



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology



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#### RESEARCH FOCUS



**JOURNAL:  
SCANDINAVIAN JEWISH  
STUDIES**



#### NEWSLETTER



#### Address

Faculty of Theology, University of  
Copenhagen  
South Campus, Karen Blixens  
Plads 16  
DK - 2300 Copenhagen S

## Events

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12 Jan 2018

### **Transfiguring Pain Poetically: Exploring the Liberating Potential of Artistic Creation**

Research seminar and PhD course funded by the PhD School of the Faculty of Theology, University of ... »

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16 Mar 2018

### **Phenomenology of Listening (no. 2): Existential Psycho (patho)logy**

Open seminar in cooperation between University of Copenhagen and the Centre for Pastoral Education ... »

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3 May 2018

### **Phenomenology of Listening (no. 3): Ethics and the Voice of Conscience**

Open seminar in cooperation between University of Copenhagen and the Centre for Pastoral Education ... »

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17 Aug 2018

### **Phenomenology of Listening (no. 4): Silence and Resonance**

Open research seminar ... »

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6 Sep 2018

### **Phenomenology of Listening (no. 5): Psychoanalysis and Logotherapy**

Open research seminar ... »

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4 Mar 2019

### **Abraham Sutzkever's Holocaust Narratives: A Poetics of Resistance**

Open Lecture by Jan Schwarz, Lund University ... »

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[All events](#)

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)



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## Contact



Métavel, Le lys (2015)

### Steering group

Founding Director:

[Claudia Welz](#) (Ethics, Hermeneutics, Philosophy of Religion), Department of Systematic Theology, University of Copenhagen

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Phone: +45 35 32 36 82

[Inge Birgitte Siegumfeldt](#) (Literary Theory, Transnational and Migration Studies), Department of English, Germanic and Romance Studies, University of Copenhagen

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## Nyheder

08. maj 2014

# KU får center for moderne jødisk tænkning

**NYT FORSKNINGSCENTER** Forskere fra teologi og humaniora er gået sammen om **Center for the Study of Jewish Thought in Modern Culture**, der skal forske i jødisk tænkning i moderne kultur bl.a. med henblik på fortolkninger og repræsentationer af et globalt traume som Holocaust. Centret er forankret på Det Teologiske Fakultet, men er tværvideenskabeligt i både teori og praksis og trækker på mange forskellige samfundsvidenskabelige og humanistiske discipliner.

Holocaust, eller Shoah som er det navn, jødeudryddelserne under 2. verdenskrig har fået på hebraisk, har naturligt nok været centrum for meget forskning i både Danmark og udlandet. Men der er ifølge de to forskere bag Københavns Universitets nye [Center for the Study of Jewish Thought in Modern Culture](#) blevet forsket overraskende lidt i jødisk kultur og tænkning i 19.-21. århundrede med et særligt fokus på hermeneutik, etik og æstetik.

- Vi er meget stolte over, at vi har fået mulighed for at oprette Center for the Study of Jewish Thought in Modern Culture på Det Teologiske Fakultet. Og vi kan vel godt sige, at vi med centret udfylder et akademisk tomrum, fordi moderne jødiske studier de forløbne årtier har været stort set fraværende i Danmark, og i resten af Skandinavien for den sags skyld, siger [lektor Inge Birgitte Siegumfeldt](#) fra Institut for Engelsk, Germansk og Romansk.



Andrew Rogers, Pillars of Witness, Jewish Holocaust Centre, Melbourne, Australia

## Traumer, vidnesbyrd og erindring

Inge Birgitte Siegumfeldt har sammen med [centerleder, professor Claudia Welz](#) fra Det Teologiske Fakultet udpeget de temaer, som centret primært skal udforske og belyse:

- Forskningen ved centeret vil blandt andet fokusere på spørgsmål omkring traumer, vidnesbyrd og erindring(skultur), som man kan sige er blevet forstærket af Holocaust. Et forskningsspørgsmål kan i den forbindelse være at se på, hvordan det enkelte menneske og samfund erindrer og videregiver deres oplevelse af en tragedie. Og det spørgsmål vil vi så kunne undersøge gennem filosofi, litteratur, psykologi, teologi, sociologi, historie og kunst, fortæller Inge Birgitte Siegumfeldt.

- Et andet spørgsmål er, hvordan Holocaust ændrer betingelserne for, hvorledes vi forstår os selv som mennesker. Her rejser sig komplekse etiske og eksistentielle spørgsmål, der er underbelyste, hvis man ignorerer deres religiøse dimensioner, tilføjer Claudia Welz

## Interesserede forskere er velkomne

Centeret har et stort internationalt netværk af forskere tilknyttet. Forskere, som er interesseret i at deltage i et af centrets projekter eller i et ophold på centret, opfordres til at søge forsknings- eller rejsemidler. Centret kan tilbyde lokaler, biblioteksfaciliteter og et levende forskningsmiljø.

Centrets aktiviteter bliver indtil videre finansieret af centerleder Claudia Welz' EliteForsk-pris fra 2013.

### *Kontakt*

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### **Relaterede nyheder**

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#### **Selvet er sagen for teologisk eliteforsker**

07. feb. 2013

#### **Paul Auster bliver æresalumne på Københavns Universitet**

03. maj. 2011

### **Kontakt**

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Center for the Study of Jewish  
Thought in Modern Culture  
Det Teologiske Fakultet



## SEE THE ENGLISH WEBSITE with more information

Sigtet med CJMC er at skabe et hjemsted på universitetet for diskussion af spørgsmål, der er fremtrædende i jødisk tænkning og især trænger sig på efter Shoah, men som også har en mere grundlæggende, almenmenneskelig betydning. For eksempel: Hvordan erindrer og videregiver individer og samfund traumatiske erfaringer? Hvordan kan fortidens byrde bæres i praksis, og hvilke ressourcer er der til en kritisk refleksion over den og dens eftervirkninger? Hvordan kan historiske brydningstider, navnlig katastrofer, ændre betingelserne for hvorledes vi forstår os selv som mennesker, som det ikke mindst er dokumenteret i vidnesbyrd fra kz-overlevende? Disse komplekse spørgsmål, der angår personlig identitet og menneskelig sameksistens, rummer både sociale, politiske og religiøse dimensioner.

På CJMC vil vi især udforske jødiske kilder fra det 19. til det 21. århundrede for at afklare, hvordan de kan kaste lys over muligheder for en etisk-eksistentiel re-orientering. Centeret har en tredelt forskningsagenda:

1. Dialog- og sprogfilosofi samt post-Holocaust-hermeneutik
2. Traume, vidnesbyrd og erindring
3. Det ondes problem og billeder af (u)menneskelighed i religion, kunst og etik

## Kontakt

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### Styregruppe

Centerleder

[Claudia Welz](#)

Professor mso i Etik og Religionsfilosofi

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### 1) *The Aim of CJMC*

The aim of the *Center for the Study of Jewish Thought in Modern Culture* (CJMC) is to create an academic home at the University of Copenhagen for the discussion of three focal areas which are particularly prominent in Jewish thought, but which also have a much broader significance (see [research focus](#)).

The Jewish experience of centuries-long diaspora and exile, for instance, may become the point of departure for reflections on migration and multi-cultural identities. Since biblical times, existential questions concerning the human condition have crystallized in Jewish thought. The Shoah has made obvious the urgency of witnessing after genocide and the importance of remembrance. If, despite historical breaches, continuity, here, depends not on bloodline but on a text-line with inherent controversy (cf. Amos Oz), it is vital to keep

alive the study of these texts and testimonies. CJMC focuses on Jewish thought, also as it manifests itself in non-discursive works of art. Seen from this perspective, Jewish tradition is not alien to modern culture, but part of and a critical edge within it.

CJMC's multi-disciplinary approach is propelled by scholarly interests not only in classic, but also in forgotten or understudied Jewish sources and their capacity to enrich contemporary culture. The aim is to initiate a dialogue between foreign and familiar voices from the past and present, and to link internal and outside perspectives on Jewish thought.

### 2) *CJMC in its Danish Context*

In recent years, the field of Jewish Studies has been neglected at most Scandinavian universities – also in Denmark. This is all the more astonishing, given that Denmark is one of very few countries in Europe in which civil society seemed intact at a time when Jewish citizens elsewhere were persecuted.

In March 1814, the new Royal Decree gave Jews born in Denmark nearly the same rights as other citizens. Since then, the Jews have had freedom of faith and trade.



Andrew Rogers, *Pillars of Witness* (1999), Jewish Holocaust Centre Melbourne, Australia. Photo by Claudia Welz



In October 2013, Denmark celebrated the 70<sup>th</sup> anniversary of the world famous rescue of the Danish Jews during World War II. With the help of the local population, most of them fled to Sweden and thus ninety-nine percent of Danish Jewry survived the Holocaust. This event has always appeared as a unique light in the darkness of the Nazi era. [The Danish Jewish Museum](#) – designed by Daniel Libeskind – shows the cultural history of Jewish life before and after Denmark's liberation in 1945.

So far, all Faculties of Theology in Denmark have largely concentrated on Christianity, Islam, and their roots in ancient Judaism. Research institutions dealing with modern Jewish thought including its religious dimensions have been absent. CJMC will fill this lacuna. The center was opened at the University of Copenhagen on March 25, 2014. The members of CJMC's international research team find that it is imperative to reestablish Jewish Studies in Copenhagen with a view to offering a public forum for exchanges of thought between scholars interested in Judaism and its impact in modern and postmodern philosophy, theology, psychology, history, sociology, literature, art, and culture in general.

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Center for the Study of Jewish  
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## Research Focus



Daniel Libeskind, Jüdisches Museum Berlin.  
Photo by Thomas Bruns  
(<http://www.jmberlin.de/main/DE/01-Ausstellungen/01-Dauerausstellung/03-aktuelles.php>)

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Jewish thought, but which also have a much broader significance.

More specifically, research at the center addresses questions aggravated by the Shoah. For instance: How do individuals and societies remember and pass on their experience of tragedy? How can they cope with the roles of victim, perpetrator, or bystander? How can the burden of a genocidal past be borne practically and reflected critically? These complex questions have ethical, social, political, and religious dimensions. They concern personal identity as well as human co-existence.

We explore Jewish (re)sources, particularly from the 19<sup>th</sup> to the 21<sup>st</sup> century, in order to clarify how this heritage can shed light on universal problems of re-orientation in the aftermath of historical and cultural catastrophes. The center has a triple research focus on (1) philosophy of language and post-Holocaust hermeneutics, (2) trauma, witnessing, and the mediation of memory, and (3) the problem of evil and images of (in)humanity.

- [Philosophy of Language and Post-Holocaust Hermeneutics](#)
- [Trauma, Witnessing, and Memory Mediation](#)
- [The Problem of Evil and Images of \(In\)Humanity](#)



Daniel Libeskind, Danish Jewish Museum, Copenhagen. Photo by Bitter + Brecht. The museum is designed according to the Hebrew word Mitzvah (= "obligation," "good deed") referring to October 1943 when the Danish Jewish were saved (<http://jewmus.dk/en/architec>)

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## 1) Post-Holocaust Hermeneutics and Philosophy of Language

The coinage that "historical continuity is shattered because 'at Auschwitz not only man died, but also the idea of man'" (Emil L. Fackenheim referring to Elie Wiesel) draws attention to the unresolved problematic of post-Holocaust hermeneutics. As the art and theory of understanding and interpretation, hermeneutics is seriously called into question by the Shoah. In view of inconceivable crimes, the refusal to understand might be the most intuitive reaction in order not "to cauterize an inconsolable loss with the balm of explanation" (Paul Mendes-Flohr). While respecting limits of understanding, there is a need, paradoxically, to understand why one cannot understand.

How to account for a loss that is itself 'lost' when the fusion of horizons of the present and the past is impossible? The challenge posed by radical evil and the menace of meaninglessness is massive, and here earlier approaches from Schleiermacher to Gadamer seem to fail. Therefore we will extend hermeneutics to a critical theory of culture that takes into account the complexity of the human condition, of pluralistic societies marked by difference and dissent, and the difficulty of understanding oneself, others, texts, and situations when competing construals of reality are at play. If self-understanding as well as interpersonal understanding emerges from the dialogical sphere between *I and Thou*, the formative role of the 2<sup>nd</sup> person perspective needs to be reconsidered. We will draw on theories such as Fritz Mauthner's critique of language, Franz Rosenzweig's *Sprachdenken*, Martin Buber's philosophy of dialogue, Emmanuel Levinas' concepts of the 'face' and the 'trace,' and Jacques Derrida's deconstruction – which will elucidate why hermeneutics cannot establish a closed universe of understanding.



The Star of David in the oldest surviving complete copy of the Masoretic text, the Leningrad

Codex, dated 1008

([https://en.wikipedia.org/wiki/File:Leningrad\\_Codex\\_Carpet\\_page\\_e.jpg](https://en.wikipedia.org/wiki/File:Leningrad_Codex_Carpet_page_e.jpg))

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## 2) Trauma, Witnessing, and Memory Mediation

Memory mediation addresses the ways in which media transmit that which must be remembered. It has often been stated that the difficulties of representation present themselves with special acuity in the case of the Holocaust (cf., e.g., Dan Stone, Saul Friedländer). Language is decisive for transmitting testimonies, but it is inadequate vis-à-vis the incomprehensible. 'No one can describe it' and 'no one can understand it' are typical statements by eyewitnesses. Trauma research confirms that unbearable events tend to be pushed to the margins of consciousness, encapsulated or dissociated. What cannot be acknowledged in the first generation of survivors haunts the second in undefined absences or enacted repetitions.

Once Holocaust memory has become a "vicarious past" (James E. Young), what meanings can it then hold for us, and how can future generations of "postmemory" (Marianne Hirsch) preserve a connection to the past even though it still defies narrative reconstruction and is beyond comprehension? Our exploration will highlight the role of images and imagination, performative modes of commemoration, and synesthetic audiovisual testimonies. The analysis of interviews with survivors recorded at the *Fortunoff Video Archive* at Yale will be informed by the anthropology of witnessing, media sociology, existential phenomenology, psychoanalysis and psychiatry. Contentwise, the analysis will concentrate on verbal and visual manifestations of the absent within the re-presented. In order to clarify how meaning can be aligned with silences and 'blank spaces' in disrupted speech, bewildered looks and helpless gestures, we will investigate the interplay between what is said and shown, or semantics and pragmatics in the empirical material.



Paul Klee, *Angelus Novus* (1920), Israel Museum Jerusalem. Walter Benjamin purchased the painting in 1921. After World War II, his friend Gershom Scholem inherited it (<http://www.english.imjnet.org.c0=13336>)





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### 3) The Problem of Evil and Images of (In) Humanity



Menashe Kadishman, Shalechet  
(1997)

(<http://www.kadishman.com/works/shalechet/>)

As Primo Levi, Yosef Yerushalmi, Avishai Margalit and others have argued, commemorating crimes against humanity is an ethical task that prompts reflection on normativity. If we take seriously the fact that people can treat their fellow human beings as if they were sub-human, what mental, linguistic or graphic images of humanity can offer navigational tools and norms of orientation in situations that give rise to confusion? Hannah Arendt raised the question of how we are to understand the concept of human dignity if we cannot prevent its violation. Her question is intensified if human beings are perceived as created in the image of an invisible God, for how can the divine 'shine through' when humanity seems distorted beyond recognition? Atheist writers like Jean Améry demonstrate that questions of, e.g., forgiveness confront us even if we live 'without God.'

We will discuss the implications of images of humanity and ~~double~~ images in a multi-media context by examining the relation between ethics and aesthetics as it surfaces in double binds and ethical dilemmas. Creative responses to trauma, guilt and shame in literature, film, and art come into focus in this context. Methodologically, we will combine literary and visual studies with the philosophy of emotion and theories of recognition. Understanding the potential of images – their power to move and make evident what they show – is relevant also for finding out how the visual in the service of the verbal can fool people into believing enemy propaganda deforming the image of 'the other.' In this connection we will study the difference between the de-humanizing effects of the *Lingua Tertii Imperii* (Victor Klemperer) and poetry or fiction that resists degradation (e.g. Nelly Sachs, Avrom Sutzkever, Paul Auster, Aharon Appelfeld, Hilde Domin, Elazar Benyoëtz).



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Métavel, Fleurs étranges (2013)

## Network

- [Affiliated Researchers in Scandinavia](#)
- [International Partners of Cooperation, Research Institutions and Programs](#)

CJMC is honored to have the generous support of a large international network. Our Affiliated Members are predominantly based in Scandinavia while our Advisory Board Members and International Partners of Cooperation represent prestigious research institutions across the world:

### *1) Affiliated Researchers in Scandinavia*

#### **PhD Students**

- [Laila Bomose Henriksen](#), Department of Systematic Theology, University of Copenhagen
- [Naomi Keren](#), CJMC, University of Copenhagen & Department of Jewish History, Bar Ilan University
- [Casper Løwenstein](#), CJMC, University of Copenhagen
- [Thomas Østergaard Wittendorff](#), Department of English, Germanic and Romance Studies, University of Copenhagen & European University Institute, Firenze

#### **Postdoctoral Research Fellows**

- [Gry Ardal Printzlau](#), Copenhagen Business School
- [Cathrine Bjørnholt Michaelsen](#), Department of Management, Politics and Philosophy, Copenhagen Business School

- [Stine Holte](#), Faculty of Theology, University of Oslo
- [David Lebovitch Dahl](#), CJMC and Section of Church History, University of Copenhagen
- [Emma O'Donnell](#), Centre for Theology and Religious Studies, Lund University
- [Jessica Ortner](#), Department of English, Germanic and Romance Studies, University of Copenhagen
- [Tanja Schult](#), Department of Culture and Aesthetics, Stockholm University

### **Senior Researchers**

- [Lars M. Andersson](#), Department of History, Uppsala University
- [Sofie Lene Bak](#), SAXO-Institute, University of Copenhagen
- [Christian Benne](#), Department of English, Germanic and Romance Studies, University of Copenhagen
- [Yvette Brackman](#) (Prof. emer.), Royal Danish Academy of Fine Arts, Copenhagen
- [Thomas Brudholm](#), Department of Cross-Cultural and Regional Studies, University of Copenhagen
- [Lars Dencik](#) (Prof. emer.), Department of Psychology and Educational Studies, Roskilde University
- [Søren Holst](#), Department of Biblical Exegesis, University of Copenhagen
- [Ruth Illman](#), The Donner Institute, Åbo Akademi University
- [Aslaug Kristiansen](#), Institute of Education, University of Agder
- [Gabriel Levy](#), Norwegian University of Science and Technology, Trondheim
- [Jacob Lund](#), Department of Aesthetics and Communication, University of Aarhus
- [Carsten Pallesen](#), Department of Systematic Theology, University of Copenhagen
- [Marianne Schleicher](#), Department of Culture and Society – Study of Religion, University of Aarhus
- [Jan Schwarz](#), Center for Languages and Literature, Lund University
- [Jesper Svartvik](#), Centre for Theology and Religious Studies, Lund University, and Swedish Theological Institute in Jerusalem
- [Jayne Svenungsson](#), Centre for Theology and Religious Studies, Lund University
- [Judith Winther](#) (Assoc. Prof. emer., 1933-2018), Carsten Niebuhr Institute, University of Copenhagen
- [Karin Zetterholm](#), Centre for Theology and Religious Studies, Lund University

## ***2) International Partners of Cooperation, Research Institutions and Programs***

### **North America**

- [Holocaust Trauma Project](#), Genocide Studies Program, Yale University => Dori Laub
- [The Chicago Center for Jewish Studies](#) => Paul Mendes-Flohr and Eric Santner
- [Centre for Jewish Studies](#), University of Toronto => Rebecca Comay

### **Europe**

- [The Memory, Trauma and Violence research cluster](#), University of Leeds => Stuart Taberner and Helen Finch
- [Cambridge Forum for Jewish Studies](#) => Yaron Peleg
- [The Parkes Institute for the Study of Jewish/non-Jewish Relations](#), University of Southampton => Tony Kushner, Shirli Gilbert, James Jordan and Andrea Reiter
- [Zentrum Jüdische Studien Berlin-Brandenburg](#) => Christina von Braun
- [Martin-Buber-Professur für Jüdische Studien & Graduiertenkolleg](#), Goethe Universität Frankfurt => Christian Wiese
- [Forschungsstelle für Zeitgeschichte](#), Hamburg => Kirsten Heinsohn
- [Institut für Bildtheorie](#), University of Rostock / University of Heidelberg => Philipp Stoellger
- [Institut für Jüdisch-Christliche Forschung](#), Universität Luzern => Verena Lenzen
- [Resource Center at the Museum of the History of Polish Jews](#), Warsaw => Barbara Kirshenblatt-Gimblett
- [Forum for Jewish Studies](#), Uppsala University => Lars M. Andersson
- [Danish Jewish Museum](#), Copenhagen => Janne Laursen
- [Society for Danish Jewish History](#) => Bjarke Følner and Cecilie S. Schrøder Simonsen

### Israel

- [Religious Studies Program](#), Faculty of Humanities, Tel Aviv University => Hami Verbin
- [Philosophy Department](#), Tel Aviv University => Hagi Kenaan

### Africa

- [Cape Town Holocaust Centre](#) => Richard Freedman



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## Advisory Board

- [Christina von Braun](#), Prof. emer. Humboldt-Universität Berlin (DE)
- [Rebecca Comay](#), University of Toronto (CA)
- [Ingolf Dalferth](#), Claremont Graduate University (USA) / Prof. emer. University of Zurich (CH)
- [Daniel Dayan](#), L'École des hautes études en sciences sociales, Paris (FR) / The New School for Social Research, New York (USA)
- [Amir Eshel](#), Stanford University (USA)
- [Barbara Hahn](#), Vanderbilt University (USA)
- [Werner Jeanrond](#), University of Oxford (UK)
- [Dori Laub](#) (1937-2018), Yale University School of Medicine, New Haven (USA)
- [Avishai Margalit](#), Stanford (USA) / Prof. emer. Hebrew University of Jerusalem (IL)
- [Samuel Moyn](#), Harvard Law School (USA)
- [Paul Mendes-Flohr](#), University of Chicago (USA) / Prof. emer. Hebrew University of Jerusalem (IL)
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- [Martin Schwarz Lausten](#) (Prof. emer.), University of Copenhagen (DK)
- [Hanne Trautner-Kromann](#) (Prof. emer.), Lund University (SE)
- [Christian Wiese](#), Goethe Universität Frankfurt (DE)
- [Elliot Wolfson](#), University of California, Santa Barbara (USA)



Stained-glass window by Marc Chagall, Church of Our Lady (Fraumünster) Zurich, showing Isaiah and the angel (1970) (<http://www.fraumuenster/fenster/>)

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## Funding and Job Announcements

### **1) CJMC's Funding Situation**

In March 2014, the center's Director Claudia Welz founded CJMC with the help of the Elite Research Prize awarded to her in 2013 by the Danish Ministry of Science, Innovation, and Higher Education.

