentation on the Monteverde-Catacomb and could already establish that the prevalent early dating (1st and 2nd c.) of parts of the catacomb is highly unlikely. She also applies sociological theories of identity formation to investigate a toponymic naming of the congregations, which are typically believed to be named after persons. Her research also takes into account the cultural background of Jewish migrants in Rome. Different original regional traditions, for example, may be the reason behind the exceptionally high number of different titles mentioned in the Jewish inscriptions in Rome.

Esther Schneidenbach was awarded a PhD scholarship at the LMU in Munich, and has spent research visits in Oxford at the OCHJS and at the UC Berkeley. Until recently she worked for the German Archaeological Institute to promote Digital Humanities – another interest of hers.

Roni Tzoreff is a doctoral candidate in the Department of Arts at Ben-Gurion University of the Negev, under the supervision of Dr Ronit Milano and Dr Sara Offenberg. Her research focuses on the representation of feminine experiences in the religious space in contemporary art, from gender, aesthetic and Jewish thought perspectives. She focuses on different aspects of women's religious experiences – the linguistic aspect (as Torah studying), the physical aspect (as putting tefillin) and the public aspects (as
zimun and minyan). She is the recipient of two prestigious scholarships for outstanding students: The Kreitman School of Advanced Graduate Student and the Nathan Rotenstreich (Vatat) scholarship. In her MA thesis (2016) she dealt with representation of Niddah in contemporary art. In 2017 she published an article in Muza, a peer-reviewed journal. Her article: ‘She Writes in White Ink: On Aesthetic, Religious and Gender Perceptions in the Work of Jacqueline Nicholls’ will be published in next issue of Ars Judaica, one of the leading journals on Jewish art. Roni lives in Yerucham, a city at the south of Israel, with her spouse and their two children.

**Romina Yalonetzky** gained her PhD in Sociology at Pontificia Universidad Catolica del Peru, her M.A. in Humanities from The Hebrew University of Jerusalem with a concentration in Jewish Civilisation, following a B.A. in Humanities, Philosophy major (Pontificia Universidad Catolica del Peru). Romina conducted qualitative research in order to study the intersection between Jewishness and Peruvian-ness. She focused on the case of Jewish Lima, a small Latin-American Jewish community that was officially founded in 1944 as an umbrella organisation publicly representing Jews in the country. For this project she collected testimonies from Limeño Jews from three age cohorts and reviewed documentary sources (periodical publications issued by the community, non-Jewish periodical publications, family trees, class lists from the Jewish day school, etc.). Her research focused on issues related to national and transnational dynamics; secularisation, religious views and practices; changes in family formation, relationships with non-Jewish Peruvians and with Peruvian Jews by conversion; class affinity, social transformations in Peru and Jewish involvement in national politics. She found that the Limeño Jewish experience is marked by a process of upward social mobility leading to Jews, as an immigrant minority, to enter the upper-middle class in Lima.
Members’ recent publications:


Shirli Gilbert and Avril Alba (eds), Holocaust Memory and Racism in the Postwar World. Wayne State University Press (forthcoming).


Exhibition:

Shirli Gilbert, Curator, ‘Letters of Loss and Refuge’, exhibition displayed at South African Jewish Museum (Cape Town), Durban Holocaust Centre, Johannesburg Holocaust and Genocide Centre
Ongoing and Completed PhD projects

Canterbury Christ Church University:

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

King’s College London:

Jonathan Stökl:
Eliza Allen, Studies in Genesis 14-18
Jasmine Foo, The Holy Seed in Second Temple Literature

John Ritzema, The Relationship between Theophany and the Israelite / Judean Cult

Elisabeth Sawerthal, The Prophet and the King: Divination and Authority in Egypt and in the Hebrew Bible

Cristina Venegas de Castro, Women in Love: The Figure of the Female Lover in the Song of Songs and in Romeo and Juliet

University of Leeds:

Eva Frojmovic:
Shir is now working as assistant curator at the The Magnes Collection of Jewish Art and Life, University of California, Berkeley.

