

METHODOLOGY IN THE ACADEMIC TEACHING OF THE HOLOCAUST

Edited by

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With

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Studies in

Judaism

Methodology In The Academic Teaching Of The Holocaust

Jacob Neusner



Methodology In The Academic Teaching Of The Holocaust:

Methodology in the Academic Teaching of the Holocaust Zev Garber, Alan L. Berger, Richard Libowitz, 1988 A companion volume to *Methodology in the Academic Teaching of Judaism* UPA 1987 this book seeks to address the central issues of human life and meaning in the post Holocaust world Though representing a variety of disciplines and religious backgrounds the authors are united by a fundamental recognition that after the Holocaust the entire enterprise of being human has been called into serious question Co published with *Studies in Judaism* *Methodology in the Academic Teaching of Judaism* (Studies in Judaism) Zev Garber, 1986-12-15 *Teaching the Shoah* Zev Garber, Kenneth L. Hanson, 2022-11-16 Today more than 80 years after the Holocaust Shoah the events surrounding Hitler's campaign of murder have not receded into the distance but remain memorialized in multiple venues both scholarly and popular This volume is an anthological collection of essays and creative pieces showcasing the pedagogical issues related to the Nazi genocide It addresses the field of Shoah education featuring new and novel ways to promote awareness of the reality of the genocide as well as an understanding of the instrumentalities both philosophical and physical which drove and concretized it In addition to serious academic contributions this volume features a play a short story and a discussion of the use of educational video in an online environment It provides insight into the overarching question how can and should the Shoah be taught and what approaches can be utilized in sharing the most important lessons of this most unspeakable example of ethnic cleansing in human history

Maven in Blue Jeans Steven L. Jacobs, 2009 This collection of academic essays have been written in tribute to Professor Zev Garber and are divided to reflect the areas in which Professor Garber has devoted his teaching and writing energies the Holocaust Jewish Christian relations philosophy and theology history and biblical interpretation **Humanistic Pedagogy Across the Disciplines** Amy E. Traver, Dan Leshem, 2018-09-26 This volume presents insights from five years of intensive Holocaust genocide and mass atrocity education at Queensborough Community College QCC of the City University of New York CUNY USA to offer four approaches Arts Based Textual Outcomes Based and Social Justice to designing innovative integrative and differentiated pedagogies for today's college students The authors cover the theoretical foundations of each approach and include faculty reflections on the programs instructional strategies and student reactions that brought the approaches to life across the disciplines *Narrative and Document in the Rabbinic Canon: From the Mishnah to the Talmuds* Jacob Neusner, 2009-11-11 *Narrative and Document in the Rabbinic Canon* Volume I is a study of the inclusion of biographical narratives about sages in components of the unfolding canon of Rabbinic Judaism in the formative age These documents are of the first six centuries C E and are exclusive of the two Talmuds A sage is defined here as a man who embodies the Rabbinic system A sage story then is an anecdote about the life and deeds of a Rabbinic sage In general a biographical narrative is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death In this way one is able

to correlate the unfolding of the sage story in the Rabbinic canonical sequence with the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon The sage stories of the Mishnah Tosefta Tannaite Halakhic Midrash compilations and Rabbah Midrash collections are subject to examination The Yerushalmi and the Bavli come next in volume II Here we ask what is to be learned from a documentary reading of the sage stories as they unfolded in the canonical setting

Narrative and Document in the Rabbinic Canon Jacob Neusner, 2010-07-15 The author states in his preface For a thousand years from its earliest documents of the second century to the High Middle Ages Rabbinic Judaism preferred to compose and collect anecdotes not to construct of them sustained and connected biographies This is a study of the inclusion of biographical narratives about sages in some of the components of the unfolding canon of Rabbinic Judaism in the formative age the documents of the first six centuries C E exclusive of the two Talmuds A sage here is defined as a man who embodies the Rabbinic system A sage story then is an anecdote about the life and deeds of a Rabbinic sage A biographical narrative in general is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death I am able in this way to correlate the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon

Narrative and Document in the Rabbinic Canon: The Two Talmuds Jacob Neusner, 2010-07-15 The author states in his preface For a thousand years from its earliest documents of the second century to the High Middle Ages Rabbinic Judaism preferred to compose and collect anecdotes not to construct of them sustained and connected biographies This is a study of the inclusion of biographical narratives about sages in some of the components of the unfolding canon of Rabbinic Judaism in the formative age the documents of the first six centuries C E exclusive of the two Talmuds A sage here is defined as a man who embodies the Rabbinic system A sage story then is an anecdote about the life and deeds of a Rabbinic sage A biographical narrative in general is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death I am able in this way to correlate the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon

A Bibliography of Jewish Education in the United States Norman Drachler, 2017-12-01 Entries from thousands of publications whether in English Hebrew Yiddish and German on all aspects of Jewish education from pre school through secondary education This book contains entries from thousands of publications whether in English Hebrew Yiddish and German books research reports educational and general periodicals synagogue histories conference proceedings

bibliographies and encyclopedias on all aspects of Jewish education from pre school through secondary education

