

## SOCIETY OF BIBLICAL LITERATURE ICI REPORT FOR MARCH 2016

### (a) IMPORTANT ANNOUNCEMENT ABOUT SBL MEMBERSHIP FEES

(This item is repeated from the previous newsletter in order to spread the news as widely as possible.)

It was announced recently that the SBL has started a new membership rate structure. The new structure commenced on 1 February 2016. The following is a quote from Dr John Kutsko’s (SBL Executive Director) announcement in a recent newsletter:

“We are very pleased to announce a new membership rate model that the SBL Council believes will foster biblical scholarship and promote community that cares for our collective future. After a year-long study and reflection on a wide range of member needs, the Council approved this model in fall 2015.

The new rate structure will provide more thoroughgoing fairness based on ability to pay and maintain rates comparatively low for a learned society member at every income level.

Beginning 1 February 2016, the new rates are the following:

Total Personal Annual Income (in US\$)	Membership Type		
	Student	Full	Public
\$0 - \$9,999	\$10	\$15	\$10
\$10,000 - \$24,999	\$35	\$45	\$30
\$25,000 - \$49,999	\$35	\$75	\$50
\$50,000 - \$74,999	\$35	\$115	\$77
\$75,000 - \$99,999	\$35	\$155	\$103
\$100,000 and over	\$35	\$210	\$140

The previous membership rates were \$60 for Student, \$105 for Full, and \$55 for Public.

SBL has historically kept rates low, and SBL’s membership dues have been well below the rates of peer societies. However, even with this commitment, SBL has had a flat fee, while many learned societies—and most of our closest peers—have income-based membership rates. In addition to continuing to maintain comparatively low rates, SBL will adopt an income-based membership fee, and the following provides the rationale for this decision.

*A flat membership rate structure is a regressive fee.* Members who earn less per year effectively pay more of their income for the same member benefits relative to members who earn more. This is especially true with membership dues that have flat rates for a broad category (such as full member), since the income distribution can be quite wide. Yet, members at the lower

distribution arguably need member benefits to a greater extent because they are forging their careers, often have less or no institutional funding, or are otherwise unable to afford or access scholarly resources. It is hardest on those scholars at the earliest stages of their careers, independent scholars, many in the international community, and contingent faculty—an ever-increasing part of the higher education workforce.

SBL is a community of the past, present, and future. In order to foster biblical scholarship, we have to support today the guild of tomorrow. Many established scholars have succeeded in a generation that had a better economic outlook in biblical studies and higher education. In the *New York Times* article, “The Last Professor,” Stanley Fish reviewed the dire condition of the humanities in higher education and ended with this, “People sometimes believe that they were born too late or too early. . . . I feel that I have timed it just right, for it seems that I have had a career that would not have been available to me had I entered the world 50 years later. Just lucky, I guess.” Luck will have less to do with this when a guild’s members support the colleagues who follow them.

*Applying an income-based membership fee looks to the future and supports accessibility across the globe and for all scholars, whatever stage of their career.* We began the financial modeling with these three member profiles in mind: graduate students, under-employed members, and under-resourced members, including those in countries in the International Cooperation Initiative. Scholars with more resources will help provide access for many of the most marginalized and threatened members of the guild. We are intellectually impoverished without the contribution of scholars and the diversity of methods from all quarters of the world.

*With your membership, you can support this new model, which supports all of our members and the resources that make membership valuable.* As SBL continues to maintain and produce new resources indispensable to members’ scholarly needs, we will remain committed to a membership model that ensures broad accessibility to all resources. That is the *raison d’être* of an academic, membership organization.

It is Council’s hope and intention that this change helps usher in new accessibility and diversity for membership in the Society of Biblical Literature, while providing resources that foster the future of biblical scholarship. For this important step to be successful, it requires individuals in community supporting each other.”

As mentioned in Dr. Kutsko’s announcement, the ICI was also consulted in the formulation of the new fee structure. ICI supports the new structure on the following bases:

- With an integrated, income-based membership fee structure the SBL moves away from having “standard” fees for American and European scholars, and “special” fees for ICI members. The former system emphasized the division between the “traditional” and “non-traditional” scholarly worlds, and suggested that the SBL is actually an American-based society, while accepting on special conditions scholars

from other parts of the world. The new integrated membership fee structure confirms, however, that the SBL is an international society which takes into account the diversity of its members' international contexts.

- ICI scholars will now be able to pay their membership fees through the SBL online facility, and will therefore avoid that a special form has to be requested or downloaded. The special ICI membership form is therefore herewith phased out.
- By quoting the different levels of membership fees in US\$, scholars from ICI countries will be protected against exchange rate fluctuations. Formerly, a flat rate had to be paid, which would be a much higher amount in local currency if the local exchange rate against the US\$ would decrease. With the new income-based structure, those fluctuations will no longer play a role, since a weaker local exchange rate against the US\$ could also mean a lower bracket in terms of the US\$ scale of membership fees.
- In almost all ICI countries there are scholars who earn relatively high salaries compared to the average in that context, and who might have access to research funding from their institutions or from public funds. Although some of those scholars would have been in a financial position to pay the full membership fee, the SBL could not discriminate on an individual basis among scholars living and working in ICI countries. With the new fee structure, that situation is avoided, which ensures parity and fairness.
- SBL will not "police" members' choice of an income bracket, not only because it will be impossible to do so, but also because the system is based on trust. By trusting its members on their annual indication of their income the SBL fosters a sense of co-responsibility for the financial well-being of the society.

We therefore request scholars in ICI countries to be supportive of the new membership fee system, and to pay their dues through the online membership facility. See the following link for more information: <http://sbl-site.org/membership/joinnow.aspx>

#### **(b) THE NEXT SBL INTERNATIONAL MEETING: SEOUL 2016**

The 2016 International Meeting will take place in Seoul from 3–7 July 2016. The **Call for Papers** has now closed. Registration for the conference is now open. See <http://sbl-site.org/meetings/Internationalmeeting.aspx>

Another ICI panel discussion will be held there. The following persons will form the panel at this discussion:

- Dr Monica Jyotsna Melanchthon, Pilgrim Theological College, Melbourne, Australia, and co-editor of one of the ICI publication series, *International Voices in Biblical Studies (IVBS)*;

- Dr Nasili Vaka’uta, Trinity Methodist Theological College, Auckland, New Zealand, and contributor to ICI publications;
- Dr Koog-Pyoung Hong, Yonsei University, Seoul, and part of the organizing committee of the Seoul ISBL;
- Prof Louis Jonker, Stellenbosch University, South Africa, and chairperson of the ICI.

