

Judith Butler on *Eichmann in Jerusalem*

The Hannah Arendt Lecture in Modern Jewish Thought has developed into one of the Centre's most successful events on campus. Whilst Seyla Benhabib attracted 350 students in 2010, this year the American philosopher and public intellectual Judith Butler delivered an inspiring lecture on 'Arendt, Cohabitation, and the Dispersion of Sovereignty' to a packed audience of enthusiastic students from departments across the university. The lecture was followed by a very stimulating discussion. The CGJS sees this success as further encouragement to continue giving Sussex students the opportunity to encounter prominent speakers in different areas of Jewish political thought and philosophy.

In contrast to Seyla Benhabib, who had focused on the concept of human rights arising from Arendt's famous reports on the Eichmann trial in Jerusalem in 1962, Judith Butler devoted her reflections to the social and political implications of thinking as expressed in Arendt's book, *Eichmann in Jerusalem*.

As Butler pointed out, Arendt did not mean to speak in the name of a nation or religion but in the name of 'the heterogeneous plurality that we are'. She famously criticized the way the Israeli legal authorities used him for their own national aspirations and focused her main attention on what the Eichmann case could teach about the concept of collective guilt under specific historical circumstances as well as about the role of individual responsibility under dictatorship.

Challenged by Arendt's problematic ideas about the 'banality of evil', historians have sometimes overlooked her sharp *philosophical* critique of Eichmann's failure to think independently that led to his prominent role in the Nazi genocide. Whilst Eichmann

claimed that his obedience to Nazi authority was derived from a Kantian ethos, rephrasing the categorical imperative according to the Nazi principle: 'One should act in a way that the Führer would approve', Arendt emphasized that Kant's theory of judgment completely ruled out such blind obedience. Hence, Eichmann's crime, according to Arendt, was that, instead of thinking, judging or making use of practical reason, he deferred to a regime which attempted to eliminate an entire people from the earth. Thus he deserved the death penalty because he shared the Nazi conviction that Germany was entitled to determine with whom to share life on earth. 'Co-habitation' is a given characteristic of the human condition – Arendt calls this 'social plurality': by violating this, Eichmann inevitably accepted genocide, thus forfeiting his own life.

In her lecture, Judith Butler analysed Arendt's philosophical anthropology, particularly her belief in the human potential to resist evil despite the pressure exerted by a genocidal regime. Had Eichmann been capable of thinking and judging, he would, by virtue of his autonomous intellectual and moral ability, have chosen to oppose the Nazi crimes. In her conclusion, Butler expressed a slightly different view than Arendt regarding the individual's potential to engage in independent and responsible thinking: we all learn to think and judge in social relation to others, and after all, it is society as a whole that has to make 'social plurality' a guiding principle of our modern world.

'Untold Stories': Holocaust Memorial Day 2011



Slovakia before the Holocaust: Tomi, his mother Judith and his brother Miki

A large audience attended this year's Holocaust Memorial Day event on the occasion of the 65th anniversary of the liberation of the Auschwitz-Birkenau concentration camp on 27 January 1945. In the presence of the Mayor of Brighton and Hove, and the Vice-Chancellor of the University of Sussex, Prof. Michael Farthing, Christian Wiese introduced this year's theme – 'Untold Stories' – and emphasized the responsibility faced when remembering the Nazi genocide: 'Holocaust remembrance involves the difficult task of finding a balance between listening to the stories of those whom the Nazis wanted to silence forever, and critical reflections upon discrimination, violence, human rights violations, war and genocide in the present. The untold stories of the past can inspire our awareness of our society's responsibility in the face of human suffering in the present, but they have to be heard as testimony in their own right'.

In his lecture on 'Holocaust Remembrance in the 21st Century: Listening to Untold Stories', Robert Eaglestone, professor of literature at Royal Holloway, addressed the dangers inherent in Holocaust remembrance. The example of the widely acclaimed film 'The Boy in the Striped Pyjamas' served as an example for an unhistorical trivialization of the Nazi past in contemporary literature and film. In an ironic reversal of the intended meaning of the 2011 theme, Eaglestone described how the horrible events of the 20th century tend to be 'untold' by some of the present literary representations. The majority of

the audience assented to his brilliant critique, engaging in a lively discussion about the difficult question of whether it is possible for literature and film to produce a narrative that does justice to the memories of the victims.

