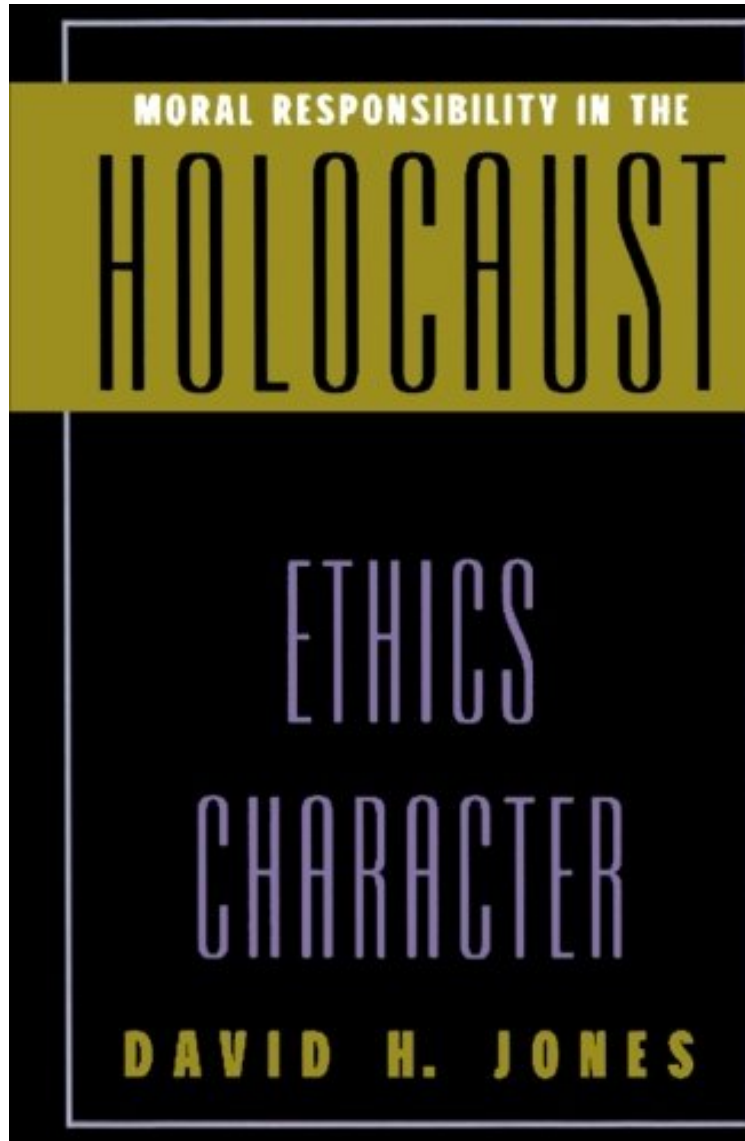


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Moral Responsibility in the Holocaust

David H. Jones

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David H. Jones : Moral Responsibility in the Holocaust before purchasing it in order to gage whether or not it would be worth my time, and all praised Moral Responsibility in the Holocaust:

0 of 1 people found the following review helpful. How to take the moral high roadBy HancockGirlWhat productive reading! Not simply a review of the flagrant moral failings of both perpetrators and bystanders during the Nazi regime, but a character study in what qualities we humans can cultivate that would ensure this could never happen again. Or at the least, better prepare us to make the right choices under pressure to conform to the baseness to which human nature

