

My general topic deals with the question: “How have Christians responded to the Shoah during and following World War Two?” My research topic as it stands presently deals with the question: “How have Christians and Jews responded to the work of The Matzevah Foundation?” Currently, I am considering the following spheres of inquiry for my literature review:

1. Jewish and Christian Relations
2. Christian Response to the Holocaust (Anti-Semitism): “Do not stand idly by”
3. Jewish-Christian Dialogue
4. Evil, Forgiveness and Reconciliation
5. Humane Orientation/Caring (Altruism/Charity/Chesed): “Love of neighbor”
6. Liminal Space

I have used the following search criteria for discovering relevant articles for my literature review: Jewish-Christian relations, dialogue, reconciliation, Holocaust, memory, qualitative, study and liminal space; I have also considered humane orientation (from GLOBE Study) and altruism. This document is a series of tables grouping articles for developing a literature review. Criteria used for table headings are as follows:

Table 1: Articles on Studies:

1. Author/Date/Title
2. Topic (Problem/Research Question)
3. Methodology (Methods and Instruments)
4. Variable/Key Themes
5. Conclusions/Quotes/Comments

Table 2: Academic Essays/Articles:

1. Author/Date/Title
2. Topic
3. Key Themes
4. Discussion (useful aspects)
5. Conclusion/Quotes/Comments

Table 3: Dissertations:

1. Author/Date/Title
2. Topic (Problem/Research Question)
3. Approach/Method/Framework
4. Type of Data
5. Discussion (useful aspects)
6. Conclusion/Quotes

Table 4: Books:

1. Author/Date/Title
2. Topic
3. Key Themes
4. Discussion (useful aspects)
5. Conclusion/Quotes/Comments

I have a few gaps to fill in for my article/essay table (Table 2) due to the fact that I concentrated primarily on the research studies; some of the thirteen that are highlighted may not make it into my final literature review. I have also included articles, books and dissertations that I have already gathered in the course of my studies. The dissertation table (Table 3) is not yet complete, but I included these dissertations as I have discovered them as a part of my course work in qualitative research with Dr. Freed.

Table 1: Articles on Studies

Author, Date, Title	Topic	Methodology	Variables/Key Themes	Quotes/Conclusion
1. Sulek (2012) Ordinary Poles look at the Jews.	Polish Jewish relations in the mind of Poles (Anti-Semitism). How do Poles perceive Jews?	Qualitative study employing a meta- analysis of sociological research conducted over a forty year period (from 1967 to 2010).	Anti-Semitism among Poles. Sulek outlines “the changes in attitudes [by Poles] towards Jews based precisely upon survey research” (p. 426). The primary purpose of the article was not focused on the long-standing history of Polish Roman Catholics and their Polish Jewish neighbors but on contemporary views.	Sulek tackles directly the issue of anti-Semitism and describes it as a way to see and understand the world. Politically speaking anti-Semitism is the belief that “Jews exert a great, inordinate, and undesirable influence” on public institutions and a conviction that Jews “rule the world” (p. 434). He points out that the reason that there is a large degree of anti-Semitism in the Central Europe countries is due to two factors: the homogenous “domination of Catholicism” and “the lack of a tradition of liberal democracy;” Sulek concludes that under such conditions a “culture of tolerance” cannot be created (p. 436).
2. Krysińska and Lester (2006) The contribution of psychology to the study of the Holocaust.	What are the psychological ramifications of the Holocaust and how do people deal with its aftermath?	Qualitative Case Study as their study deliberates findings derived from “empirical research and clinical observations concerning the long- term consequences” arising from the trauma of the Holocaust suffered by European Jews (p. 142). No specific method of data analysis was described due to the fact that the authors were presenting cumulative findings from various psychological researchers who were examining Holocaust survivors and their children. Much of the research relied on first hand interviews conducted following the Second World War as early as 1946.	Of the 11 million European civilians, who died during the Second World War, six million people died simply because they were Jewish; the number of deaths is staggering when considering the fact that eighty percent of the European Jewish population perished or was exterminated at the hands of the Nazis within the six year period of the war (p. 141). The authors did not outline any procedures for establishing the validity of the research conducted.	The authors specified in their study that European Jews had suffered persecution at the hand of their neighbor for centuries; however, during the era of the Second World War and the Shoah, the Jewish people endured at the hands of the Nazis “the most severe and unprecedented oppression and terror” in their history (p. 142). They also report that secondary trauma has been seen among “professionals working with trauma survivors” and concluded that the transmission of the trauma “does not necessarily require direct contact with survivors” but may arise from merely “working with documents, movies, photographs and other objects connected with trauma” resulting in traumatization vicariously (p. 147). The authors examined research concerning the long-term effects of the “KZ/survivor syndrome” (Konzentrationslager or concentration camp syndrome) which expressed itself somatically in physical maladies (headaches, chest pains, digestive problems), psychologically in mental disorders, cognitatively in mental impairment, and socially in the breakdown of social and interpersonal functions, such as “withdrawal and alienation” (p. 143). The authors point out that research into this area focused primarily on “problems and weaknesses” of individuals and for this reason researchers looked the adaption skills of survivors, who as they said, had to survive in the most difficult circumstances imaginable, yet found ways to find “meaning for life,” which ultimately enabled them to survive (p. 146). They next turn their attention to Second Generation issues found among the children of Holocaust survivors. They characterized these issues as “secondary” or “vicarious traumatization,” which they noted result in extended “changes in the individuals’ attitudes towards the world” and those around them (p. 147). Interestingly, the most extensive section of Krysińska’s and Lester’s article deals with “attempted and committed suicide” by Jews across five distinct phases of the Holocaust: persecution, deportation, life in ghettos and concentration camps, and among survivors following the war (pp. 149-154). Lastly the authors address the issue of what psychological help is available for the survivors of the Holocaust and to their children (pp. 154-155). I found that this article presented a great deal of research concerning the

3. Salzborn, Brosig, and Schmidt (2011) Antisemitism research using methodological triangulation: A case study in Germany.	Anti-Semitism in Germany: How are shifts in antisemitic [sic] attitudes articulated in the German population?	Mixed methods study which used “the integration concept described by Christian Seipel and Peter Rieker of a sequence of quantitative and qualitative empirical research” (p. 1201).	German Anti-Semitism research considers four sub-dimensions of hatred directed toward Jews: “(a) the anti-Judaism related to the Christian religion, (b) the biologically argued racial antisemitism, (c) secondary Antisemitism, and (d) antisemitism presented as antizionism” (p. 1201).	psychological aspects of the Holocaust that I have not yet considered academically. I have read a great deal of biographies and history regarding the Holocaust and at times I have seen and felt the trauma vicariously. Now I understand how secondary trauma functions which gives me greater understanding. It is perhaps for this reason that I have embarked upon my journey to speak to the injustice of the Holocaust today. I lead a non-profit organization that deals in a specific manner with the issue of the Holocaust by remembering and caring for desolate and forgotten Jewish cemeteries in Poland, restoring them to honor that they once had, and reconciling the broken relationship that exists between Jew and Christian. Judith Lewis Herman describes I believe what I am doing in this way; she writes, “remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims” (as cited in, Krondorfer, 2012, p. 308). For me I see in the quote what has become my life purpose. Researchers wanted to understand “the structures, contexts, and dynamics of antisemitism [Anti-Semitism] and to focus on aspects of political psychology” and addressed primarily “collective identification, defense, and projection patterns” (p. 1201). They wanted to examine the structure of Anti-Semitism beneath its surface in order to “to decipher its political-psychological dynamics, and to elaborate its associative contexts” (p. 1201). Findings the participants in the study brought of the topic of Judaism on their own accord discussing a broad range of topics ranging from the “Jewish faith, the behavior of Jews in Germany or in international politics or, which is especially surprising considering the given subject, also verbally attacking Israel” (p. 1212). Secondly, participants had no reason to reject Judaism other than their own feelings and influences; they had no real knowledge. Thirdly, participants were not knowledgeable of their own past including family and German history especially in light of National Socialism. “Probably, the most important result of this study, however, is that the results of the empirical social research done in the past with regard to the pervasiveness of antisemitism in Germany will have to be qualified and put into context. To date, quantitative research surveys have assumed a percentage of antisemites in Germany of around 15–20%. According to the results of the study presented here, however, these numbers are too low” (p. 1214). The authors conclude that “latent antisemitism in Germany is more pronounced than has been ascertained in previous quantitative studies” (p. 1214).
4. Pramathevan and Garces-Bacsal (2012) Factors influencing altruism in the context of overseas learning experiences among gifted adolescent girls in Singapore.	What internal and external factors motivate or influence altruistic behavior?	Qualitative study that used semi-structured interviews; data analysis via a grounded theory approach	Personality factors and value system were variables (empathy, high sense of justice, optimism), social skills, and social factors (family, school culture, and service-learning experiences).	The study was aimed to “identify factors that influence acts of altruism” among “ten teacher-nominated” young women “from ages 15 to 17,” who completed a set number of hours of community service (p. 145).