During the first 8 months of CJMC's existence, center activities have exclusively been funded by this prize. In the meantime we have attracted additional funding for CJMC conferences, workshops, lectures and PhD courses (for further information, see [calendar](#)).

CJMC is still a mini-center with a large international network of affiliated researchers.

Junior and senior scholars who are interested in participating in CJMC's projects and spending a period of time at the center are strongly encouraged to find funding for PhD stipends, postdoctoral research fellowships, or research stays. The center will provide office space, library rights, and a thriving research environment.

### **2) Current Calls for Application**

Open calls by Danish funding agencies:

- *PhD vacancies* at the University of Copenhagen: see <https://employment.ku.dk/phd/> and [https://teol.ku.dk/uddannelser/ph\\_d\\_uddannelse/](https://teol.ku.dk/uddannelser/ph_d_uddannelse/)

- *Postdoctoral research grants*:

- [Danish Council for Independent Research|Humanities](#)
- [VELUX FOUNDATION](#)
- [Carlsberg Foundation](#)

European Commission: [Marie Skłodowska-Curie actions fellowships](#)

If you are interested in applying for a grant funded by one of the abovementioned funding agencies, with a project in one of the research fields of the *Center for the Study of Jewish Thought in Modern Culture* (CJMC), and wish to be affiliated with CJMC, you are invited to contact Claudia Welz ([cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)).

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Contact:





Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Calendar



George Weil, Shofar (1997), Gilleleje Museum / harbor. Photos by Ulla Skorstengaard (<http://www.gillelejekirke.dk/oktober43/mindesmaerker-i-gilleleje/>)

## Overview

- [2014](#)
- [2015](#)
- [2016](#)
- [2017](#)
- [2018](#)
- [2019](#)

### **2014**

- **March 25, 2014**

Launch of the center (see [news](#) posted by the University of Copenhagen)

- **March 25-28, 2014**

International conference and PhD course: **Memory, Identity, and Limits of Understanding: Jewish Sources and Resources** (Faculty of Theology, University of Copenhagen, organized by Claudia Welz). [Read more](#)

- **May 15, 2014**

Half-day research seminar: **Commemoration and Re-Presentation of the Past** (organized by Claudia Welz). [Read more](#)

- **October 21, 2014**

Workshop and PhD course: **Aesthetics of Memory** (organized by Claudia Welz, funded by the PhD School of the Faculty of Theology, University of Copenhagen). [Read more](#)

- **November 14, 2014**

Workshop and PhD course: **Representations of the Holocaust in Literature, Art and Film** (co-organized by Inge Birgitte Siegumfeldt and Jessica Ortner, funded by TRAMS: PhD Programme in Transnational and Migration Studies). [Read more](#)

## **2015**

- **April 28, 2015**

Open lecture by Paul Mendes-Flohr: **Dialogical Affirmations of Theological Incommensurability** [Read more](#)

- **April 28-29, 2015**

Workshop and PhD course with Paul Mendes-Flohr: **Judaism despite Christianity? The 1916 Correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig** (co-organized by Claudia Welz and Lars K. Bruun, co-funded by CEMES: Centre for Modern European Studies, Copenhagen University, and 'KUs Almene Fond'). [Read more](#)

- **May 5, 2015**

Two lectures on occasion of the 70th anniversary of Denmark's liberation 1945: **Post-Holocaust Theology, Philosophy and Literature** (co-organized by Claudia Welz and Mogens Lindhardt, co-funded by 'Folkekirkens Uddannelses- og Videnscenter' and 'KUs Almene Fond'). [Read more](#)

- **May 18-19, 2015**

International conference and PhD course: **(Hi)Stories of Holocaust Memory** (co-organized by Inge Birgitte Siegumfeldt, Joseph Ballan, Jessica Ortner and Kirsten Heinsohn, funded by CEMES: Centre for Modern European Studies, Copenhagen University). [Read more](#)

- **September 30, 2015**

Open lecture by Shelley Salamensky: **Culture, Memory, Context: Reenactments of Traumatic Histories in Europe and Eurasia** (organized by Claudia Welz). [Read more](#)

- **October 7-9, 2015**

International conference, workshop, and PhD course: **Trauma, Memory, Media** (organized by Claudia Welz, co-funded by the PhD School of the Faculty of Theology, the PhD School of the Faculty of Humanities, CEMES: Centre for Modern European Studies, and the research project "Changing Disasters," University of Copenhagen). [Read more](#)

- **October 23, 2015**

One-day research seminar: **The Concept of Trauma** (co-organized by Gry Ardal Printzlau and Claudia Welz, funded by the VELUX Foundation supporting the research project "Self-Understanding and Self-Alienation: Existential Hermeneutics and Psychopathology"). [Read more](#)

- **December 7, 2015**

Open lecture by Esther Dischereit: **Sich erinnern oder ein Eis essen: Klanginstallation 'Vor den Hohen Feiertagen gab es ein Flüstern und Rascheln im Haus'** (organized by Jessica Ortner). [Read more](#)

## 2016

- **April 8, 2016**

Half-day research seminar: **Judaism, Writing, and Oral History after 1945** (organized by Claudia Welz). [Read more](#)

- **June 14, 2016**

Open lecture by Hindy Najman: **Praying with the Angels: Transformation of the Self and the Text in Ancient Judaism** (co-organized by Christian Benne and Claudia Welz). [Read more](#)

- **September 5, 2016**

Half-day research seminar: **Jewish Women's Voices in the 19th Century (No. 1)** (organized by Claudia Welz). [Read more](#)

- **October 6-7, 2016**

Workshop and PhD course: **The Problem of Evil and Images of (In)Humanity** (organized by Claudia Welz, co-funded by PhD School of the Faculty of Humanities and the PhD School of the Faculty of Theology, University of Copenhagen). [Read more](#)

- **October 7, 2016**

CJMC book launch: **Humanity in God's Image**. [Read more](#)

- **October 28, 2016**

CJMC book launch: **Paul Auster in Conversation with I.B. Siegumfeldt**. [Read more](#)

- **November 1, 2016**

Half-day research seminar: **Jewish Women's Voices in the 19th Century (No. 2)** (organized by Claudia Welz). [Read more](#)

## **2017**

- **March 3, 2017**

CJMC book launch: **Poetologie „nach Auschwitz“: Narratologie, Semantik und sekundäre Zeugenschaft in Elfriede Jelineks Roman *Die Kinder der Toten***. [Read more](#)

- **April 7, 2017**

CJMC film presentation: **New Documentary: "Shadows - when the past rules the present"** by Anne Gyrithe Bonne. [Read more](#)

- **September 15, 2017**

Open lecture by Holger Schulze: **The Sonic Persona** (organized by Claudia Welz). [Read more](#)

- **October 20, 2017**

Research seminar: **Phenomenology of Listening (no. 1): Theology** (organized by Claudia Welz, funded by the Section of Systematic Theology). [Read more](#)

- **November 10, 2017**

Open Lecture by Andrew Benjamin: **Listening, Writing and the Founding of the Law: Notes on Exodus 32:10-20** (organized by Claudia Welz, funded by the PhD School of the Faculty of Theology, University of Copenhagen). [Read more](#)

## **2018**

- **January 12, 2018**

Research seminar and PhD course: **Transfiguring Pain Poetically: Exploring the Liberating Potential of Artistic Creation** (co-organized by Cathrine Bjørnholt Michaelsen, Claudia Welz and Mikkel Wold; funded by the PhD School of the Faculty of Theology, University of Copenhagen, and the Centre for Pastoral Education and Research, Church of Denmark). [Read more](#)

- **March 16, 2018**

Research seminar: **Phenomenology of Listening (no. 2): Existential Psycho(patho)logy** (co-organized by Claudia Welz and Mikkel Wold, funded by the Centre for Pastoral Education and Research, Church of Denmark). [Read more](#)

- **May 3, 2018**

Research seminar: **Phenomenology of Listening (no. 3): Ethics and the Voice of Conscience** (co-organized by Claudia Welz and Mikkel Wold, funded by the Centre for Pastoral Education and Research, Church of Denmark). [Read more](#)

- **August 17, 2018**

Research seminar: **Phenomenology of Listening (no. 4): Silence and Resonance** (organized by Claudia Welz, funded by the Section of Systematic Theology, University of Copenhagen). [Read more](#)

- **September 6, 2018**

Research seminar: **Phenomenology of Listening (no. 5): Psychoanalysis and Logotherapy** (co-organized by Claudia Welz and Mikkel Wold, funded by the Section of Systematic Theology, University of Copenhagen). [Read more](#)

## **2019**

- **March 4, 2019**

Open Lecture by Jan Schwarz: **Abraham Sutzkever's Holocaust Narratives: A Poetics of Resistance** (organized by Claudia Welz). [Read more](#)

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

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## Memory, Identity, and Limits of Understanding: Jewish Sources and Resources

The aim of this event is to investigate pivotal questions of memory and identity and to explore the limits of understanding 'after Auschwitz.' The workshop and conference are part of a larger project. In order to develop post-Holocaust hermeneutics in history, philosophy, theology, literary studies, theory of culture, and psychology, Jewish sources and resources will be discussed – with a special focus on the 19th-21st century.

### Speakers:

March 25:

- Avi Sagi-Schwartz (Haifa): "Life in the Shadow of the Holocaust: A Human Development Perspective across Generations"
- Natan Kellermann (Jerusalem): "Holocaust Trauma"

March 26:

- Paul Mendes-Flohr (Chicago/Jerusalem): "Jewish Intellectuals Confront Modernity: Walter Benjamin, Martin Buber, and Leo Strauss"
- Rebecca Comay (Toronto): "Paradoxes of Lament: Benjamin, Trauerspiel, Hamlet"
- Christina von Braun (Berlin): "Kann man das Böse sehen? Religion, Medientechnik und die Sichtbarkeit von NS-Tätern"
- Trine Amalie Fog Christiansen (Copenhagen): "'As if' an Otherwise were Possible"
- Cathrine Bjørnholt Michaelsen (Copenhagen): "Trauma and Responsibility in Derrida and Lévinas"
- Laila Bomose (Copenhagen): "The Ethics of Memory and the Limits of Ethics"
- Christian Wiese (Frankfurt): "Human Responsibility for the Divine? Hans Jonas' Concept of God after Auschwitz Revisited"

March 28:

- Amir Eshel (Stanford): "Futurity: Why the Past Matters"

Participation is free, but registration is required **before March 10, 2014 (few available seats)**.

Please fill in the registration form and indicate your name, email address, institutional affiliation, and the day(s) you will be present at the conference.



## Details

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Time: 25 March, 15:00 - 28 March, 12:00

Place: Faculty of Theology, University of Copenhagen, Købmagergade 44-46, 1150 København K

Organizer: Professor Claudia Welz

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)

Half-day research seminar

## Commemoration and Re-Presentation of the Past

(May 15, 2014)

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
Faculty of Theology, University of Copenhagen, Købmagergade 44-46

Organized by Claudia Welz

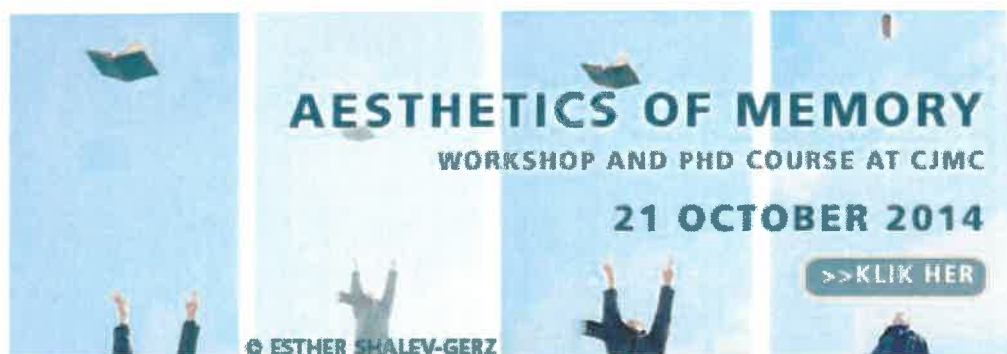
### Program

	4th floor: room 403
9.00-10.00	Tanja Schult (The Hugo Valentin Centre, Uppsala University): "The Holocaust in Art and Popular Culture"
10.00-11.00	Jessica Ortner (University of Copenhagen): "Narrating the Transmitted Trauma: Magical Realism in Holocaust-literature of the Second Generation"
11.00-11.30	Ege Kofod Schjørring (University of Copenhagen): "Claude Lanzmanns 'Shoah' og repræsentationens grænse"
11.30-12.00	Laila Bomose (University of Copenhagen): "Avishai Margalits <i>Ethics of Memory</i> og etikens grænse"



Center for the Study of Jewish  
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Faculty of Theology

## Aesthetics of Memory



In being inter-generationally transmitted, the “haunting legacy” of the Holocaust (Gabriele Schwab) turns from first-hand to second-hand memory. The connection to the

past is then mediated e.g. by written testimonies and stories, photography and film, monuments and architecture, behaviors and gestures. Once the last eye witnesses will have passed away, knowledge about past events will no longer be based on personal experience but can only be re-collected by means of imaginative investment. Then local, regional and transnational cultures of memory will live on nothing but “postmemory” (Marianne Hirsch). How can one then avoid oblivion, re-present the past, and protect and appropriate others’ dear-bought insights?

Children of Holocaust-survivors have described the second generation as the hinge generation: “The guardianship of the Holocaust is passed on to us.” (Eva Hoffmann) However, the third, fourth, and coming generations, too, carry responsibility for how this historical heritage is received and handed down.

The workshop and PhD course “Aesthetics of Memory” addresses fundamental questions that concern all countries, societies and individuals that have in one way or another been part of a murderous past and/or struggle with its aftermath: How can processes of commemoration be stimulated, indifference turned into attention and traumatic memories worked through? Which strategies of expression, re-presentation and communication have proved particularly successful in evoking critical reflection? By what means do they speak to the senses and the intellect, touch people emotionally and open up new imaginary spaces?

In an interdisciplinary meeting of art history and theory, philosophy and theology, the possibilities and limitations of memorial objects and landscapes will be explored. Moreover, the interplay between words and images, the use of synesthetic techniques and the creation of time-interfaces will be examined. Last but not least, dialogical aesthetics and performative practices of placing viewers in interlocutory situations will come into focus.

See [program](#)

Participation is free, but online registration is required before October 15, 2014. Please indicate your name, email address, and institutional affiliation.

## Details

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Time: 21 October 2014, 09:00-18:00

Place: Købmagergade 44-46, 1150 Kbh. K, 3rd floor, aud. 11

Organizer: Center for the Study of Jewish Thought in Modern Culture & PhD school of the Faculty of Theology, University of Copenhagen

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[Det Teologiske Fakultet](#)  
[University of Copenhagen](#)  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)

## Workshop & PhD course

# Aesthetics of Memory

(October 21, 2014)

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
& PhD School of the Faculty of Theology, University of Copenhagen

Organized by Claudia Welz

### Abstract

In being inter-generationally transmitted, the "haunting legacy" of the Holocaust (Gabriele Schwab) turns from first-hand to second-hand memory. The connection to the past is then mediated e.g. by written testimonies and stories, photography and film, monuments and architecture, behaviors and gestures. Once the last eyewitnesses will have passed away, knowledge about past events will no longer be based on personal experience but can only be re-collected by means of imaginative investment. Then local, regional and transnational cultures of memory will live on nothing but "postmemory" (Marianne Hirsch). How can one then avoid oblivion, re-present the past, and protect and appropriate others' dear-bought insights?

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## Program

<b>Købmagergade 44-46, 3rd floor, auditorium 11</b>	
9.00	Welcome
9.15-10.30	Miriam Volmert (Institute of Art History, University of Zurich): "Walk. Stumble. Remember: Landscape, Memory and the <i>Stolpersteine</i> "
10.30-11.00	Coffee break
11.00-12.15	Esther Shalev-Gerz (Paris & Valand Art School, Göteborg University): "Memory and Monumentality"
12.15-13.30	Lunch break (speakers meet in room 455, 4th floor)
13.30-14.30	PhD session: * Lars Nørgaard (Faculty of Theology, University of Copenhagen): "Saint Louis & Louis XIV: Propaganda and the Performance of Perpetual Memory at La Maison Royale de Saint Louis (1686-1692/93)" * Mikkel Gabriel Christoffersen (Faculty of Theology, University of Copenhagen): "Theological Commemoration in the Aftermath of the Disaster"
14.30-15.00	Coffee break
15.00-16.15	Yvette Brackman (Danish Royal Academy of Fine Arts, Copenhagen): "Restaged Memories: Excavating the Past, Discovering the Present "
16.15-16.45	Coffee break
16.45-18.00	Jacob Lund (Department of Aesthetics and Communication, University of Aarhus): "The Coming Together of Times: Holocaust Remembrance and Contemporaneity in Contemporary Art"

18.30

Conference dinner





Center for the Study of Jewish  
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Faculty of Theology

## Representations of the Holocaust in



Today, almost seventy years after the end of World War II and the liberation of the concentration camps with almost no eyewitnesses left, the Holocaust continues to be an important theme in contemporary literature, art, and film across the world.

However, in comparison with the works of the eyewitnesses, the aesthetical strategies have changed considerably with the ever-increasing distance to the event and the equally increasing importance of the aftermath. The dearth of authentic knowledge paired with the wealth of existing fictional and factual representations of the Holocaust compel artists to work with a large measure of meta-fictional reflection on their own historical position in relation to the event, on the problematics of rendering past reality as well as on the reliability of remaining traces.

This workshop thus seeks to investigate the changes that artistic strategies of representing the Holocaust have undergone in the recent decades. Taking into consideration Ricœur's assumption that mimesis not only refers to reality but also to pre-configurations of reality (and past realities) through different symbolic systems, we will ask whether the classical artistic strategy of mimesis still plays a role in contemporary representations.

See [program](#).

Participation is free, but online registration is required before November 7, 2014. Please indicate your name, email address, and institutional affiliation.