University of Manchester:

Moshe Behar:
Katharine Halls, Marriage and Gender in the Egyptian Jewish Community, 1919-1960

Caroline Bithell and David Fanning:
Izabella Goldstein, Songs of the Jewish Underworld in Pre-World War Two Warsaw

George Brooke:
Peter Choi, The Reception of Leviticus in Second Temple Jewish Literature

Erica Burman:
Eyal Clyne, Orientalism in Israeli Academia

Daniel Langton:
Robert Cantor, A History of Jewish-Muslim Relations in the UK, c. 1900-1999

Lawrence Rabone, The Triumph of Philo-Semitism over Anti-Semitism and the Jewish-Christian Encounter in England, 1620-1656


Joseph McGonagle and Barbara Lebrun:
Adi Bharat, Representations of Jewish-Muslim Relations in Contemporary France

Peter Oakes and Todd Klutz:
Samuel Rogers, Ethnic Ethics: Hearing Jesus’ Teachings in Luke as a Minority in Antiquity

Ewa Ochman and Jean-Marc Dreyfus:
Dominika Cholewinska-Vater, Contested loyalties in war: Polish-Jewish relations within the Anders Army

Monica Pearl and Cathy Gelbin:
Emma Berg Saavedra, Jewishness, Zakar, and Writing: Tiddishkait as a Textual Identity

Alex Samely, Tim Parkin and Francesco Giglio:
Marton Ribary, Legal abstraction in Roman and Rabbinic law

David Swanson:
Julianne Burnett, Was Moses a Magician?

Richard Liantonio, The Basis of Divine Pleasure in the Psalms

Lindy Williams, Gardens in Ezekiel: A Changing Theology of Sacred Space in Response to the Challenge of the Exile

Ursula Tidd and Jerome Brillaud:
Fabienne Cheung, Identity in play: Michel Leiris, Georges Perec, and Marcel Bénabou

University of Southampton:

Shirli Gilbert:
Kasia Dziekan, Polish-Zionist relations in the interwar period

Abi McKee, Ballet music in Nazi-occupied Paris

Scott Saunders, Holocaust tourism

Susan Wachowski, Jewish identity in the GDR
Helen Spurling:
Kate Tinson, *A Comparative Study of Moses in the Qur'an and Jewish Exegesis* (AHRC funded; co-supervised with Josef Lössl)

University College London:

Sasha. D. Stern:
Yonatan Birnbaum, Inclusivism in the Works of Twentieth Century Jewish American Orthodox *Posqim*. In the Spring Semester 2018, Yoni was Daniel Jeremy Silver Fellow at the Centre for Jewish Studies, Harvard University.

Joseph Citron, The contours of spirituality in the Seventeenth Century: R. Isaiah Horowitz's *Shelah* as a vision of Jewish Pietism

Research projects and research grants:

Shirli Gilbert, Southampton University:

South African Jews and the Holocaust-Israel-Apartheid triangle. British-Academy funded project with Professor Deborah Posel, University of Cape Town.

Three watershed events define the ethical compass of the West: the Holocaust, apartheid, and the Israeli-Palestinian conflict. These events also define the identity of South African Jews, who are thus uniquely located in historical, political, and moral terms within the global discourse about what it means to be Jewish.

Despite their pervasiveness, the complex and highly-charged intersections between these events have not been subjected to robust scholarly analysis. This study undertakes such analysis through the lens of SA Jewry, examining the community’s intense contestation since apartheid’s demise in 1994 about meanings of Jewishness and relationships toward Israel-Palestine. A crucial background is the century-long schism between Jews opposed to white supremacy and those loyal to Zionism, as well as the community’s uneven relationship with whiteness and encounters with antisemitism.

Given SA Jews’ distinctive position, the study not only illuminates the history of one community, but also urges public debate around more fundamental questions of Zionism and Jewishness today.

Michael Alpert, University of Westminster:

This is the second year of the project to digitise the most important 17th and 18th century archives of the Spanish and Portuguese Jews’ Congregation of London, usually referred to as Bevis Marks after the street which houses its synagogue.

In the first year the Rothschild HaNadiv Foundation financed the digitisation of the minutes of the governing body, or Mahamad, and these are now available hosted by the Central Archives of the Jewish People in Jerusalem.

The project was led last year by Edgar Samuel, archivist at the Spanish and Portuguese Jews’ congregation of London, and will be led this year by Michael Alpert, Emeritus Professor of the History of Spain at the University of Westminster.

Daniel Langton, University of Manchester:

Nature between Science and Religion: Darwin’s Jews
Source of funding: Katz Center Fellowship, University of Pennsylvania
Amount awarded: $30,000
Project dates: Sept - Dec 2017

The Doubting Jew: Atheism, Jewish Thought and Interfaith Relations
Source of funding: AHRC Leadership Fellow
Amount awarded: £139,964
Project dates: 2016-17

Daniel Langton and Alex Samely, University of Manchester:

Project title: European Regional Hub in Jewish Studies core funding.
Source of funding: Anonymous European Jewish foundation
Amount awarded: £410,000
Project dates: 2018-2022

Lily Kahn, UCL:

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

Emily Michelson, St Andrews:

AHRC Early Career Leadership Fellowship (2017-19):
‘Imaginary Jews in Early Modern Rome’

Ben Outhwaite, Cambridge University Library:

‘The Bible of the Land of Israel: re-examining the Palestinian vocalisation tradition’, £65,000 over 4 years to support the work of Dr Kim Phillips in the Genizah Research Unit.

