

After The Holocaust

Based on an International Scholars' Symposium convened to recall the infamous Kristallnacht in Hitler's Germany, this book represents an effort to distill from the ensuing Holocaust experience the lessons that seem most applicable to the contemporary world.

This book deals with the integration of thousands of survivors of the Holocaust into Israeli society in the early years of the new State's existence. Among the issues discussed are: the ways in which the survivors were recruited into the defence forces and the role they played in the War of Independence, the settlement of the immigrants in towns and villages abandoned by Arabs during the war and the immigrant youth. Impossible Images brings together a distinguished group of contributors, including artists, photographers, cultural critics, and historians, to analyze the ways in which the Holocaust has been represented in and through paintings, architecture, photographs, museums, and monuments. Exploring frequently neglected aspects of contemporary art after the Holocaust, the volume demonstrates how visual culture informs Jewish memory, and makes clear that art matters in contemporary Jewish studies. Accepting that knowledge is culturally constructed, Impossible Images makes explicit the ways in which context matters. It shows how the places where an artist works shape what is produced, in what ways the space in which a work of art is exhibited and how it is

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named influences what is seen or not seen, and how calling attention to certain details in a visual work, such as a gesture, a color, or an icon, can change the meaning assigned to the work as a whole. Written accessibly for a general readership and those interested in art and art history, the volume also includes 20 color plates from leading artists Alice Lok Cahana, Judy Chicago, Debbie Teicholz, and Mindy Weisel.

In a unique study of Anglo-Jewish writers in the post-war period, Dr. Sicher traces through their works the story of the rise of the Jewish community from slum poverty to suburban affluence. This period is one of crucial social change in Britain. At the same time, Dr. Sicher raises serious questions about the modern writer's cultural and ethnic identity. In this process, Dr. Sicher advances the thesis that, under the impetus of the Holocaust, the more traditional conflict between Jewish roots and assimilation has been succeeded by a reassessment of identity and morality. Dr. Sicher's perspective on this particular period of literature is a highly original one and it should provoke creative reconsideration of other contexts and times as well.

Tenebrae (Latin: darkness) is a prayer service commemorating the time Jesus spent in the tomb. It is a fitting and potent symbol for the moral darkness of the Holocaust, when the lives of six million Jews were snuffed out - many of them within earshot of Christian churches. In Tenebrae, we are called to confront the mystery of evil, the ongoing suffering of God, and the need to join our prayers and efforts for the transformation of the world.

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Pt. 1 (p. 1-161) contains interviews of the author with her parents, who relate their life-stories. Natalia, a pianist, was born in Kraków in 1911. She describes incidents of Polish antisemitism in the interwar period, and the German occupation in 1939. She was arrested and beaten in Tarnów in 1940, fled to Warsaw, and lived as a non-Jew on the "Aryan side". She was arrested again in 1943 while attempting to escape from Poland, and sent to Płaszów, where she was saved from death because of her skill as a pianist. From there she was sent to Auschwitz, where she was liberated. Josef, born in 1900, fled from Poland to Russia and survived the war there. They met after the war, married, and emigrated to England. In pt. 2 (p. 163-245) the author surveys the history of antisemitism in Great Britain. Discusses the refusal of the Allies to take the plight of the Jews into account during the war, and the reluctance of British authorities to help Jews after the war.

A collection of poems, essays and illustrations from the post-war generation (including children of survivors) addressing their personal feelings about the Holocaust.

When we are confronted with images of and memoirs from the Holocaust and subsequent cases of vast cruelty and suffering, is our impulse to empathize put at risk by the possibility of becoming numb to horror? Carolyn J. Dean's provocative new book addresses the ways we evade our failures of empathy in the face of massive suffering: Has exposure (or overexposure) to representations of pain damaged our ability to feel? Do the frequent claims that artistic representations of extreme cruelty are pornographic

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allow us to dodge the real issues that we must confront in attempting to come to terms with suffering? Does an excess of terror place constraints on compassion? Dean examines the very different representations of suffering found in visual media, history writing, cultural criticism, and journalism that grapple with the assumption that Americans and Western Europeans have been rendered numb and their appropriate human responses blunted by the events of the past century. *The Fragility of Empathy after the Holocaust* will be of interest to all readers concerned with contemporary "victim culture," Holocaust representation, and humanism.