This will be another excellent opportunity to interact with our Asian colleagues. We wish the local organizing committee well for the hard work that lies ahead.

### **(c) THE SBL ANNUAL MEETING 2016, SAN ANTONIO**

The SBL Annual Meeting will be held from November 19-22, 2016 in San Antonio, Texas. The Call for Papers is now closed.

**Registration** will open later, together with the conference **accommodation reservations**.

An ICI **Forum discussion** will be held again. More information will follow later.

### **(d) VISA PROBLEMS**

We are aware of the fact that many scholars from ICI countries often experience administrative problems to get a visa in time to attend the international and annual SBL conferences. Although bureaucratic protocols beyond our control are often involved in these difficulties, we are having discussions within the ICI leadership on how scholars can be assisted in this regard. SBL staff will work proactively to study the visa requirements of countries where the international meeting will be held and will then post information in this newsletter and on the SBL website to advise scholars in their visa applications. The following guidelines should also be taken into account:

- Start planning your attendance of a particular conference well in advance – at least six months;
- Enquire well in advance from the particular embassy or consulate in your own country what the exact requirements are for applying for a visa, and how long the application would take to process;
- Make absolutely sure that you attend to all the requirements, and that you submit your visa application well in advance;
- Should you need an official invitation letter from the SBL Head Office, or from the organizing committee in the country where the SBL International meeting will take place, request that well in advance in order to include in your visa application (the contact details of the SBL staff member handling these requests is: Samantha Spitzner [samantha.spitzner@sbl-site.org](mailto:samantha.spitzner@sbl-site.org));

- Enquire regularly at the embassy or consulate where you have submitted your application.

**(e) PUBLICATION IN ANCIENT NEAR EAST MONOGRAPHS (ANEM) / MONOGRAFÍAS SOBRE EL ANTIGUO CERCAÑO ORIENTE (MACO)**

ANEM/MACO is a series that was established by the SBL at the request of the International Cooperation Initiative (ICI), and which is co-edited by Alan Lenzi and Juan Tebes. The series publishes volumes on the Ancient Near East (including ancient Israel) electronically and makes them freely available for download. (Paperback and hardback versions of the volumes are available too, for a reasonable price.) Any work published in ANEM/MACO is freely available in electronic version to anyone in perpetuity. To view the volumes published in the series, please go to [http://www.sbl-site.org/publications/Books\\_ANEmonographs.aspx](http://www.sbl-site.org/publications/Books_ANEmonographs.aspx)

The latest volume in ANEM/MACO is:

**Political Memory in and after the Persian Empire**

Edited by Jason M. Silverman and Caroline Waerzeggers

Various disciplines that deal with Achaemenid rule offer starkly different assessments of Persian kingship. While Assyriologists treat Cyrus's heirs as legitimate successors of the Babylonian kings, biblical scholars often speak of a "kingless era" in which the priesthood took over the function of the Davidic monarch. Egyptologists see their land as uniquely independently minded despite conquests, while Hellenistic scholarship tends to evaluate the interface between Hellenism and native traditions without reference to the previous two centuries of Persian rule. This volume brings together in dialogue a broad array of scholars with the goal of seeking a broader context for assessing Persian kingship through the anthropological concept of political memory.

*Features*

- Articles present the results of an international symposium held in Leiden, the Netherlands, 2014
- More than twenty illustrations
- Seventeen articles, an introduction, and a summary response

To download the book for free, paste the following link into your browser: (will be available soon)

**(f) PUBLICATION IN INTERNATIONAL VOICES IN BIBLICAL STUDIES (IVBS)**

IVBS is a series that was established by the SBL at the request of the International Cooperation Initiative (ICI), and which is co-edited by Monica Melanchthon and Jione Havea. IVBS encourages in particular submissions from scholars in the present seven international regions for which it has editorial boards: Africa, Central and Eastern Europe, Latin America, Middle East-South Asia, Northeast Asia, Pacific, and Southeast Asia. Interregional collaborations are also welcome. IVBS publishes works in English and in any other language for which its editors can find qualified peer reviewers. Any work published in IVBS is freely available to anyone in perpetuity. The series publishes work generally in the area of reception history and criticism. The scope is not limited to any particular biblical text or historical timeframe. The works will mainly be published in English and, wherever possible, also in primary languages of authors. For more information please go to <http://ivbs.sbl-site.org/home.aspx>. If you would consider publishing your work in this series, feel free to contact one of the two general editors, [Monica Melanchthon](#) or [Jione Havea](#).

The latest volume in IVBS is:

**Reading Ruth in Asia**

Edited by Jione Havea and Peter Lau

This monograph contains readings of texts and themes from the Book of Ruth by scholars from Asia. There is a strong mix of postcolonial and contextual flavors in the essays, which together give readers a taste of Biblical Criticism in Asia. Special attention is given to the literary, cultural, gender and minoritized subjects in the Book of Ruth.

To download the book for free, paste the following link into your browser:

[http://ivbs.sbl-site.org/uploads/9780884141006\\_OA.pdf](http://ivbs.sbl-site.org/uploads/9780884141006_OA.pdf)

**(g) PUBLICATIONS: ONLINE BOOKS – NEW BOOKS ADDED**

(For the full list, please go to [http://www.sbl-site.org/publications/Books\\_ICIbooks.aspx](http://www.sbl-site.org/publications/Books_ICIbooks.aspx))

**Preposterous Revelations: Visions of Apocalypse and Martyrdom in Hollywood Cinema 1980–2000**

Copier, Laura. *Preposterous Revelations: Visions of Apocalypse and Martyrdom in Hollywood Cinema 1980–2000*. The Bible in the Modern World 39. Sheffield: Sheffield Phoenix Press, 2012.

This is an ambitious attempt to produce an interdisciplinary reading of a set of relatively recent Hollywood films that appear to make references to the biblical genre of apocalyptic and associated ideas of Christian martyrdom and eschatology: *End of Days*, *Armageddon*, *Alien3*, *The Rapture*, *The Seventh Sign*.