can descend. Yes, similar horrors have continued. But for those of us who want to have our feet more firmly planted on the moral high road and enjoy the good conscience that goes with it, this is a must read. I deducted one star only because this is not an easy read-so be prepared to get the dictionary out at times and have your thinking challenged. The author makes it worth the effort.3 of 4 people found the following review helpful. Dual failureBy Aleksandar JokicThis book cannot be recommended even in the least.Let us start with two facts:(1) Raul Hilberg is the world's leading authority on the Nazi Holocaust, he represents the ultimate standard for Holocaust studies through unmatched mastery of the primary sources, professional discipline, and confident knowledge of the field. Hilberg is, in his own words, a seeker of truth.(2) Daniel Goldhagen is the exact opposite of Hilberg. In Goldhagen's "work" the evidence is nonexistent, also apparent is lack of primary source, and his reasoning is bizarre. Hilberg sums things up nicely: "This is the only reason why Goldhagen could obtain a PhD in political science at Harvard. There was nobody on the faculty who could have checked his work."Jones makes a double error of defending Goldhagen and attacking Hilberg. While Jones argues that many of Goldhagen's critics have misinterpreted his work it is Jones who misrepresents Goldgagen's critics, and while he does not accept Goldhagen's work without exception, his assessment is uncritical. On the other hand, when addresssing Raul Hilberg's claim that ghetto culture contributed to Jewish ignorance of Nazi intentions, which in turn explains Jewish complience with the Nazis Jones formulates his criticism of Hilberg by denying the existence of any extensive collaboration by the Jewish community. To contradict Hilberg Jones offers specific examples of Jewish resistance. Going against Hilberg on examples is suicidal "scholarship" but what is more disappointing from a philosopher is Jones' inability to distinguish the notion of "cooperation" from Hilberg's concept of Jewish compliance, explained by the latter as having been a result of the Jewish Councils' hope to minimize brutality and save Jewish lives.This book fails both on the count of its philosophical content and its attempted contribution to the Holocaust scholarship.0 of 1 people found the following review helpful. well doneBy DowellJones has produced an enormously important work in lucid, tight prose and clear, strong argumentation. Lay readers will find this a highly accessible step into what Raul Hilberg calls "the thicket of ethics." Much food for thought here; without sappy moralizing, Jones calls on the reader to do some hard thinking.

In *Moral Responsibility in the Holocaust*, David H. Jones goes beyond historical and psychological explanations of the Holocaust to directly address the moral responsibility of individuals involved in it. While defending the view that individuals caught up in large-scale historical events like the Holocaust are still responsible for their choices, he provides the philosophical tools needed to assess the responsibility, both negative and positive, of perpetrators, accomplices, bystanders, victims, helpers, and rescuers.

David H. Jones has provided students and teachers of the Holocaust with a clearly written, well organized exploration of the basic moral issues surrounding the murder of six million Jews. Jones's book is an important and valuable contribution to the study of ethics and the Holocaust. (Shofar: An Interdisciplinary Journal Of Jewish Studies)This book . . . must receive serious consideration by all those who wish to gain an understanding of the Nazi Holocaust and who seek to prevent it and similar occurrences. . . . It is written in easily accessible and, indeed, elegant language and yet is thorough in dealing with relevant philosophical works. (Erich H. Loewy, University of California, Davis; Bioethics Program H-Net: Humanities and Social Science s Online)Jones is at his best in the profound analysis of self-deception he offers. . . . Recommended for undergraduates reflecting on the ethical implications of the Holocaust. (P. K. Steinfeld,, Buena Vista University CHOICE)While defending the view that individuals caught up in large-scale historic events like the Holocaust are still responsible for their choices, he provides the philosophical tools needed to assess the responsibility, both negative and positive, of perpetrators, accomplices, bystanders, victims, helpers, and rescuers. (Shofar: An Interdisciplinary Journal Of Jewish Studies)As a pedagogical presentation, it is exemplary for its thoroughness and clarity. This book is a serious contribution to current moral philosophy. It should certainly be on the agenda of all pilosophers and teachers who are concerned with deep issues of value where matters of life and death are raised. (Mind: A Quarterly of Philosophy)Lucid, thorough, original. This insightful and sensitive study will be of interest to students, scholars, and anyone concerned with guilt, responsibility, and the Holocaust. (Roger W. Smith, president, Association of Genocide Scholars)This book is a serious contribtion to current moral philosophy. It should certainly be on the agenda of all pilosophers and teachers who are concerned with deep issues of value where matters of life and death are raised. (David Evans, Staffordshire University)Bringing ethical theory and history together, Jones admirably shows how Holocaust studies challenge philosophy and also how philosophical reflection can shed important light on a tremendously dark chapter of human experience. (Ethics: An International Journal of Social, Political, and Legal Philosophy)Jones does an excellent job of connecting the fundamental ethical ideas about character and responsiblity to specfic situations faced in those grim times. (Frank Fair, Sam Houston State University)A welcome addition to the growing body of post-Holocaust ethics literature...this rich book highlights central issues in the discussion of ethics and the Holocaust. It should be a bibliographic imperative in this field. (John T. Pawlikowski, O.S.M, Ph.D., SHOFAR Holocaust and Genocide Studies)About the AuthorDavid H. Jones is

professor of philosophy emeritus at The College of William Mary.