A profound silence followed the screening of the film 'Till the Tenth Generation' (2009), the first major documentary about the Holocaust produced in Ireland. It tells the story of Dublin resident Tomi Reichental, who for nearly 60 years remained silent about his boyhood in Bergen-Belsen – 'not because I didn't want to speak but because I simply couldn't'. A few years ago Tomi realized that 'as one of the last witnesses, I must speak out'. From that moment on, he started speaking to students throughout Ireland about his traumatic war-time experiences, his miraculous survival and the loss of many members of his family.

The film accompanies Tomi while he travels back to Slovakia to recall the life, and death, of Slovakia's Jews. The audience at Sussex felt privileged to be able to participate in a discussion with Tomi Reichental, and with film director Gerry Gregg and film producer Oliver Donohoe after the screening of the film. Tomi's quiet dignity left the audience deeply impressed – at the end of the event he was surrounded by students thanking him for coming to Sussex to share his story – a most emotional occasion for us all.

'Jews and Revolutions' – Conference in Jerusalem

What is the link between political and social continuity, radical change and the Jewish People? Did the fact that many Jews throughout history took part in revolutions have something to do with their ethnic or religious identities? Was it a response to their experience as a discriminated minority in Europe, or was it just a historical coincidence? These were some of the questions dealt with during an international conference on 'Jews and Revolutions: From Vormärz to the Weimar Republic' which took place in Jerusalem from 28 February to 2 March 2011 under the auspices of the CGJS, the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt, the Rosa Luxemburg Foundation and the Leo Baeck Institute, Jerusalem. In the presence of Dr. Harald Kindermann, the German ambassador to Israel, the conference was opened by Christian Wiese who emphasized the importance of avoiding simplistic generalizations and encouraged the participants to expose the contradictions and ambiguities inherent in the role Jews played in European revolutions. He pointed out that the innovative potential of the academic event did not consist in offering a coherent narrative, but in grasping the highly complex, diverse and multifaceted character of this historical phenomenon.

Accordingly, the speakers from Germany, Israel, Hungary, the Netherlands and the UK offered a variety of biographical and systematic perspectives. The topics discussed included the political role played by Jewish intellectuals such as Saul Ascher, Leopold Zunz and Heinrich Heine in the revolutions following the Enlightenment; Jewish revolutionary activities in Austria, Hungary and Germany in 1848; as well as the Jewish participation in the Marxist movement. Other papers were devoted such figures as Rosa Luxemburg, Ferdinand Lassalle, the anarchist Ernst Toller, the Communist activist and revolutionary Werner Scholem (the brother of Gershom Scholem), Kurt Eisner, Gustav Landauer and Erich Mühsam. Revolutionary tendencies in Jewish nationalism and Zionism were equally addressed, as well as questions regarding the role of messianic and utopian concepts in the thought of German speaking Jewish intellectuals such as Moses Hess, Herman Cohen, Walter Benjamin, Ernst Bloch and Theodor W. Adorno.

In his concluding remarks Moshe Zuckermann (Tel Aviv) pointed out different aspects that need a closer look, for example the activities of Jewish revolutionaries whose contribution was not in the political but in the cultural sphere or anti-revolutionary tendencies amongst conservative Jews. The lively discussions during the conference strengthened the impression that this fascinating historical subject still requires much further research.

New Research on German and Central European Zionism

Since 2007 the Centre has been involved in research projects devoted to the specific role played by German-speaking Zionists from Prague in the Jewish national movement in the early 20th century. The contribution of these cultural Zionists to the debate on the coexistence with the Arab population prior to and after the establishment of the State of Israel was of particular importance, with intellectuals such as Martin Buber, Hans Kohn, Robert Weltsch and Shmuel H. Bergman inspiring utopian visions of a binational Jewish-Palestinian state and opposing those forces within Zionism that wanted to establish Jewish power as soon as possible.

Together with the University of Frankfurt and the Ben Gurion University of the Negev, the CGJS has organised a young scholars' workshop that will take place from 31 May to 2 June in Beer Sheva and Sde Boker. A dozen doctoral and postdoctoral students will present their research on a variety of topics, including the role women played in the Zionist movement, the dilemma of German-speaking Zionists during the Holocaust and the relationship between Jewish nationalism and Conservative as well as Social Democrat politics in Central Europe. Shulamit Volkov, Steven Aschheim, Moshe Zimmermann, Mark Gelber and Christian Wiese will comment on the papers. The workshop is an example of the Centre's co-operation with German and Israeli institutions as well as its continuing support for an emerging new generation of scholars in German-Jewish history.