5. Beyerlein and Vaisey (2013) Individualism revisited: Moral worldviews and civic engagement.	Can culture motivate?	Quantitative inquiry that used telephone surveys conducted via the 2002 Religion and Public Activism Survey (RAPAS)	The authors analyzed data obtained from surveys sampling adults living in the United States. 2002 RAPAS had five measures of volunteerism: three related to "bridging" or public orientated civic engagement and two "bonding" or group orientated types of civic engagement.	Are there "distinct moral worldviews" that motivate people to "engage in different types of civic actions" (Beyerlein & Vaisey, 2013, p. 384)? The authors determined that by underscoring a moral worldview over and against personal fulfillment leads to a greater involvement by individuals in civic duties. The authors conclude that a moral worldview leads to volunteerism and thereby benefits the community as a whole; they conclude additionally that a worldview motivated by religious duty in comparison to a worldview directed by obligation to the community "is less likely to promote involvement" (p. 384) in community projects that benefit the greater community. When considering "an individualistic worldview, the civic and religious worldviews both increase the probability" of engaging in "public-spirited civic action" (p. 396).
6. R. House, Javidan, Hanges, and Dorfman (2002) Understanding cultures and implicit leadership theories across the globe: An introduction to project GLOBE.	An examination of Nine Global Cultural Leadership Dimensions	Multi-method project examining the inter-relationships of "societal culture, organizational culture and organizational leadership" (R. House et al., 2002, p. 4)	The GLOBE dimensions measured are: performance orientation, future orientation, assertiveness, power distance, humane orientation, institutional collectivism, in-group collectivism, uncertainty avoidance and gender egalitarianism.	GLOBE is an acronym for Global Leadership and Organizational Behavior Effectiveness. R. House et al. (2002) outline the parameters of the GLOBE Study, which is a multi-country/culture case study of nine dimensions of leadership and culture in 61 (sic, should be 62) nations. The GLOBE Study examines the "cultures and attributes of leadership effective leadership" (R. House et al., 2002, p. 3) in these countries among middle management personnel in three industries: food processing, finance and telecommunications. I am interested in only the dimension of humane orientation as it relates to altruism and the Jewish concept of mercy (loving-kindness). Simply stated humane orientation is concerned with the welfare of humanity.
7. Javidan and Dastmalchian (2009) Managerial implications of the GLOBE project: A study of 62 societies.	This paper addresses the issue of global management and addresses "six major managerial implications of the GLOBE project" (p. 41).	Qualitative case study, with analysis of survey data collected from global managers.	The authors provide an excellent definition for humane orientation.	The authors define human orientation as "the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others" (p. 46). Furthermore they state that in countries (for example, Malaysia, the Philippines and Indonesia) that "highly value" humane orientation there is a high degree of human "support for others and sympathy for others (specially the vulnerable)" (p. 46). I find this finding interesting in that these are non-Western and Asian cultures, two of which are Muslim and one Roman Catholic; there is a high degree of collectivism and family orientation in Asian cultures. I am surprised by the fact that Western and Christian cultures do not appear to value highly concern for others. To me this is troubling.
8. Kabaskal and Bodur (2004) Humane orientation in societies, organizations and leader attributes.	The study addresses dominant social practices such as altruism and generosity and the role of the family in shaping human behavior.	Quantitative using questionnaire items "to operationalize the societal Humane Orientation construct," which were: concern, sensitivity, friendliness, tolerant of the mistakes of others and generosity (p. 571).	Descriptions of humane behavior are not new but have existed since antiquity and "ideas and values" related to this dimension may be found among "classic Greek philosophers" and "in the teachings of many of the major religions of the world" (p. 565). The	Humane orientation is expressed differently across cultures along a continuum from high to low humane orientation in societies and institutions. Briefly, the concept of humane orientation is not unique; as noted earlier it is related to what Hofstede and Bond (1988) called "Kind Heartedness." It is also related to the work of Kluckhohn and Strodtbeck (1961) regarding "Human Nature Is Good vs. Human Nature Is Bad." We also see a connection with the work of Putnam, Leonardi, and Nanetti (1993) regarding their treatment of "the Civic Society" and from McClelland (1985) and his concepts concerning "the affiliative motive." Furthermore, Price (1989), Dover (1980) and Ferrari (1987) looked at how classical Greek philosophers of Plato, Aristotle and Socrates viewed interpersonal relationships. Triandis (1995) addressed culture theory and said that "altruism,

major idea embedded in the classical Greek understanding concerning this human attribute is reciprocal as well as mutual love found in friendship. Humans are interrelated and connected to each other; therefore, love or concern for others is a fundamental expression of humanity.

benevolence, kindness, love and generosity” are important factors to consider with regards to social behaviors of people. The GLOBE study acknowledges the role of religion in shaping our understanding of what humane behavior is. In Judaism, Islam and Christianity, God is seen as the "ultimate" source of "goodness" and requires "humane-orientated behaviors and doing good to others," while Eastern Religions such as Buddhism and Taoism, "there is no God that gives orders in the direction of goodness;" instead, individuals must "harmonize" themselves with the "cosmic rhythm" and do what is "good" (Kabaskal & Bodur, 2004, p. 565).

The study also addresses dominant social practices such as altruism and generosity and the role of the family in shaping human behavior. Interestingly, as globalization and urbanization progress among "industrialized nations, a welfare state" is replacing the care offered by "informal and family relationships" (Kabaskal & Bodur, 2004, p. 567); some refer to this emerging trend as the so called "nanny state" in which the government becomes the primary dispenser of humanitarian aid in caring for its citizens. In countries and societies where there is less economic development, "individuals rather than governments are expected to offer both material and psychological support" (Kabaskal & Bodur, 2004, p. 568); furthermore, Kabaskal and Bodur (2004) state that “this dimension is manifested in the way people treat one another and in the social programs institutionalized within each society;” GLOBE research studies the implicit relationship between "quality of life and social relations" (p. 569).

I believe that we are seeing a shift away from people living in community caring for what happens around them toward institutions or organizations “caring” and dealing with social issues or injustice. I believe that such thinking has even impacted the church that has become calloused to the social issues facing the communities in which they are located.

One interesting fact emerged from the GLOBE Study concerning Humane Orientation in relationship to Power Distance. These two dimensions share a significant negative correlation ($r = -.42$, $p < .01$) along with a significant positive correlation ($r = .35$, $p < .01$) with assertive practices. The authors conclude that the above findings indicate that in societies "that value humane orientation" they "seek to reduce power distance and use assertive practices possibly to fight injustice" (Kabaskal & Bodur, 2004, p. 574), which echoes "tenderness and concern for others."

9. Schlösser et al. (2013) Humane orientation as a new cultural dimension of the GLOBE project: A validation study of the GLOBE scale and out-group humane orientation in 25 countries.

This study contradicts the original findings of the GLOBE Study (R. J. House, 2004).

Quantitative study: “A multicountry construct validation study used student samples from 25 countries that were either high or low in humane orientation ($N = 876$) and studied their relation to the traditional GLOBE scale and other cultural-level measures (agreeableness, religiosity).

The findings demonstrated “a strong correlation between humane orientation and agreeableness, welfare state score, and religiosity” (p. 536).

Schlösser et al. criticize the GLOBE Study’s treatment of humane orientation and state that it is “ambivalence toward this concept;” delineate treatment of humane orientation with regards to members of “in-group” and “out-group” and point to a study by Bond et al. (2004), which “identified a positive relation of humane orientation with ‘dynamic externality’ (a measure of a naive belief in a just world with authoritarian streaks) and a combination of high religiosity and superstitious beliefs” (Schlösser et al., 2013, p. 536).

		authoritarianism, and welfare state score) (p. 536).		
10. Borstorff and Arlington (2010) The perils of religious accommodation: Employees' perceptions.	Role of Religion, Values, Diversity in the Workplace, Community	Quantitative study using an online survey of 80 participants, who were presently employed	Borstorff and Arlington (2010) in their article state, "Religion plays an important role in the values that people hold." The number of religious discrimination lawsuits that the EEOC receives are increasing, which "indicates that employers are not proactive enough in meeting the religious needs of employees" (p. 1).	As the contemporary global workforce becomes diversified, the "workplace is becoming a primary source of community." Their study addresses "the perceptions of employees concerning religious accommodation" and found that the majority of respondents (65%) stated that the companies for which they worked had official diversity policies; nevertheless, 45 percent felt that their employers did not clearly communicate it (p. 1). In their study, the authors cite national results from a Gallup Poll in which 95 percent of the population of the United States say that they "believe in God or a universal spirit" (p. 2). Additionally, the authors point out that according to researchers such as Ball & Haque (2003) and Henle & Hogler (2004) 90 percent of the American population state that "religion is important" to them (p. 2). The authors conclude that "religion plays an important role in the values people hold;" people's religious values shape their dressing patterns, how they eat, act "and even the way they perform their job" (p. 5). People have a basic expectation of religious freedom allowing them to worship as they see fit; however, they wish to be "protected from others imposing religion on them" (p. 5).
11. Moloney (2011) Focus groups as transformative spiritual encounters.	Menstruation and birth as spiritual phenomena	Qualitative case study utilizing organic inquiry conducted among Australian women	Focus groups as transformative space for spiritual encounters (liminal space as seen in terms of a focus group).	Moloney concludes that the focus group is a "sacred container" that possibly signifies "the hope that as human nature evolves it can transform itself into its greater spiritual potential" (p. 71). She introduced me to the value of focus groups in qualitative research and how I might employ them as liminal space in which Jews and Christians might interact dialoguing more freely about critical issues confronting them. Focus groups allow people to explore "the construction and negotiation of meanings" (p. 58). Also I became aware of the methodology of organic inquiry which may be a valuable tool for me to explore issues of spirituality among Jews and Christians allowing them to share deeply what troubles them in their souls – not for the purpose of conversion but for the purpose of dialogue and understanding.
12. Auton-Cuff and Gruenhage (2014) <i>Stories of persistence: The liminal journey of first generation university graduates.</i>	Liminality, Liminal Space	Qualitative study dealing with the concept of liminality in assessing the persistence of a specific group of university students in Canada.	Persistence through life stage transitions in identity development.	Although the article focuses on educational issues, I was drawn to it due to authors' treatment of liminality as a theoretical construct and how they coupled it identity development as a lens to conduct their study. I am looking for a similar theoretical lens or construct by which to conduct my future research. I tried connecting liminal space in my search using terms such as non-profit organizations, dialogue, reconciliation, Jewish and Christian and I did not find any of these associated with liminality. My understanding of what I am doing in my work is that I have constructed a liminal space through the work of the non-profit foundation that I lead in which Jew and Christian may interact. One of the conclusions that the authors' make is: "When we live and work within a liminal space, change is very possible" (Auton-Cuff & Gruenhage, 2014, p. 6). I resonate with their conclusion because I see the possibility of changing perceptions and the possibility of opening a deeper dialogue between the Jewish and Christian communities.