It is a 'preposterous' reading (Mieke Bal's term), reversing a common-sense impulse to view what comes first chronologically (the biblical text) as an unproblematic template rather than as itself the consequence of subsequent, contextualized readings. The cinematic reworkings Copier describes shift our understanding of both texts (biblical and cinematic) and genre. Within this process, the apocalyptic subject—the martyr—adopts variable poses that reflect the effects of this disorienting reversal: across the five films analysed, the martyr moves from identifiably Christian motivations to the representation of patriotic American masculinity, or even to something that, in a contrary sense, powerfully challenges the conventional masculinity of any martyrdom that counts as significant.

To achieve a genuine interdisciplinarity, Copier not only avoids reading each film as if it were simply the visual counterpart to a (biblical) narrative, but also analyses in the case of each film what the 'shot list' of a key sequence reveals about the semiotics at work within its construction. Unlike most encounters between religion and film, her film analysis goes far beyond the identification of themes and motifs. Here the author engages with the larger field of film studies, and especially with film as a visual medium.

### **Anthems of Apocalypse: Popular Music and Apocalyptic Thought**

Partridge, Christopher, ed. *Anthems of Apocalypse: Popular Music and Apocalyptic Thought*. The Bible in the Modern World 42. Sheffield: Sheffield Phoenix Press, 2012.

Popular music is no stranger to apocalyptic discourse. Whether focusing on biblical or secular apocalypses, musicians often want to tell us things about the end of the world we may not have wanted to know in ways we may not have thought about before. This volume seeks to introduce readers to some of these messengers and their anthems of apocalypse.

Roland Boer's discussion of Nick Cave indicates that references to the portents and monsters of the apocalypse have been used to refer, not to an age to come, but to the authorities and demons of the present world. Likewise, Kennet Granholm's chapter on the vegan straight edge band Earth Crisis shows that biblical apocalyptic provides a lens through which to examine environmental politics. This is also true of the work of Rage against the Machine's Tom Morello, who, as Michael Gilmour discusses, provides a powerful socialist critique of capitalism, American imperialism, new left-activism and identity politics.

Along with these 'secular' uses of biblical apocalyptic are, of course, the more conspicuously Christian theological treatments: Mark Sweetnam discusses dispensationalism in Johnny Cash's music; Marcus Moberg explores eschatological themes in Christian heavy metal; and Steve Knowles looks at the uses of apocalyptic imagery in the music of Extreme. Alongside these are

the perennially popular esoteric interpretations of biblical apocalyptic thought. These are explored in Rupert Till's analysis of heavy metal and Sérgio Fava's discussion of apocalyptic folk. This is the fourth volume in the series *Apocalypse and Popular Culture*; see also (1) Walliss and Quinby, *Reel Revelations*, (2) Gribben and Sweetnam, *Left Behind and the Evangelical Imagination*, (3) Howard, *Network Apocalypse*, (5) Clanton, *The End Will Be Graphic*, and (6) Aston and Walliss, *Small Screen Revelations*.

### **The End Will Be Graphic: Apocalyptic in Comic Books and Graphic Novels**

Clanton, Jr. Dan W. *The End Will Be Graphic: Apocalyptic in Comic Books and Graphic Novels*. Bible in the Modern World 43. Sheffield: Sheffield Phoenix Press, 2012.

This collection is based on the premise that apocalyptic imagery and themes pervade not only cultural products that employ specifically biblical imagery but are also found in media that do not purport to impart biblical or even religious messages. Comic books and graphic novels are the focus here because, it is suggested, they are the medium that comes the closest to the imaginative malleability found in the history of biblical interpretation.

In Part One, the focus is on Indie/Creator-owned works. Emily Laycock demonstrates the overwhelming influence of Herbert W. Armstrong and his apocalyptic Worldwide Church of God on Basil Wolverton's work, especially his biblical art. Aaron Kashtan then introduces us to Kevin Huizenga's short 'Jeepers Jacobs', in which the title character—a theologian whose main area of research is the Christian doctrine of Hell—tries to convert an acquaintance with odd and fatal results. In her chapter, Diana Green examines Alan Moore's *Promethea*, a character whose purpose is to initiate an Apocalypse but whose journey is much more complicated. Finally, A. David Lewis engages humorous and profane examples of apocalyptic imagery in the recent Indie comics *Battle Pope* and *The Chronicles of Wormwood*.

Part Two examines more mainstream works and begins with Terry Ray Clark's adroit examination of how *Kingdom Come* utilizes both the functions and forms of ancient apocalyptic literature. Greg Stevenson then analyses a variety of texts—including *X-Men: The Age of Apocalypse* and issues 666 of *Superman* and *Batman*—to discern the way(s) in which the mythological language of apocalyptic and the mythology of superheroes interact. And finally, Greg Garrett provides a broad and thoughtful rumination on the two most widely read mainstream comics that deal with the End of Days: *Kingdom Come* and *Watchmen*.

This is the fifth volume in the series *Apocalypse and Popular Culture*; see also (1) Walliss and Quinby, *Reel Revelations*, (2) Gribben and Sweetnam, *Left Behind and the Evangelical Imagination*, (3) Howard, *Network Apocalypse*, (4) Partridge, *Anthems of Apocalypse*, and (6) Aston and Walliss, *Small Screen Revelations*.

### **The Book of Job in Post-Holocaust Thought**

Tollerton, David C. *The Book of Job in Post-Holocaust Thought*. The Bible in the Modern World 44. Sheffield: Sheffield Phoenix Press, 2012.

The story of Job's suffering has often been appealed to by those responding to the Holocaust. This book explores a rich variety of such receptions of the Book of Job, highlighting the need to appreciate the tensions present in both the biblical text of Job and in perceptions of the Holocaust's meaning. Attention is given to the often creative modes of reading used by those appealing to Job, and the presence of complex interactions between theology, textual interpretation, and historical analysis. Receptions of Job examined include those presented by key post-Holocaust thinkers such as Emil Fackenheim, Elie Wiesel and Richard Rubenstein.

Bringing together elements of biblical studies and Holocaust studies, David Tollerton shows that Job has been harnessed for an array of purposes, from asserting the continuity of Jewish faith amid the traumas of twentieth-century history, to resisting the idea that there can be any decisive religious 'answer' to the Holocaust. Despite the diversity of ways in which Job has been cited, it is shown that such reception is nonetheless controversial, doubts being repeatedly raised whether Job is appropriate to the Holocaust context. While ultimately proposing that Job does indeed have a valuable role to play, *The Book of Job in Post-Holocaust Thought* argues that in some cases such doubts are in order, and that some receptions should be queried on textual, historical or ethical grounds.