### Details

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Time: 14 November 2014, 13:00-18:00

Place: University of Copenhagen, Njalsgade 128

Organizer: Center for the Study of Jewish Thought in Modern Culture & TRAMS: PhD Programme in Transnational and Migration Studies



**PhD Workshop:**  
***Representations of the Holocaust in Literature, Art and Film***

**Friday 14<sup>th</sup> November 2014**  
**University of Copenhagen, Njalsgade 128**

**Aud. 27.0.09**

Organizers: Inge Birgitte Siegumfeldt and Jessica Ortner

**Abstract:**

Today, almost seventy years after the end of World War II and the liberation of the concentration camps with almost no eyewitnesses left, the Holocaust continues to be an important theme in contemporary literature, art, and film across the world.

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**Programme:**

- 13.00 – 14.00 Richard Raskin (Aarhus University): “Two Short Films and Reflections on Art and the Holocaust”
- 14.00 – 14.15 Discussion
- 14.15 – 15.15 Thomas Wittendorf (University of Copenhagen and European University Institute, Florence): “A Post-Holocaust Philosopher of Forgiveness: An Exploration of Hannah Arendt’s Jesus”
- 15.15 – 15.30 Break
- 15.30 – 16.15 Victoria Nesfield (Leeds University): “Reading the Holocaust Through the Hermeneutic Cycle”
- 16.15 – 16.30 Discussion
- 16.30 – 17.15 Joseph Ballan (University of Copenhagen): “Writing in the Time between Judgment and Grace: Nelly Sachs, Albrecht Goes and the Question of Aesthetic Expiation”



Center for the Study of Jewish  
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# Dialogical Affirmations of Theological Incommensurability

Open lecture with Paul Mendes-Flohr.

## *Abstract*

The 1916 wartime correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig is an embryonic exemplification of what they would call „speech-thinking,” or the dialogical exchange between individuals in which, as Rosenzweig noted, the other not only has *ears* to hear what I say, but a *mouth* that utters a response. In their often brutally frank exchange about Judaism and Christianity, they forged an inter-religious friendship grounded in a recognition and ultimately an affectionate affirmation of theological difference.

[See more details here.](#)

## **Details**

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Time: 28 April 2015, 16:00-18:00

Place: Aud. 7, Det Teologiske Fakultet, Købmagergade 44-46

Organizer: CJMC - Claudia Welz

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)

UNIVERSITY OF COPENHAGEN

## OPEN LECTURE

By Paul Mendes-Flohr



# *Dialogical Affirmations of Theological Incommensurability*

The 1916 wartime correspondence between **Eugen Rosenstock-Huessy** and **Franz Rosenzweig** is an embryonic exemplification of what they would call "speech-thinking," or the dialogical exchange between individuals in which, as Rosenzweig noted, the other not only has *ears* to hear what I say, but a *mouth* that utters a response. In their often brutally frank exchange about Judaism and Christianity, they forged an interreligious friendship grounded in a recognition and ultimately an affectionate affirmation of theological difference.



**April 28, 2015 16:00-18:00**

Faculty of Theology

Købmagergade 44-46, 1st floor, auditorium 7

1150 Copenhagen K

**Paul Mendes-Flohr** is Dorothy Grant Maclear Professor of Modern Jewish History and Thought, Divinity School and Department of History, University of Chicago.



Arranged by CIMC:



<http://teol.ku.dk/cimc/>

Sponsored by CEMES: Centre for Modern European Studies, U CPH: <http://cemes.ku.dk/>



Center for the Study of Jewish  
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Faculty of Theology

## Judaism despite Christianity? The 1916 Correspondence between Eugen Rosenstock- Huessy and Franz Rosenzweig



Workshop and PhD course with Paul Mendes-Flohr,  
organized by Claudia Welz and Lars Bruun

[See program.](#)

Funded by CEMES: Centre for Modern European  
Studies, University of Copenhagen and KU s Almene  
Fond

### Abstract

In 1916, in the midst of the World War I, the historian, sociologist and lecturer in jurisprudence Eugen Rosenstock-Huessy (1888-1973) and the historian and philosopher Franz Rosenzweig (1886-1929) exchanged a series of letters while the two friends were serving in the German Army at the front different places in Europe. Both were assimilated Jews, yet while the former converted to Christianity, the latter had recently decided to remain a Jew. As German and European intellectuals in the midst of what has later been termed the primordial catastrophe of 20th century Europe, they entered into a dialogue, which now, nearly a hundred years later, seems more relevant than ever. It brings into focus a number of issues that readers and scholars today too need to address, principally the following four:

**1. Identity and self-transformation.** Through their dialogue on religion and fundamental conviction, both partners of the epistolary dialogue were challenged to explore, identify with or renew the traditions in which they felt at home. They had to review their personal beliefs and were required to take a clearly defined and justified stance with respect to the most urgent issues of the contemporary intellectual 'climate.' Rosenstock-Huessy's motto *Respondeo etsi mutabor* (I respond even though I will be changed) purports that none of them would remain the same after their intellectual exchange grounded in existential issues – and neither would dogmatically hold on to their prior understanding of the relation between Judaism and Christianity.

**2. Revelation and orientation.** In a secular age it is far from self-evident why one should take one's point of departure from the biblical heritage. Interestingly, Rosenzweig and Rosenstock-Huessy became pre-occupied with the significance of divine revelation as a life-orientation with regard to fundamental existential concerns, theological and ethical questions (e.g. as to human freedom and the problem of evil; the concept of and relationship with God; the love of neighbor; the fear of death). Both of them were disappointed by idealist philosophy and historicist



relativism. Yet instead of opposing faith and reason, philosophy and theology, they showed how these dichotomies – as well as the theological and religious sensibilities of Jew and Christian – could cross-fertilize each other.

**3. Language and communication.** Rosenstock-Huessy and Rosenzweig are, next to the Jewish thinker Martin Buber and the Austrian Catholic theologian Ferdinand Ebner, the pioneers and founders of the philosophy of dialogue. Their so-called 'grammatical thinking' and face-to-face 'speech-thinking,' which takes time and alterity seriously, has greatly influenced Emmanuel Levinas and through him Jacques Derrida and many other philosophers. The situating in time and the verbalization of the relations between God, man, and world have prompted a radical break with the previously dominant abstract, essentialist thinking.

**4. Religion and politics.** The correspondence under consideration creates a space for reflections on the future of democratic culture in Western societies. Rosenstock-Huessy and Rosenzweig address urgent and difficult questions: How can irresolvable disagreements concerning basic convictions be handled peacefully in pluralistic contexts? What is the role of the public for the formation and re-formation of religious outlooks on life, and how can (self-)critical discussions of oral traditions and different interpretations of 'holy texts' be facilitated? Last but not least, how can the concept of 'redemption' be reformulated in (post-)modernity when belief in a God who is 'the Lord of history' no longer can be presupposed?

The 1916 wartime correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig is the first and probably most important Jewish-Christian dialogue in the 20th century as well as the cradle of the philosophy of dialogue. Moreover, the letters address questions of how Jewish thinking about existential, political, religious, cultural and linguistic matters have been formative factors in the shaping of a European understanding of self, nation and the world. The workshop and PhD course focuses on genuine European concerns in exploring

- the cultural consequences of World war I, the 'European civil war,' through the lens of the discussion between two German-Jewish intellectuals who because of their war experience distanced themselves not only from Bourgeois idealism in general, but also from the dominating positivism of pre-war Germany
- the educational impact of their interreligious dialogue, for instance Rosenzweig's establishment of Freies Jüdisches Lehrhaus in Frankfurt am Main and the translation of the Hebrew Bible together with Martin Buber – activities that express shared European values and norms such as human dignity, the freedom of religion and gender equality in adult education
- the experience of historical breaches that lead to migration and the search for new forms of life beyond nationalist or other ideologically informed tendencies.

#### **Forms of working**

The forms of working at the workshop include introductory presentations, Paul Mendes-Flohr's keynote lecture, PhD papers, plenary discussions, and a session with 'Chavruta' – the dialogic way of reading, raising questions, and learning together with a partner of conversation, which was practiced by Jews for centuries and revived in the Lehrhaus founded by Rosenzweig in Frankfurt.

### Text material and preparation

The main text we will discuss at the workshop will be *Judaism Despite Christianity: The 1916 Wartime Correspondence Between Eugen Rosenstock-Huessy and Franz Rosenzweig*, with a new foreword by Paul Mendes-Flohr, Chicago/London 2011. We expect participants to read this book beforehand and bring it with them (where necessary, we will involve the German original).

- Letters between Rosenzweig and his cousin Rudolf Ehrenberg from Oct./Nov. 1913 documenting the Leipziger Nachtgespräch in July, which led to Rosenzweig's decision not to convert to Christianity (in: Franz Rosenzweig: *Gesammelte Schriften*, vol. I/1: *Briefe und Tagebücher*, pp. 125-143).
- The so-called Urzelle of *The Star of Redemption*, i.e. Rosenzweig's letter to Rudolf Ehrenberg from Nov. 18, 1917 (in: Franz Rosenzweig, *Kleinere Schriften*, Berlin 1937, pp. 357-372 / translation by Paul W. Franks and Michael L. Morgan in: Franz Rosenzweig: *Philosophical and Theological Writings*).
- Rosenzweig's description of the new dialogical thinking: "Das neue Denken / The New Thinking" (1925) (in: *Kleinere Schriften*, pp. 373-398 / translation in: Franz Rosenzweig: *Philosophical and Theological Writings*)  
Comparison of Rosenzweig and Rosenstock-Huessy's approaches with those of other philosophers / historians such as Walter Benjamin.

**Paul Mendes-Flohr** is one of the leading scholars within the field of Jewish Studies. He is the former Director of the Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History at the Hebrew University in Jerusalem, where he is Professor emeritus, and still active as Professor of Jewish Studies at the University of Chicago and Advisory Board Member at CJMC at the University of Copenhagen.

His major research interests include modern Jewish intellectual history and philosophy, religious thought and philosophy of religion, German intellectual history, and the history and sociology of intellectuals.

Among his publications are *A Land of Two Peoples: Martin Buber and the Arabs* (Oxford University Press 1983); *The Jew in the Modern World: A Documentary History* (with Jehuda Reinharz, Oxford University Press 1995); *German Jews: A Dual Identity* (Yale University Press 1999); *Progress and its Discontents: Jewish Intellectuals and their Struggle with Modernity* (in Hebrew, 2010). He is the editor of a series on German-Jewish literature and Cultural History for the University of Chicago Press, as well as the collected works of Martin Buber in German, which has published two volumes in the past year. He is currently completing a biography of Martin Buber to be published by Yale University Press. He is the editor of *Gustav Landauer: Anarchist and Jew* (de Gruyter 2014) and *Dialogue as a Trans-Disciplinary Concept* (de Gruyter 2014).

### Program

**April 28, 2015**

Session 1: Identity and self-transformation

10.00-11.00 Introduction by Claudia Welz and text reading

11.00-11.30 Paper by Meghan Jakobsen (University of Copenhagen): "God My Father – A

Genuine Expression of Faith"

11.30-12.00 Plenary discussion

Lunch

Session 2: Revelation and orientation

13.00-14.00 Introduction by Carsten Pallesen and text reading

14.00-14.30 Paper by Karin Nisenbaum (Hebrew University, Jerusalem): "Rosenzweig's Concept of Revelation: The Human Word as a Response to the Word of God, and Human Words and Actions as the Means for the Unification of God."

14.30-15.00 Plenary discussion

Coffee break

1st floor, auditorium 7

Keynote lecture by Paul Mendes-Flohr (Chicago/Jerusalem): "Dialogical Affirmations of Theological incommensurability" and plenary discussion

## **April 29, 2015**

Session 3: Language and communication

10.30-11.30 Introduction by Paul Mendes-Flohr and text reading

11.30-12.00 Paper by Casper Løwenstein (University of Copenhagen): "Language and Experience in Rosenzweig and Heidegger"

12.00-12.30 Plenary discussion

Lunch

Session 4: Religion and politics

13.30-14.30 Introduction by Lars K. Bruun and text reading

14.30-15.00 Paper by Agata Bielik-Robson (University of Nottingham): "Tarrying with the Apocalypse: Jewish Messianisms in Comparison (Rosenzweig, Benjamin, Levinas)"

15.00-15.30 Plenary discussion and rounding off

## **Details**

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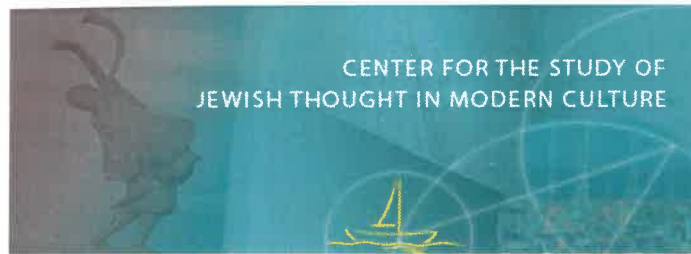
Time: 28 April, 09:30 - 29 April, 15:30

Place: Købmagergade 44-46, 1150 Kbh. K, 4th floor, nr. 403

Organizer: Center for the Study of Jewish Thought in Modern Culture

Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:



Workshop and PhD course with Paul Mendes-Flohr:

**Judaism despite Christianity?  
The 1916 Correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig**

April 28-29, 2015

Organized by Claudia Welz and Lars K. Bruun  
Funded by CEMES: Centre for Modern European Studies, University of Copenhagen  
and KU s Almene Fond

*Abstract*

In 1916, in the midst of the World War I, the historian, sociologist and lecturer in jurisprudence Eugen Rosenstock-Huessy (1888-1973) and the historian and philosopher Franz Rosenzweig (1886-1929) exchanged a series of letters while the two friends were serving in the German Army at the front different places in Europe. Both were assimilated Jews, yet while the former converted to Christianity, the latter had recently decided to remain a Jew. As German and European intellectuals in the midst of what has later been termed the primordial catastrophe of 20<sup>th</sup> century Europe, they entered into a dialogue, which now, nearly a hundred years later, seems more relevant than ever. It brings into focus a number of issues that readers and scholars today too need to address, principally the following four:

1. *Identity and self-transformation.* Through their dialogue on religion and fundamental conviction, both partners of the epistolary dialogue were challenged to explore, identify with or renew the traditions in which they felt at home. They had to review their personal beliefs and were required to take a clearly defined and justified stance with respect to the most urgent issues of the contemporary intellectual 'climate.' Rosenstock-Huessy's motto *Respondeo etsi mutabor* (I respond even though I will be changed) purports that none of them would remain the same after their intellectual exchange grounded in existential issues – and neither would dogmatically hold on to their prior understanding of the relation between Judaism and Christianity.

2. *Revelation and orientation.* In a secular age it is far from self-evident why one should take one's point of departure from the biblical heritage. Interestingly, Rosenzweig and Rosenstock-Huessy became pre-occupied with the significance of divine revelation as a life-orientation with regard to fundamental existential concerns, theological and ethical questions (e.g. as to human freedom and the problem of evil; the concept of and relationship with God; the love of neighbor; the fear of death). Both of them were disappointed by idealist philosophy and historicist relativism. Yet instead of opposing faith and reason, philosophy and theology, they showed how these dichotomies – as well as the theological and religious sensibilities of Jew and Christian – could cross-fertilize each other.

3. *Language and communication.* Rosenstock-Huessy and Rosenzweig are, next to the Jewish thinker Martin Buber and the Austrian Catholic theologian Ferdinand Ebner, the pioneers and founders of the philosophy of dialogue. Their so-called 'grammatical thinking' and face-to-face 'speech-thinking,' which takes time and alterity seriously, has greatly influenced Emmanuel Levinas and through him Jacques Derrida and many other philosophers. The situating in time and the verbalization of the relations between God, man, and world have prompted a radical break with the previously dominant abstract, essentialist thinking.

4. *Religion and politics.* The correspondence under consideration creates a space for reflections on the future of democratic culture in Western societies. Rosenstock-Huessy and Rosenzweig address urgent and difficult questions: How can irresolvable disagreements concerning basic convictions be handled peacefully in pluralistic contexts? What is the role of the public for the formation and re-formation of religious outlooks on life, and how can (self-)critical discussions of oral traditions and different interpretations of 'holy texts' be facilitated? Last but not least, how can the concept of 'redemption' be reformulated in (post-)modernity when belief in a God who is 'the Lord of history' no longer can be presupposed?

The 1916 wartime correspondence between Eugen Rosenstock-Huessy and Franz Rosenzweig is the first and probably most important Jewish-Christian dialogue in the 20<sup>th</sup> century as well as the cradle of the philosophy of dialogue. Moreover, the letters address questions of how Jewish thinking about existential, political, religious, cultural and linguistic matters have been formative factors in the shaping of a European understanding of self, nation and the world. The workshop and PhD course focuses on genuine European concerns in exploring

- the cultural consequences of World War I, the 'European civil war,' through the lens of the discussion between two German-Jewish intellectuals who because of their war experience distanced themselves not only from Bourgeois idealism in general, but also from the dominating positivism of pre-war Germany
- the educational impact of their interreligious dialogue, for instance Rosenzweig's establishment of *Freies Jüdisches Lehrhaus* in Frankfurt am Main and the translation of the Hebrew Bible together with Martin Buber – activities that express shared European values and norms such as human dignity, the freedom of religion and gender equality in adult education
- the experience of historical breaches that lead to migration and the search for new forms of life beyond nationalist or other ideologically informed tendencies.

#### *Forms of working*

The forms of working at the workshop include introductory presentations, Paul Mendes-Flohr's keynote lecture, PhD papers, plenary discussions, and a session with 'Chavruta' – the dialogic way of reading, raising questions, and learning together with a partner of conversation, which was practiced by Jews for centuries and revived in the *Lehrhaus* founded by Rosenzweig in Frankfurt.

#### *Text material and preparation*

The main text we will discuss at the workshop will be *Judaism Despite Christianity: The 1916 Wartime Correspondence Between Eugen Rosenstock-Huessy and Franz Rosenzweig*, with a new foreword by Paul Mendes-Flohr, Chicago/London 2011. We expect participants to read this book beforehand and bring it with them (where necessary, we will involve the German original). The four thematic workshop sessions will also be based on other relevant texts. Pdf-files with key passages will be sent out to the participants beforehand.

- Session 1: Letters between Rosenzweig and his cousin Rudolf Ehrenberg from Oct./Nov. 1913 documenting the *Leipziger Nachtgespräch* in July, which led to Rosenzweig's decision not to convert to Christianity (in: *Franz Rosenzweig: Gesammelte Schriften*, vol. I/1: *Briefe und Tagebücher*, pp. 125-143).
- Session 2: The so-called *Urzelle* of *The Star of Redemption*, i.e. Rosenzweig's letter to Rudolf Ehrenberg from Nov. 18, 1917 (in: Franz Rosenzweig, *Kleinere Schriften*, Berlin 1937, pp. 357-372 / translation by Paul W. Franks and Michael L. Morgan in: *Franz Rosenzweig: Philosophical and Theological Writings*).
- Session 3: Rosenzweig's description of the new dialogical thinking: "Das neue Denken / The New Thinking" (1925) (in: *Kleinere Schriften*, pp. 373-398 / translation in: *Franz Rosenzweig: Philosophical and Theological Writings*)
- Session 4: Comparison of Rosenzweig and Rosenstock-Huessy's approaches with those of other philosophers / historians such as Walter Benjamin.

*Paul Mendes-Flohr*

is one of the leading scholars within the field of Jewish Studies. He is the former Director of the Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History at the Hebrew University in Jerusalem, where he is Professor emeritus, and still active as Professor of Jewish Studies at the University of Chicago and Advisory Board Member at CJMC at the University of Copenhagen.

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*Place*

Faculty of Theology, University of Copenhagen  
Købmagergade 44-46, 4th floor, room 403 and 455  
1150 Copenhagen K

*Registration*

Places are limited and registration for the workshop is essential. Please send a mail to Claudia Welz ([cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)) by March 30, 2015.

