

**CANTERBURY CHRIST CHURCH UNIVERSITY  
SCHOOL OF HUMANITIES**

**JUDAISM  
2015/16**

Dr Maria Diemling

**MODULE HANDBOOK**

**Contact Details of course tutor:**

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**Module Aims:**

The module offers an introduction to different understandings of what it has meant to be Jewish throughout the ages. Studying primary sources from different periods of Jewish history and engaging with current scholarship, students will learn to appreciate the essence and variety of Jewish identity.

**Learning Outcomes:**

By the end of the module students should be able to demonstrate:

1. A sound knowledge of the main influences on the development of Judaism at critical stages in Jewish history and of key religious traditions;
2. An ability to handle primary texts from various genres in English translation and to communicate the main principles and arguments at work in their interpretation;
3. An ability to independently retrieve and assess information from secondary sources and to argue cogently for a particular scholarly position;
4. That they can apply exact academic standards to their written work and communicate the results of their work accurately, reliably and with structured and coherent arguments.

**Module Content:**

This course will provide an introduction to key traditions of Judaism. The course begins with an inquiry how Jews and Judaism are being defined. This is followed in term 1 by a survey of the foundations of Jewish tradition, focusing in chronological order on key periods in history, vital sources and important people. Term 2 examines contemporary Judaism and we will be studying Jews in contemporary Britain, look at questions of gender and equality, and discuss some key rituals and practices that define contemporary Jewish identity. We will also examine Jewish beliefs. Finally, we will study the complex relationship between Jews and non-Jews, particularly with Christians and Muslims.

## Learning and Teaching Strategies:

The module will involve a series of weekly lectures, which will introduce key themes and ideas, followed by a seminar in which relevant primary and secondary sources will be discussed. Seminars will encourage students in developing the skills necessary to critically understand problems relating to analysis and interpretation. Students will be assessed by their written work.

## Required course books:

- Nicholas De Lange/Miri Freud-Kandel, *Modern Judaism: An Oxford Guide (Oxford Guides)*. Oxford: Oxford University Press, 2005. [You don't have to buy this book, it is also available as e-Book via the Library website]
- Melanie J. Wright, *Studying Judaism: The Critical Issues (Studying World Religions)*. London: Continuum, 2012.

Additional reading will be available on Blackboard.

## Assessment:

The module will be assessed by one 2,000 word essay (counting for 50%) in term 1 and one exam (50%) in term 3.

## Essay questions:

1. It is possible to be a secular Jew?
2. How did the Babylonian Exile forge a distinctive group identity?
3. Discuss the 'Authority of Sinai' by referring to traditional Jewish and Reform views.
4. Assess the 'Golden Age of Muslim Spain' for medieval Jews.
5. Does Halakhah need to change in order to remain authentic?
6. The legal 'Emancipation' was a social contract that grants equal civil rights to Jews who, in turn, had to adapt their religion and way of life to fit into contemporary society. Can this development be seen as a danger to true Judaism?
7. Jean-Paul Satre has famously argued that the "Jew is one whom other men consider a Jew ... it is the anti-Semite who *makes* the Jew." Discuss.
8. Can traditional Jewish responses to evil and suffering make sense of the devastation of the Holocaust?
9. Is Post-Zionism a danger to the survival of the State of Israel?
10. Discuss messianic beliefs in the Chabad-Lubavitch movement.

Students are welcome to develop their own essay topic in discussion with the course tutor.

Please consult the Recommended Bibliography below as starting point for your essay. It is also strongly recommended to browse the extensive list of new purchases, Oxford Scholarship Online (Religion Collection) and the list of e-Books in the 'Library' folder in the Departmental Blackboard.

## Submission deadline:

Tuesday, **15 December 2015, 13.00**, electronically via Turnitin.

## Please note the following important policies:

### E-Submission

You must submit **an electronic copy of your assignment by 13.00** to avoid a late penalty of 5% per working day (including submissions that come in on the same day after 13.00).

