

TALKING NIGHT (Elie Wiesel)'s RELIGIOUS EDUCATION

By:

PD-Albert Younas
albert.younas@fau.de

Friedrich-Alexander University Erlangen-Nürnberg, Germany

Abstract

This paper aims to convey that the book, "NIGHT" by Elie Weisel can serve a primary source for religious education. A question that continues to subjugate educators is how to transform the Holocaust from a historical event into one from which learner can elicit conclusions that are relevant for the contemporary days. Holocaust education is connected principally with history studies, and it is taught as a part of history classes around the world, thus tends to leave the matter there, which is in the past. Bringing holocaust studies into religious education provides an exceptional opportunity to engage with the issue of racism and human rights from a contemporary religious view. Therefore, Holocaust studies offer religious education an opportunity to present the challenging humanistic face of religion. A religion that is experienced and lived among marginalised people. What makes a "Night" a story of capable of meditating beliefs and resilience, a story which can serve as an educational tool in religious education. One can find believe three main motives that are described at length below; two of them are structural components, and another one has elements of content.

First time when reading the "night" was fascinated of the memorial account written by Weisel and convinced me to write an exam research paper on the "Night" title: Lost and Found Faith in "The Night", during my Master' studies at the University of Bonn, Germany. Reading about Weisel' memories of the Holocaust reminds of the similarity experienced by the minorities in Pakistan each day. Therefore, I would like to do more comparatives analogical studies with the Holocaust and different situations faced by marginalised people in Asia and elsewhere.

First the night is the organised story; second, it gives us a rich description despite the difficulty of capturing the appalling circumstance; third, it allows Jackson' interpretative approach to be applied.

Initially, the "NIGHT" is a highly prepared one, unlikely many other narratives of Holocaust survivors, has the begging, the middle and an end. The book offers documentation of Jewish life before the Holocaust.

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