Program

**April 28, 2015**

*4<sup>th</sup> floor, room 403*

- 9.30 Welcome
- 10.00-12.00 **Session 1: Identity and self-transformation**  
10.00-11.00 Introduction by Claudia Welz and text reading  
11.00-11.30 Paper by Meghan Jakobsen (University of Copenhagen): "God My Father – A Genuine Expression of Faith"  
11.30-12.00 Plenary discussion
- 12.00-13.00 Lunch
- 13.00-15.00 **Session 2: Revelation and orientation**  
13.00-14.00 Introduction by Carsten Pallesen and text reading  
14.00-14.30 Paper by Karin Nisenbaum (Hebrew University, Jerusalem): "Rosenzweig's Concept of Revelation: The Human Word as a Response to the Word of God, and Human Words and Actions as the Means for the Unification of God."  
14.30-15.00 Plenary discussion
- 15.30-16.00 Coffee break
- 16.00-18.00 **Keynote lecture by Paul Mendes-Flohr** (Chicago/Jerusalem): "Dialogical Affirmations of Theological incommensurability" and plenary discussion
- 18.30 Dinner

**April 29, 2015**

*4<sup>th</sup> floor, room 403*

- 9.00-9.45 Chavruta
- 9.45-10.15 Plenary discussion
- 10.15-10.30 Coffee break
- 10.30-12.30 **Session 3: Language and communication**  
10.30-11.30 Introduction by Paul Mendes-Flohr and text reading  
11.30-12.00 Paper by Casper Løwenstein (University of Copenhagen): "Language and Experience in Rosenzweig and Heidegger"  
12.00-12.30 Plenary discussion
- 12.30-13.30 Lunch
- 13.30-15.30 **Session 4: Religion and politics**  
13.30-14.30 Introduction by Lars K. Bruun and text reading  
14.30-15.00 Paper by Agata Bielik-Robson (University of Nottingham): "Tarrying with the Apocalypse: Jewish Messianisms in Comparison (Rosenzweig, Benjamin, Levinas)"  
15.00-15.30 Plenary discussion and rounding off





Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

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## Post-Holocaust Theology, Philosophy and Literature

Two lectures on occasion of the 70th anniversary of Denmark's liberation in 1945



In what ways has the Shoah provoked transformations in Judaism and Christianity as to human self-understanding and conceptualizations of God?

And how can freedom and dignity be preserved or regained despite the shadows of a dark and difficult past? These are the crucial questions that will be discussed at this event.

[See program.](#)

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### Details

Time: 5 May 2015, 15:00-18:30

Place: Købmagergade 44-46, 1150 Kbh. K, 1. sal, aud. 7

Organizer: CJMC - Claudia Welz and Mogens Lindhardt

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)  
Tel. +45 cwe123



## Post-Holocaust Theology, Philosophy, and Literature

**May 5, 2015**

**Two lectures on occasion of the 70<sup>th</sup> anniversary of Denmark's liberation in 1945**

Co-organized by Claudia Welz and Mogens Lindhardt

Co-funded by 'Folkekirkens Uddannelses- og Videnscenter' and 'KU's Almene Fond'

In what ways has the Shoah provoked transformations in Judaism and Christianity as to human self-understanding and conceptualizations of God?

And how can freedom and dignity be preserved or regained *despite* the shadows of a dark and difficult past? These are the crucial questions that will be discussed at this event.

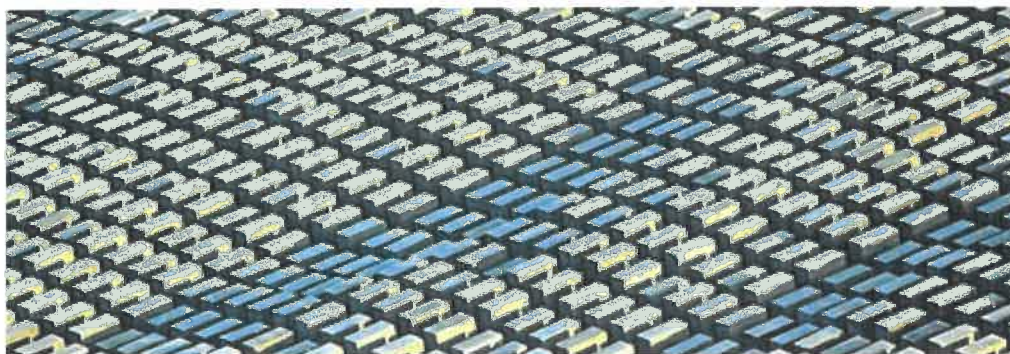
### Program

Købmagergade 44-46, 1rd floor, auditorium 7	
15.00	Welcome by Dean Kirsten Busch Nielsen
15.15-16.00	Jayne Svenungsson (Centre for Theology and Religious Studies, Lund University): "The God of History and Theology after Auschwitz"
16.00-16.30	Discussion
16.30-17.00	Reception
17.00-17.45	Göran Rosenberg (Stockholm): "Memory, Shame and Dignity"
17.45-18.15	Discussion



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## (Hi)Stories of Holocaust Memory



Memorial to the  
Murdered Jews of  
Europe, Berlin  
(Peter Eisenmann)

International  
conference and  
PhD course (co-  
organized by Inge  
Birgitte

Siegumfeldt, Joseph Ballan, Jessica Ortner and Kirsten Heinsohn)

[See program.](#)

PhD students must register with Inge Birgitte Siegumfeldt (siegum@hum.ku.dk) and Joseph Ballan (bgv228@hum.ku.dk).

Participation is free, but online registration is required before April 24, 2015. Please indicate your name, title, email address and institutional affiliation (university and country).

### About the speakers:

**Barbara Hahn** is Distinguished Professor of German at Vanderbilt University. Her books include *Hannah Arendt: Leidenschaften, Menschen und Bücher* (2007) and *The Jewess Pallas Athena. This Too a Theory of Modernity* (2002; English translation 2005). Together with Ursula Isselstein, she is publishing a critical edition of Rahel Levin Varnhagen's letters and notebooks.

**Stephen Muir** is Senior Lecturer in Musicology and Performance at the University of Leeds. The author of many articles and book chapters, Muir's research focuses on the music of Russia and Eastern Europe, particularly Rimsky-Korsakov and Dvořák, the critical editing of music, and Jewish liturgical music.

**Helen Finch** is Associate Professor of German at the University of Leeds. She is the author of *Sebald's Bachelors: Queer Resistance and the Unconforming Life* (2013).

**Matthew Boswell** is Arts Engaged Fellow at the University of Leeds. He is the author of *Holocaust Impiety in Literature, Popular Music and Film* (2012).

**Jessica Ortner** is Postdoctoral Fellow at the Department of English, Germanic, and Romance Studies at the University of Copenhagen. She is the author of articles and essays on the work of Elfriede Jelinek and Doron Rabinovici.

## Details

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Time: 18 May, 09:15 - 19 May, 13:00

Place: Njalsgade 136 , room 27.0.09

Organizer: CJMC

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Line Dohn  
[ldo@teol.ku.dk](mailto:ldo@teol.ku.dk)



Conference and PhD course:

## **(Hi)Stories of Holocaust Memory**

May 18-19, 2015

Organized by Inge Birgitte Siegumfeldt, Jessica Ortner, Joseph Ballan and Kirsten Heinsohn

### *Abstract*

Remembrance of the Holocaust is no longer the concern of single individuals. Today, the event of the Holocaust has become an important factor in formal policy-making and politics – especially in the EU, which defines itself as bastion against genocide and war (cf. Levy/Sznaider, *The Holocaust and Memory in the Global Age*, 2006). The Stockholm International Forum on the Holocaust that took place in the year 2000 and that founded the “Task Force for International Cooperation on Holocaust Education” was a catalyst for this development (cf. *European Cultural Memory Post-89*, ed. by Mithander/Sundholm/Velicu, 2013).

Therefore, contemporary artistic representations and historiographical accounts of the Holocaust are not merely occupied with the event itself. They also put into play the classical canon of Holocaust literature, the global circulation of iconic Holocaust memories, the important, but not unambiguous role that the Holocaust plays in present identity politics (especially in the EU and in Israel), and the ongoing conflicts and debates prompted by accounts and theories of the Holocaust.

This conference and PhD course addresses questions of how literature, art and music as well as historiographical accounts reflect experiences of the Holocaust. How do artistic representations of the Holocaust react to the inevitable lack of authentic connection to the event itself? What is the significance of trauma discourse in present research in Holocaust narratives? And what are the historical roots for the politics of national and transnational identity?

### *Conference venue*

University of Copenhagen, Njalsgade 136, room 27.0.09

### *Programme:*

#### **May 18, 2015:**

09.15 – 09.45

Tea and Coffee

09.45 – 10.00

Welcome by Deputy Dean Jens Erik Mogensen

10.00-11.00 Keynote lecture: Barbara Hahn, Vanderbilt University  
"Contemporary Novels: Traditions Dissolved in Dreams"

11.00 – 11.30 Discussion

#### LUNCH

12.30 – 13.15 Stephen Muir, University of Leeds  
"Performing the Jewish Archive"

13.15 – 13.45 Discussion

#### TEA AND COFFEE

14.15 – 15.00 Jessica Ortner, University of Copenhagen  
"Transcultural' Postmemory – The Decentralization of the Holocaust in the Work of Barbara Honigmann"

15.00 – 15.30 Discussion

15.30 – 16.15 Helen Finch, University of Leeds  
"Traumatic Histories and Transnational Memories"

16.15 – 16.45 Discussion

18.00 Dinner (invited speakers)

#### **May 19, 2015:**

09.00 – 09.45 Matthew Boswell, University of Leeds  
"Transnationalism, Cosmopolitanism and the Future of Holocaust Memory"

09.45 – 10.15 Discussion

10.30 – 13.00 PhD Workshop

10.30 – 11.15 Maja Gildin Zuckerman, University of Southern Denmark,  
"Zionist emergence through mobility and distribution: Connecting Danish Jews to worldwide Zionism"

11.15 – 12.00 Troels Hughes Hansen, University of Copenhagen,  
"Testimonial Functions in the Prose Style of Louis-Ferdinand Céline"

12.00 – 12.45 Joseph Ballan, University of Copenhagen,  
"Post-Shoah Landscapes in the Short Fiction of Mavis Gallant"

This conference and PhD course is funded by CEMES: Centre for Modern European Studies, University of Copenhagen.

PhD students must register with Inge Birgitte Siegumfeldt (siegum@hum.ku.dk).





Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Open lecture by Shelley Salamensky



### Abstract

In this presentation, Shelley I. Salamensky discusses what she terms “Jewface” minstrelsy performance and “Jewfaçade” display in three contemporary contexts with highly divergent historical backgrounds: East-Central Europe, the Iberian Peninsula, and the Jewish Autonomous Republic, a colony established by Stalin in far eastern Russia near China and still extant today. Jewface encompasses music, dance, theater, and extra-theatrical modes of performance, in which non-Jews dress up and act like “Jews,” as historically imagined; Jewfaçade encompasses museum-type installations, as well as architectural and decorative constructions, depicting imagined “Jewish” life. These “Diaspora Disneys” vary from the education- and tolerance-oriented to the crassly exploitative and commercial to the bizarrely confused. None have much to do with actual Jews, but all convey a tremendous amount regarding dominant “host” cultures’ anxieties over not only their roles in past persecution and genocide but also their own present cultures, politics, and positions in the wider world today. Further, they present a wide array of models of memoriological projection and desire, in what Salamensky explicates as spectra of “plethoric” to “voidic” memoriological scenarios and “negotiatory” to “constitutory” memoriological strategies.

### Bio

Shelley I. Salamensky’s past books include *Talk Talk Talk: The Cultural Life of Everyday Conversation* (edited collection, Routledge) and *The Modern Art of Influence and the Spectacle of Oscar Wilde* (Palgrave Macmillan). This presentation is drawn from her current book project, *Diaspora Disneys: Spectacular Homes and Homelands in the Global Age*. She received her doctorate in Comparative Literature from Harvard University and has taught at Harvard, Williams College, and the University of California, Los Angeles, where she was tenured Associate Professor of Performance Studies, as well as Affiliated Faculty in European and Eurasian Studies and Jewish Studies. She is currently Director of the Humanities PhD Program, Professor of Global Humanities, and former Chair of Jewish Studies at the University of Louisville. Her writings have appeared in a wide variety of academic and popular publications, including *The New York Review*



*of Books, The Paris Review, and The Wall Street Journal.* In addition, she serves as Contributing Editor at *The Los Angeles Review of Books*.

## Details

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Time: 30 September 2015, 13:15-15:00

Place: Købmagergade 44-46, 2nd floor, auditorium 9

Organizer: CJMC - Claudia Welz

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Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)  
Tel. +45 cwe123



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Trauma, Memory, Media



International conference, workshop, and PhD course

This interdisciplinary conference, workshop and PhD course is dedicated to an analysis of interviews with Holocaust survivors. An exemplary recording from the [Fortunoff Video Archive for Holocaust Testimonies](#) at Yale University will be discussed from multiple perspectives, including psychoanalysis and psychiatry, media sociology, the anthropology of witnessing, and existential phenomenology.

We will focus on specific hermeneutic problems surfacing in audio-visual Holocaust testimonies: How are we to interpret manifestations of the absent within the re-presented? Trying to clarify how meaning can be aligned with silences, halts and stutters, 'blank spaces' in disrupted speech, bewildered looks and gestures, our aim is not only to explore the contents of these accounts, but also to reflect upon the role of the medium used to convey them (video interviews combining narrative and image).

An investigation of these very complex sources is vital when we address such questions as: What do these witness accounts show concerning the problem of articulating and coping with a traumatic, nearly unbearable past? How may interlocutors respond to Holocaust testimonies in a manner that minimizes the risk of re-traumatization? And, last but not least, how can compassionate listeners guard themselves against secondary traumatization?

Confirmed speakers:

- Dori Laub (Yale University)
- Daniel Dayan (Marcel Mauss Institute, Paris / New School for Social Research, New York)
- Amit Pinchevski (Hebrew University, Jerusalem)
- Rachel Rosenblum (Paris Psychoanalytic Society)
- Christine Tind Johannesen-Henry (University of Copenhagen)

PhD session: Helle Harnisch (DIGNITY - Danish Institute against Torture), Ben Kasstan (Durham

University), Casper Løwenstein (University of Copenhagen), Michael Perlt (University of Copenhagen).

Read [program](#)

Funded by the PhD School of the Faculty of Theology and the PhD School of the Faculty of Humanities, University of Copenhagen; CEMES: Centre for Modern European Studies, University of Copenhagen; and research project "Changing Disasters," University of Copenhagen

Organized by Claudia Welz

\*\*\*

Participation is free, but [online registration](#) is required by September 15.

PhD students must also register with Claudia Welz (cwe@teol.ku.dk). Deadline for those who wish to present a paper (2 ECTS): June 1; deadline for those who wish to participate without presenting a paper (0,5 ECTS): August 30.

\*\*\*

Some of the **lectures** presented at the conference are available as **podcasts**:

- Words of welcome and lecture by Daniel Dayan: <https://youtu.be/XYMm0CGvXVI>
- Paper by Johanna Bodenstab and panel discussion: <https://youtu.be/IO9YU32Nxa0>
- Lecture by Rachel Rosenblum: <https://youtu.be/eEOoWiyImWg>
- Lecture by Dori Laub: <https://youtu.be/i7QDLzvpxs>
- Lecture by Amit Pinchevski: <https://youtu.be/X9kgkdQh3J4>

## Details

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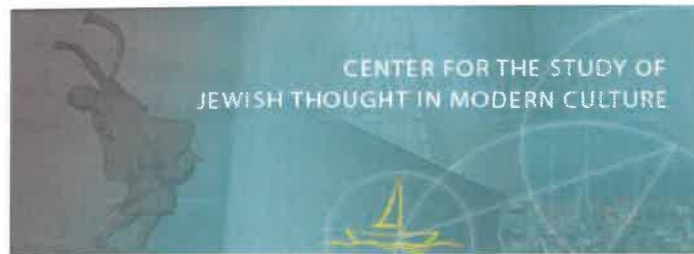
Time: 7 October, 14:00 - 9 October, 13:00

Place: Faculty of Theology, Købmagergade 44-46, 1150 Kbh. K, 1st floor, aud. 7

Organizer: CJMC - Claudia Welz

Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)



International conference, workshop, and PhD course

## **Trauma, Memory, Media**

**(October 7-9, 2015)**

Organized by Claudia Welz

**Funded by**

- PhD School of the Faculty of Theology, University of Copenhagen
- PhD School of the Faculty of Humanities, University of Copenhagen
- CEMES: Centre for Modern European Studies, University of Copenhagen
- Research project "Changing Disasters," University of Copenhagen

**Venue:**

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
Faculty of Theology, University of Copenhagen  
Købmagergade 44-46  
1150 Copenhagen K

**Abstract:**

This interdisciplinary conference, workshop and PhD course is dedicated to an analysis of interviews with Holocaust survivors. An exemplary recording from the Fortunoff Video Archive for Holocaust Testimonies at Yale University will be discussed from multiple perspectives, including psychoanalysis and psychiatry, media sociology, the anthropology of witnessing, and existential phenomenology.

We will focus on specific hermeneutic problems surfacing in audio-visual Holocaust testimonies: How are we to interpret manifestations of the absent within the re-presented? Trying to clarify how meaning can be aligned with silences, halts and stutters, 'blank spaces' in disrupted speech, bewildered looks and gestures, our aim is not only to explore the contents of these accounts, but also to reflect upon the role of the medium used to convey them (video interviews combining narrative and image).

An investigation of these very complex sources is vital when we address such questions as: What do these witness accounts show concerning the problem of articulating and coping with a traumatic, nearly unbearable past? How may interlocutors respond to Holocaust testimonies in a manner that minimizes the risk of re-traumatization? And, last but not least, how can compassionate listeners guard themselves against secondary traumatization?

**Program:**

<b>Wednesday, October 7</b>	<b>1st floor, auditorium 7</b>
14.00	Welcome
14.15-15.00	Lecture by Daniel Dayan (Marcel Mauss Institute, Paris / The New School for Social Research, New York): "TBA"
15.00-15.30	Discussion
15.30-16.00	Coffee and tea
16.00-17.00	Screening an exemplary video vignette from the Fortunoff Video Archive at Yale ("The Infanticide Vignette"). Reading Johanna Bodenstab's comments and presenting her book <i>Dramen der Verlorenheit: Mutter-Tochter-Beziehungen in der Shoah</i> (Vandenhoeck & Ruprecht 2015)
17.00-18.00	Panel combining perspectives from psychoanalysis, psychiatry, media theory, and the anthropology of witnessing: Dori Laub, Rachel Rosenblum, Daniel Dayan and Amit Pinchevski commenting on the vignette
18.30	Conference dinner (for speakers)
<b>Thursday, October 8</b>	<b>1st floor, auditorium 7</b>
9.00-9.45	Lecture by Dori Laub (Yale University): "Listening to my Mother's Testimony" (including 3 video excerpts in German with English subtitles)
9.45-10.15	Discussion
10.15-10.45	Coffee and tea
10.45-11.30	Lecture by Rachel Rosenblum (Paris Psychoanalytic Society): "The Dangers of Telling: Postponing Trauma"
11.30-12.00	Discussion
12.00-12.45	Lecture by Amit Pinchevski (Hebrew University, Jerusalem): "The Third Witness: Testimony and Trauma from a Media Perspective"
12.45-13.15	Discussion
13.15-14.30	Lunch (Kældercafé)
	Afternoon and evening in Gilleleje (optional: speakers are invited, others are welcome to join the group in Gilleleje)
16.00	<ul style="list-style-type: none"> <li>- Guided tour with Ulla Skorstengaard (pastor of Gilleleje Church) and Tove Udsholt (who was hidden in Gilleleje as a child while her parents were exiled in 1943-45), showing e.g. the church loft, where Jewish refugees were hidden, and the harbor from where they were secretly shipped to Sweden</li> </ul>
18.00	<ul style="list-style-type: none"> <li>- Dinner at a fish restaurant</li> </ul>

19.30-22.00	<p>Commemorating October 1943 – evening in Gilleleje Church:</p> <ul style="list-style-type: none"> <li>- Testimonies by Robert Fischermann (survivor of Theresienstadt who moved to Israel) and his sister Fanny Fischermann (who fled to Sweden and returned to Denmark after the war)</li> <li>- Piano concert with pieces composed in Buchenwald (1944) by Josef Kropinski, performed by Kristine Thorup</li> </ul> <p>For more information, see  <a href="http://www.gillelejekirke.dk/begivenhed/calendar/2015/10/08/event/tx_cal_ph_picalendar/Oktober_43_vidneberetninger_og_klaverstykker/">http://www.gillelejekirke.dk/begivenhed/calendar/2015/10/08/event/tx_cal_ph_picalendar/Oktober_43_vidneberetninger_og_klaverstykker/</a></p>
<b>Friday, October 9</b>	<b>1<sup>st</sup> floor, auditorium 7</b>
9.00-9.45	Lecture by Christine Tind Johannesen-Henry (University of Copenhagen): “Pastoral Care and Trauma Management”
9.45-10.15	Discussion
10.15-10.30	Coffee break
10.30-12.30	PhD session:
10.30-11.00	<ul style="list-style-type: none"> <li>• Ben Kasstan (Durham University): “(Re)narrating the journey of survival: Ethnographic insights from a social and therapeutic support centre for ageing Jewish Shoah survivors”</li> </ul>
11.00-11.30	<ul style="list-style-type: none"> <li>• Helle Harnisch (DIGNITY – Danish Institute Against Torture): “ ‘Next time I will be more than this’: Polychronic identities in post-war Acholiland”</li> </ul>
11.30-12.00	<ul style="list-style-type: none"> <li>• Michael Perlt (University of Copenhagen): “Bow down, my people – Rise up, my people. Collective guilt, trauma and regret mirrored in sermons from 1914 on the brink of a world disaster”</li> </ul>
12.00-12.30	<ul style="list-style-type: none"> <li>• Casper Løwenstein (University of Copenhagen): “The Shoah as cultural catastrophe – an analysis of selected interviews conducted by Claude Lanzmann”</li> </ul>
12.30-13.00	Plenary discussion & rounding off
	<b>4<sup>th</sup> floor, room 403</b>
13.00-15.00	Lunch and CJMC Advisory Board meeting (room 455)



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

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## Podcasts from Trauma, Memory, Media conference

The interdisciplinary conference, workshop and PhD course was dedicated to an analysis of interviews with Holocaust survivors.