This memoir is a fascinating portrait of mother and child who miraculously survive two concentration camps, then, after the war, battle demons of the past, societal rejection, disbelief, and invalidation as they struggle to reenter the world of the living. It is the tale of how one newly takes on the world, having lived in the midst of corpses strewn about in the scores of thousands, and how one can possibly resume life in the aftermath of such experiences. It is the story of the child who decides, upon growing up, that the only career that makes sense for him in light of these years of horror is to become someone sensitive to the deepest flaws of humanity, a teacher of God's role in history amidst the traditions that attempt to understand it—and to become a rabbi. Readers will not emerge unscathed from this searing work, written by a distinguished, Boston-based rabbi and academic.

What is it like to be Jewish and to be born and raised in Germany after the Holocaust?

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Based on remarkably candid interviews with nearly one hundred German Jews, Lynn Rapaport's book reveals a rare understanding of how the memory of the Holocaust shapes Jews' everyday lives. As their views of non-Jewish Germans and of themselves, their political integration into German society, and their friendships and relationships with Germans are subtly uncovered, the obstacles to readjustment when sociocultural memory is still present are better understood. This is also a book about Jewish identity in the midst of modernity. It shows how the boundaries of ethnicity are not marked by how religious Jews are, or their absorption of traditional culture, but by the moral distinctions rooted in Holocaust memory that Jews draw between themselves and other Germans. *Jews in Germany after the Holocaust* has won an award for being the best book in the sociology of religion from the American Sociological Association. "An engaging, compelling and disturbing confrontation with evil ...a book that will be transformative in its call for individual and collective moral responsibility." – Michael A. Grodin, M.D., Professor and Director, Project on Medicine and the Holocaust, Elie Wiesel Center for Judaic Studies, Boston University Human Subjects Research after the Holocaust challenges you to confront the misguided medical ethics of the Third Reich personally, and to apply the lessons learned to contemporary human subjects research. While it is comforting to believe that Nazi physicians, nurses, and bioscientists were either incompetent, mad, or few in number, they were, in fact, the best in the world at the time, and the vast majority participated in the government

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program of “applied biology.” They were not coerced to behave as they did—they enthusiastically exploited widely accepted eugenic theories to design horrendous medical experiments, gas chambers and euthanasia programs, which ultimately led to mass murder in the concentration camps. Americans provided financial support for their research, modeled their medical education and research after the Germans, and continued to perform unethical human subjects research even after the Nuremberg Doctors’ Trial. The German Medical Association apologized in 2012 for the behavior of its physicians during the Third Reich. By examining the medical crimes of human subjects researchers during the Third Reich, you will naturally examine your own behavior and that of your colleagues, and perhaps ask yourself “If the best physicians and bioscientists of the early 20th century could do evil while believing they were doing good, can I be certain that I will never do the same?”

Discusses various issues in contemporary Jewish theology. Ch. 2 (p. 25-53), “The Valley of the Shadow”, is dedicated to the theological interpretation of the Holocaust. The Holocaust poses several problems to Jewish thought: Is God present in the post-Auschwitz world? Did the Holocaust renew the Covenant or did it survive intact? May the Holocaust be interpreted in terms of punishment, or is its meaning different, maybe inexplicable, in the extant categories of human ethics? May the Holocaust be regarded as a necessary transitional point on the way to the Jewish state? What lessons may be extracted from the Holocaust? Presents various solutions of modern-day Jewish

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theologians. Argues that the only lesson of the Holocaust is the reality of a common Jewish fate.

Discusses the history, moral and ethical aspects, and influence of the Holocaust and the repercussions it has had on the world.

Glossary.