4th International Conference on Jewish Enlightenment in Frankfurt



Moritz Daniel Oppenheim, 'Lavater and Lessing Visit Moses Mendelssohn' (1856)

International research on the Jewish Enlightenment (Haskalah) has been flourishing over the past few decades. We are all familiar with the idealistic image of the dialogue between Jewish and Christian thinkers, as represented in the painting by Moritz Oppenheim (see illustration). A more differentiated view has been provided by detailed studies devoted to different aspects of its intellectual development and cultural context and new interpretations regarding its diverse forms in Western and Eastern Europe. As one of the most productive areas of research on modern Jewish Thought and Culture, the study of the Haskalah has been dealt with in three international conferences during the past 15 years in Oxford (1994), Jerusalem (2000) and Wrocław (2006).

Since then research on the Haskalah has become further specialized and differentiated. On behalf of the Centre for German-Jewish Studies at Sussex and the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt, Christian Wiese has organised a major Haskalah conference (in cooperation with Shmuel Feiner, Bar Ilan University, Israel) that will take place from 3-6 July 2011 at the Goethe University in Frankfurt. The conference will bring together prominent speakers from Israel, the USA, Germany, the Czech Republic and the UK in order to revisit the relationship between the modernization of European Jewry during the Enlightenment period and religion: How were Haskalah and tradition, Haskalah and Orthodoxy, Haskalah and Hasidism, Haskalah and secular philosophy related to each other? How did Jewish Enlightenment influence the emergence of Jewish nationalism during the 19th century? Instead of focusing mainly on Germany, the conference will explore the Haskalah in other regions of Europe, particularly France, England, the Netherlands, Italy, Poland, Lithuania and Russia. In addition, the conference will centre around questions regarding gender, languages and literatures associated with the Jewish Enlightenment (including Hebrew in the later East European Haskalah) as well as the relationship between Jewish and non-Jewish Enlightenment(s).

AJR Information as a Historical Source

Speaking at Sussex about his research on the experiences of Jewish Refugees in the United Kingdom, Anthony Grenville summarized the findings of his recent book *Jewish Refugees from Germany and Austria in Britain 1933-1970: Their Image in AJR Information*. On the basis of his systematic study of the journal, he highlighted a number of significant points.

First, the refugees should not be seen as passive recipients of treatment handed out by the British government, either hostile (sudden internment in 1940) or benign (speedy naturalization after 1945). They acquired a voice of their own and their coordinated activities enabled them to play a constructive role in public affairs.

Secondly, the pages of *AJR Information* provide a rather favourable picture of the treatment the refugees received in Britain during both the military emergency and the post-war phase of acculturation. Was this a realistic assessment of their situation, Dr Grenville asked, or merely a tendency to look on the bright side of things and ignore the signs of British antisemitism?

To arrive at a balanced judgment, he cited the Hampstead anti-Alien petition of October 1945. A far-right group campaigning for the repatriation of refugees collected over 2000 signatures for their petition blaming the housing shortage on refugees resident in the area. After a lively debate in the press, however, the petition was repudiated by the borough council, and in ensuing local elections the far-right candidates were routed.

On balance the refugees were overwhelmingly grateful to Britain for providing a safe haven from fascism. But some historians who have studied government policy insist that the refugees were wrong to express such positive feelings since official attitudes towards aliens in twentieth-century Britain were persistently hostile.

This paradox is neatly resolved in Grenville's book. In April 1938, after the Anschluss, the British government introduced a visa system to restrict the expected flood of refugees, previously running at around 2000 per year. But the resulting measures were so flexible that the number of refugees admitted rose to 3000 per month – 'even by Home Office standards,' as Grenville observes, 'a curious way of effecting a reduction.'

The Centre's meeting room buzzed with questions after this stimulating seminar, chaired by Christian Wiese. The findings presented in Grenville's book are all the more impressive, given that around 1990 (as he ruefully observed) someone at the AJR threw most of their records away.

Publications, Conference Papers and News

Rose Holmes

Rose has recently been awarded the Alfred Bader doctoral studentship to conduct research into the refugee relief activities of the Society of Friends (Quakers) during the period 1933-45.

There were approximately 20,000 Friends in Britain at this time and they were very active in helping European refugees flee fascism and assisting them with accommodation, jobs and education when they arrived in Britain. Quaker activity during this period has received very little academic or journalistic attention and this project will use archival resources, personal papers and interviews to build a comprehensive account of Quaker refugee relief activity.