Some of the lectures presented at the conference are available as **podcasts**:

- Words of welcome and lecture by [Daniel Dayan](#)
- Paper by [Johanna Bodenstab](#) and [panel discussion](#)
- Lecture by [Rachel Rosenblum](#)
- Lecture by [Dori Laub](#)
- Lecture by [Amit Pinchevski](#)

Read the conference [program](#).



Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

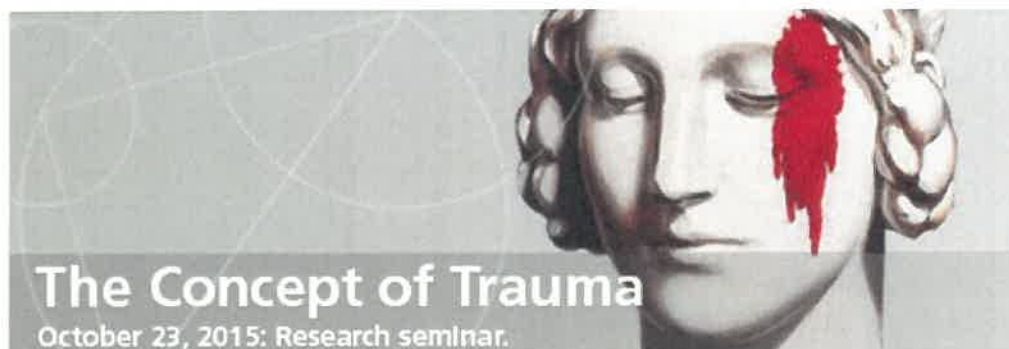
Contact:  
Alice Petersen  
[alp@teol.ku.dk](mailto:alp@teol.ku.dk)





Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## The Concept of Trauma



One-day research seminar

### *Abstract*

"... let me be quite clear about it. It was not the Gare de Lyon, the crowd, the swirling of that sudden spring storm: it was not, in short, the world around me that seemed unreal. It was I who seemed unreal. It was my memory that held me in the unreality of a dream. Life was not a dream, oh no! It was I who was. What's more, it was the dream of someone who appeared to have been dead for a long time ... That serene, quite desperate certainty of being no more than a dream of a young man who died long ago." (Jorge Semprun, *What a Beautiful Sunday!*)

This striking expression of a Spanish survivor of Buchenwald concentration camp captures issues that are recurrent for those who have experienced severe interpersonal trauma: a profoundly altered sense of self, of reality, and of time, reflected in disorders of memory. If we take seriously his statements and try to understand them as true descriptions of what life is like for him, what do they tell us about trauma in terms of its effects on the experiential lifeworld of the subject?

Interpersonal trauma is experienced when a person is intentionally subjected to physical or mental pain by another person. Such a violation targets the fabric of selfhood: the relationship to others in a shared, meaningful world. The Greek word τραῦμα means wound, and in the case of interpersonal trauma we can ask: What is wounded? Where is the wound? Is it 'inside' the individual mind or should it be seen as a wound 'between' persons, which pertains to our essential relatedness to each other and a world we share through experience and memory? Should such questions have an impact on the treatment of traumatized persons, and if so, how?

At this workshop we will discuss *the concept of trauma* in an interdisciplinary setting by focussing in particular on the (inter-)subjective dimension and on the significance of trauma for human existence. Drawing on different philosophical traditions (especially phenomenology, hermeneutics and existential thought), literature, psychology and psychiatry, as well as on

Holocaust and memory studies, we will try to clarify the contexts, implications, and consequences of various ways of conceptualizing 'trauma.' The concept of trauma becomes vague when used over-extensively, for instance when it is used for experiences of destabilization we all know from our daily lives. A more distinct definition is also more selective, yet it is controversial which aspects the concept of trauma should include or exclude.

In three sessions with panel discussions the following problems will be addressed:

(1) Traumatized persons often experience a fission or fragmentation of the self. As such they reveal a potentiality inherent to human existence, namely that of being utterly estranged from oneself. Does the traumatic fission of the self belong to the ordinary structure of subjectivity in relation to alterity, as the philosopher Emmanuel Levinas has put forward, and how do we distinguish between a constitutive and an extraordinary fission, and thus also between at least two types of traumatization?

(2) Interpersonal trauma covers a huge range of different circumstances and the symptomatology is consequently immensely varied. This has led to continued discussions and revisions of the clinical criteria for diagnosing trauma and stress-related disorders such as PTSD and Enduring Personality Change after Catastrophic Event (ICD-10). The diagnostic picture is further complicated by comorbidity and by the overlap of symptomatology, where e.g. dissociative symptoms can make it difficult to reliably differentiate between some cases of PTSD, personality disorders, and schizophrenia spectrum disorders. Which 'grey zones' or overlap areas deserve special attention?

(3) As testimonies of Holocaust survivors show, traumatized persons not only struggle with flashbacks, repression, or instances of amnesia referring back to an overwhelming event (*Ereignis, Widerfahrnis*) in the past, but also with the impact that this event has on their experience (*Erlebnis, Erfahrung*) in the present. Which specific strengths and weaknesses appertain to different trauma-theoretical models such as psychoanalytic, neurobiological or phenomenological approaches in understanding disorders of memory and alterations of the sense of time, reality, and relationality?

Co-organized by Gry Ardal Printzlau and Claudia Welz

Funded by the VELUX Foundation supporting the research project "Self-Understanding and Self-Alienation: Existential Hermeneutics and Psychopathology"

Read [program](#)

Participation is free, but online registration is required by October 7.

## **Details**

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Time: 23 October 2015, 09:15-18:30

Place: Faculty of Theology, Købmagergade 44-46, 1150 Kbh. K, 3rd floor, aud. 11

Organizer: CJMC & research group "Self-Understanding and Self-Alienation"

One-day research seminar

**The Concept of Trauma:  
Trauma, Intersubjectivity, Memory**

(October 23, 2015)

Co-organized by Gry Ardal Printzlau and Claudia Welz

Funded by the VELUX Foundation supporting the research project "Self-Understanding and Self-Alienation: Existential Hermeneutics and Psychopathology"

*Venue:*

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
Faculty of Theology, University of Copenhagen, Købmagergade 44-46, 3<sup>rd</sup> floor, aud. 11

*Abstract*

"... let me be quite clear about it. It was not the Gare de Lyon, the crowd, the swirling of that sudden spring storm: it was not, in short, the world around me that seemed unreal. It was I who seemed unreal. It was my memory that held me in the unreality of a dream. Life was not a dream, oh no! It was I who was. What's more, it was the dream of someone who appeared to have been dead for a long time ... That serene, quite desperate certainty of being no more than a dream of a young man who died long ago." (Jorge Semprun, *What a Beautiful Sunday!*)

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Program

<b>3rd floor: aud.11</b>	
9.15-9.30	Welcome and coffee
<b>Panel 1</b>	
9.30-10.30	Eran Dorfman (Tel Aviv University): "Trauma and the Question of Deferred Action in Freud and Beyond"
10.30-11.30	Martin Dornberg (RKK-Klinikum and University of Freiburg): "Butler, Levinas and Trauma-Therapy – Some Remarks"
11.30-12.00	Discussion
12.00-13.00	Lunch (room 347)
<b>Panel 2</b>	
13.00-14.00	Andrew Moskowitz (Aarhus University): "The Concept of Trauma and its Relation to Dissociation: Historical and Contemporary Perspectives"
14.00-15.00	Peter Elsass (University of Copenhagen): "'Stop Crying': Two Case Examples of the Absent Self among Traumatized People in Colombia and Tibet"
15.00-15.30	Discussion
15.30-16.00	Coffee break
<b>Panel 3</b>	
16.00-17.00	Susannah Radstone (University of South Australia): "'Woman in Gold': Trauma, Restitution and Value"
17.00-18.00	Claudia Benthien (University of Hamburg): "'flashlight scenes of my burning memory'. The Aesthetics of Dissociation in a Second Generation Perpetrator Novella by Thomas Lehr"
18.00-18.30	Discussion and rounding off
19.00	Dinner (for speakers)



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Open lecture by Esther Dischereit

Esther Dischereit is one of the most renowned German-Jewish authors of the post-Shoah generation. Her writings are centered on her mother's hiding and survival during the Nazi-years and her own identity as a Jew in postwar Germany.

Dischereit's work covers a wide spectrum of genres: novels, stories and essays; poetry, plays, including radio plays; opera libretti and sound installations. She is the author of the novels *Joëmis Tisch* (Joëmi's Table, 1988), *Merryn* (1992), and the collections of essays *Übungen jüdisch zu sein* (Exercises in Being Jewish, 1998) and *Mit Eichmann an der Börse; In jüdischen und anderen Dingen* (At the Stock Exchange with Eichmann: On Jewish Matters and Other Things, 2001).

In her most recent works she is concerned with the question of how the memory of the Holocaust can be preserved for the future. In the book *Ich möchte dass es mich etwas angeht* (I want it to be my concern, 2014), she works with members of the fourth generation of survivors.

Moreover, she has produced a sound installation in the center of the small German town Dülmen, in which she recalls the destroyed Jewish culture and life in the town.

**On December 7, 2015, Esther Dischereit presents her work in Copenhagen:**

**13:00 – 15:00** Lecture in German:

**Sich erinnern oder ein Eis essen: Klanginstallation 'Vor den Hohen Feiertagen gab es ein Flüstern und Rascheln im Haus'**

Venue: University of Copenhagen on Amager (KUA), Room 27.0.17.

Organizer: Jessica Ortner

This lecture presents a highly unconventional memoir of the Holocaust, which is a sound installation in the center of the small German town Dülmen. The installation and the writings in the book honor the former Jewish inhabitants of the city of Dülmen. Taking bits and pieces of stories, Jewish cooking recipes, letters, and memories, Dischereit's memoir celebrates the lives that existed in the town



of Dülmen before the Second World War. 'To contemplate in passing or to eat an icecream' is a work that categorically refuses to be a reconstruction of memory. The past remains the past, nothing more than an arbitrary flash into everyday life, an intervention: curious perhaps, like the Jewish recipes recited by an American speaker. Whoever wishes to, can hear.

Esther Dischereit  
GROSSGESICHTIGES  
KIND

THE CHILD WITH  
THE BIG FACE

In einer Anstalt lebte ein Kind auf  
Gängen und Treppen zwischen  
eisernen Gittern und Geländern  
das alle Geräusche schluckte  
Geräusche, die es verursachte  
das Kind schreie das Irren  
das die Klappen abgewanderten  
Linoleums. In einem Platz war ein  
Kind  
Esther Dischereits Erzählung  
das Kind war ein Flüchtling  
das Kind war ein Flüchtling.

**20:00:** Reading in English

**Esther Dischereit reads from her latest book *Großgesichtiges Kind* (The Child with the Big Face, 2014)**

Venue: [LiteraturHaus](#), Møllegaade 7, 2200 Copenhagen N

This book intertwines the experiences of a child in the 1950s with the trauma of the Nazi-years. In a mental institution, a child runs along corridors and staircases, brushing past iron bars and balustrades. The building swallowed the sounds it made, just as it muffled the screams of the demented and the creaking of the ancient linoleum. Some places should be avoided by the child. Later, as a grown-up, she will be back in

a clinic; this time as a patient, a cancer patient. She watches as the hearses pull up. "It is urgent that you leave the premises again," says the porter.

## Details

Time: 7 December 2015, 13:00-15:00

Place: University of Copenhagen on Amager (KUA), Room 27.0.17

Organizer: Jessica Ortner

Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)





Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

# Judaism, Writing, and Oral History after 1945

Half-day research seminar (organized by Claudia Welz)

## Abstract

This research seminar explores the relation between writing and oral history in Jewish testimonies after 1945. What role does life writing, fiction, or face-to-face narration play in survivors' attempts of existential re-orientation in the aftermath of trauma? Different perspectives need to be taken into account – in Denmark, for instance, those of Jewish children hidden in Christian families between 1943 and 1945, those of their parents exiled in Sweden, and of other family members deported to Theresienstadt. If one compares the stories of Jews in Denmark with those of Jews in other European countries, which similarities and differences can be seen in the content, form, and communication of their oral and/or written testimonies? How do historical and fictional accounts pay tribute to the complexity of intertwined or opposed perspectives, or to unavailable, only hypothetically reconstructed identities of those who never returned to tell their stories? These questions will be approached in an interdisciplinary dialogue that includes history, literary theory, and memory studies.

## Read program

Judaism, Writing,  
and Oral History  
after 1945

8. APRIL 2016



## Details

Time: 8 April 2016, 14:00-17:30

Place: Købmagergade 44-46, aud. 7

Organizer: CJMC

Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)  
Tel. +45 cwe123



Half-day research seminar:

## Judaism, Writing, and Oral History after 1945

April 8, 2016

Organized by Claudia Welz

### *Venue*

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
 Faculty of Theology, University of Copenhagen  
 Købmagergade 44-46, 1st floor, aud. 7  
 DK – 1150 Copenhagen K

### *Abstract*

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### *Program*

14.00-14.45	<b>Sofie Lene Bak</b> (Saxo Institute, University of Copenhagen): "Gemte børn – gemte historier. Erindringsnarrativer og <i>Oral History</i> "
14.45-15.15	Discussion (in Danish and/or English)
15.15-15.45	Coffee break
15.45-16.30	<b>Jessica Ortner</b> (Department of English, Germanic, and Romance Studies, University of Copenhagen): "Narrating the Aftermath of Persecution, Flight and Genocide: The Transformation of Oral History to Fiction in Second Generation Migrant Literature"
16.30-17.00	Discussion (in Danish and/or English)
17.00-17.30	<b>Panel discussion:</b> The situation in Denmark and other countries



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

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## Open lecture by Hindy Najman - NB: RE-RE-SCHEDULED!

**Hindy Najman** is the Oriel and Laing Professor of the Interpretation of Holy Scripture

at the Faculty of Theology and Religion, University of Oxford.

### *Bio*

She has previously taught at Yale University, the University of Toronto and the University of Notre Dame. She has written and edited 17 books and over 50 articles in the areas of Hebrew Bible, Second Temple Judaism, Hellenistic Judaism, early Rabbinics and the history of Jewish interpretation. She is currently writing two books. The first to be published in 2017, *Metanoia: a Theory of Reading Ancient Jewish Sources*, and the second to be published in 2018, *Ethical Reading: Unities of Texts in the Study of Wisdom, Lament, and Angels*.

She will present the lecture "**Praying with the Angels: Transformation of the Self and the Text in Ancient Judaism.**"

### *Abstract*

Angelic beings are ubiquitous in ancient Jewish texts. This paper will explore the various ways in which angels function in Jewish antiquity: mediating the divine, building bridges between the heavenly and the earthly realm as divine messengers, as human protectors, as guides on journeys and as facilitators of efficacious prayer. They are named in a variety of ways and are depicted in texts and in images throughout the ancient Israelite and Jewish worlds. It is through angels that aspiration towards perfection is articulated and it is often these very same angels that function as keys to unlock revealed and holy texts which are said to be impenetrable in their absence.

Please register for the lecture by June 10, 2016 (limited seating capacity).

Nota bene: THIS LECTURE WAS ORIGINALLY SCHEDULED FOR MARCH 1. OWING TO ILLNESS, IT HAS BEEN RE-SCHEDULED.

### **Details**

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Time: 15 June 2016, 14:15-16:00

Place: Købmagergade 44-46, 3rd floor, aud. 11

Organizer: CJMC - Christian Benne and Claudia Welz



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Jewish Women's Voices in the 19th Century (No. 1)



Half-day research  
seminar (organized  
by Claudia Welz)

Confirmed speakers:

- Hannah Lotte Lund  
(Zentrum Jüdische  
Studien, Berlin &  
Kleist-Museum,

Frankfurt Oder): "(Not) What Clergymen think...: The Political Work of So-Called Berlin  
Salonières in the Late 19th Century"

- Naomi Keren (Bar Ilan University & CJMC, University of Copenhagen): "Between Tradition,  
Acculturation and Secularization: The Cases of a Merchant's Wife from Frederikssund and a  
Salon Lady from Copenhagen"

See program [here](#)

Please register by August 31, 2016

### Details

Time: 5 September 2016, 15:00-17:45

Place: Købmagergade 44-46, 3rd floor, aud. 11

Organizer: CJMC

Det Teologiske Fakultet  
University of Copenhagen  
Karen Blixens Plads 16, 2300 København S

Contact:  
Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)  
Tel. +45 cwe123



Half-day research seminar:

## **Jewish Women's Voices in the 19<sup>th</sup> Century (No. 1)**

September 5, 2016  
Organized by Claudia Welz

### *Venue*

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
Faculty of Theology, University of Copenhagen  
Købmagergade 44-46, 3rd floor, aud. 11  
DK – 1150 Copenhagen K

### *Program*

15.00-16.15	Hannah Lotte Lund (Zentrum Jüdische Studien, Berlin & Kleist-Museum, Frankfurt Oder): “(Not) What Clergymen think... : The Political Work of So-Called Berlin Salonières in the Late 19 <sup>th</sup> Century”
16.15-16.30	Coffee break
16.30-17.45	Naomi Keren (Bar Ilan University & CJMC, University of Copenhagen): “Between Tradition, Acculturation and Secularization: The Cases of a Merchant's Wife from Frederikssund and a Salon Lady from Copenhagen”

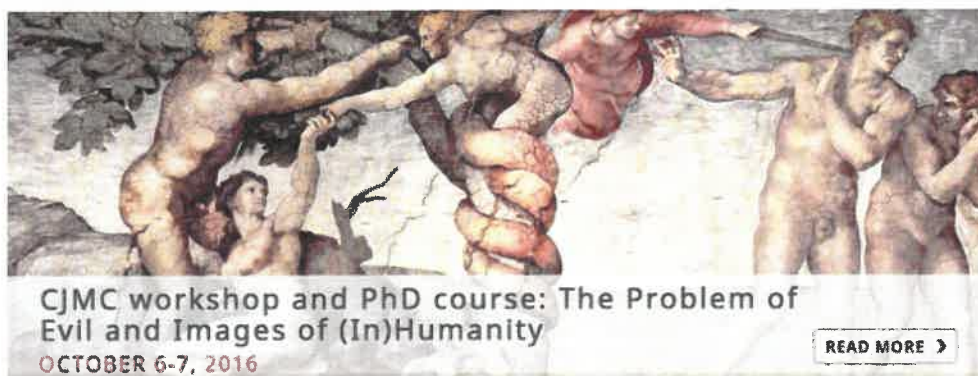
Please register by August 31, 2016,  
at <http://teol.ku.dk/cjmc/english/events/2016/jewish-womens-voices/registration/>





Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## The Problem of Evil and Images of (In)Humanity



Workshop and PhD course, organized by Claudia Welz

Co-funded by the PhD School of the Faculty of Humanities and the PhD School of the Faculty of Theology, University of Copenhagen

### *Abstract:*

This cross-disciplinary workshop and PhD course addresses the problem of evil and the ensuing challenge of re-orientation after catastrophic crises: violent conflicts, wars, and genocide. The aim of the workshop is to explore the potential of imagination as a means of ethical re-orientation and societal integration in the aftermath of atrocity. Given that people can treat their fellow human beings with disrespect and even as if they were sub-human, the question is: What mental, linguistic or graphic images of humanity can yield navigational tools and norms of orientation?

We will focus on the overt or covert normativity of images of humanity or inhumanity in a pluri-religious, multi-cultural, and multi-media context. Competing world views and conceptions of the human being will be considered when contrapositioning different ideas of 'humanity' and 'inhumanity.'