## Extenuating Circumstances

If you have missed, or are likely to miss, an assessment hand-in or examination, or feel your performance was impaired, due to a short-term, unexpected and unavoidable disruption to your studies such as illness or other misfortune, you may be eligible to make a request under the Extenuating Circumstances procedures.

You must complete the Extenuating Circumstances Request Form (ECRF) and email it, together with evidence where required, to one of the School Administrators at [humanities@canterbury.ac.uk](mailto:humanities@canterbury.ac.uk) no later than 7 days after the relevant assessment date (or earliest date where more than one assessment is affected), and no earlier than 14 days prior to an assessment..

You may “self-certificate” (i.e. you need not provide evidence of) an illness or misfortune where the period of time affected was 7 days or less; however, you may self-certificate on no more than two occasions each academic year. These requests will normally be considered by your Academic Programme team.

A full description of the procedures, including the type of evidence required and guidelines for acceptable and unacceptable reasons for requesting extenuating circumstances, are available here: <http://www.canterbury.ac.uk/students/academic-services/extenuating-circumstances.aspx>

## Plagiarism and Collusion

Plagiarism can be defined as claiming somebody else’s ideas or words as your own. This is clearly a fraudulent practice and any work that contains plagiarised material can be marked as a fail. The whole system of academic quotations, references and footnotes is designed to avoid the problems of plagiarism. If you learn how to use references properly, and acknowledge your sources, then you will avoid some of the potential problems of plagiarism. In particular, you should avoid borrowing phrases, sentences, or indeed whole paragraphs of material from your reading, without acknowledgement. This means that all quotations should be indicated by the use of quotation marks and fully referenced in footnotes or endnotes. All paraphrased material or ideas taken from secondary or primary material must also be fully referenced.

For more information on the University regulations concerning plagiarism please see the Student Programme Handbook for the BA/BSc Scheme, particularly the section on plagiarism.

Remember that your tutors are familiar with the books on your reading lists and with the relevant web sites. Your lecturers are expert at detecting words that are not your own and will act against any attempt at plagiarism.

In particular, do not download information from the Internet and misrepresent it as your own work – the University regards this as a fraudulent practice and it is very easily detectable! Such work will be awarded a mark of zero, while repeat offending in this regard may jeopardise your Degree itself. The same rules apply when using material from printed books – all words or ideas copied from secondary or primary sources must be fully referenced and where appropriate presented within quotation marks.

Collusion is when students collaborate on a piece of work to the extent that it is impossible to ascertain the level of work done by one individual student. This includes the copying of another student’s work or making your work available to another student. Do not engage in collusion, since this is regarded as plagiarism in exactly the same way as any other attempt to pass off someone else’s work as your own.

The University’s formal position on plagiarism and collusion is set out here: <http://www.canterbury.ac.uk/students/academic-services/policy-zone/plagiarism.aspx>

## Turnitin

The University uses Turnitin for the electronic submission of work for assessment. This enables you to hand your work in online and get a receipt. Please remember you are not required to hand in a hard copy of your written assessments. You are asked to submit your work via Turnitin for the purpose of Originality Checking (to help you improve your writing style and avoid plagiarism in assessed work).

Important: We encourage you to upload a draft of your essay to initially check for plagiarism before submitting it in its final form.

Information about CCCU's policy on using Turnitin can be found at:

<http://www.canterbury.ac.uk/students/academic-services/policy-zone/plagiarism.aspx>

These are links to the Turnitin guides for students:

[Student Guide to Copyright and Data Protection](#)

[Student Guide to Submitting Work to Turnitin](#)

[Student Guide to Interpreting Originality Reports](#)

[Student Guide to Getting Feedback](#)

More information including FAQs, video clips, and step-by-step instructions can be found by clicking on the Blackboard HELP tab. It contains an overview of Turnitin, a guide to using Turnitin through Blackboard and information relating to copyright and data protection that you should read so that you know your rights.

