

Honorary Doctorate for Ralph Emanuel



Sanjeev Bhaskar with Ralph Emanuel

'I don't suppose your family came over with William the Conqueror, either!' said Ralph Emanuel, gracefully responding to the award of an honorary doctorate by the new Chancellor of the University of Sussex, Sanjeev Bhaskar. The previous Chancellor Richard Attenborough was committed, both in his educational work and through films such as 'Cry Freedom', to promoting friendships across the ethnic divide. Bhaskar, an actor best known for 'Goodness Gracious Me' and 'The Kumars at No. 42', continues this tradition in a lighter vein.

This year's graduation ceremony, held at the Brighton Dome on 29 January, had a strongly international flavour. The Chancellor conferred degrees on students from over one hundred different countries. Ralph Emanuel's honorary doctorate highlighted not only his personal achievements but also his devoted support for the Centre for German-Jewish Studies.

In his laudation, the Director of the Centre, Professor Christian Wiese, recalled that Ralph's parents came to Britain from the Rhineland before the First World War. During

the 1930s, their home in Brighton offered shelter and sustenance to numerous refugees from Nazi-occupied Europe. Ralph has followed their example through his own commitment to public and community service. Pride in his German-Jewish heritage has been one of the driving forces behind his support for educational projects.

Since the founding meeting of the Centre's Support Group, held at Ralph and Muriel's Hampstead home in 1993, his support for our work has been unwavering. Academic researchers are sometimes tempted to withdraw into the ivory tower of their own specialization. Ralph's sense of responsibility has ensured that we relate our work to the needs of an increasingly multicultural society.

In his concluding address, the Chancellor combined a ringing endorsement for the values of higher education with characteristically humorous touches. 'Don't forget,' he said with reference to the design of academic robes (see photograph), 'that vertical stripes are slimming!'

First Annual Hannah Arendt Lecture in Modern Jewish Thought

On 15 March 2010, more than 300 students in the Asa Briggs lecture theatre at the University of Sussex gave a standing ovation to Prof. Seyla Benhabib after she had delivered the Centre's First Annual Hannah Arendt Lecture in Modern Jewish Thought. In Benhabib, Eugene Meyer Professor of Political Science and Philosophy at Yale University and a prominent public intellectual, the CGJS attracted an ideal speaker for the inaugural event in this new lecture series.

The lecture is named after Hannah Arendt, because her biographical experience as a German-Jewish émigré intellectual and her political thought embody the profound challenge faced by Jews, be they religious or secular, in a post-Holocaust world. Her historical interpretations and political reflections, including her critical attitude towards Zionism and her controversial views on Holocaust memory and historiography, famously expressed during the Eichmann trial in Jerusalem, make her the focus of many contemporary debates on Jewish self-understanding in Israel and the Diaspora.

Prof. Benhabib devoted her lecture to the topic of 'Human Plurality and Human Rights: Hannah Arendt on Genocide'. Her comparison between Arendt's views on cosmopolitan rights as well as on 'crimes against humanity' and the thought of Raphael Lemkin, the Father of the UN Genocide Convention (1948), provided an inspiring analysis of Arendt's interpretation. Whilst Arendt was quite sceptical that declarations of human rights or international conventions could help restore the destroyed political fabric of the world after the Holocaust, by 1963, when she wrote *Eichmann in Jerusalem*, she went even further than Lemkin to provide a philosophical condemnation of the crime of genocide in the light of her concept of human plurality. By carrying out 'a policy of not wanting to share the earth with the Jewish people and the people of a number of other nations', Benhabib summarized Arendt's view, the Nazi genocide destroyed plurality and thus was a crime against the human condition – a crucial feature of any genocide.

Holocaust Memorial Day at the University of Sussex

Life on the run from Nazi persecution was the theme of Freddie Knoller's gripping presentation on Holocaust Memorial Day, organized by the CGJS with the support of the Association of Jewish Refugees. For the students who packed the main lecture theatre on 27 January, Knoller's extraordinary narrative is likely to prove unforgettable. After fleeing to Paris from Nazi-occupied Vienna, he fought in the French resistance before being captured in 1943 and deported to Auschwitz. As a slave labourer, he survived the death march to the Mittelbau-Dora industrial complex, where he might well have been shot for sabotaging the German war effort, had he not been mistaken for a prisoner of French origin. Speaking without notes, Knoller illustrated his personal story by means of Power Point images with compelling documentary power.