Images have the power to move those who perceive or conceive them. How do images that depict our common humanity differ from counter-images that distort the image of 'the other'? And, more generally, how can destructive images be differentiated from healing images in terms of how they interact with their beholders? Of special interest are differences regarding their pragmatics, their functioning and effects: What are the ways in which they appear to and affect their viewers?

Such questions will be discussed in a dialogue between literary and visual studies, philosophy, psychology, theology, theories of emotion and recognition, and the classic exegetical, historical, and systematic disciplines comprised by the umbrella term 'Jewish Studies.'

The role of re-orienting images will be examined in three respects:

(1) regarding their potential to confront perpetrators with their guilt, to invite them to repair their relations to the injured party, if this is possible, or to take responsibility for irreparable damage they have caused

(2) regarding their potential to help victims to regain their dignity and to deal with overwhelming feelings of grief, powerlessness, anxiety, depression, and shame

(3) regarding their potential to prompt critical reflection, empathy, and civil courage in those who witnessed the event, are implicated in it, or at least informed about what happened.

These aspects will be investigated in all workshop sessions, which are structured thematically.

I) During the first day of the workshop, we will concentrate on *visual images of (in)humanity* (e.g. painted portraits, caricatures, sculptures, photographs, movies, plays or other performances) and their interaction with *mental images* (e.g. images of memory, dreams, or intuitive notions that are communicated with or without words).

In particular, we will look at the relation between ethics and aesthetics as it manifests itself in images of (in)humanity in creative responses to ethical dilemmas, double binds and trapping roles. We will include religious (re)sources and different philosophical and theological traditions in order to map the manners in which such images can contribute to processes of coping with trauma, of making up for injustice, and of reestablishing a sense of solidarity after crimes against humanity.

II) The second day of the workshop will be dedicated to *verbal images of (in)humanity*, i.e. metaphors in written or spoken language.

Images have the power to make evident what they show. Awareness of their power is relevant also to an understanding of how enemy propaganda works, where the visual in the service of the verbal can fool people into believing in lies about others. In this connection it is eye-opening to study the divide between the de-humanizing, deadening effects of the *Lingua Tertii Imperii* (Victor Klemperer) and poetry or fiction that resists degradation despite deep-felt loss and pain (e.g. Nelly Sachs, Aharon Appelfeld, and David Grossman). In this context the discussion of Jewish thought after the Shoah is of special relevance.

*Confirmed speakers:*

Jennifer Geddes (Institute for Advanced Studies in Culture, University of Virginia); [Søren Holst](#) (Department of Biblical Exegesis, University of Copenhagen); Ruth Illman (Donner Institute, Åbo Akademi University); [Eva Schürmann](#) (Institut für Philosophie, Universität Magdeburg); [Philipp Stoellger](#) (Faculty of Theology, University of Heidelberg); [Claudia Welz](#) (CJMC, University of Copenhagen)



Read [program](#)

*Call for PhD papers:*

PhD students who are interested in contributing to the conference themes are welcome to send the title of their paper and an abstract of 200-300 words to Claudia Welz ([cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)) by August 1, 2016.

Participation without presenting a paper: 1,3 ECTS; participation with paper: 2,8 ECTS. If you are a PhD student and want to participate with or without paper, please register both via this website and via e-mail (otherwise you won't receive ECTS documentation).

## Details

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Time: 6 October, 13:00 - 7 October, 18:00

Place: Købmagergade 44-46, 1st floor, aud. 7

Organizer: CJMC

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[Det Teologiske Fakultet](#)  
[University of Copenhagen](#)  
Karen Blixens Plads 16, 2300 København S

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Claudia Welz  
[cwe@teol.ku.dk](mailto:cwe@teol.ku.dk)



Workshop and PhD course:

## **The Problem of Evil and Images of (In)Humanity**

October 6-7, 2016

Organized by Claudia Welz

Funded by the PhD School of the Faculty of Humanities and the PhD School of the Faculty of Theology,  
University of Copenhagen

### *Venue*

Center for the Study of Jewish Thought in Modern Culture (CJMC)  
Faculty of Theology, University of Copenhagen  
Købmagergade 44-46, 1st floor, aud. 7  
DK – 1150 Copenhagen K

### *Abstract*

This cross-disciplinary workshop and PhD course addresses the problem of evil and the ensuing challenge of re-orientation after catastrophic crises: violent conflicts, wars, and genocide. The aim of the workshop is to explore the potential of imagination as a means of ethical re-orientation and societal integration in the aftermath of atrocity. Given that people can treat their fellow human beings with disrespect and even as if they were sub-human, the question is: What mental, linguistic or graphic images of humanity can yield navigational tools and norms of orientation?

We will focus on the overt or covert normativity of images of humanity or inhumanity in a pluri-religious, multi-cultural, and multi-media context. Competing world views and conceptions of the human being will be considered when contrapositioning different ideas of 'humanity' and 'inhumanity.'

Images have the power to move those who perceive or conceive them. How do images that depict our common humanity differ from counter-images that distort the image of 'the other'? And, more generally, how can destructive images be differentiated from healing images in terms of how they interact with their beholders? Of special interest are differences regarding their pragmatics, their functioning and effects: What are the ways in which they appear to and affect their viewers?

Such questions will be discussed in a dialogue between literary and visual studies, philosophy, psychology, theology, theories of emotion and recognition, and the classic exegetical, historical, and systematic disciplines comprised by the umbrella term 'Jewish Studies.' The role of re-orienting images will be examined in three respects:

- (1) regarding their potential to confront perpetrators with their guilt, to invite them to repair their relations to the injured party, if this is possible, or to take responsibility for irreparable damage they have caused
- (2) regarding their potential to help victims to regain their dignity and to deal with overwhelming feelings of grief, powerlessness, anxiety, depression, and shame
- (3) regarding their potential to prompt critical reflection, empathy, and civil courage in those who witnessed the event, are implicated in it, or at least informed about what happened.

These aspects will be investigated in all workshop sessions, which are structured thematically.

I) During the first day of the workshop, we will concentrate on *visual images of (in)humanity* (e.g. painted portraits, caricatures, sculptures, photographs, movies, plays or other performances) and their interaction with *mental images* (e.g. images of memory, dreams, or intuitive notions that are communicated with or without words). In particular, we will look at the relation between ethics and aesthetics as it manifests itself in images of (in)humanity in creative responses to ethical dilemmas, double binds and trapping roles. We will include religious (re)sources and different philosophical and theological traditions in order to map the manners in which such images can contribute to processes of coping with trauma, of making up for injustice, and of reestablishing a sense of solidarity after crimes against humanity.

II) The second day of the workshop will be dedicated to *verbal images of (in)humanity*, i.e. metaphors in written or spoken language.

Images have the power to make evident what they show. Awareness of their power is relevant also to an understanding of how enemy propaganda works, where the visual in the service of the verbal can fool people into believing in lies about others. In this connection it is eye-opening to study the divide between the de-humanizing, deadening effects of the *Lingua Tertii Imperii* (Victor Klemperer) and poetry or fiction that resists degradation despite deep-felt loss and pain (e.g. Nelly Sachs, Aharon Appelfeld, and David Grossman). In this context the discussion of Jewish thought after the Shoah is of special relevance.

### Program

<b>October 6</b>	<i>Købmagergade 44-46, 1st floor, aud. 7</i>
13.00	Welcome
13.15-14.00	<a href="#">Eva Schürmann</a> (Institut für Philosophie, Universität Magdeburg): "Picturing Vision: The Interconnectedness of Mental and Visual Images"
14.00-14.30	Discussion
14.30-15.15	<a href="#">Ruth Illman</a> (Donner Institute, Åbo Akademi University): "In the Image: Imagination and Creativity as Tools for Interreligious Dialogue"
15.15-15.45	Discussion
15.45-16.00	Coffee break
16.00-17.30	PhD and postdoc session:
16.00-16.30	- Daniel Murphy (Department of Philosophy, Maynooth University, Ireland): "Levinas and Technology: The Face of the Other in the Age of Social Media"
16.30-17.00	- Nicholas Trautz (University of Virginia): "Sacred Horror: Wrathful Iconography, Ritual Violence, and Secret History in the Crafting of Tibetan Buddhist Culture"
17.00-17.30	- Luigi Corrias (Vrije Universiteit Amsterdam): "Imprescriptibility and the Legal Imagination of Inhumanity: Reflections on how the Law deals with 'Evil'"
17.30-17.45	Coffee break
17.45-18.30	<a href="#">Philipp Stoellger</a> (Faculty of Theology, University of Heidelberg): "Thou shalt make an image ... or: can images lead us not only into temptation, but deliver us from evil?"
18.30-19.00	Discussion

<b>October 7</b>	<i>Købmagergade 44-46, 1st floor, aud. 7</i>
9.00-9.45	<a href="#">Jennifer Geddes</a> (Institute for Advanced Studies in Culture, University of Virginia): "The Perils and Possibilities of Verbal Images during/of (In)Humanity: The Seductions and Salves of the Literary"
9.45-10.15	Discussion
10.15-10.30	Coffee break
10.30-12.00	PhD session:
10.30-11.00	- Grace Whistler (University of York): "Evil and Empathy: The Dialogic Novel as a Means of Ethical Guidance"
11.00-11.30	- Peter Søes (University of Copenhagen): "Nothingness in Karl Barth's Theological Understanding of the Human Being"
11.30-12.00	- Anna Westin (St. Mary's University, London): "Can Demons Create? Levinas' <i>Useless Suffering</i> in Conversation with <i>Tikkun Olam</i> and Kierkegaard"
12.00-13.30	Lunch break
13.30-14.15	<a href="#">Søren Holst</a> (Faculty of Theology, University of Copenhagen): "Images of Overcoming Persecution in the Book of Psalms"
14.15-14.45	Discussion
14.45-15.00	Coffee break
15.00-16.00	Rounding off Comments by <a href="#">the conference organizer</a> and plenary discussion: "Facing the Problem of Evil: Visual, Verbal, and Mental Images of (In)Humanity"
	<i>Købmagergade 44-46, basement café: Kældercafé</i>
16.15-17.00	<a href="#">CJMC book launch</a> : Claudia Welz, <i>Humanity in God's Image – An Interdisciplinary Exploration</i> (Oxford University Press, 2016)
17.00-18.00	Continued conversation and reception



Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## CJMC Book Launch: Humanity in God's Image

**Claudia Welz, *Humanity in God's Image: An Interdisciplinary Exploration*, Oxford: Oxford University Press (August 2016).**

How can we, in our times, understand the biblical concept that human beings have been created in the image of an invisible God? This is a perennial but increasingly pressing question that lies at the heart of Jewish and Christian theological anthropology. It links up human self-knowledge and existence before God. The present study re-considers 'humanity in God's image' after the Holocaust. Does it still make sense to claim inalienable dignity as grounded in human likeness to God when remembering de-humanizing crimes against humanity? Yet can we understand human existence in the face of evil and suffering without this notion? How can human dignity be recognized where it is unapparent? As a normative, counter-factual notion, it challenges us to see more than we can see optically. In this book, theological and ethical 'visions' of the invisible are discussed in an interdisciplinary exploration that also includes poetry and painted self-portraits.

At the book release party, the author will give a short presentation of her book, and three invited discussants - namely Jennifer Geddes (University of Virginia), René Dausner (Universität Eichstätt), and Niels Henrik Gregersen (University of Copenhagen) - will address selected aspects in conversation with the author.



See dedicated web page: <https://global.oup.com/academic/product/humanity-in-gods-image-9780198784982>

## Details

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Time: 7 October 2016, 16:15-18:00

Place: Købmagergade 44-46, TeoBar/Kældercaféen

Organizer: CJMC

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Center for the Study of Jewish  
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## CJMC Book Launch: Paul Auster in Conversation with I.B. Siegumfeldt



Paul Auster and  
Inge Birgitte  
Siegumfeldt (April  
13, 2011), ©  
Alexander Ø.  
Bjødstrup/Sikandar  
Photography

Paul Auster & Inge  
Birgitte  
Siegumfeldt, *En  
verden i ord. Paul  
Auster i samtale  
med Inge Birgitte  
Siegumfeldt*,  
Copenhagen:  
Lindhardt &  
Ringhof

(September 2016).

*A Life in Words: Paul Auster in Conversation with I.B. Siegumfeldt*, New York: Seven Stories Press.

The Seven Stories Press Frankfurt Catalogue announces the book as follows:

"*A Life in Words* – a wide-ranging dialogue between Paul Auster and the Danish associate professor, I.B. Siegumfeldt – is an alarmingly naked and often surprising celebration of one writer's art, craft, and life. It includes many revelations that have never been shared before. This is a book that's full of surprises, composed of spoken words that sometimes jump off the page like good drama."

Inge Birgitte Siegumfeldt will give a short presentation of the book with special focus on the sources of inspiration from the Hebrew Bible in Auster's writing.

This event will take place in Danish and in English - based on the Danish edition of the book, which will appear before the English one.



## Details

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Time: 28 October 2016, 16:00-18:00

Place: Købmagergade 44-46, TeoBar/Kældercaféen

Organizer: CJMC - Inge Birgitte Siegumfeldt and Claudia Welz

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Center for the Study of Jewish  
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Faculty of Theology

## Jewish Women's Voices in the 19th Century (No. 2)



Program:

- 14.30- Shmuel Feiner (Bar Ilan University):  
15.00 "Toybe Segal and the Forgotten Vindication of the Rights of  
Jewish Women (1879)"
- 15.00- Discussion  
15.30
- 15.30- Coffee break  
16.00
- 16.00- Naomi Keren (Bar Ilan University & CJMC, University of  
16.30 Copenhagen):  
"Between Jewish Community and Danish Society: The two  
Melchior Ladies and their Copenhagen 'Salons'"
- 16.30- Discussion  
17.00

### Details

Time: 1 November 2016, 14:30-17:00

Place: Købmagergade 44-46, 4th floor, room 403

Organizer: CJMC

Det Teologiske Fakultet  
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Center for the Study of Jewish  
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## CJMC Book Launch: Poetologie „nach Auschwitz“

Jessica Ortner, *Poetologie „nach Auschwitz“: Narratologie, Semantik und sekundäre Zeugenschaft in Elfriede Jelineks Roman Die Kinder der Toten*, Berlin: Frank & Timme 2016.

[Read more](#)

The book will be presented in Danish. Here is a short description:



Elfriede Jelineks ukonventionel Holocaustroman *Die Kinder der Toten* (1995) rejser endnu en gang spørgsmålet, hvordan udryddelsen af 6 millioner jøder kan repræsenteres på adækvat vis. Romanen kan karakteriseres som en satirisk gyserroman, i hvilken "de døde" og deres børn hjemsøger det østrigske alpelandskab og åbenbarer bjerge af "lig og lidelser", der befinder sig under den idylliske overflade. Det minimalistiske plot finder sted i og omkring en hyggelig pension i alperne, hvis vægge er prydet med "hoveder af døde dyr" og hvor turisterne nyder det klassiske østrigske køkken. Protagonisterne er tre døde, der har mistet livet ved biluheld og selvmord, og har fået til opgave at hjælpe de kremerede Holocaustofre med at legemliggøre sig som "udøde" så de endelig kan få adgang til den østrigske befolknings "stuer, som de forgæves har banket på igennem de forgangne halvtreds år". I løbet af romanen

"genfødes" de døde af "moder natur" hvorved dæmningerne bryder – både i bogstavelig og overført forstand –, gravene åbnes og et kæmpemæssig jordskred begraver pensionen. I overført forstand fremstiller romanen sammenbruddet af Østrigs kollektive erindring, der har fingeret en facade af uskyld hvad angår nazisternes forbrydelser. Ved udgravningsarbejdet forefindes der bjerge af 'hår' ved ulykkesstedet – meget mere end det der kunne have tilhørt ofrene for jordskredet. Men da dette fund tysses ned slutter romanen med et pessimistisk fremtidsperspektiv hvad angår håbet om at skylden nogensinde vil blive anerkendt.

I modsætning til en dekonstruktivistisk læsning af romanen, der negligerer bogens historiske reference ved at fortolke "de døde" som symboler af sprogets tab af betydning, viser studiet, at Jelinek skaber mening ved at udnytte ordenes mangfoldige betydningspotentiale. Ved brug af komplekse literære midler, der bl.a. kan sammenlignes med Paul Celans "absolutte metafor", har Jelinek skabt et værk, der viser at litteratur "efter Auschwitz" ikke længere har til opgave at berede æstetisk nydelse, men at indoptage det enorme civilisationsbrud uden at opfylde læserens forventning om en letbegribelig handling og uden at give læseren mulighed for at identificere sig med sympatiske figurer, hvis liv ødelægges af nazisternes udryddelsesmaskineri.

## Details

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Time: 3 March 2017, 16:15-18:00

Place: South Campus, Karen Blixens Plads 16, TEO Café, room 7C-0-0

Organizer: CJMC

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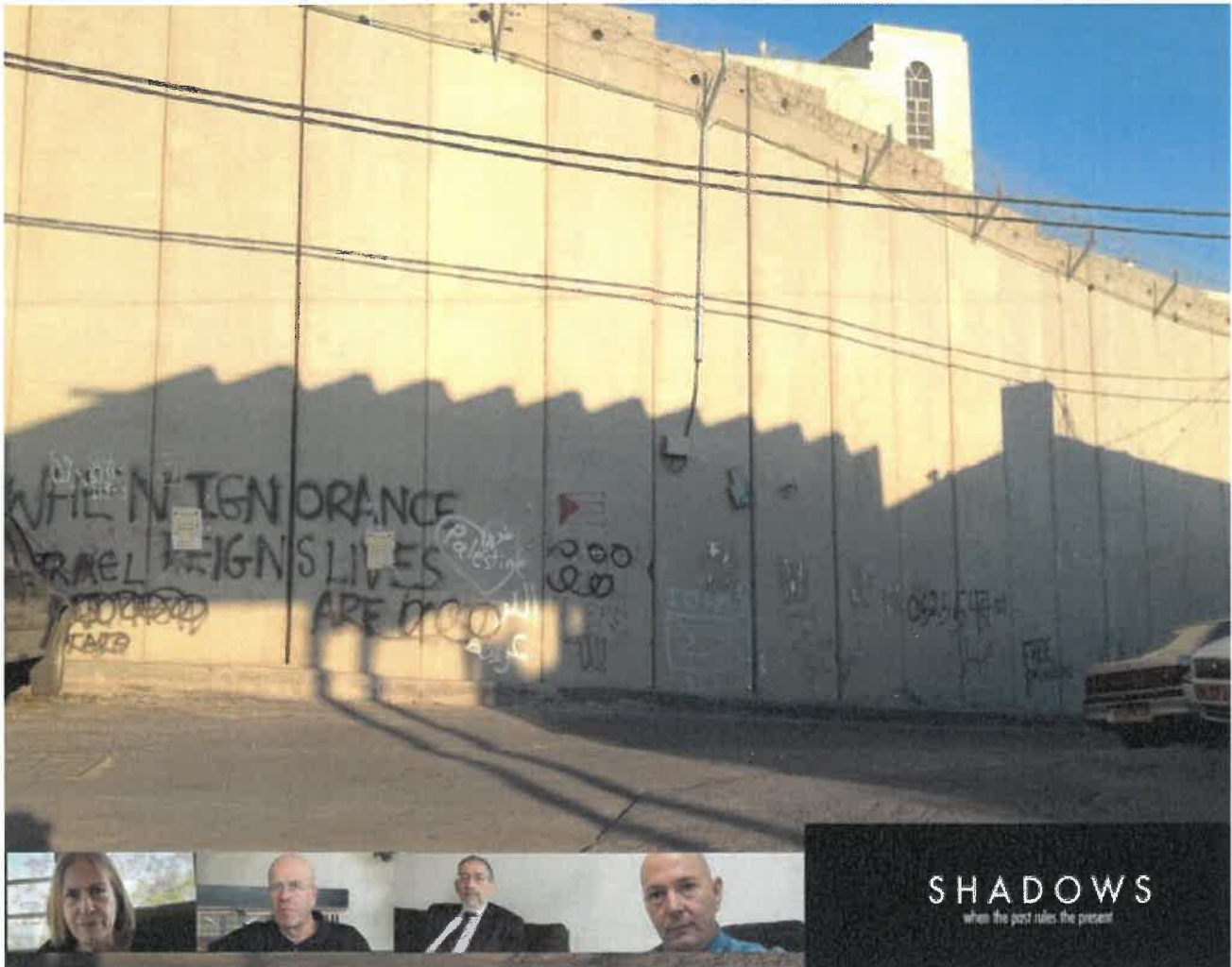
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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## New Documentary: "Shadows - when the past rules the present"



### Synopsis

We all know about the conflict between Israel and the Palestinians, the settlements and the long occupation. But do we understand the obstacles to peace? The documentary film, *Shadows - when the past rules the present*, raises the controversial question: "Is the legacy of Holocaust the stumbling block of peace, and can the traumas of the past be broken?"