## Penalties

Late Submission: the penalty applied to assessed work submitted late (without an approved extenuating circumstance) will be 5% (of the eligible marks) per day for up to 7 days, after which time a mark of 0 will be recorded. Where the penalty is applied to a resit assessment it will be applied to the marked assessment before the cap of the pass mark is applied.

Where work exceeds prescribed length: Where a dissertation or other coursework exceeds the prescribed length by more than 10% a penalty reduction in marks of 10% (of the eligible marks) shall be applied. There is, therefore, leeway of 10% without penalty.

## COURSE OUTLINE:

### TERM 1:

#### 1. Introduction:

*What is Judaism and who are the Jews?*

#### Required reading:

Wright, 'What is Judaism?' [in *Studying Judaism* course book, 14-27]

FOUNDATIONS: HISTORY, SOURCES, PEOPLE

#### 2. Antiquity:

*Timeline \* Babylonian Exile: When did Israelites become Jews?*

#### Required reading:

#### Read and contrast the following accounts:

1. Jeffrey Spitzer, Babylonian Exile:

<http://www.myjewishlearning.com/history/Ancient and Medieval History/2500 BCE-539 BCE/Jerusalem Destruction and Restoration.shtml>

2. Michael Fishbane, Isaiah 40-66: Return and Restoration

<http://www.myjewishlearning.com/texts/Bible/Prophets/Latter Prophets/Isaiah/Isaiah 40-66.shtml>

3. Ken Spiro, Babylonian Exile

<http://www.aish.com/jl/h/cc/48938087.html>

[Please follow links on Blackboard]

#### 3. People of the Book: Torah and Tanakh:

*The book of Moses \* The Hebrew Bible \* The Authority of sacred texts*

#### Required reading:

Nicholas de Lange, "The authority of texts" [in *Modern Judaism* course book, 243-253]

#### 4. Middle Ages:

*Muslim Spain \* Christian Europe \* Protection and Persecution*

#### Required reading:

1. Jews living under Islamic and Christian rule:

<http://www.myjewishlearning.com/history/Ancient and Medieval History/632-1650.shtml>

2. Marc R. Cohen, 'Infidels with Benefits':

<http://www.myjewishlearning.com/history/Ancient and Medieval History/632-1650/Islamic World.shtml>

3. Eli Barnavi, 'Christendom':

<http://www.myjewishlearning.com/history/Ancient and Medieval History/632-1650/Christendom.shtml>

4. Norman Roth, 'Medieval Jewish-Christian Relations':

<http://www.myjewishlearning.com/history/Ancient and Medieval History/632-1650/Christendom/Jewish-Christian Relations.shtml>

[Please follow links on Blackboard]

#### 5. The Talmud and Halakhah:

*Oral and Written Torah \* Jewish Law*

**Required reading:**

Wright, 'Authority' [in *Studying Judaism* course book, 28-46]

**6. Enlightenment/Haskalah/Emancipation:**

Civil emancipation \* Jewish reform movements

**Required reading:**

Lois C. Dubin, "Enlightenment and Emancipation" [in *Modern Judaism* course book, 29-41]

**7. Antisemitism and the Holocaust:**

*Christian anti-Judaism* \* *Racial Antisemitism* \* *The murder of European Jews*

**Required reading:**

Robert Jan van Pelt, "Persecution" [in *Modern Judaism* course book, 42-53]

**8. Suffering and Evil:**

Theological, liturgical and poetic responses to evil and suffering

**Required reading:**

1. Ephraim of Bonn, 'Lament for the Massacre at Blois' [copy on Blackboard]
2. Eliezer bar Judah of Worms, 'The Murder of Bellet and Hannah' [copy on Blackboard]
3. Dan Pagis, 'Written in pencil in the sealed freight car' [copy on Blackboard]

**9. Zionism and the State of Israel:**

*Political Zionism* \* *The creation of a 'new Jew'?* \* *The foundation of the State of Israel*

**Required reading:**

1. Ottolenghi, "A national home" [in *Modern Judaism* course book, 54-77]
2. Wright, 'Politics' [in *Studying Judaism* course book, 100-115]