2012 Americo Paredes Book Award Winner for Non-Fiction presented by the Center for Mexican American Studies at South Texas College Selected as a 2012 Outstanding Title by AAUP University Press Books for Public and Secondary School Libraries This is Olivia's story. Born in Los Angeles, she is taken to Mexico to live with her extended family until the age of three. Olivia then returns to L.A. to live with her mother, Carmen, the live-in maid to a wealthy family. Mother and daughter sleep in the maid's room, just off the kitchen. Olivia is raised alongside the other children of the family. She goes to school with them, eats meals with them, and is taken shopping for clothes with them. She is like a member of the family. Except she is not. Based on over twenty years of research, noted scholar Mary Romero brings Olivia's remarkable story to life. We watch as she grows up among the children of privilege, struggles through adolescence, declares her independence and eventually goes off to college and becomes a successful professional. Much of this extraordinary story is told in Olivia's voice and we hear of both her triumphs and setbacks. We come to understand the painful realization of wanting to claim a Mexican heritage that is in many ways not her own and of her

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constant struggle to come to terms with the great contradictions in her life. In *The Maid's Daughter*, Mary Romero explores this complex story about belonging, identity, and resistance, illustrating Olivia's challenge to establish her sense of identity, and the patterns of inclusion and exclusion in her life. Romero points to the hidden costs of paid domestic labor that are transferred to the families of private household workers and nannies, and shows how everyday routines are important in maintaining and assuring that various forms of privilege are passed on from one generation to another. Through Olivia's story, Romero shows how mythologies of meritocracy, the land of opportunity, and the American dream remain firmly in place while simultaneously erasing injustices and the struggles of the working poor. A happy ending for the maid's daughter: Hector Tobar's profile of Olivia for the LA Times

This book examines the changes in representing collaboration, during the Holocaust, especially in the destruction of European Jewry, in the public discourse and the historiography of various countries in Europe that were occupied by the Germans, or were considered, at least during part of the war, as Germany's allies or satellites. In particular, it shows how representations and responses have been conditioned by national and political trends and constraints. As historical background to the issues of postwar collective memory and public discourse, it includes references to and short descriptions of major manifestations of collaboration, chiefly in regards to the Jews, in each of these countries during the war. Whether they were Communist or democratic

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regimes, the book shows how the sudden burden of the past was suppressed, denied or distorted in various periods. Covering a wide area of both Eastern and Western Europe from different specialist perspectives, this comprehensive study of collaboration in the Holocaust and its aftermath will be a valuable tool for teachers and students in the field of modern European history and Holocaust studies.

After World War II the Girls Club of Brooklyn, New York, became home and safe haven to a small group of young women, orphaned in the Holocaust, whose stories represent the experiences of tens of thousands of child survivors. This book follows them from childhood to the present as they, contrary to early predictions, built new and successful lives in America. In old age the women, once again, are defying bleak expectations.

Tells the stories of eight young survivors of the Holocaust, focusing on their experiences after the war, and includes excerpts from interviews, and personal and archival photographs.

Publisher Description

Examines the question of God's noninterference in the Holocaust and other tragedies in Jewish history. Shows "how man may affirm his faith even when confronted with God's awesome silence."--Back cover.

In *Aversion and Erasure*, Carolyn J. Dean offers a bold account of how the Holocaust's status as humanity's most terrible example of evil has shaped contemporary discourses about victims in the West. Popular and scholarly attention to the Holocaust has led some observers to conclude that a "surfeit of Jewish memory" is obscuring the suffering of other peoples. Dean explores the pervasive idea that suffering and trauma in the United States and Western Europe

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have become central to identity, with victims competing for recognition by displaying their collective wounds. She argues that this notion has never been examined systematically even though it now possesses the force of self-evidence. It developed in nascent form after World War II, when the near-annihilation of European Jewry began to transform patriotic mourning into a slogan of "Never Again": as the Holocaust demonstrated, all people might become victims because of their ethnicity, race, gender, or sexuality—because of who they are. The recent concept that suffering is central to identity and that Jewish suffering under Nazism is iconic of modern evil has dominated public discourse since the 1980's. Dean argues that we believe that the rational contestation of grievances in democratic societies is being replaced by the proclamation of injury and the desire to be a victim. Such dramatic and yet culturally powerful assertions, however, cast suspicion on victims and define their credibility in new ways that require analysis. Dean's latest book summons anyone concerned with human rights to recognize the impact of cultural ideals of "deserving" and "undeserving" victims on those who have suffered.