For two years the film director has followed four leading members of the Israeli peace movement, while racism has grown, peace failed and the gap between *us and them* widened.

The documentary offers unexpected insights: An influential rabbi builds bridges to Muslims and Jihadists. A former prominent politician who turned his back to power is now, as a debator, working

for peace. A historian calls the government's Holocaust teaching "pure pornography," and a psychiatry professor reveals the abuse of hidden and inherited traumas in society.

These positions, which we rarely hear about in the media, are gradually changed during the documentary, as peace again collapses. Shadows of the past take over, and step by step we see the four main characters facing a reality they can't control.

It is a view of people caught by fear and doubt. A controversial and universal story about the stumbling blocks of the past and their influence in the present.

### **The four characters**

- Michael Melchior, rabbi and former Cabinet Minister, a leading negotiator in interfaith dialogue between Jews and Arabs, known for his open dialogue with Jihadists. Melchior is a leading advocate both for social justice in Israel and towards a more tolerant Judaism. He believes it is the plan of God, which has brought the Palestinians and the Jews to the same land, which they in his opinion are chosen to share.

- Avraham Burg is born into politics as a son of one of Israel's founding fathers and today a disputed political writer and social activist in the country. Burg had a very active political career and strong relations to Jewish values as both a former member and speaker of Knesset and appointed Chairman of the Jewish Agency and the World Zionist Organization. He is now a strong critic of the Israeli occupation, of the erosion of democracy and the role of fear in Jewish everyday life, not least of the abuse of victimhood throughout centuries.

- Yoram Barak is a Professor of Psychiatry and specialist in Holocaust trauma. He has in-depth knowledge about the trauma and how it is inherited and transferred throughout generations. A "poisonous legacy" abused by Israeli governments in order to keep the Jewish people in the traumatic past. A dark heritage, which in his opinion is difficult to break and escape. Barak's ability to analyze the consequences in society is almost desperately clear, although with humor in the beginning. But after the Gaza war and an election even more hostile to peace than before, Barak sees no more hope and no more compassion in the Israeli society.

- Hanna Yablonka is a Professor of Holocaust Studies at Ben-Gurion University. A controversial historian known for her outspoken criticism on Holocaust education, which she calls "pure Holocaust pornography." Hanna is deeply related to the heritage of the Holocaust through her parents, both of them survivors from Auschwitz. Despite her rejection of victimhood, Hanna was caught by the waves of anti-Semitism after the Gaza war. Suddenly the impact of a traumatic heritage was clear. Hanna expresses a deep concern for the future of her grown-up children in Israel.

Film director, producer and writer **Anne Gyrithe Bonne** will present her new documentary. See [www.bonne-film.com](http://www.bonne-film.com)

See trailer: <https://youtu.be/pDDSvdiYdwA>

Participation is free, but online registration required by March 30, 2017



## Details

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Time: 7 April 2017, 15:15-18:00

Place: South Campus, Karen Blixens Plads 16, auditorium 9A.0.01

Organizer: CJMC: Claudia Welz

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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Open lecture by Holger Schulze: 'The Sonic Persona'



*A Humanoid Alien* – like you or like me – incessantly experiences a complicated mix of sequences in everyday life in which articulations of other aliens or

non-aliens become audible and sensible. They force us into surprising if not unsettling, maybe serendipitous, encounters. This lecture explores the effects and the affects of these audible articulations in three steps: *The Substance of a Situation* in which a sonic experience takes place – non-verbal, verbal, erratic and relational – is explored and analyzed in its phenomenological ramifications; then *Sonic Materialism* (Cox, Schrimshaw, Kim-Cohen et al.) is explicated; and, finally, *A Generative Felt Sense* resulting of one's corporeal sensibility and the encountered sensory experiences is being outlined: How are you and I enveloped in audible articulations that generate new actions as new concepts and form us as a Sonic Persona?

**Holger Schulze** is full professor in musicology at the University of Copenhagen and principal investigator at the *Sound Studies Lab*. His research focuses on the cultural history of the senses, sound in popular culture and the anthropology of media. Selected book publications: *Sound Studies* (2008, ed.), *Gespür* (2013), *Sound as Popular Culture* (2016, ed.), *The Sonic Persona* (forthcoming in 2018).

Participation is free, but online registration required by September 12, 2017

### Details

Time: 15 September 2017, 13:15-15:00

Place: South Campus, Karen Blixens Plads 16, auditorium 9A.0.01

Organizer: Center for the Study of Jewish Thought in Modern Culture: Claudia Welz

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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Phenomenology of Listening (no. 1): Theology



### Phenomenology of Listening (no. 1): Theology

CJMC Research seminar  
20 October 2017

It is no coincidence that we often use acoustic metaphors in order to describe the relation between interiority and exteriority. The sense of hearing can be seen as the door to the soul (Johann

Gottfried Herder), but it is also essential for a human being's openness to the external world. Moreover, there is an obvious connection between *Vernunft* and *Vernehmen*: according to Helmuth Plessner, the human spirit has its soil and substratum in sensory perception, and thinking is particularly related to listening. While Derrida's criticism of logocentricity and phonocentrism assumes an underlying 'metaphysics of presence' where 'thinking to oneself' means 'hearing oneself speak,' we will explore listening as the bond between impression and expression, between call and response, and as one's link par excellence to the Other. We will concentrate on what *eludes* the apparent identity between reason, language, and reality.

In a series of lectures and research seminars at CJMC and an ensuing publication, we will develop a multi-disciplinary approach to the phenomenology of listening with an emphasis on the *foreignness* of the word, voice, or speech experienced by a person who becomes moved and de-centered by more or less harmonious or conflictual events of resonance happening in-between subjectivity and alterity.

Research seminar no. 1 focuses on *theological* aspects of listening as an exemplary experience of being reached 'from outside' and yet being touched in one's innermost.

While 'Logos' in Greek philosophical thought refers not only to reasoned discourse, but also to the rational order of the cosmos, the Hebrew Bible speaks of the living 'Word of God' that created the universe (cf. Genesis 1:1). According to the Kabbalists and Gershom Scholem, God reveals Himself in His Word. Yet nobody would be able to hear it if human beings would not pass it on with their own voices. And the continuity of the revelation once given on Sinai can only be preserved if 'once' is repeated often. Thus, in interpreting God's Word, we follow the traces of a written and the echo of a spoken word that does no longer coincide with itself, but is conveyed in a plurality of voices.

Hearing is a hermeneutical process. Emmanuel Levinas has it that revelation is made by its recipient, the inspired subject that shapes what it hears. In inspiration the exterior becomes interior. How are we to understand, for instance, the phenomenon of prayer – is it a

'dialogue' (and if so, in what sense) or just a specific form of attention to God? The answer to this question is far from self-evident because God's 'voice' is not audible in the ordinary sense of the word. Moreover, another question arises: What does it mean to speak of God's 'silence' after Auschwitz – is God completely 'absent' or just 'hidden'? If the latter is the case, how can we identify what God wants us to say and do, and how can we know whether a prayer has been answered?

### *Program*

- 13.15- 14.30 George Pattison (University of Glasgow): "God speaks within: from mystical vision to devout listening"
- 14.30- 14.45 Coffee break
- 14.45- 16.00 Ulrich Lincoln (Wolfsburg): "The Intentionality and Textuality of Listening: The Phenomenological Basis of Biblical Hermeneutics"
- 16.00- 16.15 Coffee break
- 16.15- 17.30 Claudia Welz (University of Copenhagen): "God's 'voice' and his 'silence' after Auschwitz"

Participation is free, but online registration required by October 16

### **Details**

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Time: 20 October 2017, 13:15-17:30

Place: South Campus, Karen Blixens Plads 16, auditorium 9A.0.01

Organizer: CJMC & Department of Systematic Theology

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## Open Lecture by Andrew Benjamin: 'Listening, Writing and the Founding of the Law: Notes on Exodus 32:19-20'



### *Abstract:*

Listening and speaking bring with them the problem of immediacy. That which is immediate is pure presence. However if pure presence were a genuine possibility then practices of interpretation - including the 'invention' of allegorical interpretation - would be unnecessary. Moses listened to the word of God. And yet the registration of those words is writing; writing as that which can be understood as *an-original mediation*. The aim of this lecture will be to look in detail at the problem of immediacy and mediation and ask the question of the extent to which listening might be understood as a form of reading.

### *Bio:*

Andrew Benjamin is Professor of Philosophy at Monash University Melbourne and Anniversary Professor of Philosophy and the Humanities at Kingston University London. His recent publications include: *Towards a Relational Ontology. Philosophy's Other Possibility* (SUNY Press, 2015); *Art's Philosophical Work* (Rowman and Littlefield, 2015) and *Virtue in Being* (SUNY Press, 2016).

## Details

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Time: 10 November 2017, 13:15-15:00

Place: South Campus, Karen Blixens Plads 16, KUA3 - auditorium 4A.0.69

Organizer: CJMC & PhD School, Faculty of Theology, UCPH

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Thought in Modern Culture  
Faculty of Theology

## Transfiguring Pain Poetically: Exploring the Liberating Potential of Artistic Creation



Carl Fredrik Hill, "Uden titel," 1883-1911. Malmö Kunstmuseum

Working across the disciplines of art theory, philosophical aesthetics, literary analysis, existential-hermeneutical psychopathology, psychoanalysis, theology and philosophy of religion, the overall ambition of this research seminar and PhD course

consists in developing and exploring an "ethico-aesthetic paradigm" (Guattari), which emphasizes the inextricability of ethics and aesthetics in approaching artistic creations by individuals experiencing psychopathological disturbances without reducing their idiomatic singularity.

Focusing chiefly on *visual arts, poetic language*, and their occasional overlapping, the development of such an ethico-aesthetic paradigm serves three coordinated aims to be pursued through analyses of various art works, first-person perspective texts, and anonymized clinical vignettes.

*First*, the project aims at enabling a better understanding of artistic creation as an *ethos*, conceived not as a code of conduct or a set of moral beliefs, but as a resourceful way of *existing* and of *(re)making sense* of this existence. *Second*, the project explores if and how the creative act may be conceived as a *gesture of freedom* enabling a reinvigoration of a process of life, which may have become fixated or paralyzed by its subjection to disturbing, painful, or traumatic experiences, and thus reopening a *mode of the possible* within a reality that may appear devoid of all possibilities. *Third*, the project inquires into artistic creation as an *affirmative resistance*, which, on the one hand, *counter-acts* and *responds to* actualizations that may appear incomprehensible and unsayable to more 'conventional' discourses such as the clinical, the conceptual, or the critical while, on the other hand, *affirming* a process of *auto-hetero-poiesis*, understood as a *reinvention* of oneself in the incessant exposure to becoming other.

### Program



10.00 Words of welcome

**First session: clinical experience**

10.15 – 11.00: Hanne Stubbe Teglbjærg, Kastedklinikken Aarhus: *"How art making can strengthen the sense of self and thereby reduce psychopathology in persons diagnosed with schizophrenia"*

11.00 – 11.45: Borut Škodlar and Kristijan Sirnik, University of Ljubljana and University Psychiatric Clinic Ljubljana: *"Transforming existential pain: Poet, mystic, and psychotic"*

11.45 – 12.15: Discussion

12.15 – 13.15: Lunch

**Second session: PhD papers**

13.15 – 13.45: Erik Sandsten, Psychiatry East (Roskilde): *"Creativity and mental illness –brief overview of empirical studies"*

13.45 – 14.15: Casper Løwenstein, Copenhagen University: *"Cuts and wounds"*

14.15 – 14.45: Tina Folke Drigsdahl, Copenhagen University: *"Untitled: Francesca Woodman's writing - with light - under erasure"*

14.45 – 15.15: Coffee break

**Third session: art, philosophy and theology – between ethics and aesthetics**

15.15 – 16.00: Ferdinand Ahm Krag, Royal Danish Academy of Fine Arts: *"C. F. Hill – on the irregular cartography of attention in schizoid image formation"*

16.00 – 16.45: Cathrine Bjørnholt Michaelsen, Copenhagen University: *"Antonin Artaud and the counter-strategy of writing"*

16.45 – 17.30: Anna Westin, London School of Theology: *"The body in pain: The role of poetic revelation in anorexia nervosa"*

17.30 – 18.00: Plenary discussion and closing remarks by Claudia Welz

Research seminar and PhD course funded by the PhD School of the Faculty of Theology, University of Copenhagen, and the Centre for Pastoral Education and Research, Church of Denmark

Everyone is welcome!

Participation is free, but online registration required by January 10, 2018

## Details

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Time: 12 January 2018, 10:00-18:00

Place: University of Copenhagen, South Campus, Karen Blixens Plads 16, auditorium 9A.0.01,  
DK – 2300 Copenhagen S

Organizer: Cathrine Bjørnholt Michaelsen, Claudia Welz, and Mikkel Wold (FUV)

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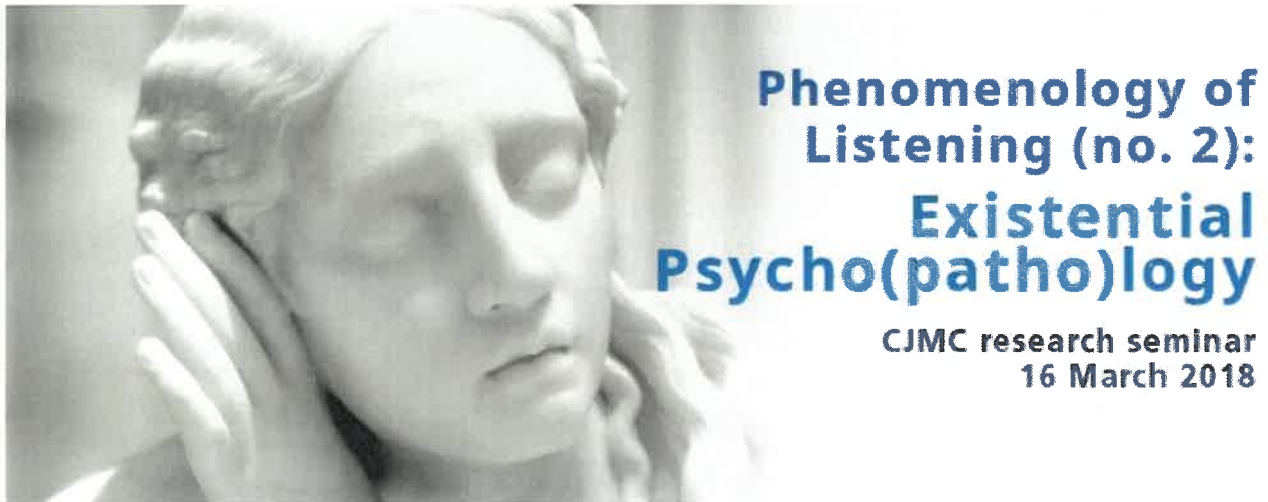
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Center for the Study of Jewish  
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Faculty of Theology

## Phenomenology of Listening (no. 2): Existential Psycho(patho)logy



**Open seminar in cooperation between University of Copenhagen and the Centre for Pastoral Education and Research, Church of Denmark**

It is no coincidence that we often use acoustic metaphors in order to describe the relation between interiority and exteriority. The sense of hearing can be seen as the door to the soul (Johann Gottfried Herder), but it is also essential for a human being's openness to the external world. Moreover, there is an obvious connection between *Vernunft* and *Vernehmen*: according to Helmuth Plessner, the human spirit has its soil and substratum in sensory perception, and thinking is particularly related to listening. While Derrida's criticism of logo- and phonocentrism assumes an underlying 'metaphysics of presence' where 'thinking to oneself' means 'hearing oneself speak,' we will explore listening as the bond between impression and expression, between call and response, and as one's link par excellence to the Other. We will concentrate on what *eludes* the apparent identity between reason, language, and reality.

In a series of lectures and research seminars at CJMC and an ensuing publication, we will develop a multi-disciplinary approach to the phenomenology of listening with an emphasis on the *foreignness* of the word, voice, or speech experienced by a person who becomes moved and de-centered by more or less harmonious or conflictual events of resonance happening in-between subjectivity and alterity.

Research seminar no. 2 focuses on *psycho(patho)logical* aspects of listening as an exemplary experience of being reached 'from outside' and yet being touched in one's innermost, for instance via apparently 'alien voices.' The latter can occur in connection to trauma and dissociation, Alzheimer's disease, and schizophrenic delusions.

In order to accomplish a distinct differential diagnosis, the symptom constellation needs to be investigated not only in regard to the frequency, number, and 'message' of the experienced 'voices,' but also in regard to the role of memory, imagination, and 'sonorized' thought. How can one distinguish between memories of actually perceived voices and hallucinations? To what extent does thought, as part of interpersonal dialogues, display sonic qualities? And how can sound be included in the therapy of the aforementioned disorders, so that listening can become healing?

### *Program*

- 13.15- Trevor Eyles (Social Psychiatry, Aarhus Commune): "Working  
14.30 with malevolent voices: why should we listen - how should we listen?"
- 14.30- Coffee break  
14.45
- 14.45- Jenny Gräf Sheppard (Laboratory for Sound, The Royal Danish  
16.00 Academy of Fine Arts, Copenhagen): "Sound and Reciprocity"
- 16.00- Coffee break  
16.15
- 16.15- Bent Rosenbaum (Psychiatric Centre Copenhagen & Department  
17.30 of Psychology, University of Copenhagen): "Absence and presence in the process of listening"

### *Organization & funding:*

Center for the Study of Jewish Thought in Modern Culture (CJMC) & Centre for Pastoral Education and Research, Church of Denmark

Everyone is welcome!

## **Details**

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Time: 16 March 2018, 13:15-17:30

Place: University of Copenhagen, South Campus, Karen Blixens Plads 16, Kierkegaard Auditorium (Lok. 9A.0.01), DK – 2300 Copenhagen S

Organizer: Claudia Welz (CJMC) and Mikkel Wold (FUV)

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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Phenomenology of Listening (no. 3): Ethics and the Voice of Conscience



Phenomenology of  
Listening (no. 3):  
Ethics and the Voice  
of Conscience

CMJC research seminar  
3 May 2018

Open seminar in  
cooperation

**between University of Copenhagen and the Centre for Pastoral Education and Research, Church of Denmark**

It is no coincidence that we often use acoustic metaphors in order to describe the relation between interiority and exteriority. The sense of hearing can be seen as the door to the soul (Johann Gottfried Herder), but it is also essential for a human being's openness to the external world. Moreover, there is an obvious connection between *Vernunft* and *Vernehmen*: according to Helmuth Plessner, the human spirit has its soil and substratum in sensory perception, and thinking is particularly related to listening. While Derrida's criticism of logo- and phonocentrism assumes an underlying 'metaphysics of presence' where 'thinking to oneself' means 'hearing oneself speak,' we will explore listening as the bond between impression and expression, between call and response, and as one's link par excellence to the Other. We will concentrate on what *eludes* the apparent identity between reason, language, and reality.

In a series of lectures and research seminars at CJMC and an ensuing publication, we will develop a multi-disciplinary approach to the phenomenology of listening with an emphasis on the *foreignness* of the word, voice, or speech experienced by a person who becomes moved and de-centered by more or less harmonious or conflictual events of resonance happening in-between subjectivity and alterity.

Research seminar no. 3 focuses on *ethical* aspects of listening as an exemplary experience of being reached by another's demand or appeal, and yet responding on one's own. In particular, we will consider the peculiar qualities of the 'voice' of conscience, which comes from us and yet over us, addressing us, for instance, via feelings of guilt and shame, or remaining inconspicuous in conveying the peace of mind related to a 'good conscience.'

Who 'speaks' through conscience? In what ways can the 'voice' of conscience promote the self-obligation of a moral agent – and, by contrast, how could war criminals involved in mass

atrocities claim to have a 'clear conscience'? We will discuss such questions in a dialogue between philosophy, theology, sociology, and history.

*Program*

- 13.15- Welcome  
13.30
- 13.30- Hagi Kenan (Tel Aviv University):  
14.15 "Listening to Hope at the Mountain of Death: Celan and Heidegger"
- 14.15- Discussion  
15.00
- 15.00- Coffee break  
15.30
- 15.30- Lars Cyril Nørgaard (University of Copenhagen & University of  
16.15 Durham):  
"In another Voice: The Christian Self between Experience and Interpretation"
- 16.15- Discussion  
17.00

*Organization & funding:*

Center for the Study of Jewish Thought in Modern Culture (CJMC) & Centre for Pastoral Education and Research, Church of Denmark

Everyone is welcome!