This book will be of interest to readers concerned with the modern reception of wisdom literature, theological responses to the Holocaust, or simply the manner in which the Bible has been used by communities attempting to make sense of modernity's darkest aspects.

### **Abject Bodies in the Gospel of Mark**

Villalobos Mendoza, Manuel. *Abject Bodies in the Gospel of Mark*. The Bible in the Modern World 45. Sheffield: Sheffield Phoenix Press, 2012.

Basing himself on Judith Butler's notion of gender, abjectness, vulnerability, and the precariousness of the human body, Manuel Villalobos offers a compelling study of a number of characters in Mark's passion narrative whom he finds to be transgressing boundaries and disrupting their assigned gender roles. He then applies the same methodology to Jesus, queering the Markan passion narrative, and concludes that because it was subject to all kinds of physical abuses Jesus' body is the way by which God becomes identified and fully implicated in the life of those who live at the margins of society.

The whole book, exegetically rich and imaginative, is grounded on a hermeneutic which Villalobos terms *Del otro lado* / from the other side, because it celebrates the kind of ambiguity produced by gender, racial, cultural, and ethnic otherness, interweaving (often harrowing) tales

of village life in Mexico with interpretations of specific Markan episodes. In so doing he hopes to initiate a dialogue between the Northern and the Southern hemispheres, a dialogue that crosses the boundaries that separate and exclude people because of economic and legal statuses and, specially, sexual orientation. The end product is a fresh and totally destabilizing reading that accomplishes the difficult task of bringing to the fore those voices neglected by the history of the interpretation of the text.

### **Yearning for You: Psalms and the Song of Songs in Conversation with Rock and Worship Songs**

Goodman, William. *Yearning for You: Psalms and the Song of Songs in Conversation with Rock and Worship Songs*. The Bible in the Modern World 46. Sheffield: Sheffield Phoenix Press, 2012.

‘From your lips she drew the Hallelujah’ (Leonard Cohen). Romance and sexual desire are expressed in some of today’s most popular songs using religious language. Conversely, the latest Christian worship songs sometimes invite worshippers to speak to God in the language of desire and romance. Contemporary western culture and spirituality blur the boundaries between desire for God and sexual desire.

This innovative book stages a conversation first between biblical songs and then between biblical and contemporary songs. Desire for intimacy is the topic of conversation. Texts from the Song of Songs are first in dialogue with some of the Psalms, exploring their themes of desire, absence, longing, hearing, delight, feasting, physicality, mutuality and security. The circle of conversation is then widened, to consider the voices of contemporary rock and worship songs in the light of what has been uncovered in the biblical songs, and to hear what questions today’s songs may ask of the ancient texts.

The biblical voices resist any suggestion, Goodman argues, that human sexual experience may be a means of encounter with God, or a sacrament of such an encounter. They also highlight the disparity in power between God and human beings which weighs against any sense of a balanced mutuality in yearning. Yet eros or romance may serve as a metaphor for a divine–human relationship, if used alongside a variety of other metaphors. At points of intersection, where they converge and conflict, these different metaphors can create a deeper understanding of the yearning for intimacy, both human and divine.

### **Beyond Feminist Biblical Studies**

Guest, Deryn. *Beyond Feminist Biblical Studies*. The Bible in the Modern World 47. Sheffield: Sheffield Phoenix Press, 2012.

In today’s postfeminist, post-structuralist milieu, feminist biblical studies—despite its now well-established place in the discipline—can seem out on a limb, too narrowly concerned with the

interests of women: women in the text, women in history, women readers. Its connections with studies in masculinities, with queer theories, with lesbian and gay studies may appear thin and flimsy. As the current terminology shifts perceptibly to 'gender criticism', this book examines the continued place of feminist biblical studies within the discipline.

Is it now the time, Deryn Guest asks, for feminist biblical scholars to resist more strongly than ever the threats of a diluted feminist agenda and feminist politics, the erasure of women's concerns from public consciousness, the loss of autonomy for feminist space? Or is it the time to make a definite shift and abandon the language of 'feminism'?

Readers of this scintillating volume will find themselves invited into a sophisticated discussion of the question as they consider how far feminist biblical scholarship should be more inclusive of the newer critical voices emerging from trans- and intersex studies, testing the extent to which it can examine the construction of heterosexuality and make the apparatus of biblically prescribed heteronormativity an object of critical study. The book closes with the intriguing possibilities available for 'queer straight' practitioners of biblical studies with an armoury of genderqueer strategies in their hermeneutical toolbox.

### **In Praise of Editing In the Hebrew Bible: Collected Essays in Retrospect**

Amit, Yairah. *In Praise of Editing In the Hebrew Bible: Collected Essays in Retrospect*. Hebrew Bible Monographs 39. Amsterdam Studies in the Bible and Religion 4. Sheffield: Sheffield Phoenix Press, 2012.

Yairah Amit is a leading Israeli scholar of the Hebrew Bible who has published some of her articles only in Hebrew. Most of them are here translated for the first time.

As she compiled the volume, she discovered that this collection of 19 essays had a common denominator: they are all about the process of editing that has gone on in the creation of the Hebrew Bible, a process that Amit looks on with some favour. Hence her title, *In Praise of Editing*. The Bible, she argues, is a long carefully edited book, which means that it is not a chance agglomeration of materials bound together, but rather a complete and carefully selected library. Among the essays in this volume are: *Who Decided to Open the Torah with the Creation of the Sabbath?*, *The Garden of Eden as Utopia*, *Repetition as Poetic Principle*, *Who Is Afraid of Multiple Voices?*, *Editorial Considerations Regarding Ending*, *Who Is Lent to the Lord? Ask the Editor*, *To Include or Not to Include? Editorial Considerations Regarding the Whole*.

What makes this volume unique among collections of essays is her decision to add a personal preface to each article, highlighting it from an additional subjective angle. Sometimes the preface reflects her relationship to the subject and its ideology, sometimes the circumstances in which the article was written or published. At other times, readers may learn about the teachers who guided her first steps in the field, and about her own relationship to various issues in biblical research. These prefaces, she believes, show the researcher not as a rigid professional, but as a more rounded human person.

