

British Association for Jewish Studies
Annual Conference 2021

World in Crisis:
Reflections and Responses
from Antiquity to the Present

5-7 July 2021

Parkes Institute, University of Southampton



CONFERENCE PROGRAMME – PANELS

Monday 5 July 2021

09:45-10:15		Introduction: Helen Spurling and Claire le Foll				
Session	Strand A	Strand B	Strand C	Strand D	Strand E	
10:30-12:00	1	<i>Kingship and Crisis</i>	<i>Religious Crisis in the Medieval Period: From law to liturgy</i>	<i>Yiddish Responses to the Khurbn</i>	<i>'Orthodoxy' facing Crisis 16th-21st Centuries</i>	<i>Antisemitism and Activism</i>
12:00-12:15	Post-Session Networking					
12:15-13:00	Break					
13:00-14:30	2	<i>Intermarriage as a Question of Crisis</i>	<i>Crisis in Communities in the Early Modern Period</i>	<i>Yiddish Culture in Modern Britain</i>	<i>The Crisis of Modernity</i>	<i>Antisemitism around the World</i>
14:30-14:45	Post-Session Networking					
14:45-15:15	Refreshment Break					
15:15-16:45	3	<i>Jewish/non-Jewish Relations in Late Antiquity</i>	<i>Transmission of Knowledge in the Face of Crisis</i>	<i>Yiddish Theatre and Poetry</i>	<i>Identity Crisis in Modernity</i>	<i>Crisis in Communities in the Modern Period</i>
16:45-17:00	Post-Session Networking					
17:00-18:00	BAJS Annual General Meeting					
18:00-18:30	Refreshment Break					
18:30-19:30	Keynote Lecture Hindy Najman					

Tuesday 6 July 2021

		Strand A	Strand B	Strand C	Strand D	Strand E
09:00-10:30	4	<i>Contact and Conflict with Hellenic Culture</i>	<i>Apocalypticism from the Emergence of Islam to the Crusades</i>	<i>Aspects of Zionism</i>	<i>Diasporic Jewish History: Theory and Response</i>	<i>Challenges for Rabbinic Leadership</i>
10:30-10:45	Post-Session Networking					
10:45-11:15	Refreshment Break					
11:15-12:45	5	<i>Crisis in the Second Temple Period</i>	<i>Who would save us? Competing messianic models in rabbinic literature and the Zohar</i>	<i>Challenges of Zionism</i>	<i>Post-Holocaust Philosophy</i>	<i>Jewish Heritage in/and Crisis I: Memorialisations</i>
12:45-13:00	Post-Session Networking					
13:00-14:00	Break					
14:00-15:30	6	<i>The Temple and Responses to its Destruction</i>	<i>Responding to the Violence of 1391</i>	<i>Response to Crisis in Eastern Europe</i>	<i>The Holocaust</i>	<i>Jewish Heritage in/and Crisis II: Museum Crisis and Critique</i>
15:30-15:45	Post-Session Networking					
15:45-16:15	Refreshment Break					
16:15-17:45	7	<i>Interpreting Abrahamic Crisis Narratives</i>	<i>Teaching and Children's Publications in Times of Crisis</i>	<i>Approaching Crisis through German-Jewish Writings</i>	<i>Photography Capturing Crisis</i>	<i>Jewish Heritage in/and Crisis III: Museum history and politics in the Israeli context</i>
17:45-18:00	Post-Session Networking					
18:00-18:30	Refreshment Break					
18:30-19:30	Keynote Lecture	Stefanie Schüler-Springorum: 'Missing Links: Religion, Race, Resentment'				

Wednesday 7 July 2021

		Strand A	Strand B	Strand C	Strand D	Strand E	Strand F
09:00-10:30	8	<i>Rabbinic Sources that Define Historical Crisis Situations</i>	<i>Antisemitism: Informal Discussions</i>	<i>Crisis in American Art and Literature</i>	<i>Contested Spaces in Britain</i>	<i>Jewish Heritage in/and Crisis IV: Museum and display politics</i>	<i>Perspectives on Family, Gender and Sexuality</i>
10:30-10:45	Post-Session Networking						
10:45-11:15	Refreshment Break						
11:15-12:45	9	<i>Crisis and Response through Psalms and Poetry</i>	<i>PGR/ECR Career Development Session</i>	<i>American-Jewish Identities</i>	<i>Migration to Britain</i>	<i>Jewish Heritage in/and Crisis V: Libraries/archives and Crisis</i>	<i>Jewish Marriage outside the State Rabbinate in Contemporary Israel</i>
12:45-13:00	Post-Session Networking						
13:00-14:00	Break						
14:00-16:00	10	<i>Grammar, Calendars and Manuscripts</i>	<i>Approaches to Biblical Crises</i>	<i>Exploring Activism</i>	<i>Researching Jews and Muslims as figures of alterity in contemporary Europe</i>	<i>Jewish Heritage in/and Crisis VI: Round Table Discussion</i>	<i>Multidisciplinary Tools for Resolving Worldwide Conflicts in the Jewish Family: Between Jewish law and Civil law</i>
16:00-16:15	Post-Session Networking						
16:15-16:45	Refreshment Break						
16:45-17:45	11	<i>Crisis and Comparative Literature</i>	<i>Music and Conflict</i>	<i>Concepts of the State of Israel</i>	<i>Lithuania in the Twentieth Century</i>	<i>Approaches to Ritual</i>	
17:45-18:00	Post-Session Networking						
18:00-18:30	Refreshment Break						
18:30-19:30	Plenary Panel Jewish Studies Addressing Questions of Crisis						

CONFERENCE PROGRAMME – INDIVIDUAL PAPERS

Monday 5 July 2021

09:45-10:15		Opening Introduction: Helen Spurling (President of BAJIS), Claire le Foll (Director of the Parkes Institute) and Mark Spearing (Vice President of Research and Enterprise at Southampton)				
		Strand A <i>Kingship and Crisis</i> Chair: Tali Artman Partock	Strand B <i>Religious Crisis in the Medieval Period: From law to liturgy</i> Chair: Nadia Vidro	Strand C <i>Yiddish Responses to the Khurbn</i> Chair: Ben Gidley	Strand D <i>'Orthodoxy' facing Crisis 16th-21st Centuries</i> Chair: Martin Borysek	Strand E <i>Antisemitism and Activism</i> Chair: Mia Spiro
10:30-12:00	Session 1	<p>Laura Quick: 'Zerubbabel: Kings and Rings in Ancient Judaism'</p> <p>Wenyue Qiang: "'Lest the king be captured in their hands": The restored law of kingship in the Temple Scroll'</p> <p>Neil Jones: 'David's Sons of Captive Women: How the Bavli expands the meaning of the term yefat to'ar'</p>	<p>Vera Leininger: "'Deus lo vult!' A Crisis of the Powerless: The Perception of the First Crusade in the Medieval Jewish Narratives and Jewish Liturgy'</p> <p>Noam Hoffmann: 'Maimonides: Crisis, Messianism and Law'</p> <p>Avraham Yoskovich: 'Crisis and Repair: Excommunication and Reception of Returning Apostates in Jewish and Syriac Christian Legal Texts'</p>	<p>Jack Woods: 'Superstitious beliefs in the Polish Ghettos: A Reaction to Nazi Occupation'</p> <p>Simo Muir: 'Jewish Performing Arts in Axis-allied Finland: Contesting established historiography'</p> <p>Tamara Gleason: "'Our Golden Chain is broken': Responses to the Holocaust from the Yiddish speaking community in Mexico'</p>	<p>Joseph Citron: 'Kabbalistic proto-Orthodoxy in response to the Crisis of early Modernity: the agenda of the <i>Shelah</i>'</p> <p>Naftali Loewenthal: 'Habad and (the crisis of) Zionism'</p> <p>Kate Miriam Loewenthal: 'Contemporary British Orthodoxy in Response to Domestic Crisis'</p>	<p>Marcel Stoetzer: 'What is 'left-wing' about 'left-wing antisemitism?'</p> <p>Adam Sutcliffe: 'Reason in Crisis: Anti-Antisemitism and Academic Responsibility in Historical Context'</p> <p>Dani Kranz: 'Towards Understanding Anti-Antisemitism Activism in Germany'</p>
12:00-12:15	Post-Session Networking Break	The online space will remain open for 15 minutes following the session for additional questions and conversation				
12:15-13:00	Break					
13:00-14:30	Session 2	<p>Intermarriage as a Question of Crisis Chair: Zuleika Rodgers</p> <p>Charlotte Hempel: 'Crisis as Diversion Tactic: The Silence on the Impurity of Gentile Lands in the So-Called Marriage Crisis Narrative in Ezra-Nehemiah'</p> <p>Rebecca Harrocks: 'Intermarriage and the Crisis of the Foreskin'</p> <p>Laliv Clenman: 'An Intermarriage Crisis in Midrash Torat Cohanim (Sifra) to Leviticus'</p>	<p>Crisis in Communities in the Early Modern Period Chair: Andrea Schatz</p> <p>Martin Borysek: 'Crisis and Consensus in Jewish Communities of early modern Venetian Corfu'</p> <p>Eyal Davidson: 'Brothers or Strangers? The attitude of Jewish literature in the Land of Israel toward the Marranos in the 16th century'</p> <p>Maria Diemling: 'Early Modern Jewish Responses to Plague' to Leviticus'</p>	<p>Yiddish Culture in Modern Britain Chair: Ben Gidley</p> <p>William Pimlott: "'Second Hand Englishmen": The British Yiddish Press and its Opposition to Anglicisation'</p> <p>Alex Grafen: 'The Yiddish Little Magazine in Britain'</p> <p>Vivi Lachs: 'Liski's fictional reflections on an East End in Crisis'</p>	<p>The Crisis of Modernity Chair: Michael Miller</p> <p>Richard Brown: 'Crisis and Camaraderies: Co-construction and High Haskalah in the 1916 Trench-letters of Franz Rosenzweig and Eugene Rosenstock-Huessy'</p> <p>Ghila Amati: 'The crises of Judaism in the Modern Era: Between Rav Kook and Nietzsche'</p> <p>Daniel M. Herskowitz: 'Karl Löwith's Secularization Thesis and the Jewish Reception of Heidegger'</p>	<p>Antisemitism around the World Chair: Larry Ray</p> <p>Joanna Spyra: 'Eliminating Threats to the State of Argentina: Jewish Degeneration in Time of Crisis'</p> <p>Anne Kershen: 'Representations of the Jew in caricature and cartoon over the centuries'</p> <p>Lev Topor: 'Russian Antisemitism - Towards Normalization: The Tsar, Stalin and Putin'</p>
14:30-14:45	Post-Session Networking Refreshment Break	The online space will remain open for 15 minutes following the session for additional questions and conversation				
14:45-15:15	Break					
15:15-16:45	Session 3	<p>Jewish/non-Jewish Relations in Late Antiquity Chair: Martin Goodman</p> <p>Yifat Monnickendam: 'Rabbis Responding to Romans Responding to Greeks'</p> <p>William Horbury: 'Martyrium Plonii on Jewish-Christian Polemic: Two Aspects of a Crisis'</p> <p>Eyal Baruch: 'Material Aspects of Jewish-Samaritan Identity Struggle during the Roman and Byzantine Period'</p>	<p>Transmission of Knowledge in the Face of Crisis Chair: Benjamin Williams</p> <p>Andrea Schatz: 'Transmission and Rupture in Early Modern Historical Writing'</p> <p>Efrat Lederlein-Gilboa: 'Historiography in a world of crisis'</p> <p>Yohanan Kapah: 'Tradition and Crisis in the Yemen Community: Coping with the Consequences of the Deportation from Sana'a in the 17th century'</p>	<p>Yiddish Theatre and Poetry Chair: Claire Le Foll</p> <p>Paula Ansaldo: 'Between Two Worlds: Yiddish theatre and its role in Buenos Aires Jewish life (1930-1960)'</p> <p>Zehavit Stern: 'Broken Words: Interwar Yiddish Poetry and the Crisis of Expression'</p>	<p>Identity Crisis in Modernity Chair: Daniel M Herskowitz</p> <p>Danielle Drori: 'Identity Crisis; or, Identity as Crisis: Benjamin Disraeli in Hebrew Translation'</p> <p>Matthew Creighton: 'Freud's work as a corpus in crisis'</p>	<p>Crisis in Communities in the Modern Period Chair: James Renton</p> <p>Natalie Wynn: 'The 1904 Limerick Boycott: A Jewish Crisis?'</p> <p>Dena Attar: 'Ezra Laniado's portrayal of Mosul's Jews in crisis'</p> <p>Michael Miller: 'The African Hebrew Israelites of Jerusalem: a Black "Jewish" response to a world in crisis'</p>
16:45-17:00	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation				
17:00-18:00	Refreshment Break					
18:00-18:30	Break					
18:30-19:30	Keynote Lecture	<p>Hindy Najman: 'Crisis and Recovery in Ancient Judaism' Chair: Sarah Pearce</p>				

Tuesday 6 July 2021

		Strand A	Strand B	Strand C	Strand D	Strand E
		<i>Contact and Conflict with Hellenic Culture</i> Chair: Rebecca Harrocks	<i>Apocalypticism from the Emergence of Islam to the Crusades</i> Chair: Emmanouela Grypeou	<i>Aspects of Zionism</i> Chair: Yair Wallach	<i>Diasporic Jewish History: Theory and Response</i> Chair: Andrea Schatz	<i>Challenges for Rabbinic Leadership</i> Chair: Naftali Loewenthal
09:00-10:30	Session 4	<p>Moshe Pinchuk: 'The Creation in Genesis contra Hesiod's Theogony'</p> <p>Elizabeth Stell: 'Anxious Deaming: Dreaming in Exile in the Exagoge of Ezekiel'</p> <p>Hanne Irene Kirchheimer: 'Judea in Crisis: Foreign Influence and Societal Changes in Antiquity'</p>	<p>Helen Spurling: 'The Nature of Crisis in Apocalyptic Traditions at the Emergence of Islam'</p> <p>Katharina Keim: 'Apocalypticism at the Emergence of Islam'</p> <p>Sebastiano Crestani: 'Jewish eschatological expectations during the Crusades: a response to a period of crisis and persecutions'</p>	<p>Rose Stair: 'Old age and ageing in the cultural Zionist imagination'</p> <p>Katarzyna Martinovic: 'Culture, literature, and the Polish context of the activity of the Zionist-oriented Jewish youth in interwar Poland'</p>	<p>Francois Guesnet: 'Crisis as a Factor in Diasporic Jewish History: Theoretical and Methodological Approaches through the Lens of Intersection'</p> <p>Jeremy Smilg: 'Anglo-Jewry and the Crisis of the Revolutionary Era, 1789-1815'</p> <p>Lilla Leichter: 'Global Challenges - Local Responses: The controversial status of the Jewish elite in rural communities around the turn of the 20. century in the Austro-Hungarian Monarchy'</p>	<p>Lilac Torgeman: 'A Crisis of Modernity: Rabbi Nathan Amram vs. the Amsterdam Pekidim'</p> <p>Ronel Atia: 'On Rabbinic Leadership in the Jewish Community of Tripoli in the Late Nineteenth Century and Educational Change in View of Modern Thought'</p> <p>Melech Westreich: 'Cohabiting in Morocco in the 20th Century: The Response of Jewish Law Scholars'</p>
10:30-10:45	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation				
10:45-11:15	Refreshment Break					
		<i>Crisis in the Second Temple Period</i> Chair: Zuleika Rodgers	<i>Who would save us? Competing messianic models in rabbinic literature and the Zohar</i> Chair: Katharina Keim	<i>Challenges of Zionism</i> Chair: James Renton	<i>Post-Holocaust Philosophy</i> Chair: Mia Spira	<i>Jewish Heritage in/and Crisis I: Memorialisations</i> Chair: Eva Frojmovic
11:15-12:45	Session 5	<p>Sarah Wisialowski: 'Times of Crisis: The Impact of Prayer on Time'</p> <p>Martin Goodman: 'Herod and the Collapse of the Roman Republic'</p> <p>Haggai Olshanetsky: 'On Both Sides of the Field: Jewish Soldiers in the Roman Army During the Jewish Revolts'</p>	<p>Tali Artman Partook: 'The Figure of Joseph in Rabbinic Literature'</p> <p>Ruth Kara-Ivanov Kaniel: 'Two Messianic Symbols: Davidic and Josephic archetypes'</p>	<p>Svenja Bethke: 'Becoming nationalist, becoming visible? The emergence of Zionist dress as a response to crisis, 1880s until 1948'</p> <p>Matan Boord: 'From Crisis to Hegemony: Labor Zionist Masculinity in Mandate Palestine'</p> <p>Yair Wallach: 'Hebrew and the Earthquake of Zionism'</p>	<p>Netta Schramm: 'Radical Reformulation, critical rupture, or paradigm shift? An attempt at considering Yitz Greenberg's post-Holocaust theology in Kuhnian terms'</p> <p>Rosa Reicher: 'Gershom Scholem and Holocaust: A Reflection of Inner Disunity between Berlin and Jerusalem'</p> <p>Miriam Feldmann Kaye: 'Re-constructing Crisis in Hélène Cixous and Jacques Derrida: Philosophical and Ethical Dimensions of Jewish Continental Writers'</p>	<p>Eva Frojmovic: Introduction to the strand 'Jewish Heritage in/and Crisis'</p> <p>Tony Kushner: 'Remembering Racisms in a World in Crisis'</p> <p>David Tollerton: 'British Holocaust Memorialisation, Counter-Extremism, and Jewish History: Contested Contexts and Crises'</p> <p>Toni Griffiths: 'Fragile Histories: exploring the memory, history and heritage of small Jewish communities in Britain'</p>
12:45-13:00	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation				
13:00-14:00	Break					
		<i>The Temple and Responses to its Destruction</i> Chair: Lailiv Clemen	<i>Responding to the Violence of 1391</i> Chair: Nadia Vidro	<i>Response to Crisis in Eastern Europe</i> Chair: Francois Guesnet	<i>The Holocaust</i> Chair: Tony Kushner	<i>Jewish Heritage in/and Crisis II: Museum Crisis and Critique</i> Chair: Felicitas Heimann-Jelinek
14:00-15:30	Session 6	<p>Hallel Baitner: 'Greater than the Former? Continuity and Innovation in the Architectural Depictions of the Second Temple'</p> <p>Andrew Higginbotham: 'Crisis of Faith in Post-Temple Judaism'</p> <p>Tzachi Cohen: 'Getting out of crisis is in the hands of the children'</p>	<p>Hartley Lachter: 'Kabbalah and Calamity in the Middle Ages: Accounting for Jewish Historical Misfortune in medieval Kabbalistic Texts'</p> <p>Guillermo Lopez Juan: 'Adapting to a New Reality: Converso responses to the pogroms of 1391 in Medieval Iberia, the Case of Valencia'</p> <p>Israel Sandman: 'Fall and Restoration Narratives in the Autobiographical Introductions of Two Hebrew Monographs from Castile'</p>	<p>Sandra Juhasz and Tamas Biro: 'Struggling with the Hebrew Language: Gratulatory poems by 17th century Hungarian students'</p> <p>Claire Le Foll: 'A theatrical response to crises in Belarusian history: the Jewish character in the three versions of Komedia (1787, 1920, 1990)'</p> <p>Netta Ehrlich: 'Patterns of Jewish Crisis Responses in 20th century Eastern Europe'</p>	<p>Tehila Darmon Malka: 'Patriarchy in Crisis: Fathers and Fatherhood during the Holocaust'</p> <p>Judith Vöcker: 'Warsaw's Jewry under foreign law during the Nazi occupation of Poland'</p> <p>Rachel Kovacs: 'If You Can't Go Over, Go Under or Around: Hilliard, Herman, and Surviving St Ottilien'</p>	<p>Kathrin Pieren: '(Jewish) museums as products of crises'</p> <p>Griselda Pollock: 'Still to come': Gender and Jewish heritage in the virtual feminist museum'</p> <p>Isabelle Mutton: 'Representing the Holocaust in National Memorials: An ambivalence towards Jewish tradition?'</p>
15:30-15:45	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation				
15:45-16:15	Refreshment Break					
		<i>Interpreting Abrahamic Crisis Narratives</i> Chair: Helen Spurling	<i>Teaching and Children's Publications in Times of Crisis</i> Chair: Claire Le Foll	<i>Approaching Crisis through German-Jewish Writings</i> Chair: David Jünger	<i>Photography Capturing Crisis</i> Chair: Joachim Schlör	<i>Jewish Heritage in/and Crisis III: Museum history and politics in the Israeli context</i> Chair: David Tollerton
16:15-17:45	Session 7	<p>Zvi Shimon: 'Migration as Response to Crisis vs Ideological Migration in the Abraham Narrative'</p> <p>David Gottlieb: 'The Akedah and Jewish Responses to Crisis'</p> <p>Miriam Sklarz: 'Joseph Kimhi's Threefold Priesthood Polemic'</p>	<p>Isabelle Headrick: 'Teaching through the Tempest: The Experiences of the Teachers and School Directors of the Alliance Israélite Universelle during the Iranian Constitutional Revolution, 1906-1911'</p> <p>Fabian Hennig: 'Schoolbooks on Jewish History in 19th century Germany'</p> <p>Oshrat Revivo: 'A Story of War and Peace: The role of Israeli children's periodicals during the security crises of the 60s and 70s'</p>	<p>Amy Hill Shevitz: 'Keeping the Faith: Edith Hahn Rosenzweig and the Legacy of German Jewry'</p> <p>Edmund Chapman: 'Defending Oneself as a Jew': Arendt, Antisemitism and Language'</p> <p>Paulian Petric: 'The Language of the Self: An Inquiry into the Relationship between Identity and Language in the German Jewish Literature of the 20th century'</p>	<p>Larry Ray: 'The Crisis of Exile, Jews and Photography'</p> <p>Rebekka Grossmann: 'Remnants of the Multi-National Moment: The Crisis of Humanist Photography in 1940s Mandate Palestine'</p> <p>Steven Weiss Samols: 'The Photobook as History: Bergasse 19 and the Making of Freud as a Symbol of Jewish Persecution'</p>	<p>Shir Gal Kochavi: 'Collecting as Activism: The Bezalel Museum's response to the Holocaust'</p> <p>Hilda Nissim: 'The Holocaust in the IMJ: A Microcosm of the Jewish-Israeli Identity Discourse'</p>
17:45-18:00	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation				
18:00-18:30	Refreshment Break					
18:30-19:30	Keynote Lecture	Stefanie Schüler-Springorum: 'Missing Links: Religion, Race, Resentment' Chair: James Renton				

Wednesday 7 July 2021

		Strand A	Strand B	Strand C	Strand D	Strand E	Strand F	
		<i>Robbinic Sources that Define Historical Crisis Situations</i> Chair: Tali Artman Partock	<i>Antisemitism: Informal Discussions</i> Chairs: members of the BAJC Committee	<i>Crisis in American Art and Literature</i> Chair: Yulia Egorova	<i>Contested Spaces in Britain</i> Chair: Tony Kushner	<i>Jewish Heritage in/and Crisis IV: Museum and display politics</i> Chair: Kathrin Pieren	<i>Perspectives on Family, Gender and Sexuality</i> Chair: Ruth Halperin-Kaddari	
09:00-10:30	Session 8	<p>B.Z. Rosenfeld: 'Hebrew Words in Roman Palestine (200-400 CE): מידה, מידה'</p> <p>H. Perlmutter: 'Hebrew Words in Roman Palestine (200-400 CE): מנה, מנה, מנה, מנה'</p> <p>Hillel Gershuni: 'Tannaitic Materials found only in the Babylonian Talmud: Tractate bava Batra as a case study'</p>	<p>This session is reserved for informal discussion and support around dealing with antisemitism in an HE setting. The session is facilitated by members of the BAJC committee and will address concerns raised by those in attendance which may range from experiences on campus to questions around teaching on antisemitism. This is a confidential and supportive space. You may also request a private conversation if that is preferable.</p>	<p>Anat Koplowitz-Breier: "'Balancing my own and other's needs' (M. Piercy): Ecological Crisis in poems by Jewish American Women'</p> <p>Shiri Zuckerstaetter: 'In-Between the Lines: The (Covert) Hebrew of Modern Jewish American Literature'</p> <p>Chloe Julius: 'A Crisis of Scholarship: On the 1990s Reappraisal of the Category of Jewish Art'</p>	<p>Hannah Ewence: 'Managed Suburbanisation: Using social mobility to overcome crisis in early twentieth century Britain'</p> <p>Joseph Finlay: 'Chief Rabbis and Rabble Rousers: The mid-1980s Crisis of Black-Jewish relations in Britain'</p>	<p>Zvi Orgad: 'The Artistic Jew in the Display of the Unterlumpurg Prayer Room'</p> <p>Leor Jacobi: 'Homecoming and Healing: Hebrew Scrolls Donations from the Mainz Martinus Bibliothek'</p>	<p>Yitzhak Cohen: 'The Proposed Domestic Partnership Law: circumvention of the religious marriage law'</p> <p>Avishalom Westreich: 'Religious Identity, Law and Politics: The Challenge of Reproductive Technologies'</p> <p>Mie Astrup Jensen: 'LBQ Jewish Women in England and Israel'</p>	
10:30-10:45	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation						
10:45-11:15	Refreshment Break							
11:15-12:45	Session 9	<p>Crisis and Response through Psalms and Poetry Chair: Helen Spurling</p>	<p>PGR/ECR Career Development Session Chair: Katharina Keim</p>	<p>American-Jewish Identities Chair: Michael Miller</p>	<p>Migration to Britain Chair: Hannah Ewence</p>	<p>Jewish Heritage in/and Crisis V: Libraries/archives and Crisis Chair: Eva Frajmovic</p>	<p>Jewish Marriage outside the State Rabbinate in Contemporary Israel</p>	
12:45-13:00	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation						
13:00-14:00	Break							
14:00-16:00	Session 10	<p>Grammar, Calendars and Manuscripts Chair: Lailiv Clemen</p>	<p>Approaches to Biblical Crises Chair: Katharina Keim</p>	<p>Exploring Activism Chair: Claire Le Fall</p>	<p>Researching Jews and Muslims as figures of alterity in contemporary Europe Chair: David Tallerton</p>	<p>Jewish Heritage in/and Crisis VI: Round Table Discussion Chair: Eva Frajmovic</p>	<p>Multidisciplinary Tools for Resolving Worldwide Conflicts in the Jewish Family: Between Jewish law and Civil law Chair: Avishalom Westreich</p>	
16:00-16:15	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation						
16:15-16:45	Refreshment Break							
16:45-17:45	Session 11	<p>Crisis and Comparative Literature Chair: Benjamin Williams</p>	<p>Music and Conflict Chair: Joachim Schlor</p>	<p>Concepts of the State of Israel Chair: Yulia Egorova</p>	<p>Lithuania in the Twentieth Century Chair: Valentin Sandulescu</p>	<p>Approaches to Ritual Chair: Shir Gal Kochavi</p>		
17:45-18:00	Post-Session Networking	The online space will remain open for 15 minutes following the session for additional questions and conversation						
18:00-18:30	Refreshment Break							
18:30-19:30	Plenary Panel	<p>Jewish Studies Addressing Questions of Crisis</p> <p>Panellists: Maria Diemling (Canterbury Christ Church), Hannah Ewence (Chester), Charlotte Hempel (Birmingham), Adam Sutcliffe (Kings College London) Chair: Helen Spurling</p>						

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WORLD IN CRISIS: REFLECTIONS AND RESPONSES FROM ANTIQUITY TO THE PRESENT

5-7 JULY 2021

PARKES INSTITUTE, UNIVERSITY OF SOUTHAMPTON



The annual conference of the British Association for Jewish Studies 2021 will explore Jewish perspectives on a world in crisis, whether real or imagined, in different spaces from antiquity to the present. Crisis can be found or understood in a variety of arenas of life from the political to the existential, and can be traumatic and yet, in some instances, lead to innovation. The conference aims to bring together scholars from diverse academic disciplines to explore Jewish perspectives of dramatic or perceived social, political, historical, ideological or religious change, originating from within Jewish worlds and without. The conference will assess Jewish engagement with change and crisis throughout history from the local to the transnational, including within the context of relationships with non-Jews. Analysis of the varied spectrum of reactions to and representation of times of crisis can do much to shed light on diversity within the Jewish experience in different contexts, whether impacting an individual or a community. Furthermore, challenges to the significance of the concept of crisis in Jewish history and culture, and emphasis on long-term trends are an important facet of this discussion. Papers will highlight the multiplicity of Jewish approaches to a world in crisis from resistance to rationalisation, whether literary or visual, and with an interdisciplinary perspective that characterises Jewish Studies. The conference is intended to provide a forum for reflection and critical contributions to significant, long-standing or contemporary issues of crisis and response, and the place of Jews, Judaism and Jewish Studies within this.

The [British Association for Jewish Studies](#) was founded in 1975 as a learned society and professional organisation. Its aims are to nurture, cultivate and advance teaching and research in Jewish culture and

history in all its aspects within Higher Education in the UK and Ireland. This year's annual conference will focus on a 'world in crisis' in different times and spaces, and aims to bring together scholars from diverse academic disciplines to assess Jewish responses to times of change and crisis throughout history. The theme this year is designed to raise questions about global challenges through time and assess Jewish perspectives and responses.

Many thanks to the following institutions for their support of the conference: the European Association for Jewish Studies (EAJS), the Parkes Institute, and the History Department of the University of Southampton.

THE PARKES INSTITUTE AND JEWISH STUDIES AT SOUTHAMPTON

There has been a long and illustrious history of Jewish Studies at the University of Southampton, which begins with Claude Montefiore (born June 6, 1858—died July 9, 1938). Montefiore was a major theologian and founding leader within the movement of liberal Judaism in the UK. He helped to found the Jewish Religious Union in 1902, and served as president of the World Union for Progressive Judaism from 1926 until his death. Montefiore was a noted philanthropist but also a great scholar. He was a pioneer of interfaith dialogue and produced scholarship in the fields of ancient Jewish history and theology and its relationship with Christianity. He published particularly on the relationship between the Judaism and the New Testament, famously writing some of the first Jewish commentaries on the synoptic gospels in English. Some of his most notable works include *Judaism and St. Paul* in 1914, a two-volume commentary on the Synoptic gospels in 1927, and *Rabbinic Literature and Gospel Teachings* in 1930. This remarkable theologian and educator was also the president of what was then University College Southampton from 1913 to 1934 and his association with Southampton is recognised annually at the Montefiore lecture, which was established in his honour in the 1950's. Indeed, it was attending a Montefiore lecture that prompted James Parkes to donate his library to Southampton in 1964, and which led to the establishment of the Parkes Institute for the Study of Jewish/non-Jewish Relations.

The Reverend Dr James Parkes is the inspiration behind the Parkes Institute for the Study of Jewish/non-Jewish Relations. James Parkes (1896-1981) was one of the most remarkable figures within twentieth century Christianity. Ordained by the Church of England in 1926, Parkes campaigned against the rise of racist nationalism in Europe as early as the 1920s, especially through his work with the International Student Service and the Student Christian Movement. A tireless fighter against antisemitism in all forms, including from within Christianity, he helped rescue Jewish refugees during the 1930s and campaigned for the Jews of Europe during the Holocaust. During the Second World War he helped found the Council of Christians and Jews, and worked throughout his career in promoting religious tolerance and mutual respect between those of all faiths and none. Parkes wanted to donate his library to a university, so that future generations could develop his research, and a home was found for his materials at the University of Southampton in 1964. In 1965, the Parkes Library opened to the public, having been transferred to the University of Southampton the year before from James Parkes' own house. Alongside the Library, the Parkes Centre also started a new life in the University, maintaining its unique focus of the study of Jewish/non-Jewish relations across the ages. The hope of James Parkes was that within a university setting, his Centre would become an international hub, helping to stimulate intellectual and practical work to focus on the key issues of religious and racial prejudice, working to combat intolerance and to promote respect between people of different faiths and backgrounds.

After over fifty years of growth and development, the Parkes Institute for the Study of Jewish/non-Jewish Relations is a vibrant community of scholars, archivists, librarians, students and fellows. The Institute's expertise covers antiquity to the twenty-first century and is wide-ranging in geographical scope. Amongst the specialised interests of its members are study of the Ancient World, Migration, Maritime Studies, Eastern Europe, Holocaust Studies, Heritage and History of Ideas, and the work of the Parkes Institute is underpinned by examining questions of the relations between Jews and non-Jews and Jewish identity and culture more broadly. The Parkes Institute currently has academic members working in a variety of disciplines including History, Religious Studies, English, Film, Music, Ancient and Modern Languages, Archaeology, and Cultural Studies. As part of its research culture, the Parkes Institute edits three scholarly journals: *Jewish Culture and History*, *Patterns of Prejudice* and *Holocaust Studies*. The Hartley Library is home to the wonderful holdings of the Parkes Library and Jewish archive collections, and also the books on Judaism and Jewish-Christian relations from Montefiore's collection. Our teaching ranges from UG level to a doctoral programme that supports a lively community of PhD students, and we are especially proud of the Institute's work in public engagement, which brings our expertise to many in the community, including in schools and colleges, through public events and arts and culture initiatives.

The Parkes Institute is delighted to host the BAJS 2021 Annual Conference!

The organisers would like to thank the European Association for Jewish Studies (EAJS), who provided a generous grant that made the conference free to all European postgraduate/doctoral researchers and early career researchers. Further generous donations to the Parkes Institute allowed us to extend this to all PGRs and ECRs beyond Europe, and have fortunately helped us to keep the costs of the conference low. We are hugely grateful for the support of the EAJS and the Parkes Institute.

Thanks go to the BAJS committee who have provided an unwavering, committed and invaluable level of support throughout the conference organisation.

Thank you to the board of the Parkes Institute, and especially Claire Le Foll, Tony Kushner, Sarah Pearce, and Joachim Schlör, for all their essential help and advice.

Many thanks to Abaigh McKee for compiling this conference booklet with such professionalism and attention to detail.

Thank you to our technical hosts for their diligence and enthusiasm: Anoushka Alexander-Rose, Hannah Capey, Ben Giordano, Emily Hooke, Dora Vrkic, Zack White and Nicola Woodhead, overseen by Katie Power.

Special thanks go to Claire Wilkins and Katie Power for their tremendous support of the conference behind the scenes.

Finally, thanks are due to all our presenters and participants who have engaged with the conference and showed continued support during a difficult period for conference organisation.



Dr Helen Spurling, President of BAJS

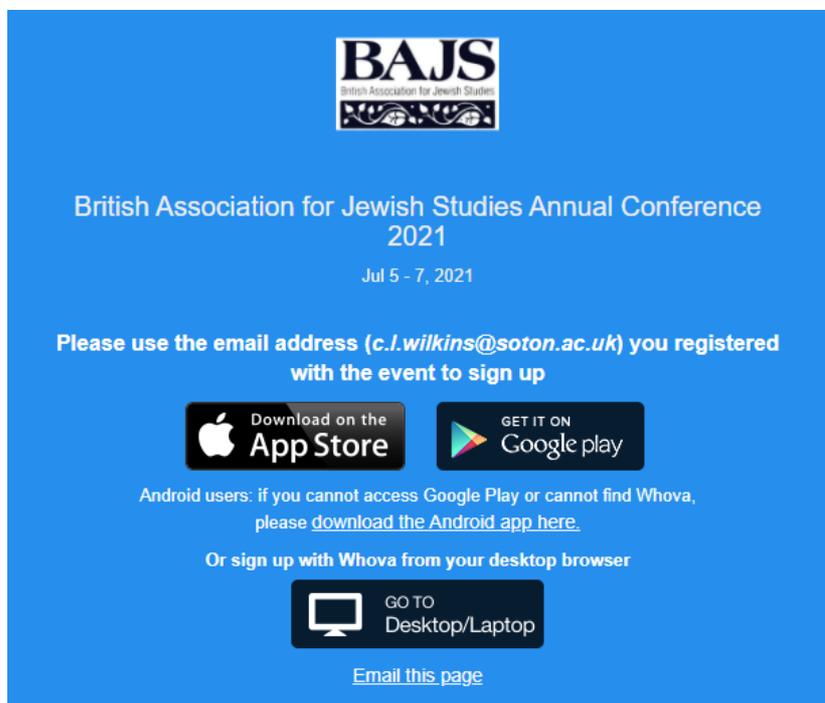
CONFERENCE INFORMATION

The conference follows current UK time. All session times are in BST (British Summer Time) = UTC+1 hour.

We will be talking about the conference on Twitter and welcome your input! Please use #BAJS2021

For BAJS 2021, we will be using **Zoom** for the sessions and a **dedicated conference platform called whova**. For those unfamiliar with **Zoom**, you can find some quick start guides here: <https://support.zoom.us/hc/en-us>

Whova can be accessed via your desktop or you can download an app on your mobile devices. As part of registration, we have already added you to the whova platform, but you will need to access whova using the same email address that you used at registration and create a password for your personalised and secure use of the platform. You will receive an email from whova explaining step by step how to do this. This email will include a link to 'download app'. Click on this and you will see the following image, and you can select whether you prefer to use your desktop (bottom link) or a mobile device (top two links):



Downloading the whova app will then prompt you to create a password associated with the email address you used at registration. It may ask you to reset your password (as though you have forgotten it), but this has the same result. Create your password and you will then have full and secure access to the conference platform. All details of sessions and Zoom links will be available through whova. We chose this platform because it added a level of security to the conference given the sensitivities of some of the topics, and also provided an easy means of managing a high number of zoom links. Please get in touch at bajs2020@soton.ac.uk if you have any queries or difficulties accessing the platform.

Once you are in the whova app, you will have full access to all its features. There is a navigation panel on the left of the whova screen, which includes the tab 'agenda'. It is here that you will find all the links to access the Zoom sessions. We have found the whova platform to be very straightforward and intuitive and we hope that this is your experience too, but do get in touch at bajs2020@soton.ac.uk if you have any difficulties.

GUIDANCE FOR PARTICIPANTS BAJs 2021

Many thanks for joining us for BAJs 2021. We would be grateful if you could read through the following etiquette for audience participation, especially given the online format.

- Please arrive in the 'room' a few minutes before the session is due to start. Speakers will spend the 15 minutes prior to the session start testing audio and powerpoints, so please do not arrive too early to give them space to do this. If you join a session late, it is imperative that you join with camera off and microphone muted so as not to cause disruption for the speakers.
- The online etiquette is hopefully well-known now, but is as follows:
 - Please keep your camera off during presentations to ensure internet connections remain strong.
 - We would ask participants to put their camera on when asking a question, but appreciate that not all may wish to do so.
 - Please keep your microphone muted unless you are speaking. The technical host for the session may mute you if you accidentally leave the microphone on.
- You will have the opportunity to ask questions after each paper. We would like to generate an engaging atmosphere, so please switch your camera on when asking questions or joining the discussion where possible. You can ask questions using the raise hand function, or you may type questions in the chat. If you type a question in the chat, the chair may invite you to verbalise your question, but it is also okay to have your question read out if you prefer to remain off-camera.
- Each session is followed by a 15 minute networking opportunity for you to continue to ask questions and introduce yourself in the way that might normally happen after an in-person session. This is informal and it is up to you whether you choose to stay. The technical host will remain and officially close the networking time after 15 minutes to ensure that everyone gets an appropriate break.
- **We hope that you will be able to attend as many sessions as possible during the conference to ensure good audiences for each panel.**
- If you have any questions, please contact the BAJs 2021 Conference Team (bajs2020@soton.ac.uk)

Very many thanks again for your participation!

Many thanks for offering a paper at BAJs 2021. We would be grateful if you could read through the following guidelines for presenters, especially given the online format.

- Please arrive in the 'room' 15 minutes before the session is due to start in order to introduce yourself to the chair and technical host and confirm the running order and etiquette for the session.
- There will be a technical host for each session who will ask you to test your sound/adjust volume and share any powerpoints/handouts to ensure that everything is working.
- Speakers should have cameras on at the start of the session and while presenting and taking questions, but off during the presentations of other panellists to help internet connections remain strong. Please keep microphone muted unless you are speaking. The technical host will ensure that the audience is muted during the presentations.
- Chairs will use the professional biography you provided to introduce you, but please let them know if you wish to make any changes.
- As announced in the CFP, you have a maximum of 20 minutes for your paper followed by 10 minutes of questions. The chair will indicate when five minutes and one minute are remaining in the chat. If you overrun, the chair will switch their camera on to indicate that you should conclude. It is important to keep to time so that everyone has the same opportunity to speak and respond to questions.
- Please have your camera on for the questions. The chair will invite and manage questions.
- Each session is followed by a 15 minute networking opportunity for participants to continue to ask questions and introduce themselves in the way that might normally happen after an in-person session. This is an informal part of the session, and we ask all speakers to stay for these 15 minutes. If you do not wish to stay for the networking element, please let the chair know beforehand. The technical host will also remain and officially close the networking time after 15 minutes to ensure that everyone gets an appropriate break.
- **We hope that you will be able to attend as many sessions as possible during the conference to ensure good audiences for each panel.**
- If you have any questions, please contact the BAJs 2021 Conference Team (bajs2020@soton.ac.uk)

Very many thanks again for your contributions to the conference!

KEYNOTE SPEAKERS

HINDY NAJMAN

UNIVERSITY OF OXFORD

ORIEL AND LAING PROFESSOR OF THE INTERPRETATION OF HOLY SCRIPTURE

DIRECTOR OF THE CENTRE FOR THE STUDY OF THE BIBLE IN THE HUMANITIES



Crisis and Recovery in Ancient Judaism

This paper considers narratives of loss and dislocation in ancient Jewish texts. Is it possible to recover hope and life after fear and loss? What is the mechanism for overcoming crisis and destruction? The paper will consider what is recoverable and what aspects of destruction linger.