Defiance in adversity was also the theme of our film *Daring to Resist: Three Women Face the Holocaust*, which shows the courage of three remarkable women: a ballet dancer, a photographer and a Zionist leader who attempted to confront the Nazis' avowed aim of annihilating European Jewry. The event concluded with a lively discussion led by Shirli Gilbert (Southampton), Leshu Torchin (St Andrews) and Paul Salmons (London) who rejected simplistic notions of a lack of Jewish resistance during the Holocaust and emphasized that in a situation in which the European Jews were completely abandoned by non-Jewish society, every attempt to survive physically, culturally or spiritually deserves to be viewed as a form of resistance. The discussion was chaired by Christian Wiese, who was responsible (with Diana Franklin) for the organization of a most impressive programme.

Symposium on Abraham Geiger (1810-1874) in Frankfurt am Main



Portrait of Abraham Geiger (1810-1874)

Abraham Geiger, one of the founding fathers of Reform Judaism, belongs to the group of foremost intellectual figures of German Jewry in the 19th century. Born into a traditional family in Frankfurt, Geiger was confronted with the most recent trends of German historiography whilst studying at the Universities of Heidelberg and Bonn. In the 1830s, he began an intense study of Arabic and the Qur'an, winning a prize for his famous essay *Was hat Mohammed aus dem Judenthume aufgenommen?* By demonstrating that large parts of the Qur'an were strongly influenced by rabbinic literature, this book became a first step in Geiger's most important project: Judaism's defence against those who denigrated it as an outmoded, alien phenomenon that deserved no place in modern European culture. Instead, Geiger sought to demonstrate Judaism's crucial influence on Christianity and Islam, claiming that neither movement possessed religious originality, whilst Judaism's continuing religious and cultural role in modern society consisted in preserving the pure and original values of 'ethical monotheism'.

By emphasizing Judaism's world-historical mission and, at the same time, analyzing Jewish tradition with the tools of critical historiography, Geiger challenged both Christian triumphalism and Orthodox traditionalism. As a controversial rabbi in Wiesbaden, Breslau and Berlin and as the founding director of the *Lehranstalt für die Wissenschaft des Judentums in Berlin* (1872), he became a leading voice of Reform Judaism whose relevance for areas such as contemporary Jewish-Christian and Jewish-Muslim understanding has only recently been examined in more detail. To celebrate Geiger's 200th anniversary, the CGJS will co-organize a symposium devoted to his multi-faceted work with the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt and the Abraham-Geiger-Kolleg in Potsdam (16/17 May 2010 in Frankfurt am Main). This event will inaugurate cooperation with the University of Frankfurt in the field of Jewish intellectual history.

Hannah Arendt's Ambivalent Jewish Identity: Director's Professorial Lecture

In December 2009, two years after his promotion to Professor of Jewish History at the University of Sussex, Christian Wiese delivered his Professorial Lecture entitled: 'No Love for the Jewish People? Hannah Arendt's 'Eichmann in Jerusalem' Revisited'. He took the opportunity to elaborate on the relevance of some of the Centre's research topics – such as antisemitism and xenophobia, genocide, migration, human rights, nationalism, the role of historical memory, the identity of religious and ethnic groups in an increasingly global and secular world – to the teaching and research culture at Sussex.

In a thorough historical rereading of the bitter controversies surrounding Hannah Arendt's reflections on the 'banality of evil' in her report on the Eichmann trial in 1963, Wiese explored the complexities of her Jewish identity. Like so many Jewish émigré intellectuals of German background, she was, although alienated from Jewish faith, strongly shaped by her refugee experience. Her critique of nationalism, including Zionism, emerged from European Jewry's catastrophe in the 1930s and 1940s. It was disturbing, from her point of view, that the Zionists would entrust the future of their national enterprise to a model of chauvinistic nationalism and imperial power at the very moment when imperialism had revealed its horrifyingly brutal potential. Since Jews had been the victims of the nation state system in Europe, she argued, it was incumbent upon them

to reject a political arrangement they knew to be unjust and, when their own turn came to organise an independent political entity, to do it better and establish an alternative social and political order that would both satisfy Jewish national aspirations and promote a peaceful coexistence between Jews and Arabs in Palestine.