13. Beech (2011) Liminality and the practices of identity reconstruction.	Liminality, Liminal Space, Identity	Qualitative inquiry focusing on two case studies. The methodology used was a social constructionist approach that allowed researchers "to understand the social context and trace expressions around an experience of liminality" (p. 291).	The "in-between spaces" of life; identity construction and identity change.	Liminality is a concept that describes being between or in the middle of two spaces, literally in-between the two; it is like the front porch of a house, which separates the home from the front yard or the street. The article considers identity construction and identity change (or change process) in terms of an individual moving from one identity to another from an individual "self-identity" to a "social-identity." Beech (2011) reasons that social contexts "frame the possibilities that people have for creating and recognizing meaning in their interactions" (p. 290). I take this to mean that people choose how they interpret their interactions with other people in the social construct and daily narrative of life.
14. Mitchell and Kelly (2011) Peaceful spaces? "Walking" through the new liminal spaces of peacebuilding and development in North Belfast.	Liminal Space, Peacebuilding	Qualitative, ethnographic study relying upon de Certeau methodology of employing everyday activities such as waling, in which "everyday life invents itself by poaching in countless ways on the property of others" (as cited in, Mitchell & Kelly, 2011, pp. 308-309).	Study considers the possibility of creating a peaceful space (liminal) within North Belfast, Ireland.	"From de Certeau's perspective, the act of walking allows one subtly to subvert strategies of control: although the very roads and pavements one traverses impose strategies of control and governance, the pattern in which one walks and the 'poetics' of movement contest their structures and the way in which they attempt to constrain movement. By walking – rather than, say, driving or remaining static in one place – one is also able to transgress certain boundaries and partitions of space created by the structures in question, for instance by moving between two neighborhoods or passing through a security gate" (p. 309). "Just as peace takes space, it also makes (at least) two distinct kinds of space. First, it creates bubbles of 'peaceful space' which become the epicenters from which strategies of transformation are extended into their hinterlands: spaces marked as 'conflictual.' Second, in creating such spaces, these strategies generate 'exteriorities,' which remain in a state of permanent transition, ambiguity, and contestation. Thus, at the same time as they strive to securitize, govern, and develop 'conflicted' spaces, peacebuilding strategies and their proponents create 'conditions of disintegration and conflict which they seek to eradicate, thus becoming agents of distress rather than of revitalization'" (pp. 320-321).

Table 2: Academic Essays/Articles

Author, Date, Title	Topic	Key Themes	Discussion	Quotes or Conclusion
1. Wolf (2006) Book review: Culture, leadership, and organizations: The GLOBE study of 62 societies.	These cultural variations beg the question: "To what extent is leadership culturally contingent" (p. 57)?	The GLOBE Study seeks to answer this question building upon the academic research conducted over the past quarter century, "demonstrating that the importance and value of leadership vary across cultures and leadership and that, therefore, they are culturally contingent" (p. 57).	In his book review of the R. J. House (2004) of <i>Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies</i> , Wolf deals with Phase 1 and Phase 2 of the study focusing on Culture, Leadership and Organizations or what he refers to as CL and O.	The GLOBE Study is much more than an accumulation of facts and figures from the global community in three major industries: food services, finance and telecommunications. Although the study is quite extensive, it is more than just a study of sixty two societies, ten regions and nine cultural dimensions. The GLOBE Study (CL and O) represents "a foundational shift in leadership thinking from individual leadership theory (ILT) to cultural leadership theory (CLT)" and also identifies major behaviors of global leaders (p. 55). When considering the GLOBE study generally, I found something in Dr. Thom Wolf's book review of <i>Culture, Leadership and Organizations: The GLOBE Study of 62 Societies</i> . Wolf considers the CLT set of leadership that GLOBE studied; these "leadership profiles" were "developed for specific cultures and clusters of cultures" and in the remainder of his article Wolf discusses how these "6 CLT leadership dimensions vary as a function of the 9 CLT cultural dimensions among the 10 regional culture clusters" (p. 63). These dimensions are: Charismatic/value-based (C/V-B), Team oriented (TO), Participative (P), Humane oriented (HO), Autonomous (A), and Self-protective (SP). Amazingly the findings of the GLOBE study illustrate that universally "around the world peoples of all the regions and among all the cultures have identified something supremely human, something recognizable, something moral, something admirable about a true leader" sort of a "Planet Earth" leader profile (p. 65)..
2. Hyman (2005) Questions and response in Micah 6:6-8.	Micah 6:8 Moral Standard	Micah 6:8 is the highpoint of religious and moral thinking.	The ancient rabbis of the Talmud said that this verse, by virtue of its three principles of doing justice, loving mercy, and walking humbly with God, encapsulated the essence of all 613 commandments communicated to Moses. Two current scholars of the Bible describe Micah 6:8 as "Rightly celebrated as the supreme definition of ethical religion" (p. 157).	"You simply are asking the wrong questions. You are right in seeking atonement, but wrong in focusing on the bringing of a sacrifice. Bringing a sacrifice is not an essential activity under the Covenant, so do not ask about sacrifices now. Besides, the Lord has already told you, Man, through His prophets, what He requires of you as a member of His Chosen People. He requires three actions on your part: to do justice, to love mercy, and to walk humbly with your God. If you act in this way, you will demonstrate your atonement. By such actions you will uphold the Covenant. With these three actions you have all the keys to His house. This dispute is hereby resolved in favor of the Lord" (p. 163). "The essence, beauty, and uniqueness of verse 6:8 is the depth of the response to Man's entreaty about the relationship between the Lord and Israel. It is a compact and profound understanding of what should be the foundation of human behavior" (p. 164). "Its conciseness and its emphasis on only three verbs - <i>doing</i> , <i>loving</i> , and <i>walking</i> - connected to three basic moral values - <i>justice</i> , <i>mercy</i> , and <i>humility</i> - make it comprehensible and easy to remember. The three verbs indicate deliberate human actions and are different from verbs that represent involuntary actions such as breathing, crying, and sneezing. The series of three pairs of "a verb tied to a moral value" creates an appealing poetic rhythm. Together, they constitute a series that is a moral guideline for behavior among humans; a goal worth striving for" (p. 164). "In Hebrew, the word for "charity" is derived from the root for "righteousness." Maimonides, 800 years ago, ranked mutual anonymity in the giving of charity to the poor at the highest moral level of giving to those in need, exceeded only by helping the needy to become self-supporting" (p. 164).

3. Du Preez (1985) Social justice: Motive for the mission of the Church. Social Justice, Justice-Love God is just as much the God of Justice as he is the God of Love. Article discusses God's concern for those treated unjustly. By doing what is right toward one's neighbor, the love, the loving-kindness of God is revealed. According to D. J. Bosch (as cited in, Du Preez, 1985, pp. 45-46), we learn that justice is central to the gospel of Matthew. The author concludes that "the God of love" is "the God of right" (p. 46).

"In sum, the wisdom and beauty of Micah 6:8, a verse offered by the prophet as a way to teach his people, deserves all the praise and respect that it has received. It is a response that has guided people for thousands of years because it goes to the heart of moral, religious life. Its compactness, insight, and spirituality were and still are precisely to the point. Micah, speaking as the judge in 6:8, offers a moving response to Man's questions. People were rightly responsive to him in the past and still are" (p. 165).

FOOTNOTE: The Hebrew word "*hesed*," here translated as "*mercy*," may be translated also as *goodness*, *benevolence*, *compassion*, or *kindness*. For the classic study on the concept of *hesed*, see Nelson Glueck, *Hesed in the Bible* (Cincinnati: The Hebrew Union College Press, 1967). (p. 165).

One could therefore talk of *justice-love* as a watchword in the kingdom of God. This holds true for the Old as well as the New Testament. The God of the Bible, who is the God of love, is just as much the God of right and justice, "concerned", as Scott puts it, "about social justice, not mere private morality".⁹ As regards the Old Testament, we can now already determine with Arthur F. Glasser that God is concerned about the struggle for social justice, "for He is strongly moved by the cries of the oppressed, particularly when his people collectively make no effort to relieve their anguish"¹⁰ (p. 38).

The *didaskontes-sentence* is of particular importance for the matter which is treated in this article. What is meant by *everything (panta)* which Christ taught his disciples and which they in turn must now teach the new pupils in the kingdom of God? It includes everything which the Messiah-King made known to his disciples as the will of his Father. It comprises the relationship with God, and with one's neighbour (Matt. 7:21).³⁸ This relationship goes much deeper than obedience to a number of moral or ceremonial rules. It is quite concrete: love to God revealed in doing what is right towards one's neighbour; in other words, justice-love (p. 45). This justice is now further explained in 5:21-47 in terms of a number of pithy contrasts in which the keyword is *love* that wishes to do right to one's neighbour. The contrasts end in a climax of love towards the hostile fellow-man, through which the pupil of the kingdom of God would be "perfect" as his heavenly Father is perfect (5:43-48). (p. 45).

Such a display of justice-love is completely different from that of the Pharisees because it stems from a different root. (p. 45).

The Pharisees preached justice, but did not practice it (23:1-4). They oppressed widows, and prayed with an insincere heart, and would therefore receive a heavier sentence (23:14). They seemed just from the outside, but on the inside they were filled with insincerity and wickedness [*anomia*, 23:25). They did give many material gifts (and there was nothing wrong with this), but the more important matters of the law, viz. the doing of what was right, the display of mercy (*eleos*) and of trustworthiness, were lacking (23:23). Because they did not understand what mercy meant they condemned innocent people (12:7). (p. 45).

We should also note the beatitudes in Matthew 5. Blessed are those who hunger and thirst after *dikaïosunê* ("for what is right" — *The Translator's New Testament*) for they shall be satisfied (v. 6). Blessed are those who show mercy, for they will be shown mercy (v.7). Blessed are those who are persecuted because they do what

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|--|--|--|---|--|
| 4. Purpel (2008)
What matters. | Micah 6:8,
Moral Standard,
Educational Theory | Micah “asks us to
raise the most critical
questions
of all, namely what is
the moral good and
how are we to act
morally” (p. 116)? | Micah provides the
answer to this
question. To the
author, Micah says;
“This is that we do
God's will by working
toward a society
permeated with
loving-kindness,
justice, and humility”
(pp. 116-117). | <p>is right (<i>dikaïosunê</i>), for to them belongs the kingdom of heaven (v. 10). (p. 45).</p> <p>“Some people do in fact accept this basic understanding of Micah's teaching but reject it because it seems impossible to achieve or (even more troubling) because they deny its validity, implicitly or otherwise” (p. 117). The author goes on to state that after all of these millennia that “we still grapple with the question of what is required of us” (p. 117)?</p> <p>“Micah's eloquent and pithy teaching has resonated with humanity across time and space and indeed has come to be seen as a wise and compelling statement on what path we should follow. Tragically, however, even though a great many people have generally affirmed this and similar teachings as morally and pragmatically sound, there is considerable evidence that we as a people have been extraordinarily unable—perhaps even unwilling—to act on them to the degree that would make our world as loving and just as it needs to be. We have been taught a very good lesson, but we have not learned it very well” (p. 117).</p> <p>The author considers Micah 6:8 as a construct in his educational theory. He reasons, “I seek, namely insights into what constitutes a good community, the nonnegotiable prerequisite for creating a sensible and meaningful educational program” (p. 121).</p> <p>The reason that the author chose Micah is due to the fact that it (along with other religious and spiritual texts) “provide us with critically important insights into some of the most important questions of human existence: How are we to live together? What kind of a world do we want to create? For whom are we responsible? Are we our brothers' and sisters' keepers? Where did we come from, where are we now, and where are we going? Responses to these questions are surely extremely contentious and excruciatingly difficult, but they must be (and are, at least implicitly) at the foundation of educational policies and practices as well as of all public and cultural institutions” (p. 121).</p> <p>Donaldson (1996), Jhingran (2001), Frederick (2002), Vendemiati (2008) and others consider differences in moral judgments and perceptions throughout world cultures produce tension between “moral universalism” and “moral cultural relativism” (as cited in, Melé & Sánchez-Runde, 2013, p. 681). Moral universalism is seen in terms or “universal ethical principles or standards” (p. 681); while moral cultural relativism is viewed as “local or cultural ethical norms” as being “the exclusive source of ethical standards” (p. 681).</p> <p>“In spite of these and other objections, some ethicists are in favor of moral relativism, while others insist on the shortcomings of this position and defend moral universalism (Krausz 1989). A third group holds a balanced position between universalism, expressed through a set of basic ethical values or principles, and particular cultural norms (Donaldson 1996; Gowans 2012) or are looking for empirical or philosophical bases to promote global ethics (e.g., Küng 1998 and ITC 2009, respectively)” (p. 682).</p> <p>According to Bok (as cited in, Melé & Sánchez-Runde, 2013, p. 682), “the need to pursue the inquiry about which basic values can be shared across cultural boundaries is urgent, if societies are to have some common ground for cross-cultural dialog and for debate about how best to cope with military, environmental, and other hazards that, themselves, do not stop at such boundaries.”</p> |
| 5. Melé and
Sánchez-Runde
(2013) Cultural
diversity and
universal ethics
in a global world. | Cultural Diversity,
Universal Ethics,
Relativism | Common or universal
moral values | “The debate on ethical
relativism and
universal ethics,
which is still open, has
important
consequences for both
business ethics and
cross-cultural
management” (p.
682). | |