Hindy Najman is the Oriel and Laing Professor of the Interpretation of Holy Scripture at Oriel College, University of Oxford. Her research interests encompass Composition and Author Function; Construction and Imitation of Biblical Figures; Practices of Pseudepigraphy and Pseudonymous Attribution; Revelation, Divine Encounter and Prophecy; Idealized Sage and Perfectionism; Philology and Philological Practices; Diaspora and Exile; Authority and Tradition; Allegorical Interpretation and Midrash; Destruction and Recovery; Collection and Canon; the History of Biblical Interpretation; and Scholarly Practices of Reading the Bible and Biblical Traditions. She has written on the Hebrew Bible, the Dead Sea Scrolls, Rabbinic Literature and Pseudepigrapha. Her publications include *Losing the Temple and Recovering the Future: An Analysis of 4 Ezra*, *Past Renewals: Interpretive Authority, Renewed Revelation and the Quest for Perfection*, *Seconding Sinai: The Development of Mosaic Discourse in Second Temple Judaism*, and a recent essay entitled “Ethical Reading: The Transformation of Text and Self.” She is currently completing on a new book entitled: *Reading Practices and the Vitality of Scripture* (Oxford University Press).

STEFANIE SCHÜLER-SPRINGORUM

TECHNISCHE UNIVERSITÄT BERLIN

DIRECTOR OF THE ZENTRUM FÜR ANTISEMITISMUSFORSCHUNG

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Missing Links: Religion, Race, Resentment

The talk will explore the relation between religion and racism in European Judeophobia from pre-modern to modern times.

Stefanie Schüler-Springorum was born in Hamburg, Germany. She has a Ph.D. from the University of Bochum in 1993. Since 2011, Director of the Center for Research on Antisemitism, since 2012 Co-Director of the Selma-Stern-Center for Jewish Studies, both in Berlin, and since 2020 Director of the Berlin branch of the Center for Research on Social Cohesion. Fields of research: Jewish, German and Spanish History. Recent publications: *Emotionen und Antisemitismus. Geschichte – Literatur – Theorie* (ed. with J. Süsselbeck), Göttingen 2021; *Four Years After: Antisemitism and Racism in Trump's America* (ed. with N. and M. Zadoff, H. Paul), Munich 2020; 'Gender and the Politics of Anti-Semitism', in: *American Historical Review* 123 (2018), pp. 1210–1222, *La Guerra como Aventura. La Legión Cóndor en la Guerra Civil Española 1936 – 1939*, Madrid (Alianza) 2014.

PLENARY PANEL: JEWISH STUDIES ADDRESSING QUESTIONS OF CRISIS

Our final plenary panel session brings together contributors to the conference from a range of chronological fields and institutions from within the UK. We will discuss the theme of crisis and how work in Jewish Studies can contribute to understanding and addressing questions of crisis – whether longstanding or contemporary.

MARIA DIEMLING

CANTERBURY CHRIST CHURCH UNIVERSITY

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Maria Diemling is Reader in Jewish-Christian Relations at Canterbury Christ Church University. She is a specialist of early modern Jewish history, Jewish-Christian relations, the Body and Food in religious practice and culture and contemporary Jewish identity. She is currently working on a book project on 'The Body in Jewish-Christian Relations'.



HANNAH EWENCE

UNIVERSITY OF CHESTER

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Hannah Ewence is Senior Lecturer in Modern History at the University of Chester. She is a specialist in the field of modern British Jewish history, with a particular interest in the spaces and places in which British Jewish life occurs. Her recent monograph *The Alien Jew in the British Imagination, 1881-1905: Space, Mobility and Territoriality* was published by Palgrave in 2019.

CHARLOTTE HEMPEL

UNIVERSITY OF BIRMINGHAM

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Charlotte Hempel is Professor of Hebrew Bible and Second Temple Judaism and Head of the School of Philosophy, Theology and Religion at the University of Birmingham. She has published extensively on the Damascus Document, the Community Rule, 4QMMT, and other Qumran texts. Most recently she has been exploring the ways in which the socio-religious milieu that gave us the Scrolls shares much more with the social matrix that gave us the emerging Hebrew Bible than customarily supposed. Her most recent project is on *Ezra's Legacy and the Dead Sea Scrolls: Law and Narratives of Exclusion*, which is funded by an AHRC Leadership Fellowship.



ADAM SUTCLIFFE

KING'S COLLEGE LONDON

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Adam Sutcliffe is Professor of European History at King's College London. He is the author, most recently, of *What Are Jews For? History, Peoplehood, and Purpose* (Princeton University Press, 2020), and the co-editor of four volumes, including *Philosemitism in History* (CUP, 2011), and *The Cambridge History of Judaism, Vol. VII: The Early Modern World, 1500-1815* (CUP, 2018).



WORLD IN CRISIS: REFLECTIONS AND RESPONSES FROM ANTIQUITY TO THE PRESENT

5-7 JULY 2021

PARKES INSTITUTE, UNIVERSITY OF SOUTHAMPTON

ABSTRACTS, ORGANISED BY PANEL

MONDAY 5TH JULY 2021
SESSION ONE – 10.30-12.00

STRAND A – KINGSHIP AND CRISIS

ZERUBBABEL, YAHWEH'S SIGNET: KINGS AND RINGS IN ANCIENT JUDAISM

Laura Quick (University of Oxford)

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The oracle directed towards Zerubbabel that closes the book of Haggai has proven particularly controversial in the history of interpretation. The crux of the issue relates to the possibility of the presence or absence of messianism in the book. Of Zerubbabel, God states: 'I will make you like a signet seal for I have chosen you.' Does this indicate that Zerubbabel has been elected by God as king? It is regularly asserted that the allusion to Zerubbabel makes use of imagery found elsewhere in the Hebrew Bible in which a king gifts his signet ring in order to pass on authority and power, and accordingly designates Zerubbabel as Yahweh's chosen king. On the other hand, it has recently been argued that the imagery of the signet seal does not imply a kingship interpretation, noting that in the books of Esther and Genesis, while the gift of a royal ring can confer authority and power, Zerubbabel is not *gifted* with the ring, but *made into* one. He therefore concludes that the language of the seal has no bearing on messianic expectation. Drawing insights from material culture and texts from across the eastern Mediterranean, this paper will unpack the imagery invoked by the terminology of Zerubbabel as a signet seal in the book of Haggai. These texts attest to the idea that authority can be made *physically manifest* via the seal: a signet seal is the embodiment of the king. As God's signet seal, Zerubbabel becomes the *physical manifestation* of God's authority on earth.

Laura Quick is Tutorial Fellow in Theology and Religion at Worcester College, University of Oxford. She is currently researching dress, adornment and the body in the Hebrew Bible and the ancient eastern Mediterranean.

"LEST THE KING BE CAPTURED IN THEIR HANDS": THE RESTORED LAW OF KINGSHIP IN THE TEMPLE SCROLL

Wenyue Qiang (University of Oxford)

wenyue.qiang@stx.ox.ac.uk

In the Temple Scroll, the longest legal scroll discovered at Qumran, the section of king's law (56.12-59.21) is one of the most complete and comprehensive statements with regard to the Israelite kingship in the Second temple literature. Composed based on Deuteronomic legislation of kings (17.14-20) with a lengthy original expansion, this section constitutes the most extensively expanded law in the entire scroll. Since the Temple Scroll draws heavily upon Pentateuchal legal material and other scriptural sources, it is often considered as a representative work of 'rewritten scripture'. In this paper, I will focus on the expanded composition in the law of kingship, in particular on the passage of king's guards (Col. 57.5-11). I will analyze its hermeneutical techniques and compositional practices of reusing the texts from the book of Kings and Chronicles both conceptually and lexically. By interpreting and reading the biblical narrative, this section of law implicitly responds to biblical accounts of the kingship in crisis. Furthermore, the legal tradition of generating legislations facing with new circumstances is already embedded in the Pentateuch. Therefore, the Temple Scroll contributes more than rewriting or interpreting the biblical scripture, but also serves as a continuation and restoration of the biblical law based on the sources of biblical narrative.

Wenyue (Keren) Qiang is a first year DPhil student supervised by Prof Hindy Najman.

DAVID'S SONS OF CAPTIVE WOMEN: HOW THE BAVLI EXPANDS THE MEANING OF THE TERM YEFAT TO'AR

Neil Janes (King's College London)

neil.janes@kcl.ac.uk

The *yefat to'ar* is a legal paradigm found in Deuteronomy 21:10-14, in which Moses describes the process of forcing, through rape and capture, a non-Israelite woman to be married to an Israelite soldier. The term undergoes a semantic shift in the corpus of rabbinic literature, with the earliest change occurring in the halakhic midrashim. In the paper, it will be shown that in the Bavli the semantic range of *yefat to'ar* develops to include a sense beyond the halakhic framework.

In analysing the meaning of the term, this paper will examine one particular source in bSanhedrin 21a (with parallels in bQiddushin 76b and bSanhedrin 49a) in which four hundred sons of David are all characterised as sons of captive women. As part of a wider term-oriented study of the *yefat to'ar* in the Bavli, this paper will build on existing scholarship's analysis of the representation of David. It will be argued, the interplay of motifs and words develops a picture of David's sons as non-Israelite and further questions the character of David. Through a close reading of the source, the paper will explore the relationship between this source and others in rabbinic literature, paying close attention to the compositional history of the texts, their instability and the situatedness of their oral-performative nature.

Neil Janes is a PhD Candidate in the Department of Theology and Religious Studies, King's College London where his research is a term oriented study of יפת תואר within Rabbinic Literature with a particular focus on the Babylonian Talmud.

STRAND B – RELIGIOUS CRISIS IN THE MEDIEVAL PERIOD: FROM LAW TO LITURGY

“DEUS LO VULT!” A CRISIS OF THE POWERLESS: THE PERCEPTION OF THE FIRST CRUSADE IN THE MEDIEVAL JEWISH NARRATIVES AND JEWISH LITURGY

Věra Leininger (Heinrich Heine University Düsseldorf)

v.leininger@hhu.de

While the prolific Jewish scholar *Rashi* (1040-1105) was writing commentaries in Troyes, a town peacefully surrounded by the blossoming wine yards of Champagne, the world was not in peace at all. In 1095 at the *Council of Clermont* Pope *Urban* called up a war against the enemies of Christians; the emperors and nobility prone to any enterprise promising worldly or divine treasures followed his call: „It is God’s will!“ The promise of remission of sins and rewards in heaven ignited a spiritual hysteria in the already slanted socio-economic situation. Before the crusaders could gather, peasants and poor gentry led by the enthusiastic priest Peter the Hermit (1050-1115) and Emicho of Flonheim pervaded the French and German counties towards Rhineland, grown to troops of several thousands. Despite that some bishops announced punishment for harming “their” Jews, the violence escalated in robbing, converting and murdering Jews.

Following questions trigger my curiosity: a) Why was the First Crusade such a stimulus for the paradigm of narratives in the Jewish historiography – being even called the First Holocaust - and how can be explained its lasting impact in Jewish liturgy? b) Is the phenomenon of the First Crusade a perpetual crisis that we re-live till today?

The paper explores the reliability of facts and implications of objectives of this socio-economic and spiritual-religious crisis and compares its perception in the Christian sources, e.g. *Gesta Francorum* and Christian chronicles, in comparison to the Jewish narratives as of the *Mainzer Anonymous*, *Salomon bar Simson* and *Eliezer bar Nathan*.

Věra Leininger (born in Prague 1966) studied Judaic Studies, Eastern European History, History, Film and Theatre Studies at the University of Cologne (M.A. 1996, PhD. 2006), taught at the Universities of Cologne (1996-2001) and Düsseldorf (2010-2013) and worked in Singapore in the film and art industry (2002-2009). Her teaching and research areas include Jewish history and identity throughout the centuries, e.g. in Eastern Europe, Jewish perspectives in film and media. Currently she has started a research project on *Rashi’s Bible Interpretation in Yalkut Shimoni on Psalms* - about medieval rabbinic literature in its literary, religious and historical perception.

MAIMONIDES: CRISIS, MESSIANISM AND LAW

Noam Hoffmann (Tel Aviv University)

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This paper argues that Maimonides' *Code of Law (Mishneh Torah)* was compiled as part of Maimonides' messianic ideology, which arose as a response to the geopolitical and religious crisis which the Jewish people

faced at the time. Moshe Halbertal has argued that Maimonides' *Code* was a literary response to a geopolitical crisis: the lack of a centralized government and the dispersion of the Jewish people led Maimonides to create the *Code* as a "virtual state" (Halbertal, 2007). Via an analysis of Maimonides' historical and messianic thought, in this paper I show that Maimonides believed that the establishment of a *concrete* Jewish polity, led by the king messiah, was probable, and that this position was what led Maimonides to create the *Code*.

The *Code* is a response to two kinds of crisis which Maimonides saw the Jewish people to be in. On the one hand, he lived in a time of great geopolitical upheaval, both in the Islamic west from which he hailed, as well as the Islamic east to which he immigrated. However, above and beyond this geopolitical crisis Maimonides perceived Jewish law (*halakha*) to be in an acute state of crisis. According to Maimonides' theory of law, *halakha* did not qualify as an applicable system of law, especially because of the phenomenon of dispute (*mahloqet*), with which the *halakhic* system was riddled. In this paper I show how Maimonides' *Code* was an attempt to rectify the *halakhic* system and turn it into an applicable system of law, an act which he perceived to be a "paving of the road" for the messiah.

Noam Hoffmann is an adjunct professor at Ono Academic College's department of Jewish studies, and an ABD doctoral candidate at Tel Aviv University's School of Jewish Studies. Noam's research interests include medieval Jewish thought and Jewish law in the medieval period. He focuses on the production of halakhic codes in the post-Talmudic era and its interplay with the philosophical frameworks implicitly or explicitly held by Jewish legal scholars. His current project deals with Maimonides' code and its political, jurisprudential and historiosophical context.

CRISIS AND REPAIR: EXCOMMUNICATION AND RECEPTION OF RETURNING APOSTATES IN JEWISH AND SYRIAC CHRISTIANITY LEGAL TEXTS

Avraham Yoskovich (University of Haifa)

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My study describes the status of the apostates in Jewish Literature throughout the first Millennium. Tracking developments and changes in attitude toward them helps define the notion of personal identity and belonging to the community, which apostates try to deny. Some issues concerning apostates reveal differentiation between Jewish late antiquity sources and Jewish texts from early Islamic period known as Babylonian Gaonic literature. This change in political and cultural environment in Mesopotamia was a crisis in some aspects, to which I wish to relate in the following proposal.

Apostasy is a phenomena of transmutation and transportation, namely, leaving established identity and sometimes acquire or establish a new one, instead or simultaneously. This movement can produce a crisis to the original community or to be a result and response to a religious (or other) crisis. In this suggested paper I compare the practices and sanctions imposed on apostates by Babylonian-Jewish and Syriac-Christian authorities in early Islamic period. I focus on cases of apostates who wish to return to their original community: what is the way to return? what do the apostates need to do in order to re-join their co-religioners? are there any sanctions? do they need time of examination or can they join immediately? And what if the returning member is evidently pure and righteous or, on the other hand, evidently dishonest?

Those questions and others are discussed in Jewish Gaonic responses from the end of the 1st Millennium and in letters and canons of Syriac Christian councils and leaders. Both religious authorities had to react to cultural changes, including apostasy, they experienced as religious and theological crisis. We find there were different

ways when approaching this phenomenon in each community. But, at the same time, we discern same wishes, fears and hesitations originated by those returning apostates.

My name is **Avraham Yoskovich** and I am a current Ph.d candidate in General History Department in University of Haifa, Israel. My research interests are Jewish law and culture, religious interactions in Mesopotamia during the first Millennium, mainly between Syriac Eastern Christianity, Islam and Babylonian Judaism. I deal with questions of personal and communal identity, legal knowledge and traditions in contact in late antique Mesopotamia.

STRAND C – YIDDISH RESPONSES TO THE *KHURBN*

The three presentations in this panel look into Yiddish language responses to the ongoing *Khurbn* (the Holocaust in Yiddish) in three different communities and realities, in the ghettos of occupied Poland, in Finland and in Mexico. The papers analyse how the communities in the 'Jew zone', its fringes, and in the 'free zone', using David G. Roskies's and Naomi Diamant's terminology, tried to come to terms with the enormous crisis they were experiencing through superstitious beliefs, popular entertainment, and the press. The papers demonstrate how often hitherto unexplored Yiddish documents and sources 'from the time' can challenge and change conventional narratives about the Holocaust.

SUPERSTITIOUS BELIEFS IN THE POLISH GHETTOS: A REACTION TO THE NAZI OCCUPATION

Jack Woods

Met with omnipresent hunger, sickness outbreaks, the overturning of communal structures, and terror, Polish Jewry's pre-war mental outlooks warped under the pressure and confusion about the future. The purpose of my paper is to explore examples of superstitious beliefs in ghettos located in occupied Poland. I look at stories about fireflies smothering SS guards on Rosh Hashanah, the supposed existence of holy men in the Lodz ghetto, and the ghetto dwellers' practice of attending séances to contact murdered loved ones. Following a discussion of these specific stories, I confront why and how the ghetto inmates adopted psycho-extensive expressions, the idea that language influences reality, as means to bring order to their reality.

Polish Jewry avoided words for evil people and refrained from mentioning words like death or deported based on the conviction that if they uttered these words, such a fate would befall them or the entire ghetto. Ghetto dwellers also took the opposite approach, attempting to use positive expressions when talking about those close to them or the future, particularly when talking about the news, to evoke a beneficial outcome. The basis of supernatural beliefs, language and gestures stemmed from the people's anxiety and impotence, which created the desire to navigate the psychological chasm between the known and unknown, the uncontrollable to the controllable. Although scholars have spilt much ink on Jewish responses to the Holocaust, the topic of superstition remains a neglected topic, albeit its implications for aiding our understanding of European Jewry's response to the crisis.

Jack Woods completed his doctoral studies at the University of St Andrews in Scotland. His thesis explored forms of oral folklore, such as slang, jokes and rumours in the Lodz ghetto community, utilising, German, Polish, Hebrew and Yiddish source material. He is currently preparing this body of work for publication.

JEWISH PERFORMING ARTS IN AXIS-ALLIED FINLAND: CONTESTING ESTABLISHED HISTORIOGRAPHY

Simo Muir (University College London)

My paper analyses Jac Weinstein's (1883-1976) sketches, poems and songs written in Yiddish during 1941-1944 when Finland was co-belligerent with Nazi Germany. Besides satirizing daily life and the changing social norms among Finnish Jews at the home front, Weinstein's works deal with the ongoing genocide of European Jewry committed by Finland's ally, and the futility of the gruesome war. His works challenge simplistic post-war narratives concerning Finnish Jews, fighting a 'separate war' unaware and untouched by the ongoing Holocaust. On the contrary, Weinstein expresses a sense of belonging and solidarity with the victims of the persecution, and defying the wartime regulations, he ridicules the leaders of the Finnish ally and their racial paradigm.

In this paper I will investigate, in the light of wartime press and recent research on Jews in Finland, how Weinstein through his oeuvre negotiated the volatile situation among Finnish Jews as brothers-in-arms with the Nazis and the knowledge about the ongoing Holocaust elsewhere in Nazi occupied territories. Besides offering new perspectives on the experiences of Finnish Jews during these years, Weinstein's hitherto unknown sketches, poems, songs and photographs of performances display how belletristic and ephemeral sources can contest established historiography and post de facto narratives.

Dr Simo Muir is an Honorary Research Associate at the UCL Department of Hebrew & Jewish Studies. He has an MA in Yiddish Studies from SOAS (2000) and he earned his PhD in Yiddish Studies at the University of Helsinki in 2004. Muir has published widely on Finnish Jewish history and culture. His current study interests include Yiddish theatre during and after the Holocaust and the Holocaust memory culture during the immediate post-war era. Among his latest publications is "'Mother Rachel': Artistic Expressions in Yiddish and Early Commemoration of the Holocaust in Finland' (*East European Jewish Affairs* 3/2018).

'OUR GOLDEN CHAIN IS BROKEN': RESPONSES TO THE HOLOCAUST FROM THE YIDDISH SPEAKING COMMUNITY IN MEXICO

Tamara Gleason (University College London)

Since the beginning of the Second World War the Yiddish speaking community in Mexico received frequent information about the fate of Eastern European Jewry, mainly about the Jews in Poland. Detailed reports about the systematic extermination of Jews in gas chambers started to appear in autumn of 1942 in the Mexican Yiddish Press. This was possible through transnational Yiddish networks of political character (Bundist, Zionist and Communist), well represented in Mexico thanks to its proximity to the United States.

An array of cultural, literary and political Holocaust responses followed the tragic news. These responses were well recorded in the Yiddish periodicals and journals in Mexico that published poems, analytical articles and gave extensive reports of the mourning ceremonies held during wartime.

In this paper I will analyse the yet unexplored Yiddish Press in Mexico to better understand the mourning and commemorative endeavours through which Ashkenazi Jews in Mexico expressed desolation and portrayed the identity crisis they were going through as their cultural centre faced utter destruction. I will examine both transnational Yiddish narratives and Yiddish narratives specific to the Jewish Mexican context to analyse how the Holocaust influenced their process of integration into Mexican society. This will in turn add evidence on how

transnational Yiddish networks shared common narratives on the Holocaust as well as the reaction of different Jewish communities around the world towards them.

Tamara Gleason is a PhD candidate at the UCL Department of Hebrew and Jewish Studies. She was awarded a Memorial Foundation scholarship to pursue this project. Tamara holds an MPhil in History at UNAM. She was the recipient of Palabra de Clío's award on her thesis on the Bundist group in Mexico, published as a book in 2016. Her work includes publications on Mexican Yiddish literature, and about the relationships between anti-fascist organisations and Jewish left groups in Mexico. Tamara is also co-founder of Yiddish House London, a grassroots cultural group that teaches Yiddish language and culture in informal settings.

STRAND D – 'ORTHODOXY' FACING CRISIS 16TH-21ST CENTURIES

Jewish Orthodoxy is generally seen as a movement which emerged in response to the crisis of modernity and secularization. Further, a fruitful field of exploration is to consider how, at various points in its history, Orthodoxy copes with what it sees as crisis. The three papers consider three aspects of this topic: first, the genesis of proto-Orthodoxy, two centuries earlier than is generally understood. The second paper explores how Hasidism, in particular Habad, responded to the perceived crisis of Zionism. The final paper considers contemporary Hasidic/haredi life in Britain, with its strong family ethos, facing real life crises on the domestic front.

KABBALISTIC PROTO-ORTHODOXY IN RESPONSE TO THE CRISIS OF EARLY MODERNITY: THE AGENDA OF THE *SHELAH*

Joseph Citron (University College London)

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This paper presents the case for the kabbalistic formulation of a religious Orthodoxy in response to a perceived crisis in religious belief 200 years before the Haskalah. In the past few decades, early modern scholars in Jewish studies have noted that by the turn of the 17th century a number of rabbinic authorities in Poland, Bohemia and the German lands had felt their authority to be under threat. There have been a number of trends associated with this growing sense of crisis such as the result of the influx of converso communities from Spain and Portugal with hybrid religious beliefs, a fear about the declining prestige of the rabbinate and the proliferation of scepticism and rationalistic trends. One of the figures concerned with the consolidation of a religious orthodoxy was Isaiah Horowitz, chief rabbi of Frankfurt and Prague in the early 17th century and author of the ethical encyclopaedia 'Shnei Luhot Haberit' (Two tablets of the covenant), published posthumously in 1649. This compendium was to significantly influence the intellectual attitudes within Ashkenazic societies during the 18th and 19th Centuries. As part of this work, there is an undercurrent suggesting that among the lay householders there had been a movement away from religious observance, an increased emphasis on material wealth and a loss of spirituality. This paper will examine how extensively Horowitz can be said to have formulated a concept of proto-Orthodoxy, and how he applied kabbalah to bolster and consolidate the authority of the rabbinate.

Joseph Citron is an early career scholar specialising in Jewish Thought in the early modern period. He recently received his PhD from UCL under the supervision of Prof. Sacha Stern and Dr. Naftali Loewenthal for his thesis on Isaiah Horowitz's 17th Century ethical encyclopaedia the *Shnei Luhot haberit (Shelah)*. He is currently completing his final revisions for converting the thesis into a book entitled 'Revealing the Concealed: Isaiah Horowitz's Shelah and the Pietistic Transformation of Jewish Theology in the 17th Century.' In 2016 he presented

a paper at the BAJS conference on the subject of 'Halakhah and Kabbalah in the *Shelah*' and he convened a panel at the EAJS in 2018 about the relationship between law and mysticism in the early modern period.

HABAD AND (THE CRISIS OF) ZIONISM

Naftali Loewenthal (University College London)

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For the fifth Habad leader, Rabbi Shalom Dovber Schneersohn, the rise of Zionism constituted a crisis. What to him was the central focus of the Jewish people – Torah and Mitzvot, long challenged by modernization – was yet again being challenged by Zionism (whether secular or religious). As detailed by Naftali Brawer and Ilia Lurie, he made great efforts to counter the new movement.

During the period of leadership of Habad by his son Rabbi Joseph Isaac and the latter's successor Rabbi Menachem Mendel Schneerson the efforts to displace the Zionist dream from the centre of Jewish attention and replace it with a version of *Yiddishkayt* continued, as Maya Balakirsky-Katz has suggested.

But what was the Habad attitude to the State of Israel during the War of Independence, and once it had become a solid if fragile reality? Examining the letters, talks and activities of both latter leaders of Habad indicates an overriding concern for the wellbeing of the State and its Jewish population. Hence other Hasidic groups such as Satmar condemned Habad for being 'Zionist'. Yet Habad continued to counter the Religious Zionist claim that the State is the 'beginning of the Redemption'.

The last phase of the public teachings of Rabbi Menachem Mendel, c.1990, presented many aspects of contemporary life as presaging the Messianic epoch. Included among these were the Russian immigration to Israel and, in general, the Jewish presence in the Holy Land. The crisis of Zionism had been absorbed in the yearning for Redemption.

Naftali Loewenthal was born in Haifa but was brought up and educated in London. He is a Teaching Fellow at the Dept of Hebrew and Jewish Studies of UCL, lecturing in Jewish Spirituality. He authored *Communicating the Infinite: the Emergence of the Habad School* (Chicago: University of Chicago Press, 1990) and *Hasidism Beyond Modernity – Essays in Habad Thought and History* (Littman Library-University of Liverpool Press, 2020) and many scholarly articles.

CONTEMPORARY BRITISH ORTHODOXY IN RESPONSE TO DOMESTIC CRISES

Kate Miriam Loewenthal (Royal Holloway)

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Domestic crises follow in the wake of political and social upheaval, and some welfare provision may result (Hennock, 2001). In the UK, the orthodox and strictly orthodox Jewish community members are normally happy to partake in state-provided welfare provision such as the NHS, benefits, housing and education which have been UK legislated particularly over the previous two centuries. Nevertheless there are gaps in all these services and equality legislation does not always protect or support the needs of orthodox Jews. There are approximately 1/4 million Jews in the UK. Orthodox-affiliated Jews comprise 70% of Anglo-Jewry, and 14% of Anglo-Jewry are strictly orthodox. Jewish communities have traditionally made welfare provision for their members and this paper takes an overview of the welfare organisations in the London orthodox and strictly orthodox (haredi) communities,

considers existing listings, examines the workings of selected organisations in more detail, and considers the question of how adequately needs for help in Jewish family domestic crises are being met.

Kate Miriam Loewenthal is Emeritus Professor of Psychology at Royal Holloway, London University, Visiting Professor at Glyndwr University, Wales, and the University of Chester. She is a Distinguished Research Fellow at New York University in London. Her research has focused on religious and cultural factors in mental health, including Jewish mental health. She is involved in community work, psychotherapy and trauma therapy. She has published several books and numerous articles, is on the editorial boards of several journals, and frequently speaks at conferences and elsewhere. She is married to Naftali Loewenthal and they have a wonderful large family.

STRAND E – ANTISEMITISM AND ACTIVISM

WHAT IS 'LEFT-WING' ABOUT 'LEFT-WING ANTISEMITISM'?

Marcel Stoetzler (Bangor University)

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This talk aims to contribute to a better understanding of the concept of 'left-wing antisemitism' which may refer to 'antisemitism *on* the left' – antisemitism held by anyone 'on the left' – or to 'antisemitism *of* the left', that is, a form of antisemitism specific to the tradition and orientation of 'the left' itself (probably first conceptualized as such by Hannah Arendt in *Origins*). The notions of 'left' and 'right', dating from the period of the French Revolution, are usually defined in terms of a commitment to the idea of either the equality, or the natural inequality, of all human beings. Beyond that, the notion of 'the left' resonates with *liberté* and *fraternité* in addition to *égalité*. Antisemitism *of* the left could be defined therefore as an antisemitism that presumes that there is something in the essence or spirit of 'the Jews' that makes them *by their nature* supporters of the *status quo* or of reaction. Furthermore, the 'antisemitism of the left' could also be defined as a form of antisemitism that follows from a mechanical and dogmatic interpretation of these ideas – *liberté, égalité, fraternité* – themselves. As contemporary left-wing antisemitism usually occurs in the contexts of anti-capitalism and nationalism – often indeed of nationalist anti-capitalism – understanding left-wing antisemitism depends on understanding the contradictory relationship of these to the emancipatory ideas of the left, i.e. of *liberté, égalité, fraternité*. My proposition in this talk is that the complicated dialectic of capitalism and emancipation is central to understanding antisemitism.

Marcel Stoetzler is Senior Lecturer in Sociology at Bangor University, UK. His research interests are in the theory and history of antisemitism, especially in relation to liberalism and nationalism. His publications include *The State, the Nation and the Jews, Liberalism and the Antisemitism Dispute in Bismarck's Germany* (2008) and the edited volume *Antisemitism and the Constitution of Sociology* (2014), which discusses the ambivalent attitudes toward Jews and antisemitism among some of those liberals who became the founders of the discipline of sociology. His most recent contributions include 'Capitalism, the nation and societal corrosion: notes on "left-wing antisemitism"' (JOURNAL OF SOCIAL JUSTICE 9, 2019).

REASON IN CRISIS: ANTI-ANTISEMITISM AND ACADEMIC RESPONSIBILITY IN HISTORICAL CONTEXT

Adam Sutcliffe (King's College London)

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A significant area of 'truth decay' of the contemporary world, as Barack Obama has aptly described it, has been over the identification and definition of antisemitism, and responses to its alleged manifestation. Despite the study of antisemitism being firmly established as a professional academic sub-field, and widely researched by experts in a number of fields, these issues have over the past decade become highly politicised and instrumentalised in the public debate of many countries, including the UK. Academics have not engaged effectively with this heated, polarised and often tendentious public discussion of antisemitism. In some cases they have fuelled the politicisation of the topic, and in some cases this politicisation has led to their harassment or intimidation.

This paper will attempt to open up a professional discussion of these issues, focusing on the recent history of arguments over antisemitism in the UK, but also including some brief comparison with the situation in other countries (principally the USA, Germany and Israel). I will offer some initial thoughts on how this current crisis might usefully be set in historical context. I will also ask what professional responsibility we have – as individual scholars of Jewish Studies, and also as an organised collectivity through the BAJS – to protect the study of antisemitism and other forms of prejudice as a field of objective academic enquiry, and to challenge the distortion and instrumentalization of the topic in the public sphere.

Adam Sutcliffe is Professor of European History at King's College London. He is the author, most recently, of *What Are Jews For? History, Peoplehood, and Purpose* (Princeton University Press, 2020), and the co-editor of four volumes, including *Philosemitism in History* (CUP, 2011), and *The Cambridge History of Judaism, Vol. VII: The Early Modern World, 1500-1815* (CUP, 2018).

TOWARDS UNDERSTANDING ANTI-ANTISEMITISM ACTIVISM IN GERMANY

Dani Kranz (Ben Gurion University of the Negev)

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Antisemitism has not a constant topic in Germany in the recent past. More precisely, it has been a constant issue since the mass migration of 2015, which triggered opposite reactions in German society. Part of the population engaged in a culture of welcome, the other part in ethnic closure: the societal discourse has markedly shifted. Jews – their safety – has been an integral part in this discourse, and antisemitic crimes and more so the perpetrators have been eyed carefully. Fears of a new, an imported antisemitism ran high, and were supported by Jews complaining about an increasing number of antisemitic incidents. Yet: Jews have been reporting antisemitism and antisemitic hate crimes throughout and not only since 2015, and attitude tests had evidenced stable antisemitic attitudes across representative samples of the population throughout. While this paper will unravel the conundrum of why antisemitism has become such an integral issue of German society since 2005, it will extend the focus to understanding the 'combatants against antisemitism' and their perceptions of themselves, of German society, Jews, and potentially German/Israeli relations.

Dani Kranz works as an academic anthropologist at Ben Gurion University, Israel, and as an applied academic and director of Two Foxes Consulting, Germany and Israel. Trained in anthropology, social psychology and history, her thematic expertise covers migration, ethnicity, law, state/stateliness, political life, organisations as

well as memory politics. She has been conducting long-term fieldwork in Europe and the Middle East. Her current work concerns the genesis of moral economies as well as Jewish life and the fight against antisemitism as a consultant to the high commissioner of the German government for Jewish life, and against antisemitism.

MONDAY 5TH JULY 2021
SESSION TWO – 13.00-14.30

STRAND A – INTERMARRIAGE AS A QUESTION OF CRISIS

CRISIS AS DIVERSION TACTIC: THE SILENCE ON THE IMPURITY OF GENTILE LANDS IN THE SO-CALLED MARRIAGE CRISIS NARRATIVE IN EZRA-NEHEMIAH

Charlotte Hempel (University of Birmingham)

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This paper will outline the current debate on the so-called marriage crisis in Ezra-Nehemiah in Ezra 9-10 and Nehemiah 13 with particular emphasis on the issue of purity. This paper will bring the much debated narratives in Ezra-Nehemiah into conversation with a series of laws preserved in the Dead Sea Scrolls. We will argue that laws on defilement contracted through contact with gentiles attested in the Dead Sea Scrolls shed important fresh perspectives on the scholarly appreciation of the narrative on intermarriage in Ezra-Nehemiah. We will argue that the so-called marriage crisis in Ezra-Nehemiah can be read as a diversion tactic that re-directs the vulnerability of those who had been exposed to impurity in Gentile lands to those who had never left.

Charlotte Hempel is Professor of Hebrew Bible and Second Temple Judaism and Head of the School of Philosophy, Theology and Religion at the University of Birmingham. She has published extensively on the Damascus Document, the Community Rule, 4QMMT, and other Qumran texts. Most recently she has been exploring the ways in which the socio-religious milieu that gave us the Scrolls shares much more with the social matrix that gave us the emerging Hebrew Bible than customarily supposed. Her most recent project is on *Ezra's Legacy and the Dead Sea Scrolls: Law and Narratives of Exclusion*, which is funded by an AHRC Leadership Fellowship.

INTERMARRIAGE AND THE CRISIS OF THE FORESKIN

Rebecca Harrocks (King's College London)

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Male circumcision has traditionally been understood as a key marker of male Jewish identity, which acts as both an individual and communal boundary marker of 'Jewishness.' In accordance with this, in a context of intermarriage the uncircumcised penis creates crises of identity and belonging, with theological, religious and social implications.

This paper will explore the interplay of foreskin, intermarriage and crisis in significant biblical passages, with particular focus on how the crisis of the foreskin is responded to in the accounts of Dinah (Gen 34) and Zipporah

(Ex 4), as well as consideration of other significant passages related to Samson, and Leviticus 12. It will argue that the requirement of male circumcision is repeatedly presented and understood as essential, for both the prevention and resolution of crisis.

The paper will also explore how Biblical reactions to the crisis of the foreskin translated into the realities of Second Temple Judaism, particularly in association with marital alliances. It will pose questions about a heretofore neglected aspect: what this means for the female body. It suggests that in fact male circumcision was relevant for the bodies of Second Temple Jewish females as well as males, and that both were essential in responding to the crisis of the foreskin.

Rebecca Harrocks recently completed a PhD at King's College London, and her thesis was entitled, "Male Circumcision and the Female Body: A Study in Identity and Gender in the Jewish and Christian Communities of Ancient Alexandria and Egypt, in Light of the New Perspective on Paul." Her research interests include Second Temple Judaism, the Jesus movement of the first century CE, Diaspora and identity, issues of community and inclusion, and gender.

AN INTERMARRIAGE CRISIS IN MIDRASH TORAT COHANIM (SIFRA) TO LEVITICUS

Laliv Clenman (Leo Baeck College)

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The characterisation of intermarriage as a crisis is a familiar trope in contemporary Jewish discourse. When Michael Satlow noted the hysterical tone of discussion, in his *Jewish Marriage in Antiquity* (2001), intermarriage rates in the American Jewish community stood at 32% (1990), while the most recent PEW Portrait of Jewish Americans (2013) found the rate to be steadily increasing in recent years, with intermarriage rates at 44% overall and significantly higher in non-Orthodox communities. Turning to antiquity, this paper will argue that *Midrash Torat Cohanim (Sifra) Acharei Mot* to Leviticus 18 similarly casts intermarriage as a crisis that threatens the utter destruction of the people. This section's uncharacteristic use of prooftexts from the intermarriage crisis of Ezra-Nehemiah transforms Leviticus 18's apparent concern regarding incest into a forceful attack on intermarriage. I shall demonstrate that this crisis discourse exists within a midrashic context that is dominated by struggles between particularism and universalism, as well as isolationism and integration. Furthermore, I will propose that due to the unusual features of this particular portion of Sifra, namely the inclusion of material from the midrashic school of R. Akiva as well as from that of R. Yishmael (the so-called *Mekhilta d'Arayot*), we can suggest that the *Mekhilta d'Arayot* might not have dealt with intermarriage at all 'originally', leaving only the Akivan school with an intermarriage crisis. This divergence may be explained by exegetical constraints on the Akivan interpretive tradition, such that a wider range of approaches to intermarriage remained available to the Yishmaelian exegete. Finally, I will briefly consider how these findings might be understood historically in relation to the nature of rabbinic influence and Jewish community in the period when these midrashim were likely redacted, towards the latter half of the 3rd century, which falls squarely within the period between the destruction of the Second Temple in 70 CE and the Judaizing renewal that Seth Schwartz has posited circa 400 CE.

Dr Laliv Clenman is Senior Lecturer in Rabbinic Literature at the Leo Baeck College and Visiting Senior Lecturer in the Dept. of Theology and Religious Studies at King's College London. A specialist in rabbinics and Hebrew and Aramaic language and literature, she is particularly interested in the multiplicity, diversity and development of rabbinic law and the complex relationships between halakhah and aggadah. Her research explores interconnections between different genres of rabbinic literature, with particular interest in problems related to violence, identity and status, including intermarriage, gender, sexuality, and the construction of Jewishness.

STRAND B – CRISIS IN COMMUNITIES IN THE EARLY MODERN PERIOD

CRISIS AND CONSENSUS IN JEWISH COMMUNITIES OF EARLY MODERN VENETIAN CORFU

Martin Borýsek (University of Potsdam)

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Throughout the early modern period, the Mediterranean possessions of the Republic of Venice (*stato da mar*) were a home to a remarkably diverse Jewish population, containing indigenous Greek-speaking Romaniote Jews as well as Jewish newcomers from Italy and elsewhere, notably the several waves of Sephardic exiles. In my paper, I shall discuss a number of Hebrew primary sources, written during the late 16th and the 17th centuries in the Venetian-ruled island of Corfu, that reflect the ongoing tensions between the members of the island's two legally separate Jewish communities, the "Greek" and the "Italian" (to which Jews of other backgrounds were attached by default). The documents I am going to discuss document a long-running efforts of the Italian Jewish community to remove what it apparently saw as the Greek community's unfair legal privileges. These disputes took place in the context of the ever-renewed conflicts between the Venetian Republic and the Ottoman Empire, struggling to gain political dominance in the Eastern Mediterranean. It is my aim to address the question whether the tensions between the two Jewish communities may be considered a state of permanent internal crisis enhanced by external political instability, or, on the other hand, as a dynamic process of mutual negotiations, leading in the end to achieving durable co-existence among Corfiot Jews of different backgrounds.

Martin Borýsek gained his PhD in 2015 at the University of Cambridge, writing a study of *Takkanot Kandiyah*, a collection of legislative texts from Venetian Crete. He was later a postdoctoral research fellow at the Centre for Medieval Literature at the University of York, conducting a comparative study of late medieval *takkanot ha-kahal* (Jewish communal statutes). Since 2019, he works at the University of Potsdam, Germany, focusing on legal autonomy and political agency in the Jewish communities of the early modern Venetian Republic.

BROTHERS OR STRANGERS? THE ATTITUDE OF THE JEWS LITERATURE IN THE LAND OF ISRAEL TOWARD THE MARRANOS IN THE 16TH CENTURY

Eyal Davidson (Herzog College)

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A lot of Marranos from the Iberian Peninsula, settled in Land of Israel in the 15th and 16th century. They desired to return to Jewry publicly, and atone for their baptism, which they considered the most serious sin. They lived in Jerusalem and Hebron, and in Safed they even established synagogue and 'Kahal' of themselves. Here they sought to integrate into Jewish society and its traditional frameworks, but encountered difficulties. Is there a penance for them? Is it permissible to forgive them for not choosing death, when they were asked to choose it or Christianity? Should they convert after converting, and how? How would one family treat one another when one of them was raped and the other kept his Jewishness?

The Marranos were absorbed in the various Diaspora communities, and not necessarily in the Land of Israel, and these struggles are not unique to the communities in the Land of Israel cities, and even the study paid attention to them, but in this lecture we will focus on the Jews of the Land of Israel, because they had a uniqueness that

was not found abroad, and because the research did not relate to their importance to this day. The lecture will be based on the literature of the period, especially on the Halachic literature of the Sages of the Land of Israel.

Dr. Eyal Davidson wrote his dissertation on the "Safed's sages from 1540 to 1615, their religious and social status", at the Hebrew University of Jerusalem, in 2010. He teaches at academic colleges in Israel, mainly at Herzog College. He wrote articles that focused on the study of the Land of Israel in the Ottoman period.

EARLY MODERN JEWISH RESPONSES TO THE PLAGUE

Maria Diemling (Canterbury Christ Church University)

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The outbreak of an epidemic that kills large numbers of people has often been experienced as a medical, social and religious crisis. For early modern Europe, the 'typical sickness which dominates people's experiences and shapes the collective discourse' (Robert Jütte) was the plague. However, while much attention has been paid to Christian violence towards Jews during the 'Black Death', Jewish experiences of plague epidemics in later periods are much less studied and in the vast scholarship about the bubonic plague Jews are rarely perceived as active agents who employed a number of strategies when faced with an outbreak of the much feared epidemic.