Asserting that "Judaism is in the midst of a paradigm shift," Rabbi Dow Marmur contends that the Holocaust marked "the beginning of the tragic end" of the old paradigm of exile. The establishment of the state of Israel points to a new beginning that has tremendous religious significance for contemporary Jews. *The Star of Return*, a liberal Jewish response to the religious implications of changes in the post-Holocaust era, looks at this profound transformation in terms of the individual Jew's relationship to Israel and establishes that relationship within the context of traditional Judaism.

For the last decade scholars have been questioning the idea that the Holocaust was not talked

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about in any way until well into the 1970s. *After the Holocaust: Challenging the Myth of Silence* is the first collection of authoritative, original scholarship to expose a serious misreading of the past on which, controversially, the claims for a 'Holocaust industry' rest. Taking an international approach this bold new book exposes the myth and opens the way for a sweeping reassessment of Jewish life in the postwar era, a life lived in the pervasive, shared awareness that Jews had narrowly survived a catastrophe that had engulfed humanity as a whole but claimed two-thirds of their number. The chapters include: an overview of the efforts by survivor historians and memoir writers to inform the world of the catastrophe that had befallen the Jews of Europe an evaluation of the work of survivor-historians and memoir writers new light on the Jewish historical commissions and the Jewish documentation centres studies of David Boder, a Russian born psychologist who recorded searing interviews with survivors, and the work of philosophers, social thinkers and theologians theatrical productions by survivors and the first films on the theme made in Hollywood how the Holocaust had an impact on the everyday life of Jews in the USA and a discussion of the different types, and meanings, of 'silence'. A breakthrough volume in the debate about the 'Myth of Silence', this is a must for all students of Holocaust and genocide.

This book - previously published as a special issue of the *Journal of Israeli History* - offers an examination of historical studies of the Holocaust since the trial of Adolf Eichmann in 1961. Based on interviews with survivors and records of organizations which assisted in the resettlement of displaced persons, compares the experiences of 60 Polish Christians and 60 Polish Jews now living in Pittsburgh. Discusses prewar Poland, the Nazi occupation, and emigration to the USA. Ch. 2 (pp. 9-41), "Between Swastika and Sickle, " describes wartime

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experiences, mentioning life in the ghettos, the deportations, and the concentration camps. Notes that fear of antisemitism was a primary reason for leaving Poland after the war. Many of the Jewish survivors emphasized that the climate of hate was a continuation of their experiences with Polish antisemitism prior to and during the war. Ch. 4 also discusses the Displaced Persons Act which was considered to be discriminatory against Jews.

A powerful work of moral and political philosophy. The idea which I shall present here came to me more or less out of the blue. I was on a train some five years ago, on my way to spend a day at Headingley and I was reading a book about the death camp at Sobibor... The particular, not very appropriate, conjunction involved for me in this train journey... had the effect of fixing my thoughts on one of the more dreadful features of human coexistence, when in the shape of a simple five-word phrase the idea occurred to me. In *The Contract of Mutual Indifference*, Norman Geras discusses a central aspect of the experience of the Holocaust with a view to exploring its most important contemporary implications. In a bold and powerful synthesis of memorial, literary record, historical reflection and political theory, he focuses on the figure of the bystander -- the bystander to the destruction of the Jews of Europe and the bystander to more recent atrocities -- to consider the moral consequences of looking on without active response at persecution and great suffering. Geras argues that the tragedy of European Jewry, so widely pondered by historians, social scientists, psychologists, theologians and others, has not yet found its proper reflection within political philosophy. Attempting to fill the gap, he adapts an old idea from within that tradition of enquiry, the idea of the social contract, to the task of thinking about the triangular relation between perpetrators, victims and bystanders, and draws a somber conclusion from it. Geras goes on to ask how far this conclusion may be offset

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by the hypothesis of a universal duty to bring aid. The Contract of Mutual Indifference is an original and challenging work, aimed at the complacent abstraction of much contemporary theory. It is supplemented by three shorter essays on the implications of the Jewish catastrophe for conceptions of human nature and progress and for certain types of Marxist explanation.