If any readers have information or would like to be kept updated on this research, please contact Rose Holmes:

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Leena Petersen

'Reconsidering Utopia. On the Entanglement of Mind and History', in: *Studies in Social and Political Thought, Volume 18, winter 2010*

'The Modern Loss of Subjective Transcendental Structure. On Law and Linguistic Critique in Fin-de-Siècle', paper to be given at 'The Letter of the Law: Law Matters in Language and Literature', The 8th International Conference of the Hellenic Association for the Study of English (HASE), University of Athens, Greece Publications, May 2011

Samira Teuteberg

As the Centre's part-time archivist, Samira has continued to accession and catalogue donations from the estate of the late Julius Carlebach for the Centre's reference library.

A further priority has been the Ludwig Marx Papers, the literary estate of a gifted poet and teacher who found sanctuary in Britain during the Nazi period. This collection of approximately thirty hand-bound volumes of delicately illustrated poetry, diaries and essays in both English and German has been catalogued along with an ISAD (G) compliant collection description. They are now accessible at the University of Sussex Library in Special Collections:
E library.specialcoll@sussex.ac.uk
T +44 (0)1273 678157

In September 2010 Samira was awarded an MSc Econ in Archive Administration from the University of Wales, Aberystwyth. Her final dissertation was a study of curatorial record-keeping practices, focused on enquiries from the public and how they are dealt with in museums. For that purpose she interviewed four museum curators from four different institutions.

Edward Timms

Conference papers

'Combustion or Incineration? Notes on the Translation of Holocaust-related Writings by W. G. Sebald' (read by Andrea Hammel), 24 February 2011, Institute of Germanic and Romance Studies London conference on Holocaust Writing and Translation

'Musical Subversions of Militarism in Karl Kraus's *Die letzten Tage der Menschheit*', 15 April 2011, St Hilda's College Oxford conference on Cultures at War: Austria-Hungary 1914-1918

Publications

Taking Up The Torch: English Institutions, German Dialectics and Multicultural Commitments, 320 pages with 100 illustrations (Sussex Academic Press, 2011)

'Critique of a Journalistic Age: Arthur Schnitzler and Karl Kraus' in *Schnitzler's Hidden Manuscripts*, ed. Lorenzo Belletini and Peter Hutchinson (Berne: Peter Lang Verlag, 2010), pp. 49-66

'Coffee-Houses and Tea Parties: Creative Dynamics in Freud's Vienna and Woolf's Bloomsbury', in *The Vienna Café as a Site for Urban Cultural Exchange*, ed. Charlotte Ashby (London: Berghahn, forthcoming 2011)

'Karl Kraus and the Transformation of the Public Sphere in Early Twentieth-Century Vienna' in *Changing Perspectives of the Public Sphere*, ed. Christian J. Emden and David Midgley (London: Berghahn, forthcoming 2011)

'Refugee Children and Evacuees' in Yearbook of the Research Centre for German and Austrian Exile Studies, vol. 13, *The Kindertransport 1938/39: New Developments in Research*, edited by Andrea Hammel and Bea Lewkowicz (forthcoming 2011)

'From the Hapsburg Empire to the Holocaust: *Die Fackel* (1899-1936) and *Der Brenner* (1910-54)' in *The Oxford Critical and Cultural History of Modernist Magazines*, ed. Peter Brooker and Christian Weikopp (Oxford University Press, forthcoming 2011)

Christian Wiese

Conference papers

'Das dämonische Antlitz des Nationalismus: Robert Weltchs Deutung des Zionismus angesichts des Nationalsozialismus', paper given at the Deutsche Historikertag in Berlin, 29 September 2010

'Mit der Moderne innig befreundet: Die Wandlungen der Reformphilosophie Samuel Hirschs im Zusammenhang ideologischer Kontroversen seiner Zeit', keynote lecture given at the International Conference on 'Samuel Hirsch – Religionsphilosoph, Emanzipationsverfechter und radikaler Reform. Jüdische Identität im 19. Jahrhundert am Beispiel von Werk und Wirkung des ersten Oberrabbiners Luxemburgs' in Berlin, 17-19 October 2010

'An Indelible Stigma? Christianity and Antisemitism', paper given at the Holocaust Educational Trust Ireland International Conference on 'Antisemitism and Holocaust Denial' in Dublin, 18-19 November 2010