Arendt's sense of belonging to the Jewish people as well as her concept of Jewishness in a secular, post-Holocaust world included a universal ethical and political obligation to oppose persecutions, human rights violations and genocide that went beyond ethnic and national boundaries. It was this attitude, Wiese explained, that formed the basis of her harsh criticism of a main element of what she saw as a particularistic Zionist historical narrative: an interpretation of history emphasizing Jewish suffering in Europe caused by a century-old tradition of Jew hatred that eventually culminated in the Jewish catastrophe of the twentieth century. Her own provocative Holocaust narrative, however, including her interpretation of Eichmann's role as well as her highly problematic views on the 'Jewish Councils' in East Europe or the alleged lack of Jewish resistance, betrayed, in the eyes of many of Arendt's contemporaries, no trace of compassion or solidarity with the Jewish people that had recently been subjected to one of the most brutal episodes of genocide in recorded history.

Study Trip to Krakow and Auschwitz

In March 2010, Romy Langeheine, DPhil student at the CGJS, travelled to Krakow together with 20 Sussex history students. After a brief introduction into the vicissitudes of Polish history, the programme commenced with a tour leading from Krakow's main gate Brama Floriańska to the Rynek Główny, the biggest market place in Europe, with its beautifully restored facades, the gothic St. Mary's Church, the town hall tower and the cloth market hall. Students also had the opportunity to visit the Collegium Maius, the oldest building of the Jagiellonian University, the renaissance castle on Wawel Hill and the old Jewish quarter Kazimierz that was originally established by Casimier the Great in 1335. Jews settled there in 1495, after their expulsion from Krakow. Home to 70,000 Jews, seven synagogues, the oldest from the 16th century, and a Jewish cemetery, Kazimierz was destroyed during World War II, neglected during Communist times and only restored since 1989.

For many students, the visit to Auschwitz I and Auschwitz II (Birkenau) will remain an unforgettable experience. Established by the Nazis in 1940 in the village of Oświęcim, the camp (Auschwitz I) was originally used for Polish political prisoners, later for Soviet prisoners of war and prisoners of other nationalities. The symbolic site for the Holocaust, however, is Auschwitz II (Birkenau), established in 1941, where 1.1 million men, women and children, mostly Jews, were murdered. By displaying piles of human hair, children's clothes, shoes, suitcases or false limbs, the impressive exhibition attempts to visualize the individual lives behind the abstract number of victims and the horrific efficiency of the Nazi regime. Upon her return, one student identified how important the visit to Auschwitz had been for her: 'It reminded me how lucky I am to live in a free country, where I do not have to fear for my life because of my religion, the colour of my skin or even my heritage.'

Obituary: Theo Marx

Imagine arriving at a school in London without speaking a word of English! This was one of the challenges faced by Theodore Marx in 1934, when his father, alert to the threat of National Socialism, decided that an English education would be best (Theo's parents moved to England three years later). Despite the further trauma of being interned on the Isle of Man, Theo went on to have a successful career as an engineer and to play leading roles in the Jewish community.

In later life, Theo retained a firm commitment to his German-Jewish heritage, combined with a strong interest in both community affairs and historical research. For many years, he was a member of the London Board of the Leo Baeck Institute and Chairman of the Association of Jewish Refugees. However, when the Centre for German-Jewish Studies was founded in 1994, he enthusiastically accepted the invitation of his friend Max Kochmann to join the London-based Support Group. From then on, Theo hardly missed a meeting, helping to lay the foundation for many of the Centre's developments. His death in London at the age of 89 deprives us of one of our most dedicated supporters.

One of the projects that particularly interested him was our focus on the family history of refugees as a means of reconstructing the dynamics of German-Jewish life over several centuries. He and his wife Anne (née Kohnstamm) became experts in this field, collecting data about Anne's antecedents, which made it possible to compile an extraordinarily detailed family tree extending back hundreds of years. The copy presented to the Sussex Centre will serve both to perpetuate his memory and to inspire further research.