Continuing her memoir of the Holocaust begun in the earlier "The End of Days," the author tells of her liberation from the camps, her efforts to get to Palestine to help found the state of Israel, and her first ten years in Israel.

Imaginary Neighbors offers a unique and significant contribution to the contemporary debate concerning Holocaust memory by exploring the most important current political topic in Poland: Jewish-Polish relations during and after World War II.

"... stimulating and important anthology..." -- Holocaust and Genocide Studies "... a useful and competent volume that can serve as a good introduction to scholarship on the aftermath of the Holocaust." -- Times Literary Supplement More than 50 years after the end of World War II, how do we look back upon and understand the nature and consequences of that catastrophic event? What kind of historical consciousness has developed over the past half century with respect to the Nazi destruction of European Jewry? These questions are explored by a distinguished international group of scholars who draw on history, literature, memory, memorials, and the representation of the Holocaust in the culture to assess the impact of the Holocaust on postwar consciousness.

Comprises four essays - "Empathy, Suffering, and Holocaust 'Pornography'," "Goldhagen's Celebrity, Numbness, and Writing History," "Indifference and the Language of Victimization,"

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and "Who Was the 'Real' Hitler?" - that deal with the question of bystander indifference during the Holocaust and numbness afterward on the part of those who distance themselves from Jewish and other suffering. In both cases, indifference is seen as a socio-cultural and historical problem. Those Germans who accepted the brutality with which Hitler treated the Jews are seen as banal collaborators whose complicity was active. However, considers totalistic condemnations of Germans as eliminationist antisemites or wholesale attribution of Nazi behavior to latent homosexuality as reflecting the phenomenon of creating false alibis for the kind of bystander indifference that characterized many Germans during the Holocaust and people afterwards who assume that only others can manifest such prejudice-based attitudes as antisemitism.

This collection of essays by leading sociologists, anthropologists, historians, philosophers, and political/legal theorists considers both what social theory has to say about the Holocaust, and also what the Holocaust has to say about social theory. The essays are informed by the premise that--a decade after its publication--Zygmunt Bauman's claim is still true that social theory has either failed to address the Holocaust or protected itself from its implications.

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Told for the first time from their perspective, the story of children who survived the chaos and trauma of the Holocaust How can we make sense of our lives when we do not know where we come from? This was a pressing question for the youngest survivors of the Holocaust, whose prewar memories were vague or nonexistent. In this beautifully written account, Rebecca Clifford follows the lives of one hundred Jewish children out of the ruins of conflict through their adulthood and into old age. Drawing on archives and interviews, Clifford charts the

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experiences of these child survivors and those who cared for them—as well as those who studied them, such as Anna Freud. *Survivors* explores the aftermath of the Holocaust in the long term, and reveals how these children—often branded “the lucky ones”—had to struggle to be able to call themselves “survivors” at all. Challenging our assumptions about trauma, Clifford’s powerful and surprising narrative helps us understand what it was like living after, and living with, childhoods marked by rupture and loss.

For over half a century, Germans have lived in the shadow of Auschwitz. Who was responsible for the mass murder of millions of people in the Holocaust: just a small gang of evil men, Hitler and his henchmen; or certain groups within a particular system; or even the whole nation? Could the roots of malignancy be traced far back in German history? Or did the Holocaust have more to do with European modernity? Should Germans live with a legacy of guilt forever? And how, if at all, could an acceptable German national identity be defined? These questions dogged public debates in both East and West Germany in the long period of division. Both states officially claimed to have “overcome the past” more effectively than the other; both sought to construct new, opposing identities as the “better Germany”. But, in different ways, official claims ran at odds with the kaleidoscope of popular collective memories; dissonances, sensitivities and taboos were the order of the day on both sides of the Wall. And in the 1990s, with

continued heated debates over past and present, it was clear that inner unity appeared to be no automatic consequence of formal unification. Drawing on a wide range of material - from landscapes of memory and rituals of commemoration, through private diaries, oral history interviews and public opinion poll surveys, to the speeches of politicians and the writings of professional historians - Fulbrook provides a clear analysis of key controversies, events and patterns of historical and national consciousness in East and West Germany in equal depth. Arguing against "essentialist" conceptions of the nation, Fulbrook presents a theory of the nation as a constructed community of shared legacy and common destiny, and shows how the conditions for the easy construction of any such identity have been notably lacking in Germany after the Holocaust. This book will be of interest to advanced undergraduate and postgraduate students in history, politics, and German and European Studies, as well as established scholars and interested members of the public.