**10. Messianism:**

*Messianic exceptions* \* *Hasidism* \* *Chabad*

**Required reading:**

Samuel C. Heilman, 'On Writing about the Seventh Lubavitcher Rebbe and His Hasidim', *AJS Review* 35, 2, 2011, 393-400 [download from Blackboard]

**TERM 2:****LIVING AS A JEW:****1. Modern Jewish movements:**

*Development* \* *Diversity* \* *Authority*

**Required reading:**

1. Miri Freud-Kandel, "Modernist movements"
2. Eliezer Don-Yehiya, "Traditionalist strands"
3. Yaacov Malkin, "Humanist and secular Judaisms" [in *Modern Judaism* course book, 81-90, 93-103 and 106-113] respectively

**2. Gender:**

*Gender roles and expectations* \* *Rituals*

**Required reading:**

1. Heschel, 'Gender issues: survey' [in *Modern Judaism* course book, 377-386]
2. Wright, 'Gender' [in *Studying Judaism* course book, 82-99]

**3. Jews in Britain today:**

*Minority culture \* diversity \* confidence*

**Required reading:**

Freud-Kandel, 'British Jewry' [in *Modern Judaism* course book, 165-176]

**4. Rituals and festivals: "People of the Body": Circumcision:**

*The development of a life cycle ritual \* To snip or not to snip? Contemporary debates*

**Required reading:**

1. Wright, 'Worship, Festivals and Mysticism' **and** 2. 'Culture' [in *Studying Judaism* course book, 47-64 and 116-131]

**5. Eating as a Jew: Dietary Laws:**

*Biblical laws \* Rabbinic interpretations \* Contemporary choices*

**Required reading:**

Diemling and Ray, 'Where do you draw the line?' *Negotiating Kashrut and Jewish Identity in a small British Reform Community* [download from Blackboard]

**6. Dressing as a Jew: Clothes:**

*Clothes as markers of identity and belonging*

**Required reading:**

Carrel B. Goldman, "Hasidic Women's Head Coverings: A Feminized System of Hasidic Distinction", in Arthur, L. B. (ed.), *Religion, Dress and the Body*. Oxford, Berg, 1999, 163-179. [download from Blackboard]

BELIEVING AS A JEW:

**7. Maimonides' 13 Tenets of Faith:**

*Does Judaism have dogmas of faith? \* Do Jews need to believe anything to be Jews?*

**Required reading:**

Wright, 'Beliefs' [in *Studying Judaism* course book, 65-81]

**8. Prayer and worship:**

*Key prayers \* Jewish liturgy \* The importance of the synagogue*

**Required reading:**

Ruth Langer, "Prayer and Worship" [in *Modern Judaism* course book]

INTERACTION:

**9. Jewish-Christian relations:**

*Historical burdens \* theological issues \* contemporary debates*

**Required reading:**

1. Wright, Jews and others [in *Studying Judaism* course book, 147-162]

2. Margie Tolstoy, "Jewish-Christian relations" [in *Modern Judaism* course book, 426-435]

#### **10. Jewish-Muslim relations:**

*Historical relationship \* The impact of the Israeli-Palestinian conflict \* Shared concerns*

#### **Required reading:**

1. Reuven Firestone, "Jewish-Muslim relations" [in *Modern Judaism* course book, 438-447]
2. An Open Letter: A Call to Peace, Dialogue and Understanding between Muslims and Jews [follow link on Blackboard]



## RECOMMENDED BIBLIOGRAPHY:

### Encyclopaedias:

The *Encyclopaedia Judaica* (2007 edition, 296.03 ENC) is, while some of its entries are a bit dated, a useful starting point for research on any topic in Jewish Studies.

Geoffrey Wigoder et al. eds, *The new encyclopedia of Judaism*. New York: New York University Press, 2002.

### Introduction to Judaism:

Judith R. Baskin, Kenneth Seeskin, eds. *The Cambridge guide to Jewish history, religion, and culture*. Cambridge: Cambridge University Press, 2010.

