

Online Library Reading Law As Narrative A Study In The Casuistic Laws Of The Pentateuch Ancient Israel And Its Literature Ancient Israel And Its Literature Society Of Biblical Lite By Assnat Bartor 2010 Paperback

## **Reading Law As Narrative A Study In The Casuistic Laws Of The Pentateuch Ancient Israel And Its Literature Ancient Israel And Its Literature Society Of Biblical Lite By Assnat Bartor 2010 Paperback**

Adultery, though not an umbrella concept for all the sexual prohibitions in the Hebrew Bible, enjoys a certain pride of place. Remarkably, it is the one sexual prohibition attested in all biblical genres, which makes it very representative in the Hebrew Bible. It is the only Hebrew biblical sexual prohibition explicitly mentioned in the Decalogue. A solid understanding of Hebrew biblical adultery, therefore, is an important step towards grasping the vital role of human sexuality in the Hebrew Bible, both in terms of inter-human relationships and the relationship between the human and the divine. Without prejudice to the contents of the Hebrew biblical lexicons and theological dictionaries, this work aims at providing a comprehensive understanding of adultery in the Hebrew Bible: its meaning, punishments and the implications thereof. Among others, it corrects some wrong assumptions about the concept of adultery in the Hebrew Bible, and provides a balanced and unbiased Hebrew biblical conception of adultery and the implications thereof for today's couples.

Reflective Reading and the Power of Narrative: Producing the Reader is an interdisciplinary exploration into the profound power of narratives to create—and recreate—how we imagine ourselves. It posits that the process of producing a text also produces the reader. Written from

the perspective of a psychoanalytic feminist, Sproles considers a wide array of examples from literature, popular culture, and her own experiences to illustrate what she calls "reflective reading"—a metacognitive reading practice that recognizes the workings of the unconscious to push the reader toward a potentially transformational engagement with narrative. This may manifest as epiphany, recovery from loss or resolution of repressed trauma. Each chapter draws on examples of characters and authors who model a reflective reading process from Jane Austen and Virginia Woolf to Johnny Cash and Alison Bechdel. By reclaiming the role of the unconscious, Karyn Sproles reinvigorates the theoretical work begun by reader-response criticism and develops a deep understanding of identification and transference as an integral part of the reading process. For students and researchers of cultural studies, psychoanalysis, gender studies and feminist literature and theory, *Reflective Reading and the Power of Narrative* offers innovative and accessible ideas on the relationship between reader and text. Essential writings of the leading scholar of law and violence

The discovery of the Dead Sea Scrolls provides unprecedented insight into the nature of the Hebrew Bible or Old Testament before its fixation. Timothy Lim here presents a complete account of the formation of the canon in Ancient Judaism from the emergence of the Torah in the Persian period to the final acceptance of the list of twenty-two/twenty-four books in the Rabbinic period. Using the Hebrew Bible, the Scrolls, the Apocrypha, the Letter of Aristeas, the writings of Philo, Josephus, the New Testament, and Rabbinic literature as primary evidence he argues that throughout the post-exilic period up to around 100 CE there was not one official "canon" accepted by all Jews; rather, there existed a plurality of collections of scriptures that were authoritative for different communities. Examining the literary sources and historical

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circumstances that led to the emergence of authoritative scriptures in ancient Judaism, Lim proposes a theory of the majority canon that posits that the Pharisaic canon became the canon of Rabbinic Judaism in the centuries after the destruction of the Jerusalem Temple.

First published in 1998, *Reproducing Narrative* sets out to interrogate a number of medico-legal reproductive discourses. Recognizing that these dialogues are heavily imprecated in broader social, political and economic discourses it is contended that responses to reproductive issues are influenced and possibly determined, by non-reproductive concerns both at a parochial and more general level. Whilst a number of such influential narratives are recognized the book concentrates on the narratives of gender which appear implicit within the discourses and practices considered. Given the productive nature of discourse and the traditional premising of gender on sexual difference it becomes apparent that the explicit figuring of the female reproductive body becomes a means of realizing the implicit gender narratives within these discourses. Privileged medico-legal discourses become understood as a technology of gender - an important site at which gender is constituted.