New Project on 'Refugee Rabbis in the UK'

After graduating from the Centre's MA programme in Modern Jewish History, Culture and Thought, Astrid Zajdband commenced her DPhil project on 'German Speaking Refugee Rabbis in the UK and their Influence on Reform Judaism after 1945' at the CGJS in January 2010. The project promises new relevant insights into the history of German-Jewish migrants to the UK, their experience prior to their emigration as well as their role in British society. Devoted to the rabbis' role in the British Reform movement, as well as to their struggle with the trauma of the Holocaust, Astrid's thesis aims to examine the transnational history of Jewish refugees in Britain and other parts of the world as well as the religious, cultural and social history of British Jewry since 1945. In the initial stages of her research, any information about archival holdings or memories of relatives or friends of refugee rabbis would be most welcome! Astrid's research will be supported by a 3 year Research Fellowship from the Ernst Ludwig Ehrlich Studienwerk.

Project on 'Quakers as Rescuers during the Nazi Period'

Thanks to a generous donation from Dr. Alfred Bader given in recognition of the work of Prof. Edward Timms as Founder of the Centre for German-Jewish Studies, the Centre will start a three-year DPhil project devoted to the efforts of the Quakers (also known as the Society of Friends). The project will examine the way in which the Quakers assisted with the rescue

of people at risk of persecution on political, religious or racial grounds in Germany, Austria and other parts of Nazi-occupied Europe. The documentation about their network of international rescue activities in Britain, the United States and other countries, located in a variety of archives and private collections awaits a comprehensive comparative study.

Publications, Conference Papers and News

Andrea Hammel

'Holocaust Autobiographies and Translation', paper given at the Annual Meeting of the Association for German Studies in Great Britain at the University of Reading, 29 March 2010

'Ruth Kluger and Ruth David: Narration and Translation', paper given at the University of Edinburgh, 29 April 2010

In February, Andrea Hammel and Peter Davies from the University of Edinburgh were awarded an AHRC Research Networking grant for a project on 'Holocaust Writing and Translation'. The aim is to organise an international network of scholars and hold four workshops – the second of which will take place in July 2010 at the University of Sussex.

Andrea Hammel has also been awarded a British Academy Small Grant to cover travel in relation to her second project – a book on the history and memory of the Kindertransport to Britain, 1938/39.

Nitzan Lebovic

'The Return of German Philosophy: Biopolitical Film and Protected Democracy' [in Hebrew], in *Teoria u'Vikoret* [Theory and Criticism] 36 (Spring, 2010), pp. 5-27

'The Concept of Life in Political Thought' [in Hebrew], *Maftakh: A Peer Review Lexical Journal of Political Thought* [Hebrew] (Spring, 2010), pp. 30-47

Review Essay: Tyrus Miller (ed.), *Given World and Time: Temporalities in Context* (Budapest: CEU Press, 2008), in *Theory and History* (May, 2010, forthcoming)

'The Ship of Dead: A Comment on a Reading in Sebald' [in Hebrew], in *The Natural History of Destruction: W.G. Sebald: Between Literature and History* (Jerusalem: The Hebrew University Press, 2010), pp. 67-82

Introduction to Vivian Liska, *Agamben's Empty Messianism* [in Hebrew] (Tel Aviv: Resling, 2009), pp. 7-12

'Benjamins Sumpflöck: Ein Kommentar zu Agambens Kafka- und Benjamin Lektüre', in *Profanes Leben: Walter Benjamins Dialektik der Säkularisierung*, ed. Daniel Weidner (Frankfurt am Main: Suhrkamp, 2010), pp.190-212

Nitzan Lebovic, who has been involved in the Centre's project on the 'Prague Circle' over the past two years, has accepted a chair in Holocaust

Studies at Lehigh University and will move to Pennsylvania in the autumn of 2010.