In this paper, I will examine early modern Jewish responses to outbreaks of plague. The particular focus will be on Jewish-Christian relations in times of external crises and how this affected notions of authority and trust. Did Jews and Christians employ similar strategies to cope with this crisis? Did they share medical knowledge? How did Jews follow or circumvent regulations issued by Christian authorities? How did the shared experience of a natural crisis that affected both communities bring Jews or Christian together or, conversely, divide them?

Maria Diemling is Reader in Jewish-Christian Relations at Canterbury Christ Church University. She is a specialist of early modern Jewish history, Jewish-Christian relations, the Body and Food in religious practice and culture and contemporary Jewish identity. She is currently working on a book project on 'The Body in Jewish-Christian Relations'.

STRAND C – YIDDISH CULTURE IN MODERN BRITAIN

This panel looks at Yiddish print culture in late nineteenth and twentieth century Britain, showing that Britain, and London in particular, was a key site in the transnational Yiddish literary and cultural world from the 1880s until WWII, arguing that Anglo-Jewish social and cultural history cannot be fully understood without attending to Yiddish sources. The papers explore both popular and high culture, and explore how Yiddish writers and publications navigated the tensions between modes of identification available to British Jews, including assimilation and diasporic belonging. The panel includes presentations from William Pimlott, Alex Grafen and Vivi Lachs, with an introduction and brief response from Ben Gidley.

“SECOND HAND ENGLISHMEN”: THE BRITISH YIDDISH PRESS AND ITS OPPOSITION TO ANGLICISATION

William Pimlott (University College London)

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British Jewish historiography has focussed much attention on the process of Anglicisation which some have claimed transformed immigrant Jewry into “Englishmen” within the course of a generation. By studying the mainstream Yiddish press of the end of the 19th and beginning of the twentieth century, this paper aims to consider the opposition to Anglicisation that was manifested in British Yiddish newspapers such as *Der Yidisher Ekspres*. Forceful and vigorous in its critique of the trend and what it viewed as the hypocritical nature of the arguments of its advocates, the Yiddish press in fact offered political and cultural alternatives to conforming to English and British culture. I will argue that it is only through studying the conflict around Anglicisation that we can then begin to challenge parts of British Jewish historiography more broadly which have paid too little attention to Jewish national and international movements that flourished within Britain, debated and contested within a new broad Yiddish public sphere.

William Pimlott is a PhD student at UCL, working on British Jewish History and Yiddish Culture in Britain. He has just returned from work as a visiting research fellow at the Hebrew University and an exchange semester with the History Department of Yale University. He has recently written for *In Geveb*, *Jewish Historical Studies* and *Jewish Currents*. He is currently editing and publishing, alongside Alex Grafen and others, a new UCL-funded Yiddish journal *Di Naye Levone*.

THE YIDDISH LITTLE MAGAZINE IN BRITAIN

Alex Grafen (University College London)

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This paper discusses some of my findings concerning *Renesans*, a Yiddish little magazine focussed on art criticism that ran for six issues from January to June 1920. In particular, I discuss the overlap with a contemporary English-language little magazine, *Voices*, and the implications this overlap has within British Jewish studies and twentieth-century English literary studies. I point to further lines of enquiry that I am pursuing, including plans for an annotated index to the key fugitive little magazines published in Yiddish in Britain.

Alex Grafen is a PhD student at UCL, researching the history of the term ‘the Whitechapel Boys’ and the careers of several of the writers and artists said to have been members, including David Bomberg, Mark Gertler, John Rodker and Isaac Rosenberg. Alex is one of the organisers of the Literary London Reading Group.

LISKI’S FICTIONAL REFLECTIONS ON AN EAST END IN CRISIS

Vivi Lachs (Birkbeck)

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In the Jewish East-End of the 1930s, amid the growing disquiet of fascism and Blackshirt activity, Yiddish writers engaged with the situation in creative ways. Despite the diminishing audience for Yiddish-language publications, scores of short stories and sketches were published in Yiddish newspapers, books and collections, and their subject matter ranged from deeply serious to satirical and comic. This talk will consider the London stories of the Yiddish writer Yehudah Itamar Liski. His troubled characters, both Jewish and Gentile, struggle to find positions in debates that reflect their fears and desires: communism, fascism, Zionism, growing secularisation and activism

against poverty and working conditions. Ideological decisions propel the characters into a variety of responses. Liski's stories conjure an East End that moves between a fascist street protest, a hunger march on the way to Trafalgar Square, fierce debate in a cafe and bathhouse, a Zionist meeting and even a film set of the Frankfurt Ghetto. Liski's ponderous descriptions, tugging questioning and occasional humorous forays display an engaged political Yiddish culture and hint at how the community faced new and worrying ideas both internally and from the wider English world. The stories add nuanced detail to what we already know from other sources, and offer a view into the struggle to find a working ideology and an effective activism to fit the changing times.

Vivi Lachs, associate research fellow at Birkbeck, is a historian, Yiddishist and performer. She researches Yiddish London and is the author of the well-received monograph *Whitechapel Noise: Jewish Immigrant Life in Yiddish Song and Verse, London 1884-1914*. She is currently a Translation Fellow of the Yiddish Book Centre, working on a translated anthology with historical analysis of Yiddish stories from the 30s to the 50s. She is a popular speaker at home and internationally and performs London Yiddish songs from before the First World War with the bands Klezmer Klub and Katsha'nes.

Ben Gidley is a senior lecturer at Birkbeck who works on UK Jewish social, political and cultural life both historically and in the contemporary period, as well as on antisemitism. His publications include *Turbulent Times: The British Jewish Community Today* (2010, with Keith Kahn-Harris) and *Antisemitism and Islamophobia in Europe: A Shared History* (2017, with James Renton), and is completing a manuscript for Manchester University Press on radicalism in the early twentieth century East End.

STRAND D – THE CRISIS OF MODERNITY

CRISIS AND CAMARADERIE: CO-CONSTRUCTION AND HIGH HASKALAH IN THE 1916 TRENCH-LETTERS OF FRANZ ROSENZWEIG AND EUGEN ROSENSTOCK-HUESSY

Richard Brown (University of Sheffield)

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This paper demonstrates, discussing *Franz Rosenzweig and Eugen Rosenstock: Judentum und Christentum* (Rosenzweig: *Briefe*, 1935), how Jewish-Christian dialogical discourse can be determined as co-construction, a textual interactionism where ideas form and are modified in the matrix of challenge and response, an antecedent of new bodies of knowledge and interfaith relationality. With reference to scholars including Martin Buber and Emmanuel Levinas, the paper argues that the co-constructive dynamic is inherent in Jewish, diasporic thought and literary production (in this instance the originator of Rosenzweig's *Stern der Erlösung* [The Star of Redemption], 1921), and that the interlocutory of Jewish-Christian discourse emerges as narrative and codifying commentary.

Astride Rosenstock's assertion that we 'reflect on our mutual possession of the Book' (*Judaism Despite Christianity*, 1969, p. 135) and Rosenzweig's admission that 'I have an inclination [to] think with the heads of all the participants in the discussion,' (*JDC*, p.147) debate enters the arena of co-constructive discourse, where epistolary exchanges inform and reinform the narrative, deconstruct and reconstruct the commentary, both temporal historicism and non-teleological dialogue.

Couching these exchanges in the tenets of the Enlightenment and citing two earlier disputations between Joseph Priestley and David Levi (London: 1785-87) and Friedrich Heinrich Jacobi with Moses Mendelssohn (Berlin: 1783-85), I argue that the Rosenzweig-Rosenstock reconciliatory mutualities are examples of High Haskalah, a Jewish-Christian interlocution with historical echoes of the cultural and creative camaraderie between Moses Mendelssohn and Ephraim Gotthold Lessing. My notion of co-construction offers a complementary interpretive framework to the New Thinking (Glatzer, 1998, pp. 190-215) and to the correspondents' development and application of *Sprachdenken* [speech-thinking], advancing a new critical approach to the letters as textual documents.

Richard Brown is a doctoral researcher at the University of Sheffield working in Jewish studies and comparative literature. His research is interdisciplinary in focus, working across literary studies, theology, philosophy and history. His thesis, 'Resident Elsewhere: Coding and Representation of Jewish Diasporic Narratives in the Pre- and Post-Holocaust Matrix' argues that Jewish, diasporic literary production in the matrix of challenge and response is inherently dialogical.

THE CRISES OF JUDAISM IN THE MODERN ERA: BETWEEN RAV KOOK AND NIETZSCHE

Ghila Amati (University of Oxford)

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The interest of this paper will be on Rav Abraham Isaac Kook's interpretation of the source of the crisis of religion in the modern era and his response to this crisis. I will argue that, surprisingly, Kook's account of the origin of atheism echo's the Nietzschean criticism of Judeo Cristian morality and religion. Even more unexpectedly, I will claim that in his attempt to respond to this decline Rav Kook will use "secular" or "atheist" Nietzschean life affirming ideas, re-interpreting them in a religious fashion.

According to Rav Kook, the source of Jewish Secularization originated from the restrictive and depressing image acquired by Judaism through the years. To Rav Kook, 'God-fearingness' developed by Jewish tradition, represses human's spirit, one's freedom of thought and creativity and impede one's elevation. As a response to this crisis the dominant questions of Kook's philosophy will be focused on the way we can combine and integrate elements of self- empowerment, authenticity, freedom as state of harmony in one's internal world and individual creativity – with the submission and obedience to a transcendental authority. I will argue that this is possible thanks to Rav Kook's understanding of human will as "a single spark of the blazing flame of the great Will in all of being, the manifestation of the will of the Master of the World." Only by the means of freedom and creativity, individuals can achieve a deep connection with their inner self and an intimate connection with God (*devekut*), and in this way, come back to religious life, and attain redemption.

Ghila Amati, originally from Italy, received a MA degree in Philosophy from Bar-Ilan University. She is currently a DPhil student at the University of Oxford in the department of Theology and Religion. She is interested in the interconnections between philosophy, theology and Modern Jewish thought. Her dissertation, set within the field of religious studies, is a work on the contextualization of the philosophy of the Jewish theologian, Rabbi Abraham Isaac Kook (1865-1935), within the framework of the 19th century German philosophical movement of the Philosophy of Life (*Lebensphilosophie*).

KARL LÖWITH'S SECULARIZATION THESIS AND THE JEWISH RECEPTION OF HEIDEGGER"

Daniel M. Herskowitz (University of Oxford)

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One of the most impactful debates in twentieth century intellectual history is that between Karl Löwith and Hans Blumenberg over the efficacy of the term 'secularization' for modern times. The former highlights the continuity between the secularity of modernity and theological past, claiming it is secularized, i.e., pre-determined by its religious past. The latter stresses modernity's break and independence from the determinations of its theistic origin. In my proposed paper, I argue that this seminal debate provides an appropriate framing for the main patterns of twentieth century Jewish responses to the philosophy of Martin Heidegger, and sheds much light on the motivations and ambitions of these responses.

To support this claim, I analyse how some Jewish thinkers – Ernst Cassirer, Martin Buber, Emmanuel Levinas, Margarete Susman, and Leo Strauss – respond to the secularized Christian terminology found in Heidegger's masterpiece *Being and Time*. I show that they link Heidegger's secularized existential analytic to his notorious Nazism and that they construct a version of Judaism or Jewishness as an alternative to Heidegger that stays clear of what they take to be the moral and political pitfalls of secularism and the theological traditions than make it possible. Since Heidegger's life and thought is seen as encapsulating the philosophical, theological, ethical, and political pathologies of modernity, I argue that what these thinkers petition is not only an alternative theoretical scheme, but an alternative modernity, a Jewish modernity, that is immune, or at least more resistant, to these pathologies.

Biography: I received my DPhil in Theology and Religion from the University of Oxford in 2019. I was recently the Stanley A. and Barbara B. Rabin Postdoctoral Fellow in the department of Religion, Columbia University. I am currently the Career Research Fellow in Jewish Studies, Wolfson College, University of Oxford. My first book, *Heidegger and His Jewish Reception*, is forthcoming with Cambridge University Press.

STRAND E – ANTISEMITISM AROUND THE WORLD

ELIMINATING THREATS TO THE STATE OF ARGENTINA: JEWISH DEGENERATION IN TIMES OF CRISIS

Joanna Spyra (University of Bergen)

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Central to the body politic of the beginning of twentieth century in Argentina was a medical model that was created in the name of progress, prosperity and civilization. The state of Argentina wanted to save the country by eliminating so-called "degenerates" and undesirable elements. The state viewed social problems like poverty, crime, hysteria and prostitution as threats to national well-being. For the purpose of improving and purifying Argentinian state, physicians and scientists conducted a large number of examinations, diagnosed, and divided citizens into categories based on their behavior, moral depravity, sexual habits or incidents of deviance. Argentinian psychiatrists believed also that Jews were more likely to suffer from race specific mental illnesses and that they tend to engage more easily in anarchism. Considering Jews a distinct racial group that was inherently pathological and sexually degenerate contributed to anti-Semitic discourse. In my paper, I am wondering how medical discourses about madness and mental insanity influenced Jewish immigrants' daily lives

in Argentina and what was the perceived relationship between immigration and insanity (disproportionally high percentage of immigrants and their over-representation in the asylums). I am trying to understand how the reception of European social and scientific ideas about psychiatry and psychoanalysis influenced the Jewish community and their agenda. I am examining what was the gap between these ideas and their actual implementation and national dimensions of development in Argentina.

Joanna Spyra is a PhD Candidate at University of Bergen in Norway. She graduated from Jagiellonian University and Cracow University of Economics, and most recently from Brandeis University where she received a double master's degree in Jewish Professional Leadership and Near Eastern and Judaic Studies. While at college Joanna earned academic scholarships to study abroad in Seville, Chicago and New York City. Joanna speaks fluent Polish, Spanish, and English and has growing language skills in Hebrew, Yiddish, Portuguese, and Norwegian. In her PhD project, she wants to analyze the experience of Jewish women immigrants within the historical context of gender relations and sexuality in Argentina.

REPRESENTATIONS OF THE JEW IN CARICATURE AND CARTOON OVER THE CENTURIES – AN ANTISEMITIC POLITICAL WEAPON OR JUST 'A BIT OF FUN'?

Anne J Kershen (Queen Mary University of London)

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In mid-September 2012 a mural painted by the American artist Mear One appeared on a wall in Hanbury Street, in London's East End. It depicted a group of 'Jewish and White Anglo' (as described by the artist) bankers playing monopoly on the backs of the working class. Upon being informed by the artist that the painting was to be effaced due to its extreme antisemitic content, Jeremy Corbyn (sometime leader of the Labour Party) asked 'why', appearing to find nothing unacceptable in it. It was a comment for which he was heavily criticised and only some years later did he offer a weak apology.

That antisemitic artwork was one of the more recent in a long history of the stereotyping of Jews in Britain through the medium of cartoons and caricatures. Using contemporary examples, this paper will follow the thread of the negative representation of Jews in England from the thirteenth century, when their association with money lending and the devil was a main theme, through to that twenty first century mural in Hanbury Street. It will place particular emphasis on the eighteenth and nineteenth centuries, when the Jew Bill of 1753, the fight for political emancipation in the first half of the nineteenth century and the career of Benjamin Disraeli drew forth a stream of antisemitic cartoons and caricatures.

The paper will highlight the traditional employment of exaggerated physiognomic features and the appearance of the devil as means of illustrating the otherness of the Jew. It will seek to confirm that the cartoon and caricature are not just sources of entertainment and jest but have been used over the centuries as a powerful political weapon against those perceived as outsiders.

Anne J Kershen is Honorary Senior Research Fellow at Queen Mary University of London.

Lev Topor (University of Haifa)

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The Protocols of the Elders of Zion were published as an anti-Jewish conspiracy theory by the Okhrana, the Tsar's secret police in 1903. Still, over a hundred years later, through the age of the Soviet Union and even under Putin's contemporary rule, antisemitism is significantly present in Russia. The main argument of this article is that the main point of anti-Semitic propaganda has shifted from the authorities to the society, from widespread anti-Semitic policy towards underground alt-right and Russian nationalism. Importantly, some aspects of the trend turned downward. This article aims to compare and analyze the different types and tropes of three consecutive eras in modern Russian history; the classical antisemitism of Tsarist Russia, the anti-Zionist antisemitism of the Soviet Union and the debatably underground nationalist racism in the last few decades under the rule of Vladimir Putin. Interestingly, while the Russian Tsar and later Soviet leader Joseph Stalin undoubtedly held anti-Semitic worldviews, Putin does not. In fact, while interviewing Nathan Sharansky for this article, he argued that Putin is not at all anti-Semitic but a very calculated and rational leader. Under Putin's rule institutional public antisemitism is forbidden as he tries to manipulate politics between Russian nationalists and the need for a multicultural society (based on ex-Soviet communities). The Russian need to influence the Middle East and Israel makes Moscow's calculations even more complex.

Dr. Lev Topor is a senior research fellow at the center for cyber law and policy in the University of Haifa. His main research interests are antisemitism, racism, online extremism and cyber politics. Lev wrote his doctoral dissertation in the Bar Ilan University, titled "Anti-Semitic Trends in the British Labour Party" (2010-2018). He was granted with the PhD in October 2019. Lev published several articles about contemporary antisemitism and racism, won the prestigious annual Robert Wistrich Award from the Hebrew University and recently co-authored a book about anti-Jewish discrimination which is currently under consideration with a major publisher.

MONDAY 5TH JULY 2021
SESSION THREE – 15.15-16.45

STRAND A – JEWISH/NON-JEWISH RELATIONS IN LATE ANTIQUITY

EXECUTING A PREGNANT WOMAN: RABBIS RESPONDING TO ROMANS RESPONDING TO GREEKS

Yifat Monnickendam (Tel Aviv University)

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When Roman law spread eastward, it encountered two local legal traditions: rabbinic halakha and the Greek legal traditions. These encounters led to a rabbinic polemic response to Roman law, alongside a Roman adoption and adaptation of local Greek legal traditions. In this paper I focus on the evolution of one law – the execution of a pregnant woman – from its Greek origin, through its Roman adaptation and rabbinic rejection.

Roman jurists, Greeks and Rabbis asked whether the execution of a pregnant woman sentenced to death should be delayed until labor, or should she be executed immediately after her trial. This question relates to two main issues: the status of the fetus and the importance of timely execution. Surveying the Halakhic, Greek and Roman discussions I uncover the main stages in the evolution of this law. The first stage is the transition from a Greek local custom to the Roman legal system. In this transfer the Greek legal tradition was adapted and explained according to Roman legal principles, and especially according to the Roman concept of *Patria potestas* (paternal power). The second stage is the rabbinic response. They directly rejected the Roman law, as part of their different understanding of both the status of the fetus and their discourse with Imperial execution laws. This case serves therefore not only as an example of the role of the eastern sources in the evolution of Roman law but also as an example of the rabbinic reaction to a law which the rabbis knew from their Greek surrounding, yet responded to its Roman version, by directly rejecting it, suggesting an opposite view on the main issues it addresses.

Dr. Yifat Monnickendam is a senior lecturer at the Department of Jewish History, Tel Aviv University. She specializes in the comparative study of Jewish, Christian, and Roman sources from antiquity to early Byzantium, viewing them through the lens of legal issues. In her current project, she is focusing on the Syro-Roman Lawbook, and its relation to Jewish, Roman and Christian legal traditions.

MARTYRIUM PIONII ON JEWISH-CHRISTIAN POLEMIC: TWO ASPECTS OF A CRISIS

William Horbury (University of Cambridge)

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The account of the martyrdom of Pionius in Smyrna is valued by historians as documenting the operation of Decius's edict of 250 commanding general sacrifice to the gods (3.2). As literature, it attests Christian Hellenism. It also, however, represents bitter and realistic polemic on the part of both Christians and Jews. Pionius's public speech to a Greek and Jewish audience (4.1-5.2) is largely directed to Jews, and his address to fellow-Christians in prison (12.2-14.16) chiefly guides them in their response to invitations to the synagogue which some have received, and the Jewish polemic they have heard.

Does this feature of the account simply reflect local antipathies and polemical commonplace? This paper sketches a comparison with third-century Christian writing *adversus Iudaeos*, and rabbinic and other traces of Jewish argument against Christianity. It is suggested that a concentration of bitter argument concerned with the relative power of church and synagogue is discernible.

May this concentration correspond to critical circumstances? The edict of Decius was one symptom of what has been called the 'crisis of the empire' in the mid-third century, but in itself it formed a crisis for Christians. It was also, however, an implied recognition of their importance. After further persecution, Christianity would be effectively legalized by Gallienus in 260. Smyrnaean Jews in 250 perhaps already sensed another aspect of crisis, in that Christian numbers and standing were felt to threaten the position of Jews under Roman rule.

William Horbury is a Fellow of Corpus Christi College, Cambridge, and Professor emeritus of Jewish and Early Christian Studies in the University of Cambridge. His publications include *Jewish War under Trajan and Hadrian* (Cambridge, 2014), *Messianism among Jews and Christians: Biblical and Historical Studies* (2nd edn, London, 2016), and 'Titles and Origins of *Toledot Yeshu*', in D. Barbu & Y. Deutsch (edd.), *Toledot Yeshu in Context: Jewish-Christian Polemics in Ancient, Medieval and Modern History* (Tübingen, 2020), 13-41.

WHO IS A 'REAL ISRAELITE'? MATERIAL ASPECTS OF THE JEWISH-SAMARITAN IDENTITY STRUGGLE DURING THE ROMAN AND BYZANTINE PERIOD

Eyal Baruch (Bar Ilan University)

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Jewish-Samaritans relations were transformed in the fourth century C.E. Earlier Jewish tannaitic sources betray an ambivalent view of the Samaritans, expressed for example in Rabban Simeon b. Gamaliel's declaration: "Any religious duty which the Samaritans preserved they observe with far greater punctiliousness than Israelites" (tPes 2:3). During the Byzantine period, however, the Samaritans are portrayed negatively and are regarded as complete gentiles. Thus, R. Abbahu who lived in Caesarea in the beginning of the fourth century CE refers to the Samaritans as Gentiles.

This changing perspective is clearly reflected in the archaeological record, as distinct traits emerge suddenly in the fourth century C.E., revealing clear-cut divisions between Jews and Samaritans, expressed for example in script, synagogue architecture and art, and a number of daily objects.

What exactly happened in the 4th century C.E.? Why did the Jews and Samaritans feel the need to express themselves with a different material culture, which was not the case during the Roman period? It appears that the growing role of Christianity, that became the imperial religion, exerted pressure on both Jews and Samaritans to "prove" that they were the "real" Israel, leading these two groups into a bitter struggle over identity and collective memory. The fluid boundaries of the Roman period, when both groups did not have a unified view of the other had consequently become solid, and each community viewed its challenger in negative terms. Thus, as Jews and Samaritans strove to define themselves as the real heir of biblical Israel, they adopted material traits that served to demarcate the boundaries between them.

Eyal Baruch is Associate lecturer in The Department of Jewish Art and The Martin (Szusz) Department of Land of Israel studies and Archaeology, Bar Ilan University. Research Interests: Archaeology of the Land of Israel during the Second Temple Period (Hellenistic, Roman and Byzantine Periods); Jewish Art, Jewish Society and Material culture above mentioned periods; Talmudic *Realia*. Education: Ph. D . Dissertation: The Dwelling-House in the Land of Israel during the Roman Period: Material Culture and Social Structure, Bar-Ilan University, Ramat Gan 2008.

STRAND B – TRANSMISSION OF KNOWLEDGE IN THE FACE OF CRISIS

TRANSMISSION AND RUPTURE IN EARLY MODERN HISTORICAL WRITING

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The historical writings that were most reliably transmitted among early modern European Jews were global in their ambition: they aimed to transmit historical knowledge gathered from the entire Jewish world. At the same time, the transmission of specific – local or transregional – moments of crisis and survival remained often instable, partial and fragile. This paper will trace instances and contexts of forgetting as well as continued transmission in early modern historical writing to investigate the role of local perspectives and ways in which

these interacted with globally oriented narratives: how could knowledge of a crisis be lost and forgotten? And how could it be preserved and remain relevant?

Andrea Schatz is Reader in Jewish Studies at King's College London. Her research focuses on the world of European Jews from the sixteenth to the early nineteenth centuries. This is a period of vast cultural and political change, but she is interested not only in the new opportunities and challenges that Jews faced during these centuries. At least as interesting are the continuities – the recurring or reappearing patterns of thought and practice – that shaped and complicated processes of transformation. In many ways, 'tradition' remained a dynamic part of religious and cultural innovation, but it now also offered space for a critique of Christian and secular conceptions of progress, 'civil improvement' and religious identity.

HISTORIOGRAPHY IN A WORLD OF CRISIS

Efrat Lederfein-Gilboa (Ben-Gurion University)

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Two main crises were a part of the Sabbatean movement's history regarding its believers and the Jewish world of the time. First was the conversion to Islam of the alleged-messiah, Shabbetai Sevi, in 1666. Ten years after (1676) came the second crisis when Sabbetai Sevi died. The rumors regarding his death traveled slowly and met Italian believers only a year later.

Baruch Ben Gershon, an Italian-Sabbatean believer, wrote a famous chronicle named *Zikaron Li-Vnei Israel* (Memorial to the People of Israel) after Sabbetai Sevi's death. In that chronicle, he described the Sabbatean events using documents he collected. The chronicle unfolds Lurianic-Sabbatean propaganda and aims to praise Nathan of Gaza as the messiah's prominent prophet.

In this lecture, I would like to illuminate one more reason for writing this chronicle regarding the writer himself. I wish to claim that historiographic action done by Baruch Ben-Gershon, was somewhat therapeutic for a believer that experienced these two crises. Motifs of re-arrangement can be found in the chronicle and can reflect the need for a new order. Baruch Ben Gershon's historiographic writing aims to re-organize his and his audience's knowledge of recent events. *Zikaron Li-Vnei Israel* can be read as an example of the incentive historians drive to document and describe a world in crisis.

Efrat Lederfein-Gilboa is a graduate student at the Ben-Gurion University of the Negev. Her M.A. thesis was written under the supervision of Prof. Jonatan Meir. Its title is "Memorial to the people of Israel: an annotated critical edition and historical introduction". The thesis was submitted last December and received excellent reviews. She will start her Ph.D. studies in March 2021. She intends to research different aspects of the Sabbatean-thought in Italy in the late 17th century and early 18th century. Efrat teaches Jewish texts in various Batei-Midrash (informal Learning Frameworks) and asks questions about texts, their authors and readers.

TRADITION AND CRISIS IN THE YEMEN COMMUNITY: COPING WITH THE CONSEQUENCES OF THE DEPORTATION FROM SANA'A IN THE 17TH CENTURY

Yohanan Kapah (Orot Israel College)

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The biggest and most significant crisis experienced by the Jewish community in Yemen was the expulsion of the great community of Sana'a, in the late 17th century. Following the deportation, the Jews had to leave behind the

written tradition: halakha, custom and prayer. Two years after the deportation, the Jews were allowed to return to their city and begin restoring the ruins of their physical homes and spiritual assets. However, the wheel could not be retracted in regard to the written tradition. The unique Yemen tradition has relied significantly on books, and these were lost in vast majority and no replacement was found. Only a limited number of books survived. Due to the shortage of books preserving the unique local traditions, the community members had to settle in printed books that began to flow to Yemen, from Israel and surrounding at that time. These books, which mainly reflected Spanish traditions and Kabbalah, gradually accepted in the Yemenite community and began to repress the previous customs held by their ancestors. In my lecture, I will review the ways in which the community leaders deal with the crisis and the loss of the written tradition. Mainly I will focus on the activities of R. Tsalah, who was the great Yemenite scholar and served as Rabbinical judge in the 18th century, and on the changes that took place in his ways of dealing.

Rabbi Dr. Yohanan Kapah is Dean of the postgraduate School at Orot Israel College. His research interests include the Spanish interpretations of the Bible, and the connection between Halacha and the Bible.

STRAND C – YIDDISH THEATRE AND POETRY

BETWEEN TWO WORLDS: YIDDISH THEATRE AND ITS ROLE IN BUENOS AIRES JEWISH LIFE (1930- 1960)

Paula Ansaldo (University of Buenos Aires)

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The city of Buenos Aires was one of the main centers of Jewish culture and theatre during the Twentieth century. This great Jewish theatre flourish started in the 30s when Buenos Aires was established as a Jewish theatrical city of international relevance. During the interwar period, a large population of Yiddish-speaking Jews settled in Buenos Aires, escaping from European hard living conditions and anti-Semitism. As a result, a rich Yiddish cultural life began to grow, and the city became an attractive destination for intellectuals and artists. Thanks to this, many European directors, actresses and actors from Yiddish theatre companies came to Argentina and developed a permanent Jewish theatre scene.

This paper aims to explore the role and the importance that Yiddish theatre had on the developing of Jewish life in Argentina. For the newcomers, Yiddish theatre was a place where they could see themselves reflected, and it was practice that allowed them to build connections with their new reality and to find an identity within the diversity of beliefs and traditions that coexisted in Buenos Aires. The theatre also functioned as a meeting place where they could share their mother tongue, remember their traditions, and that way, struggle with the feeling of longing for the “*alter heim*”, the “old home”. As the writer I. L. Peretz once said, the theatre was for the Jewish immigrants “*a shul far dervaksene*”, a school for adults, which helped them carry out the adaptation, often difficult, to the new cultural and social reality they were facing.

Paula Ansaldo is a Ph.D. candidate in History and Theory of Arts at the University of Buenos Aires (UBA), with the research project “Development and productivity of the Jewish Theatre in Buenos Aires (1930-1966)” (Supervisor: Jorge Dubatti. Co-supervisor: Alejandro Dujovne). She is a Teaching Assistant at History of Theatre I and II (Art’s Department, Faculty of Philosophy and Literature-UBA). She has co-published the book *Independent Theatre: History and Present* (Buenos Aires: Ediciones del CCC, 2017) and several articles in peer-reviewed

academic journals. As a researcher, she works at the Institute of Performing Arts (UBA) and at the Centre of Jewish Studies (Institute of Economic and Social Research-IDES).

BROKEN WORDS: INTERWAR YIDDISH POETRY AND THE CRISIS OF EXPRESSION

Zehavit Stern (Tel Aviv University)

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Much has been written about the apocalyptic imagery in Hebrew and Yiddish interwar literature, a term which brings to mind gruesome images of death and bloodshed, wounds and corpses, catastrophe and messianism. While such visions are no doubt ubiquitous in interwar Jewish literature, e.g. in the poetry of Hayim Nahman Bialik, Uri Zevi Grinberg and Peretz Markish, my paper excavates a different literary path, a more subtle, yet possibly also more effective way of expressing a sense of crisis. Rejecting the well-trodden road of macabre and grotesque, the two literary works I discuss introduce another form of modernist poetics, which under the guise of childish or folkish storytelling lead the reader to a frustrating impasse. Written in Yiddish on opposite sides of the Atlantic ocean, both Moyshe Broderzon's playlet *A Wedding (A khasenke, Łódź, 1920)*, and Moyshe-Leyb Halpern's "The Ballade of my Lullaby" (*Di balade fun mayn viglid, New York, 1923*), entice their reader into the cradling lap of Jewish folklore and nostalgia, only to break the illusion of warmth and leave one hanging in the air. Both poets employ the mechanism of a literary *mise-en abyme*, a story within a story, yet ultimately explode both inner and outer frames of narrative and meaning. Broderzon contrives a pseudo folk-story that lacks progress or any sense of closure; Halpern offers ostensibly authentic childhood reminiscences that ultimately melt into gibberish, well arranged in dactyls and iambs. Seemingly promising a safe haven from the chaotic modern condition, the folk story and the lullaby ultimately collapse in the hands of these poets, shattering the reader's expectations. Through what I would like to term "barbaric poetics," these two interwar Yiddish writers pave new radical forms of engagement with the modern(ist) crisis of expression.

Zehavit Stern is a scholar of Eastern European Jewish film, theatre and literature, currently teaching at the Steve Tisch School of Film and Television at Tel Aviv University. She holds an MA in Yiddish literature from the Hebrew University of Jerusalem and a PhD in Jewish Studies from the University of California, Berkeley and the Graduate Theological Union. She has served as a research and teaching fellow at the University of Oxford, the Hebrew University and Ben-Gurion University of the Negev. Her publications appeared in *Journal of Modern Jewish Studies*, *TDR: The Drama Review*, *Journal of Jewish Identities*, *Davka*, and in several edited volumes.

STRAND D – IDENTITY CRISIS IN MODERNITY

IDENTITY CRISIS; OR, IDENTITY AS CRISIS: BENJAMIN DISRAELI IN HEBREW TRANSLATION

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Benjamin Disraeli's 1847 novel *Tancred; or, The New Crusade* dramatizes the relationship between Judaism and Christianity through the story of a young man who travels to the Holy Land. When its first Hebrew translation came out in Warsaw in 1884, the writer David Frishman deemed it emblematic of the Jewish identity crisis of his time. Frishman asked: Why would Hebrew readers be interested in a novel configuring the Jewish religion as a primitive version of Christianity? And why would this novel encourage Jews, as its translator suggests in his preface, to see themselves as destined to settle in the Land of Israel?

Rather than looking at the translation of *Tancred* as a literary event, Frishman politicized it. He drew attention to the question Disraeli purportedly prompted his readers to ask: If Jews were an Oriental race, where did they belong? This paper discusses this question, examining Frishman's response to Disraeli's biography and fiction. It explores the conditions in which the Hebrew *Tancred* was produced, tackling both the differences between Eastern European and English Jews at the turn of the previous century and the gap between Hebrew and English at the time. To account for Frishman's perception of the racialization of Jewish identity as crisis, the paper turns to Hannah Arendt's discussion of Disraeli's figure in *The Origins of Totalitarianism* (1951). How did Frishman and Arendt's descriptions of Disraeli overlap? And what did each think of the crisis that Disraeli's notion of Jews as a race at once reflected and instigated?

Danielle Drori is a Visiting Scholar at the Centre for Hebrew and Jewish Studies at Oxford University. She received her Ph.D. from New York University in 2018, and has since taught courses in Jewish studies at the City College of New York and the Brooklyn Institute for Social research. Her articles about modern Hebrew literature have appeared in the peer-reviewed journals *Prooftexts*, *PaRDeS*, and *Hebrew Higher Education*. She also contributes occasionally to the *Los Angeles Review of Books*. Danielle's current research project focuses on translation as a metaphor for Zionist aspirations in late nineteenth century Hebrew literature.

FREUD'S WORK AS A CORPUS IN CRISIS

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In 1937, a few months before the *Anschluss* and two years before his passing, Sigmund Freud told his guest René Laforgue that he was not afraid of the Nazis. "Help me rather to combat my true enemy," he said. When Laforgue asked him who this 'enemy' was, Freud responded, "religion, the Roman Catholic Church." [René Laforgue, "Personal Memories of Freud," in *Freud As We Knew Him*, ed., Hendrik Ruitenbeek (Detroit: Wayne State University Press, 1973), 344]. While Freud's animus towards religion derived from his psychoanalytic findings, his lifelong antagonism towards the Church was bound up with a strong sense of Jewish identity and an acute sensitivity towards Christian anti-Semitism.

It is therefore not surprising that on the surface level of his public and private writings, Freud elevates Jewish values, sensibilities, and modes of consciousness at the same time as he undermines the foundations of Christian teachings, using them as the default target of criticism. Complicating this binary reading, scholars such as Robert Wistrich, Michael Mack, and Gil Andijar have in recent years pointed to what is in fact Freud's conflicted position on Christianity. On the basis of morphological homologies and shared controlling categories, then, I work to show not only that this "ambivalence" (a term popularized by Freud) lies deeper than has been acknowledged, but also that it extends to his attitude about *Judentum* (comprising Jewishness [character], Judaism [religion], and Jewry [ethnicity]). This paper is a most appropriate subject for this conference not only because ambivalence, defined by Freud as the simultaneous and inseparable expression of contrary instincts, is a form of crisis, of fragmentation, but also because it portrays Freud's work as a corpus in crisis, caught between Jewish and Christian identifications.

Matthew Creighton is a doctoral candidate in the field of Religion and Literature at the University of Chicago Divinity School. He has taught courses on Judaism, literary criticism, and theories of religion, and his contributions to scholarship can be found in *Religion and The Arts*, *Sightings*, *The Journal of Religion*, and *German Studies Review*.

STRAND E – CRISIS IN COMMUNITIES IN THE MODERN PERIOD

THE 1904 LIMERICK BOYCOTT: A JEWISH CRISIS?

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The economic boycott of Jewish traders that took place in Limerick in 1904 has a complex and contested memory, reflecting broader debates on antisemitism in the Irish context. Our understanding of the Boycott is complicated by the frequent (mis)use of the term ‘pogrom’, which aligns a relatively minor, non-violent outbreak of anti-Jewish sentiment in a small city on the periphery of Europe with events of global Jewish significance. Traditional interpretations stress that the Boycott was a ‘blip’ in the otherwise largely smooth path of Jewish integration into Irish society, following on from earlier claims by Irish nationalists and the British and Irish Jewish establishments that Ireland was a haven from anti-Jewish prejudice. Meanwhile the *Jewish Chronicle* dismissed the Boycott as a symptom of Ireland’s ‘priest-ridden’ state.

This paper will build on earlier research on the Limerick Boycott and Jewish/non-Jewish relations in Ireland, to investigate how local conditions in Limerick and contemporary debates on Irish identity contributed to the events of 1904, and to query to what extent the Boycott was, strictly speaking, a ‘Jewish’ crisis at all. Is it better viewed as an example of what scholars such as David Nirenberg have demonstrated to be a framing of decidedly non-Jewish questions in terms of Jews and Judaism; a form of thinking ‘Jewish’ about local, Irish questions with very real consequences for the Jews of Limerick? If so, is the Boycott more appropriately understood as an Irish Jewish ‘affair’ in the tradition of Damascus (1840), Tiszaeszlar (1882-83) and Hilsner (1899-1900)?

Natalie Wynn is a postdoctoral researcher affiliated to the Herzog Centre for Jewish and Near Eastern Religions and Culture, Trinity College Dublin, and specialising in Irish Jewish history in the late nineteenth and early twentieth centuries.

EZRA LANIADO’S PORTRAYAL OF MOSUL’S JEWS IN CRISIS

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Iraq’s second city Mosul was once home to an ancient Jewish community whose history in part coincided with that of the majority of Iraqi Jews who lived in Baghdad, but was also significantly different. Ezra Laniado’s *Yehudei Mosul* used extensive oral history interviews and eyewitness accounts of critical events in the first half of the twentieth century, but although it is the one key source it has been largely overlooked. The community itself tends to feature only minimally and tangentially, if at all, in accounts of the 1941 *farhud* and the mass exodus in 1950/51. Laniado intended to present the Jews of Mosul in a positive light, emphasising the community’s antiquity, piety and preservation of tradition. On the other hand he undoubtedly viewed their wholesale exodus as a rescue although his framework and terminology drew more on Jewish history and religious traditions than on politics. It is impossible to analyse Laniado’s approach to memorialising his community in binary terms as it is neither “neo-lachrymose” and “doleful” nor a condemnation of the ending of a well-integrated and secure community. Addressing the relative neglect of Mosul’s Jewish community raises a wider question of whether including Iraqi Jews from outside Baghdad who had complex relationships with multiple other communities

might require rethinking, or at least adding more nuance, to more general accounts. For all its flaws, Laniado's work makes an essential contribution.

Dena Attar has a doctorate from the University of Sussex, was formerly a senior lecturer at the Open University in the Faculty of Education and Language Studies and recently completed an MA in Jewish Studies at UCL. She has performed as violinist with the Iraqi Jewish music ensemble *Rivers of Babylon* and is now writing a book partly on the Jews of Mosul.

THE AFRICAN HEBREW ISRAELITES OF JERUSALEM: A BLACK "JEWISH" RESPONSE TO A WORLD IN CRISIS

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The African Hebrew Israelites of Jerusalem are an expatriate African American community who have lived in Israel since 1969. Drawing on a longstanding tradition in the black church of identification with the biblical Israelites, they claim to be authentic descendants, and live by biblical (though not rabbinic) law. They migrated from the USA when their leader Ben Ammi received a revelation instructing him to take his people back to the Promised Land. Their migration must be seen not only as a religious act but also as a political one: the 1960s saw the end of Jim Crow legislation, the gains of the civil rights movement, and the increasing pushback by some against that. For Ben Ammi and his followers they were living through a point of crisis and social upheaval which to them was intricately tied to the historical narrative of the final liberation of the Israelites from their third captivity. Since their settling in Israel they have evolved in their theology and lifestyle (and through mutual peacebuilding they have become settled and accepted within the Jewish state) but still clearly perceive that these are critical times with challenges for all humanity, who face growing social and ecological disruption. This paper will offer an overview of their theological response to this, and their evolution over the decades in finding a spiritual home in Israel and on the peripheries of the Jewish people.

Dr Michael T. Miller works in Jewish Studies, specialising in Jewish mysticism and philosophy, and more recently, Black Judaism. His first monograph, *The Name of God in Jewish Thought* was published by Routledge 2016. He is currently a Gerda Henkel fellow working at the Polish Institute of Advanced Studies where he pursues research into the African Hebrew Israelite community.

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STRAND A – CONTACT AND CONFLICT WITH HELLENIC CULTURE

THE CREATION IN GENESIS CONTRA HESIOD'S THEOGONY

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Creation stories, like many myths of origin are created in the cultural image of their maker; alternatively, they mould the cultural image of their creator. Either way, they contain basic elements of the parent culture. Both the Bible and Greek mythology tell the story of creation. In this paper I compare and contrast the biblical narrative of creation, according to Jewish interpretation with Hesiod's account in his *Theogony*. The comparison will focus on identifying cultural differences between Judaism and Greek culture that can be inferred from their different narratives (This is a social and anthropological study, not a historical study. It will not be concerned with questions of cultural or textual influence and loan). These differences are far reaching and in diverse areas: The relationship and responsibility God has for man; Man's relationship and perception of God; the utility of prayer; the concept of Sabbath, etc. A comparison between the Greek and Jewish Genesis stories is of particular interest given the close history they share. The biblical Philistines are none other than the so called "people of the sea" who recent research has shown to be closely affiliated with Minoan-Mycenaean migration to the shores of Israel (For example: Trude and Moshe Dotan, *People of the Sea – The Search for the Philistines*, New-York, 1992). Early Rabbinic culture and its literature flourished alongside and within, Hellenic culture, which first appeared in the land of Israel with the conquests of Alexander the Great and continued after the Roman conquest. It cannot be supposed that Judaism existed alongside Hellenism without engaging or reacting to it. Inevitably, both cultures responded, each in its own way, to historical events and significant intellectual developments.