'*Wissenschaft des Judentums* and Radical Reform in Nineteenth-Century Germany and America: A Transnational Story of Proximity, Alienation, and Shifting Mutual Perceptions', paper given at the Association for Jewish Studies 42nd Annual Conference in Boston, 19-21 December 2010

'The Demonic Face of Nationalism: Zionism in Germany during the Nazi Period and the Dilemmas of Jewish Nationalism', paper given at the Sussex Work in Progress Seminar, 27 January 2011

'A Polemical "Dialogue" and Its Aftermath in the 19th Century: Mendelssohn's Challenge to Christianity and Christian Scholars Revisited', paper given at the Conference on 'Cultural Revolution in Berlin: Jews in the Age of the Enlightenment' at Oxford University, 14 February 2011

Participation at a panel discussion on the occasion of the public presentation of the project 'Deutsch-jüdische Autoren im 19. Jahrhundert: Schriften zu Staat, Nation, Gesellschaft', at the 'Alte Synagoge' - Haus jüdischer Kultur, Essen, 22 February 2011

'Messianism and Social Utopia in German-Jewish Thought', paper given at the International Conference on 'Jews and Revolutions: From Vormärz to the Weimar Republic' in Jerusalem, 28 February to 2 March 2011

'Jüdische Gelehrtennetzwerke in Europa im Spiegel der Korrespondenz Markus Mordechai Branns, 1890-1920', paper given at the International Conference on the Occasion of Leopold Zunz's 125th anniversary at the Martin Luther University Halle-Wittenberg, 14-16 March 2011

Publications, Conference Papers and News continued

'Judaism's Universal Role in the Modern World: Samuel Hirsch's Religious Philosophy in the Post-Enlightenment Era', paper given at the conference on 'The Philosophy of the Enlightenment' at the University of Sussex, 29-31 March 2011

'Ethical Monotheism: The Rhetoric, Politics and Theology of a Protestant Concept in 20th Century German-Jewish Discourse', paper given at the International Conference on 'Rhetorics of Religion in Germany, 1900-1950' at Princeton University, 31 March to 2 April 2011

'Messias, Judentum und der Prozeß des Jesu von Nazareth', paper given at a conference organized by the Hamburg Symphony Orchestra on the occasion of a concert devoted to 'Jerusalem', 17 April 2011

Publications

The Legacy of Hans Jonas: Judaism and the Phenomenon of Life, ed. Hava Tirosh-Samuelson and Christian Wiese (Leiden: Brill, 2010, paperback)

'Heros, Ikone, Gegenbild. Abraham Geiger aus der Perspektive der Reformbewegung in Amerika', in *Jüdische Existenz in der Moderne: Abraham Geiger und die Wissenschaft des Judentums*, ed. Christian Wiese, Walter Homolka and Thomas Brechenmacher (Berlin: Walter de Gruyter, 2011, forthcoming)

The first volume of the critical edition of Hans Jonas's Completed Works appeared in the autumn of 2010: Hans Jonas, *Organismus und Freiheit. Philosophie des Lebens und Ethik der Lebenswissenschaften* [Kritische Gesamtausgabe: Philosophische Hauptwerke, vol. 1/1], (Freiburg: Rombach, 2010). Christian Wiese is the co-editor of the *Gesamtausgabe* and will prepare 4 volumes in the coming 5 years.

Hans Jonas's *Memoirs*, edited by Christian Wiese, have recently been translated into Spanish, French and Japanese.

Two new volumes have appeared in the series 'Supplements to the Journal of Jewish Thought and Philosophy', edited by Christian Wiese, Elliot Wolfson and Hartwig Wiedebach:

Robert J. Sagermann, *The Serpent Kills or the Serpent Gives Life: The Kabbalist Abraham Abulafia's Response to Christianity* (Leiden: Brill, 2011)

Eliezer Schweid, *A History of Modern Jewish Religious Philosophy*, vol. 1: *The Period of the Enlightenment*, translated by Leonard Levin (Leiden, Brill, 2011)

Christian Wiese has been elected as a member of the Academic Advisory Board of the 'Martin Buber Werkausgabe' currently produced at the Heinrich Heine University, Düsseldorf. He will also edit two of the planned volumes.

Discounts on publications associated with the Centre

Publications by researchers at the Centre for German-Jewish Studies may be purchased at a discount by Friends of the Centre.