6. Singleton and Hays (2008) Beginning courageous conversations about race.	Racism, Racial conflict, Religious Discrimination, Anti-Semitism	Religious discrimination, as well as, anti-Semitism, is a form of racism as it is an expression of prejudice against other beliefs/faiths.	I believe that the courageous conversation framework easily applies to developing profitable dialogue between religious groups in conflict between themselves or others.	The International Theological Commission (ITC) praised those who work in seeking common ethical values, assessing that “only the recognition and promotion of these ethical values can contribute to the construction of a more human world” (as cited in, Melé & Sánchez-Runde, 2013, p. 682). From Singleton and Hays (2008), introduce the four agreements of courageous conversations about racial conflict; they are: (a) staying engaged in the dialogue about race, (b) a willingness to be uncomfortable or experience discomfort, (c) speaking your truth and being honest about feelings and opinions, and lastly (d) expecting and accepting that closure may not be realized as resolutions are rare. These four principles are vital in assisting me navigate the racial (and religious) issues that I face with the Jewish community and for my work in Poland (Singleton & Hays, 2008, p. 22).
7. Thomson (2012) Worldview: Some unanswered questions.	Contemporary Christian worldview concepts	Worldview, Christian educational framework	The term worldview (Weltanschauung) was first introduced incidentally by Immanuel Kant; however, what the concept he uncovered “later came to prominence” in the academic world by Reformed theologians such as Orr, Kuyper, and Schaeffer (p. 179).	It seems from the article that the concept of worldview has been championed and advanced by theologians such as Sire and Naugle. In his book, <i>Worldview: The History of a Concept</i>, Naugle (2002) traces the use of the term through not only “Reformed history but also its path through European philosophy” and then deliberates its contemporary uses. The article discusses how “Christian worldview thinking has become an increasingly prominent framework for thinking about education” (p. 179). Two core objections are explored to the worldview construct: “doubts over the totalizing and therefore inherently repressive ideological character of worldview thinking” and the mostly “philosophical, cognitive or cerebral emphasis characterizing many models of worldview thinking” (p. 180).
8. Levine (2013) Reflections on reflections: Jesus, Judaism, and Jewish-Christian relations.	Jewish-Christian Relations	Defines Jewishness and raises questions concerning Jewish-Christian relations	The author believes that “some Jews are genuinely curious about the figure so central to the lives of their Christian friends. Not only to admit to an interest in the historical Jesus but also to seek information about him indicates Jewish comfort with our own identities, respect for the beliefs of our Christian neighbors, and the refusal to be	The author raises questions about Jewish-Christian relations. These questions may be useful for fostering dialogue between Jew and Christian (pp. 12-13): 1. How does the reclamation of Jesus by Jews, the focus on Jesus as a Jew, and the recognition that all of Jesus’ immediate followers were Jews impact our understanding to-day of the various forms of Messianic Judaism? 2. How might understanding of Jesus as a first-century Jew who engages in the distinctive practices of this tradition help American, relatively secularized people, better appreciate such traditions as ritual purity, law as sanctification rather than as oppressive yoke, pilgrimage, and sense of communitarian religiosity? 3. At the same time, might understanding Jesus as a first-century Jew help both Jews and Christians today recognize our common roots? 4. How might understandings of Jesus as a Jew help interreligious families (e.g., could the “Our Father” serve as a bridge between Christian grandparents and Jewish grandchildren); more broadly, could Jesus serve as a bridge rather than a wedge? 5. How might recognizing the vibrancy of Jewish culture at the time of Jesus,

cowed by the few ultra-Orthodox thinkers who would restrict knowledge” (p. 3).

and Jesus’ place within it, help in eliminating or correcting the anti-Jewish comments that continue to infect sermons, Bible studies, Sunday school curricula, and sometimes the classroom—and in turn, how might understanding Jesus as a Jew help in eliminating or correcting the anti-Christian comments that I have heard in synagogues, Torah study sessions, and Hebrew Schools?

9. Pawlikowski (2012) The significance of the Christian-Jewish dialogue and Holocaust studies for Catholic ethics.	Jewish-Christian Relations	The author considers several areas of inquiry within the construct of Christian-Jewish dialogue, especially from the perspective of the Holocaust	Pawlikowski also discusses “the growing body of literature linking Jesus positively to the Jewish tradition of his time, including in terms of his moral teaching” (p. 444).	One area of consideration that he notes relevant to Christian-Jewish dialogue is the fact that Christian ethics may be “enhanced” by a “positive understanding of law in the Hebrew Scriptures and in Judaism generally” (p. 446). I find this to be especially true in my own interaction with the Jewish community in terms of the Hebrew understanding of mercy (<i>chesed</i>) and its depth of meaning from the Jewish perspective. Pawlikowski also considers the Holocaust to be “a very central experience in recent human history that brought to the surface some of the major issues with which we must deal in the twenty-first century” (p. 447). Principally of which is Christianity’s “responsibility that the Christian churches bear for what happened in Nazi Germany” (p. 449). This is one area that I would like to explore further in my work with churches using an educational approach to make the churches more aware of the institutional church’s complicity in the Holocaust. Which is addressed by my broader research question: “How have Christians responded to the Shoah during and following World War Two?”
10. Shady and Larson (2010) Tolerance, empathy, or inclusion? Insights from Martin Buber.	Theory: Inter-Religious Dialogue, Tolerance, Understanding, Liminal Space	Belief and public dialogue about religion. Inclusion over tolerance. Between spaces.	Shady and Larson (2010) describe the “process of dialogue,” which allows someone to come to understand the position of another person, “while at the same time remaining rooted” in their own personal point of view.	Additionally they point out that Martin Buber (as cited in Shady & Larson, 2010) maintained that inclusion connects both the “interpersonal boundaries with the intellectual boundaries” (p. 82) and he considered “the relation in education is one of pure dialogue” (pp. 82-83). In essence what Buber’s model does is to advocate “a shared reality where all partners in the dialogue come to understand each other’s position, even if they do not entirely agree with it” (as cited in Shady & Larson, 2010, p. 83). The authors go on to explain components and philosophies of Buber’s educational theory, identifying what Buber termed, “Between.” Between is an “ontological category where the ‘meeting’ occurs,” which Buber defined as “the narrow bridge between subjective and objective;” it is at this point that true inclusion occurs and “genuine dialogue” begins (as cited in Shady & Larson, 2010, pp. 84-85)
11. Weiman (2008) The power of hope.	Jewish-Christian Dialogue	What kind of God exists after the Shoah? Who wants to engage with a God who seems so remote from human suffering?	The author considers to some extent the “I” (the Jewish child) and “Thou” (God); these concepts are from Martin Buber and are “unmistakably theistic and deeply personal” (p. 88).	“In order to facilitate the Divine Presence in filling the void between and among us, we require the essential ingredient of hope. Authentic interreligious dialogue is ‘hope in action.’ Real interreligious dialogue begins deep inside of ourselves, because we know the effort is worth it. Hope is necessary for us to believe that the intense work of dialogue has value in this world . . . ‘Dialogue’ is not real unless it involves intense action: a generosity of spirit, open communication, and the formation of relationships. Often this evokes courageous acts and creative responses” (p. 89). From the Talmud the rabbis asked: “Why, when the world was created, did God create just one man and one woman?” Weiman gives the answer: “So that humankind understands that we all come from a single union, to teach us that we are all sisters and brothers, and that no one is greater than any other” (p. 91). Weiman offers some practical advice concerning useful steps to consider in dialogue such as listening and silence.
12. Jacobs (2003)	Interfaith ethical	An ethic must be	Considers ethical	Lists ethical mandates found in Leviticus 19:13–18 among which are found three