Dr. Moshe Pinchuk's areas of interest and research are: Talmud Yerushalmi and Comparative anthropology, in particular comparisons between Biblical and Rabbinic stories and parallels in Greek Mythology. Pinchuk has created an online Talmud Yerushalmi reference database which has gained recognition as a powerful and essential research tool. He is head of the Jewish Heritage center at Netanya Academic College; Head advisor to the Yeshivat Chachmei Lublin Museum in Lublin; Board member at *Ganzach – Kiddush Hashem* and has served as member of the regulatory and innovation team at MedyMatch Inc (Now MaxQ-AI). For further information and publications see my e-card at <https://netbc.co/NWBVE>.

ANXIOUS DREAMING: DREAMING IN EXILE IN THE *EXAGOGUE* OF EZEKIEL

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The coming of a significant dream is often imagined as happening at a moment – or during a time – of extreme emotion. On a psychological understanding, a moment of crisis can bring dreams which reflect the mental dreamer's distress. On an understanding of dream as a revelatory mode through which God communicates, which we see in many ancient Jewish texts, dream can come at a time of severe distress, as often in Fourth Ezra, and they prompt distress and anxiety, as often in Daniel. In the Jewish Hellenistic tragedy, the *Exagoge* of Ezekiel

a strange dream comes to Moses as he exists in an exiled space, after leaving Egypt and before he encounters the burning bush. In this paper I will propose that the context of separation and instability in which Moses seems to exist when the dream arrives is central to understanding the experience of dreaming within the broader context of the tragedy. This reading has implications for the whole play as Moses, as tragic hero, finds his first moment of revelation in a location of exile but also seems to end the play in the wilderness, even before reaching Sinai. The play depicts exile and suffering through the figure of Moses and through his dream which, despite its exalted imagery, reflects on his death outside the land. This observation can be fleshed out further when considering the play as a performance or liturgy relating to passover.

Elizabeth Stell is a DPhil student at the University of Oxford, working under the supervision of Professor Hindy Najman, having completed her BA and MPhil at the same university. The title of her doctoral thesis is 'Revealing Dreams: A Way to Divine Knowledge in Early Jewish Texts'. There she considers dream in ancient Jewish literature using the *Exagoge* of Ezekiel as a case study. She examines the dream there as constructing a language for itself which has meaning for itself but which prompts interpretation. Her work addresses issues of the revelatory and approaches to ancient interpretation.

JUDEA IN CRISIS: FOREIGN INFLUENCE AND SOCIETAL CHANGES IN ANTIQUITY ABSTRACT

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Several passages in the Damascus Document portray the Judean society as a divided society. This study seeks to examine some of these passages in order to shed light on why this perception of a divided society existed. Manuscripts of the Damascus Document found at Qumran imply the text was composed by members of a Judean religious movement in one of the last two centuries BCE. CD 7.11- 8.12 commences by referencing Ephraim's departure from Judah in Isa 7:17. In the passage, the princes of Judah are equated with Ephraim and portrayed as 'those who depart'. The princes of Judah are accused of walking in the ways of the kings of Greece and warned that these kings shall therefore become the vessels of God's judgment on them. A close relationship exists between the allegations against the princes of Judah in CD 8.3-9 and the laws listed in CD 4.13- 5.12 and CD 6.11b-7.4a. This connection discloses that while walking in the ways of the Greek Kings, the princes of Judah departed from societal norms, which were based on interpretations of the Torah. I conclude that Hellenistic influence was seen to cause division in the nation comparable to the former division of the northern and the southern kingdoms, as the rulers of Judah followed the ways of the kings of Greece and departed from former societal norms.

Dr Hanne Irene Kirchheiner, at present working as a freelance scholar and interpreter in Copenhagen, Denmark. Married with two adult children. Have lived for nine years in Nepal and for five years in the UK. 2018 Doctor of Philosophy, Department of Theology and Religion, University of Birmingham. Thesis: Revitalization in Judea: An Anthropological Study of the Damascus Document. 2011 Bachelor of Arts, Hebrew and Jewish Studies, University of Copenhagen, Denmark. 2006 Master of Arts, Religious Studies, Open University, UK.

STRAND B – APOCALYPTICISM FROM THE EMERGENCE OF ISLAM TO THE CRUSADES

THE NATURE OF CRISIS IN APOCALYPTIC TRADITIONS AT THE EMERGENCE OF ISLAM

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The Islamic conquests of the seventh and eighth centuries marked a major turning point in the history of the Eastern Mediterranean, and were formative for relations between Jews, Christians and the newly developing religion of Islam. Jewish apocalyptic texts such as *Nistarot Rabbi Shimon ben Yoḥai* and *Pirqe Mashiah* are often recognised as responses to the 'crisis' of the change in power and authority from the Byzantines to the Muslim Arabs that came with the conquests. These compositions highlight the importance of apocalyptic ideas in this period, but they do not simply narrate the events of the end; the compositions connect apocalyptic ideas and motifs to contemporary events and utilize the genre to comment on the religious and political situation. Clearly, these compositions have emerged at a time of perceived 'crisis', but what was the nature of the crisis according to these texts? Prominent themes include the significance of land, the status of the Temple Mount, the impact of warfare, views on political power, and apostasy. This paper will undertake a comparative analysis of the themes of land, warfare and apostasy in *Nistarot Rabbi Shimon ben Yoḥai* and *Pirqe Mashiah*. It is perhaps not surprising that concerns over land and warfare are prominent at a time of conquest, and that apostasy is a fear during a time of religious change. Nevertheless, assessing the shared approaches and distinctive elements of these two compilations will provide a more nuanced picture of what the crisis of the Islamic conquests was perceived to be within Jewish apocalyptic traditions.

Helen Spurling is Associate Professor of History at the University of Southampton, and President of BAJIS. Her research focuses on intercultural relations in Late Antiquity in the Eastern Mediterranean, biblical exegesis and apocalyptic traditions. She published *The Book of Genesis in Late Antiquity: Encounters between Jewish and Christian exegesis* (Leiden, 2013), and is currently working on the development of Jewish apocalyptic writings at the emergence of Islam.

APOCALYPTICISM AT THE EMERGENCE OF ISLAM

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This paper will examine a range of apocalyptic eschatological topoi that appear in works of the Jewish 'apocalyptic revival'. The text cluster includes *Pirqei deRabbi Eliezer*, *Sefer Zerubbavel*, *Sefer Eliyyahu*, *Pirqei Mashiah*, *Nistarot R. Simon ben Yochai*, and *Otot ha-Mashiah* (among others), all of which were likely written in the 7th-8th centuries CE. My analysis will open up questions about whether such thought was part of the 'spirit of the age', and will consider carefully the relationship between the development and consolidation of this apocalyptic eschatological thinking and the emergence of Islam.

Dr Katharina Keim is a postdoctoral researcher at Lund University and Honorary Research Fellow at the University of Manchester. She published *Pirqei deRabbi Eliezer: Structure, Coherence, Intertextuality* (Leiden, 2016) and is particularly interested in apocalyptic at the emergence of Islam.

JEWISH ESCHATOLOGICAL EXPECTATIONS DURING THE CRUSADES: A RESPONSE TO A PERIOD OF CRISIS AND PERSECUTIONS

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The period of the Crusades has often been seen as an epoch of eschatological fervour for the Christians who participated to this enterprise, a mission that aimed to reconquer the holy places from the Muslims. Such a zeal, however, did not affect only Christians, but also the Jewish communities that lived in Europe, in the Byzantine empire and in the Holy Land. My research, and this paper in particular, focuses on the Jewish literary production during the first Crusades (up until the Muslim conquest of Jerusalem in 1187), aiming to demonstrate that the eschatological texts were functional in order to explain persecutions, battles, clash of civilizations and religions. These happenings were interpreted as events anticipating the final era, the time of the advent of the Messiah(s) who would gather the exiles, redeem the Jewish people, reconquer Jerusalem and restore the supremacy of Israel. In other words, this period of crisis was understood as a sequence of events that were part of a divine plan leading to the redemption of Israel. The texts that will be shortly taken in consideration are *Aggadat Mašiah*, The Prayer of R. Šim'on b. Yoḥ'ai and 'Otot haMašiah.

Biography: I studied Sciences of Language at the university Ca' Foscari of Venice, where I graduated in 2010 and then took my masters degree in 2012 with a specialization in Germanic Philology. After a period of work in other fields, during which I learned biblical Hebrew and focused on the Bible and Church History, in 2016 I started another master in Religious Studies at the universities of Padua and Venice. I graduated in September 2019 with the thesis “The *Aggadat Mašiah*: contextualization, translation and comment of a Jewish medieval apocalyptic text”. In November 2019 I started my PhD in Jewish studies at the University of Bologna with a project on the Jewish eschatological literature in the period of the first Crusades.

STRAND C – ASPECTS OF ZIONISM

OLD AGE AND AGEING IN THE CULTURAL ZIONIST IMAGINATION

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Images of youthful vitality and muscularity are a common feature of early 20th century Zionist art, poetry and literature. This paper examines a related and less prominent but nevertheless highly significant bodily construction: old age. I argue that old age holds an ambivalent status in the Zionist imagination, at once representing a negative counter-model to the *Muskeljudentum* [Muscle Jewry] bodily ideal, and at the same time providing a genealogical link to the past that was essential to Zionist claims.

Focusing on German cultural Zionist visual art from the first decade of the 20th century, I will present examples of drawings and paintings of older men and women, alongside Zionist art criticism and analysis. I will consider how these artworks and writings employed images and rhetoric typical of antisemitic discourse in their presentation of old age, and how they also articulated specifically Zionist critiques about religiosity and pious passivity in the face of suffering. Examining the role that this symbolic construction of old age played in cultural Zionist thought, I suggest that not only did it allow the community to express core views on religion and self-determination, but that it also reveals an “intergenerational drama” conception of Jewish history, whereby

cultural Zionists presented themselves as young visionaries both rebelling against and in continuity with the lambasted real and imagined previous generations.

Rose Stair is a DPhil student in Theology and Religion at the University of Oxford. She holds an MA in Divinity from the University of Chicago Divinity School. Rose works on the intersections of gender, age and religion in German cultural Zionism and has published on the thought of Paula Winkler.

CULTURE, LITERATURE, AND THE POLISH CONTEXT OF THE ACTIVITY OF THE ZIONIST-ORIENTED JEWISH YOUTH IN INTERWAR POLAND

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In the 1920s and 1930s, the young Jewish generation in Poland was often referred to as "youth without a future" (Ezra Mendelsohn, *The Jews of East Central Europe Between the World Wars*. Bloomington, 1983, pp. 59– 60). Their lives were influenced by the economic crisis along with an increasing uncertainty. Facing exclusion and antisemitic resentments was one of the main factors pushing the Jewish youth into the arms of radical political participation. (Kamil Kijek, *Dzieci modernizmu. Świadomość, kultura i socjalizacja polityczna młodzieży żydowskiej w II Rzeczypospolitej. (Children of modernism. Awareness, culture and political socialization of Jewish youth in the Second Polish Republic.)* Wrocław 2017, pp. 421-422.) The Jewish youth organizations gained an extraordinary influence in Poland between the wars. The Zionist youth organisations of different political stripes attracted by far the highest participation.

The aim of this paper is to outline a collective portrait of the Jewish young people in interwar Poland who had a positive attitude to the Zionist enterprise, by means of analysing articles, poems and letters that Jewish adolescents used to send to the youth supplements of widely read newspapers as well as publications of Zionist youth movements. The questions which lie at its core are the literary and cultural trends among the youth, patterns of acculturation and identity seeking, echoes of growing discrimination as well as reactions to the radical right-wing press and the activity of the Polish youth organisations.

Katarzyna Martinovic studied at the University College London, the Hebrew University of Jerusalem and University of Wrocław. She has completed a master's degree in Jewish Museology and started her PhD project at the College of Jewish Studies in Heidelberg. Her research interests include concepts of Jewish education and Jewish youth culture in interwar Poland as well as contemporary Jewish museums and their educational programmes. Since 2012 she has been involved in the March of Life organisation, working on international reconciliation projects and youth encounters, in order to preserve the memory of the Jewish communities and counteract different forms of anti-Semitism.

STRAND D – DIASPORIC JEWISH HISTORY: THEORY AND RESPONSE

CRISIS AS A FACTOR IN DIASPORIC JEWISH HISTORY: THEORETICAL AND METHODOLOGICAL APPROACHES THROUGH THE LENS OF INTERCESSION

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How did diasporic Jewish communities secure their place in a broader societal and political framework? How can one describe and theorise the motives and objectives of Jews intervening on behalf of these communities in moments of crisis? Jonathan Frankel argued in favour of the productive impact of challenges such as the Damascus Affair or the wave of anti-Jewish violence in Tsarist Russia, while David Sorkin (*Jewish Emancipation*, 2019) stressed the central role of a positive objective: obtaining citizens' rights and emancipation. In contrast, Danny Trom (*Persévérance du fait juif*, 2018) establishes the primacy of an ethic of guardianship driving Jewish answers to moments of crisis. This paper engages with these readings of Jewish history and proposes to understand Jewish political involvement in the form of intercession (Hebr. *shtadlanut*) as reflecting both reactive and proactive forms of a diasporic community to protect, defend, or improve its legal and societal standing.

François Guesnet is Reader in Modern Jewish History in the Department of Hebrew and Jewish Studies at University College London. He specializes in the early modern and 19th century history of Polish Jews and is co-chair of the editorial board of *Polin. Studies in Polish Jewry*. His book publications include *Polnische Juden im 19. Jahrhundert* (1998), *Der Fremde als Nachbar* (2009), and, with Gwenyth Jones, *Antisemitism in an Era of Transition* (2014). Together with Glenn Dynner he published *Warsaw. The Jewish Metropolis* (2015, paperback 2017). He has published widely on Jewish intercession (Hebr. *shtadlanut*) and recently developed a strong interest in the history of matted hair.

ANGLO-JEWRY AND THE CRISIS OF THE REVOLUTIONARY ERA, 1789-1815

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This paper will examine the reaction of the Jewish community in England to the French Revolution and Napoleonic Wars. Regardless of their political perspective, contemporaries recognised the period as a searing break with the past and a period of crisis. The Revolution produced an immediate challenge to Anglo-Jewry. Edmund Burke, who would later be called the 'Father of Conservatism', abandoned the support he had provided to Jews ten years earlier when the British had seized the island of St. Eustatius and treated its Jewish community harshly. Instead appalled by what he saw as moral collapse, Burke sought in his vitriolic attack on the Revolution to associate it with Jews in order to take advantage of the widespread anti-Jewish prejudice reflected in representations of Jews in the theatre, novels, songs and prints.

The political emancipation of Jews in France, Napoleon's destruction of ghettos, the suggestion during his military campaign in the Middle East of Jews returning to the Holy Land and his calling of the Sanhedrin all led to doubts over the loyalty of Anglo-Jewry. The creation of nation states intensified the accusation of dual loyalty, an accusation which has been faced by many different transnational communities.

The paper sets out how the Jewish community, particularly its wealthy elite, maintained a traditional diasporic fear that verbalizing opinions in public would lead to an anti-Semitic backlash. Instead it successfully navigated

the accusation by stressing and demonstrating its loyalty. The paper will consider if Anglo-Jewry at the time and other transnational groups subsequently could have responded in any other way. In contrast to the elite of Anglo-Jewry, a small number of Jewish radicals articulated remarkably outspoken and divergent perspectives. The paper focuses on *Vaurien*, the anti-Revolutionary novel written by Isaac D'Israeli, Benjamin's father. It examines the attitudes expressed by these 'dissidents', explaining the ground-breaking nature of Jews forthrightly asserting their views.

The paper will explore the diverse reactions of the Jewish community to the crisis triggered by the French Revolution.

Jeremy Smilg graduated in economics from the London School of Economics in 1982. Following a career in the City, he earned a MRes (Distinction) in 2015 writing his thesis on the Jew Bill of 1753. In 2019 Jeremy was awarded a PhD by the University of Southampton for his thesis under Professor Tony Kushner '*Anglo-Jewry and the Revolutionary Era, 1789-1815*'.

GLOBAL CHALLENGES – LOCAL RESPONSES: THE CONTROVERSIAL STATUS OF THE JEWISH ELITE IN RURAL COMMUNITIES AROUND THE TURN OF THE 20. CENTURY IN THE AUSTRO-HUNGARIAN MONARCHY

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The turn of the 20. century was a challenging period for all the people in the Austro-Hungarian Monarchy. The modernisation brought a lot of new situations which required the ability of quick adaptation. In rural communities where Jewish and non-Jewish people have been living together it caused a strange mixture of conflict and contribution in order to move the community towards a new era.

The focal point of my research is this dynamic relationship, the rise of the antisemitic ideology in a provincial way and the Jewish people's answers for their questioned loyalty and national identity. Because of the lack of biographical sources these personal issues become visible only through the local newspapers, so the researcher has to be aware of the working mechanism of the publicity too.

In my presentation I would like to demonstrate a small section of this diversified topic - the ways how the new Jewish elite represented themselves as loyal, faithful, generous and philanthropic citizens of the Hungarian nation. This case study is going to emphasize the controversial status of the Jews in these rural communities through a few meaningful examples: they were seen simultaneously as the motor of progression and the scapegoat which could be blamed for the impoverishment of a huge section of the society. Studying the local effects of the social and economic crisis of the *Belle Époque* gives the opportunity to revise these contemporary and often surviving stereotypes, thereby helps us to see the historic roots of current issues as well.

Biography: I am Lilla Leichter, a doctoral student of the Eötvös Loránd University (Budapest, Hungary). My recent research aims to have a better understanding of the ways of living together in multi-ethnic and multi-religious communities in the Hungarian countryside around the turn of the 20th century, especially in Jewish and Non-Jewish relationships. I am passionately studying the ways of keeping the memory of destroyed communities alive and looking for the possible ways to apply the results of my research to educate a broader audience.

A CRISIS OF MODERNITY: RABBI NATHAN AMRAM VS. THE AMSTERDAM PEKIDIM LILAC TORGEMAN

Lilac Torgeman (Bar-Ilan University)

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Rabbi Nathan Amram (1791–1870), a scion of a prominent rabbinic family that immigrated to Safed from Morocco, was a rabbi, dayyan, author, rabbinical emissary, merchant, and healer. Toward the end of his life he served as chief rabbi of the Alexandria Jewish community.

This lecture focuses on his role as rabbinical emissary for the Hebron Jewish community. Starting in 1834 Amram spent a decade visiting many European Jewish communities, raising substantial funds for Hebron. This lecture focuses on his conflict with the Amsterdam Vaad Ha-Pekidim ve-Ha-amarkalim, headed by Zvi Hirsch Lehren, which sought to cancel the institution of *shadarut* and to directly control the *Yishuv* Jewish community, to protect it from the winds of modernity and to preserve the Orthodox way of life and society of learners in Eretz-Israel. Amram was one of the few individuals to contest this decision. He published manifestos and attempted to draft public opinion throughout Europe to his side. Following his failure to change the Pekidim's decision, Amram published his *Iggeret ha-emunah ve-ha-tiferet* (Treatise of faith and splendor) in which he detailed the contribution of *shadarut* to strengthening ties between Diaspora Jewry and the *Yishuv*. Not only does this treatise contribute significantly to our understanding of the complex relationship between the institution of *shadarut* and the financial organizations—the Amsterdam Pekidim and Vaad Pekidei Kushta—it provides the perspective of one of the outstanding *shadarim* of that day.

Lilac Torgeman has submitted her doctoral dissertation on the writings of Rabbi Nathan Amram under the supervision of Professor Aharon Gaimani of Bar-Ilan University. She holds a B.A. in computer sciences and an M.A. in Jewish thought and history. Currently she is a lecturer at the David Yellin Academic College of Education and a high school teacher. She participates in research workshops at the Ben-Zvi and Van Leer Institutes. Her research has received significant recognition in the form of many awards and scholarships.

ON RABBINIC LEADERSHIP IN THE JEWISH COMMUNITY OF TRIPOLI IN THE LATE NINETEENTH CENTURY AND EDUCATIONAL CHANGE IN VIEW OF MODERN THOUGHT

Ronel Atia (Orot Israel College of Education)

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Much polemic surrounds the attitude of rabbinical scholars in Islamic countries to the question of modern education, including the incorporation of general curricula into the traditional system due to the infiltration of the spirit of modernism into Jewish communities. Most such rabbis certainly opposed the enrolment of children in non-Jewish schools in order to receive secular education. These children, they were convinced, would be lost to the Jewish people. The choices these rabbis faced ranged from active resistance, insisting that community members continue sending their children to the existing system, to opening new educational settings that differed from the traditional institutions that existed in their communities.

Confronting all this, community rabbis who sought to preserve as much as they could of traditional Jewish education had to decide whether to reject change completely or to compromise. In the latter case, they had to

determine how extensively they should accept change in their communities' schools. They were often under pressure from state authorities that sought to interfere in the curricula of the Jewish schools and from influential community members who wished to give their young people an education that would enable them to acquire a trade in the future.

When the rabbis chose to advocate change in the system, they attempted to minimize the damage that this might inflict on the existing structures of Torah education. The new realities of life challenged what had been considered essential for Jewish education until then; conversely, it expressed the leadership of the rabbi who had to make the decision. The decision often had to be made in response to demands from the parent body and in view of the opening of alternative settings of Jewish education by secular organizations that competed with traditional education for pupils.

In addition to defining the reasons for changes in the Jewish communities' education systems, there is a question about the rabbinical leadership's outlook on the implementation of these revisions of the traditional learning formats. In this article, I discuss both the motives and the timing of the changes that occurred within the Jewish communities. The focus will be on the Jewish community of Tripoli under the leadership of Rabbi Eliyahu Bekhor Hazzan and the scholastic reforms he intended to carry out during his service. This will include a deep dive into the polemic that emerged among members of the rabbinical leadership of the Jewish community of Tripoli, Libya. The polemic includes a unique correspondence, referenced above, which disputes the authority of Rabbi Hazzan's leadership as chief rabbi of the Tripoli community in view of the intervention of the chief rabbi (Rishon le-Zion) of Jerusalem, who had to address himself to Rabbi Hazzan's actions after a group of rabbis in Tripoli entreated him to do so. In this light, I will analyze the ramifications of the events in the Tripoli community against the background of goings-on in adjacent Jewish communities (specifically in Tunisia). The analysis will help to substantiate my claim that Rabbi Hazzan's actions reveal an additional and even a primary motive for the cultural changes that the education systems were about to face.

Dr. Ronel Atia was awarded a Ph.D. from the Department of Israeli History from Bar Ilan University. His dissertation, entitled "Educational Innovation in the Teachings of Rabbi Moshe Khalfon HaCohen of Djerba," was supervised by Professor Zvi Zohar of the History Department and Professor Eli Holzer of the Education Department. He is teaching the history of Israeli at the History Department of Orot Israel College.

COHABITATING IN MOROCCO IN THE 20TH CENTURY: THE RESPONSE OF JEWISH LAW SCHOLARS

Melech Westreich (Tel Aviv University)

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In the middle of the 20th century, a dramatic change in sexual behaviour took place in the Jewish community in Morocco, a highly conservative society in an Islamic environment, where daughters were given away in marriage sometimes at the age of eight. Young Jewish women began to live together with men without marriage, blaming the men for breach of promise to marry them. A weakening of the structure of the family appears to have been caused by the penetration of France secular culture and by the massive migration from the rural areas to the urban centers, especially the cities of Casablanca and Rabat.

Rabbinic scholars faced a new situation without having any precedent for it in the local tradition or in the traditions of other Jewish centers in history. In my lecture I will show that rabbinic scholar reacted in the typical way that characterizes the Moroccan tradition, especially in the modern era: (a) acting without fear, (b) legal

activism, mainly legislative, (c) mutual tolerance and respect between the sages, and (d) protection of the weak. The dominant faction of scholars was led by the head of the rabbinical courts, R. Shaul Even Danan. Despite strong opposition from some rabbinical judges, R. Danan and the dominant faction responded by official enactments that imposed the payment compensations on the men for harming the virginity of the young women and reducing their chances to marry.

Elimelech (Melech) Westreich is professor (Emeritus) of Law in the Faculty of Law of the Tel Aviv University and has been a visiting professor at the University of Chicago Law School. He served as a rabbi of a brigade in the I.D.F. He is author of “Transitions in the Legal Status of the Wife in Jewish Law - A Journey Among Traditions”. He has written many articles on Jewish law especially on family topics. Recent years were published some of his articles on Jewish law in the Moroccan tradition. He is now doing a comprehensive research on: “The Legal Status of the Wife in the Sephardic and Eastern Traditions - The Challenges of Modernity and Encounters between Ethnic Groups”, which is funded by the Israel Science Foundation (ISF).

TUESDAY 6TH JULY 2021
SESSION FIVE – 11.15-12.45

STRAND A – CRISIS IN THE SECOND TEMPLE PERIOD

TIMES OF CRISIS: THE IMPACT OF PRAYER ON TIME

Sarah Wisialowski (University of Oxford)

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Trauma is a provocative theme by which to interpret Second Temple texts. During this period, the writers and readers of such texts were dealing with oppression from foreign rule and lack of autonomy, and thus were living in an age of crisis. For this paper, I propose to look at the ways in which prayer was used by Second Temple Jews as a means of combatting, or even reversing, their trauma.

The relationship between prayer and time, and thus prayer as a response to trauma, is dynamic and ever-changing within the Second Temple period. This paper will examine how prayer, particularly the confession prayers in Nehemiah 9 and Daniel 9, became a means to confront the trauma of foreign powers, while also acting as means to recover a past, better time. Prayer acts as a means to disrupt the constant progress of time, thus allowing for introspection and renewal. The temporal spaces of the past, the present, and the future become distorted through prayer. This blurring provides the context to enact change. Throughout this paper, I hope to show that a prayer is able to rewrite history, because of its impact upon time, and by extension, upon God.

Sarah Wisialowski is a first-year DPhil student at Oriel College, Oxford, studying under the supervision of Professor Hindy Najman.

HEROD AND THE COLLAPSE OF THE ROMAN REPUBLIC

Martin Goodman (University of Oxford)

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Herod was by far the best known Jew in the Roman world for more than three decades before his death in 4 BCE. The decision of the Roman senate in 40 BCE to appoint him to be king of Judaea was a consequence of the chaos in the Levant which had arisen from the Roman civil wars which had engulfed the Mediterranean world since Caesar embarked on his campaign against Pompey in 49 BCE and which ended in 31 BCE with the establishment of Octavian, the future emperor Augustus, as sole ruler. The paper will argue that Herod's notoriety in the Roman world for his mistreatment of his sons, which continues to dominate traditions about Herod down to the present day, was a direct result of the evolving political strategies of Augustus after 31 BCE to maintain himself in power.

Martin Goodman is Professor of Jewish Studies in Oxford, where he has taught since 1986. He has written extensively on Jewish and Roman history, with a particular focus on the history of the Jews in the Roman world.

ON BOTH SIDES OF THE FIELD: JEWISH SOLDIERS IN THE ROMAN ARMY DURING THE JEWISH REVOLTS

Haggai Olshanetsky (Bar Ilan University)

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The Jewish world underwent three catastrophic crises in only 70 years, in the 1st and 2nd centuries C.E. All three of the crises evolved from various Jewish revolts against Rome, with the most famous of them being the Great Revolt, which resulted in the destruction of the Second Temple. In order to fully understand how the Jews coped with these crises and their social standing in the Empire, as well as the complexity of Judaism at the time, an examination of the Jews fighting in the Roman army must be done. In this current lecture, I aim to present evidence for Jewish military service before, during and after these revolts, in order to see if there was a change in Jewish attitude towards the Romans, and vice versa. These attitudes can be used to explore the social standing of the Jewish community, as well as that of the Jewish soldiers in the eyes of their co-religionists. Moreover, through the archaeological evidence at hand, we can see when and where the Jewish soldiers enlisted and, from this, deduce how the Roman Empire quelled the revolts and viewed Jewish society. The fact that Jews served before, during and after the revolts, with a possible increase in enlistment after the revolts, suggests that the Jews dealt with these crises in a very unique and complex way, and possibly highlights the importance of the military profession in the Jewish community.

Haggai Olshanetsky is a PhD candidate at Bar Ilan University, Israel, where he also completed his undergraduate and masters degrees. His doctoral thesis focuses on Jewish military service in the armies of the Hellenistic Kingdoms and the Roman Empire. Beyond his PhD research, Haggai has interests in the interplay between minorities and the Roman Empire. From the same university, he holds two master degrees, one from the General History Department and another from the Land of Israel and Archaeology Department.

STRAND B – WHO WOULD SAVE US? COMPETING MESSIANIC MODELS IN RABBINIC LITERATURE AND THE ZOHAR

Rabbinic literature was born out of the crisis of the destruction of the Temple. According to rabbinic legend, on the very same day, the Messiah was born. But what makes a messiah into a savior or in fact a hero? Is messianic thinking a strategy to overcome crisis or crisis producing? We propose to look at different messianic models to solve that question.

THE FIGURE OF JOSEPH IN RABBINIC LITERATURE

Tali Artman Partock (University of Cambridge)

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The first presentation will focus on the figure of Joseph in rabbinic literature as embodying a model for both immense suffering and regenerating, redemptive powers. It will map the building blocks that lead to the appearance of "Messiah son of Joseph", and the purpose that such suffering Messiah can serve in a culture in which a different messiah whose father's name is Joseph is gaining strength.

Dr. Tali Artman Partock teaches Jewish studies at the Faculty of Divinity at the University and Cambridge and is a Lecturer at Leo Baeck College. She was awarded a PhD in Rabbinic Literature from the Hebrew University of Jerusalem and held research fellowships also at Tel Aviv University, the Open University, Simon Dubnow Institute, Leipzig, and at Cambridge. Her research focuses on gender, Jewish Christian dialogue in late antiquity, and rabbinic transformations of the political heritage of the classical world.

TWO MESSIANIC SYMBOLS: DAVIDIC AND JOSEPHIC ARCHETYPES

Ruth Kara-Ivanov Kaniel (University of Haifa)

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The second lecture will deal with two messianic symbols as they are presented through the prism of Davidic and Josephic archetypes. It will analyse the development of the two figures from the Rabbinic midrash to the Zohar, and discuss their symbolic function in the mystical literature. Both lectures would use psychoanalytic models and gendered reading as theoretical frameworks, alongside the historio-philological study.

Dr. Ruth Kara-Ivanov Kaniel, Faculty member at the department of Jewish Thought at Haifa University. A Research Fellow at the Tel Aviv Institute for Contemporary Psychoanalysis and at the Shalom Hartman Institute. Her book "Holiness and Transgression: Mothers of the Messiah in the Jewish Myth", 2017 won both Warburg and Pines awards. Her second book "Human Ropes—Birth in Kabbalah and Psychoanalysis" was published 2018. It was the winner of the Gorgias Press Book in Jewish Studies for 2019-2020. Her research focuses on Jewish Mysticism, Messianic Myth, Gender Theory and Psychoanalysis.

STRAND C – CHALLENGES OF ZIONISM

BECOMING NATIONALIST, BECOMING VISIBLE? THE EMERGENCE OF ZIONIST DRESS AS A RESPONSE TO CRISIS, 1880S UNTIL 1948

Svenja Bethke (University of Leicester/Hebrew University of Jerusalem)

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Dress, for any community, is located at the intersection of the individual and the community. It is on one hand intimately covering the individual's body and is, on the other, always perceived by others in the public sphere. Dress is key in expressing changing notions of self-understanding, identification and feelings of belonging within communities. Such questions have been especially relevant in Modern Jewish History. The proposed paper will explore the emergence of a Zionist way of dressing between Europe and Palestine since the end of the 19th century until 1948.

Resulting from the experience of failed social integration, exclusion and persecution, Zionist groups from a broad spectrum propagated the return to the 'Land of Israel' since the 1880s. In reaction to experienced trauma, especially for the left wing Zionist groups this call went hand in hand with the idea to become visible as 'Jewish' and to anchor a new, strong ideal of 'the Jewish man'. This paper shed light on the role dress (ideals) played in this context.

Drawing on historical Jewish newspapers and photographic collections from Europe and Palestine, it will look at non-socialist and socialist Zionist groups in Eastern Europe and Western Europe, to ask to what extent a new and common understanding of the ideal Zionist dress emerged. At the intersection of cultural history, fashion studies and visual culture, the paper will bring to the fore the transition from local to transnational dress ideals and its interconnection with real and imagined spaces in search for a new Zionist national project.

Svenja Bethke is Lecturer in Modern European History at Leicester University and the former Deputy Director of the Stanley Burton Centre for Holocaust and Genocide Studies. For her current research project *Clothing, fashion and nation building in the 'Land of Israel'* she received a Marie Curie Individual Fellowship by the European Commission, hosted at the Hebrew University (Jerusalem) from 2019-2021. In addition to her monograph *Dance on the Razor's Edge. Criminality and Law in the Ghettos of Warsaw, Lodz and Vilna* (2015), forthcoming in English translation with TUP in 2020; she has published, among others, the article *How to dress up in Eretz Israel, 1880s-1948: A visual approach to clothing, fashion and nation building* (2019).

FROM CRISIS TO HEGEMONY: LABOR ZIONIST MASCULINITY IN MANDATE PALESTINE

Matan Boord (Yad Itzhak Ben-Zvi Institute in Jerusalem)

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The radicalizing effects of WWI had a tremendous impact on Labor Zionism in the immediate post-war years, and among its expressions were new and bold ideas about masculinity and family relations. This was the time when the figure of the "Halutz" – the strong, hard working man, devoted, as the popular song went, to "dress [his country] with a robe of cement and concrete" – was idealized. At the same time, prominent activists devised radical plans to change the structure of the Jewish family in Palestine, in order to promote equality for women and enhance brotherhood among men.

But the effects of the war faded rapidly. During the later 1920s, facing the struggles and setbacks of the early experiments in large scale colonization and communalism, the Labor movement started to focus on gaining power and attaining hegemony in the Zionist movement. The “Halutz” remained a central Labor-Zionist ideal, but in real life, the vast majority of Labor membership chose urban life and the nuclear family as its basic institution. In the paper I will demonstrate how, in response to this tendency, the movement’s organs and leadership resorted to a more conservative form of the nuclear family. This was characterized by a clear gender hierarchy and a division of labor between men who provided and women who remained at home, dependent on their husbands for their livelihood, as well as for their political and civil rights within the movement. This, in turn, served as one of the main factors behind Labor’s successful hegemonic project in the 1930s and 1940s.

Matan Boord is a historian of politics and everyday life in twentieth century Israel/Palestine. His book, based on his PhD. dissertation, is forthcoming in 2021 under the provisional title *Men of the House: Labor Zionist Masculinity in Mandate Palestine*. He is currently a Post-doctoral fellow at the Yad Itzhak Ben-Zvi Institute in Jerusalem and teaches at Tel Aviv University and at Tel Hai Academic College.

HEBREW AND THE EARTHQUAKE OF ZIONISM

Yair Wallach (SOAS)

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In 1927, after an earthquake which shook Palestine, a local scholar in Jerusalem set out on a mammoth project, to document all Hebrew stone inscriptions in Jerusalem. Pinhas ben-Tzvi Grajevsky, an "Old Yishuv" Ashkenazi, surveyed hundreds of synagogues, seminaries, almshouses and other institutions, and recorded close to 2,000 Hebrew inscriptions emplaced in their porticos, gates and thresholds. His survey, which had been almost completely ignored by the scholarship on modern Jerusalem, revealed the dramatic emergence of a rich tapestry of thriving Jewish communities in the early twentieth century, and their connections with diaspora communities. But beneath the abundance of Jewish life in the architecture of Jerusalem, was a looming crisis, which was far more serious than the 1927 earthquake. The challenge of Zionism was redefining Jewish communities in Jerusalem - and remaking the Hebrew language itself. This challenge would soon make obsolete the stone inscriptions collected by Grajevsky.

In this paper I will discuss linguistic crisis and transformation of Jerusalem's Hebrew textual landscape, through Grajevsky's corpus of inscriptions. I will chart the Zionification of Hebrew and its manifestations in urban space, through examples from street name plates, institution signs, public signs and advertisements. I will be presenting part of my forthcoming book, "A City in Fragments", which deals with Jerusalem's textual economies in Arabic and Hebrew in the urban space, through variety of textual media.

Yair Wallach is a senior lecturer in Israeli Studies at SOAS, University of London, and the head of the SOAS Centre for Jewish Studies. His research deals with social and cultural history of modern Palestine/Israel, focussing on visual and material culture and the urban sphere. He has written on the use of maps as national icons, on the sociology of late Ottoman Palestine's Jewish communities, and on "shared space" in Jerusalem before 1948. His book *A City in Fragments: Urban Text in Modern Jerusalem* (Stanford University Press, forthcoming 2020) looks at Arabic and Hebrew street texts in the turbulent context of Jerusalem between 1850 and 1948.

STRAND D – POST-HOLOCAUST PHILOSOPHY

RADICAL REFORMULATION, CRITICAL RUPTURE, OR PARADIGM SHIFT? AN ATTEMPT AT CONSIDERING YITZ GREENBERG'S POST-HOLOCAUST THEOLOGY IN KUHNIAN TERMS

Netta Schramm (Hebrew University of Jerusalem)

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Rabbi Irving (Yitz) Greenberg (New York, 1933) is a leading figure on the fringes of modern Orthodoxy. His life work includes a theologically based promotion of interfaith and inter-denominational dialogue. Greenberg encountered the holocaust in the early 1960s and has marked this as a turning point in his life: “the grip of death and destruction penetrated and froze me to the bone [...] I was drowning religiously”. Previous scholarly understandings of Greenberg life work have claimed this encounter to be one that brought about his “radical reformulation” of Judaism. However, I wish to present written as well as oral deliveries by Greenberg which prove the crises runs deeper: following Tomas Kuhn, Greenberg underwent a *paradigm breakdown* and a slow process culminating in a *paradigm shift*. Funnily enough, Greenberg’s theology itself took on the form of a metahistorical Kuhnian narrative, one in which crises are partially equated with breakthroughs. In this process, Greenberg established a new framework for Jewishness; one that figured in feminism, pluralism, historicism and halachic innovation. My claim is that understanding the impact of Greenberg’s existential holocaust informed crisis in Kuhnian terms is a more beneficial one because it unifies Greenberg’s trajectory and his social acceptance. These include Greenberg’s (1) theological formulations, (2) his institution-building frenzy (3) the subsequent (and inevitable?) break with mainstream Orthodoxy, and (4) new leftist Orthodox institutions inspired by Greenberg but not instituted by him. Finally, Greenberg’s theology is showed to be incommensurable with mainstream Orthodoxy with respect to seemingly shared categories such as Covenant, and Tzelem Elohim.

Netta Schramm is a PhD candidate at the Hebrew University of Jerusalem and a PhD Fellow of Minerva Stiftung at LMU Munich. Her project focuses on a rhetorical- performative analysis of Yitz Greenberg. This method is also employed to study Yeshayahu Leibowitz and Ovadia Yosef in order to prove its methodological viability. She has presented in international conferences at Harvard and the University of London. Her recent article (PaRDes 27) presents and demonstrated the concept of translation and transvaluation, as found in three readings of the Korah episode from *Tsene U’rene* to *The Jews Are Coming* comedy show.

GERSHOM SCHOLEM AND HOLOCAUST: A REFLECTION OF INNER DISUNITY BETWEEN BERLIN AND JERUSALEM

Rosa Reicher (University of Frankfurt)

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This presentation deals with Gershom Scholem’s role in the remembrance and reception of Holocaust, focusing on his position and critique of Hannah Arendt during the Eichmann trial in 1961, how this can be seen in his correspondence with Arendt. Quite in the shadow of Arendt's publication, “Eichmann in Jerusalem: A Report on the Banality of Evil”, published in 1963, it is no coincidence that Scholem’s famous open letter, “Against the Myth of the German-Jewish Dialogue”, written in 1964 to the editor of a Festschrift for Margarete Susman, denied such a German-Jewish dialogue: “Nothing can be more misleading than to apply such a concept to the discussions between Germans and Jews during the last 200 years.” After a long period when a large number of Jews had been apparently absorbed within German society and thought they securely established, the Holocaust could occur. Scholem felt encouraged to reflect on the paradox of the German-Jewish phenomenon.

But this presentation also examines the significance of the Holocaust for Scholem in his friendship with his colleague Theodor Adorno. Adorno played a special role in the culture of remembrance during post-war Germany. One main task and demand of education for Adorno was that Auschwitz never happen again.

In 1979 the four-part American television film "Holocaust" had been seen in German TV, which was a nationwide excited discussion. At the same time was broadcast an almost unnoticed radio conversation between Scholem and a young journalist Sabine Berghahn about the "Holocaust". The conversation with Sabine Berghahn shows Scholem in the role of someone who does not want to appear as an academic teacher with regard to the Holocaust, but articulates his immediate dismay. The question that follows is to what extent Scholem contributed to a German discourse on the culture of memory. The examinations will emphasis on different levels: Personal and biographical, morally and ethically, ideologically and historically, religious and philosophical.

Biography: I am completing a PhD thesis on „Gershom Scholem as a 'Bildungs' theorist“ at the University of Frankfurt a.M.;Martin Buber Professorship. I lectured in Ethic-Philosophical-Basis Studies, Department of Educational Science, University of Heidelberg on Holocaust Studies, memory culture and Jewish Education. My main research areas are Jewish Philosophy, Jewish History, Hebrew Literature and Jewish Education.

