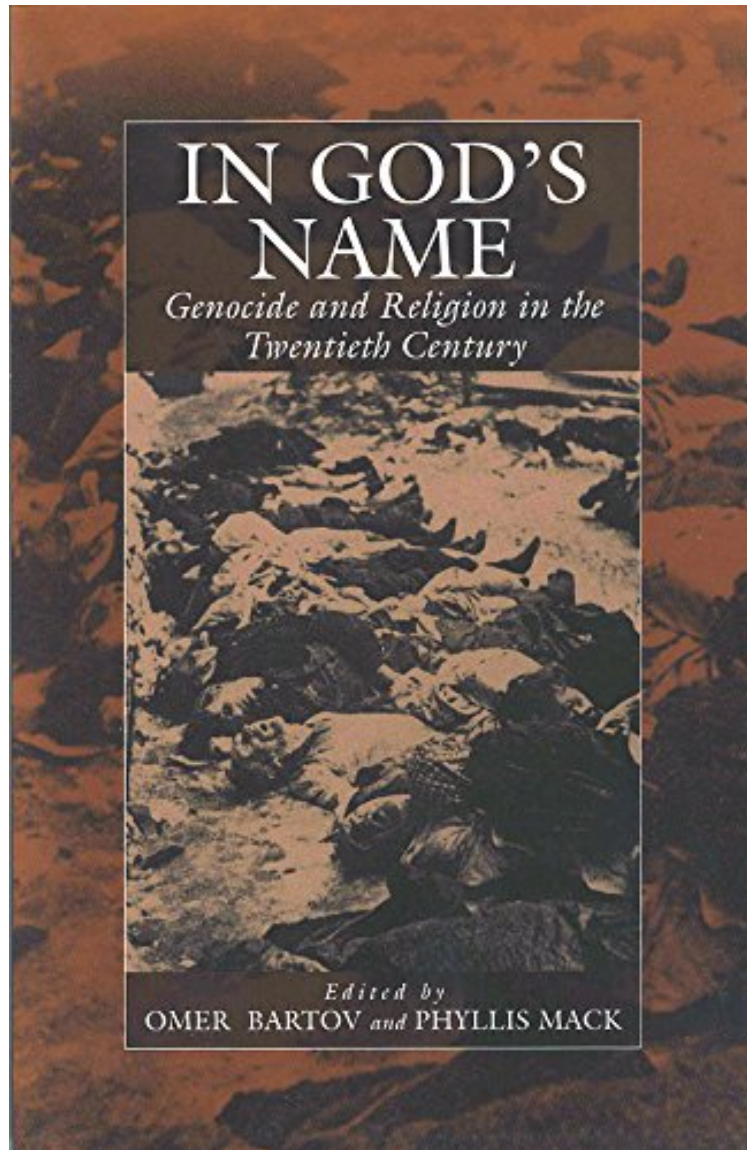


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## **In God's Name: Genocide and Religion in the Twentieth Century (War and Genocide)**

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**From Berghahn Books : In God's Name: Genocide and Religion in the Twentieth Century (War and Genocide)** before purchasing it in order to gauge whether or not it would be worth my time, and all praised In God's Name: Genocide and Religion in the Twentieth Century (War and Genocide):

6 of 6 people found the following review helpful. The Good and the Bad By Brian Hendricks In 1997, a conference was