Participation is free, but [online registration](#) required by May 2, 2018

**Details**

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Time: 3 May 2018, 13:15-17:00

Place: South Campus, Karen Blixens Plads 16, Room 8A.3.45

Organizer: Claudia Welz (CJMC) & Mikkel Wold (FUV)

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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Phenomenology of Listening (no. 4): Silence and Resonance



### Phenomenology of Listening (no. 4): Silence and Resonance

Open seminar  
17 August 2018

#### Abstract

It is no coincidence that we often use acoustic metaphors in order to describe the relation between interiority and exteriority. The sense of hearing can be seen as the door to the soul (Johann Gottfried Herder), but it is also essential for a human being's openness to the external world. Moreover, there is an obvious connection between *Vernunft* and *Vernehmen*: according to Helmuth Plessner, the human spirit has its soil and substratum in sensory perception, and thinking is particularly related to listening. While Derrida's criticism of logo- and phonocentrism assumes an underlying 'metaphysics of presence' where 'thinking to oneself' means 'hearing oneself speak,' we will explore listening as the bond between impression and expression, between call and response, and as one's link par excellence to the Other. We will concentrate on what *eludes* the apparent identity between reason, language, and reality.

In a series of lectures and research seminars at CJMC and an ensuing publication, we will develop a multi-disciplinary approach to the phenomenology of listening with an emphasis on the *foreignness* of the word, voice, or speech experienced by a person who becomes moved and de-centered by more or less harmonious or conflictual events of resonance happening in-between subjectivity and alterity.

Research seminar no. 4 focuses on the relation between silence and resonance. How can silence manifest itself? The basic assumption is that we can only gain access to silence through its respective contexts of communication. Silence can re-sound non-verbally in facial expressions, gestures, atmospheres and the gaps of the unsaid or unsayable in the midst of spoken or written language. Thus, the notion of 'resonance' plays a crucial role in the investigation of how we can 'listen' to silence and understand its meaning.

We will pay particular attention to those kinds of silence that are due to ruptures in interpersonal relations: loss and grief, life crises and conflicts, traumatic events and incomprehensible experience linked to mental illness. The just-mentioned instances of 'resounding silence' will be explored in an interdisciplinary dialogue between philosophy and theology, sociology, psychology and psychiatry.

*Program*

- 13.00-13.10 Welcome and Intro by the organizer
- 13.10-13.45 Anni Haahr Henriksen (Center for Privacy Studies, University of Copenhagen): "Taxonomy of Silence"
- 13.45-14.20 Birgit Bundesen (Psychiatric Center Amager): "On the Importance of Lingering and Mind-Wandering for Human Resonance and for Maintaining a Healthy and Productive Mind: What Psychiatrists can Learn from Literature"
- 14.20-14.55 Cathrine Bjørnholt Michaelsen (Department of Management, Politics and Philosophy, Copenhagen Business School): "The Ethos of Poetry"
- 14.55-15.25 Coffee break
- 15.25-16.00 Kasper Levin (Department of Psychology, University of Copenhagen): "Aesthetics in Psychopathology and the Silent Rhythms of Affect"
- 16.00-16.35 Rune Søchting (Copenhagen): "Resonance and Affect"
- 16.35-16.50 Coffee break
- 16.50-17.25 Claudia Welz (CJMC, University of Copenhagen): "Listening to Resounding Silence: Post-Traumatic Languages of the Unsayable"
- 17.25-18.00 Christine Tind Johannessen-Henry (Centre for Pastoral Education and Research, Church of Denmark): "Sounds of Silence: The Practice of Presence in Funeral Pastoral Care"

Everyone is welcome!

Participation is free, but [online registration](#) required by August 14, 2018

## Details

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Time: 17 August 2018, 13:00-18:00

Place: South Campus, Karen Blixens Plads 16, aud. 8B.1.14

Organizer: Claudia Welz (CJMC)

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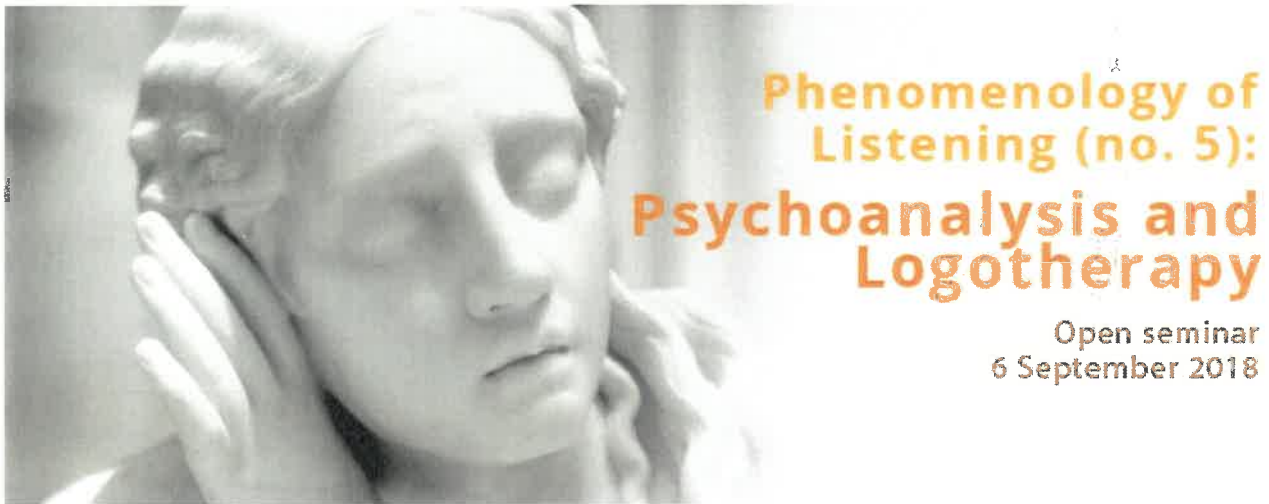
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Alice Petersen  
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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Phenomenology of Listening (no. 5): Psychoanalysis and Logotherapy



**Open seminar in cooperation between University of Copenhagen**

**and the Centre for Pastoral Education and Research, Church of Denmark**

### *Description*

It is no coincidence that we often use acoustic metaphors in order to describe the relation between interiority and exteriority. The sense of hearing can be seen as the door to the soul (Johann Gottfried Herder), but it is also essential for a human being's openness to the external world. Moreover, there is an obvious connection between *Vernunft* and *Vernehmen*: according to Helmuth Plessner, the human spirit has its soil and substratum in sensory perception, and thinking is particularly related to listening. While Derrida's criticism of logo- and phonocentrism assumes an underlying 'metaphysics of presence' where 'thinking to oneself' means 'hearing oneself speak,' we will explore listening as the bond between impression and expression, between call and response, and as one's link par excellence to the Other. We will concentrate on what *eludes* the apparent identity between reason, language, and reality.

In a series of lectures and research seminars at CJMC and ensuing publications, we will develop a multi-disciplinary approach to the phenomenology of listening with an emphasis on the *foreignness* of the word, voice, or speech experienced by a person who becomes moved and de-centered by more or less harmonious or conflictual events of resonance happening in-between subjectivity and alterity.

Research seminar no. 5 focuses on *psychoanalytic* listening in the context of a therapeutic relationship. The analyst resonates with the client's words, feelings, and unpronounced moods. If

the therapeutic work goes well, "a common language" and "mutual rhythm" (Joan Wexler) are discovered, which give form and meaning to what has been silently present but not yet understood. Matthew Steinfeld has suggested musical metaphors for "the acoustics" of psychotherapy, which transmute felt sense into sound and involve "the resonance of mutual recognition": another's life reverberates in the mind of the one who listens closely and remembers the "echo" of the encounter in the vibrant co-created space in which the treatment takes place: as a kind of "concert." Moreover, in the clinical encounter between a sufferer and a listener, an interhuman space beyond suffering might open up through a "metamorphic address" that ties two subjects together and transforms them (Dorothee Legrand).

At the research seminar we will investigate the language of the encounter and the ways in which it is received. To what extent is this language verbalized and in what sense can it become healing? How does meaning arise and how can even the unconscious 'speak,' be 'heard' and understood? We will not only return to the founding father of psychoanalysis, Sigmund Freud, but also study various variations, for instance in Jacques Lacan's concept of "the Symbolic," Holocaust survivor Viktor Frankl's "logotherapy" and Theodor Reik's notion of the "third ear" that attends to different voices within the self.

### *Program*

- 13.15-14.30 René Rasmussen (Department of Nordic Studies and Linguistics, University of Copenhagen): "Language or language (Lacan) – on poetic effects in language"
- 14.30-14.45 Coffee break
- 14.45-16.00 Mikkel Wold (Centre for Pastoral Education and Research, Church of Denmark): " Looking for meaning – existential analysis as a corrective to modern relativism (Frankl)"
- 16.00-16.15 Coffee break
- 16.15-17.30 Claudia Welz (CJMC, University of Copenhagen): "Freud's 'telephone receiver' and Reik's 'third ear' – listening to the unconscious"

Everyone is welcome!

Participation is free, but [online registration](#) required by September 3, 2018

## **Details**

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Time: 6 September 2018, 13:15-17:30

Place: South Campus, Karen Blixens Plads 16, Room 8A-0-57

Organizer: Claudia Welz (CJMC)



Center for the Study of Jewish  
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# Abraham Sutzkever's Holocaust Narratives: A Poetics of Resistance

*Open Lecture by Jan Schwarz, Lund University*

## **Abstract**

This lecture will delineate Abraham Sutzkever's (1913-2010) poetics of resistance in his narrative art. Sutzkever's Holocaust narratives are the prose of a Yiddish master poet, rich in metaphors, neologisms and an introspective style. The short descriptions (*kurtse bashraybungen*) in *Griner akvarium* (Green Aquarium) were published in 1953-1954 in the journal *Di goldene keyt*. In 1970, Sutzkever began to publish longer Holocaust stories collected in the volume *Meshiekhs togbukh* (Messiah's Diary) followed by the 1989 volume *Di nevue fun shvartsapln* (The Prophecy of the Pupils). The lecture will show how the concept of *Kiddush ha-hayim* ("the sanctification of life") functions as the main trope of Sutzkever's prose fiction.



## **Bio**

Dr. Jan Schwarz is Associate Professor of Yiddish Studies at Lund University, Sweden. Between 2003 and 2011, he was Senior Lecturer at University of Chicago. He is the author of two scholarly monographs about Yiddish culture and literature: *Imagining Lives: Autobiographical Fiction of Yiddish Writers* (2005) and *Survivors and Exiles: Yiddish Culture after the Holocaust* (2015). Moreover, he has translated Abraham Sutzkever's *Green Aquarium: Stories from the Jerusalem of Lithuania* (2017) and Scholem-Aleichem's *Tevye the Dairyman* (2009) into Danish and is the editor of *The Golden Chain: An Anthology of Modern Yiddish Literature* (1994). Currently, he is working on a project which has been funded by the Swedish Research Council (2014-2016): *The Bilingual Works of Isaac Bashevis Singer: Novels, Translations, World Literature*, and he is editing a bilingual volume (Yiddish/English) entitled *I.B. Singer, In the World of Chaos: Early Writings*.

Everyone is welcome!

[Please, register here by March 1, 2019.](#)



## Details

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Time: 4 March 2019, 15:00-17:00

Place: Room 8A-0-57, South Campus, Karen Blixens Plads 16, 2300 Copenhagen S

Organizer: Center for the study of Jewish Thought in Modern Culture

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## News

- [Newsletters](#)
- [CJMC in the Media](#)
- [Internship, Staff, and Visiting Scholars](#)
- [New Books](#)

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## Newsletters

[Newsletter no. 1 \(July 1, 2014\)](#)

[Newsletter no. 2 \(December 18, 2014\)](#)

[Newsletter no. 3 \(June 19, 2015\)](#)

[Newsletter no. 4 \(November 19, 2015\)](#)

[Newsletter no. 5 \(June 10, 2016\)](#)

[Newsletter no. 6 \(December 22, 2016\)](#)

[Newsletter no. 7 \(June 5, 2017\)](#)

[Newsletter no. 8 \(November 6, 2017\)](#)

[Newsletter no. 9 \(January 9, 2018\)](#)

[Newsletter no. 10 \(June 18, 2018\)](#)

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## CJMC in the media

### ***About the plan of establishing the center:***

- Claudia Welz: Description of current research and plans for the future on occasion of receiving the Elite Research prize (07.02.2013, see [article](#) and [video-interview](#) on the homepage of the Danish Ministry of Science, Innovation and Higher Education).
- Erin Davie and Mike Young: "[Memory and identity after Auschwitz](#)" in: *University Post*, University of Copenhagen (08.03.2013).
- Heidi Laura: "Nogen skal huske det" in: *Weekendavisen* 11 (15.03.2013), IDÉER, 8f.
- Claudia Welz: "Fokus på post-Holocaust teologi, filosofi og litteratur" in: *TEOL-information* 48 (2013), 10-13.

### ***About the launch of the center:***

- [News](#) posted by the University of Copenhagen: "KU får center for moderne jødisk tænkning" (08.05.2014).

### ***About the current situation in Denmark:***

- Feature article by Claudia Welz: "Du skal ikke være en, der ser på" in: *Weekendavisen* 8 (20.02.2015), Kronik, 15.
- On May 4, 2015, Claudia Welz was invited to deliver the sermon at a Danish memorial service in Gilleleje Church on the occasion of the 70th anniversary of Denmark's liberation from German occupation in 1945. [Read the sermon here](#)
- Why do we need a research center for Jewish thought in modern culture - and why in Denmark? Article by Claudia Welz: "CJMC: Et tværfagligt forskningscenter for moderne jødisk tænkning på Københavns Universitet" in: *Jødisk Orientering* 87:2 (March 2016), 10-11.



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## Internship and Visiting Scholars

- [Casper Løwenstein](#) (MA in Philosophy, University of Copenhagen) interned with us at the center in August and worked there as a research employee between September 1 and November 30, 2014. On December 15, 2014, he took up a position as PhD student.
- Professor Shelley Salamensky (University of [Louisville](#)) joins us as a Fulbright specialist from September 25 to October 13, 2015. Her office is located at the southern campus (Department of English, Germanic and Romance Studies, Njalsgade 128). Read more about [her research](#)
- [Casper Løwenstein](#) works as a research assistant at CJMC between August 1 and October 31, 2015.
- P. Johan Lose (MA in Literary Studies, Odense University) interns with us at CJMC between April 1 and May 31, 2017. From June 1 until July 31 and in December 2017, he is employed as editorial assistant.
- [Cathrine Bjørnholt Michaelsen](#) (PhD in Philosophy, University of Copenhagen) interns with us at CJMC for two months, starting on September 15, 2017.
- Tue Ravn (MA in Theology, University of Copenhagen) interns with us at CJMC in January and February 2018.
- [Professor George Pattison](#) (University of Glasgow & [Max Weber Kolleg](#), University of Erfurt) will join us as a visiting scholar in February and March 2018. At CJMC he will explore religious calling, language, and moral sensibility in Rosenzweig and Levinas.
- [David Lebovitch Dahl](#), PhD in History from European University Institute, is Edith Saurer Fellow and guest-researcher at CJMC and the Section of Church History, University of Copenhagen, in 2018-2019. David's current project is about unmaking antisemitism in a Viennese Catholic parish in the 20<sup>th</sup> and 21<sup>st</sup> century.



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## New Books

- December 2014: Stine Holte, *Meaning and Melancholy in the Thought of Emmanuel Levinas*, Göttingen: Vandenhoeck & Ruprecht. See [description and contents](#)
- March 2015: *Ethics of In-Visibility: Imago Dei, Memory, and Human Dignity in Jewish and Christian Thought* (Religion in Philosophy and Theology, vol. 77), ed. by Claudia Welz, Tübingen: Mohr Siebeck. See [description and contents](#)
- May 2015: Jan Schwarz, *Survivors and Exiles: Yiddish Culture after the Holocaust*, Detroit: Wayne State University Press. See [description and contents](#)
- July 2015: Diana Popescu and Tanja Schult (eds.), *Revisiting Holocaust Representation in the Post-Witness Era*, Basingstoke/New York: Palgrave Macmillan. See [description and contents](#)
- August 2015: Emma O'Donnell, *Remembering the Future: The Experience of Time in Jewish and Christian Liturgy*, Colleagueville, MN: Liturgical Press. See [description and contents](#)
- October 2015: Martin Schwarz Lausten, *Jews and Christians in Denmark: From the Middle Ages to Recent Times, ca. 1100-1948* (The Brill Reference Library of Judaism, vol. 48), trans. by Margaret Ryan Hellman, Leiden/Boston: Brill. See [description and contents](#)
- August 2016: Jessica Ortner, *Poetologie „nach Auschwitz“: Narratologie, Semantik und sekundäre Zeugenschaft in Elfriede Jelineks Roman Die Kinder der Toten*, Berlin: Frank & Timme. See [description](#)
- August 2016: Claudia Welz, *Humanity in God's Image: An Interdisciplinary Exploration*, Oxford: Oxford University Press. See [description and contents](#)
- September 2016: Jayne Svenungsson, *Divining History: Prophetism, Messianism and the Development of the Spirit*, trans. Stephen Donovan, New York/Oxford: Berghahn. See [description and contents](#)
- September 2016: Paul Auster & Inge Birgitte Siegumfeldt, *En verden i ord. Paul Auster i samtale med Inge Birgitte Siegumfeldt*, Copenhagen: Lindhardt & Ringhof.
- February 2017: Catherine Hezser, *Rabbinic Body Language: Non-Verbal Communication in Palestinian Rabbinic Literature of Late Antiquity*, Leiden/Boston, MA: Brill. See [description](#)
- August 2017: Jan Schwarz (ed. and trans.), *Grønt avkarium - Fortællinger fra Litauens Jerusalem* by Abraham Sutzkever, Multivers. See [description](#)



- September 2017: Paul Auster & Inge Birgitte Siegumfeldt, *A Life in Words. Paul Auster in Conversation with I.B. Siegumfeldt*, New York: Seven Stories Press. [See description](#)
- November 2017: Lars M. Andersson, H. Müssener, O. Glöckner and Lena Roos (eds.), *Deutschsprachige Jüdische Migration nach Schweden 1774 bis 1945*, Berlin/Boston: Walter de Gruyter. [See description](#)
- December 2017: Jayne Svenungsson and Mårten Björk (eds.), *Heidegger's Black Notebooks and the Future of Theology*, Palgrave Macmillan. [See description](#)
- February 2018: Claudia Welz and René Rosfort (eds.), *Hermeneutics and Negativism: Existential Ambiguities of Self-Understanding*, Tübingen: Mohr Siebeck. [See description and contents](#)
- March 2018: Cecilie Felicia Stokholm Banke, Signe Bergman Larsen, Janne Laursen, Martin Schwarz Lausten and Hanne Trautner-Kromann, *A Story of Immigration: Four Hundred Years of Jews in Denmark*, Copenhagen: The Danish Jewish Museum.
- March 2018: Thomas Brudholm and Johannes Lang (eds.), *Emotions and Mass Atrocity: Philosophical and Theoretical Explorations*, Cambridge: Cambridge University Press. [See description and contents](#)

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Center for the Study of Jewish  
Thought in Modern Culture  
Faculty of Theology

## Events

### Search events

All events



From 12.01.2018



To 31.12.2019



12 January 2018, 10:00-18:00

#### Transfiguring Pain Poetically: Exploring the Liberating Potential of Artistic Creation



Research seminar and PhD course funded by the PhD School of the Faculty of Theology, University of Copenhagen, and the Centre for Pastoral Education and Research, Church of Denmark

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16 March 2018, 13:15-17:30

#### Phenomenology of Listening (no. 2): Existential Psycho(patho)logy



Open seminar in cooperation between University of Copenhagen and the Centre for Pastoral Education and Research, Church of Denmark

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3 May 2018, 13:15-17:00

#### Phenomenology of Listening (no. 3): Ethics and the Voice of Conscience



Open seminar in cooperation between University of Copenhagen and the Centre for Pastoral Education and Research, Church of Denmark

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17 August 2018, 13:00-18:00

#### Phenomenology of Listening (no. 4): Silence and Resonance



Open research seminar

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6 September 2018, 13:15-17:30

**Phenomenology of Listening (no. 5): Psychoanalysis and Logotherapy**

Open research seminar

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4 March 2019, 15:00-17:00

**Abraham Sutzkever's Holocaust Narratives: A Poetics of Resistance**

Open Lecture by Jan Schwarz, Lund University

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