RE-CONSTRUCTING CRISIS IN HÉLÈNE CIXOUS AND JACQUES DERRIDA: PHILOSOPHICAL AND ETHICAL DIMENSIONS OF JEWISH CONTINENTAL WRITERS

Miriam Feldmann Kaye (Bar Ilan University)

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The paper will analyse the theme of crisis from a Jewish philosophical perspective according to two of the most significant continental writers of this generation Hélène Cixous and Jacques Derrida. The paper will draw on the ways in which their 'deconstructionist' writings deal with aspects of crisis, from Jewish philosophical perspectives. The lecture will also highlight Jewish philosophical uses of deconstructionism, and analyse their ethical and literary boundaries and horizons.

This paper will focus on the recent semi-autobiographical publication of Hélène Cixous, "*Osnabrück Station to Jerusalem: A Memoir*" (French 2016, English 2020). This unusual text narrates a recent visit, laden with conflict and nostalgia, to her mother and grandmother's hometown, Osnabrück, prior to the destruction of its Jewish community, to which her maternal family belonged, just before the Holocaust. Osnabrück, for Cixous, represents a place of vibrant identity, and also of trauma, crisis and rupture. This lecture will draw links between the deconstructionist literary style of the text, with the destruction it seeks to describe. It will highlight explicit and implicit Jewish philosophical aspects of such writing, especially in its explicit and implicit theological questions surrounding ethics and theology in post-Holocaust Jewish consciousness.

This model will be compared with deconstructionist thought of the French Jewish philosopher Jacques Derrida, who, through his neologism "hauntology", explored his own Jewish identity and theology as defined through twentieth-century crisis. Accordingly, this Jewish continental writing presents poses important questions as to how far deconstructionist writings can be used to explore philosophical elements of Jewish crisis experiences in the twentieth century, and Jewish engagements with continental philosophy in a broader sense.

Dr Miriam Feldmann Kaye is Teaching Fellow, Dept. Jewish Philosophy, Bar Ilan University and Visiting Assistant Professor, Jewish Theological Seminary. She is a recipient of the Cambridge University Theological Studies Prize as well as of postdoctoral scholarships from the Hebrew University in Comparative Religion. Feldmann Kaye's research focuses on the intersections between Modern Continental Philosophy and post- Holocaust Jewish

thought, in particular on the phenomenological influences of Emmanuel Levinas and Edmund Husserl - on deconstructionist thinkers, notably Jacques Derrida and Hélène Cixous. She is author of 'Jewish Theology for a Postmodern Age' Liverpool University Press and Littman Library of Jewish Civilization, 2019.

STRAND E – JEWISH HERITAGE IN/AND CRISIS I: MEMORIALISATIONS

This extended series of panels aims to address the following questions:

- Jewish heritage activism, collecting, and museum formation - are they/have they been a (creative) response to crisis?
- Where do notions of trauma fit into heritage activism, collecting, and museums?
- "Critical" comes from "crisis". Has crisis been/Is crisis an opportunity for criticality in Jewish museologies?
- Can crisis be harnessed critically and creatively for transformative ends?

INTRODUCTION TO THE JEWISH HERITAGE IN/AND CRISIS STRAND

Eva Frojmovic (University of Leeds)

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Eva Frojmovic is an art historian researching Jewish visual culture in medieval and early modern Europe. She runs the Centre for Jewish Studies at the University of Leeds, and serves on the BAJs committee. Eva has coordinated the series of panels on 'Jewish Heritage in/and Crisis'.

REMEMBERING RACISMS IN A WORLD IN CRISIS

Tony Kushner (University of Southampton)

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The early decades of the twenty first century provide a disturbing paradox. On the one hand, as exemplified by the attention increasingly given to the Holocaust as a moral touchstone of the modern age or the 'Rhodes Must Fall' movement, there is growing sensitivity towards the racisms of the past and how they might inform contemporary intolerances. On the other, political and societal racisms impacting on the everyday lives of minorities through various forms of exclusion and violence are increasing at a frightening level. This paper will explore processes of remembering and forgetting in an age of extreme crisis manifesting itself in one form as exclusive nationalism. Using examples (Jewish and non-Jewish) from the heritage industry, it will be a study of cultural legacies and power which make it hard to confront the full scale of the contemporary crisis beyond superficial platitudes.

Tony Kushner is James Parkes Professor of the history of Jewish/non-Jewish relations at the University of Southampton. He is the author of eight monographs, including *The Holocaust and the Liberal Imagination: A Social and Cultural History* (Blackwell, 1994); *The Holocaust: Critical Historical Responses* (with Donald Bloxham, Manchester University Press, 2005); *Remembering Refugees: Then and Now* (Manchester University Press, 2006); *Anglo-Jewry since 1066: Place, Locality and Memory* (Manchester University Press, 2009) and *The Battle of Britishness*. His most recent book is *Journeys from the Abyss: The Holocaust and Forced Migration* (Liverpool University Press, 2018).

BRITISH HOLOCAUST MEMORIALISATION, COUNTER-EXTREMISM, AND JEWISH HISTORY: CONTESTED CONTEXTS AND CRISES

David Tollerton (University of Exeter)

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During the 21st century, Holocaust commemoration and education in Britain have grown considerably in public profile, with plans for a major new memorial and learning centre next to the Houses of Parliament just the latest part of this trend. Concerns have intermittently been raised regarding the extent to which this phenomenon has, or crucially has not, led to a wider understanding of Jewish history and culture. This paper considers the matter with regard to the linkages between public Holocaust memory and counter-extremism that have developed particularly over the last decade. I explore the extent to which the perceived extremism crisis has entered into discourses of state-supported Holocaust commemoration and education, and the effects this may have had on the way in which they are framed and purposed.

Dr David Tollerton is Senior Lecturer in Jewish Studies and Contemporary Religion at the University of Exeter. During 2019-20 he has held a Leverhulme Trust Research Fellowship examining public Holocaust memory in contemporary Britain. His most recent monograph, *Holocaust Memory and Britain's Religious-Secular Landscape: Politics, Sacrality, and Diversity*, is published with Routledge in 2020.

FRAGILE HISTORIES: EXPLORING THE MEMORY, HISTORY AND HERITAGE OF SMALL JEWISH COMMUNITIES IN BRITAIN

Toni Griffiths

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The Connecting Small Histories project was driven by the desire to preserve and connect the histories and heritage of small Jewish communities in Britain. Numerically, small communities have less resilience and risk losing their histories far more than the much larger - and better-resourced - Jewish communities of London and Manchester. This 'risk' is exacerbated by the reality that specifically Jewish voices are often omitted from presentations of local history and heritage, despite a Jewish presence in Britain dating back to the re-settlement of the mid-17th century (and a preceding medieval history from c.1066-1290). This paper will explore the memory, history and heritage of Britain's small Jewish communities, through the lens of the Connecting Small Histories project and its six case studies: Two have already lost centres and members (Bradford, Sunderland), two are coastal (St Annes, Eastbourne), and two are rural (Cumbria, Somerset). These case studies will be considered in the context of 'crisis in heritage' and how this can motivate, inspire and be a catalyst for positive change for heritage and communities.

Toni Griffiths is Visiting Fellow at The Parkes Institute. She completed her PhD, 'The Journey of Memory: Forgetting and Remembering England's Medieval Jews', in 2018 at the University of Winchester. Toni is currently the Project Officer for *Connecting Small Histories*, a collaborative project between Swansea University and the Jewish Small Communities Network, supported by the National Lottery Heritage Fund.

STRAND A – THE TEMPLE AND RESPONSES TO ITS DESTRUCTION

GREATER THAN THE FORMER? – CONTINUITY AND INNOVATION IN THE ARCHITECTURAL DEPICTIONS OF THE SECOND TEMPLE

Hallel Baitner (University of Oxford)

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The biblical descriptions of the establishment of the Second Temple emphasize its simplicity comparing the glory of the first temple (Hag. 2:9; Ez. 3:12). However, they do not tell exactly what where the differences and leave the ground for later interpretations.

In a speech which he puts in the mouth of King Herod, Josephus uses Ez. 6:3 and 2Chr. 3:4 to claim that the initial height of the Second Temple was 60 cubits, just the half of the height of Solomon's temple (AJ 15:385–386). Herod, according to Josephus, has rebuilt the temple back to the height of 120 cubits, and Josephus is forced to explain that the 100 cubits height in his days was a result of the foundations' sinking (AJ 15:391; BJ 5:36-37).

In rabbinic literature there are different approaches for this issue. In the Mishnah, despite its intensive dealing with the temple, there is not even a single mention of the terms 'first' or 'second' temple. Moreover, from several places in the Mishnah, it seems that it describes what we can call an 'architectural continuity' from the First to the Second Temple. The differences that are mentioned, as the absence of the ark of covenant, are related to events that took place before the first destruction. However, later rabbinic sources in both Talmudim, are explicitly dealing with the architectural differences between the temples and are fully aware to the change.

Beyond the different approaches, it is important to note that both Josephus and the rabbis are shaping their architectural depiction of the temple in a way that would express or support their solution for this historical or exegetical problem.

Hallel Baitner is the Kennicott Fellow in the Faculty of Oriental Study, University of Oxford. He earned his doctorate in the Talmud Department of the Hebrew University in Jerusalem, focusing on the textual emergence of legal Midrash. In his current project he tries to reveal the ideological discourses behind the architectural depictions of the temple in rabbinic and Second Temple literature.

CRISIS OF FAITH IN POST-TEMPLE JUDAISM

Andrew Higginbotham (Hebrew Union College-Jewish Institute of Religion, Cincinnati)

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This paper will examine the expulsion of Elisha ben Abuya (Aher) from the rabbinic movement, found in y.Hag 2:1 (77b) and its parallels in b.Hag 14b-15b, through the lens of its narrative depiction of the crisis-of-faith within post-Temple Judaism about the fall of Jerusalem. Three rationales for the fall of Elisha ben Abuya, ranging from God's curse upon him from birth to his own moral corruption, are depicted with pairs of narratives that explain his status as an outsider. This moral spectrum is also seen in other rabbinic narratives about the reasons behind the destruction of the Temple and Jerusalem, which will be considered in parallel to the Elisha narratives. In other words, the real crisis of the destruction of the holy city is dealt with by the rabbinic authors through the imagined reasons for the crisis of the exteriority of Aher. The context of relationships, both between Jews and with non-Jews, also play a role in understanding both the personal (Elisha) and collective (post-Temple Judaism) crises. This literary exploration will help to identify the rhetorical and political forces underlying the theological crises of the early centuries of the Common Era.

Andrew W. Higginbotham is a Ph.D. candidate at Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio. He has also done prior graduate work at Midwestern Baptist Theological Seminary. Andrew's area of interest is Second Temple and early rabbinic Judaism, with special attention to the interpretive methodology of the tannaitic sources and the "Parting of the Ways" between rabbinic Judaism and early Christianity. He has presented his work at regional and annual meetings of the Society of Biblical Literature, as well as at the meetings of the Association for Jewish Studies and at two Enoch Seminars.

GETTING OUT OF THE CRISIS IS IN THE HANDS OF THE CHILDREN

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BT / Gittin, tells a story about the redemption of the child that has eventually become "Rabbi Ishmael. Rabbi Yehoshua arrives in Rome after the Temple's destruction, hears about a captive Jewish child. Going to the prison he recites half a verse, and the child completes correctly and convinces R. Yehoshua that he is worthy of redemption even for a large sum of money, and indeed, later this child has become a great scholar.

This paper will argue that the story represents a conflict between the cultures of Israel and Rome, against the background of the destruction. From the point of view of his captors, the child's high value lays in his beauty. For Rabbi Yehoshua, it is rather his knowledge should be examined. Beyond debating the fate of the child there is a philosophical debate here about the essence of man.

In post-destruction, Rabbi Yehoshua is encouraged to discover a well versed child, who's very existence is a sign that the Jewish identity, expressed by reciting verses in response to distress, does not depend on political independence. Rabbi Yehoshua, who is undecided about the possibility of Jewish existence, which he perceives as realizing and searching for meaning in biblical verses, receives an answer in the child's response. Aesthetic and religious values are contrasted to represent opposing cultures, and the optimistic message is embodied in the gospel for the existence of the people even after the destruction.

Biography: I teach Hebrew and Rabbinic literature at Herzog College for Teachers and Ono Academic College, where I also serve as head of the Program for Master's Degree in Jewish Studies. I'm a researcher of ancient

Hebrew literature, and of ancient Hebrew magic. I'm also film critique and published poet. My Hebrew translation of the works of the philosopher Paul Ricoeur will be published later this year. My previous publications concern literary interpretation of Talmudic stories concerning a Jewish variation on a familiar foresight technique in the ancient world and Cultural readings of contemporary cinema

STRAND B – RESPONDING TO THE VIOLENCE OF 1391

KABBALAH AND CALAMITY IN THE MIDDLE AGES: ACCOUNTING FOR JEWISH HISTORICAL MISFORTUNE IN MEDIEVAL KABBALISTIC TEXTS

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Kabbalah in the Middle Ages is often regarded as an esoteric discipline restricted to an elite, and focused on transcendent theological matters. However, an assessment of medieval Kabbalah based on all available sources indicates that Kabbalah was disseminated broadly between 1300 – 1500, and that these texts were keenly aware of Jewish historical misfortune. Events such as expulsions, moments of violence (such as the mass killing of Jews in Spain in the summer of 1391), and the escalation of Christian anti-Jewish polemics, demanded a response. Medieval kabbalists were not merely tangentially engaged with such questions – addressing a perceived crisis of Jewish history was a central focus of kabbalistic discourse. In this paper I will explore how medieval kabbalists from the early 14th century through the Spanish expulsion addressed what they regarded as a world in a state of inversion, in which the people of Israel suffer in exile. Unpublished manuscripts in particular reveal the degree to which kabbalists during this period were animated by this question, and how they constructed a response through an elaborate reading of Jewish history that accounts for Jewish suffering in the present, and suggests a grand reversal of fortune that will correct such suffering in the messianic future.

Hartley Lachter is the Philip and Muriel Berman Professor of Jewish Studies and Associate Professor of Religion Studies at Lehigh University. He also serves as the chair of the department of Religion Studies. Lachter holds a Ph.D. in Medieval Jewish Mysticism from New York University. He is the author of *Kabbalistic Revolution: Reimagining Judaism in Medieval Spain* (Rutgers University Press, 2014). His work considers the relationship between kabbalistic texts and pre-modern Jewish history. He is currently working on a monograph, tentatively entitled *Inversions of History: Kabbalah in the Shadow of Historical Crisis in the Middle Ages*.

ADAPTING TO A NEW REALITY: CONVERSO RESPONSES TO THE POGROMS OF 1391 IN MEDIEVAL IBERIA, THE CASE OF VALENCIA

Guillermo López Juan (University of Valencia)

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The pogroms that took place during the summer of 1391 in Medieval Iberia had an enormous impact on Jewish communities all over medieval Spain. In some places, they would transform into Converso collectives, formally Christian but strongly distinctive within the urban milieu. In the case of Valencia, one of the largest port cities of the Mediterranean, the Jewish community was composed by around 3,000 members, almost all of which were forcibly converted, robbed and, later, fell victim to royal fiscal pressure and heavy indebtedment. Conversos, from then on, raised a varied array of strategies in order to overcome these difficulties, transforming their economic

activities, reinforcing their familiar and solidarity networks, integrating in municipal and royal institutions, and competing for resources and markets, both between them and with old Christians, all of which caused a heavily conflictive - and even violent - communal environment. In my paper, I will analyse how Valencian Conversos adapted to their new reality, negotiating with their new and formal Christian condition, but maintaining a marked group endogamy that rather than harm them, facilitating new attacks from the rest of the urban population, may have been a collective defence mechanism.

Guillermo López Juan is a PhD candidate in the Medieval History and Paleography Department of the University of Valencia. His PhD project, entitled “The Conversos of Valencia. Prosopography of a socio-religious community in the Late Middle Ages (1391-1482)” has obtained four-year funding from the Training University Lecturer Program of the Spanish Ministry of Education. Under the advisership of Ferran Garcia-Oliver (University of Valencia) and Rica Amrán (Université de Picardie Jules Verne) and benefiting from the remarkable abundance of documents in local and regional archives, he intends to write a collective biography of the Converso community of Valencia, focusing on familiar and social reproduction strategies, and integration within the Christian society.

‘FALL AND RESTORATION’ NARRATIVES IN THE AUTOBIOGRAPHICAL INTRODUCTIONS OF TWO HEBREW MONOGRAPHS FROM CASTILE

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As a rule, the scientifico-religious Hebrew monographs from medieval Sepharad that I have been editing contain autobiographical introductions. In two such cases, both from Castile in or around the 14th century, the authors describe rejection by certain elements of the Jewish establishment, resultant depression, and eventual vindication and restoration, confirmed by paranormal experiences.

Isaac Israeli writes in this vein in ‘Yesod Olam’, Toledo 1309/10. Israeli was marginal to the local rabbinic establishment: he embraced a Greco-Arabic scientific / philosophical approach to Judaism, while they rejected it.

Samuel Ibn Matut (vulg. ‘Motot’), too, writes in this vein, in his introduction to ‘Tehillot HaShem’. Ibn Matut composed this work once ‘ripe old age has fallen upon me; I do not know when I will die’. At face value, this work was written substantially after 1370, when, in Guadalajara, he completed ‘Meshobeb Netibot’, as ‘the least and youngest of the students’. Tehillot HaShem is the only one of Ibn Matut’s works in which describes a personal crisis.

I shall illustrate the primary elements of these ‘fall and restoration’ narratives, linguistically explore the possibility of direct influence, and raise the question of historical event and / or literary trope.

In this light, I shall raise the possibility that Ibn Matut wrote ‘Tehillot HaShem’ after the massacres and forced conversions of 1391, in the wake of which there was a backlash against Ibn Matut’s sort of scientifically / philosophically inflected Kabbalah, despite which Ibn Matut maintained his approach, to the censure of his peers.

Dr Israel Sandman is a Senior Research Associate at University College London’s Department of Hebrew and Jewish Studies. He specialises in medieval Hebrew manuscripts, medieval Jewish thought, and comparative medieval thought. He is currently completing a monograph entitled *Isaac Israeli’s Yesod Olam: Volume 1: texts and studies on context and transmission*.

STRUGGLING WITH THE HEBREW LANGUAGE: GRATULATORY POEMS BY 17TH CENTURY HUNGARIAN STUDENTS

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Our project examines gratulatory poems written in Hebrew by Protestant students (so-called “peregrines”) from Hungary studying – mainly, though not exclusively theology – at German, Dutch and English universities in the 17th century. Acknowledging their significance for cultural and religious history, we shall rather focus on the literary characteristics of these compositions. While students of theology engaged with Biblical Hebrew, they only had tangential exposure to postbiblical texts at best, following the footsteps of Philipp Melanchthon. The peregrines’ strong background in poetics concentrated on Latin poetry, the application of which to Hebrew was certainly a challenge to them. As a consequence, the forms and contents of the ensuing compositions are very peculiar. Almost all poems contain rhymes and follow a fixed syllable count. We have discovered real epigrams in Hebrew, but also a dirge. Classical poetic forms strictly applied to Biblical Hebrew result in compositions that are often hard to interpret. Was it the poetic form that forced the authors frequently not to adhere to the rules of the language, or is their restricted linguistic competence to blame? Are dissimilarities from Hebrew poetry by medieval and early modern Jewish authors to be accounted by cultural differences, by distinct forms of literary-linguistic creativity, or rather by the ways the authors had acquired Hebrew? Interestingly, other genres by the same peregrines (such as entries in *alba amicorum*, correspondences, private diaries) only contain mere quotes from the Bible in Hebrew, whereas the gratulatory poems expose the particular text production processes.

Szandra Juhász (1988) is a PhD student (ABD) at the Pázmány Péter Catholic University (Budapest, Hungary) in Literature studies. Her thesis discusses the role of the Hebrew language in the cultural history of Hungary in the 16th to 18th century. In particular, she has extensively worked on Hebrew entries in *alba amicorum* by Hungarian students studying at Western European universities (so-called “peregrines”). She is also a member of the research group on *Hebrew Carmina Gratulatoria by Hungarian Peregrines in the 17th Century* (Károli University of the Reformed Church, Budapest, Hungary).

Tamás Biró (1975) is a senior research fellow at the Department of Assyriology and Hebrew Studies of the ELTE Eötvös Loránd University, Budapest, as well as an associate professor and vice-rector for academic affairs at the Jewish Theological Seminary – University of Jewish Studies, Budapest. A linguist and scholar of Hebrew studies by training, he has published on computational phonology, cognitive science of religion and neológ Judaism in Hungary. He is also a member of the research group on *Hebrew Carmina Gratulatoria by Hungarian Peregrines in the 17th Century* (Károli University of the Reformed Church, Budapest, Hungary).

A THEATRICAL RESPONSE TO CRISES IN BELARUSIAN HISTORY: THE JEWISH CHARACTER IN THE THREE VERSIONS OF KOMEDIA (1787, 1920, 1990)

Claire Le Foll (University of Southampton)

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This paper will analyse how the Jew as an archetype has been used in the Belarusian theatre play *Komediia* at three moments of crisis and turmoil in Belarusian history. Created in 1787 by the Dominican monk Gaetan Marasheuski between the first and the second partition of Poland that resulted in the inclusion of Belarusian regions into the Russian empire, the play was adapted by F. Aliakhnovitch in 1920, i.e. during the Russian civil, and finally by Rudov in 1990, at a moment when the collapse of the USSR and the independence of Belarus were looming. While the stereotypization of the key characters - Jew, Belarusian peasant and devil/master (either Polish or Russian) - shows continuity with the Belarusian folk literature (eg. *batleika*), it also reveals what place Belarusians assigned to Jews in society and the process of nation-building in the 20th century. Caricatured as a parasite and shown as culturally 'other' in the 1787 version, the Jew becomes a potential ally and a more human figure in the 1920 and 1990 versions, emphasizing the common fate of oppression of Jews and Belarusians and hinting at a shared future.

Claire Le Foll is Associate Professor of East European Jewish History and Culture and Director of the Parkes Institute for the Study of Jewish/non-Jewish relations at the University of Southampton (UK). She specialises in the history and culture of Jews in Eastern Europe in the 19th and 20th centuries, particularly in Belarus.

PATTERNS OF JEWISH CRISIS RESPONSES IN 20TH CENTURY EASTERN EUROPE

Netta Ehrlich (New York University)

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A wave of vicious pogroms against Jews was unleashed during the Russian Revolutions of 1917 and the Civil War that followed. During this time, nearly 200,000 Jews were murdered. While there were similar events in the 19th century, these 20th century tragedies far surpassed earlier pogroms in scale and brutality. How did the Jews cope with this crisis? This presentation will review the varied spectrum of Jewish collective responses and how these create a distinct pattern that includes: establishing organized local guard and self-defense units, assisting victims, collecting testimonies, distributing food and necessities, and engaging in political-diplomatic endeavors to preempt further violence. It will also focus on rescue efforts that involved interaction with non-Jewish neighbors such as Russian, Ukrainian, Pole, or German friends and acquaintances. What happened when Jews in need of help knocked on their doors? Personal primary sources will expose, for example, how some neighbors joined the perpetrators with excessive enthusiasm, while others offered Jews life-saving assistance. The presentation will follow up with why, in some cases, the very same people followed both patterns. It will then analyze to what extent these intricate relationships between the Jews and their neighbors continued in future crises, going on to compare Jewish responses to the pogroms with later patterns of coping with the Holocaust, while also recontextualizing WWII scholarly prisms and terms such as 'Rescue for Money,' coined by Jan Grabowski. Ultimately, the presentation will aim to recapture Jews' responses amid the 20th-century world of crisis, emphasizing long-term historical trends.

Netta Ehrlich is a doctoral student and MacCracken Fellow at the Skirball Department of Hebrew and Judaic Studies, NYU, focusing on modern East European Jewish History. She graduated with a BA at The Hebrew University and MA at Tel Aviv University, *Summa Cum Laude*. At Yad Vashem, she acted as a guide and pedagogical leader for five years. This work provided her with the opportunity to interact with visitor groups

from all over the world and to engage in academic discourse with leading institutions, educators, and historians from Lithuania, Belarus, Poland, and Ukraine.

STRAND D – THE HOLOCAUST

PATRIARCHY IN CRISIS- FATHERS AND FATHERHOOD DURING THE HOLOCAUST

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The Holocaust was one of the most challenging crises the Jewish people have been through. Together with the deterioration of the physical condition, individuals had to deal with the breakdown of their self-determination. In the last 30 years, the research uses the gender perspective to reveal the different ways men and women responded to the crisis. Mothers' efforts to save and protect their children are well known and widely researched; however, almost nothing was written about fathers and fatherhood.

As Nechama Tec shows, the demolition of the family and society structures in the Holocaust affected many men's masculinity and self-image. Nevertheless, unlike her thesis, which was based on children's late testimonies and claimed that fathers were crumbled and broken, in the lecture, I wish to argue that in many cases, fathers, in particular fathers of young children, were devoted to their children. Indeed, the destruction of normative society and economy forced many men to take part in domestic life and change the inter-family relationships. However, many fathers responded to those changes and modified themselves to them; in parallel, they kept the gender role as the family protector and used their symbolic capital and social networks to help their children. In many cases, the children were their "raison d'être."

The lecture will present Ego-documents written by fathers during the Holocaust and focus on three men who held a public status- Emanuel Ringelblum, Reuven (Ben-Shem) Feldschuh, and the poet Itzhak Katzenelson. By revealing the fathers' point of view in one of the greatest crises in Jewish history, we can shed light on a spot that did not examine enough and understand a little more the fundamental effect of the Holocaust on social structures and gender roles.

Dr. Tehila Darmon Malka is the head of the Multidisciplinary program and a lecturer at the Jewish History department at Herzog College. She is also a Post-Doc Spiegel Fellow at the Finkler Institute of Holocaust Research, Bar Ilan University. Her Ph.D.: *Between Survivors and Victims- Missing Persons After the Holocaust*, written under the supervision of Prof. Hanna Yablonka, in the Department of Jewish History, Ben Gurion University of the Negev, Beer Sheva, Israel. Approved in August 2018. Her last article, *"Our Unfortunate Sisters, the Daughters of Israel": Holocaust-Survivor Rabbis Confront the Problem of Post-Holocaust' Agunot'*, published in *Yad Vashem Studies* vol. 47-1, 2019. Her current research deals with fathers and fatherhood during the Holocaust.

WARSAW'S JEWRY UNDER FOREIGN LAW DURING THE NAZI OCCUPATION OF POLAND

Judith Vöcker (University of Leicester)

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With the beginning of the Nazi occupation of Poland, especially the Jewish population of the Generalgouvernement experienced severe changes of their private and personal life as they were now

summoned to live under the German criminal code, the Reichsstrafgesetzbuch. My talk therefore aims at shedding light on the Jewish perspective and their experience of the divergent realities inside the ghetto walls through working with their personal documents (e.g. diaries, letters, memoirs). The representation of their experiences became visible through crimes committed against the newly established rules and regulations of the occupiers. In scholarly research, disobeying these regulations has also been considered as a form of resistance as it expressed their disagreement with the occupational status. The victims interpreted these complex realities by being labelled as ‘criminals’ through the perpetrators. They however, had ever changing demands towards the Jews and expressed their interpretation of a reality through changing regulations, rules and punishments — which can be made comprehensible through an analysis of court documentation from the German juridical entities.

Especially the Jewish existence in the Warsaw ghetto changed decisively throughout the course of the war, depending on their location in different occupation zones, since political aims needed to be implemented accordingly. These aims and occupational tactics went through stages of clear direction until reaching a point of despair as soon as the Wehrmacht were beaten in Stalingrad — and with that, the course of WW2 changed decisively. In my talk I will argue that these changes can be analysed through court proceedings against Jewish ghetto inhabitants.

Judith Vöcker is a second year PhD student in History at the Stanley Burton Centre for Holocaust and Genocide Studies of the University of Leicester. She is a fellow of the Midlands4Cities Doctoral Trainingship Programme and of the European Holocaust Research Infrastructure. Her thesis investigates the German jurisdiction and legal system in the Generalgouvernement during the Nazi occupation of Poland during World War II.’

IF YOU CAN'T GO OVER, GO UNDER OR AROUND: HILLIARD, HERMAN, AND SURVIVING ST. OTTILIEN

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This study documents life-threatening conditions for DPs at St. Ottilien in 1945 and relief efforts spearheaded by Pvts. (army reporter) Robert Hilliard and Edward Herman, both stationed nearby. U.S. forces had converted the monastery-cum-German headquarters to a camp and hospital for survivors. Hilliard witnessed the conditions for DPs there and dubbed them “genocide by neglect.” The men’s work preempted a rising death rate and worsening humanitarian crisis at St Ottilien, where neglect was only superseded by U.S forces’ mistreatment of the survivors. Their covert, multi-faceted campaign circumvented an obstructive military chain of command and secured for DPs resources to survive the impending winter—and thereafter.

In addition to under-the-radar tactics on the base and vicinity, Hilliard, Herman, and fellow soldiers launched a full-scale public relations effort that mobilized hundreds of Americans to contribute supplies, only to find that the military had embargoed the shipments in New York. Ultimately, news of St. Ottilien and the embargo reached President Truman, whose envoy’s damning report on the military’s actions reached the press. Hilliard and Herman’s responses to military neglect/abuse and their successful activism precipitated a backlash by General Eisenhower but the men were undeterred in their mission.

The author draws on firsthand accounts of St. Ottilien, scholarly evidence, and multimedia to provide a “window” on historic challenges Jews have faced in recovering from catastrophes, one with broader applications to humanitarian crises and blocks in effectively responding to them.

Rachel S. Kovacs, PhD, is an Adjunct Associate Professor at CUNY, PR practitioner, and freelance writer/reviewer for offonline.com and Jewish publications. She has presented on the Holocaust, broadcasting activism, PR, CSR/ethics, cultural integrity, won awards from PRSA's Educators Academy and the Institute for Public Relations, and was a 2001 Yale Visiting Faculty Fellow. She organizes annual Kristallnacht and Yom HaShoah commemorations and ran programs on domestic violence and Web-based hate crimes. At University of Maryland, she was Assistant Editor of *Journal of Communication* and Assistant Director of the Writing Center. *Metamorphoses*, her documentary on Baltimore-based Holocaust survivors and children of survivors, premiered in November 2019.

STRAND E – JEWISH HERITAGE IN/AND CRISIS II: MUSEUM CRISIS AND CRITIQUE

(JEWISH) MUSEUMS AS PRODUCTS OF CRISES

Kathrin Pieren (Jewish Museum of Westphalia)

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Heritage sites and museums seem to have an inbuilt element of crisis as they tend to be founded when buildings are left abandoned and objects become obsolete thereby being threatened with destruction or loss: the coal mine that is given up for greener energy, the hand-driven mangle that is replaced by the electric dryer. Equally, the first Jewish museums and collections were established e.g. Judca stopped being used for ritual purposes and became collectors' items, traditions and songs were collected to stop them from disappearing. Drawing on examples from the UK and Germany, the speaker asks which more positively constructive motives played a role for Jewish museums to be set up and what the circumstances of their foundation meant for the representation of Jewishness in those museums.

Kathrin Pieren wrote her PhD thesis about the early history of Jewish exhibitions and museums in London. She worked as Collections manager and curator (social and military history) at the Jewish Museum, London before becoming the first full-time Director of the Jewish Museum of Westphalia in summer 2020.

'STILL TO COME': GENDER AND JEWISH HERITAGE IN THE VIRTUAL FEMINIST MUSEUM

Griselda Pollock (University of Leeds)

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In this paper I will elaborate the concept of the virtual feminist museum in relation to questions of Jewish museology, cultural memory work, traumatic rupture and artistic practice as a site of *artworking* (Ettinger). Virtuality is not related to cybernetic or electronic communication but to the unrealized dimension of what has been incompletely historically actualized and remains beyond our current imaginings. What is still *to come* in the creative entanglement feminist and Jewish studies via the now missing dimension of the museum: the exhibition. By means of encounter with artworks in an imagined exhibition, this paper will explore how artists, engaging creatively with the entangled threads of gender and Jewish heritage, articulate unacknowledged facets of the crisis of what Arendt termed the human condition.

Griselda Pollock is Professor emerita, University of Leeds and Laureate of the Holberg Prize for Arts and Humanities 2020. Until 2020, Professor of the Social and Critical Histories of Art, Director of the Centre for

Cultural Analysis, Theory and History (CentreCATH). D.Litt (h.c) Courtauld Institute University of London. D.Arts (h.c.) Estonian Academy of Arts.

REPRESENTING THE HOLOCAUST IN NATIONAL MEMORIALS: AN AMBIVALENCE TOWARDS JEWISH TRADITION?

Isabelle Mutton (University of Exeter)

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There are many things that the Canadian National Holocaust Monument (NHM), Ottawa, (opened in September 2017) and the proposed UK Holocaust Memorial (UKHM), London, (expected to be completed in 2022) have in common. One particular similarity between them is the relationship that the memorial designs have with Jewish tradition: each reference it but also distances itself from it. This paper focuses on how Daniel Libeskind's NHM and David Adjaye and Ron Arad's UKHM demonstrate this relationship, considering example, despite the NHM being in the shape of a Star of David, it is very rarely referred to as such by the design team in any official discourse surrounding the monument. This paper interrogates possible reasons for this, focussing particularly on the origins and contexts of each project. In addition to considering what these two memorials have in common in this respect, the paper also evaluates the extent to which each country's particular histories, especially in relation to Judaism and the Holocaust, might influence this relationship. The paper concludes with a consideration of what the possible implications of an ambivalence towards Jewish tradition at these memorials might have for the way in which the Holocaust is represented, and memorialised, in the UK and Canada. the physical designs of the memorials themselves and the discourses surrounding them. For

Isabelle Mutton is a second year AHRC SWW-DTP funded PhD student at the University of Exeter. Her project seeks to examine the new national state-funded Holocaust memorials in London and Ottawa with regard to ideas of sacred space. Building on Avril Alba's *The Holocaust Memorial Museum: Sacred Secular Space* (2015), her project tests and extends Alba's ideas by applying them to Holocaust memorials in different locations: the United Kingdom and Canada. Isabelle is one of the postgraduate representatives for the British Association for Holocaust Studies (BAHS) and the co-founder of the South West Holocaust Studies network for postgraduate students.

TUESDAY 6TH JULY 2021
SESSION SEVEN – 16.15-17.45

STRAND A – INTERPRETING ABRAHAMIC CRISIS NARRATIVES

MIGRATION AS RESPONSE TO CRISIS VS IDEOLOGICAL MIGRATION IN THE ABRAHAM NARRATIVE

Zvi Shimon (Bar Ilan University)

As it is in the present, migration was a common phenomenon throughout the ancient Near East in times of crisis. Whether crises caused by natural conditions – drought, flood or disease – or by political factors – war and exile – a common outcome was mass migration. The paper will investigate the intriguing inclusion of Terah's migration within the Abraham narrative. Abram's migration is preceded by Terah's, who had a similar destination in mind

but stopped in Haran. What purpose does the inclusion of his leg in the journey serve? Why did Terah leave Ur, to begin with, and why did he stop in Haran? While no explicit answers are given in the text, the paper will claim that these may be revealed through a careful comparison of the two stages of the journey/migration: Terah's and Abram's. This comparison reveals fundamentally different motives behind the different stages in the migration of the family. While the text hints that Terah's migration may have been economically motivated – a response to an economic crisis - Abraham's migration is totally different. Israel's ancestors were part of the Semitic migrants who infiltrated the edges of the Fertile Crescent in times of crises. This similarity between Israelites and related tribes created a challenge to Israelite identity and its sense of uniqueness. It is this specific challenge which I propose the Terah/Abram itineraries address.

Dr. Zvi Shimon is a professor of Bible in the School of Basic Jewish Studies at Bar Ilan University. His dissertation supervised by Prof. Ed Greenstein was awarded the Churgin award for best dissertation in Bible in 2009. He lectures regularly in Bible conferences usually in sessions dealing with biblical stylistics and biblical theology, his two primary areas of interest. His book "Human Choice" (Heb.) published by Magnes press presents a new approach to biblical theology focusing on the role of human choice in the biblical narrative.

BOUND TO THE HORNS OF THE ALTAR: THE AKEDAH AND JEWISH RESPONSES TO CRISIS

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The Akedah (Gen. 22:1-20) provides a typology for at least three distinct Jewish responses to crisis. The narrative itself offers Abraham, Isaac, and the servants as representatives of these models: Abraham, who appears to punctiliously obey an impossible command, but whose response, on close reading, contains elements of delay and silent rebellion; Isaac, whose trusting and passive approach leads him to the brink of disaster (and perhaps beyond); and the servants, who are made (perhaps) unwitting accomplices. A fourth implicit model for response to crisis is Sarah, whom rabbinic sources say is killed by the news of the deed. Crisis can kill not only those who endure it, but those who cannot survive its aftermath.

Through a close study of the structure and content of the narrative itself, we shall see that the Akedah maps the radical uncertainty and accelerating pace of a gathering crisis, and its textual gaps provide exegetical avenues for response (including escape). Through study of selected passages of Amoraic midrash on the Akedah, we shall see how the rabbinic sages superimpose this map, retrospectively, upon the destruction of the Temple, in order to prove that evidence for divine care and cultural recovery exists in even the greatest destruction. In the course of that recovery, however, the human-divine relationship is profoundly and irrevocably changed.

David N. Gottlieb is a member of the teaching faculty at Spertus Institute in Chicago, Illinois, USA. He received his PhD in the History of Judaism from the University of Chicago Divinity School in 2018. He has written for the *Toronto Journal of Jewish Thought*, *AJS Perspectives* and other publications, and is the author of *Second Slayings: The Binding of Isaac and the Formation of Jewish Memory* (Gorgias Press, 2019).

JOSEPH KIMHI'S THREEFOLD PRIESTHOOD POLEMIC

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Melkhizedek and Ahimelekh, two biblical priests, who are also referred to as 'king', both grant priestly gifts to a war refugee. "Melkhizedek king of Salem [...] Priest of the Supreme God" (Genesis 14:18) offers bread and wine

to Abram after his victory over the kings who had captured his nephew, Lot. Ahimelekh, the priest of Nov, gives David, who is fleeing from Saul, the 'holy' bread (1 Samuel 21:7). Christian interpretation made use of these priestly figures and their priestly gifts in order to establish the new priesthood of Jesus.

This paper brings to light the overt and covert polemic of Joseph Kimhi (Provence, 1105–1170) regarding these two priests and their priestly gifts in order to defend the eternity of the Levitical priesthood and that of the sacrificial rite in the Jerusalem Temple.

Dr. Miriam Sklarz is a senior lecturer at the Bible departments of Orot Israel College and Hemdat HaDaron College and has won the title of Outstanding Lecturer in both institutes. Currently she serves as the Academic Coordinator of the MA Degree in Biblical and Oral Law at Orot Israel College, and as Head of the Bible Department at Hemdat HaDaron College. Dr. Sklarz has written numerous articles on medieval Biblical exegesis, Biblical poetry and Bible instruction. She promotes the development of methodologies for optimal Bible instruction for different age groups and populations.

STRAND B – TEACHING AND CHILDREN'S PUBLICATIONS IN TIMES OF CRISIS

TEACHING THROUGH THE TEMPEST: THE EXPERIENCES OF THE TEACHERS AND SCHOOL DIRECTORS OF THE ALLIANCE ISRAÉLITE UNIVERSELLE DURING THE IRANIAN CONSTITUTIONAL REVOLUTION, 1906-1911

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The lives of the teachers and school directors of the Alliance Israélite Universelle (AIU), an international network of Jewish schools, were entangled with the turmoil and humanitarian disasters of Iran's 1906-1911 Constitutional Revolution. In theory, the revolution should have been an exciting moment for the AIU and a validation of its mission to "regenerate" and "emancipate" Middle Eastern Jews. After all, the new constitution inscribed individual rights before the law and for the first time recognized many of Iran's religious minorities, including the impoverished and persecuted Jews, as citizens. Yet in the AIU staff's letters back to the Paris headquarters, we actually find surprisingly few mentions of the revolution itself and fewer still that express enthusiasm for the constitutional project. Rather, the correspondence describes chaos, violence, and the staff's efforts to address the needs of traumatized and desperate local Jewish communities.

Why did the AIU staff not express a greater investment in the emancipatory project of the Constitutional Revolution? This paper seeks to understand the reasons for this and discusses how the AIU teachers perceived and interpreted the events of the revolution through the lens of their own backgrounds and biases. The paper also weighs the value of the AIU staff letters as a source for Iranian history—first, for learning about Iran during the revolution and second, for exploring the interconnections between the Jewish-emancipationist and modernizing ideology that the AIU promoted and the realities of the day-to-day concerns and activities of its staff on the ground.

Isabelle S. Headrick is a PhD candidate in history at the University of Texas at Austin working on the global modern education movement and its interaction with Iranian, Jewish, global French, women's, and family histories. Her research focuses on a family of French-Jewish school directors who lived in Iran from 1908-1978 and worked for the Alliance Israélite Universelle, a transnational Jewish educational organization. Her article on

this family was published in *The Journal of the Middle East and Africa* in October 2019. Prior to entering the University of Texas, she worked for fifteen years in Austin as an affordable housing non-profit director.

SCHOOLBOOKS ON JEWISH HISTORY IN 19TH CENTURY GERMANY

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Research on the development of German-Jewish historiography has for a long time focused on the most prominent figures of Jewish historians – the question of how and if their scientific knowledge was actually disseminated to wider audiences was neglected. The clue to that question might be the popular schoolbooks on Jewish history, as they had a strong influence in a time of crises of Jewish identity in Germany. To understand the Jewish historical consciousness of the 19th century, “[...] one primarily has to take these numerous books, until now almost forgotten, into consideration because these were the books which directly shaped the historical outlook of the contemporaries” (Gotzmann: *Ambiguous Visions of the Past*, p. 374). Consequentially, the proposed paper will show the relation between schoolbooks on Jewish history and their scientific guides. This will indicate how and if the scientific narratives did in fact have a forming effect on the historical consciousness of the German Jews.

Fabian Hennig is a PhD student at the University of Heidelberg and the Hochschule für Jüdische Studien Heidelberg, supervised by Rabbi Prof. Birgit Klein. His thesis focuses on the development of narratives of Jewish collectivity by major German Jewish historians and how these narratives disseminated into schoolbooks on Jewish history. He has studied in Heidelberg, London and Be’er Sheva History and Jewish Studies and interned at the LBI Jerusalem. His interests include Jewish intellectual history, history of knowledge, HGIS and the history of Zionism in Germany.