### **Words, Ideas, Worlds: Biblical Essays in Honour of Yairah Amit**

Brenner, Athalya and Frank H. Polak, eds. *Words, Ideas, Worlds: Biblical Essays in Honour of Yairah Amit*. Hebrew Bible Monographs 40. Amsterdam Studies in the Bible and Religion 5. Sheffield: Sheffield Phoenix Press, 2012.

This volume brings together fourteen essays by Israeli, European and American scholars honouring the distinct contribution of Yairah Amit to the literary study of the Hebrew Bible and to her public role, fostering especially the place of the Hebrew Bible in Israeli education. In biblical studies she has made significant contributions to the study of redactional and editorial activity, which she has always viewed from a rhetorical and literary point of view. These aspects were uniquely developed in her work on the books of Judges and Chronicles, in which literary considerations always lead to the recognition of the ideology behind the redactor's work. Another key theme of hers has been overt and hidden polemics expressed or suggested by the narrative text.

The studies assembled in the present volume deal with the many aspects of Amit's work, from the biblical and post-biblical down to the mediaeval and the modern period. Central fields are the art of the redactor and inner-biblical polemics (Diana Edelman, Cynthia Edenburg, Nadav Na'aman, Meira Polliack, Dalit Rom-Shiloni), literary scrutiny (Ed Greenstein, Lillian Klein Abensohn, Frank Polak), ideology in social and religious contexts (Ehud Ben Zvi, Israel Knohl), and feminist and cultural studies in a wider sense (Athalya Brenner, Cheryl Exum, Yael Feldman, Shulamit Valler).

### **The Thematic Unity of the Book of the Twelve**

LeCureux, Jason T. *The Thematic Unity of the Book of the Twelve*. Hebrew Bible Monographs 41. Sheffield: Sheffield Phoenix Press, 2012.

“Return to me”, declares Yhwh of Hosts, “and I will return to you”, declares Yhwh of Hosts.’ The sentence stands at the head of the prophecy of Zechariah (1.3). But what does it mean to ‘return to Yhwh?’ And what does it mean that Yhwh ‘will return to you’? LeCureux argues that it is this call to repentance, and Yhwh's responses to it, that form the unifying and organizing theme of return for the Book of the Twelve.

While studies on the development and composition of the Twelve have proved fruitful in recent years, this book attempts to expand on those works by looking closely at the final form of the Twelve, particularly of its opening and closing books (Hosea–Joel, Zechariah–Malachi), and the role that canonical position and theme play within the Book. This project begins by defining the function of theme in biblical books, and then compares the role theme plays in Isaiah with its role in the Twelve, before engaging in the primary task of exegesis.

LeCureux examines the use of 'return' in the Twelve, showing that it is the call to return that controls the events of the Day of Yhwh. Going further, the exegesis uncovers the links between the return imperatives of Hosea 14, Joel 2, Zechariah's own calls to return and Malachi's concluding question, 'How are we to return?'(3.7). What is ultimately revealed is the multifaceted nature of God's relationship with his people, one that involves the people's struggle to turn from covenantal disobedience toward Yhwh in repentance, as well as Yhwh's own turning from judgment toward his people in blessing.

### **Joseph and Aseneth: A Christian Book**

Nir, Rivka. *Joseph and Aseneth: A Christian Book*. Hebrew Bible Monographs 42. Sheffield: Sheffield Phoenix Press, 2012.

Joseph and Aseneth, a book of the Old Testament Pseudepigrapha, is a love story about the biblical Joseph and his Egyptian wife Aseneth which, in richly symbolic language, tells how the idol worshipper Aseneth was converted to belief in the one God. In recent decades, it has featured prominently in discussions of Second Temple Judaism as a testimony to a Hellenistic diaspora Judaism that neither observed the rules of conversion to Judaism (giyyur) nor cared much for the laws of the Torah.

Rivka Nir offers a completely different understanding. Joseph and Aseneth, she argues, teaches us nothing about Second Temple Judaism. Rather, its vocabulary, ideas, symbols and structure become fully comprehensible only when viewed against the background of Syriac Christianity of the third and fourth century. In this setting, Aseneth and Joseph are symbolic and typological images: Aseneth symbolizes the church, Joseph is a prototype of Christ, and their marriage is a symbolic representation of the eternal marriage between Christ and the church. Aseneth's religious transformation should be understood as conversion to Christianity, an example for polytheists to follow. Turning our attention to the central role virginity plays in the story, Nir addresses the problematic scene of the honeycomb and the bees, reading it as a call to those joining the church to take a vow of virginity and resolve to lead a life of sexual abstinence.

Through Nir's detailed analysis of the symbols and metaphors of Joseph and Aseneth in a Christian context, the book coalesces into a tightly integrated and meaningful whole, on both the theological and the symbolic levels.

### **The Book of Isaiah: Its Composition and Final Form**

Berges, Ulrich F. *The Book of Isaiah: Its Composition and Final Form*. Hebrew Bible Monographs 46. Sheffield: Sheffield Phoenix Press, 2012.

Study of the book of Isaiah has in recent times been strongly marked by a tension between synchronic and diachronic approaches. The first is favoured mainly by English-speaking, the

second by German-speaking scholars. Berges's book attempts to mediate between the two poles, arguing that the final form analysis and the tracing of the development of that form are deeply interdependent.

This new research paradigm is applied here to the entire text of the book of Isaiah. Berges works consistently from the synchronic to the diachronic and back again to the evolved synchronous final form. Features that have been repeatedly observed—the cross-connections, key word associations, resumption of themes, and especially the bracketing of the book by chaps. 1 and 66—are traces of a deliberate interweaving of various small compositions as well as of larger literary redactions.

The paradigm most suited to the book of Isaiah in all its complexity is not that of one comprehensive overall structure or final redaction, but that of smaller compositions that build on one another, come into conversation with one another, and, each in its own way, bring into play specific contemporary problems. We should not force a common thematic denominator on the book, but it becomes clear that Jerusalem and Zion belong to the basic tenor of the book of Isaiah as it was developed and refashioned through the centuries.

### **Making a Difference: Essays on the Bible and Judaism in Honor of Tamara Cohn Eskenazi**

Clines, David J.A., Kent Harold Richards, and Jacob L. Wright, eds. *Making a Difference: Essays on the Bible and Judaism in Honor of Tamara Cohn Eskenazi*. Hebrew Bible Monographs 49. Sheffield: Sheffield Phoenix Press, 2012.