Toward the construction of a post-Shoah interfaith dialogical universal ethic.	dialogue	developed based on the “kind of holiness that merits our support” which “is one grounded in ethical relations between all human beings” (p. 735).	construct of “Do not stand idly by . . .,” do “not hate your brother” and “love your neighbor as yourself”	universal principles by which post- <i>Shoah</i> ethics must now be governed: “You shall not stand idly by the blood of your neighbor” (19:16); “You shall not hate your brother in your heart” (19:17); “You shall love your neighbor as yourself” (19:18). <i>Neighbor</i> , not Israelite, not Jew, not Christian, not German, not Palestinian, not Arab; <i>neighbor</i> . Not yesterday, not today, but forever and all time” (p. 738).
13. Rashkover (2000) Jewish responses to Jewish-Christian dialogue: A look ahead to the Twenty-First Century.	The author considers a new era of Jewish-Christian relations and potential for dialogue following the Holocaust.	The article deals with the question: “How have Jews responded to Christian efforts to transform anti-Jewish positions?”	The author considers the premise of Heschel’s concept of humility as a basis of Jewish-Christian relations and dialogue albeit modified in terms of three Jewish thinkers: Soloveitchik, Novak and Rosenzweig.	Soloveitchik (an Orthodox Rabbi) argues for “confrontation” in that we as human beings have been placed on this earth and thereby should or have the responsibility to “confront the world around us” (p. 213). Through confronting the world around us human beings develop and “enables us to rise to our potential” much as Adam confronts the natural world in order to “control and master this world” (p. 213). Accordingly the man confronted with difficulty must rely on the resources within his reach as a means to overcome this world. In a similar manner men and women must confront each other, which for Soloveitchik occurs within “the covenant or faith community” (p. 214). What this means for the Jew that he or she confronts common issues that impact society (common good) but not on a theological level. In other words Soloveitchik postulates that Jewish-Christian dialogue may occur within the context of the arena for the common good of “secular humanity” concerning “all fields of constructive human endeavor” (as cited in, Rashkover, 2000, p. 214). According to Rashkover, Novak contradicts Soloveitchik position by pointing out that “neither Jew nor Christian can interchangeably assume a faith-position and then a nonfaith position” (p. 215). His conclusion is that such a dialogue between Jew and Christian cannot be genuine by limiting it to the “secular realm” (p. 215). Novak proposes two conditions in order for Jewish-Christian dialogue to occur (p. 215): 1. It must flow from “the believers’ respective theological belief systems.” 2. As with Soloveitchik, Novak believes that the dialogue must be limited and avoid discussing “either tradition’s particular experience of revelation.” Both groups have a common understanding of Creation before the revelation occurred “spoken by God to particular communities” (p. 216). Key article which will augment what I have already developed in expressing the continuum of the Jewish-Christian dialogue.
14. O’Keefe (2010) Relationships across the divide: An instigator of transformation. Studies in Christian-Jewish Relations,	Jewish-Christian relations and dialogue	Educational models for interfaith dialogue among Jews and Christians	The author argues for the “building relationships among individual Christians and Jews” as a means to develop “an educational agenda for members of local congregations” (p. 1).	“Much has been accomplished on formal levels to improve relations among Christians and Jews over the past fifty years. However, the same advances have not been made on the local level, between members of Christian and Jewish congregations. The challenge is to find an educational model that best serves adult congregants so as to lead to a transformed relationship among Christian and Jewish congregants and congregations. Interfaith relationships serve as a motivator of care and understanding for congregants, just as they do for leaders in dialogue. Direct engagement between congregants results in greater self-awareness and commitment to improve relations between the two religious communities.” The author considers and describes several educational models for congregations but settles on a model developed by Mary C. Boys and Sara S. Lee. They argue for

“study in the presence of the other as fundamental to interreligious learning” (p. 4).

15. Flannery (1997) Jewish-Christian relations: Focus on the future.	Jewish-Christian Relations, Anti-Semitism	History of Jewish-Christian relations in the US. Anti-Semitism.	Flannery states his views on historical Jewish-Christian relations. Considers sources of conflict between Jews and Christians. Also discusses Anti-Semitism	Flannery points out in the relationship between Jew and Christian two different types of experience have been apparent: “one a luxuriant field of growth, the other something of an interfaith wasteland” (p. 2). Flannery asks: What is the ultimate goal of Jewish-Christian dialogue? The ultimate goal should not be just “the mutual understanding of Judaism and Christianity but the actual reconciliation of the Christian and Jewish peoples” (p. 2)? In order to move toward reconciliation Flannery argues that Christians must “adopt the Jewish agenda,” which embraces “three major concerns: Antisemitism, the Holocaust, and the State of Israel” (p. 3).
16. Barnett (2000) Provocative reconciliation: A Jewish statement on Christianity.	Jewish-Christian Relations, Reconciliation, Dabru Emet	<i>Dabru Emet</i> (speak or speaking truth) and its implications	Since the Holocaust, Dabru Emet is “an unprecedented shift in Jewish and Christian relations” (p. 942).	Dabru Emet requires a “thoughtful Jewish response” to the changes that Christians have made in their teachings regarding Judaism and the document acknowledges the “irreconcilable differences” shared between both groups while upholding the origins of their common roots (p. 942).
17. Hoffman (2000) Complex histories, contested memories: Some reflections on remembering difficult pasts.	Jewish-Christian Relations, Spheres of Interaction, Liminal Space	According to Hoffman (2000), Polish Jewish history is “one of the longest examples of cross-ethnic and cross-religious coexistence, relevant not only for Jewish self-understanding, but to our broader contemporary situation” (p. 12).	As such, Hoffman (2000) views Polish-Jewish interaction as “a kind of extended experiment in multiculturalism” and believes “that some of the conflicts in Polish-Jewish history can be seen in terms of majority-minority tensions, rather than in terms of strong and specific anti-Semitism” (p. 12).	Mutual exclusion or “separateness” along with the inability “to create a common sphere of interests and concerns” seem to be major factors that impacted interaction between Jews and Christian Poles – Poles did not want to include Jews fully, while the majority of Jews desired to keep on being separate and maintain their identity as a “nation” (Hoffman, 2000, p. 17). I believe, as Hoffman infers, that instead of mutual exclusion, Jew and Christian should work toward inclusion focusing upon the creation of a mutual “sphere of interests and concerns.” I term this sphere of interaction, building a bridge of mercy – mercy based on the Jewish understanding of <i>chesed shel-emet</i> , “true loving-kindness” along with <i>gemilut chasadim</i> , “the giving of loving-kindness.” It is through this bridge of mercy that we might join each other in committing acts of kindness that lead toward breaking the cycle of evil, forgiveness, dialogue and ultimately reconciliation.
18. Ciccarelli (2012) Crossing borders: Claudio Magris and the aesthetic of the other side.	The Frontier and Liminal Space	Article considers aspects of the border in the work of the author dealing with the border at the level of “cultural, linguistic, philosophical and existential” elements (p. 342). The article’s focus is on “the image of the border as a barrier and a bridge, and on the poetics of ‘the other side’” (p. 342).	The author discusses the liminal space or position in which people face “a perennial border, with its intuitive and unconscious representation of the <i>other</i> ” (p. 347).	The article is generally of no value to me directly other than the idea of liminal space as a barrier or border along with the concept of the other or being a foreigner in a new situation, which places people out of sorts.

19. Franks and Meteyard (2007) Liminality: The transforming grace of in-between places.	Liminality, Liminal Space	Article considers Richard Rohr's suggestion that the only escape for a person entrapped in "normalcy, the way things are," is to enter into a "sacred space," frequently termed <i>liminality</i> (from the Latin limen), where it is possible to encounter "genuine transformation" (as cited in, Franks & Meteyard, 2007, p. 215).	Liminality, is derived from the Latin word for threshold; it is "the state of being betwixt and between where the old world has been left behind but we have not yet arrived at what is to come" (p. 215).	The article uses metaphors found in Jewish and Christian Scriptures such as exile, tomb and wilderness as a means "to develop an understanding of <i>liminality</i>" (p. 215). "This bewildering phenomena, familiar in the Jewish and Christian Scriptures, creates for a time either contextual or inner dissonance which, when its work is complete, is often understood by the person involved as having facilitated considerable personal growth and change. While little understood during its occurrence, in retrospect one can identify that through the profoundness of God's transforming grace, there has been some deconstruction of false towers of existence, and some reshaping of the person's self, in readiness for them to inhabit a new dwelling place on the journey." (p. 215). The article discusses various authors' treatment of the term in the literature as spiritual space. "The thread common to all these writers is a sense of displacement,⁷ that sense of being in no man's land, where the landscape appears completely different, there is no discernable road map, and where the journeyer is jolted out of normalcy" (p. 216). Rohr (as cited in, Franks & Meteyard, 2007, p. 218) advises us to view brokenness and painful situations found in liminality as being unwelcomed, we embrace and remain with suffering "as long as you can and by whatever means possible." By so doing we will encounter "the resurrection and transformation that lies beyond the tomb" (p. 218). Even though in liminal experiences we experience despair and frequently we "feel like dying, ultimately it is not death" (p. 218). According to Keating explains, <i>liminality</i> has within itself "the promise of new life and of liberation from the false self . . . it facilitates a movement away from old and ascendant ways of being and doing towards some further sense of the 'true self'" (p. 218). I find that this is an interesting construct for dealing with the despair of the Holocaust and its devastating impact on the lives of the people affected by it. The value of the article to me is its treatment and definition of liminality and its considerations for someone working with people in liminal spaces. "How does one walk with someone who is experiencing the dislocation of liminality? It is often the case that the experience of being between is anxiety provoking not only for the journeyer but also for those who would companion him or her on the way" (p. 220). We could be judgmental and offer simplistic solutions such as Job's companions did instead of genuinely coming alongside of him in his need. In this light we should become as Nouwen suggests a "Wounded Healer" (as cited in, , p. 221) and to assist those journeying in a liminal space to "hold normalcy for them," responding "as if all was normal" and be wounded healers who "gently and appropriately" [bring] solace through bearing witness to the constancy of God's love by listening and trying to make meaning of liminal reality." (p. 221). In other words be present and do not pull away in the midst of someone else's suffering. Do not fear "for the constancy of another's presence may powerfully mediate the deeper reality of God's faithful presence in the midst of His apparent hiddenness" (p. 221)..
20. Sharpe (2006) Swimming in the grey zones -	Liminal Space, Grey Zones	The paper considers the question: What are some effects of	The paper addresses the "shifting or indeterminate kind of	"Grey zones" are spaces or places of alterity (being other or different). These spaces "could be Michel Foucault's 'heterotopias', or Marc Augé's 'non-places', or Edward Soja's 'thirdspace'" (p. 1). "There is another aspect of non-place implied