Nicholas R. M., De Lange, *An introduction to Judaism*. Cambridge: Cambridge University Press, 2009.

Charlotte Elisheva Fonrobert, Martin S. Jaffee, eds. *The Cambridge companion to the Talmud and rabbinic literature*. Cambridge: Cambridge University Press, 2007.

David Hillel Gelernter, *Judaism: a way of being*. New Haven: Yale University Press, 2009. [also ebook]

Paul Mendes-Flohr, Jehuda Reinharz, eds. *The Jew in the modern world: a documentary history*. New York: Oxford University Press, 2011.

Jacob Neusner, *Judaism in modern times: an introduction and reader*. Cambridge, MA: Blackwell, 1995.

Jacob Neusner and Alan J. Avery-Peck, eds., *The Blackwell companion to Judaism*. Oxford: Blackwell Publishers, 2003.

Christine M. Pilkington, *Teach yourself Judaism*. Teach Yourself, 2003.

### Reflecting on Jewish Studies as an academic discipline:

Dean Philip Bell, *The Bloomsbury companion to Jewish studies*. London: Bloomsbury, 2013.

Andrew Bush, *Jewish studies: a theoretical introduction*. New Brunswick, N.J.: Rutgers University Press, 2011.

Martin Goodman et al., eds. *Handbook of Jewish studies*. Oxford: Oxford University Press, 2005.

### Jewish history and culture:

David Biale, ed. *Cultures of the Jews*. New York: Schocken Books, 2006.

Craig A. Evans and Donald A. Hagner, eds. *Anti-Semitism and early Christianity: issues of polemic and faith*. Minneapolis, MN: Fortress Press, 1993.

Lester L. Grabbe, *An introduction to first century Judaism: Jewish religion and history in the Second Temple period*. Edinburgh: T&T Clark, 1996.

Richard S. Hess, *Israelite religions: an archaeological and biblical survey*. Grand Rapids, Mich.: Apollos, 2007.

Martin S. Jaffee, *Early Judaism*. Upper Saddle River, N.J.: Prentice Hall 1997.

Leon Poliakov, *The history of anti-semitism*. Philadelphia: University of Pennsylvania Press, 2003.

J. Alberto Soggin, *Israel in the Biblical period: institutions, festivals, ceremonies, rituals*. Edinburgh: T & T Clark, 2001.

Adam Sutcliffe, *Judaism and enlightenment*. Cambridge: Cambridge University Press, 2004.

### **Religion and religious practice:**

Simon J. Bronner, *Revisioning Ritual: Jewish traditions in transition*. Oxford: Littman Library, 2011.

Leora Faye, Batnitzky, *How Judaism became a religion: an introduction to modern Jewish thought*. Princeton, N.J.: Princeton University Press, 2011.

Harvey E., Goldberg, *Jewish passages: cycles of Jewish life*. Berkeley: University of California Press, 2003.

Leonard J. Greenspoon, ed. *Rites of passage: how today's Jews celebrate, commemorate, and commiserate*. West Lafayette, Ind.: Purdue University Press, 2010.

Arthur Hertzberg, ed. *Judaism: the key spiritual writings of the Jewish tradition*. New York: Simon & Schuster, 1991.

Louis Jacobs, *The Jewish religion: a companion*. Oxford: Oxford University Press, 1995.

Louis Jacobs, *We have reason to believe: some aspects of Jewish theology examined in the light of modern thought*. London: Vallentine Mitchell, 2004.

Yaakov Malkin, *Secular Judaism: faith, values, and spirituality*. London: Vallentine Mitchell, 2004.

Ivan G., Marcus, *The Jewish life cycle: rites of passage from biblical to modern times*. Seattle: University of Washington Press, 2004.

Alan Unterman, *The Jews: their religious beliefs and practices*. Brighton: Sussex Academic, 1996.

### **Women and gender:**

Rebecca Alpert, *Like bread on the seder plate: Jewish lesbians and the transformation of tradition*. New York: Columbia University Press, 1997.

Ilan Fuchs, *Jewish women's Torah study: Orthodox religious education and modernity*. London: Routledge, 2014.