Sasha D. Stern, UCL:

Centre for Jewish Studies, University of Leeds:

The Centre for Jewish Studies is a transdisciplinary research centre based in the School of Fine Art, History of Art and Cultural Studies at the University of Leeds. It was set up in 1995 to continue the Jewish Studies legacy of the Department of Semitic Studies, and to build bridges with a number of Arts disciplines by means of the interdisciplinary Montague Burton Fellow in Jewish Studies. The Centre houses two main branches: a research centre for Jewish visual and cultural studies, and the project Antisemitism in Contemporary Culture (supported by the Stanley and Audrey Burton Trust).

2017-20: 'The Future of Holocaust Memory':
Prof Max Silverman and Dr Matthew Boswell (School of English) have been awarded a prestigious WRoCAH Network Application Grant for their project 'The Future of Holocaust Memory'.

The WRoCAH White Rose Network Application Grants enable colleagues from Leeds, Sheffield and York to collaborate on research projects which take the field in a new direction. More information can be found on WRoCAH (White Rose College of Arts and Humanities) here: http://wrocah.ac.uk/

2018/19: The Archive after Cecil Roth: Jewish studies, cultural history and the Cecil Roth Collection:

Jay Prosser (English and CJS) and Eva Frojmovic (Fine Art, History of Art and Cultural Studies and CJS) have been awarded a University of Leeds "Sadler Seminar" grant for 2018/19.

The Cecil Roth Collection held by the Brotherton Library represents one of the most significant -- yet under-researched -- international archives involving (but not restricted to) Jewish history. Roth (1899-1970) was a prolific historian and the editor-in-chief of the first edition (1970) of the Encyclopaedia Judaica. He was also co-founder (in 1932) of the Jewish Museum in London and a significant collector in his own right. Roth’s disciplinary range, his attention to cultural materiality and cultural memory, and crucially his adoption of areas of enquiry in Jewish studies beyond Semitic languages and biblical/rabbinic study, make Roth a pioneer in (early modern) Jewish cultural studies and material culture, and an important thinker of the archive. He is seriously underestimated, with no studies of his intellectual contribution (beyond an early festschrift: Remember the Days, ed. Shaftesley, 1966). The Archive after Cecil Roth would represent the first substantial research on Roth’s archive and his influence. As well as advancing the work of Special Collections, and being interdisciplinary and collaborative within and beyond the Faculty, this project has great potential for further research funding, international research, and international impact activity.

The Roth Collection at Leeds, which is the depository of Roth’s books and manuscripts, is in keeping with Roth’s own immense historical and geographical purview. Including over 900 pre-1850 printed books, 750 manuscripts, and some 3000 pamphlets, the collection consists of an array of items in multiple languages (English, Spanish, Italian, Hebrew Judeo-Arabic/French, etc.), which cover many subjects and periods, and which engage many disciplinary interests (art history, literature, history, liturgy/music, photography, for example). Collection strengths tend to fall into less-studied subjects: Jews in India; Sephardim (Mediterranean Jewry), and sects such as the Karaites and Samaritans. The collection also contains material related to the Holocaust. That the Collection’s own catalogue has yet to be completed shows how under-researched the Roth Collection is; although in preparation for this seminar series, the Library has secured funding for a short internship to undertake, in June and July 2018, an initial inventory of the collection.

This seminar series and research project in collaboration with Special Collections seeks to investigate and disseminate the Cecil Roth Collection held by the Brotherton. The seminar series and other research meetings will explore the Roth Collection with a view to further research and research funding. A postdoctoral research assistant (to be advertised during July 2018) will undertake necessary work cataloguing and support administration of seminar series.