Chapters in the Formative History of Judaism Jacob Neusner, 2010-07-15 This collection of eight essays draws on a half year of work the second six months of 2009 Neusner takes up three problems in the history of Religions four essays on fundamental issues in form history and the documentary hypothesis of the Rabbinic canon and one theological essay The reason Neusner periodically collects and publishes essays and reviews is to give them a second life after they have served as lectures or as summaries of monographs or as free standing articles or as expositions of Judaism in collections of comparative religions This re presentation serves a readership to whom the initial presentation in lectures or specialized journals or short run monographs is inaccessible Some of the essays furthermore provide a pr cis for colleagues in kindred fields of fully worked out monographs the comparative Midrash exercise for example The Jewish Jesus Zev Garber, 2011-04-12 There is a general understanding within religious and academic circles that the incarnate Christ of Christian belief lived and died a faithful Jew This volume addresses Jesus in the context of Judaism By emphasizing his Jewishness the authors challenge today s Jews to reclaim the Nazarene as a proto rebel rabbi and invite Christians to discover or rediscover the Church s Jewish heritage The essays in this volume cover historical literary liturgical philosophical religious theological and contemporary issues related to the Jewish Jesus Several of them were originally presented at a three day symposium on Jesus in the Context of Judaism and the Challenge to the Church hosted by the Samuel Rosenthal Center for Judaic Studies at Case Western Reserve University in 2009 In the context of pluralism in the temper of growing interreligious dialogue and in the spirit of reconciliation encountering Jesus as living history for Christians and Jews is both necessary and proper This book will be of particular interest to scholars of the New Testament and Early Church who are seeking new ways of understanding Jesus in his religious and cultural milieu as well Jewish and Christian theologians and thinkers who are concerned with contemporary Jewish and Christian relationships **First Steps in the Talmud** Jacob Neusner, 2012-07-10 The Talmud is a confusing piece of writing It begins no where and ends no where but it does not move in a circle It is written in several languages and follows rules that in certain circumstances trigger the use of one language over others Its components are diverse To translating it requires elaborate complementary language It cannot be translated verbatim into any language So a translation is a commentary in the most decisive way The Talmud accordingly cannot be merely read but only studied It contains diverse programs of writing some descriptive and some analytical A large segment of the writing follows a clear pattern but the document encompasses vast components of miscellaneous collections of bits and pieces odds and ends It is a mishmash and a mess Yet it defines the program of study of the community of Judaism and governs the articulation of the norms and laws of Judaism its theology and its hermeneutics Above all else the Talmud of Babylonia is comprised of contention and produces conflict and disagreement with little effort at a resolution No wonder the Talmud confuses its audience But that does not explain the power of the Talmud to define Judaism and shape its intellect This

book guides those puzzled by the Talmud and shows the system and order that animate the text The Holocaust's Ghost F. C. DeCoste, Bernard Schwartz, 2000-05 Numerous scholars explore the moral aesthetic and political outcomes of the Holocaust from the perspectives of various academic backgrounds including art literature political science education and history **Essays in the Judaic Background of Mark 11:12-14, 20-21; 15:23; Luke 1:37; John 19:28-30; and Acts 11:28** Roger David Aus, 2015-07-02 These five essays deal with the influence of Judaic haggadah or lore especially in the form of creative historiography or imaginative dramatization on four enigmatic passages in the Gospels and one in Acts They point to their deeper theological truths and negate the alternatives of true or false historical or non historical usually applied to the narratives *The Documentary History of Judaism and Its Recent Interpreters* Jacob Neusner, 2012-07-10 The result for the history of Judaism of a documentary reading of the Rabbinic canonical sources illustrates the working of that hypothesis It is the first major outcome of that hypothesis but there are other implications and a variety of new problems emerge from time to time as the work proceeds In the recent past Neusner has continued to explore special problems of the documentary hypothesis of the Rabbinic canon At the same time Neusner notes others join in the discussion that have produced important and ambitious analyses of the thesis and its implications Here Neuser has collected some of the more ambitious ventures into the hypothesis and its current recapitulations Neusner begins with the article written by Professor William Scott Green for the Encyclopaedia Judaica second edition as Green places the documentary hypothesis into the context of Neusner's entire oeuvre Neuser then reproduces what he regards as the single most successful venture of the documentary hypothesis contrasting between the Mishnah's and the Talmuds programs for the social order of Israel the doctrines of economics politics and philosophy set forth in those documents respectively Then come the two foci of discourse Halakhah or normative law and Aggadah or normative theology Professors Bernard Jackson of the University of Manchester England and Mayer Gruber of Ben Gurion University of the Negev treat the Halakhic program that Neusner has devised and Kevin Edgecomb of the University of California Berkeley has produced a remarkable summary of the theological system Neusner discerns in the Aggadic documents Neusner concludes with a review of a book by a critic of the documentary hypothesis **Christian Theology After the Shoah** James F. Moore, 2004 This book takes up the challenge of providing a way to do Christian theology that is both sensitive to the questions arising in the Shoah and incorporates the advances of Jewish Christian dialogue Moore's approach also offers new thinking on the difficult texts of the Christian passion narratives as an example of the post Shoah Christian theology He expresses a hopeful outlook that we are on the threshold of a new stage in theology and dialogue a new generation of thinkers both Jewish and Christian are asking how we can move forward and apply the lessons learned from the events of the Shoah **From the Shtetl to the Lecture Hall** Luise Hirsch, 2013-02-11 Until the 19th century women were regularly excluded from graduate education When this convention changed it was largely thanks to Jewish women from Russia Raised to be strong and independent the daughters of Jewish