Yael Israel-Cohen, *Between feminism and Orthodox Judaism resistance, identity, and religious change in Israel*. Leiden: Brill, 2012.

Marion Kaplan and Deborah Moore, eds., *Gender and Jewish history*. Bloomington: Indiana University Press 2010.

Greenberg, Blu, *On women & Judaism: a view from tradition*. Philadelphia : Jewish Publication Society of America 1998.

### **Jewish Philosophy, theology and ethics:**

Elliot N. Dorff and Louis E. Newman, eds. *Contemporary Jewish ethics and morality: a reader*. New York: University Press, 1995.

Elliot N. Dorff and Louis E. Newman, eds. *Contemporary Jewish theology: a reader*. New York: Oxford University Press, 1999.

Michael L. Morgan, Peter Eli Gordon, eds. *The Cambridge companion to modern Jewish philosophy*. Cambridge: Cambridge University Press, 2007.

Oliver Leaman,, *Evil and suffering in Jewish philosophy*. Cambridge: Cambridge University Press, 1995.

David Shatz, Chaim I. Waxman, and Nathan J. Diament, eds. *Tikkun olam: social responsibility in Jewish thought and law*. Northvale, N.J.: Jason Aronson, 1997.

### **Holocaust and post-Holocaust theology:**

David Engel, *The Holocaust: a history of the Third Reich and the Jews*. Harlow: Longman, 1999.

Saul Friedländer, *Nazi Germany and the Jews, 1933-1945*. London: Phoenix, 2009.

Fackenheim, Emil L., *To mend the world: foundations of post-Holocaust Jewish thought*. Bloomington: Indiana University Press, 1994.

Steven T. Katz, ed. *The impact of the Holocaust on Jewish theology*. New York: New York University Press, 2005.

Michael A. Signer, ed. *Humanity at the limit: the impact of the Holocaust experience on Jews and Christians*. Bloomington: Indiana University Press, 2000.

### **Contemporary Judaism:**

Simon J. Bronner, *Framing Jewish culture: boundaries and representations*. Oxford: Littman Library, 2014.

Zvi Gitelman, Barry Kosmin, András Kovács, eds. *New Jewish identities: contemporary Europe and beyond*. Budapest-New York: Central European University Press, 2003.

Keith Kahn-Harris, Ben Gidley, *Turbulent times: the British Jewish community today*. London-New York: Continuum, 2010.

David Hartman, *A heart of many rooms: celebrating the many voices within Judaism*. Woodstock, Vt.: Jewish Lights, 1999.

Jonathan Sacks, *Radical then, radical now: the legacy of the world's oldest religion*. New York-London: Continuum, 2003.

### **Jewish-non-Jewish relations:**

Yaacov Ariel, *An unusual relationship: Evangelical Christians and Jews*. New York University Press, 2013.

Zeev Garber, *The Jewish Jesus: revelation, reflection, reclamation*. West Lafayette, Ind.: Purdue University Press 2011.

William R. Horbury, *Jews and Christians in contact and controversy*. Edinburgh: T&T Clark, 1998.

Edward Kessler, *An introduction to Jewish-Christian relations*. Cambridge University Press, 2010.

Ruth Langer, *Cursing the Christians? A history of the Birkat haminin*. Oxford University Press, 2012.

Abdelwahab Meddeb; Benjamin Stora, *A history of Jewish-Muslim relations: from the origins to the present day*. Princeton: Princeton University Press, 2013.

Jacob Neusner and Bruce Chilton, Jacob, *Jewish-Christian debates: God, kingdom, messiah*. Minneapolis: Fortress Press 1998.

Peter Schäfer, *The Jewish Jesus: how Judaism and Christianity shaped each other*. Princeton University Press.

Neta Stahl, ed., *Jesus among the Jews: Representation and Thought*. London: Routledge, 2012.

Michael Wyschogrod, *Abraham's promise: Judaism and Jewish-Christian relations*. Grand Rapids: Eerdmans, 2004.