Leena Petersen

Poetik des Zwischenraumes. Zur sprachlichen Kulturkritik und physiognomischen Historizität am Beispiel von Walter Benjamin und ausgewählten Schriften seiner Zeit (Heidelberg: Winter-Verlag, 2010, forthcoming)

'Transformations of the Utopian: From Jewish Apologetics to Dialectics of the Enlightenment', paper given at the History Work in Progress Seminar, Sussex University, 28 January 2010

'On Dogmatism and Tolerance', paper given within the context of the Lecture Series on 'Toleration of Variety in Judaism' at the Oriental Institute, Oxford University, 26 April 2010

'Transformation of the Utopian and Critical Theory', paper to be given at the 6th Annual Joint Conference of the Society for European Philosophy and the Forum for European Philosophy, Loyola University Chicago, John Felice Rome Center – Rome, Italy, 6-10 July 2010

Edward Timms

'Beyond the Borders: Walter Benjamin and Bertolt Brecht', in *Times Literary Supplement*, 19 March 2010, p. 13

Christian Wiese

Years of Persecution, Years of Extermination: Saul Friedländer and the Future of Holocaust Studies, ed. Christian Wiese and Paul Betts (London: Continuum Press, 2010)

'An "Indelible Stigma": The Churches between Silence, Ideological Involvement, and Political Complicity', in *Years of Persecution, Years of Extermination: Saul Friedländer and the Future of Holocaust Studies*, ed. Christian Wiese and Paul Betts (London: Continuum Press, 2010), pp. 157-192

"Let his Memory be Holy to Us!": Jewish Interpretations of Martin Luther from the Enlightenment to the Holocaust", in *Leo Baeck Institute Yearbook* 54 (2009), pp. 93-126

Steven Beller, *Antisemitismus*, translated by Christian Wiese (Leipzig: Reclam, 2009)

Helmut Walser Smith, *Fluchtpunkt 1941: Kontinuitäten der deutschen Geschichte*, translated by Christian Wiese (Leipzig, Reclam, 2010)

Continued overleaf

Publications, Conference Papers and News (continued)

'Judaism's Universal Role in the Modern World: Samuel Hirsch as a Rabbi and Philosopher in Dessau, Luxemburg and Philadelphia', paper given at an international conference on 'The German Rabbinate Abroad: Transferring German-Jewish Modernity into the World?' at the Akademie für Politische Bildung in Tutzing, 18-21 October 2009

'Between Persecution, Toleration and Integration: German-Jewish History in the Long Nineteenth Century', paper given at the German Historical Institute in Warsaw, 27 October 2009

'Leo Baeck: Scholar and Representative of German Jewry in Nazi Germany', Annual Leo Baeck Lecture given at the Leo Baeck Lodge, London, 18 November 2009

'No Love for the Jewish People? Hannah Arendt's 'Eichmann in Jerusalem' Revisited', Professorial Lecture given at the University of Sussex, 8 December 2009

'Hoffnung auf Achtung und dialogische Antwort: Traditionen der jüdischen Wahrnehmung des Christentums im interreligiösen Dialog der Gegenwart', paper given at the Evangelische Stadtakademie Bochum, 16 March 2010

'Hans Jonas: Theological Speculation and Philosophical Ethics in a Post-Holocaust World', paper given at the New North London Synagogue, 18 March 2010

Christian Wiese has been included in the board of editors of the Critical Edition of the Works of Hans Jonas and will edit several volumes over the coming years. The first volume of the edition appeared earlier this year: Hans Jonas, *Organismus und Freiheit. Philosophie des Lebens und Ethik der Lebenswissenschaften* (Freiburg: Rombach, 2010)

Christian Wiese has been elected deputy chair of the Wissenschaftliche Arbeitsgemeinschaft des Leo Baeck Instituts in Germany and a member of the international board of the Leo Baeck Institute.

Gerhard Wolf

'National Socialist Germanisation Policy in Poland', paper given at the History Work in Progress Seminar, 18 February 2010

Forthcoming lectures and events

Lecture Series on 'Jewish Communities in Contemporary Europe and Beyond'

(co-organised by Christian Wiese, University of Sussex, and Andrea Schatz, Kings College, London)

10 May 2010

Dr. David Feldman (Birkbeck College, University of London)

'Jews and Multiculturalism in the United Kingdom'

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

24 May 2010

Prof. András Kovacs (Central European University, Budapest)

'Jewish Identities and Secular Values in Hungary'

6 pm, Kings College, London, Council Room – booking not required

12 May 2010

Sussex-Berlin Dialogues on Jewish History and Contemporary Issues

(co-organised with the Jewish Museum, Berlin)