locating the other spaces in mobile art.		locating and properties of these [liminal] spaces that emerge?	public space – liminal spaces, haunted space, and spaces and zones that are often 'misread' by locative technologies - referred to here as 'grey zones'" (p. 1).	here: the place of border-crossing. This is a place of longing - particularly the longing to cross into that space that is beyond the edge of the horizon" (p. 2).
21. Kessler (2013) "I am Joseph, your brother": A Jewish-perspective on Christian-Jewish relations since Nostra Aetate No. 4.	Christian-Jewish relations, dialogue and the impact of Nostra aetate	A Jewish perspective is considered including the Jewishness of Jesus. Supersessionism is explored.	The implications are explored concerning the Catholic Church's claim in 1974 that "Christians must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience" (p. 48).	This is a key article for dealing with and understanding Jewish-Christian relations and dialogue. Kessler points to Edward Flannery, who said that the Church's decision "terminated in a stroke a millennial teaching of contempt of Jews and Judaism and unequivocally asserted the Church's debt to its Jewish heritage" (p. 48). Christians, for once realized their negative views of Jews and "began to rediscover a respect and admiration for Judaism," which at one time their relationship was close but had become "a distant memory" (p. 49). However that relationship is being restored to some degree. Christians must come to understand that Judaism "is a living faith" (p. 50). Jews on the other hand did not trust this new Christian teaching approach. Some Jews were working to dialogue with Christians more so from a defensive perspective as a means to deal with Anti-Semitism and prejudice. Some Jews, such as Martin Buber advocated "a positive encounter" with Christians; it was Buber, "who reminded Jews that Jesus was a fellow Jew, their 'great brother'" (p. 50). Kessler also deals with <i>Dabru Emet</i> (Speak Truth). Jewish-Christian relations have been birthed by the Twentieth Century. Kessler argues that "We should therefore distinguish Jewish-Christian relations from Jewish-Christian dialogue. 'Relations' covers the whole history and significance of the contact of Jews and Christians, including the positive contacts and influence upon each other. It might also include the external influences upon each or the question as to how each will fare in the modern world. 'Dialogue' is a subset of relations, the most popular subset to be sure, and is predicated on the need for reconciliation between the two faiths, and is generally founded upon theological issues. The word "dialogue" (and the nature of dialogue activity) is itself ill defined. A casual conversation between Jews and Christians that may add up to no more than a loose restatement of entrenched theological positions is sometimes claimed to be dialogue. Equally, any communication between persons of two differing religious points of view (e.g., by phone, Facebook, or email) may be on occasion described loosely as dialogue. However, dialogue is not simply synonymous with "communication." For dialogue to take place, there must be a genuine hearing of the Other" (pp. 52-53).
22. Manosevitz (2010) Brethren again: Personal witness to a search for healing.	Jewish-Christian Reconciliation, Healing	Memory in art and narrative. Shoah, reconciliation and healing with the "other." Compassion, understanding and "a	Key thing to keep in mind about the value of this article is its definition of the Shoah and its use to describe what is	Abstract: "This autobiographical account in narrative and art charts the continuing journey of a scholar and artist to keep alive the memory of those who perished in the Shoah and to find reconciliation and healing with the 'other.' Her story reminds us of the need for compassion, understanding, and a shared sense of responsibility as Jews and Christians strive to walk together."

		shared sense of responsibility as Christians and Jews strive to walk together.”	commonly known as the Holocaust.	
23. Krondorfer (2012) The art of dialogue: Jewish-Christian relations in a post-Shoah world.	Jewish-Christian Reconciliation, Memory, Dialogue	Mutually experienced trauma. The work of memory and the Shoah.	Discusses truth telling and the restoration of the social order and deals with healing.	Remembering is important. Memory work is not cost-free, especially when we talk about mutually experienced trauma and collectively enacted wrongdoing, as in the Shoah. Judith Lewis Herman (as cited in Krondorfer, 2012, p. 308) writes that “remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims.” I see a connection between her words and the Shoah, as it is one of the greatest tragic, moral and ethical failures in the history of humanity.
24. Volf (2000) The social meaning of reconciliation.	Reconciliation, social expressions, theological resources for peacemaking	How could Christians in Rwanda “participate in or avert their eyes from . . . genocide” (p. 158)? “Why are Christians, the presumed agents of peace, at best impotent in the face of their people's conflicts and at worst perpetrators of the most heinous crimes” (p. 159)?	Reconciliation must be placed at the forefront in the pursuit of justice.	Discusses the complicity of Rwandan Christians (Roman Catholics) in the genocide of their neighbors. Volf considers the “idolatrous shift of loyalty” of adherents of Christianity in Rwanda. Even though these Christians should give explicit allegiance and ultimate loyalty “to the gospel of Jesus Christ, many Christians in fact seem to have an overriding commitment to their respective culture, ethnic group, or nation. In conflict situations, they tend to fight on the side of their group and are tempted to employ faith as a weapon in the struggle” (p. 159). Points to empirical data from research concerning how churches react to “ethnic conflict” in several countries situated in the southern hemisphere, which demonstrate “inter-communal antipathies present in the society at large are reflected in the attitudes of churches and their adherents” (p. 159).
25. Waller (2007) Deliver us from evil: Genocide and the Christian world.	Jewish-Christian Reconciliation, Genocide	Genocide, mass murder during war. Institutional response in face of state-sponsored terrorism.	Waller uses cases studies to examine these questions concerning genocide occurring in Christian cultures among which he addresses the Holocaust (Shoah).	Waller’s paper examines the institutional church and how it and its agents shape a cultural climate “in which genocidal violence may occur;” it also addresses issues concerning how this culture “responds to such a culture both during and after the genocidal violence” (Waller, 2007, p. 139). The Shoah or destruction occurred in Europe where at the time nearly 90% of Europeans considered themselves to be Christians and more so in Germany where “95% of Germans were baptized, taxpaying members of an established Christian church” (Waller, 2007, p. 140).
26. Cahan (2013) Reconciliation or reconstruction? Further thoughts on political forgiveness.	Reconciliation (political treatment)	Cahan states that “economic and power-political considerations are primary in the “reconciliation” process (p. 174).	Cahan considers that what occurred in the case of German and Jewish encounter “was not reconciliation” which was “predicated on forgiveness” as it was “a process of constructing conditions for basic security” (p. 176).	Abstract: “Over the past decade a substantial literature has emerged on the concept of political forgiveness and the process of restorative justice. This article argues that importing an idea of forgiveness into political affairs is a mistake. It is not necessary for the promotion of peace and security, and it is has been construed in a way that leans heavily toward Christian conceptions of forgiveness, as is evident in the influence of Desmond Tutu. The article also examines the influence of Hegelian recognition theory in current discussions of the political benefits of forgiveness, and reviews the case of postwar German-Jewish relations, which conformed more closely to traditional Jewish thinking on forgiveness than to the Christian-Hegelian (multicultural) model” (p. 174). “The goal of social and political reconstruction differs from that of forgiveness and reconciliation, though the former may provide a basis for the latter” (p. 176).

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| 27. Johnson (2012)
Meeting the ethical challenges of leadership: Casting light or shadow. | Evil, loving acts, forgiveness, model of forgiveness. | Johnson addresses in Chapter 4 overcoming evil and points to Scott Peck's argument that "loving acts can overcome evil" (p. 127). | As a Christian, I have been working with the Jewish community of Poland for ten years in a very particular way that I find echoed in Johnson's Chapter 4. To a Jew and based on the Torah caring for the dead is one of the highest expressions of love because the dead cannot repay you. | <p>Furthermore the article deals with political approaches to forgiveness and reconciliation as well as Jewish concepts of forgiveness..</p> <p>Caring in these terms is best expressed by "chesed shel-emet" or true loving-kindness or what we may call mercy. Since the Holocaust decimated 3.5 million Polish Jews, there are very few descendants to care for the 1,200 Jewish cemeteries in Poland. Estimates place the number of Jews today in Poland at roughly 20,000 people; therefore caring for these cemeteries is an overwhelming task. Nevertheless, it is one of the highest mitzvahs (religious requirement in fulfilling the Torah) to care for the dead.</p> <p>Breaking the cycle of evil rests in a loving act that leads to forgiveness and reconciliation. Enright and other researchers give a four part model to assist "people forgive" (p. 130). I believe that their model is a helpful construct. I would modify it in the following way:</p> <ol style="list-style-type: none"> 1. "Bringing back to memory" (uncovering) - it is important to remember the past and bring back to memory the history, heritage and culture of the Jewish people and the thousand year role that they have played in Polish and Jewish history. 2. Restoring (decision) - by restoring Jewish cemeteries our foundation honors the past and impacts the present. As Christians we decide to deal with the painful past of the Holocaust today seeking to bring Jew and Christian together in a common mitzvah to care for and restore a particular Jewish cemetery. 3. Reconciling (absorbing pain) - in a sense our foundation becomes intercessors between Polish Jews, Jews of Polish descent and Poles. Even though Poles were not the initiators of the Holocaust, they were neighbors, who were oftentimes antisemitic, ambivalent or unable to help their Jewish neighbors. Understanding this complex situation is not easy; however, I find myself increasingly going to a place of suffering and "absorbing" the pain of the Holocaust. 4. I believe that as we bring mercy (caring acts through restoration of Jewish cemeteries) we display God's love and allows forgiveness to emerge. I have not yet seen forgiveness expressed on a large scale by Polish Jews to their neighbors or to the Germans, I have seen personally how I have entered into this dialogue as Christian. I have been asked many times, "Why would you as Christian, do this for us as Jews?" My answer is simply love. |
| 28. Axel (1979)
Christian theology and the murder of Jews. | Anti-Semitism, Jewish-Christian Reconciliation | Historical roots of Anti-Semitism in Europe. Christian persecution of the Jews. Steps toward reconciliation primarily for Christians. | Abstract: Axel argues that "a massive educational effort among Christians" which would reconstruct "Christian theology vis-à-vis Judaism [is] needed." He outlines "steps toward reconciliation, for which Christians | Abstract: "The Christian antecedents of Hitler's program against Jews are traced historically back through Luther's antisemitic [anti-Semitic] proposals, pogroms [pogroms] in Medieval Europe, writings of leading theologians, early canonical laws with which later Nazi ordinances were virtually identical, statements by church leaders in the fourth century CE, and the composition and use of certain New Testament documents. Theological hostility toward Judaism has fueled inaccurate characterisations [characterizations] which have given support to Christians' persecution of Jews." |

primarily are to be
held responsible.”