2018: “Virtual Holocaust Memoryscapes: Scoping the Creation of Immersive, Spatial Archives of the Bergen-Belsen and Neuengamme Memorial Sites”:

Dr Matthew Boswell (English) has been awarded an AHRC research grant on “Virtual Holocaust Memoryscapes: Scoping the Creation of Immersive, Spatial Archives of the Bergen-Belsen and Neuengamme Memorial Sites”, see http://gtr.ukri.org/projects?ref=AH%2FR009449%2F1
Study online with the Woolf Institute
The Woolf Institute online courses offer participants – of all faiths and none, from different backgrounds, from all over the world and from all walks of life – the opportunity to gain a refreshing perspective in interfaith relations, and to engage with their fellow participants, to share experiences and dialogue with one another, to be inspired by the positive actions of others.
Further details: https://www.woolf.cam.ac.uk/study/online-courses
Read student views: https://www.woolf.cam.ac.uk/study/student-views

Jews, Christians and Muslims in Europe: Modern Challenges
This timely online course focuses on the relationships between Jews, Christians and Muslims in modern Europe. Running for the 8th time in 2018, the course is multidisciplinary and examines historical trends, religious and cultural interaction, and issues of contemporary citizenship. https://www.woolf.cam.ac.uk/study/online-courses/jews-christians-and-muslims-in-europe-modern-challenges

Representations of Jewish-Christian Relations in Literature
Literature is a powerful tool which can influence the way readers think and act. Evoking strong feelings and offering vivid imagery, literature can perpetuate age-old misconceptions, untruths and stereotypes. This online course, commencing in October 2018, will provide participants with the opportunity to engage with various texts from English Literature through the lens of interfaith studies, to understand the narrative of deep-seated prejudices and to recognise the value of dialogue to dispel these views. https://www.woolf.cam.ac.uk/study/online-courses/representations-of-jewish-christian-relations-in-literature

Bridging the Great Divide: the Jewish-Muslim Encounter
Despite their closeness in belief and practice, today, Jewish-Muslim interactions are often the source of intense religious conflict. This course will return in 2019 and explore the history, culture and theology of Muslims and Jews, reflecting both on similarities and differences as well as discussing the major challenges. https://www.woolf.cam.ac.uk/study/online-courses/bridging-the-great-divide-the-jewish-muslim-encounter

Religion is…
Many of the misunderstandings and misinterpretations surrounding religion today stem from a lack of study as well as scrutiny. Returning for the 3rd time in 2019, this course will provide participants with an introduction to religion and will allow anyone who has a thirst for knowledge to discover narratives and stories and to travel through time and reflect on key events and historical moments. https://www.woolf.cam.ac.uk/study/online-courses/religion-is

Interreligious Understanding Today
As we live in an age of increasing plurality but also instability, the need for interreligious understanding, which is grounded on solid academic research and in touch with the realities of interreligious encounter, is greater than ever. This course will provide a forum in which participants will, for example, explore different kinds of interreligious understanding between Abrahamic religions and beyond; and compare the ways in which such understanding can be achieved in different cultural and political contexts in the world (US, Asia, Europe). https://www.woolf.cam.ac.uk/study/online-courses/interreligious-understanding-today

And look out for new online course, Migration, Religion and Identity, in 2019! Participants will discover the complex effects that migration has on our identities and interreligious relations, and vice versa, those that religious and secular identities have on our attitudes towards migration in Europe, Asia and beyond.
British Association for Jewish Studies Annual Conference 2018
Durham, 9-11 July 2018
Theories and Histories: Jewish Studies Across Disciplines

Organised by Dr Yulia Egorova, Durham University

We gratefully acknowledge the following institutions for their support of the conference:

- the European Association for Jewish Studies (EAJS).
- St Aidan`s College, Durham University.
- Department of Anthropology, Durham University.

CONFERENCE PROGRAMME

The Calman Learning Centre, Durham University, Stockton Rd, Durham DH1 3LE

Monday 9 July:

11.00 – 13.00 – Bajs committee meeting
13.00 – 13.30 – registration (will remain open till 15.00)
13.30 – 15.00 – session 1
15.00 – 15.30 – refreshments. The Derman Christopherson Room
15.30 – 17.00 – session 2
17.00 – 18.00 – Welcome (the Kingsley Barrett Lecture Theatre) and wine reception (the Derman Christopherson Room)

18.00 – 19.30 – keynote lecture by Professor Martin Goodman, The History of Judaism and the History of Religions.
Chaired by Yulia Egorova. The Kingsley Barrett Lecture Theatre.
Tracing the development of Judaism since antiquity brings to light not only the extent of change but also the extent to which variety of theology and practice were tolerated in all periods. The lecture will consider how this came about in a religious system founded on a text which forbids deviation from revealed teaching, and how the pattern of religion to be found in Judaism relates to those of the other Abrahamic religions.