Tamara Cohn Eskenazi has a special place in contemporary biblical scholarship. Among the first to bring a focus of scholarly attention to the period of ancient Israel's creativity after the Exile, she has also been a leader in foregrounding the Jewish tradition within the interpretative discourse of biblical scholars. And as a woman scholar, she has advanced the study of issues in the Hebrew Bible that impinge on the concerns of women ancient and modern.

Tamara Eskenazi was awarded the 2008 National Jewish Book Award for her volume *The Torah: A Women's Commentary* and the 2011 National Jewish Book Award in Women's Studies for her commentary on Ruth in the Jewish Publication Society Bible Commentary series.

The 26 articles offered to Tamara Eskenazi by her friends in this volume represent the range of her interests in all things biblical and Jewish. From the Book of Genesis to the New Testament to modern Hebrew fiction, from technical studies on the prophets or Qumran to penetrating insights on her beloved philosopher Levinas, this volume beautifully represents the range and depth of Jewish culture.

### **The Death of Judas: The Characterization of Judas Iscariot in Three Early Christian Accounts of his Death**

Robertson, Jesse E. *The Death of Judas: The Characterization of Judas Iscariot in Three Early Christian Accounts of His Death*. New Testament Monographs 33. Sheffield: Sheffield Phoenix Press, 2012.

Images of Judas across the centuries of Christian interpretation predominantly depict him as an object of horror and condemnation. Some modern interpreters have argued, however, that details about Judas in the canonical Gospels, such as his remorse and suicide, are tragic elements that vindicate Judas, to some extent at least. In addition, the recent discovery of the Gospel of Judas has provided further evidence that even in antiquity there were widely differing views of Judas. The question of the characterization of Judas in early Christianity remains open. Ancient rhetorical handbooks and countless examples from the literature of the Greco-Roman period reveal that death-accounts were regarded as fertile opportunities for shaping the characterization of a figure. Authors and audiences shared the expectation that the manner of a person's death revealed character. This insight provides a new window into the interpretation of Judas in the early Christian era, since three accounts of the death of Judas have survived from before 150 CE through the Gospel of Matthew, the Acts of the Apostles, and the fragments of Papias.

Strategies for encomium and invective, and other elements of Greco-Roman and Jewish literary portraiture, vividly reveal the character-shaping significance of the details in the accounts of Judas's death. His final words, final actions, and the mode of his death—whether suicide by hanging, falling headlong and bursting, or swelling to the size of a wagon—all would have been understood to signify Judas's inner qualities and indicate his moral worth. To ancient auditors, the characterization of Judas in these texts could lead only to the assessment of Jesus, 'Woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born' (Matt. 26.24).

### **The Gospel According To Luke: All Flesh Shall See God's Salvation**

Carey, Greg. *The Gospel According To Luke: All Flesh Shall See God's Salvation*. Phoenix Guides to the New Testament 3. Sheffield: Sheffield Phoenix Press, 2012.

Greg Carey's guide equips readers to develop their own informed assessments of Luke's Gospel. The book begins with an inductive exposition of Luke's singular approach to composing a story about Jesus, examining its use of Mark, clues to its social setting, and its distinctive literary strategies.

Recognizing that many readers approach Luke for theological and religious reasons, while many others do not, a chapter on 'Spirit' addresses Luke's presentation of the God of Israel, how the

Gospel ties salvation to the person of Jesus, and how the problems of sin and evil find their resolution in the kingdom of God and in community of those who follow Jesus. A chapter on 'Practice' examines the Gospel's vision for human community. While many readers find a revolutionary message in which women, the poor, Gentiles and sinners find themselves included and blessed in Luke's Gospel, this volume calls attention to inconsistencies and tensions within the narrative. Luke does speak toward inclusion, Carey argues, but not in a revolutionary way. Could it be that the Gospel promises more than it delivers? Carey suggests that Luke speaks to people of relative privilege, challenging them toward mercy and inclusion rather than toward fundamental social change. An Epilogue reflects upon contemporary readers of Luke, most of whom enjoy privilege in their own right, and how they may respond to Luke's story. With literary sensitivity, this guide accompanies readers through questions of religious and social interest, offering balanced assessments of the major topics and debates in contemporary interpretation.

### **The Letters of Jude and Second Peter: Paranoia and the Slaves of Christ**

Aichele, George. *The Letters of Jude and Second Peter: Paranoia and the Slaves of Christ*. Phoenix Guides to the New Testament 19. Sheffield: Sheffield Phoenix Press, 2012.

This book, one of the first in the new series of Phoenix Guides to the New Testament, offers a compact introduction to two of the shortest writings of the New Testament, Jude and 2 Peter. These are among the most intensely disliked books of the Bible, though there are other readers who admire and reverently follow them.

There are very strong similarities between Jude and 2 Peter, and it appears that the letter of Jude was almost entirely 'plagiarized' by the letter of Second Peter. In both of them Jesus Christ is called the 'master', with a Greek word that means 'slave-owner', and the authors of both books refer to themselves and other Christians as the slaves of Christ. Furthermore, both writings report situations of paranoid fear within Christian communities of their time as they picture heretical infiltrators who threaten to pervert and perhaps even destroy the community. This Guide surveys the more important historical, socio-cultural, theological, and literary factors we must grapple with in understanding these two letters. George Aichele's main approach is the method of semiotics, examining signifying mechanisms in each of the texts both independently and when they are read together. In an adventurous excursion, the letter of Jude is read intertextually with the classic science fiction/horror film, *Invasion of the Body Snatchers* (Siegel 1956), in order to explore the dynamics of paranoia.

### **Isaiah: The Prophet and his Book**

Berges, Ulrich F. *Isaiah: The Prophet and His Book. Classic Reprints*. Sheffield: Sheffield Phoenix Press, 2012.

The book of Isaiah presents one of the most challenging pieces of literature in the Hebrew Bible. Over a period of some four hundred years (from the end of the eighth century down to the end of the fourth century BCE), the great prophet Isaiah and his disciples in the Assyrian period, as well as later scholars in Babylonian and Persian times, worked on this marvellous prophetic text. In its final form it resembles a mediaeval cathedral constructed by many gifted people across the centuries. Each piece has its own history, place and function in the whole structure.

In this lucid study, Berges interprets the scroll of Isaiah as a 'literal cathedral', written by many hands and empowered by the experience of sorrow and disaster, liberation and joy. In the centre of the book (Isaiah 36–39) and of its theology stands the threat and redemption of Zion. The nations that in the first part were taking action against God's city are invited to join the exiled and dispersed people of Israel as it travels home. The reader too is called to journey the same path and to join the congregation of Israel and the nations on their way to the New Jerusalem – not in heaven but on a renewed earth.