This volume presents a wide-ranging selection of Jewish theological responses to the Holocaust. It will be the most complete anthology of its sort, bringing together for the first time: (1) a large sample of ultra-orthodox writings, translated from the Hebrew and Yiddish; (2) a substantial selection of essays by Israeli authors, also translated from the Hebrew; (3) a broad sampling of works written

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in English by American and European authors. These diverse selections represent virtually every significant theological position that has been articulated by a Jewish thinker in response to the Holocaust. Included are rarely studied responses that were written while the Holocaust was happening.

Over the centuries, New Testament texts have often been read in ways that reflect and encourage anti-Semitism. For example, the parable of the "wicked husbandmen," who kill the son of their landlord in order to seize the land, has been used to blame the Jews for the death of Christ. Since the Holocaust, Christian scholars have increasingly recognized and rejected this inheritance. In *Parables for Our Time* Tania Oldenhage seeks to fashion a biblical hermeneutics that consciously works with memories of the Holocaust. New Testament scholars have not directly confronted the horror of Nazi crimes, Oldenhage argues, but their work has nonetheless been deeply affected by the events of the Holocaust. By placing twentieth-century biblical scholarship within its specific historical and cultural contexts, she is able to trace the process by which the Holocaust gradually moved into the collective consciousness of New Testament scholars, both in Germany and in the United States. Her focus is on the scholarly interpretation of the parables of Jesus. She sets the stage with the work of Wolfgang Harnisch who exemplifies the problems surrounding Holocaust

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remembrance in the Germany of the 1980s and 1990s. She then turns to Joachim Jeremias's eminent work on the parables, first published in 1947. Jeremias's anti-Jewish rhetoric, she argues, should be understood not only as a perpetuation of an age-old interpretive pattern, but as representative of German difficulties in responding to the Holocaust immediately after the war. Oldenbagen goes on to explore the way in which Jeremias's approach was challenged by biblical scholars in the U.S. during the 1970s. In particular, she examines the turn to literature and literary theory exemplified in the works of John Dominic Crossan and Paul Ricoeur. Nazi atrocities became part of the cultural reservoir from which Crossan and Ricoeur drew, she shows, although they never engaged with the historical facts of the Holocaust. In conclusion, Oldenbagen offers her own reading of the parable of the wicked husbandmen, demonstrating how the turn from historical to literary criticism opens up the text to interpretation in light of the Holocaust. If the parables are to be meaningful in our time, she contends, we must take account of the troubling resonances between these ancient Christian stories and the atrocities of Auschwitz.

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Chs. 1-3 are based on the Sherman Lectures delivered in Manchester,

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November 1987. Discusses Christian and Jewish readings of the Old Testament after the Holocaust, noting that it is apparently still too early for thinkers of either religion to cope with the subject. Criticizes Christian (especially German) theologians who continue to teach that Israel's "spiritual children" (Christian believers) have replaced the "flesh-and-blood children" (present-day Jewry). Christians reading the Old Testament fear that the Jews may still be the Chosen People; it was this fear that drove the Nazis to exterminate the Jews. After the Holocaust, Jews must question many statements of the Bible: that God never slumbers; that salvation always comes; that the dry bones will rise and live. The dead cannot be replaced, even by the new life in the State of Israel. What has been resurrected perhaps is hope, but a hope infused by doubt. Jews may yet praise divine Goodness, in the hope that in praising they may awaken it from its slumber.

Can we remember other people's memories? This book argues that we can: that memories of traumatic events live on to mark the lives of those who were not there to experience them. In these revised critical readings of the literary and visual legacies of the Holocaust, Hirsch builds on her influential concept of postmemory.

The contributors to this book investigate Morality's failures during the Holocaust

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and raise questions about ethics afterwards.

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