20.00 – dinner at Hatfield College

Tuesday 10 July:

9.00 – 10.30 – keynote lecture by Professor Fania Oz-Salzberger, Truth, Story and History: Jewish Studies across Disciplines.
Chaired by Ilan Baron. The Kingsley Barrett Lecture Theatre.
Since their very inception, modern Jewish Studies benefitted from the joint resources of history, philosophy, philology, literature, the social sciences and the fine arts. This lecture suggests that no single academic discipline or artistic perusal can venture on its own to tell us the great Jewish story. Consider such questions as “Is the Bible historically true?”, “Can archaeology unearth the worlds of ancient Israelites or Talmudic society?”, “How deeply did the Hebrew language sleep for two millennia?”, “Where did the Jews’ lineage of memory chiefly reside?”. Or perhaps the most poignant question of all: “How did Jewish civilization make it from early antiquity to postmodernity?” Navigating between social history, intellectual history, and storytelling, the lecture offers new thoughts on the annals of the Jews and on the thorny issue of Truth.

10.30 – 11.00 – refreshments. The Derman Christopherson Room.
11.00 – 13.00 – session 3
13.00 – 14.00 – lunch. The Derman Christopherson Room.
14.00 – 16.00 – session 4
16.00 – 16.30 – refreshments. The Derman Christopherson Room
16.30 – 18.00 – keynote lecture by Professor Bryan Cheyette, *The Ghetto as Travelling Concept*. Chaired by Eva Frojmovic. The Kingsley Barrett Lecture Theatre. “Ghetto” is what Raymond Williams once called a “keyword”. It has layers of contradictory meanings accrued over half a millennium and a bewildering array of contexts across most of the world. If “keywords” are characterised by their contentiousness then “ghetto” would be at the top of the list. Is it a term of abuse or resistance; a way of understanding commonplace urbanisation or a unique form of racial segregation; is it a profound indication of how winners and losers are divided in the global metropolis or merely a superficial aspect of global culture (film, music, fashion)? My talk will trace the word ghetto—as both place and concept—across a wide range of histories. It will begin with three hundred years of ghettoization on the Italian peninsular followed by the nineteenth century imaginary ghetto; the urban ghetto; the Nazi genocide of Jews in Europe; black ghettos in American’s northern cities. It will end with the “global ghetto” or slums, townships and favela in the Middle East, Africa, and Latin America. Not only will the talk refer to a wide range of comparative histories but also look at the question of disciplinarity (or “disciplinary thinking”) with Jewish studies falsely cast in a foundational role in relation to a wide range of “newer” disciplines.

18.00 – 19.00 – AGM. The Kingsley Barrett Lecture Theatre.
19.30 – dinner in Durham Castle

Wednesday 11 July:

9.00 – 10.30 – keynote lecture by Professor Susannah Heschel, *Theorizing Jewish Studies: Race, Gender and Empire*. Chaired by Zoe Roth. The Kingsley Barrett Lecture Theatre. Does the text function as a metaphor for the fence? We live in the era of the fence, the barrier that keeps out the refugees, the starving, the fleeing, the asylum seekers, those who want to partake of a life in countries without war: a guarantee of food, shelter, education and medical care without threat of prison, guns, death. The fence keeps out human beings of the south pressing to enter the north. But what about the text, the narratives we construct and that constitute our scholarship? Is the text a wall against the humane or is it a cultivation of ethical sensibilities? How do we adjudicate conflicts between texts and ethics, fences and democracy? To work in the field of Jewish studies in the era of Trump and Bibi raises questions about the narratives of Jewish history and also about the theory, methods and issues we raise in our teaching and scholarship. An imperialist ethos dominated the Wissenschaft des Judentums of the nineteenth century, conceptualizing Judaism as autochthonous and as the foundation of Western civilization. Where does that conceptualization stand today? How do we trace the development within Jewish historiography of the mounting conflicts and social pathologies that are overtaking us today? The lecture will give a historical overview of the field of Jewish Studies viewed in the context of European imperialism, followed by a discussion of the contemporary situation of the field, the relationship between scholarship and political engagement, and ways of thinking about the ethics of scholarship and of our reading, thinking, teaching and writing. The talk will give particular attention to the ways our work might be informed by studies of empire, race and gender.

10.30 – 11.00 – refreshments. The Derman Christopherson Room.
11.00 – 13.00 – session 5
13.30 – 14.00 – lunch. The Derman Christopherson Room.
14.00 – 15.30 – session 6
15.30 – 17.00 – session 7
17.00 – 17.30 – refreshments. The Derman Christopherson Room.