A STORY OF WAR AND PEACE: THE ROLE OF ISRAELI CHILDREN’S PERIODICALS DURING THE SECURITY CRISES OF THE 60S AND 70S

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The intersection of childhood and war constitutes an unnatural and painful oxymoron. Israeli history is replete with wars and security crises that have affected its citizens, both young and old alike. Children’s journalism represents a cultural domain through which these security crises, and responses to them, can be examined.

Historical journalism constitutes a source for analyzing societal processes and trends. Periodicals reflect the spirit of the age and society in which they are produced, but they also attempt to shape society and to instill values and perspectives that accord with their editors’ ideologies. Children’s periodicals clearly demonstrate this second trend, since they are perceived as an educational tool and cultural agent helping to build children’s identities. Studying children’s journalism affords a glimpse into the way in which adults have attempted to construct children’s worlds. Children’s periodicals also constitute a historical source for the study of children—reading material sent by children for publication in such periodicals opens a window into their internal world and experiences.

My study aims to address the way in which the Israeli children’s press mediated the security reality of the 1960s and 1970s for its young readers. It demonstrates that the editors viewed the children’s press as a suitable platform for making content about the security situation accessible. Discussion of security crises incorporated

both collective-national and personal-individual issues. This study helps to understand the role played by children's journalism as a platform attempting to provide answers and to strengthen its readers' mental and national resilience.

My name is **Oshrat Revivo**, I am a doctoral student in the School for Education at Tel-Aviv University, Israel. I am writing my doctoral dissertation, provisionally titled "'Milk, Bitter Herbs and Honey': A Study of Israeli Children's Periodicals Between 1967 and 1985", under the supervision of Professor Avner Ben-Amos. My research examines children's journalism for the ways in which adults have attempted to construct children's worldviews and to instill national and social values in them. Children's newspapers also constitute a historical source for analyzing children's worldviews, investigated via the reading of materials submitted by children for publication in such newspapers.

STRAND C – APPROACHING CRISIS THROUGH GERMAN-JEWISH WRITINGS

KEEPING THE FAITH: EDITH HAHN ROSENZWEIG AND THE LEGACY OF GERMAN JEWRY

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Migration is a large-scale demographic process, yet composed of thousands of individual points of personal decision and movement that reveal specific circumstances of personality, family dynamics, financial resources, and ideology. All of these aspects of the migration phenomenon are amplified and intensified in the case of migration during crisis.

My paper examines Jewish migration from Nazi Germany through the eyes of Edith Rosenzweig, widow of philosopher Franz Rosenzweig. He died in 1929, so Edith was on her own in facing the events of the 1930s and crafting a response for herself and her young son. Through her correspondence, we see her sharing many facets of the Jewish experience under Nazism: denial, spiritual resistance, despair, and finally, flight. Dedicated to the Weimar Jewish Renaissance, Edith resisted what she saw as abandonment of her community, even as that community disappeared. Publishing some of her late husband's work in 1935 and 1937, she demonstrated her commitment to the idea that his unique intellectual and spiritual attitude, although a response to the demands of an earlier time, could still provide an example for the responses of contemporary Jews. But the November Pogrom of 1938 crushed her frail hopes for Jewish spiritual resistance. By this point, her sense of powerlessness in the face of Nazi bureaucracy almost paralyzed her. She emigrated to Palestine just weeks before the outbreak of the war.

Like other German Jews, Edith took with her into exile the values of German Judaism and the determination to continue its legacy through the further publication and promotion of Franz Rosenzweig's work.

Amy Hill Shevitz is lecturer in Theology at Loyola University Chicago. The author of one monograph and many articles in American Jewish history, she is currently working in German Jewish history, specifically, on a triple biography of the three most important women in the life of philosopher Franz Rosenzweig. She has received several grants and fellowships for this work; portions have been presented at international conferences and have appeared in *Modern Judaism* and the *Leo Baeck Institute Year Book*.

'DEFENDING ONESELF AS A JEW': ARENDT, ANTISEMITISM AND LANGUAGE

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Hannah Arendt is a frequently-cited figure in discussions of antisemitism, due to both her analysis and her own experiences in 1940s Europe. Yet although Arendt called her Jewishness “one of the indisputable facts of [her] life,” she also stated that “love of the Jews’ would appear to me [...] as something rather suspect.” Arendt appears to have been deeply sceptical of the idea of ‘belonging’ to any group or ‘community’, whether ‘Germans’, ‘refugees’ or ‘Jews.’ Yet her life confronted her with the crisis of her, and people around her, being imprisoned and killed precisely because of their apparent membership of a particular group.

Seyla Benhabib has described the wider Arendtian principle that “one defends oneself under the identity that is under attack”. “If one is attacked as a Jew, one must defend oneself as a Jew,” Arendt states in an interview with Gunter Gaus, published as ‘What Remains? The Language Remains.’ Yet in this interview, aside from her thoughts on Jewish politics and Israel, Arendt argues for her own profound connection with the German language. My paper argues that Arendt’s focus on (the German) language is an essential element of her attempt to defend herself ‘as a Jew.’ Reading between several interviews and essays of Arendt’s, the paper argues that, while she was variously classified as a ‘German’ or a ‘Jew’, it is a profound connection to a language, rather than any ‘community’, that Arendt asserted as an essential element in combating both antisemitism and anti-migrant sentiment.

Edmund Chapman completed his PhD at the University of Manchester and is the author of *The Afterlife of Texts in Translation: Understanding the Messianic in Literature* (Palgrave Macmillan, 2019). He has taught English Literature and French at the University of Manchester. His current research focuses on the relationships between language, antisemitism and ‘home’ in multilingual Jewish refugee writers.

THE LANGUAGE OF THE SELF: AN INQUIRY INTO THE RELATIONSHIP BETWEEN IDENTITY AND LANGUAGE IN THE GERMAN JEWISH LITERATURE OF THE 20TH CENTURY

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In 1939, Martin Buber (in „Das Ende der deutsch-jüdische Symbiose“) – looking back at the *Kristallnacht* and the events that followed – considers that the German-Jewish symbiosis ceased to exist. In 1962, Gershom Scholem – looking back at the entire dramatic experience of the Holocaust – considers that such a symbiosis actually never existed, and that the Jews “when they thought they were speaking to the Germans, they were speaking to themselves”. This symbiosis – be it either fact or fiction, either an idealist project that burned to ashes, or a myth that failed to be incarnated in history – needs to be studied, discussed and understood better – and particularly from the perspective of language.

Our research will explore the nuances of this tension, and their impact in literary and autobiographical texts. We will analyse the way in which the language has involved – for the German Jewish writers of the 20th Century – in the same time an expression of the self, a re-definition of the self, and an alienation of the self. We will propose that the texts in this category should be interpreted not only from the perspective of their content, but also from the perspective of the way in which the actual use of language has shaped and defined the identity of their authors.

The research will look into the ways in which German Jewish writers have positioned themselves towards language – seeing it as an escape, as a communication tool, as a mystical endeavour, as a conflictual reality or even as exile or alienation. Understanding the different approaches to language in the German Jewish culture would enable us to approach the texts with a higher degree of awareness regarding the author’s understanding and use of language; and with a higher degree of confidence regarding the possibilities of interpretation.

We hope that our research would contribute to our understanding of the relationship between the Jewish and German culture. Our study would go however beyond the informative element: through its outcome and conclusions, our paper will invite us to apply these insights to the way in which we interpret the world we live in, where the reality of co-existing cultures (with the enrichment and the challenges that come with it) becomes a constant feature. A deeper understanding of this dynamic would challenge us to search for a more profound understanding of ourselves, of the other, and of the world.

Paulian Petric has postgraduate degrees in theology and philology, holds a PhD in German Jewish Literature (with a thesis on Martin Buber and Nelly Sachs), and did postdoctoral studies at the University of Geneva. He is a fellow of The Kirby Laing Centre for Public Theology in Cambridge, and currently lives in Scotland.

STRAND D – PHOTOGRAPHY CAPTURING CRISIS

THE CRISIS OF EXILE, JEWS AND PHOTOGRAPHY

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The involvement of Jews in cultural movements of the twentieth century has often been noted, along with debate about whether there are traces of Jewish sensibilities in these artworks. Enzo Traverso writes of a ‘Jewish Modernity’, flourishing between the Enlightenment and the Holocaust, that left an ‘intellectual scientific and artistic legacy’ that ‘continues to dazzle us’. However, the position of Jews was always precarious and ambivalent, like Simmel’s Stranger, *in* society yet not *of it*. This was intensified by the experience of exile that involved loss of home, occupation, social moorings, language and much more, manifested in the ‘horror of loneliness’ that Gershom Scholem saw for example in Walter Benjamin’s writings. The ontological crisis of displacement coincided with the imagined social boundary between Jew/non-Jew becoming crucial in the inter-War world. If there *was* a Jewish artistic sensibility, this paper asks whether we can find in exile photography a distinctive style and aesthetic that was an embodied practice exploiting the ambiguity of the image and posing questions about time, place and identity. This theme is explored with reference to inter-War photography, in which Jews played a significant role, examining the contrasting artwork of László Moholy-Nagy’s abstract constructivism (e.g. his defamiliarizing devices) and Edith Tudor Hart’s social realism. Both were secular Jews whose artwork embodied a utopian aesthetic that disrupted conventional perceptions of the world.

Larry Ray is Professor of Sociology at the University of Kent and former President of BAJIS (2012-13). His main research interests include critical social theory, Hannah Arendt’s Jewish writings, postcommunism, the sociology of violence, Jewish studies and visual sociology. He has worked with Maria Diemling on food and boundaries of Jewish identity and they coedited *Boundaries, Identity and Belonging in Modern Judaism* (Routledge, 2016). In 2018 the second edition of *Violence and Society* (Sage) was published, which develops a wide-ranging analysis of

violence including prehistoric violence, long-term trends in homicide; masculinities, gender and violence; and modernity and the Holocaust.

REMNANTS OF THE MULTI-NATIONAL MOMENT: THE CRISIS OF HUMANIST PHOTOGRAPHY IN 1940S MANDATE PALESTINE

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After years of displacement and international travel, a group of Jewish photographers and photojournalists arrived in the Middle East in the late 1940s to witness and portrait a place that was no longer a British Mandate nor a new state quite yet. While many of them were European-born most had attained American citizenship. Being dependent on open travel routes and uninterrupted image circulation they were among the first to be confronted with growing trenches between Jews and Arabs. Eventually, building on their experiences of displacement and migration and their international networks, these photographers often managed to break through actual and virtual breaches along this cultural, national and ethnic frontier. Simultaneously, however, they were challenged by the dilemma to choose sides in a conflict that complicated the dictum of ‘concerned’ or humanist photography. This paper takes a visual history approach to discuss local social and cultural dynamics in Palestine shortly before and during the Arab-Israeli war. By means of reading visual sources in conversation with written accounts characterizing the works of the photographers the paper nuances assertions about the partisan role of photography in warfare. It suggests that studying 1940s Mandate Palestine from the global angle of circulating images taken by photographers whose biographies were themselves marked by mobility and statelessness can grant us additional insights into the histories both of the emerging State of Israel and Diaspora Jewry following its fate from afar.

Rebekka Grossmann is a postdoctoral fellow at the Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History at the Hebrew University. Her research focusses on the intersections of Jewish politics, migratory mobility and global visual culture. Before joining the Franz Rosenzweig Center she was a Fellow at the Pacific Regional Office of the German Historical Institute at the University of California, Berkeley. Her work has also been supported by the George L. Mosse Program in History, the Jack, Joseph and Morton Mandel School for Advanced Studies in the Humanities at the Hebrew University and the Leo Baeck Fellowship Programme. Aspects of her research have been published for example in *Jewish Social Studies* and the *Leo Baeck Institute Yearbook*.

“THE PHOTOBOOK AS HISTORY: BERGGASSE 19 AND THE MAKING OF FREUD AS A SYMBOL OF JEWISH PERSECUTION”

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In May 1938, just weeks before Sigmund Freud emigrated to London, photographer Edmund Engelman secretly documented Freud’s Vienna residence at 19 Berggasse. He captured a few scenes from the street before moving into the apartment, where he pictured the fully decorated offices, as well as some private rooms of the Freuds. Shortly thereafter, Engelman was forced to flee Vienna while Freud’s apartment was stripped and occupied by other families. The apartment, however, continued to live on in Engelman’s pictures, which circulated after the war on both sides of the Atlantic. The photographs were used to establish a museum in Freud’s apartment in

1971, and in 1976 they were published in a coffee-table photobook titled *Berggasse 19: Sigmund Freud's Home and Offices 1938*.

This paper analyses the origins and production of *Berggasse 19*, arguing that the photobook repositioned Freud as a symbol of Jewish persecution in both scholarship and popular culture. By showing for the first time pictures of the interiors and exteriors of 19 Berggasse, the book made visible a different Freud. Peter Gay's introduction to the book initiated a reinterpretation of the doctor focused on his Jewishness, which became the cornerstone for subsequent scholarship. At the same time, displaying the quintessentially bourgeois interiors of Freud's home, the book made the experience of Jewish persecution relatable to larger audiences. In all of these ways, *Berggasse 19* acted as a tool of Jewish history, exemplifying how photographic documentation in times of crises are recapitulated into durable narrative and memorial forms.

Steven Weiss Samols is a Ph.D. Candidate in the Department of History at the University of Southern California. Sponsored by the Leo Back Studienstiftung, Steven's dissertation explores the role of twentieth century photobooks as documents of Jewish History. His work lies at the intersection of Visual Studies methodology and Cultural History. Steven holds a MSc. in European Studies from the London School of Economics and a B.A. in History from New York University.

STRAND E – JEWISH HERITAGE IN/AND CRISIS III: MUSEUM HISTORY AND POLITICS IN THE ISRAELI CONTEXT

COLLECTING AS ACTIVISM: THE BEZALEL MUSEUM'S RESPONSE TO THE HOLOCAUST

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As World War II broke out, members of the cultural milieu in Palestine and world-wide anxiously received news about the destruction of Jewish life throughout Europe. At this moment of crisis, Mordecai Narkiss, director of the Bezalel National Museum in Jerusalem identified the urgent need to salvage items from disappearing Jewish communities.

This paper will review and explore the three concepts, namely ingather, salvage and restitution and how they were utilized by Narkiss during the immediate post-Holocaust period. Narkiss' transition between these three ideas are indicative of his management of the cultural disaster taking place in Europe and his response to working with international organizations in the Central Collecting Points in Germany. For Narkiss, the urgent call for salvage was a form of heritage activism; collecting for the sake of educating future generations and for the memory of the life that vanished.

Leading a national cultural institution in Palestine as the state of Israel was forming, Narkiss was one of the key people involved in defining the landscape of Israel's cultural collections after the Holocaust. Thus, in his potwar travels to Europe, he acted as a representative of the newly formed Jewish State, a place he, and others, believed is ethically responsible for the memory of the lives and culture shattered in Europe. Campaigning for bringing together every possible cultural object to Israel where items would be kept and presented as a memorial of Jewish culture and preserved for future generations was Narkiss' contribution to the global Jewish response to the outcomes of the Holocaust.

Shir Gal Kochavi is an art historian with extensive expertise in provenance research and the history of collecting, working and volunteering as a researcher in art institutions for over a decade. Since joining The Magnes Collection of Jewish Art and Life at University of California, Berkeley, as assistant curator (2017), she has been involved in the curation of exhibitions and research of Jewish artefacts from all over the world. Her professional experience includes assistant positions in contemporary art and antiques galleries in Israel and in the UK, and at Christie's Auction House. She worked as a provenance researcher at the Company for Location and Restitution of Holocaust Victims' Assets in Israel, where she cooperated with numerous museums and archives located all over the world. Since moving to California, Shir took on a researcher position at the Contemporary Jewish Museum in San Francisco, and has been giving lectures regularly. In 2017, Shir received her PhD from the University of Leeds, UK, where she wrote her dissertation "Salvage to Restitution: "Heirless" Jewish cultural property in Post-World War II". She holds a MA in The History of Business of Art and Collecting, from the Institut d'Etudes Superieures des Arts, Paris (2008) and a second MA in Law Studies from the Bar Ilan University, Israel (2012).

THE HOLOCAUST IN THE IMJ: A MICROCOSM OF THE JEWISH-ISRAELI IDENTITY DISCOURSE

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In this paper I examine the presentation of the Holocaust at the Israel Museum Jerusalem (IMJ), which is a major cultural agent and contributor to the Jewish-Israeli identity discourse.

Although the Holocaust has become an element of growing significance in Israeli identity, aside from a few temporary exhibitions, the IMJ until 2010 had no permanent space for Holocaust remembrance. This absence can be explained by the IMJ's claim that it is an institute committed to objective, universal truths and not to the furtherance of national commemorations. The temporary exhibitions fit the general mission of the museum because of their message of universal values. After 2010 the Holocaust was represented (not commemorated) at the IMJ as Yom HaShoah (Holocaust Day), one of Israel's holy days. By discussing these two periods I show how the museum relates to Israel's dealing with the Holocaust memory.

I will show that the current presentation of Yom HaShoah fits the IMJ's version of Israel's civil religion just as the earlier temporary exhibitions fit the museum's message of universal values (of good and evil). In its function as a major cultural agent, and by providing a wide cultural context for the Holocaust within Israel's culture, the IMJ also becomes a major definer of those included (and those not) in its concept of the national identity.

Hilda Nissimi is lecturer of General History at Bar Ilan University, Israel. She has published *Rebellion and Tradition in Palestine during the Mandate* (Ramat-Gan, 1985). Her current interests include crypto-faith communities, especially the Mashhadi Jewish community.

STRAND A – RABBINIC SOURCES THAT DEFINE HISTORICAL CRISIS SITUATIONS

HEBREW WORDS IN ROMAN PALESTINE (200-400 CE) RABBINIC SOURCES THAT DEFINE HISTORICAL CRISIS SITUATIONS 1: GEZEIRA, TSARA גזירה, צרה

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The current research suggests new directions to deepen the understanding of the historic perception of rabbinic sources from Roman Palestine 200-400 CE. The sages used specific words in order to describe crisis situations for the Jewish people or individual Jews in their time. In this research the terms “Gezeira” and “Tzara” will be examined in Tannaitic sources and sources of the Jerusalem Talmud. Initial examination shows that these words were used by the sages to describe extreme calamities such as the destruction of the temple, exile from the land of Israel, as well as other international crisis that affected the Jews indirectly such as the economic crisis in the Roman Empire in the middle of the third century CE. The sages used these specific words depicting their belief that the crisis was decreed by God as a punishment or warning to the Jewish people. Sometimes they hinted at other events less known that can be detected from the hints in their words. The paper will depict some of these examples and especially one unique one that deals with the time the Tosefta was compiled which is a controversy among researchers. It seems that it is connected to a troublesome time for the Jewish people in Palestine. The paper will also discuss expression of crisis and tragedy in the first century CE and in the NT.

Prof. Ben Zion Rosenfeld is a Prof. Emeritus of Jewish History from Bar Ilan University, Ramat Gan Israel. He investigates Jewish society, and socio - economic issues in the land of Israel in the Hellenistic, Roman and Byzantine periods. The focus of the research is rabbinic literature that was compiled in the first centuries CE. He published a number of books and many papers.

HEBREW WORDS IN ROMAN PALESTINE (200-400 CE) RABBINIC SOURCES THAT DEFINE HISTORICAL CRISIS SITUATIONS 2: SACANA, HEREG (-KILLING) AND ASON סכנה, הרג, אסון

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The current research suggests new directions to deepen the understanding of the historic perception of rabbinic sources from Roman Palestine 200-400 CE. The sages used specific words in order to describe crisis situations for the Jewish people or individual Jews in their time. The words “Sacana”, Hereg and “Ason” did not always relate to crisis situations. Sometimes they refer to the plight of an individual. However, it will be shown that the term סכנה is not found in that use in the bible and second temple literature. It was created in the Tannaitic period in order to differentiate a potential grave threat to a difficult situation that has already begun (Tzara). This use seems to be found already in the NT though it is hard to prove because the original Hebrew or Aramaic text is not available. The word “hereg” which is a noun depicting mass killing, assumed various forms from biblical times until the Mishna. However in the Tannaitic period it assumed additional meanings that related to crisis and aggression towards Jews as a society or as individuals. It is often possible to identify the crisis to which it is

relating such as the Bar Kokhva revolt and its aftermath. The term “Ason” seems to be biblical and relates to calamities that could be a result of human action or of divine decree. Both concepts will be analyzed and defined with examples for their use by rabbinic sources in contrast to biblical use.

Dr. Haim Perlmutter is a lecturer of Jewish history in Bar Ilan University Ashkelon College and the Orot Academic teachers college. He researches primarily Jewish economy and society in Roman Palestine during the first centuries CE. His research interests also include reception of ancient Jewish history in modern literature and cinema.

WHERE DID THEY COME FROM? TANNAITIC MATERIALS FOUND ONLY IN THE BABYLONIAN TALMUD –TRACTATE BAVA BATRA AS A CASE STUDY

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The Babylonian Talmud cites often Baraitot – Tannaitic material that is not found in the Mishnah – which for many of them we find equivalences in the Tannaitic literature, i.e. the Tosefta, the Halachic Midrashim and so on. But a significant part of these Baraitot cannot be found in the Tannaitic literature, and some of them does not even found in any other Amoraic works, such as the Yerushalmi Talmud and the early Aggadic Midrashim.

A long-sought question is what the nature and origin of these Baraitot is. Are they original Tannaitic texts? Can we find among them traces of lost Tannaitic compositions? Or are they late – Amoraic or even post-Amoraic? Have they been created in Babylon? Of course, the answer to this question is likely to be "all of the above", but getting the details and finding keys to decide what is what, is a major issue in the Talmudic field.

In the proposed paper I'll present preliminary findings from my thesis about the Baraitot in the Babylonian Talmud in tractates Bava Batra and Sanhedrin, focusing here on Bava Batra and on the Baraitot without equivalents in the Tannaitic literature. I'll suggest several criteria and methods that can be used to decide about the originality of the Baraitot. One of my suggestions is considering and identifying "Phantom Baraitot", which is a term that can be used referring to a text that now appears as a Baraita, but probably wasn't considered as such in earlier stages of the Talmudic text.

Hillel Gershuni is a PhD student at the Hebrew University, Jerusalem, Israel; researcher at the Friedberg Jewish Manuscript Society (FJMS); research assistant at Hemdat Hadarom college for a digital edition of Yerushalmi Talmud tractate Yevamot (main researcher: Dr. Menachem Katz); and translator (Arabic to Hebrew) for a new edition of the Guide for the Perplexed.

STRAND B – ANTISEMITISM: INFORMAL DISCUSSIONS

This session is reserved for informal discussion and support around dealing with antisemitism in an HE setting. The session is facilitated by members of the BAJIS committee and will address concerns raised by those in attendance which may range from experiences on campus to questions around teaching on antisemitism. This is a confidential and supportive space. You may also request a private conversation if that is preferable.

STRAND C – CRISIS IN AMERICAN ART AND LITERATURE

“BALANCING MY OWN AND OTHER’S NEEDS” (M. PIERCY): ECOLOGICAL CRISIS IN POEMS BY JEWISH AMERICAN WOMEN

Anat Koplowitz-Breier (Bar Ilan University)

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The ecological crisis and its consequences have been at the center of global interest since the middle of the twentieth century. In contemporary Eco-Judaism, or Jewish environmentalism, the term used many times is *Tikkun Olam*. However, *Tikkun Olam* is an ancient term, which since the 1950's among Jewish environmentalists, changed its meaning to the responsibility for the perfection and maintenance of the world as a way of fighting the ecological crisis. In Genesis, God put Adam and Eve in the Garden of Eden in order “to till it and tend it” (2:15), which can be explained as humans' responsibility for Earth's preservation. However, as opposed to mastering or ruling over creation (as they were commanded to do in Gen. 1:28), most environmentalist will suggest partnership between humans and non-humans, living and non-living things. This view can be seen in Psalms 148, when creation as whole is being called to praise God, its creator. One of the most interesting cultural phenomenon stemming from the general interest in the Ecological crisis is Ecopoetry, which is a poetry with strong ecological emphasis. Another is Ecofeminism, which combines feminist interests with ecological matters. In this paper I would like to combine all three concepts: Eco-Judaism, Ecopoetry, and Ecofeminism in order to analyze poems by Jewish American women poets. I would like to see whether their poetry can be read as part of their Jewish and feminist point of view on the one hand, and as part of the struggle against the ecological crisis, on the other.

Dr. Anat Koplowitz-Breier is a lecturer at the Comparative Literature Department at Bar-Ilan University in Ramat-Gan. Her M.A. thesis was written on the subject of *The Women of the Nibelungenlied – Presented and Represented*. She wrote her Ph.D. on *A Woman's Charm in Le Morte Darthur – Two Models of Women in the Work of Sir Thomas Malory*. Since then she has published several articles on medieval literature and on Modern poetry. Her research focuses nowadays on modern poetry, and especially poetry written by Jewish women poets (in German, English, and Hebrew). Another area of her expertise is the Detective Fiction.

IN-BETWEEN THE LINES: THE (COVERT) HEBREW OF MODERN JEWISH AMERICAN LITERATURE

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Much has been written about the function of Yiddish, or "Yinglish" (a crossbreed between Yiddish and English) in (Ashkenazi) Jewish American literature. However, what about *Hebrew*? Drawing on psychoanalytical theories (Freud, Lacan) while suggesting the new term "*Henglish*" (fusion of Hebrew and English), this paper shows the significance of Hebrew in the texts as well as lives of three well-known, East European, first generation Jewish immigrants in America: Abraham Cahan, Mary Antin and Henry Roth. However, this Hebrew is neither transcribed nor transliterated in the texts (which are written exclusively in English). Instead, it is "hidden" behind the English lines, indexed by cross-bilingual (mainly Hebrew-English) homophones (words similar in sound) and homographs (words similar in writing). Exposing these covert Hebrew letters, this paper demonstrates how the English texts in question were in fact written in a Jewish language, yet this language was not only "Yinglish;" it was also "*Henglish*:" English writing within which Hebrew words seemingly not present in the novel emerge in-between the lines. Inviting further research, this article may open the door for a new research field examining

(whether there are any) other appearances of "Henglish" in additional Jewish American works. If there are, what is their function in the texts as well as lives of the authors? And what intriguing knowledge may we derive from it regarding the role of Hebrew in particular and the multilingual dimension of Jewish American literature in general?

My name is **Shiri Zuckerstaetter** and I am a PhD student at the English department, Tel Aviv University. I have a BA in Jewish philosophy and English and American studies (Tel Aviv University, magna cum laude), and an MA in Anglophones literatures and cultures (Vienna University, summa cum laude). My master thesis has won the Erwin Wenzl Prize, and my article "(English) Dreams vs. (Hebrew) Reality: Henry Roth's *Call It Sleep* as 'Jewish American minor Literature' " was the runner up in the Postgraduate Essay Prize of "English: the Journal of the English Association" (Oxford University Press).

A CRISIS OF SCHOLARSHIP: ON THE 1990S REAPPRAISAL OF THE CATEGORY OF JEWISH ART

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The category of Jewish art tracks a long history, following a circuitous route that makes stops in murky waters – for example, as Margaret Olin has pointed out, appearing in histories of national art in the late nineteenth century – and journeys through divergent geographies and temporalities. The interrogation of the category gained momentum in the twentieth century, pushed forward in equal parts by those wishing to uphold it – see Martin Buber's exhibition of Jewish art at the fifth Zionist congress in 1901 – or those rejecting it, as illustrated by Harold Rosenberg's 1966 plea that the question of Jewish art is one that Jews should be liberated from asking. In the 1990s, the category was interrogated once again with fresh fervour, inflected by theories of identity and art inherited from the 1970s and 1980s.

The way in which this paper will posit 'crisis' in relation to the scholarship on Jewish art in the 1990s is twofold: first, in terms of the theoretical backdrop that made the reappraisal of the category an urgent task for scholarship; and second, the threat posed by this this new scholarship *on the art itself*, namely that it collapsed the distinct categories of art with a Jewish subject matter and art that was executed by a Jewish artist. To explore the doubled contours of this suggested crisis, the paper will take up the appearance of American postwar abstract art in 1990s scholarship as a case study. Here, the identity of the Jewish artists and critics associated with the New York School fuelled a radical reassessment of the abstraction they championed, with scholars arguing that it was deployed not for aesthetic merit, but for its assimilatory possibilities. In showing how new scholarship on Jewish art obscured a history of postwar American art, this paper will interrogate the relationship between theory and art, asking what is at stake when the former is instrumentalised in service of the latter.

Chloe Julius is a PhD candidate in the History of Art department at UCL. Chloe's research is supervised by Professor Tamar Garb and looks at the ways in which Jewishness was engaged by artists and scholars in Britain and the United States in the 1990s. Prior to joining UCL, Chloe worked as the Research Coordinator in the curatorial department at Tate Modern, focussing on research into modern and contemporary Asian art.

STRAND D – CONTESTED SPACES IN BRITISH JEWRY

MANAGED SUBURBANISATION: USING SOCIAL MOBILITY TO OVERCOME CRISIS IN EARLY TWENTIETH CENTURY BRITAIN

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As scholars have long understood, the meaning which is ascribed to ‘place’ matters. This has particular resonance for minority communities who often find themselves judged by mainstream society according to the place-based choices they make, or those which are made for them. Why live or worship here? Why live in close proximity to others from your community? Why express your faith or culture in that place? Why keep it hidden?

This paper examines how Anglo-Jewish leaders used the positive image of the English suburb in pre-war and interwar Britain for their own ends; as a vehicle to widespread acceptance and greater tolerance of working class and lower middle-class Jews, as well as a platform to overhaul the image of the community more broadly. In a bid to overcome a period of prolonged crisis, brought about, in part, by the mass migration of impoverished Jews, typically affluent Anglo-Jews engaged in a protracted project of ‘managed suburbanisation’. This was in part about raising the aspiration of working class Jews to seek ‘better’ lives and lifestyles away from congested urban areas. It was also, however, part of an orchestrated campaign to forcibly disperse impoverished or ‘undesirable’ Jews to locations which might ‘remedy’ their shortcomings.

Hannah Ewence is Senior Lecturer in Modern History at the University of Chester. She is a specialist in the field of modern British Jewish history, with a particular interest in the spaces and places in which British Jewish life occurs. Her recent monograph *The Alien Jew in the British Imagination, 1881-1905: Space, Mobility and Territoriality* was published by Palgrave in 2019.

CHIEF RABBIS AND RABBLE ROUSERS: THE MID-1980S CRISIS OF BLACK-JEWISH RELATIONS IN BRITAIN

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In early 1986 Chief Rabbi Immanuel Jakobovits published ‘From Doom to Hope’, a trenchant response to the Church of England’s landmark report on the inner cities: ‘Faith in the City’. In it he accused the Church of ‘patent political bias’, and made repeated comparisons between the history of the Jewish community in England and the contemporary Black and Asian communities, suggesting that the latter groups would do well to learn from the former. Jakobovits, who was closely associated with the Thatcher government, criticised Black denunciations of state institutions, saying that previous generations of Jewish immigrants had been ‘quite content for Britain to remain ‘ethnocentrically’ British’. Whilst welcomed by the government, the report was highly controversial, receiving a great deal of criticism in the Black press as well as in sections of the Jewish community. The negative impact upon Black-Jewish relations was amplified by the contemporaneous banning of Nation of Islam leader Louis Farrakhan from entering the country, which occurred as a result of lobbying from Labour MP and former Board of President Greville Janner, actions which Janner later came to regret. These events, occurring alongside the ongoing campus wars in which young Jews regularly found themselves on the opposing side to other minorities, due to issues around the Israeli-Palestine conflict, made 1986 a nadir in Black-Jewish relations in

Britain. This paper will explore this forgotten historical moment, and examine how themes and discourses from it shed light on the ways British Jews have related to other minorities since the 1960s.

Joseph Finlay is a PhD student at the University of Southampton, researching British Jews and Race Relations since 1945. He is supervised by Tony Kushner.

STRAND E – JEWISH HERITAGE IN/AND CRISIS IV: MUSEUM AND DISPLAY POLITICS

THE ARTISTIC JEW IN THE DISPLAY OF THE UNTERLIMPURG PRAYER ROOM

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Synagogues converted into museums possess religious value, as well as historical and artistic values. These synagogues are sacred spaces that once evoked deep religious feelings in their congregants, while their destiny is to stand as historical monuments, and their appurtenances display idiomatic artistic works. The exhibition of the Unterlimpurg prayer room in the Hälisch Fränkisches Museum of Schwäbisch Hall, Germany features a splendid piece of religious art, with hardly any points of comparison in the preserved corpus. The synagogue display highlights the artistic achievements of early modern local Jews.

However, the mode of presentation significantly diminishes appreciation of its religious and historical value. The partially reconstructed room is visible only from the outside via a glass balustrade at its northern wall. Thus, visitors are physically unable to enter the room and stand before the Torah ark as the “audience” (the congregation) once did. Also, the location of the presentation within the museum diverts the viewer’s attention from a modest adjacent exhibition on the fate of local Jewry during the Nazi era. These are the most prominent of several factors that emphasize artistic features at the expense of religious and historical contexts. On the one hand, the situation is an unintended consequence of transferring the prayer room from its original location into a non-Jewish museum; on the other hand, it reflects a curatorial agenda to represent the prayer room as one of the general local artistic treasures of the region.

Zvi Orgad is an assistant lecturer in the Department of Jewish Art at Bar-Ilan University, where he completed his PhD studies. His thesis focused on the work methods of Eliezer-Zusman from Brody, a synagogue painter active in Franconia during the early modern period. Orgad is the author of several articles on synagogue art, and a researcher in the Israeli-German project "The Torah Ark in German Lands". His main research topics are synagogue interior paintings and the work methods of synagogue painters and manuscript illuminators of the medieval and early modern periods.

HEMCOMING AND HEALING: HEBREW SCROLLS DONATIONS FROM THE MAINZ MARTINUS BIBLIOTHEK

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In April of 2019, I visited the Catholic Martinus Bibliothek in Mainz, Germany. Several scrolls were presented by the Director, Helmut Hinkel, which had never examined or catalogued. I prepared a brief written report on the items.

Surprisingly, the Bibliothek decided to donate the scrolls to a library in Israel. However, if the scrolls once belonged to the Jewish community of Mainz, shouldn't they remain there? This objection was assuaged by the fact that the scrolls were purchased by an enigmatic priest as souvenirs on a visit to the Holy Land in the 1960s.

In June, the scrolls were transferred at a press conference in the Bibliothek, followed by public lectures. The event was covered by German television and newspapers. Back in Israel, the scrolls were transferred to the National Library of Israel and a feature story appeared in the Jewish Telegraph Agency, picked up by Jewish news services around the world.

In his lecture, Hinkel noted that the Martinus Bibliothek once housed the Sefer Torah of the Mainz Congregation that was seized during the Holocaust. In 2003, that scroll was transferred to a Synagogue Museum in Mainz-Weisenau in a public ceremony featuring Cardinal Karl Lehmann and Rabbi Leo Trepp.

On the one hand, the 2019 scroll donation served the needs of the scholarly community, bringing the artifacts closer to the researchers; on the other hand, like the 2003 Torah Scroll transfer it serves as a cross-cultural gesture of goodwill and healing which cannot be measured by science.

Leor Jacobi is a Doctoral candidate and Research Associate at Bar-Ilan University. His Doctoral Thesis for the Departments of Jewish Art and of Talmud, *The Intrusion of Falconry in Art and Rabbinic Literature: Reading Medieval Culture into Ancient Sources*, is currently under review. Leor's interdisciplinary research interests, publications and talks range over Rabbinic Literature and Medieval Art. He has lectured at numerous academic conferences across the world, soon making his third trip to the NYU campus in Abu Dhabi.

STRAND F – PERSPECTIVES ON FAMILY, GENDER AND SEXUALITY

THE PROPOSED DOMESTIC PARTNERSHIP LAW – CIRCUMVENTION OF THE RELIGIOUS MARRIAGE LAW

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The proposed Domestic Partnership Law 5778 – 2013 introduces an opportunity for individuals who are not permitted to marry under religious law and presently need to formalize their spousal relationship abroad. From now on they will be able to do so through the Israeli Registrar of Domestic Partnerships. The law also intends to address the larger population of common law spouses. Prior to this law, the three available alternatives to religious marriage were civil marriage entered into abroad, private marriage, and a common law marriage. The proposed law introduces a civil model that actually offers a fourth alternative to religious marriage for formalizing the spousal relationship in Israel. It not only includes the advantages of the existing alternatives but also responds to their disadvantages in the following ways. Upon its establishment, the formal spousal relationship will be officially recognized, uncontrolled by religious law, and reflected in the civil registry. During the spousal relationship, the partners will benefit from all the rights of a married couple. Upon its dissolution, the spouses need neither a rabbinical court proceeding nor a *get* divorce document.

My lecture will respond to several challenges that may arise in the implementation of this law. Most difficult is the concern whether the ceremony before the civil registrar will be recognized as a valid marriage under religious law. If that is so, then separation of a couple without a *get* might prohibit each of them from entering into a

subsequent marriage. In contrast, dissolution of a marriage with a *get* will make the content of this law less effective by returning the issue of the *agunah* and the refusal of giving a *get* to the civil model.

My lecture will offer suggestions for coping with these challenges: restriction of the law to those sectors in which the question of marriage under religious law will not arise; incorporation of conditions in the ceremony before the registrar that will minimize the concern of recognizing it as a religious marriage, so that a *get* and its disadvantages will be unnecessary; consideration of the relevant grounds for divorce. These suggestions can assist the law and enable its implementation in the complicated reality of Israeli family law that does not yet have a separation of religion and state.

Rabbi Prof. Yitshak Cohen is an associate professor of law and senior faculty member at Ono Academic College, Israel. He earned LL.B. (cum laude) and LL.M. in the direct path (cum laude), from of the Faculty of Law at Bar-Ilan University. He wrote his doctoral dissertation with the assistance of the President's Scholarship for Outstanding Students. During the 2012-13 academic year, he was a visiting scholar at Columbia University Law School in New York, and in 2013, a Visiting Professor at McGill University, Canada.

He is the head of several academic programs, among them Religious Leaders (Christian, Muslim, Druze and Jews) Interfaith LLB Law Program, the first and only class of this kind in the world. Cohen has been a member of the Israel Bar Association since 1999, and was ordained as a rabbi by the Chief Rabbinate of Israel.

His primary fields for teaching and research are Jewish law, family law, and civil procedure. He has published five books and numerous articles in these areas. He is the Academic Director of the Ono Academic College Faculty of Law, Jerusalem Campus, and Chairman of the Public Committee for Prenuptial Agreements appointed by the Minister of Religious Affairs.

RELIGIOUS IDENTITY, LAW, AND POLITICS: THE CHALLENGE OF REPRODUCTIVE TECHNOLOGIES

Avishalom Westreich (College of Law and Business, Ramat Gan)

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In October 2019 the Israeli Regional Rabbinical Court in Beer Sheva ruled that a child born out of egg donation, whose genetic mother is anonymous, cannot be recognized as a Jew. The anonymous donor was registered as Jewish in the Israeli population registry, but the court rejected the reliability of the registry, and called for establishing a process of religious confirmation for egg donors, which would enable providing children with formal confirmation of their religious identity.

Based on an analysis of this and similar cases, the paper will discuss the challenges that reproductive technologies pose to religious identity and will indicate possible alternative paths. Focusing on the Beer Sheva case, the paper will argue that from an internal Jewish law perspective, the decision can be relatively easily challenged. From a societal perspective, the results of the decision are far-reaching: the decision might impart to a growing number of Israeli children, born out of reproductive technologies, a doubtful status as regards their religious identity. Both Jewish law and societal perspectives lead the paper to raise the concern that a significant motivation of the court is a political one: providing religious courts with expanded authority over new medical technologies.

The methodology of the paper will be a close reading of the legal and metalegal discourse within Israeli law, and that within Israeli rabbinical courts in particular, as regards religious identity in reproductive technologies. On the basis of this discussion, the paper will provide a normative proposal for facing modern medical challenges. It

will raise a number of considerations, which, in my opinion, support a lenient approach, which would not impart such a doubtful and unjust religious status to children of reproductive technologies.

Avishalom Westreich is an Associate Professor of Jewish Law, Family Law, and Jurisprudence at the College of Law and Business in Ramat Gan, a Research Fellow at the Kogod Research Center for Contemporary Jewish Thought at Shalom Hartman Institute, Jerusalem, and an Honorary Research Fellow at the School of Arts, Languages and Cultures at the University of Manchester, UK. He was a Visiting Scholar at the Petrie-Flom Center for Health Law Policy, Biotechnology, and Bioethics at Harvard Law School (Fall 2017), a Helen Gartner Hammer Scholar-in-Residence at the Hadassah-Brandeis Institute (Fall 2016), and a research fellow at the *Agunah* Research Unit at the University of Manchester (2007–2008).

LBQ JEWISH WOMEN IN ENGLAND AND ISRAEL

Mie Astrup Jensen (University College London)

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Religion and LGBTQ+ identities have often been seen as conflicting and contradictory identities. Many LGBTQ+ people experience that they are faced with an ultimatum: to be secular and LGBTQ+ or to be religious and repress their sexuality. This binary persists despite socio-cultural changes in both the secular public sphere and within religious institutions.

Mie focuses on how LBQ Jewish women in England and Israel navigate, express, explore, sustain, and negotiate their sexual and religious identities in the 21st century. To elaborate, she explores Jewish religious debates in relation to socio-cultural debates and developments. Mie's paper first debates the oft-presented binary view that LGBTQ+ people have to choose between their sexual and religious identities. By applying a gendered lens, she demonstrates the invisibility of non-heterosexual Jewish women in historical and contemporary scholarly research. Next, she traces various Jewish religious and ideological debates to contextualise different denominational viewpoints. Finally, she questions the socio-religious impact of these developments by drawing on queer religious studies and Jewish feminism. With growing LGBTQ+ rights in secularising western societies, Mie reflects on how LGBTQ+ Jews respond to Jewish religious institutions and teachings that have historically been homophobic. She reflects on the traditional Jewish family model, Jewish sexual scripts, the role of the Jewish mother, and LGBTQphobic sentiments and responses to these sentiments. She also identifies the impact of, for example, LGBTQ+ synagogues, Pride Shabbat, rainbow kippot and tallisim, and LGBTQ+ inclusive prayer books.