Methodologically, the book combines synchronic and diachronic perspectives and paves the way to a fruitful conversation between them. The vast reception history of the Book of Isaiah in the Septuagint, the New Testament, and in rabbinic and Christian traditions, as well as in painting and music, is also illustrated by some of the most illuminating examples.

### **Plotted, Shot, and Painted: Cultural Representations of Biblical Women, Second Edition**

Exum, J. Cheryl. *Plotted, Shot, and Painted: Cultural Representations of Biblical Women*. 2nd rev. ed. Classic Reprints. Sheffield: Sheffield Phoenix Press, 2012.

*Plotted, Shot, and Painted* stakes out new territory for feminist biblical criticism. It considers what happens to biblical women in popular culture, in art and in film, and it foregrounds questions about how gender interests affect interpretation and about the roles and responsibilities of commentators and readers. This second revised edition contains an additional chapter, 'Lot and his Daughters', and an expanded chapter on Delilah.

### **Dictionary of the Bible and Western Culture**

Beavis, Mary Ann, and Michael J. Gilmour, eds. *Dictionary of the Bible and Western Culture*. Sheffield: Sheffield Phoenix Press, 2012.

Consumers of culture in the modern world — high culture or popular culture — discover before long that the Bible, its tales and its characters and its idioms, is woven into the culture. Most of us wish we knew the Bible better, and are often at a loss to know what the biblical source or reference is to phrases or ideas we encounter.

The editors of this unique volume have seen the need for an easy-to-use reference guide for those needing to track down information on characters, phrases, places, and concepts originating in the Bible. They assembled 200 scholars to write 1000 encyclopaedia entries on such biblical backgrounds to Western culture. The contributors to the volume have in mind readers without the specialization of formal biblical studies, and even those not familiar with the Bible's basic content. The presentation is twofold: entries begin with discussion of biblical terms in their original settings, and then illustrate occasions when those terms reappear in later cultural artefacts. This volume is then a dictionary of the reception of the Bible in later Western artistic and intellectual expression.

There is a great deal here to explore and discover; turning these pages will prove illuminating not only as an introduction to biblical literature but also as a demonstration of the Bible's persistent contributions to our cultural heritage.

### **Learning Biblical Hebrew Interactively: Volume 1, Units 0-6. Student Edition**

Overland, Paul. *Learning Biblical Hebrew Interactively: Volume 1, Units 0-6. Student Edition*. Sheffield: Sheffield Phoenix Press, 2014.

The fruit of several years' research and development, field-tested by teachers without experience of conversation in Hebrew as a spoken language, Paul Overland's new Hebrew textbook is startlingly original and immediately accessible and attractive. Its foundation is the theory and practice of Second Language Acquisition (SLA), which orients grammar so as to empower the student's capacity for reading, hearing and expressing in Biblical Hebrew.

Learning Biblical Hebrew Interactively offers a set of activities structured on a serialized narrative inspired by the book of Jonah. Working through it, the student acquires facility in communicating in Hebrew by expressing opinions, accomplishing tasks, or asking others to do something. It is a hands-on, interactive learning experience, hugely various, enhanced by its 230 illustrations and photos, and numerous inserts headed 'Did you know that ...?' featuring interesting aspects of Hebrew culture.

There are two volumes, which can be bought separately, and a version of the student edition that is designed for the instructor, with hints on how to use the textbook in a class setting.

### **Learning Biblical Hebrew Interactively: Volume 2, Units 7-11. Student Edition**

Overland, Paul. *Learning Biblical Hebrew Interactively: Volume 2, Units 7-11. Student Edition*. Sheffield: Sheffield Phoenix Press, 2014.

The fruit of several years' research and development, field-tested by teachers without experience of conversation in Hebrew as a spoken language, Paul Overland's new Hebrew textbook is startlingly original and immediately accessible and attractive. Its foundation is the

theory and practice of Second Language Acquisition (SLA), which orients grammar so as to empower the student's capacity for reading, hearing and expressing in Biblical Hebrew.

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There are two volumes, which can be bought separately, and a version of the student edition that is designed for the instructor, with hints on how to use the textbook in a class setting.

### **Teaching the Bible in the Liberal Arts Classroom**

Webster, Jane S., and Glenn S. Holland, eds. *Teaching the Bible in the Liberal Arts Classroom*. Sheffield: Sheffield Phoenix Press, 2012.

Teaching biblical studies in the undergraduate liberal arts classroom poses many challenges. Do biblical studies deserve a place at a secular liberal arts college? In church-affiliated colleges, should courses in Bible toe the denominational line? Can we claim that biblical studies advance the goals of liberal education, whatever we might think they are?

On a more practical level, how can an instructor engage the attention of students who are taking a course in biblical studies only to fulfill a requirement? How best to begin with students from non-religious backgrounds who begin a course with no real knowledge of the Bible at all? How best to deal with students who already think they know what the Bible is all about, and resist any ideas or approaches that might threaten their ideas?

This collection of pedagogical essays reflects the practical experience of instructors who have spent years teaching biblical studies successfully to undergraduates at liberal arts colleges. The essays address both methodological approaches and specific classroom strategies for teaching biblical studies effectively in a way that advances the skills of thinking and expression that are essential to a liberal arts education. The product of several years of conversation among working professors from an array of liberal arts colleges, these essays offer insights and inspiration for biblical studies instructors who work in a very specific and demanding academic environment.

### **(h) ICI TEACHING COLLABORATION PROGRAM**

In order to facilitate the exchange of scholars and institutions in biblical studies across the globe, a teaching collaboration program is run by the ICI. The facility consists of lists of scholars and institutions interested in exchanges that are made available on the SBL website. See: <http://sbl-site.org/educational/ICITeaching.aspx>. If you or your institution

is interested in such collaboration, please visit the site and enroll yourself in these lists. For more information, contact [Tim Langille](#).

**(i) JOURNAL OF BIBLICAL LITERATURE (JBL) ARCHIVE**

Take note that an archive with JBL articles from volume 122.1 of 2003 through volume 130.1 of 2011 is available online to people accessing the SBL website from any ICI country. See [http://www.sbl-site.org/publications/ICI\\_JBLarchive.aspx](http://www.sbl-site.org/publications/ICI_JBLarchive.aspx). All articles in those volumes can be downloaded for free!