LIST OF PANELS:

**Monday, 9 July**

**Session 1, 13.30 – 15.00**

**Panel 1A. Early Modern History and Thought.** Chaired by Helen Spurling. The Kingsley Barrett Lecture Theatre.

**Idan Breier,** The Criticism of the King in Samuel and the Use of this Motif in Early Modern Political Thought

**Cynthia Seton-Rogers,** Unlikely Assets: Sephardic Jews in Early Modern England

**Asher Albo,** The Face of God: Between Metaphor and Metonymy from the Kabbalah to the Early Hasidism
Panel 1B. Jewish imageries.
*Chaired by Karen Skinazi.* The Kane Wade Lecture Theatre.
**Anat Koplowitz-Breier,** Jews under the Magnifying Glass: Judaism and the Jewish Community in Non-Jewish Detective Fiction
**Gal Manor,** From Ebenezer Scrooge to Rabbi Ben Ezra: Victorian Images of Jewish Old Age
**Ingrid L. Anderson,** Daniel Deronda: Reconsideration

Panel 1C. Contemporary Jewish history and culture.
*Chaired by Gavin Schaffer.* The Rosemary Cramp Lecture Theatre.
**Joanna Cukras-Stelagowska,** Research on the Jewish Community in Poland (1989-2018): Achievements, Perspectives and Scientific Challenges
**Dominika Cholewinska-Vater,** The Polish Government-in-Exile and Jews: Between the Ethnic and the Democratic
**Anna Koch,** “I am a German and a communist and nothing else.” Definitions of Jewishness among German Jewish communists in the immediate aftermath of the Holocaust

Panel 1D. Postgraduate and Early Career Researchers session led by Yulia Egorova and Marton Ribary. The Arnold Wolfendale Lecture Theatre.

Session 2, 15.30 – 17.00

Panel 2A. Antiquities.
**Atar Hadari,** The Book of Ruth
**Cecilia Haendler,** Women-Related Metaphors in Tannaitic Literature
**Marian Kelsey,** The Role of the Prophet in Securing the Relenting of God in Jonah

Panel 2B. Histories and memories.
*Chaired by Jessica van ’t Westeinde.* The Kane Wade Lecture Theatre.
**Israel M. Sandman,** Why Did Non-authors Rewrite Existing Medieval Jewish Works?
**Carla Vieira,** H. Lindo’s History of the Jews of Spain and Portugal (London, 1848) and the Myth of the Iberian Jew
**Katharina Keim and Helen Spurling,** Interdisciplinary Paradigms: The Concept of ‘Religious Competition’

Panel 2C. Greek Jewish Identities.
*Chaired by Yulia Egorova.* The Rosemary Cramp Lecture Theatre.
**Vasiliki Kravva,** From “Being” to “Becoming” Jewish: Food Memories of an Old Jewish Woman in Thessaloniki
**Shai Srougo,** New Perspectives on the Concept of Port-Jews in Greek Thessaloniki: Status, Power, and Economic Influence at the Start of Hellenization of the Waterfront (1922–1925)
**Maria Sidiropoulou,** The Shaping of Modern Jewish Identity in the Greek Context

Panel 2D. Networks, Religion and Migration.
*Chaired by Jennifer Creese.* The Arnold Wolfendale Lecture Theatre.
**Roman Vater,** Fighting for a Civic Nation: the “I am an Israeli” Organization as a post-Zionist/post-“Canaanite” Phenomenon
**Sue Silberberg,** Sailing Into New Horizons – Jews And Colonial Development

Tuesday, 10 July

Session 3, 11.00-13.00

Panel 3A. Antiquities.
*Chaired by Katharina Keim.* The Kingsley Barrett Lecture Theatre.
**Rachel Borovsky,** Levitical and Priestly Hierarchy in Ezekiel’s Temple Vision, With a Focus on 44:6–16
**Ann Conway-Jones,** The New Testament: Jewish or Gentile?
**Tavis Bohlinger,** Faith in a Silent God: The Characterization of Hannah in Pseudo-Philo
**Judith Göppinger,** Josephus’ Moses – Hero, Lawgiver, Establisher of Identity?
Panel 3B. Theory’s New Jews: Emerging Directions in Jewish Studies
Panel convenor and chair: Zoe Roth. The Kane Wade Lecture Theatre.
Joshua Schreier, Beyond Jewish History’s ‘Imperial Turn’: Jewish as a Colonial Category
Adi Bharat, Queer Theory and Jewish-Muslim Relations: The Case of Two LGBTQ Muslim and Jewish Organizations in France
Zoë Roth, Critical Race Studies, Jewish Literature, and the Limits of Theory
Denise Grollmus, “What Does It Remember Like?”: Affect, Inherited Trauma, and Jewish Identity in Contemporary Jewish American Literature