Thus, she identifies socio-cultural developments and responses to non-heterosexual women in religious/spiritual settings.

Mie Astrup Jensen is an ESRC-funded PhD student at UCL. She has a long-standing interest in intersections between religion, gender, and sexuality. She has explored Jewish sexual scripts, correlations between gender identity and experiences and antisemitism, Jewish women's religious practices, and queer religiosities; including how progressive rabbis make synagogues LGBTQ+ friendly.

Her PhD, 'Being Queer and Jewish: a Cross-Cultural Study of Ethno-Religious Experiences and Divides', explores how LBQ Jewish women in England and Israel navigate, express, explore, sustain, and negotiate their sexual and religious identities in the 21st century. She seeks to create a more nuanced perspective on sexual citizenship.

STRAND A – CRISIS AND RESPONSE THROUGH PSALMS AND POETRY

THE GROWTH OF LEGENDARY LITERATURE OF THE SAGES (*AGGADAH*) AND LITURGICAL POEM (*PIYYUT*) IN THE LAND OF ISRAEL AS A RESULT OF A NATIONAL CRISIS

Amos Geula (Hebrew University of Jerusalem/Herzog College)

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Legendary literature of the sages (*Midrash and Aggadah*) flourished in the Land of Israel during and after the Amorites (the classical and post-classical midrashim period). Legendary literature is a very rich literature that contains dozens of compositions, diverse genres (sermons, short stories, parables and proverbs, and more), and even original literary forms (such as the *Petichta* =proem). Legendary literature provides us with insights into the thought process and morality of the sages. The liturgical *Piyyut*, in which we have rich knowledge since the discovery of the Cairo Geniza, is also a distinct phenomenon of the Land of Israel. The *Piyut* literature is also rich in original forms (like *Kedushta*, *Yotzer*, *Shivata*), literary techniques and unique language. There is an affinity between these two disciplines, while the *Piyyut* relies on the Midrash. In Babylon, the parallel Jewish center at the time, these disciplines did not flourish and were even rejected. In this lecture, I will try to examine what led to the flowering of the Midrash and Piyyut in the Land of Israel during and after the Amorites (=Byzantine period). I will suggest that these compositions have emerged in the context of a national crisis in Israel as a result of distress, in contrast to the quiet and established Jewish communities that were in Babylon. This hypothesis explains, for example, why these works include quite a bit of polemic against the Gentiles and consolation to the Jewish people in the land of Israel.

Amos Geula is Lecturer for Literature of the Sages (*Aggada*) at the department of Hebrew Literature, HUI. Head of Research Authority and lecturer in the Interdisciplinary program at Herzog Academic College. Bachelor of Science at the department of Biology, MA and PhD at the department of Hebrew Literature, HUI. Dissertation on the subject '*Lost Aggadic Works Known Only from Ashkenaz*'. Mainly focused on Jewish literary work in southern Italy between the eighth and tenth centuries. Editor of *Jewish Studies Series* - published by the Research Authority of Herzog Academic College and the World Union of Jewish Studies. Will soon be publishing a new Ashkenazic commentary on the Torah.

MIDRASHIC RESPONSE TO CRISES – THE CASE OF MIDRASH *TEHILLIM*

Arnon Atzmon (Bar Ilan University)

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In one of his books, Jacob Neusner reasons that the Jewish canonical writings illustrate Judaism's response to social, cultural, and political crises. Faced with these kinds of catastrophic events, the rabbinic sages explored anew the paradigms of piety and practice that they had received from previous generations.

In the proposed lecture I would like to probe this basic notion with regard to the Midrash Tehilim, which is a broad and diverse Midrash on the verses of Psalms. The Midrash consists of literary units with varied linguistic

and stylistic characteristics, and for this reason scholars have offered differing assessments as to the time and place of its composition. The earliest layer of the midrash clearly contains tannaitic and amoraic traditions, but the composition in its final form has undergone extensive, later editing, a process which continued probably until the end of the Byzantine period in Palestine.

Through a close reading of a few case studies from this Midrash, I would like to present several models of literary-Midrashic response to national crises.

Dr. Arnon Atzmon is Senior Lecturer at Bar-Ilan University, Ramat Gan. Major Publications include: Atzmon, A and Tabory, J., *Midrash Esther Rabbah: Critical Edition Based on Manuscripts, with an Introduction, References, Variant Readings and Commentary*, Schechter Institute of Jewish Studies: Jerusalem, 2014. Atzmon, A., *“My Children, Read this Passage Every Year”*: *Composition and Meaning in Pesikta De-Rav Kahana*, Magnes Press: Jerusalem, Forthcoming. Atzmon, A., & Nikolsky, R., *Tanhuma - The State of the Research*, Leiden: Brill, Forthcoming.

IMAGES OF SHADOWS: AMBIGUOUS WHOLENESS IN THE POETRY OF DAN PAGIS, GEORGE HERBERT, AND THE BOOK OF PSALMS

Nathan Eddy (Council of Christians and Jews)

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Emerging from different traumas in different ages, the Book of Psalms, the poetry of Dan Pagis (1930-1986), and the poetry of George Herbert (1593-1633) are marked by trauma and, in different ways, point to life beyond it. The three bodies of work also seek to shape readers' lives and involve readers in meaning-making; their gaps invite readers' involvement and are 'scriptible', to use Roland Barthes' phrase.

In this paper I will approach Pagis' remarkable and unsettling imagery through a brief overview of reader-response approaches to Psalms — developing ideas in Erich Zenger, other recent German scholars, and in recent studies of the Psalms of Ascent — and to George Herbert's collection, *The Temple* (1633), using Stanley Fish's study of this famous Christian devotional work. Initially, Pagis' poems (especially 'Testimony') seem to 'pull apart' and 'reassemble' different 'categories of existence' (so Robert Alter), whereas Psalms and Herbert seem to exhort and encourage. Yet the biblical idiom of Pagis' Hebrew invites a re-reading of Psalms and of Herbert, transforming simple narratives of triumph over trauma into more nuanced and ambiguous processes.

Nathan Eddy completed a PhD in Contextual Theology at Luther King House, University of Manchester, in 2019, studying reader-response approaches to Psalms. He has taught Intro Hebrew at St Mellitus College, London, since 2016 and has also taught intermediate Hebrew in the Kings College/UCL summer classics programme. He has worked as deputy director (and interim director) of the Council of Christians and Jews since August 2019 and is a minister in the United Reformed Church.

STRAND B – PGR/ECR CAREER DEVELOPMENT SESSION

Led by Dr Katharina Keim (BAJS PGR/ECR Representative), this session will be an opportunity for PGRs and ECRs to gather together to discuss their experiences of academic life and research in Jewish Studies over the last two years, offer mutual support, and have the opportunity to ask questions and discuss challenges.

Katharina Keim (BAJS PGR/ECR Representative)

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STRAND C – AMERICAN-JEWISH IDENTITIES

JUDAISM IN CRISIS: AMERICAN JEWISH CONGRESS' STRUGGLE OVER JEWISH VALUES AND ANTI-RACIST POLITICS AFTER THE HOLOCAUST

David Jünger (University of Sussex)

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In my presentation I will look at the American Jewish Congress (AJC) and its involvement in the Civil Rights Movement after 1945. Before the Second World War, the American Jewish Congress was a major Zionist force within American Jewry as well as the dominant voice for the East European Jews. After the Holocaust East European Jewry did no longer serve as a material and inspirational source for the AJC and after the foundation of Israel, the meaning of Zionism became blurred. Thus, both events and their repercussions left the AJC in a state of crisis and induced a collective search for a renewed identity.

In my presentation I will show how the collaboration with the African American Civil Rights Movement increasingly became the central element of the AJC's postwar politics and for many within the organisation served as the major pillar of a renewed Jewish identity. The speech of AJC's president Rabbi Joachim Prinz at the March on Washington in August 1963 seemed to highlight this turn towards civil rights issues. But in fact, it was Rabbi Prinz who had challenged AJC's civil rights agenda after his election as AJC's president in 1958 and by this triggered an existential ideological as well as institutional crisis of the organisation.

My presentation is a contribution to the burgeoning field of American Jewish postwar studies and the question of how American Jewry tried to cope with the existential crisis in the wake of the Holocaust and the foundation of Israel.

Dr David Jünger is DAAD Lecturer in Modern European History and Deputy Director of the Centre for German-Jewish Studies at the University of Sussex. From 2007 to 2012 he worked at the Simon Dubnow Institute for Jewish History and Culture at the University of Leipzig and from 2013 to 2017 as research assistant at the Free University Berlin and the Selma Stern Center for Jewish Studies. David holds a PhD and an MA from the University of Leipzig. He is currently working on his second book about the life and times of the German-American rabbi Joachim Prinz (1902–1988).

PARTIAL JEWISH IDENTITIES AND RELIGIOUS HYBRIDITY

Nadia Beider (Hebrew University of Jerusalem)

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The decline of religious authority and the concomitant increase in individual autonomy have given rise to challenges to the established borders of religious communities. In the context of multicultural societies such as contemporary America, identity is a matter of subjective, personal choice and may include elements drawn from multiple religious traditions. Based on data from the Pew Research Center's Survey of Jewish Americans, this paper focuses on "partial Jews" and the ways in which hybrid Jewish identities are being constructed. Partial Jews' other identities include different religions such as Buddhism and Christianity as well as no religion. Hybrid Jewish identity is commonly found among members of mixed faith families, those who have undergone religious transitions and those who have chosen to incorporate elements from different religious traditions into their lives, creating new, individualized forms of religion. Increasing numbers of Christians belong to this final group, either as members of groups such as the Hebrew Roots movement or as individuals. They tend to be highly religiously committed, although their patterns of religious engagement differ somewhat from those of highly religious Jews, reflecting the combination of Christian and Jewish approaches. Religious fluidity and the multiplicity of identities that are held simultaneously allows many who had previously not been considered part of the Jewish collective to claim a Jewish identity, blurring the boundaries dividing Jews from non-Jews.

Nadia Beider is a PhD student at the department of Jewish History and Contemporary Jewry at the Hebrew University of Jerusalem and a doctoral fellow at the Mandel Scholion Research Center. Her doctoral thesis, entitled "Religious Switching: Causes and Effects", uses quantitative methods to explore the motives driving religious change (including conversion, denominational switching and disaffiliation). It further analyses the consequences of these religious switches for individual religiosity, specifically the construction of new, hybrid forms of religious engagement. The data are drawn from surveys conducted in Europe, the United States and Israel.

THE ENCOUNTER OF TRANSNATIONAL IMMIGRANTS AND THE WORKPLACE: THE CASE OF JEWISH MIGRANTS FROM NORTH AMERICA TO ISRAEL WORKING IN FUNDRAISING

Amir Akiva Segal (Hebrew University of Jerusalem)

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This Research is a study of the encounter of the Jewish migrants from North America to Israel (Olim) with the field of fundraising and philanthropy in Israel. Specifically, this study addresses the processes that the Jewish migrants from North America face in the field of philanthropy, fundraising and resource development in Israel, and their effect on those workplaces - the nonprofit organizations they work for, both in general and in their specific workplaces. In this study I interviewed 20 fundraisers and representatives of foundations or American Jewish federations. This research shows how essential that Anglo migrants are for the organizations they work in, and how their experiences from Israel are shaped by their workplace experiences. The nonprofits they work in are, sometimes, ideological and political and thus affect the perception they have of Israel. Those includes right wing, left wing, Jewish and Arab nonprofit organizations. One major aspect that arise in these interviews are the way their transnational connection to their country of origin, and other countries, actually contribute to their identification with Israel and to their adaptation process as Olim. Another aspect is that it seems that the internet connection forced by the COVID-19 restrictions actually increased the connection of American and Israeli communities.

Amir Akiva Segal is a doctoral student in Sociology at the Hebrew University - Researching migrant Employment to Israel. Works for years in the fields of fundraising and employment policy. Includes management, planning, policy promotion and group and workshop guidance. BA - Psychology & Philosophy from the Hebrew University in Jerusalem; MA in Organizational Consulting from the College of management in Israel. During my Doctoral studies received the Shaine Center scholarship for Research in the Social for the year 2020 and the Levi Eshkol institute scholarship for the years 2019-2020.

STRAND D – MIGRATION TO BRITAIN

JEWISH JACK: THE WHITECHAPEL MURDERS AND FEAR OF THE JEWISH MIGRANT

Mia Spiro (University of Glasgow)

This article will examine how representations of Jack the Ripper and uncanny 'Jewish spaces' in London (such as Spitalfields) in popular media reflected anxieties toward Jewish migration and national belonging in the late nineteenth- and twentieth-centuries. Few London-based figures have stimulated as much morbid fascination as Jack the Ripper. Media events surrounding the Whitechapel murders from 1888 to 1891, and the profusion of sensational literature that grew out of these events, point to the potency of the notion of an unknown fiend lurking the streets among immigrants, misfits, and the dispossessed. In its re-iteration in Gothic fiction and horror films of the 1920-30s, the blood-obsessed monster who prowls the uncanny spaces of London continued to function as a metaphor for the ways in which Britain negotiated the incorporation of foreigners, especially foreign Jews from Eastern Europe, into their borders.

In the essay I will analyze the literature surrounding popular suspicions that Jack the Ripper was a Jewish migrant, reactions by the Jewish community (in newspapers such as the *Jewish Chronicle*) to those accusations, and the way these media responses drew boundaries among insider and outsider, honour and deceit, and health and degeneracy. Media exposure of the social and economic depravity of Whitechapel and Spitalfields, perhaps unsurprisingly, agitated already growing tensions surrounding Jewish migration to London. This essay will importantly consider the impact of the Whitechapel murders on the depiction of urban 'Jewish space' in the public sphere and the complex set of reactions and counter-narratives Jewish individuals created to challenge these constructions. As I will argue, Jewish migrant 'spaces' continued to be used symbolically and thematically to negotiate the borders of alterity and belonging in popular culture throughout the modern era. Significantly, however, intervening Jewish responses can become key to understanding the multiple ways in which minority cultures deal with rhetoric that distorts or silences their cultural contributions.

Mia Spiro is Senior Lecturer in Modern Jewish Culture and Holocaust Studies at the School of Critical Studies, University of Glasgow. She is the author of *Anti-Nazi Modernism: The Challenges of Resistance in 1930s Fiction* (Northwestern UP, 2013) and has published on Jewish representation in literature and film in the interwar period and on the impact of the Holocaust on post-WWII Jewish culture. She is currently writing a book entitled: 'Monsters and Jewish Migration: Golems, Dybbuks, and the Ghosts of War'.

POLISH JEWS AS A PART OF JEWISH EASTERN EUROPEAN IMMIGRANTS' COMMUNITY IN LONDON IN THE LATE 19TH CENTURY

Apolonia Kuc (Jagiellonian University)

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When immigrants from Eastern Europe came to Britain at the end of the 19th century, they questioned the shape of the established Anglo-Jewish community, their cultural and political life. Immigrants brought radical anarchist and socialist views with them. Religious differences, especially those related to religious traditions, but also those that affect everyday life, led to the creation of a new community in Britain.

The main goal of the authors research is to investigate how did Anglo-Jewry see the Jewish Eastern European immigrants' group/community and if they recognised smaller groups within this "mass". By presenting the findings that were part of my MA dissertation research (Jagiellonian University and University of Southampton) and the research made towards my PhD thesis, the author wants to investigate how the Jewish Eastern European immigrants' group were portrayed in Jewish British Press. Especially focusing on the perspective of the Jewish Chronicle on Polish Jewry, the author wants to explore how the Eastern European immigrants national and ethnical structure was presented.

The presentation aims to present the diversity of Jewish Eastern European community, with the main focus on distinction of the Polish Jewry within this group. Using examples from the Jewish Chronicle this paper makes an attempt to present a diversified image of the newly arrived Jewish community from Eastern Europe.

Apolonia Kuc - PhD student at the Jagiellonian University, Poland- (alum of University of Southampton, UK) involved in various voluntary and charity work. Academic interests focused on Jewish history and culture in the late 19th and the early 20th -century Poland and England with the main emphasis on issues such as assimilation, tradition and interception of cultures. Particularly interested in Jews in Kraków, Kielce and London, Jewish migration, memory and preservation and commemoration of Polish- Jewish heritage. Presented her research on various international conferences: Poland, Canada, Denmark, Germany, United Kingdom; and published two articles.

JEWISH REFUGEE SURVIVOR WOMEN AND THEIR FAMILIES, 1939-1950

Abi Exelby (University of Chichester)

abiexelby@gmail.com

The Jewish diaspora into Britain has been a subject never far from historical understanding and publication. From accounts of those who escaped the Russian pogroms to discussions of the many who fled Nazi Germany prior to the Second World War, there is a vast discursive history incorporating oral testimony, documentary, historiography, and autobiography. However, the literature in regard to female Jewish refugee survivors, and their families is less well developed. The majority of research regarding Anglo/Jewish immigration history places its emphasis between 1933 and 1940. The principle imperative of this work is to expand and fill the lacuna of Anglo/Jewish gender history regarding Jewish refugee survivor women, and their families, 1939-1950. This project will increase the understanding of the lives, experiences, resettlement and integration of the female refugees through oral testimony, focusing specifically within London. Drawing upon this data this study will analyse the established narrative which accompanies British history: that the government did not do enough, and were decidedly obstructionist. To do this, it will examine the relationship and interrelation between the government, the Jewish refugee committees, and the refugees themselves. The initial hypothesis is that certain

sectors within Britain were in fact welcoming, and that the lengths it went to regarding aid were considerable. To this end the project will analyse and compare British Governmental, Jewish Refugee Committee documentation, and first hand accounts from the Jewish refugee populace, drawing on their opinion and sentiment.

Biography: As a mature student, in 2017 I completed my BA(Hons) in History and obtained a First. My research area focused upon the Liberation of Bergen-Belsen. A Political, and Social Account of the Liberation of Bergen-Belsen by the British Military, 1945-1950. Emancipation or a Prevailing Diverse Oppression? I continued to complete my MA in Cultural History, which I obtained a Distinction. My research area was Palestine and the British Press; The British Press and the Founding of Israel 1939-1948, Jewish Underground Insurgency, and Polarised British Reporting. I am two years into my PhD research.

STRAND E – JEWISH HERITAGE IN/AND CRISIS V: LIBRARIES/ARCHIVES AND CRISIS

SHORT PRESENTATIONS

Professionals from the archives, libraries and museums sector will offer short presentations sharing the challenges they have encountered during Covid-19 closures and some creative solutions they were able to implement.

Frances Jeens (Jewish Museum London)

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Cassy Sachar (Leo Baeck College)

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Stefania Silvestri (University of Manchester)

stefania.silvestri@manchester.ac.uk

Ilana Tahan (British Library)

ilana.tahan@bl.uk

Dawn Waterman (Board of Deputies)

dawn.waterman@bod.org.uk

STRAND F – JEWISH MARRIAGE OUTSIDE THE STATE RABBINATE IN CONTEMPORARY ISRAEL

Over the past decade, the Israeli scene of private marriage ceremonies (i.e., conducted outside the state rabbinate) has expanded and diversified. A growing number of Israeli Jews conduct private marriages outside the state-authorized rabbinical establishment, and a number of new nongovernmental initiatives, both religious and secular, were founded to aid these couples in performing their marriage. While non-state marriage in Israel

is not a new phenomenon, the recent increase in the number of private ceremonies being held annually and the entry of new demographic groups into this field, calls for a deeper academic scrutiny. This panel examines these new developments in marriage patterns among Israeli Jews who chose to marry outside the State Rabbinate, and considers the legal and social implications of these shifts.

The panel will offer a multidisciplinary perspective to look at this recent trend. The first paper will present a legal analysis of the different non-state marriage ceremonies and will consider the ways that Jewish religious law plays out in these new complex legal realities. The second presentation will offer a socio-cultural analysis of the different, even contradictory, attitudes toward Jewish traditions that underlie couples' choices to avoid the Rabbinate's marriage procedure. The third presentation will demonstrate how the case study of private marriage fits into broader theoretic perspectives.

Each of these analyses, and their integrated perspectives, addresses the urgent concerns that lie in the core of current political and social debates about marriage in Israel. Most of all, however, this panel demonstrates that marriage is a site dense of political, legal, and cultural meanings, in which social actors negotiate, challenge, and reaffirm their social identities and belonging to national collectivities.

NON-STATE MARRIAGES IN ISRAEL: A LEGAL AND HISTORICAL ANALYSIS

Ruth Halperin-Kaddari (Bar Ilan University)

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As a heritage of the Millet system, Israel does not allow for civil marriage. The monopoly of both the substantive religious law and the authorized functionaries to conduct marriages causes hardship on various levels. Legislation and case-law have mitigated some of these hardships by according wide recognition to de-facto unions (cohabitants), and by registering the marriage of couples who conducted civil marriage out of Israel. In addition to these venues to by-pass the restrictive marriage regime, recently, many Jewish Israeli couples have chosen to marry outside the formal Rabbinate.

A thorough analysis of all legal consequences of the different types of these private marriage ceremonies is an essential first step in researching this phenomenon. This analysis will investigate the *halachic* consequences (i.e. does the woman require a *gett* to be able to marry again?); the civil consequences, relating both to the couples' internal relations and reciprocal obligations and to their standing vis-à-vis the state; and possible criminal consequences (examining the 2013 amendment that expanded the criminalization of unregistered marriages and increased their penalty).

The intricacy of the outcome of the legal analysis will shed light on the root causes for this phenomenon. Is it a result of crisis in religion and state relations in Israel? An historical perspective, bearing in mind the "first round" of such marriages in the 60s, may cast doubt on such a "crisis" approach. The legal analysis will also question the feasibility of by-passing restrictive religious laws, by using the very legal institute that constructed them. The socio-cultural analysis (presented in this panel), based on in-depth interviews with the marrying couples, reveals complex web of motivations and beliefs for pursuing this form of marriage. Their examination in light of the legal analysis reveals an inherent tension in such endeavors, suggesting an insight into the limits of the law.

Prof. Halperin-Kaddari is an expert on family law and international women's rights and is the Founding Academic Director of the Rackman Center for the Advancement of Women at Bar-Ilan University in Israel. She served three terms on the UN Committee on Elimination of all forms of Discrimination Against Women (CEDAW), during which she was twice Vice-Chair, Chaired the Working Group on Inquiries, and headed the Inquiry against the UK

regarding the restrictive abortion regime in Northern Ireland. She is a recipient of numerous national and international research grants, including a grant within the H2020 framework (2019) and three grants from the Israel Science Foundation (2000, 2005, 2019). In July 2007 she was awarded with the International Award for Woman of Courage by the State Department of the United States, and in 2018 she was named on Apolitical's 100 most influential people in gender policy around the world.

PRIVATE MARRIAGE IN ISRAEL AS A RELIGIOUS FEMINIST STRATEGY

Elisheva Rosman (Bar-Ilan University)

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Religious feminists of many faiths are politically and socially active. While religious feminism has begun to attract scholarly attention, the political interaction of religious feminism with the state has largely gone unnoticed. Building upon a model of proposed strategies used by religious feminists, this paper examines the case of private marriage put forward in this panel.

The paper first discussed the proposed model, which borrows terms from other disciplines in order to classify strategies used by religious feminists in their interactions with the state. The first cluster of terms originates from Susan Sered's work (1997) regarding rebellion and revolution. The second cluster of terms is borrowed from Allen Hirschman (1970; 1974) and his theory of exit, voice and loyalty, and the subsequent studies based upon these terms. Obviously, these are helpful initial terms, but they require reshaping, adapting and expanding. Using the example of private marriages, the paper discusses these and introduces the categories of acceptance, bargaining and leverage.

In this context, the proposed paper asks: can private marriages be seen as a strategy? What do private marriages in Israel do to the dynamic between religious feminists-the religious establishment-the state. In this context, what do religious feminists expect from the state? How do private marriages fit into the model of proposed strategies?

Dr. Elisheva Rosman Stollman is a senior lecturer in the Department of Political Studies at Bar-Ilan University. Her research focuses on civil-military relations, particularly the relationship between the military and religious soldiers, and religious women in the military. Her recent research projects focus on religious feminism, and civilian medicine and the military. She is also the Director of the Argov Center for the study of Israel and the Jewish People.

NEGOTIATING TRADITION AND CHANGE: MARRIAGE OUTSIDE THE STATE RABBINATE IN CONTEMPORARY ISRAEL

Ofira Fuchs (Bar-Ilan University)

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The Israeli Chief Rabbinate, as an agent of the state, is the only body in Israel formally authorized to conduct Jewish marriages. Over the past decade, a growing number of Israeli Jewish couples, who are eligible to conduct their marriage through the Rabbinate, have chosen to marry in private ceremonies, not sanctioned by the state.

This paper is based on 35 in-depth interviews with Jewish-Israeli heterosexual couples who chose to be married in private ceremonies in Israel over the past three decades. Research participants are of diverse religious and secular backgrounds. Some couples married in civil ceremonies outside of Israel, in addition to the private

ceremony conducted in Israel, and then registered their marriage in the Israeli Ministry of the Interior while others did not seek the state's recognition of their status as married. The population of the study, therefore, represents a spectrum of religious identifications and attitudes toward the state and its institutions.

A preliminary analysis of the interviews shows contradictory, and even paradoxical, motivations among the couples. On the one hand, in their rejection of the state-recognized procedure, couples re-evaluate and challenge institutional conventions of marriage. On the other hand, they view their wedding ceremonies as a way of connecting to what they perceive as "authentic" Jewish tradition. This paper, therefore, reveals that private marriages in contemporary Israel are a site of social and religious change in which social actors negotiate and contest the meaning of tradition.

Dr. Ofira Fuchs is a political anthropologist who studies intersections of religion, gender and citizenship. Her dissertation, which she wrote at the University of Illinois at Urbana-Champaign, examined initiatives for social change in liberal Orthodox communities in Israel. Her field research was funded by a grant from the Wenner-Gren Foundation. An article based on her fieldwork was published in the *Journal for Modern Jewish Studies*. She is currently a post-doctorate researcher at Bar-Ilan University.

WEDNESDAY 7TH JULY 2021
SESSION TEN – 14.00-16.00

STRAND A – GRAMMAR, CALENDARS AND MANUSCRIPTS

WHAT DID THE RABBIS KNOW ABOUT GRAMMAR? EXEGESIS AND GRAMMATICAL GENDER IN LATE ANTIQUITY

Benjamin Williams, Leo Baeck College/University of Oxford
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The first systematic analyses of Hebrew grammar were composed by Rabbanite and Karaite scholars of the tenth and eleventh centuries, partly by drawing on the conventions of Arabic linguistic scholarship. However certain technical grammatical terms can be found in earlier Jewish sources. The expressions *leshon zakhar* and *leshon nekevah* are used in a small number of midrashim and talmudic texts to categorise words in the Hebrew Bible and the Mishnah as masculine or feminine. This paper will consider the grammatical knowledge that underlies these expositions and the role it played in rabbinic exegesis. A comparison with explanations of nominal gender in grammatical treatises transmitted in late antiquity, including the *Technē Grammatikē* attributed to Dionysius Thrax, will permit an examination of how widespread linguistic concepts shaped rabbinic exposition of the Hebrew Bible. Particular attention will be paid to midrashic and talmudic texts that explain the anomalous genders of particular biblical and mishnaic words with reference to stereotyped gender norms. Points of comparison will be sought in non-rabbinic exegetical works, including Jerome's commentaries on the Hebrew Bible, to consider the exegetical implications of perceived relationships between linguistic and cultural gender. By thus analysing the rabbis' understanding of grammar in relationship to wider linguistic and exegetical scholarship, this paper seeks to shed new light on the development of Hebrew grammatical knowledge in late antiquity and its significance in the history of biblical interpretation.

Benjamin Williams is Senior Lecturer in Biblical and Rabbinic Studies at Leo Baeck College and James Mew Lecturer in Rabbinics at the University of Oxford. His research focuses on Midrash and its transmission in Jewish and Christian commentaries of the medieval and early modern periods. He is the author of *Commentary on Midrash Rabba in the Sixteenth Century* (OUP) and has completed several studies on midrashic interpretations in the commentaries of Rashi and the *Glossa Ordinaria*, early printed editions of Midrash Rabba and the Rabbinic Bible, and Hebrew scholarship in sixteenth- and seventeenth-century England.

RABBANITE USES OF NEW MOON SIGHTING IN THE 9TH-10TH CENTURIES

Sacha Stern (University College London)

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Medieval Qaraites and Rabbanites are commonly contrasted by assuming that, like today, the Qaraite calendar was determined by sightings of the new moon crescent, whereas the Rabbanite calendar was based on fixed cycles and calculations. A small body of evidence reveals, however, that some 9th-10th-centuries Rabbanites were still making use of new moon sighting. This blurs somewhat the boundaries between Qaraites and Rabbanites, but still calls for an explanation. The practice seems to have been confined to Palestine. It may reflect local traditions, but also politically-motivated attempts to assert the rabbinic authority of Palestine and its continuity with the calendar practices of the Mishnaic and Talmudic periods.

Sacha Stern (DPhil. Oxon. 1992) is Professor of Jewish Studies and Head of Department at University College London. He is the author of *Calendar and Community: a History of the Jewish Calendar* (Oxford 2001), *Calendars in Antiquity* (Oxford 2012), and *The Jewish Calendar Controversy of 921/2 CE* (Leiden 2019).

CALENDARS FROM THE CAIRO GENIZAH AS A DATING TOOL FOR PALAEOGRAPHY

Nadia Vidro (University College London)

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Very few Cairo Genizah manuscripts are dated: legal deeds and some colophons of books are preserved with dates, but this is a tiny fraction of the tens of thousands of fragments in the collection. Moreover, for palaeographic purposes, dated documents (letters, legal deeds etc) are not a good point of comparison for the book-hands used by scribes for copying literary texts. A lack of dated or clearly datable texts hampers palaeographic analysis of the manuscripts in the Collection. In the absence of dated colophons, we should aim to seek further datable sources among the manuscripts in order to improve the efficacy of palaeographic analysis. One set of texts that are strictly speaking undated, but which can in fact be dated to relatively narrow ranges of dates are calendrical texts.

In this talk I will report on the results of the project ‘Calendar fragments as a tool for palaeography’ which ran at the Genizah Research Unit of the Cambridge University Library in 2018–2020. In this project we identified datable calendar fragments and created a timeline of medieval calendars that can serve as points of comparison for handwriting analysis.

Dr Nadia Vidro (PhD Cambridge 2010) is Senior Research Fellow at UCL. Her main research interests include the intellectual history of the Jews in the medieval Near East, and Jewish manuscripts. In her current research Nadia focuses on the history of Jewish calendars and the socio-historical implications of calendar diversity.

Ani Avetisyan (University of Cambridge)

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My paper will discuss the reception of the science as well as the transfer of Greco-Arab knowledge in the Hebrew-speaking world in Early Modern period through an eighteenth century Ottoman medical miscellany in Judaeo-Arabic and Hebrew, containing texts of three medical treatises and a glossary of medical terms in Judaeo-Occitan. Although the volume has been copied during early modern times, the originals from which they were produced date back to approximately between tenth to fourteenth centuries. All three tracts are written in Judaeo-Arabic, only with occasional parts in Hebrew, by authors working in Baghdad, Egypt and Persia.

The linguistic analysis of the manuscript reveal that the 18th century medical register retains many conservative orthographical, syntactical and morphological features as well as show how obviously the medical register differs from utilitarian prose. Additionally, it is somewhat surprising to see the similarities existing in 14th century Arabic and 18th century Judaeo-Arabic texts, except for the occasional cases when some verbal changes were found. This shows firstly, how little the medical texts were adapted to Early Modern audiences, in comparison to the translations of the sacred texts (Hary 2009) *šarḥ* (pl. *šurūḥ*) for instance and secondly, the education level of the intended audience of the medical works.

Ani Avetisyan is a PhD Scholar at St John's College, Cambridge and an Honorary PhD Scholar at the Woolf Institute, having commenced her research in October 2019. Her research focuses on two unstudied Judaeo-Arabic medical manuscripts from Matenadaran Museum (Yerevan). Ani was born in Armenia. She earned her Bachelor's degree and first MA in Arabic and Semitic Studies at Yerevan State University. In 2014, she moved to Stockholm to study at Paideia – The European Institute for Jewish Studies. She was a 2014-2015 Moses Maimonides Fellow of the Paideia One Year Programme. She began her studies for a second MA at Heidelberg University, in the fall of 2015. She completed this programme successfully in 2018. Ani was a guest scholar at Rutgers University, New Jersey (March, 2020). A series of lectures were dedicated to Judaeo-Arabic: An Introduction and Overview of Resources, Lost Judaeo-Arabic Manuscripts of Matenadaran Collection.

STRAND B – APPROACHES TO BIBLICAL CRISES

THE FEMALE BODY IN CRISIS? APPLYING METAPHOR THEORY TO THE DEPICTIONS OF INFERTILITY IN THE HEBREW BIBLE

Eleanor Vivian (University of Birmingham)

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Women in the Hebrew Bible who fail to conceive are often referred to as 'barren' (e.g. Gen 11.30; Judg. 13.3). Progeny are referred to as 'seed' (e.g. Gen. 13.16; 15.5) and 'fruit' (e.g. Deut. 7.13), and semen is also referred to as 'seed' in the Hebrew Bible (e.g. Lev. 15.16-18). As such, it appears that an agricultural metaphorical model was employed in the literature of the Hebrew Bible in order to conceptualise and thus comprehend the process of reproduction.

Employing Lakoff and Johnson's Conceptual Metaphor Theory, introduced to the field of Cognitive Linguistics in their pivotal 1980 work, *Metaphors We Live By*, this paper will consider the representations of conception and infertility in the Hebrew Bible in order to determine the implications that this specific metaphorical model has on the way in which conception is understood. I will argue that the conceptual metaphor HUMAN FERTILISATION IS SOWING SEED may be applied to the understanding of reproduction in the Hebrew Bible, and will consider the gendered implications this metaphorical model may have: if the womb is conceptualised as a 'land', and semen as 'seed' sown therein, infertility may thus be regarded as the fault of the woman whose 'barren' womb does not permit the 'seed' to grow. It may therefore appear that women alone were regarded as infertile in the Hebrew Bible. In this paper, I will determine whether this is the case.

Eleanor Vivian completed her BA and MPhil degrees at the University of Oxford and is now a first year PhD student at the University of Birmingham funded by Midlands4Cities. Her research spans the fields of biblical studies, disability studies and metaphor theory and her PhD thesis will investigate how metaphorical language is used to both describe and conceptualise disabled bodies in the Hebrew Bible and the Dead Sea Scrolls.

"WE HAVE HEARD THE REPORT OF IT; OUR HANDS ARE LIMP." (JER 6:24A): THE JUDAEAN KINGDOM IN CRISIS – REFLECTIONS AND RESPONSES.

Idan Breier (Bar Ilan University)

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From the middle of the 8th century B.C.E. until its destruction in 586 B.C.E., the kingdom of Judea faced threats from the Assyrian and Babylonian Empires. In accordance with their theopolitical view, the prophets tried to persuade the people to return to the path of Divine morality, thus preventing the impending evil. To illustrate the expected catastrophe, they described in detail what would happen to the kingdom during the crisis. They portrayed the swift approach of the foreign armies, which overcome all obstacles, and cause massive damage. The Assyrian and Babylonian soldiers are depicted as skilled warriors, who can fight nights and days, easily overpowering the fortifications of the cities, and showing no compassion for the local population. In the prophecies, the dire plight of the people of Judea is reflected when, after the military defeat, their leadership also collapses in the face of the terrible crisis. In my paper I will analyse the prophecies in the light of biblical historiography. I will compare it to the Mesopotamian sources (especially the Assyrian one), who also describe the capabilities of their armies and the responses of the attacked nations. Apparently, the description of the crisis in the prophetic vision, resembles the portrayal in the Mesopotamian sources. Nevertheless, there seem to be significant differences in the meaning of the descriptions. I would like to discuss these dissimilarities that arise from the diverse genres but not least, the differences in ideology.

Dr. Idan Breier is a lecturer in Jewish History at Bar-Ilan University (Ramat-Gan, Israel), where he gained his graduate and post-graduation degrees. His primary field of interest lies in biblical and Ancient Near Eastern history, in particular the international relations of this period in light of modern international relations theories. *Inter alia*, his publications deal with politic and social history during the El-Amarna period and the end of the First Temple period. His research also deals in the mutual relationship between human and animals in the lands of the Bible and ancient cultures.

JOB IN CRISIS: A JEWISH RESPONSE

Thea Gomelauri (Oxford)

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Job experiences all the possible crises of life – loss of livelihood, property, health, friends, children and estrangement with family members – all at once. Job's world collapses as he also loses dignity, honour, independence and confidence. He is about to lose his hope too. However, at the end of the story he comes out stronger, wealthier, and surrounded by family and friends. How he survived these crises is a riddle, particularly in light of the debates with his friends who wish to demean him. In order to provide an answer to this riddle, I propose an analysis of the life of another biblical character, Moses. Moses also faces multiple crises throughout his life, but each time he comes out victorious. What is his secret? Do Moses and Job have anything in common in their response to crisis? Does Moses's special relationship with the Divine grant him an insight into matters which are above and beyond common human comprehension? If so, perhaps this can shed new light on the riddle of Job. In search of answers to these questions, I will analyse certain traits from the life of both characters that reveal the essence of Jewish nature, and thus shed new light on the Jewish response to crisis.

Dr Thea Gomelauri is a biblical scholar interested in ancient hermeneutics, textual formation and literary imagination. She has had Academic Fellowships from the University of Oxford, the North American & European universities. Her research interests include: Reception History and Reading Practices; Divine Encounter and Prophecy; Scribal Traditions and Biblical Manuscripts.

IRONY AS A RESPONSE TO JONAH'S PROPHETIC CRISIS

Lucas Iglesias Martins (Adventist University of São Paulo)

The book of Jonah has been widely known as a literary masterpiece. Over the last decades, scholars have explored narrative features of the book as a whole emphasizing its form and content. However, among these literary analyses, few have mentioned a key phenomenon to comprehend the book: irony. Furthermore, no one attempted to explore the literary role of irony. Although a term coined by the Greeks, the phenomenon of irony is widely attested in the Hebrew Bible. Particularly in the book of Jonah, irony is a key to disclose the multiple levels of interconnection between the various parts of the book. Essential to the characterization, irony plays with expectations in the book; all characters act opposed to the expected, specially the prophet. The contrast between the expectations around this character and the reality of his description generates a crisis in the prophetic office. The sailors and the ninevites are more faithful than the prophet of God. Irony is also related with point of view; the narrator explores it through the words he puts into the mouth of the characters. Finally there is irony in the way these words echo other texts from the canon; the king of Nineveh's speech, for example, reproduce the words of Moses in Ex. 32 and 34. Through a narrative criticism analysis, this article aims to explore how irony functions as a connecting thread running throughout the book. The ironic flavor is essential to comprehend the book's characterization, point of view and intertextuality.

Biography: Ph.D. in Jewish Studies (Hebrew Bible) - University of São Paulo. M.A. in Jewish Studies (Hebrew Bible) - University of São Paulo. Research and teaching interests - Prophetic Literature; Biblical Poetry; Irony; Satire; Humour; Biblical Hebrew. Current Position - Assistant Professor of Hebrew and Hebrew Bible (Undergraduate and Graduate Programs) - Adventist University of São Paulo (UNASP), Brazil.

MOBILIZATION IN TIMES OF CRISIS: THE JEWISH COMMUNITY IN INTERWAR ROMANIA AND ITS RESPONSE TO THE RISE OF NAZISM

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The current paper takes a deeper look at the various ways in which the Jewish community in interwar Romania mobilized in the context of the crisis generated by the rise of Nazism and its coming to power in 1933. From political activism to public meetings, student mobilization and the publication of critical articles in various media outlets, the Jews in Romania showed their concern and anxiety regarding Hitler's new regime and the wave of anti-Semitism it inspired throughout Europe. In this context, a less researched topic that would be analyzed is represented by the boycott of German goods which was attempted by the Jews in Romania and which mirrored similar initiatives carried on in 1933 by other Jewish communities throughout the world.

The crisis generated by Hitler's coming to power was also an internal test for the Jewish community in Romania. Since 1918 it had to face its own inner challenges, from a heterogeneity generated by the new communities with different backgrounds present in the provinces that became part of Romania after WWI, to the marked division between Zionists and those who advocated for assimilation in Romanian society. In order to explore these complex issues, and highlight the main characteristics of the mobilization of the Jewish community in interwar Romania in times of crisis, a wide variety of primary sources, from archival records to memoirs, diaries and press articles from that period, will be employed.

Valentin Săndulescu holds a Ph.D. in History from the Central European University, Budapest and, since 2014, he is an Assistant Professor at the Jewish Studies program of the Faculty of Foreign Languages and Literatures, University of Bucharest (Romania).

Between 2015 and 2018 he was a senior researcher for the project *Post-WWII Anti-Semitic Pogroms in East and East Central Europe: Collective Violence and Popular Culture* funded by the Gerda Henkel Foundation (Germany). Also, between 2015 and 2017 he was a researcher for the project "Fragmented Modernities: Intellectual Elites and Historical Transformations in Contemporary Romania" hosted by the "Nicolae Iorga" Institute of History (Romanian Academy) and financed by the *Executive Agency for Higher Education, Research, development and Innovation Funding (UEFISCDI)*.

He was a fellow at the Centre for Advanced Study in Sofia and the New Europe College (Institute for Advanced Study) in Bucharest. In May 2010 he has been a Junior Visiting Research Associate at the Modern European History Research Centre, Faculty of History, University of Oxford. His main academic interests cover the history and historiography of fascism and anti-Semitism (with an emphasis on the Romanian Iron Guard), and also the history of the Jewish community in Romania.