Theme for 2009/10: 'The Question of Redemption: Messianism and the End of Days'

Prof. Sigrid Weigel (Director, Centre for Literary and Cultural Research, Berlin) and Prof. Michael Löwy (French National Centre of Scientific Research, Paris) will discuss 'The End of Secular Utopias?' The evening will be moderated by Prof. Christian Wiese (University of Sussex)

6 pm (refreshments from 5.30 pm) University College London, Pearson Lecture Theatre (North-East Entrance)

Open to all who are interested – booking not required

1 June 2010

Dr. Ariane Huml (University of Freiburg)

'Nelly Sachs: German-Jewish Poetry in the Beginning of the 21st Century'

4.30 pm, University of Sussex, Arts B127 (tea at 4 pm)

Open to all who are interested – booking not required

Conferences and Workshops

16/17 May 2010

International Symposium on 'Abraham Geiger (1810-1874): Reformer, Historiker, Apologet des Judentums'

(co-organised with the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt, the Abraham-Geiger-Kolleg in Potsdam and the Wissenschaftliche Arbeitsgemeinschaft des Leo Baeck Instituts in Germany)

The event takes place at the University of Frankfurt am Main

23/24 June 2010

Conference on 'The Hole in Time: German-Jewish Political Philosophy and the Archive'

co-organised by Leena Petersen and Nitzan Lebovic in cooperation with Sas Mays (Institute for Modern and Contemporary Culture, Westminster University)

9 am – 6 pm

Portland Hall

University of Westminster
4-16 Little Titchfield Street
London W1W 7UW

Left discussions of politics and history owe much to German-Jewish theories of temporality that emerged in response to the political crises of twentieth-century Europe; such theories helped to problematize both the life of the individual and how the state perceived it. The workshop 'German-Jewish Political Philosophy and the Archive' aims to bring together interested parties to engage with the data collection and archival dimensions of German-Jewish conceptions of temporality, history and crisis and is open to discussion of German-French dialogue in critical philosophy.

Admission is free but there are limited places. To register, email name and affiliation to:

theholeintime@life.com

before 17 June 2010

www.sussex.ac.uk/cgjs/1006conference

28 June-1 July 2010

2nd Global Conference on Genocide, University of Sussex

Panel on 'Holocaust and Volkstumspolitik' (organised by Gerhard Wolf)

Time and venue to be announced

For decades, the Holocaust was seen as the catastrophic

climax of German 'eliminationist antisemitism' (Goldhagen). As discredited as this approach might be today, historians seem to find it much harder to widen the scope of their research and place the decision to murder European Jewry into the broader context of dystopian Nazi *Lebensraum* policies and the war in general. The panel attempts to contextualize the Holocaust and to show how the radicalization of anti-Jewish policy was embedded in a broader *Volkstumspolitik* directed not only against the Jewish population but also against all who were deemed security threats or not German/Germanizable. The panel will examine four different regions of German occupied Europe and analyse the interrelationship between anti-Jewish policy and the policy against other parts of the native population seen as alien by the Nazis.

13-16 July 2010

Max and Hilde Kochmann Summer School for PhD Students in European-Jewish History and Culture at the University of Sussex

The purpose of the workshop is to create an interdisciplinary network of younger scholars engaged in European-Jewish history. Participants will come from the UK, the USA, Germany, Austria, Hungary, Italy, Poland and Israel. Participating faculty in 2010 will be Prof. Stefanie Schüler-Springorum (Institute for the History of German Jewry, Hamburg), Prof. Christhard Hoffmann (University of Bergen, Norway) and Prof. Christian Wiese (University of Sussex).

The event will commence on Tuesday 13 July 2010 with a public lecture by Stefanie Schüler-Springorum on 'Gender in Modern German-Jewish History' (5 pm, venue to be announced). The workshop is not open to the public

29 September 2010

48. Deutscher Historikertag, Berlin
Panel on 'Nationalismus, Internationalismus und Transnationalismus im deutschsprachigen Zionismus' (co-organised by Christian Wiese, University of Sussex, and Stefan Vogt, Ben Gurion-University of the Negev, Beer-Sheva)

Discounts on publications associated with the Centre

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

For further information about the Centre for German-Jewish Studies, please contact:

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