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Forthcoming Workshops, Lectures and Events

Conferences and workshops

29 May – 1 June 2011

Young Scholars' Workshop in Beer Sheva on 'New Research on German and Central European Zionism' (in cooperation with Ben Gurion University of the Negev, Beer Sheva and the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt).

3-6 July 2011

4th International Conference on Jewish Enlightenment: Haskalah and Religion (in cooperation with the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt and Bar Ilan University). The conference will take place in the Casino-Building on the Westend-Campus at the Goethe-University, Frankfurt.

6-10 July 2011

The third annual Max and Hilde Kochmann Summer School for PhD students in Jewish History, Culture and Thought will take place at the Goethe-University in Frankfurt am Main. 20 students from Europe, Israel and the USA will be given the opportunity to discuss their research projects with Prof. Christian Wiese, Prof. Stefanie Schüler-Springorum (Berlin) and Prof. Andreas Gatzmann (Erfurt).

Lectures

Thursday 12 May 2011

Dr. Nicolas Berg (Simon Dubnow Institute Leipzig), 'On Modern Jews and Jewish Modernity: Political Economy and its Interpretation of Capitalism (1900-1930)' (in cooperation with the History Department Work in Progress Seminar and the Centre for Modern European Cultural History)

4.00 pm, University of Sussex, Arts A 155
All welcome, booking not required

Monday 23 May 2011

Prof Oren Kosansky (Portland, Oregon), Jewish Life in Morocco (Joint lecture series with Kings College on 'Jewish Communities in Contemporary Europe and Beyond', co-organised by Prof. Christian Wiese and Dr Andrea Schatz)

5.30 pm, Kings College, London, Strand Campus, Council Room (please ask for directions at the reception desk in the main entrance) – booking not required

On **Sunday 22 May 2011**, the University of Sussex campus will be the venue for a Day Limmud that promises an exceptionally stimulating programme of talks and activities. Speakers will include the Director of the Centre for German-Jewish Studies, Professor Christian Wiese, whose subject will be 'The Dignity of Powerlessness: Leo Baeck's Spiritual Resistance to the Nazi Regime'. Astrid Zajdband, doctoral student at the Centre for German-Jewish Studies will speak on 'German Rabbis in British Exile during and after the Nazi Period'. Those interested in inter-faith dialogue will have an opportunity to hear from Fiyaz Mughal, the Founder and Director of 'Faith Matters', an organization that works for conflict resolution between Muslim and Jewish communities in the UK. Fiyaz and Donald Franklin, author of *Groups in Conflict*, will relate their experience in setting up the Jerusalem

Interest-free Microfinance Fund

www.jerusalemmicrofinance.com, a charity that seeks to mitigate inter-communal tension by providing business training and loans and establishing linked business-clubs for people from different Jerusalem communities.

For further information about the Limmud programme: www.limmud.org/day/sussex

Taking up the Torch



Edward Timms admiring the Centre for German-Jewish Studies plaque, unveiled by University Chancellor Lord Attenborough in January 2000 (illustration from *Taking up the Torch*)

Readers of this newsletter are likely to encounter old friends in the memoirs of Edward Timms, *Taking up the Torch: English Institutions, German Dialectics and Multicultural Commitments*, published by Sussex Academic Press. This copiously illustrated new book documents the formative experiences of a pioneering teacher and researcher in the field of German and Austrian Jewish culture and politics. The narrative relates the shaping of self to the drift of history in a period of radical social change, extending from the refugee crisis caused by Hitler's seizure of power through the ordeals of the Second World War to post-war reconstruction, the radical reforms of the 1960s and the transformation of Britain into a modern multicultural society.

There is a special focus on educational institutions from Anglican schooling through Cambridge and other academic environments to the new map of learning at the University of Sussex. The 'Torch' in the title alludes to the transmission of a radical intellectual tradition and to a specific commitment to the vision of *Die Fackel*, the satirical journal edited by Karl Kraus in Vienna from 1899 to 1936. From this emerged the innovative agenda developed by the Centre for German-Jewish Studies with the encouragement of successive Sussex Vice-Chancellors and of Richard Attenborough as university Chancellor (see illustration above).

This publication, which marks the fiftieth anniversary of the University of Sussex, is priced at £55 in hardback. However, a limited edition paperback of *Taking up the Torch* is available to Friends of the Centre for German-Jewish Studies at £25 (including postage and packing). To order a copy, please contact Diana Franklin (contact details on this page).