Table 3: Dissertations for Literature Review

Author, Date, Title	Topic	Method/Data	Discussion	Conclusion/Quotes
1. Wolf (2010) Lifecode: An Examination of the Shape, the Nature, and the Usage of the Oikoscode, a Replicative Nonformal learning Pattern of Ethical Education for Leadership and Community Groups	Pattern for ethical living based on faith, hope and love	Grounded Theory/ Constructivism (Social); Textual analysis (based on apostolic writings of New Testament and work of researchers)	I am not certain how to find or determine validity in Dr. Wolf's research. Clearly he interacts with source materials from which he strongly demonstrates his conclusions regarding a pattern for ethical living.	
2. Karpen (2002) Remembering the Future: Towards and Ethic of Reconciliation for Jewish and Christian communities	Ethic of reconciliation	Case Study/Ethics; Textual analysis, questionnaire	I found this research to be fascinating and highly congruent with my work. The researcher demonstrated credibility by narrowing down his work to embrace a real-life interaction between Jews and Christians living in community.	
3. Krasner (2002) Representations of Self and other in American Jewish History and Social Studies Schoolbooks: An Exploration of the Changing Shape of American Jewish Identity	American Jewish identity	Phenomenology (Psychological)/ Critical Perspective; Image and textual analysis	The analysis of the development of Jewish literature and how it forms and reinforces American Jewish identity is the focus of this study. I had a hard time determining the validity of the study based on textual analysis across several periods of history.	
4. Crane (2009) Rhetoric of Modern Jewish Ethics	Jewish ethics	Grounded Theory/ Ethics; Textual analysis	For me again it was difficult to determine the validity or credibility of Crane's study. His methodology is based in discourse analysis	

			as a means to determine “how and why ethicists argue as they do.”	
5. Barna (2009) Ethical Behavior in the Framework of Educational and Ethical Leadership: Grounded Theory Research	Ethical leadership	Grounded Theory/ Ethics; Textual analysis	I found Barna’s study to be thorough, meticulous even and well written and organized. It was clear to me that the study was valid by how her design and methodology used in the study. I think again that I like the clarity of such organization.	
6. Viera (2012) Exploring Participant Experience of Interfaith Dialogue: A Case Study on Encounters with the Religious Other	Interfaith dialogue	Case Study/ Constructivism; Multiple data sources (researcher observation, interviews, textual and data analysis)	I find that this study is relevant for me as it concerns my interaction with the Jewish community. I believe that Viera makes valid claims which emanated from the interaction of his research subjects with each other.	
7. Lehrer (2005) ‘Shoah-Business,’ ‘Holocaust Culture,’ and the Repair of the World in ‘Post-Jewish’ Poland: A Quest for Ethnography, Empathy, and the Ethnic Self after Genocide		Ethnography/ Poststructuralism; Textual, photographs, film, and conversations	Since this is an ethnographic study and I have personal, first-hand experience in interacting with Polish and Jewish culture, I find the study credible. Beyond my personal consideration, Lehrer describes her methodology well and discusses the parameters of the study which took place among real people in a real place. Her study however does at times appear to be disjointed	“As I elaborate below, I am also attempting to theorize the role of cultural go-betweens or caretakers - those in Kazimierz whom I call ‘shabbos goyim’ - in order to enlarge the rhetorical space for discussion of cross-cultural ‘salvage’ projects that goes beyond the traditional anthropological model of ‘committed insiders’ and ‘objective outsiders.’ Just as I attempt to make room for a new vision of salvage ethnography (Chapter 1), I want to suggest here the importance of Virginia Dominguez’s notion of ‘a politics of love’ (2000: 361), i.e. that we ‘consider validating [cultural] ‘rescue projects’ as worthwhile projects...based on...genuine love, respect, and affection, not categorical ‘identity’” (2000: 365) (Lehrer, 2005, p. 136). Negus (2002) along with Nixon and du Gay (2002) elaborate on Bordieu’s notion of “cultural intermediaries,” stressing the significance of those “workers involved in the production and circulation of symbolic forms” (Negus 2002: 502). But they indicate a paucity of examples of such individuals working creatively or innovatively (Negus 2002: 510). Kurin proposes the concept of “culture brokers” for individuals (including, but not privileging, anthropologists) who are engaged in bringing audiences together and representing, translating, negotiating, or exchanging representations or definitions of culture or cultural goods among them. He is optimistic that such individuals “can facilitate participatory cultural

in that she makes references to aspects of Polish and Jewish interaction that may be lost on many due to the fact that they lack context. Nonetheless, she does an excellent job in defining terminology and assisting readers understand the unique context in which the study occurred.

transformation and change - both between and within culture groups" (1997: 19). The International Coalition of Historic Site Museums of Conscience - an avant-garde outgrowth of the museum industry - proposes that "stewards" have a central role in establishing "sites of conscience" by writing new narratives, fostering civic dialogue, and designing new spaces for dialogue to happen (Sevcenko 2000: 59). Since the Coalition holds as primary "assisting] the public in drawing connections between the history of [a] site and its contemporary implications" and "stimulating dialogue on pressing social issues and promoting values" (ibid.: 58), the notion of "steward" is infused with a sense of moral responsibility and political motivation. Finally, Roach's theory of "surrogation," or how "culture reproduces and recreates itself... as actual or perceived vacancies occur in the network of relations that constitutes the social fabric" (1996: 2), is a particularly useful interpretive frame for considering the existence of Kazimierz's go-betweens. This is primarily because it addresses the aspects of loss, time, and, particularly, conflicts over authenticity that result from the process. (Lehrer, 2005, p. 138).

While elements of all of the above notions arise in the "Jewish" cultural work of non-Jews in Kazimierz, I propose the Jewish concept of "shabbos goyim" to refer to Kazimierz's non-Jewish brokers of Jewish culture, in part because it has been self-applied locally. The term "shabbos goy" is a Yiddish one, traditionally used to indicate those non-Jews (goyim) who are paid a small fee to take care of practical tasks - especially time-bound ones - that Jews are ritually prohibited from doing (most typically on the Sabbath - "shabbos" in Yiddish). With this term, I hope to convey the character of Kazimierz's Polish salvage project as consciously undertaken *with respect* to Jewish commitments and traditions, despite *being done by non-Jews*. I want to capture the sense of responsibility to Jewishness, but from a position of complementarity that acknowledges difference (Lehrer, 2005, pp. 140 - 141).

The fact that the traditional tasks taken on by shabbos goyim are typically time-bound also speaks to the sense among Kazimierz's "memory workers" of Jews as being "temporarily" absent, unable to complete tasks that would normally be their own. The term also conveys a sense of cross-cultural interdependence that contains both difference and respectful collaboration. I am also drawn to this term because it works productively against the notion of "cultural appropriation" that is the too-obvious frame in which Kazimierz and other, similar situations are judged.¹⁴⁸ Culture building, I would like to suggest, need not be - is not - an "insider" project (Lehrer, 2005, p. 141).

Philo-Semities may be a term that is useful (Lehrer, 2005, p. 141).

8. Brown (2008) "How Do We Make that Change?" Analysis of Transformative Dialogue in a Community Imitative

Phenomenology (hermeneutic)/ Constructivism Textual analysis

Brown's study is well organized and logically laid out which makes it credible in my mind. Even more so she applies theoretical analysis to a specific

9. Parker (2001) Emmanuel Levinas and the Pursuit of Justice	Grounded Theory/ Ethics; Textual analysis	group, which leads to solid outcomes. I found this dissertation more abstract in its approach to developing credibility. Obviously the author interacts with the source material and other researchers who study Levinas, but like Dr. Wolf, I do not see how Parker demonstrates validity in the research.
10. Pontoriero (2002) On “Loving the Neighbor”: The implications of Emmanuel Levinas’ intensification of ethics after the Shoah	Narrative/ Ethics; Textual analysis	I found this dissertation to be more of a direct treatment of Levinas’s work and worth revisiting; however, again I am not certain about how to determine validity in the study. It seems that the author interacts well with the source material and connects it with contemporary ethical expressions of loving neighbor.
11. Stevens (2001) Moral Leadership as Transformational Leadership: “Therapeutic Values” as the Backbone of a Twenty-First Social Ethic	Grounded Theory/ Ethics; Interviews, Textual analysis	I believe that Steven’s directly validates his research of moral leadership in the context of transformational leadership as it is expressed by the community leadership of his study. Basically validity of his theory is affirmed by lives of people in how they in turn lead

12. Boesel (2002) Respecting Difference, Risking Proclamation: Faith, Responsibility and the Tragic Dimensions of Overcoming Supersessionism	Grounded Theory/ Ethics; Textual analysis	morally/ethically. I could not really assess the validity of this dissertation. It appeared to be well written but was not as structured and did not clearly address methodology.
13. Held (2011) Reciprocity and Responsiveness: Self-Transcendence and the Dynamics of Covenant in the Theology and Spirituality of Abraham Joshua Heschel	Grounded Theory/ Constructivism; Textual analysis	It seems to me that it is difficult for me to assess the credibility or validity of more abstract dissertations. How do you validate what Held describes as his theory of a self- transcendent God giving mankind the same freedom to be self-transcendent in order to be more concerned for others? Determining the credibility/validity of such a study is a daunting task for me. I do not know what to look for.
14. Celelli (2012) The Just Pastor: An Ethical Hermeneutic of Biblical Justice, Positional Power Theory and The Theology and Practice of Pastoral Leadership	Grounded Theory/ Critical Perspective; Textual analysis	As I scanned through this dissertation, it appeared to straightforward in its consideration of pastoral leadership power issues, and justice but again I am faced with the issue of how to determine the credibility of such a study.

Table 4: Books for Literature Review

Author, Date, Title	Topic	Key Themes	Discussion	Quotes or Conclusion
1. Braiterman, Z. (1998). <i>(God) after auschwitz: Tradition and change in post-holocaust jewish thought.</i>	Braiterman focuses on the subject of God and the Holocaust (Shoah – destruction, as Jews refer to it). In it, he considers how technological developments regarding mass exterminations have greatly impacted Jewish religious thought in the aftermath of Auschwitz.	The author examines three important Jewish theologians: Richard Rubenstein, Eliezer Berkovits, and Emil Fackenheim and their treatment of theodicy (justifying God in the face of evil) in a post-Holocaust world.	Braiterman analyzes why liberal, moderate and conservative Jewish religious scholars reject the contemporary understanding of theodicy and embrace what he calls “Antitheodicy,” which refuses to justify or admit that a relationship exists between God and such cataclysmic evil and suffering, basically asserting that God hid his face in the midst of the Shoah.	The book is not for the average reader; nevertheless, it deals with an important theological issue and the Holocaust. Some readers may find the book offensive as it presents a postmodern and liberal assessment of Jewish theology, and offers a new approach that reconfigures Jewish thought and philosophy following the Holocaust.
2. Buegerthal, T. (2009). <i>A lucky child: A memoir of surviving Auschwitz as a young boy.</i>	This book is a biography (memior) of Thomas Buegerthal, who was a child survivor of Auschwitz, one of the most heinous Nazi concentration and death camps established during Germany’s brutal occupation of Poland.	Through the eyes of a child and in an extremely personal view, the book deals simply and plainly with the events associated with the Holocaust.	Buegerthal details what Holocaust survivors experienced, what it took for them to survive, and how they coped as survivors in the aftershock of the Holocaust following World War Two.	Buegerthal juxtaposes the idyllic joys of childhood against the harsh reality of the Holocaust. He provides a compelling picture of emotional struggles and how he overcame his hatred and his desire for revenge against the German people, eventually learning to forgive, so that the cycle of hatred and violence would end. The book is an easy read and it is not a technical, nor historical treatment of the Holocaust; it places events in context, but sees them as a child experienced them.
3. Gross, J. T. (2002). <i>Neighbors: The destruction of the Jewish community in Jedwabne, Poland.</i>	Historian, Jan Gross wrote this powerful although controversial book describing the shocking events of a pogrom in the summer of 1941 against Jews executed at the hands of their Polish neighbors in	Gross opens the wounds of a painful past, when Poles both Catholic and Jewish were victims of their Nazi German occupiers during the Second World War.	Through eyewitness accounts and physical evidence, the author peels back the layers and examines the tragic slaughter of innocent people – 1,600 Jewish men, women, and children by Poles allowed and welcomed by the Nazis.	The book is brutally frank and describes in strong, graphic detail the atrocities of Jedwabne. The purpose of the book is not to explain the horrible event but to identify the criminals, who perpetrated these murders as a means to ensure a truthful treatment of the history of the Holocaust.