held at the United States Holocaust Memorial Museum (USHMM), resulting in a collection of papers that have been accumulated into *In God's Name: Genocide and Religion in the Twentieth Century*. The contributors to this collection are from a wide range of disciplines: History, Art History, Political Science and Comparative Religion, along with an Israeli writer/poet and a Researcher at the Center for Law and Culture in Paris. Using four genocides that occurred in the twentieth century, Armenian, the Holocaust, Rwanda and Bosnia, the writers focus on three aspects of religion in genocide; "the use of religion to legitimize and motivate genocide,...the potential of religious faith to encourage physical and spiritual resistance to mass murder,...and the role of religion in coming to terms with the legacy of atrocity." The majority of the attention of this book was given to the first of the three aspects, with the other two receiving the attention of several contributors. Ronald Grigor Suny opened with a study on the Armenian Genocide in "Religion, Ethnicity, and Nationalism." Suny goes to great lengths to show how the Turks blended the religious (Muslim vs. Christian) differences and blended it into the ethnic (Turk vs. Armenian) differences, leading to progressively worse measures against the Armenians until genocide occurred in 1915. This was followed by chapters by Ericksen, Heschel, and Griech-Polelle documented the changes within the Protestant and Catholic churches in Germany, that led to the support of the Holocaust of the Jews, or the reluctance to stand up for human rights in the face of the overall mistreatment of the Jews and other groups in Germany. Just as important as the contributions of religion to promoting genocide is the role religion plays in the victim's lives, as they fight for survival in the wake of death. Ara Sarafian leads off Part II (Survival) with a study of the absorption of Armenian women and children into Muslim households, followed by an account of Margit Slachta, by Jessica A. Sheetz-Nguyen, a Catholic Nun who worked vigorously to save the lives of Jews in Hungary. Though the Armenians were generally selected and forced to join Muslim households while the Jewish victims made a conscience choice to be baptized Catholic in an effort to save themselves from death, both showed the internal struggles faced in joining a new religion, even in the face of death. The final section, *Aftermath: Politics, Faith, and Representation*, nearly exclusively focused on Jewish issues. Yair Auron discussed the Armenian Genocide, but in regards to Zionist and Israeli attitudes toward it. Maud Mandel "compared" Armenians and Jews in France following their genocides, but used the Armenians as a baseline to the perceived Jewish crisis following the Holocaust. The book closes with the beautifully written, emotionally-charged contribution of Michal Gorvin "The Journey to Poland". The letter, previously written to her parents in 1975 after a visit to Krakow and other historical points, gave some personal insight into the emotions that fill those who survived the Holocaust, and their children. Being that the original conference took place at the USHMM, it is of no surprise that twelve of the seventeen chapters, in whole or in part, involved the Holocaust and Jewish impact. While the Holocaust is the most discussed genocide in the history of the world, the Rwandan and Bosnian Genocides were largely ignored. Timothy Longman and Charles de Lespinay contributed articles to the first section (*The Perpetrators*) while Michael Sells contributed the sole article on the Bosnian Genocide in the same section. Neither of the most recent genocides received any attention in the resistance or the coming to terms sections, and this leaves a gaping hole that should, and could, have been filled. Chapters worth your time: *Genocide, Religion, and Gerhard Kittel* by Robert P. Ericksen *When Jesus Was an Aryan* by Susannah Heschel *A Pure Conscience is Good Enough* by Beth Griech-Polelle *Between God and Hitler* by Doris L. Bergen *Christian Churches and the Genocide in Rwanda* by Timothy Longman *The Absorption of Women and Children...* by Ara Sarafian *Transcending Boundaries* by Jessica A. Sheetz-Nguyen *Denial and Defiance in the Work of Rabbi Regina Jones* by Katharina von Kellenbach *A Personal Account* by Gabor Vermes *The Journey to Poland* by Michal Govrin The starred articles were my favorites. 0 of 4 people found the following review helpful. A MUST READ BOOK ! Unless you prefer being ignorant. ( some people do ...). By bruno In the past 1700 years Christendom has killed a billion and a half people ... in Europe alone .. in its tribal wars. (For three hundred years Christians did not war... until they became "best buds" with the High Priest of the sun god "Sol Invictus", Emperor Constantine). This is an excellent MUST READ book, showing Christendom has not changed.

Despite the widespread trends of secularization in the 20th century, religion has played an important role in several outbreaks of genocide since the First World War. And yet, not many scholars have looked either at the religious aspects of modern genocide, or at the manner in which religion has taken a position on mass killing. This collection of essays addresses this hiatus by examining the intersection between religion and state-organized murder in the cases of the Armenian, Jewish, Rwandan, and Bosnian genocides. Rather than a comprehensive overview, it offers a series of discrete, yet closely related case studies, that shed light on three fundamental aspects of this issue: the use of religion to legitimize and motivate genocide; the potential of religious faith to encourage physical and spiritual resistance to mass murder; and finally, the role of religion in coming to terms with the legacy of atrocity.

About the Author Omer Bartov is John P. Birkelund Distinguished Professor of History at Brown University. He was a Visiting Fellow at the Davis Center, Princeton University, and a Junior Fellow at Harvard's Society of Fellows. Phyllis Mack is Professor of History, Director of Graduate Studies and has been Acting Director of the Institute for Research on Women at the Rutgers Center for Historical Analysis.