Panel 3C. Modern European Jewish History,
Chaired by Michael Berkowitz. The Rosemary Cramp Lecture Theatre.
Maja Hultman, Sacred Spaces of Stockholm at the Beginning of the 20th Century: How the Modern Experience of Individuality Shaped Religious Diversity on the Fringes of Europe
Kay Schiller, ‘The Fastest Jew in Germany’ (A. Flechtheim): The Eventful Life of Alex Natan (1906-1971)
Gavin Schaffer, The Postwar British-Jewish Community and the Fear of Decline
Hannah Ewenc, Territoriality and the Alien Jew

Panel 3D. Religion and Theology.
Chaired by Heather Munro. The Arnold Wolfendale Lecture Theatre.
Yoav Ronel, Berdichevsky Melancholic Revival
Yoav Wechsler, Rabbi Elijah Benamozegh: The Idea of the Universal Religion
Yitzhak Kraus, Theological Responses to the Balfour Declaration
Alex J. Tal, Between the Collective and the Individual – Reflections on Automated Keeping of Mitzvot

Session 4. 14.00-16.00
Panel 4A. Debating Israel. Round-table discussion led by Ilan Baron with participation of Keith Kahn-Harris, Sara Hirshhorn, Mira Sucharov and Yaakov Yadgar. The Kingsley Barrett Lecture Theatre.
Israel is largely represented by Jewish community leadership as a unifying force for the Jewish people, and a place we should all feel connected to. Yet, Israel is increasingly becoming a divisive force within Jewish communities. Moreover, debating Israel within our own communities can be very difficult, leading to heated debate. This roundtable explores a range of issues involved in debating Israel in our communities, of what role Israel plays for Diaspora Jewry, and what the future holds for Israel’s place within our lives.

Panel 4B. The city shaping its Jews: archaeology and history of cross-cultural and interreligious influences on urban Jewish groups in Antiquity
Panel convenors and chairs: Esther Schneidenbach and Jessica van ’t Westeinde. The Kane Wade Lecture Theatre.
Jessica van ‘t Westeinde, The City Scape and Scattered Sacred Space: Diversification of Jewish Group Identity in Roman Dura-Europos
Maureen Attali, The Synchronisation of a Jewish Festival of Deliverance with Smyrna’s Dionysia During the Early Roman Empire: the Creation of an Inclusive Commemoration
Alexander Bar-Magen Numhauser, The Elche Synagogue in its Late Antique Urban Context

Panel 4C. Art and photography.
Chaired by Eva Frojmovic. The Rosemary Cramp Lecture Theatre.
Michal Ben-Horin, Jewish Pasts in Israeli Present: A Cultural Reading of Nevet Yitzhak’s Schneckentempo and A Great Joy Tonight
Michael Berkowitz, Intersections of Music, Finance, and Science: Jews and the History of Colour photography
Ronit Tzoref, Ghosts and Shadows: Jacqueline Nicholls’s Visualizing the Women who Haunt the Talmud
Tehila Sade, From a Site of Memory to a Site of Struggle? Reclaiming Poland’s Jewish Memory through Contemporary Art

Panel 4D. Boundaries and Belonging.
Chaired by Marion Ribary. The Arnold Wolfendale Lecture Theatre.
Mustafa Kaan Sag, Evangelicalism, Millennials and the Church of Scotland Jewish Mission in the Ottoman Capital Istanbul
Carolyn Robinson Sanzenbacher, Jews, Judaism, Race, and Transnational Protestant Conversionary Theory During the Hitler Years
Michael T Miller, Redefining Religion, Nationhood and Belonging: The African Hebrew Israelites of Jerusalem

Wednesday 11 July

Session 5. 11.00-13.00

Panel 5A. Philosophy.
Chaired by Ilan Baron. The Kingsley Barrett Lecture Theatre.
Daniel Herskowitz, Being Human, Being Jewish: Rethinking the Volkish Element in Heidegger’s Philosophy and Politics
Marcel Stoetzel, The Place of Antisemitism in Horkheimer and Adorno’s Critique of Modern Capitalism and Human Civilization in Dialectic of Enlightenment
Rosa Reicher, Hellenism and ‘Bildung’: Gershom Scholem’s Contribution to the “Wissenschaft des Judentums”
Piotr Sawczynski, Sacred Official Language? Philosophical Inquiry into the Nature of Hebrew
Edmund Chapman, Home, Mother, Madness: Jacques Derrida and Jewish Monolingualism