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| | Jedwabne, a small town in northeast Poland. | | | |
| 4. Hoffman, E. (2007). <i>Shtetl: The life and death of a small town and the world of Polish Jews.</i> | In <i>Shtetl</i> , Eva Hoffman masterfully writes and gives an interesting perspective of Polish-Jewish history that stretches for over more than eight hundred years through the story of Brańsk, a small town in northeast Poland. | “Shtetl” is an apt title as it is a Yiddish word that means a small town and provides a distinctive context for developing the historical narrative of Polish and Jewish interaction. | Polish and Jewish interaction was at times productive and harmonious and at other times bleak and dissonant. | In the dark days of the Holocaust, Hoffman examines two cultures in turmoil and delineates the forces that influenced Polish Christians to either provide sanctuary and hide or betray and hand over their Jewish neighbors to their mutual Nazi oppressor. |
| 5. Johnson, C. E. (2012). <i>Meeting the ethical challenges of leadership: Casting light or shadow.</i> | This is an invaluable book as it deals with evil academically by outlining the work of major researchers. | In Chapter 4, Johnson addresses evil and provides sound academic research to discuss his argument that evil exists, how it expresses itself in its various forms and how to combat it. | He considers administrative evil in the Holocaust and its hidden impact upon participants. He discusses additionally forgiveness and how acts of loving-kindness are able to overcome evil. | Citing research he describes how to break evil’s vicious cycle. Positively, Johnson puts ethics, morality and ethical leadership in perspective. He deals with a leader's character and what might tempt just leaders to become corrupt. Unfortunately, he does not often consider the role of followers as seen in most treatments of leadership theory (leader, situation, and follower). His main emphasis in the book is that leaders must do the right thing when confronting evil and not be fearful but be guided by ethics and morality. |
| 6. Lehrer (2013) <i>Jewish Poland revisited: Heritage tourism in unquiet places.</i> | Space (Liminal), Culture, Identity, Stewardship | | | |
| 7. Perchodnik, C. (1996). <i>Am I a murderer?: Testament of a Jewish ghetto policeman</i> (F. Fox, Trans.). | Calel Perechodnik was a Jewish Policeman during the days of the Otwock Ghetto. | This is a unique book and possibly one of the only complete eyewitness account of what happened in a Jewish Ghetto written by a Jewish collaborator. | This book gives a better understanding of the history of the Holocaust centered on Otwock, a suburb of Warsaw, Poland. | Perechodnik placed his wife and two year old daughter along with 10,000 Jews on the train going to Treblinka knowing that certain death awaited them. The Otwock Ghetto was liquidated in August 1942. Perechodnik survived the Jewish Ghetto, but later died in hiding in Warsaw prior to the end of World War II; however, his diary survived bearing witness to the horrors of the Holocaust. |
| 8. Rees, L. (2005). <i>Auschwitz: The Nazis & the 'final solution'.</i> | Set against the backdrop of the Holocaust, Laurence Rees provides and authoritative analysis of the | Rees’ book is one that needs to be read as it is a superbly written and offers a concise history of the Holocaust, containing material | Rees also examines critically existing conditions prior to the onset of World War Two and rather astoundingly | Nazi policies ultimately led the German people to follow Hitler where they were already willing to go. The primary weakness of the book is that it uses Auschwitz as a vehicle to examine a limited albeit critical aspect of the Holocaust, as Auschwitz was only one location among hundreds of labor camps and one of five death factories associated with Aktion (Operation) Reinhard, Hitler’s plan for providing “the final solution of the Jewish question.” |

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| | development of Auschwitz beginning as a Nazi concentration camp to that of a perfect factory for the mass extermination of European Jewry. | from victims, offenders and so called bystanders. | concludes that Nazi policies only reinforced existing prejudices among the German people | |
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9. Telushkin, J. (1991). *Jewish literacy: The most important things to know about the Jewish religion, its people and its history.*
- Even though Rabbi Joseph Telushkin's book is not a scholarly text, it is useful and provides a preparatory course for those, who may lack knowledge about Jews and Judaism.
- The book is easily readable and contains 352 short entries that index Jewish topics and concepts much like an encyclopedia.
- Telushkin's book is a handy reference guide that gives readers a starting point for understanding the basics regarding Jewish ethics, religious terms, texts, major historical events, and personalities.
- One interesting feature that Telushkin provides at the end of each entry is a brief bibliography, which gives readers additional sources for further reading. Telushkin includes a good overview of the Holocaust and outlines primary players, events and outcomes.
10. Telushkin, J. (1994). *Jewish wisdom: Ethical, spiritual and historical lessons from the great works and thinkers.*
- The understanding of charity begins in the Bible and expressed to us through the Jewish people.
- The Hebrew word, *tzedakah* (charity) is derived from the word *tzadik*, "meaning righteousness, fairness or justice" and "refers to the religious obligation to perform charity, and philanthropic acts, which Judaism emphasizes, are important parts of living a spiritual life" ("Tzedakah," 2012). We see that this ethical consideration is mirrored in altruism.
- The Jewish concept of *gemilut chasadim* expresses a much deeper concern for those around us through acts of loving-kindness.
- In the Babylonian Talmud (Sukkot 49b) we read that "Our Rabbis taught that *gemilut chasadim* (acts of loving kindness) is greater than *tzedakah* (charity) in three ways (p. 24):
- Charity is done with one's money, while loving-kindness may be done with one's money or with one's person [e.g., spending time with a sick person].
 - Charity is given only to the poor, while loving-kindness may be given both to the poor and the rich [e.g., consoling one who is in mourning or depressed].
 - Charity is given only to the living, while loving-kindness may be shown to both the living and the dead [e.g., by arranging a proper burial for a person who died indigent].
- The major difference, as Jews view the difference, between charity and acts of loving-kindness rests on the concept of repayment. When considering the burial of the dead *gemilut chasadim* (loving-kindness) it is viewed as "par excellence because it necessarily is done without any hope that the 'recipient' will repay the good deed" (Telushkin, 1994, p. 25). Furthermore, Telushkin (1994) indicates that a rabbi, Haffetz Hayyim, considered *gemilut chasadim* as "any good deed that one does for another without getting something in return (*Ahavat Chesed*)" (p. 25).
11. Zimmerman, J. D. (2003). *Contested memories: Poles and Jews during the holocaust and its aftermath.*
- Contested Memories* is a scholarly text and considered by many to be a "standard work" on the Holocaust.
- The book addresses six topics: the prewar years and its legacy, the breakdown of Polish and Jewish relations in the early days of the war, Polish institutional responses to the Holocaust (Nazi Final Solution), the Jewish perspective on
- The book contains numerous essays written by Poles and Jews from three generations of researchers on topics concerning Polish-Jewish relations prior to, during and after World War Two.
- The essays found in the book address "commonly held views on both sides of the debates" regarding Polish and Jewish responses to the Nazi occupation of Poland. The purpose of the authors is analyze "issues fairly" and to reach "mutual understanding" as Poles and Jews address the aftermath of the Holocaust collectively.
- The context of Poland is important as is the relationship that Jews and Poles have shared over their long history, which at times has been strained and embittered. The events of the Shoah – the Nazi Final Solution only worked to exacerbate the difficulty in their relations even further. Common belief is that the Nazi regime chose Poland for the setting of the Final Solution because of Polish anti-Semitism;

Poles and the Polish nation, European Jews and their destruction and popular Polish opinions, and the relationship between Poles and Jews following 1945.

however, this is not the case. The Nazis chose Poland strategically “as their gigantic laboratory for mass murder” simply for the reason that Poland was the home to the largest Jewish population in Europe (p. 3). Although the Shoah was not conceived by Poles, it “had tainted Polish soil forever” (p. 6). Dealing with the aftermath of such a tragic event would require cleansing Poland and its people from this “terrible burden of history” by allowing the Polish people to see themselves and their country “in the light of truth” (p. 6).

The Shoah as such “is the tragedy of the Poles” because during dark days of the Nazi extermination of the Jews, Poles “were exposed to an unprecedented moral trial” through which it would be difficult to say if anyone else “would have come through it better” (p. 7). Moreover, Poles were eyewitnesses and saw firsthand the events of the Shoah and the plight of their Jewish neighbors. At times Poles were noble and assisted their neighbors under the threat of execution and on other occasions, they were slightly more than bystanders doing little or nothing to protect their Jewish neighbors from the Nazi brutality.

Nonetheless on at least one occasion, Poles became participants of barbarism, rounding up and brutally murdering their Jewish neighbors in a pogrom – an organized massacres of particularly Jews (“Definition of pogrom,” 2012). Jewish perception of the role of Poles in the Shoah often conflicts with the historical record. Both Poles and Jews suffered, albeit disproportionately, at the hands of their Nazi oppressors.

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Table 5: Definitions for Literature Review

Word	Author	Source	URL/Page	Definition
1.Ethics	Johnson	Meeting the Ethical Challenges of Leadership: Casting Light or Shadow	xxi	Ethics and morals are closely related concepts. Ethics classically “refers to judgments about whether human behavior is right or wrong” (Johnson, 2012, p. xxi). Ethics are principles that guide and govern human behavior.
2.Morals	Johnson	Meeting the Ethical Challenges of Leadership: Casting Light or Shadow	xxi	Morals are “specific standards of right and wrong” (Johnson, 2012, p. xxi).
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