HUBERT BUTLER AND THE 1930S JEWISH REFUGEE CRISIS

Jacob Agee (Trinity College Dublin)

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This paper will present one chapter of my PhD project, which is a study of the Irish essayist Hubert Butler and his relation to the question of nationalism. The specific chapter I propose to present in the form of a paper is a

chapter on his response, as both writer and historical actor, to the Jewish refugee crisis in the 1930s. This chapter, building on the focuses of the two previous chapters (Butler's essays on empire and small nations and on communism, respectively), focuses on three key essays by Butler on the Jewish crisis of the 1930s: "Fichte and the Rise of Racialism in Germany," "*Mein Kampf*, Mr Eliot and Mr Forster," and "The Kagran Gruppe."

The first of these three, "Fichte and the Rise of Germany," written in 1935, is Butler's first response to Nazism. Butler proposes a complex theory regarding the history of racial thinking, identifying both the Jews themselves and the Germans as the key groups defined by abstract "racial" thinking, as opposed to geographical, or nation-state, belonging. It also identifies the importance of empire in fostering racial thinking amongst both imperial and colonised peoples, with particular analysis of the figure of Joachim Fichte. I identify the intellectual significance of these arguments, specifically arguing that Butler's analysis anticipates Hannah Arendt's analysis fifteen years later in *The Origins of Totalitarianism*, in which her sub-chapter on "Tribal Nationalism" makes strikingly similar arguments regarding Jewish, Pan-German and Pan-Slavist "racialism," as does her extensive analysis on the various nexuses between imperialism and racial thinking. I also draw parallels with Hans Kohn's contemporary studies of nationalism and the Jewish question, in establishing a general argument that Butler is an important, overlooked thinker on the question of nationalism and racialism, both generally speaking and specifically in relation to Nazi persecution of the Jews.

The second essay analysed is "*Mein Kampf*, Mr Eliot and Mr Forster" (1936). In this short essay, Butler explicitly engages with the response of two other Anglophone writers – T.S. Eliot and E.M. Forster – to the Nazi persecution of Jews, and to the general atmosphere of the interwar period. I use this as a starting point in placing Butler more generally regarding responses of English-language writers to Nazism, discussing the significance of his earlier criticism of T.S. Eliot's anti-Semitism, and drawing comparisons with E.M. Forster's essays in *Abinger Harvest* – an explicit influence on Butler – as well as some of George Orwell's non-fiction, including *The Lion and the Unicorn*, "Notes on Nationalism" and "Antisemitism in Britain."

Finally, I turn to the autobiographical essay "The Kagran Gruppe," written in 1988 but describing his time in Vienna in 1938, working with Emma Cadbury's Quaker network, helping Jews to emigrate. I identify this essay as having both literary and historical significance. Its literary significance lies in the fact that it is relatively unusual in its perspective, namely in its being a written testimony of a *rescuer* of Jews. In this light, I place its significance in relation to other written accounts by rescuers, of which there is a relative paucity. Its historical significance lies in its from-the-inside description of the Évian Conference, which Butler attended as a non-state representative, its description of the attempts to arrange Jewish exit visas in Vienna's various Latin-American embassies, and its contemporary description of Ireland's flippant and intransigent attitude towards refugees. I reiterate Butler's established historical significance within Ireland as a rescuer, but extend analysis of his significance to rescuers of Jews generally, arguing in relation to the existing literature on Holocaust rescuers (for example, Jayawickreme and Di Stefano [2012]) that Butler was one of the minority of rescuers motivated by genuine principles rather than "situational factors" (a dichotomy that ironically mirrors that dividing perpetrators).

The analysis of the three specific essays in this chapter, which I propose to present as a paper, sets the stage for Butler's later, more extensive response to genocide in the Independent State of Croatia and the Holocaust and Nazi euthanasia, the respective topics of the subsequent two chapters.

Jacob Agee is working on a PhD with Zuleika Rodgers at TCD.

REVISITING KURT LEWIN'S ACTION RESEARCH FOR A WORLD IN CRISIS

Katja Stuerzenhofecker (University of Manchester)

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“Moses led Israel through the desert for forty years, until the generation that had lived as slaves might die, and the rest learn to live as free people. Perhaps there are still no faster or better methods for the permanent cultural re-education of a nation.”

German-American psychologist Kurt Lewin (1890 – 1947) made this Biblical reference in 1943 in his proposition how to instil democracy in post-war Germany. In the following years, Lewin developed an approach to applied research which he named action research. At the heart of action research in all its variations is the desire to change the world for the better by moving cyclically between action and research, practice and theory.

The theme of Jewish perspectives on a world in crisis prompts me to interrogate Lewin's seminal contribution to this family of methods in relation to his Jewishness. While he is widely recognized as a key figure in the development of reflective practice approaches and applied research, his work has not undergone a systematic interrogation through a religious lens equivalent to the extensive literature on the Christian roots of a parallel strand of action research. In my paper, I appraise the suggestion by previous commentators that Lewin was motivated by his experiences as a Jewish émigré from Nazi Germany. However, it seems more constructive for contemporary crisis responses to explore in what ways Lewin's action research shows any specifically Jewish features. To this end, I examine Lewin's writings in the light of Jewish thought, education and social action.

Katja Stuerzenhofecker is Lecturer in Gender Studies in Religion at the University of Manchester. She has a special interest in contemporary Judaism, pedagogy and participatory research methods. She organizes the 'Screen & Talk' film club of the Centre for Jewish Studies at the University of Manchester. Her publications include the special issue on gender in Jewish Studies of *Melilah: Manchester Journal of Jewish Studies* volume 13 (2019).

WORLD IN CRISIS: THE CURRENT REFUGEE CRISIS AND HOLOCAUST EDUCATION

Jessica Kempner (University of Winchester)

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There is now very little debate over how or why the Holocaust should be taught, and the fact it is now the only prescribed topic on the History National Curriculum reflects the shift in political importance of the subject. However, the question of student engagement is one that has not been studied in as much depth, particularly with minority students.

This paper addresses the current issues in education for contemporary refugees and the issue of refugee engagement with the Holocaust in secondary education, touching on the difficulties they face and the difficulties that teachers face in teaching sensitive topics such as this. This paper will discuss the literature and methods of research so far and will seek to explain the previously forgotten connections between refugee students and Holocaust education.

The British Educational narrative of the Holocaust, driven by political climates, presents itself in ways that look fabulous for teachers. Lessons, schemes of work and resources for teaching, presented by myriad institutions, but do they account for the diverse classroom, where in some schools there were up to 15% students with refugee, migrant or asylum-seeking status. This creates difficulties in classrooms for teachers, students and the class when refugee students who have been through their own difficult experiences are trying to engage with

Holocaust education. This paper thus links questions of the British educational narratives with teaching the Holocaust, to larger questions about refugee students, and their engagement with sensitive topics in the classroom.

Jessica Kempner, from the University of Winchester is in her final year of part time study for her PhD in Holocaust Education. Aside from having been a History teacher in an inner London school for 8 years, she is also a refugee mentor and Education Officer at the Holocaust Educational Trust.

STRAND D – RESEARCHING JEWS AND MUSLIMS AS FIGURES OF ALTERITY IN CONTEMPORARY EUROPE

The Jew and the Muslim are historically among the primary figures of alterity in Europe, the constitutive outsiders who have shaped what Europe is, notably around questions of conflict, migration and integration. However, on the ground contemporary Jewish and Muslim communities have often been at the forefront of critical engagement with these questions, for example with regard to the Mediterranean migration crisis and heightened societal security concerns.

Although the academic evidence indicates negative attitudes to Jews and to Muslims in Europe correlate with each other in wider society, in the current century public discourse has instead emphasized growing antagonism between them. Commentators have pointed to Muslims as perpetrators of antisemitism in France, Germany, and the UK; others have pointed to the growing alignment between organized Jewish community bodies and the rising populist tide. However, scholarship tends to concentrate on only one of these narratives, while ethnographic insight suggests that in urban neighbourhoods, relations are often complex but not necessarily conflictual.

This panel seeks to engage with meta-discourses of alterity and diversity and the complexity of encounter and relation to add comparative perspective for the better understanding of historical and contemporary European discourses towards and the experiences of Jews and Muslims in Europe.

ENCOUNTERS WITH DIFFERENCE: NEGOTIATING THE TROPES OF 'JEWISH-MUSLIM RELATIONS' IN THE UK

Yulia Egorova (Durham University)

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Building upon ethnographic fieldwork conducted among Jewish and Muslim communities in the UK, the paper will contribute to the panel by discussing the way individuals engage with each other in ways that contest conventional understandings of what interactions between Jews and Muslims are expected to encompass and highlight the way 'Jewish-Muslim relations' can be theorized as a European meta-discourse of alterity. More specifically, the paper will focus on the different strategies that my interlocutors mobilise to negotiate encounters around issues that in recent European history have become thematised as polarizing for the two groups.

Yulia Egorova is Professor of Anthropology at Durham University. She is the author of *Jews and Muslims of South Asia: Reflections on Difference, Religion and Race* (OUP, 2018). Her current research project focuses on debates about antisemitism and Islamophobia in the UK.

JEWISH-MUSLIM DIALOGUE IN PARIS: CONSCIOUS AND UNCONSCIOUS ELISIONS AND CONFUSIONS

Sami Everett (University of Cambridge)

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Building upon ethnographic fieldwork conducted among Jewish and Muslim individuals and groups working towards 'dialogue' in France, this paper will contribute to the panel by pointing out some of the ways in which such initiatives track on to broader global discursive trends and/or/at the same time are very specific to France/Paris and an emerging unstructured protest politics and an alternative approach to the post-imperial. More specifically, my paper will focus on the reverberations of three initiatives that mobilise race, gender, and universalism in an effort to 'live together better' (*mieux vivre ensemble*) through the medium of a particular political discourse.

Sami Everett is Research Associate at the University of Cambridge. His most recent article "Une Ambiance Diaspora" can be found in the journal *Comparative Studies in Society and History* (Jan 2020: 62:1). His current project focuses on initiatives in favour of Jewish-Muslim dialogue in France.

RETHINKING ENCOUNTERS

Ben Gidley (Birkbeck)

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Building upon ethnographic and historic fieldwork conducted among Jewish and Muslim communities in the UK and on collaborative work with colleagues working in France and Germany, this paper proposes a theoretical and methodological framework for more rigorously thinking about Muslim-Jewish encounters in urban contexts and on how to develop a comparative or multi-sited account of such encounters that attends to commonalities across and differences between different urban and national sites and spaces.

Ben Gidley is a Senior Lecturer in Psychosocial Studies at Birkbeck. His book with Keith Kahn-Harris, *Turbulent Times* (2010) was the first sociological monograph on British Jews for several decades, and his book *Antisemitism and Islamophobia in Europe*, edited with James Renton, explores how Muslims and Jews have been racialized in Europe from the Crusades to the present.

STRAND E – JEWISH HERITAGE IN/AND CRISIS VI: ROUND TABLE DISCUSSION

JEWISH HERITAGE ACTIVISM, COLLECTING, AND MUSEUM FORMATION - ARE THEY/WERE THEY A (CREATIVE) RESPONSE TO CRISIS?

The panel aims to address the following questions:

- Jewish heritage activism, collecting, and museum formation - are they/have they been a (creative) response to crisis?
- Where do notions of trauma fit into heritage activism, collecting, and museums?
- "Critical" comes from "crisis". Has crisis been/Is crisis an opportunity for criticality in Jewish museologies?

Can crisis be harnessed critically and creatively for transformative ends?

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Griselda Pollock (University of Leeds)
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STRAND F – MULTIDISCIPLINARY TOOLS FOR RESOLVING WORLDWIDE CONFLICTS IN THE JEWISH FAMILY: BETWEEN JEWISH LAW AND CIVIL LAW

This panel will explore several multidisciplinary tools for resolving family conflicts arising in the Jewish family and reflecting some tension between religious-Jewish and civil laws, mainly regarding the *agunah* problem (the problem of chained wives, or: the problem of *get* refusal).

Some possible solutions for the *agunah* problem beyond the realm of religious-family law will be demonstrated by themselves and vis-à-vis the possibility of a clash between each of them and Jewish law, which may consider the *get* to be coerced and invalid ("*get me'useh*") if those solutions are enacted. The first paper will demonstrate several civil strategies, some of them new and creative, and the second paper will examine the criminal solution that has been developed in Israel lately.

The 3rd paper discusses the question whether it is appropriate to recognize spousal economic violence: (a) as a basis for maintenance; (b) as a cause of action for divorce in Jewish law; and (c) as grounds for damages under Jewish law compared to civil law.

The 4th paper discusses the ability of the privatization of common-law spouse institution to serve as a solution for couples who are denied the right to get married due to religious rules. Following these papers, the chair's response will focus on the question whether Jewish law and Israeli civil family law can be reconciled, based on their shared objectives.

COMBATTING *GET* REFUSAL VIA CIVIL STRATEGIES

Benjamin Shmueli (Bar Ilan University)

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A side effect of religious-Jewish marriage is the painful *agunah* problem, i.e. divorce (*get*) refusal. Rabbinical private courts lack the power to enforce their verdicts ordering the divorce, and rabbinical state courts (as is the case in Israel) use their power sparingly, for fear that a *get* granted as a result of financial coercion, i.e., financial pressure exerted on the husband, will be considered coerced ("*get me'useh*") and therefore invalid. Different halakhic solutions have been suggested; none of them has gained wide acceptance.

Several civil strategies, beyond the realm of religious-family law, may offer possible solutions. The lecture will deal with the promotion of such means, among them: (1) contract/tort action, with the aim of trading the compensation awarded for the *get*; (2) insurance; (3) wiping out the maintenance debts of refusers by the National Insurance; (4) The "*Agunot* Fund" operated by the Israeli Rabbinical Courts; (5) a fund for payment to *get* refusers from a fee collected from every couple who marries in accordance with Jewish law (a solution derived from law and economics).

These alternatives will be examined in themselves, and in juxtaposition to each other. The aim will be to determine the most suitable alternative to handle the problem through the civil system, in order to facilitate the giving of the *get* in the best and most effective manner, which clashes as little as possible with Jewish law and with the rabbinical courts (given that not in every state the NY solution of "*get* law" is possible).

Prof. Benjamin Shmueli is an Associate Professor at Bar-Ilan University law school, Israel, formerly a Senior Research Scholar at Yale Law School and a Visiting Professor at Duke Law School. He is the President of ILSA – Israeli Law & Society Association. His research interests are tort law, intrafamilial civil actions, law and religion, domestic violence, parent-child relations, comparative law, and Jewish Law.

His book, *MAIMONIDES AND CONTEMPORARY TORT THEORY: LAW, RELIGION, ECONOMICS, AND MORALITY* (2020), co-authored with Prof. Yuval Sinai, has been published in Cambridge University Press. He has published over 50 articles in the US, Canada, UK, and Israel.

Prof. Shmueli won a few grants and prizes, among them: ISF—Israel Science Foundation, The Memorial Foundation for Jewish Culture, Israel Institute Research Grant, Schusterman Foundation, and Riklis Prize for studies in Jewish law.

THE CRIMINALIZATION OF GET REFUSAL

Hadas Raichelson (Bar Ilan University)

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Issues of marriage and divorce of Israeli Jews are under the exclusive jurisdiction of the Rabbinical Courts, and are judged according to religious law. According to Jewish law, it is not the court, but rather the couple itself which dissolves the marriage. *Get* refusal occurs when a spouse refuses to grant or receive a *get* following the request of their significant other. This occurrence usually affects and hurts women, which cannot marry another man until granted a *get*, and their children conceived with another man (before receiving the *get*) might be labeled as *mamzerim*.

Over the years, several *halachic* and civil tools were suggested in an attempt to address the distress which *get*-refused women are in. These tools were not accepted by some of the *halachic* adjudicators and Rabbinical Court judges. In recent years, regulatory developments have been made in the Israeli criminal law regarding the prohibition of *get* refusal. Following the guidelines on this subject set by the State Prosecutor, several criminal procedures have been set forth against recalcitrant husbands. In one case, a *get* refuser was convicted on the grounds of breaching a legal provision.

In this research, for the first time, a comprehensive discussion is conducted with regards to the question of the appropriateness of imposing criminal responsibility on *get* refusers. This question will be analyzed in light of theories of criminalization, specifically those that deal with the justifications for imposing criminal responsibility in cases where others are harmed, the aspects of family law, and the feminist critique of law.

Hadas Raichelson is a Ph.D. student in the faculty of Law at Bar-Ilan University. She earned her L.L.B and LL.M. from Bar-Ilan University, cum laude. During her studies, Hadas worked as a research assistant and teaching assistant for multiple researchers. She was Head of staff and a staff member of the legal journal "Bar-Ilan Law Studies." She is interested in criminal law, family law and gender theories. More specifically, her current research focuses on the criminalization of *get* refusal.

Hadas was an Advocate at the Advice and Legislation Department, at the Israeli Ministry of Justice. She was awarded the Bar-Ilan president's scholarship for the PhD.

ECONOMIC DOMESTIC VIOLENCE AGAINST SPOUSES IN PRIVATE, FAMILY, JEWISH AND CRIMINAL LAW

Tzipi Yagel'nik-Frishtik (Bar Ilan University)

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Economic violence against a spouse is characterized by economic control, denial of access to economic sources, and deprivation of economic rights. The present study seeks to isolate the phenomenon of economic violence from other types of violence. To this end, it reviews the definition for economic violence, examines its characteristics and the legal situation, and introduces, for the first time, possible models for addressing the problem.

The study examines several approaches for dealing with the phenomenon:(1) Economic violence as a private problem. According to this approach, it is possible to cope with the phenomenon by providing a remedy in **private law**. I examine whether a spouse is entitled to compensation for damages under Jewish law compared to Israeli private civil law in cases of economic violence. (2) Economic violence as a domain belonging to **family**

law. Can economic violence be recognized as a basis for maintenance and as a cause of action for divorce in religious

Jewish and possibly also in secular family law? I examine the principles of personal law according to the Jewish law and the case law relevant to economic abuse, and whether the remedy by means of maintenance claim is an appropriate solution. I examine the currently known grounds for divorce according to the Jewish law that may be relevant in cases of economic violence (3) Economic violence as a **public matter**. Does economic violence against a spouse justify use of the criminal punishment? (4) Integration of one or more of the above-mentioned approaches, to arrive at a **holistic** legal treatment.

Tzipi Yagelnik-Frishtik is a PhD student in the Faculty of Law, Bar-Ilan University. She received her master's degree with honors from the Faculty of Law, Bar-Ilan University in 2015. Her major research interests are tort law, family law, domestic violence and feminism. Her current research in her PhD, examines whether economic abuse should be recognized as a cause of action in tort law, as a basis for maintenance, as grounds for divorce in family law and as a criminal offence. She is a licensed attorney with a 19-year experience, specializing in tort law. She teaches at Netanya College and works as a teaching assistant at Bar Ilan university. She volunteers at "Ruach-Nashit", a non-profit organization which helps and promotes legal support for women suffering from various kind of violence.

A GUIDE FOR THE PERPLEXED: JOURNEYS OF COMMON LAW COUPLES TOWARDS EXTRACTION OF RIGHTS, IN LIGHT OF THE PRIVATIZATION OF THE COMMON LAW MARRIAGE INSTITUTION.

Hila Geffen-Spitz (Bar Ilan University)

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Due to the monopoly held by the religious courts, some couples in Israel are denied the right to get married. This reality has led to the widespread recognition of common-law spouses. Despite the theoretical recognition, common-law couples encounter tiring bureaucratic procedures when trying to prove their legal entitlement to recognition. These procedures have led to the formation of unofficial certificates which are used as evidence as to the nature of the couples' relationship. Despite not being issued by the government, these certificates are presented to public institutions, which in turn accept them, among other things, as conclusive evidence.

This paper presents, for the first time, the "next generation" of the family institution privatization in the Israeli context and exposes the "trickling" of power regarding the regulation of the common-law spouse institution down into the hands of private actors. The paper provides a practical aspect to the theoretical discussion on the common-law spouse topic, by examining the de-facto recognition of common-law couples and exposure of the "silent" privatization regarding the exercising of rights.

This paper presents a critical analysis of the privatization process and examines its influence on the right of disadvantaged groups to equality, and on the recognition of different family structures. The paper indicates that there is a "range of compromise", wider than what has been thought of with regards to this issue, which includes a variety of supervisory and enforcement alternatives the state can implement, ranging anywhere between the nationalization of the family institution and its privatization.

Hila Geffen-Spitz is a second year LL.M. student at Bar-Ilan University Faculty of Law, in the combined route for excellent students. Her Research is focused on the encounter of common-law couples with bureaucracy, when trying to prove their legal entitlement to recognition. Hila Holds an L.L.B from Bar-Ilan University Faculty of Law, Cum Laude. During her studies, she was chosen for the research workshop for excellent students.

Hila works as a research assistant and teaching assistant for multiple researchers and volunteers as a member of the Student Diversity committee at Bar-Ilan University. She takes part in a multi-disciplinary research group, regarding the legal status of fertilized eggs at Bar-Ilan University. Hila was an attorney at APM & Co., which is one of the biggest and most respected law firms in Israel.

Respondent: Avishalom Westreich (College of Law and Business, Ramat Gan)

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Avishalom Westreich is an Associate Professor of Jewish Law, Family Law, and Jurisprudence, at the Law School of the College of Law and Business in Ramat Gan, a Research Fellow at the Kogod Research Center for Contemporary Jewish Thought at Shalom Hartman Institute, Jerusalem, and an Honorary Research Fellow at the School of Arts, Languages and Cultures at the University of Manchester, UK.

His research focuses on Talmudic law and on modern family law, mainly marriage, divorce, and reproduction. His publications include *ASSISTED REPRODUCTION IN ISRAEL: LAW, RELIGION, AND CULTURE* (Brill, 2018) and *TALMUD-BASED SOLUTIONS TO THE PROBLEM OF THE AGUNAH* (Agunah Research Unit, 2012).

WEDNESDAY 7TH JULY 2021
SESSION ELEVEN – 16.45-17.45

STRAND A – CRISIS AND COMPARATIVE LITERATURE

MAKING THE DESERT BLOOM: BETWEEN ISAIAH AND YEHUDA AMICHAÏ'S 'JEWS IN THE LAND OF ISRAEL'

Rebekah Van Sant-Clark (University of Oxford)

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This paper will analyse the conceptual metaphors present in Second Isaiah and Yehuda Amichai's poem 'Jews in the Land of Israel' as demonstrating how displacement affects communal formation and identity. I will use the insights of conceptual metaphor theory to examine how the way in which people are conceptualised as plants is used in the Isaianic corpus and Amichai's poem to portray the effects of displacement upon communal formation. Isaiah's branches or stumps (e.g. Isa 6:13 and 11:1) continue to sprout despite the devastation of exile due to God's divine providence, but in Amichai's poem it is the spilled blood (דם שפוך) of circumcision that irrigates Jewish communities, and is the closest thing to roots which they possess. In Amichai's poem the tension between conceiving of immigration to Israel as a kind of homecoming with the memories of exile shaping communal identity displays the anxieties of first and second generation immigrants. This paper will explore how the same conceptual metaphor in Second Isaiah conveys that while homecoming from exile is significant, what is most significant is the motif of divine word lasting forever. I hope to show how placing texts from antiquity in dialogue with contemporary texts reveals how both conceptualise the effects of displacement on communal formation in similarly nuanced ways, and provide a challenge to readings of Second Isaiah which overly prioritise the hopeful or "redemptive"

(Talmon, Shermayahu. "The 'Desert Motif' in the Bible and in Qumran Literature," in *Biblical Motifs: Origins and Transformations*, ed. Alexander Altmann (Cambridge, MA: Harvard University Press, 1966), 54) way in which it employs wilderness imagery and metaphors.

Rebekah Van Sant-Clark received her BA in Comparative Literature from Queen Mary University of London, then she completed the MPhil in Theology: Old Testament Studies here at Oxford. Rebekah is currently in the 2nd year of her PhD in Theology, specialising in the Hebrew Bible, under the supervision of Prof Hindy Najman and Prof Adriana Jacobs. Her PhD project will focus on the reception history of the wilderness traditions from the Hebrew Bible.

FORGETTING THE TORAH, LOSING HALAKHAH: AGGADAH, WISDOM AND THE CRISIS OF TRADITION IN FRANZ KAFKA'S *ON PARABLES* AND *TRACTATE SHABBAT 138B-139A*

Oren Yirmiya (University of California, Berkeley)

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In my paper, I consider Welter Benjamin's reading of Kafka's parables as aggadic writing that, faced with the crisis of tradition in modernity, "sacrifice truth for the sake of clinging to its transmissibility." Following this statement, I present a comparative reading of Kafka's fragment "on parables" and a Babylonian Talmud segment (Tractate Shabbat 138b-139a). As I show, both texts dwell on the frustrations of tradition and how it becomes illegible throughout its years of transmission. Kafka's fragment does so by considering how transmitted "words of the wise" become meaningless parables, and the Talmud segment by offering four possible interpretations to the tannaitic statement "the Torah is destined to be forgotten by Israel." Tracking the similarities and differences between the two texts, I put forth three arguments: (1) Kafka's fragment, in both lexical choices and its layered multivocal form, alludes to the Talmudic form of *sugya* and its style of patchwork citation; (2) the two texts manifest a similar notion of a crisis of tradition, a cultural worry that traditionally transmitted knowledge is soon lost. Kafka's text places that crisis in interwar Europe, while the Talmud places it in Roman-occupied Palestine and the diaspora of the Sasanian Empire; (3) the two texts doubt transmitted oral scripture's ability to form constative truth arguments regarding the world. Instead, both texts show that tradition's power is not in its truth value but in its ability to form an argumentative mind that, by engaging tradition, can learn how to think the world critically.

Oren Yirmiya is a Ph.D. candidate in the Department of Near Eastern Studies at UC Berkeley, where he is also affiliated with the Center for Jewish Studies and The Program in Critical Theory. In his coming dissertation, Oren explores the intersections of lyric theory and the Hebrew premodern genre of *Piyyut*, arguing for the power of communal intertextual practices in aesthetic experiences and showing the manifestations of this intertextual lyric in modern Hebrew and Yiddish poems. Oren grew up in Jerusalem, Israel, and resides in Chicago, IL.

BEREAVEMENT SONGS FOR ISRAELI SOLDIERS: COMMEMORATION, POPULAR MUSIC AND PROTEST

Gal Manor (Levinsky College of Education)

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In Israeli popular culture, the genre of bereavement songs for soldiers killed in military action is a distinctive yet evolving phenomenon entrenched in Israeli culture and collective identity (Regev and Seroussi, 2004, Hermoni and Lebel, 2013). These songs are mostly broadcast on the radio and sung on official ceremonies during the Israeli Memorial Day which symbolically takes place one day before the celebrations of Israel's Independence Day. This genre draws heavily on the Western elegiac tradition and is almost completely controlled by the hegemonic narrative until the 1980s when it undergoes major changes as a result of the growing influence of globalization in the field of popular culture (Regev and Seroussi, 2004). The evolution of this genre reflects the changing values in Israeli culture concerning the justification for military conflict and self-sacrifice, and the significance of protest and commemoration. This paper will allude to several canonical mourning songs spanning seven decades, among which are "Elifelet" (1959) by Natan Alterman, "My Younger Brother Yehuda" (1969) by Ehud Manor, "Yoram" (1990) by Eli Mohar, and "So Short is Our Spring" (2011) by David Grossman, in order to trace the development of the genre of Israeli bereavement songs and its cultural significance.

References: Hermoni, G. & Lebel, U. (2013). Penetrating the 'black-box' of 'remembrance day' playlist: Bereavement and the induction mechanisms of glocalization – a study in cultural sociology. *Nations and Nationalism* 19:1, pages 128–145; Regev, M. & Seroussi, E. (2004). *Popular music and national culture in Israel*; Oakland, CA: University of California Press.

Gal Manor's Ph.D., gained at University College London, explored Robert Browning's use of Hebrew in his poems and his fascination with supernatural language. Her work has appeared in *Victorians: A Journal of Literature and Culture*, the *Browning Society Notes*, *English Studies*, *Anglia*, and *Bikoret and Parshanut (Criticism and Interpretation)*. Her forthcoming book addresses Ehud Manor's songs against the backdrop of Israeli culture and collective identity. She is currently a lecturer in literature at Levinsky College of Education, Tel Aviv, Israel.

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NEGOTIATING JEWISH SOUND: REFORMING PRAYER MELODIES IN A REFORM COMMUNITY

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This paper is an ethnography of a small, progressive synagogue in Vienna and its negotiations around changes in the liturgical musical canon. It was conducted in time of a double crisis: the Covid-19 pandemic, where the

community was only able to hold services via Zoom, and recent internal conflicts around the new rabbi, which also concerned his choices to change part of the liturgical melodies. What is it about these melodies that make such a conflict so contentious? And what is the relation between the specific music and Jewishness? The research stands at the intersection of ethnomusicology and anthropology, making use of ethnographic interviews, participant observation and musicological analysis. The case study is the liturgical music of the Friday night services, which was streamed via Zoom and Facebook throughout the Covid-19 pandemic. My analysis addresses central issues in the study of contemporary Jewish music and religious life: the dichotomy between tradition and innovation, the tension between the rabbi's and the community's authority, the relation between "Jewish" and "non-Jewish" sound, local and global power struggles between Reform and Orthodox denominations. The musical practices of the community are also situated within the context of Judaism in the city of Vienna, a small Jewish community in a former country of the Third Reich, and the global politics of progressive Judaism.

Isabel Frey is a PhD candidate in musicology in the Structured Doctoral Program "Music Matters" at the *University of Music and Performing Arts Vienna* and a Yiddish singer and cultural organizer. She is also currently studying Jewish Studies and Sociology at the *Central European University*. She has a background in interdisciplinary social sciences and has previously researched and published in the field of medical anthropology. Her doctoral thesis is at the intersection of ethnomusicology, anthropology and Jewish Studies and deals with the growing interest in traditional Yiddish folk song, the uses of the voice, the role of digital archives and the implications for a politics of Jewish diaspora. For her dissertation she will conduct ethnographic research in the transnational Yiddish music scene in North America, Europe and Israel. Aside from her doctoral research she is also conducting fieldwork at the local reform synagogue in Vienna about changes in the liturgical canon.

STRAND C – CONCEPTS OF THE STATE OF ISRAEL

S.Y. AGNON ON THE CRISIS BETWEEN FREEDOM AND ORGANIZATION AS REFLECTED IN HIS "BOOK OF STATE"

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From time immemorial, political philosophy has always dealt with the dialectic between two values, creating tension which has led to crisis in society's ability to function. On the one hand freedom, on the other hand organization. That is to say: the freedom of the political entity – be it an individual or a group – that insists on conducting itself in an autonomous manner and, on the other hand, the organizational demand that requires of the individual compliance to its needs and directives so that the organization is able to function. Whereas in the classical period, [as Haim Yehuda Roth pointed out] preference was given to the organization's needs, so that it may function as a well ordered, harmonic system, and the question of the individual's freedom was not pronounced (as Socrates' willingness to die proves), in modern times the question of the political figure's freedom becomes the dominant one, at the expense of the erosion of the organization's fortitude. The reciprocity between these two concepts are, as stated, dialectic.

In a lecture which will focus on S.Y. Agnon's collection of tales entitled "Chapters of the State Book" ("של פרקים"), I will show how the tension – perhaps crisis - between the individual's freedom and the power of the organization's dictates, in our case the Jewish State, is uniquely presented, as a literary satire. Agnon's

uniqueness, I will contend, is manifested in his taking a contemplative approach, which is unique and opposes Plato and his famous "Book of State."

Biography: I completed my Ph.D. studies (summa cum laude) at the Department of Political Science (and Jewish Thought) at the Hebrew University of Jerusalem in 2008. My particular areas of interest (and teaching as well) is that of Jewish political thought, political literature, and the interaction between politics and theology in the Bible and the Sages' literature.

I teach in several additional institutions, including the Hebrew University and Yeshivot. I'm also a teacher in Talmud, Jewish thought and political science at Hartman High School in Jerusalem for almost twenty years.

In 2013 I established the Department of Civic Education at Herzog Academic Collage (in Alon Shvut, Gush Etzion), the biggest religious college for education in Israel.

LIVING THE CRISIS: REDRAWING THE RELATIONSHIP BETWEEN RELIGION AND STATE IN 'A JEWISH AND DEMOCRATIC STATE'

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In the debate regarding the nature of the State of Israel, and more specifically in the discussion regarding the combination of 'A Jewish and Democratic state' and the degree to which those components can coexist, we hear voices that range anywhere from attempts to balance Judaism and democracy, to striving for a state which has only one of those components.

Based on Yeshayahu Leibowitz's theory, I would like to present a different perception and to combine Jewishness and democracy around the constant confrontation that they are required to maintain.

Leibowitz presents a religious theory in which crisis is not an event, but rather a steady component, and describing the crisis as the essence of Judaism. In light of this, and even though he declared himself as a Zionist, Leibowitz saw the establishment of the Jewish and Democratic state as a crisis in the Jewish world, maybe the biggest one of all.

Therefore, in order to prevent a loss of values and moral degeneration, both parts of 'the Jewish and democratic state' must exist in constant tension and maintain an eternal and uncompromising struggle of values between them.

I will argue that this position of Leibowitz, not only provides a different point of view of processes occurring currently in the Israeli society, but also enables a re-observation of the discourse regarding the relationship between religion and the modern state, and the possible encounter between religious conceptions with liberalism and democracy.

Lilach Ben Zvi is a doctoral candidate at the School for Political Science in the University of Haifa. The topic of her research is the ability to create and preserve civil consent in the modern state considering the constant cultural division and the permanent existence of minority groups in the state. She confronts this question through analysis of the political theory of Yeshayahu Leibowitz and his attitude to the political sphere, to the state of Israel, and to the Israeli- Palestinian conflict.

FOREIGN PASSPORT AS A WAY TO INVESTIGATE SOCIAL PORTRAIT OF EMIGRANT: CASE OF INTERWAR LITHUANIA JEWISH EMIGRATION

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The first sizable post-World War I Jewish international migration from Eastern Europe occurred in 1918–1921 and ended during World War II. Lithuania, where the Jewish community was the biggest after Lithuanians, was not an exception. Interwar Lithuania is usually referred to as the Golden age of the Jewish community but at the same time (between 1928 and 1938) Jews made up about 58 percent of all Lithuanian emigrants. Thus, was the period that golden? The problem is that Interwar Jewish emigration and the reasons for this process in Lithuanian historiography was understood narrowly – as economic or Zionistic. But what about the deeper social impacts related to emigration and emigrants? Mostly, when social traits of particular emigration groups are investigated, historians use ego-documents, interviews, statistical material. The aim of this paper is to present foreign passports (given by official State institutions upon presentation of the necessary documents and internal passport) as sources to investigate Jewish emigration from micro level (emigrant's perspective). In Lithuanian and Foreign archives, museums and private collections, thousands of foreign passports are stored. These types of documents reconstruct a full social portrait of every single emigrant (personal details as name / surname, age, gender, nationality, religion, birth and living place, marital status, occupation etc.). However, even more importantly, it allows us to research destination, way of travel, route and period of journey, if the person emigrates alone, with wife or with family. All that material shown by only one document (which with no doubt is most important in the context of other documents used for such studies) allows us to construct different models, make comparisons between different diasporas of emigrants and their social portraits.

My name is **Dovilė Čypaitė** (born 1994). I am a PhD student of Vilnius University Faculty of History (Vilnius, Lithuania). Research fields include: Jewish Emigration from Interwar Lithuania; Emigration Policy in Interwar Lithuania, everyday life of ethnic minorities of Interwar Lithuania; Jewish identity researches. My masters thesis topic was: "Jewish (E)migration from Interwar Lithuania: Social Portrait of an (E)migrant" (2018). In 2013 I was awarded for a prestigious grant in Lithuania "Or be'Lita" for the best bachelor thesis (Topic: Jewish Identity in Today's Lithuania: Case of Vilnius") related to Jewish culture and history in Lithuania. As a young researcher I am participating in various science popularization projects related to Jewish culture and migration process. I am exhibition Coordinator of The National Museum – Palace of the Grand Dukes of Lithuania therefore in 2018 I was curator of exhibition related to travel documents in Lithuanian history at the National Museum – Palace of the Grand Dukes of Lithuania.

BIBLIOMANCY AMONG YESHIVAH STUDENTS DURING THE HOLOCAUST

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Some recent findings shed new light on modern time Bibliomancy in religious circles in Eastern Europe (Bar-on, Merzbach, Hershkowitz).

As expressed in these studies, we now know that *Goral HaGrah* (The Vilnius Gaon's Lot = Randomly opening the bible, turning pages in a specific method (usually 7 times) and finding a relevant biblical verse, usually the 7th verse in the page), perhaps the most well known bibliomantic method from Eastern Europe, stemmed from the school of Yisrael Meir HaCohen of Radin, best known as *Hafetz Hayyim* (henceforth HH). In the *Mussar* yeshivot of Lithuania, highly influenced by the HH, numerous uses of *Goral HaGrah*, both by official spiritual leaders and by young students were performed.

A notable increase of testimonies on the use of the lot can be found in almost every region where Lithuanian students found themselves during the war. In Lithuania itself, in Siberia, Shanghai (with the Mir Yeshivah), the UK, and Palestine, we hear again and again of casting lots in order to understand the right way of surviving and overcoming the challenges of the time.

In the immediate post-war era, we find again a sharp decline in the use of the lots, as hierarchy began to re-establish, and prominent figures took control of the Yeshivah world. Even the sparse uses of the Lot after the war were generally conducted in the reigns of rabbinic leaders and influential spiritual masters, and not within groups of students or young scholars.

Hence, it would be natural to assume that the Lot had an important role as an anchor within calamity; a linkage to Divine wisdom and stability in a collapsing world. This social function and its importance are the essence of our thesis.

Isaac Hershkowitz is Senior Lecturer in the department of Jewish philosophy, Bar Ilan University, Israel. Specializes in Modern Rabbinic Thought, Religious Responses to the Holocaust, Religious Zionism, Philosophy of Halakha, and most recently on the Fate of the Jewish Book in the Holocaust. His recent publication is a philosophical monography on Rabbi Mordechai Vogelmann (Katowitz-Kiryat Motzkin), in press in BIU Press.

Amir Mashiach is Senior Lecturer in the Department of Israel Heritage and School of Education, Ariel University, Israel. Specializes in Modern Rabbinic Thought, Philosophy of Halakha, Religious Zionist Theology, and Jewish Identity. Lately has been publishing extensively on Ontological Theology among Religious Zionist Figures.

STRAND E – APPROACHES TO RITUAL

JUDAISM IN MIND: COGNITIVE APPROACHES TO RITUALS, TO RABBIS, AND TO REBBES

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Recent decades have witnessed the rise of the cognitive science of religion (CSR) as a novel approach in religious studies. The seminal work of Thomas Lawson and Robert McCauley (1990) introduced a linguistically motivated framework to model religious rituals, which paved the way to further developments in CSR, before practically sinking into oblivion. Beside a shift from formal to experimental methodologies in CSR, the reason for neglecting the Lawson–McCauley model must have been its naivete: it proved to be too simple to handle the complexities of real-life religious phenomena.

In my talk, I first reintroduce this model, beginning with its linguistic underpinnings and replacing the tree-like structures with a more intuitive formalism. Then, I elaborate on the model by showing how various Jewish rituals can be represented therein. The sketch of a more realistic version of the Lawson–McCauley model will emerge.

The last third of my talk shall focus on implications of the approach. In CSR, the Lawson–McCauley model contributed to the success of Harvey Whitehouse's *Modes Theory*, by predicting how the dynamics of religious systems depend on the types of rituals therein. To illustrate the point, I will argue that the changing roles of the rabbis, as well as the emerging roles of the Chassidic rebbes can be analysed as a consequence of an unbalanced system of rituals. These new roles (re)-introduce a proxy for the divine in certain rituals, either new ones, or reanalysed older ones, which therefore restore the balance of the system.

Tamás Biró (1975) is a senior research fellow at the Department of Assyriology and Hebrew Studies of the ELTE Eötvös Loránd University, Budapest, as well as an associate professor and vice-rector for academic affairs at the Jewish Theological Seminary – University of Jewish Studies, Budapest. A linguist and scholar of Hebrew studies by training, he has published on computational phonology, cognitive science of religion and neológ Judaism in Hungary. Most recently, he co-edited the volume *Language, Cognition, and Biblical Exegesis: Interpreting Minds* (Bloomsbury: London, Oxford, etc., 2019).

KIDDUSH CLUB – AN OLD-BOYS-CLUB UNDERMINING THE ORDER OF THE SYNAGOGUE?

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My paper deals with the history, origins and nature of the "Kiddush Club" ritual which is conducted in many of the modern synagogues in the western world. Before the Sabbath Mussaf prayer, while the Haftarah is being read in the synagogue and the rabbi's sermon is delivered, several prearranged men leave the prayer hall to drink whiskey in a side room. For many Jewish men in the western world KCs have become a part of the Shabbat routine. Despite the proliferation of KCs, the phenomenon has not been considered by synagogue research. My paper has three parts. The first part describes the historical background of the ritual and rabbinic objection to it. The second part attempts to find out how and to what extent this men's club undermines the order of the orthodox synagogue and its third and final part examines its roles as a fraternity model of men's bonding. It turns out that in an historical perspective, the KC is less innovative, less Ashkenazi and less subversive than what it appears to be at first sight. The ritual's name marks the Anglo-Saxon origin of the practice. Yet it turns out that the Anglo-American custom is a reincarnation of an earlier custom. Its cultural sources are the bricolage which combines wine rituals of the ancient world, through the Caucasian 'TOCT' to the British gentleman's club and American cocktail parties. Taken from the Jewish tradition is the ancient practice of the Kiddush, and Hassidic drinking 'L'Chaim' in a group and more.

Dr Michal Shaul is the chair and a senior lecturer in the Department of History at Herzog College, Israel. She is the winner of the Shazar prize for research in Jewish History (2016). Her book *HOLOCAUST MEMORY IN ULTRAORTHODOX SOCIETY IN ISRAEL* was published in Hebrew (Yad Ben Zvi and Yad Vashem, 2014) and English (Indiana University Press, 2020). Her work about different aspects of the religious commemoration of the Holocaust published in various journals, e.g., *Yad Vashem Studies*, *Jewish Culture and History*, *Journal of Israeli History*, and many more. Her recent study deals with the historical and cultural origins of the unbreakable tie between Shabbat and consumption.