**(j) THE SBL WEBSITE**

Please take note that the SBL website has a new look, reflecting the new corporate identity and logo of the organization. Check out the new functionality and discover all the wonderful resources available there.

The SBL website (on the SBL Press page) has a facility where one can search the full text of all SBL books! For this very convenient tool, see:

<http://sbl-site.org/publications/default.aspx>

For searching reviews of a vast number of academic publications, see the website of Review of Biblical Literature (RBL) at (you have to log in with your membership number):

<http://www.bookreviews.org/>

**(k) EVENTS**

The SBL maintains a significant list of events taking place anywhere in the globe. For the full list please go to <http://www.sbl-site.org/meetings/events.aspx>

A selection of events is listed below—mainly those taking place in ICI regions.

Please provide information on conferences in your region, including calls for papers, to Sharon Johnson at [sharon.johnson@sbl-site.org](mailto:sharon.johnson@sbl-site.org).

**April 15, 2016****Call for Papers Deadline- Songs of Songs**

The fifth international conference on Song of Songs in the Shir ha--Shirim conference series will take place in Pretoria, South Africa, from the evening of 31 August until 2 September 2016 (thus ending two days before the IOSOT conference in Stellenbosch, well in time for colleagues wanting to combine these two events as a conference series).

[More information](#)

**May 30 – June 10, 2016****Nida School of Translation Studies: Translation, Ecology and Entanglement**

The 2016 Nida School of Translation Studies will be held in Misano, Italy exploring the theme of “Translation, Ecology and Entanglement” with Nida Professors Michael Cronin (Dublin City University) and Gerald West (KwaZulu-Natal). As past Nida Professor Timothy Beal (Case Western Reserve) has reflected, “NSTS offers just the kind of experience so many of us long for: a genuinely collegial intellectual community in which scholars with different backgrounds and research interests come together in ways that are generative of new questions and perspectives.” We are confident that this tenth iteration of the school will once again offer a very rich time of study and discovery together.

[More information](#)

**July 2, 2016****Society of Asian Biblical Studies (SABS): Moving Margins: Biblical Studies in 21st century Asia**

If you are planning to attend the meetings of the ISBL 2016 in Seoul, Korea, come a day early and join the fifth Biennial meetings of our partner organization, the Society of Asian Biblical Studies (SABS), a professional academic society to promote biblical interpretation and research in Asia and/or through Asian lenses. It is meeting adjacent to and in collaboration with the Society of Biblical Literature on the 2nd of July 2016. SABS is organizing further sessions which will be scheduled within the ISBL program from the 3-7 of July 2016.

For more information [email Secretary SABS](#)

**July 3-7, 2016****2016 SBL International Meeting**

Seoul, South Korea

<http://sbl-site.org/meetings/Internationalmeeting.aspx>

**July, 10-14, 2016****Teaching Hebrew Morphology in the 21st Century**

Workshop with Dr. Tania Notarius, The Hebrew University of Jerusalem

[email for more information](#)

**August 2-5, 2016****General Meeting of Studiorum Novi Testament Societas**

Society for New Testament Studies (SNTS) will hold their 2016 General Meeting in Montreal, Canada.

For updates and information, see <https://www.edugroepen.nl/sites/SNTS/default.aspx>

**August 9-11, 2016****Ethnicity/Race/Religion: Identities, Ideologies, and Intersections in Biblical Texts and Interpretation (Centre for Biblical Studies, University of Exeter, UK)**

How do ethnicity and race feature in constructions of identity in biblical texts? How have ideologies of race shaped biblical interpretation past and present? And how has the Bible and its interpretation contributed to racial ideologies and racist practices? These are the key issues to be explored in this international conference. Religion and ethnicity or race – the terms are contested and unavoidably loaded – are facets of identity that intersect and overlap in complex and varied ways. They are neither identical nor entirely separable, but clearly bound up in some of the most intractable and prominent conflicts in the contemporary world.

One of the aims of the conference is to explore and to problematize the extent to which the dominant models of biblical scholarship remain ‘Western’ in their assumptions, and to consider what breaking out of these might entail.

Speakers: Professor Musa Dube, University of Botswana Dr Ma. Marilou S. Ibita, Catholic University of Leuven, Belgium, and the Institute of Formation and Religious Studies, Quezon City, the Philippines. Dr Gregory Cuéllar, Austin Presbyterian Theological Seminary, USA.

[More information.](#)

**September 4-9, 2016****2016 Meeting of the International Organization for the Study of the Old Testament (IOSOT)**

For the first time in its more than 50-years history the IOSOT will convene on African soil in 2016. The triennial meeting will take place at the University of Stellenbosch, Western Cape, South Africa. Updates and more information will be posted on the <http://www.iosot2016.co.za/> The Call for Papers is now closed. **Registration** is open,

and early-bird rates apply until 30 June 2016. For further information, contact: [LCJ@sun.ac.za](mailto:LCJ@sun.ac.za)

**November 19-22, 2016**

**2016 SBL Annual Meeting**

San Antonio, Texas

<http://sbl-site.org/meetings/Annualmeeting.aspx>

#### **(I) SBL EDUCATIONAL RESOURCES FREELY AVAILABLE**

There are links to numerous educational resources on the SBL website. The following are freely available: (i) Resources on Teaching the Bible; (ii) Freely downloadable Hebrew, Greek and Transliteration fonts (amongst others); (iii) Resources on Bible translations and commentaries; and (iv) Research tool resources.

See <http://sbl-site.org/educational/default.aspx>

Also remember to check the newly-developed **Bible Odyssey** online portal. See [www.bibleodyssey.org](http://www.bibleodyssey.org). This portal offers wonderful educational resources, but also resources for broader popular audiences. Use this site to popularize our academic studies in faith communities!

#### **(m) PLEASE PASS ON THE INFORMATION**

Please share this newsletter with your colleagues and students and become a liaison for your institution and SBL. (Please contact our liaison officer, [Tim Langille](mailto:Tim.Langille@sbl-site.org), if you would like to assist as contact person in your region.) Your advocacy for ICI strengthens biblical studies as a discipline and builds relationships in the global community. Thank you to those who have done so in the past—we also receive letters from people who received the newsletter from someone else.

With best wishes for your Bible scholarship!

Louis Jonker, SBL – International Cooperation Initiative