businesswomen were able to utilize this cultural capital to fight their way into the universities of Switzerland and Germany. They became trailblazers ensuring regular admission for women who followed their example. This book tells the story of Russian and German Jews who became the first female professionals in modern history. It describes their childhoods whether in Berlin or in a Russian shtetl, their schooling and their experiences at German universities. A final chapter traces their careers as the first female professionals and details how they were tragically destroyed by the Nazis. **Simon Peter's**

Denial and Jesus' Commissioning Him as His Successor in John 21:15-19 Roger David Aus, 2013-02-07. This study uses early Jewish sources to analyze the significance of Day of Atonement and High Priest imagery in the narrative of Simon Peter's threefold denial of Jesus. It then describes the influence of other early Jewish sources on Jesus commissioning his main disciple Simon Peter as his own successor in John 21:15-19. Aus relates this event to Moses commissioning his main disciple Joshua as his successor. The Jewish Women of Ravensbrück Concentration Camp Rochelle G. Saidel, 2006-03-09. Ravensbrück was the only major Nazi concentration camp for women. Located about fifty miles north of Berlin, the camp was the site of murder by slave labor, torture, starvation, shooting, lethal injection, medical experimentation, and gassing. While this camp was designed to hold 5,000 women, the actual figure was six times this number. Between 1939 and 1945, 132,000 women from twenty-three countries were imprisoned in Ravensbrück, including political prisoners, Jehovah's Witnesses, socialists, including Gypsies, prostitutes, and lesbians, criminals, and Jewish women who made up about 20 percent of the population. Only 15,000 survived. Drawing upon more than sixty narratives and interviews of survivors in the United States, Israel, and Europe, as well as unpublished testimonies, documents, and photographs from private archives, Rochelle Saidel provides a vivid collective and individual portrait of Ravensbrück's Jewish women prisoners. She worked for over twenty years to track down these women whose poignant testimonies deserve to be shared with a wider audience and future generations. Their memoirs provide new perspectives and information about satellite camps; there were about 70 slave labor sub camps. Here is the story of real daily camp life with the women's thoughts about food, friendships, fear of rape and sexual abuse, hygiene issues, punishment, work, and resistance. Saidel includes accounts of the women's treatment, their daily struggles to survive, their hopes and fears, their friendships, their survival strategies, and the aftermath. On April 30, 1945, the Soviet Army liberated Ravensbrück. They found only 3,000 extremely ill women in the camp because the Nazis had sent other remaining women on a death march. The Jewish Women of Ravensbrück Concentration Camp reclaims the lost voices of the victims and restores the personal accounts of the survivors. The Rabbis and the Prophets Jacob Neusner, 2010-12-22. The Prophets of Scripture are subverted by the Rabbis of the Talmud and Midrash. In the Rabbinic canon, the Prophets are represented as a miscellaneous mass of proof texts made up of one clause or sentence at a time. The Scripture's prophetic writings cited in clauses and phrases in the Rabbinic canon lose their integrity and cease to speak in fully coherent paragraphs and chapters. The same prophets, however, came to whole and coherent expression in other venues established by those same Rabbis. So the Rabbis of late antiquity took over writings

from what they recognized as ancient times and of divine origin and they re presented selections of those writings in accord with their own project s requirements glossing clauses of the prophetic Scriptures but not whole propositional discourses This monograph shows how they did so It portrays the formal patterns of the Rabbis subversive glosses Why impose the chaos of glosses on the orderly declaration of Scripture It was to take possession of Scriptural prophecy that the Rabbinic authors imposed their characteristic forms and distinctive topics the characteristic categories and tasks and propositions The Rabbinic canonical writings took over imparting upon the received heritage of Scripture and tradition whatever they chose to treat as authoritative They did with these selected compositions whatever they wanted They Rabbinized Scripture in full awareness of how in the process they recast Scripture s own forms and purposes The Rabbis were perfectly capable of recapitulating prophetic writings as coherent statements This they did in providing for lections for Sabbaths and festivals

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