Panel 5B. The Haredi ‘Problem’: Haredi Life and Response to the Secular
Panel Convenor and chair: Heather Munro. The Kane Wade Lecture Theatre.
Kriszta Eszter Szendroi, Loss of Case and Gender: Substantial and Rapid Language Change in the Yiddish Grammar of the Stamford Hill Hasidic Community
Karim Eli, Haredi Women and Feminine Subjectivity
Ben Kasstan, Haredim and the Representation of ‘Community’
Heather Munro, Ultra-Orthodox Women’s Life as Critique of the Secular
Ella Grodzinski, “Her Work Is Far Above Rubies”: Women’s Position and Its Demographic Consequences In An Ultra-Orthodox Community

Panel 5C. British Jewish life and culture.
Chaired by Joshua Lander. The Rosemary Cramp Lecture Theatre.
Wendy Filer, Challenges To Jewish Lay Justice: A Case Study From The Mahamad’s Court Of The Spanish-Portuguese Jews’ Congregation In Georgian London
Julia Pascal, The Absence of Complex Jewish Female Characters on the English Stage
Barbara Borts, Chanukkah Bushes and Kosher Turkey
Emma Poulton, Examining Jewish Identity and Antisemitism among Jewish Supporters of Tottenham Hotspur Football Club

Panel 5D. Art and Holocaust memory.
Chaired by Zoe Roth. The Arnold Wolfendale Lecture Theatre.
Caroline Kaye, Jewish Encounters with Disputation Paintings
Eva Frojmovic, The Ghetto of Venice as Ashkenazi-German Contact Zone: Memory and Epistemic Violence
Amy Williams, Rethinking the Narrative of the Kindertransports through Memorials
Sarah Lightman, Megillat Esther Levy in Miriam Katin’s We Are On Our Own

Session 6. 14.00-15.30

Panel 6A. Anthropology.
Chaired by Ben Kasstan. The Kingsley Barrett Lecture Theatre.
Dani Kranz, The Poetics and Politics of the Allos in Present Day Germany: Jews, Muslims, Others
Jennifer Creese, Positioning Jewishness within Multicultural Australia: The Performative Identity of the Jewish Community of South-East Queensland, Australia
Egorova, Yulia, Sovereignty, Genomics And Diaspora: Subalternity And DNA Research On Jewish Populations

Panel 6B. Religion.
Chaired by Hannah Ewence. The Kane Wade Lecture Theatre.
Nina Collins, Do We Need to Eat Matzah on Seder Night?
Benjamin Steiner, From America to Australia: The Global Spread of the Ketubah of the British Chief Rabbinate.
Shlomo Guzmen Carmeli, Constructing a Secular and Pluralistic Judaism: Ethnography in a secular yeshiva in Tel Aviv

Panel 6C. Jewish literatures.
Chair by Karen Skinazi. The Rosemary Cramp Lecture Theatre.
Joshua Lander, From Monstrousness to American Endlessness: Philip Roth’s Subversion of Anti-Semitism
Ohad Reznick, White Lie: Passing for non-Jewish in Post-WWII American-Jewish Fiction
Marcin Wolk, Between the languages, among the nations, amidst the spaces: modern Jewish literature in non-Jewish languages

Session 7. 15.30-17.00

Panel 7A. Histories and art.
Chair by Eva Frojmovic. The Kingsley Barrett Lecture Theatre.
Rachel Misrati, Zionism, the Diaspora and Jewish Genius: The Story of the Abraham Schwadron Autograph Collection in the National Library of Israel.
Dagmara Budzioch, Decorated Esther Scrolls Across Disciplines
Rachel Pafe, The Chosen: Representations of Dissident Jewish Messiahs in Contemporary Art

Panel 7B. Nationalism and identity.
Chair by Emma Poulton. The Kane Wade Lecture Theatre.
David Grobgeld, Resisting Assimilation – Ethnic Boundary Maintenance among Jews in Sweden
Romina Yalonetzky, Transnationalism, Secularization and the Smaller Jewish Latin-American Communities: the Case of Jewish Lima (Peru)
Alexandru Bar, The Transformation of Tristan Tzara’s and Marcel Janco’s National Identity

Panel 7C. Gender and sexuality.
Chair by Barbara Borts. The Rosemary Cramp Lecture Theatre.
Eva van Loenen, “Marriage and Sexuality in Pearl Abraham’s The Romance Reader and Hush by Judy Brown”.
Efraim Sicher, Jewish ‘Bad Girls’: Subversion, Transgression, and Gender in Contemporary British Jewish Women’s Writing
Karen E. H. Skinazi, Love in a Headcovering
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