How can children grow to realize their inherent human rights and respect the rights of others? This book explores this question through children's literature from 'Peter Rabbit' to 'Horton Hears a Who!' to Harry Potter. The authors investigate children's rights under international law - identity and family rights, the right to be heard, the right to be free from discrimination, and other civil, political, economic, social and cultural rights - and consider the way in which those rights are embedded in children's literature.

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In the Hebrew Bible, war is a prominent topic which is dealt with in both legal and narrative

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texts. So far, the interplay between the two areas has received only little attention. This volume explores the impact of biblical war legislation on war accounts in the Hebrew Bible and in Early Jewish Literature. It provides case studies which show the importance of the topic and shed new light on redaction- and reception-historical developments.

A study of the significance of implied law in the Abraham narrative. Bruckner examines legal and juridical terminology in the text, with a close reading of legal referents in Genesis 18.16-20.18. He demonstrates that the literary and theological context of implied law in the narrative is creational, since the implied cosmology is based in Creator-created relationships, and the narrative referents are prior to the Sinai covenant. The narrative's canonical position is an ipso jure argument for the operation of law from the beginning of the ancestral community. The study suggests trajectories for further research in reading law within narrative texts, pentateuchal studies, and Old Testament ethics.

Casuistic or case law in the Pentateuch deals with real human affairs; each case law entails a compressed story that can encourage reader engagement with seemingly "dry" legal text. This book is the first to present an interpretive method integrating biblical law, jurisprudence, and literary theory, reflecting the current "law and literature" school within legal studies. It identifies the narrative elements that exist in the laws of the Pentateuch, exposes the narrative techniques employed by the authors, and discovers the poetics of biblical law, thus revealing new or previously unconsidered aspects of the relationship between law and narrative in the Bible.

The major intellectual interest throughout this book is to offer a study on China's legal legacy, through Liang Shu-ming's eyes. The book follows the formula of the parallel between Life and

Mind (?????), Physis and Nomos, and compares Liang Shu-ming's narrative with his own practical orientation and with the theories of other interlocutors. The book puts Liang Shu-ming into the social context of modern Chinese history, in particular, the context of the unprecedented crisis of meaning in the legal realm and the collapse of a transcendental source for Chinese cultural identity in the light of modernity. The evaluation provided by this narrative could be helpful in clarifying the deep structures and significance of the present Chinese legal system through historically exploring Liang Shu-ming's misgivings. The book is intended for academics of legal, history and cultural studies. The book is unique in that it is the first book to explore New Confucian's considerations on reconstruction of Chinese legal system in the modern era. It presents a comprehensive systematical comparison of Liang Shu-ming's narrative about constitutional government in China against other schools of thought. Winner of Honorable Mention in the Jordan Schnitzer Book Awards of the Association for Jewish Studies Moshe Simon-Shoshan offers a groundbreaking study of Jewish law (halakhah) and rabbinic story-telling. Focusing on the Mishnah, the foundational text of halakhah, he argues that narrative was essential in early rabbinic formulations and concepts of law, legal process, and political and religious authority. The book begins by presenting a theoretical framework for considering the role of narrative in the Mishnah. Drawing on a wide range of disciplines, including narrative theory, Semitic linguistics, and comparative legal studies, Simon-Shoshan shows that law and narrative are inextricably intertwined in the Mishnah. Narrative is central to the way in which the Mishnah transmits law and ideas about jurisprudence. Furthermore, the Mishnah's stories are the locus around which the Mishnah both constructs and critiques its concept of the rabbis as the ultimate arbiters of Jewish law

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and practice. In the second half of the book, Simon-Shoshan applies these ideas to close readings of individual Mishnaic stories. Among these stories are some of the most famous narratives in rabbinic literature, including those of Honi the Circle-drawer and R. Gamliel's Yom Kippur confrontation with R. Joshua. In each instance, Simon-Shoshan elucidates the legal, political, theological, and human elements of the story and places them in the wider context of the book's arguments about law, narrative, and rabbinic authority. *Stories of the Law* presents an original and forceful argument for applying literary theory to legal texts, challenging the traditional distinctions between law and literature that underlie much contemporary scholarship. Publisher description

This book explores the interweaving of several of Derrida's characteristic concerns with themes that Paul explores in *Romans*. It argues that the central concern of *Romans* is with the question of justice, a justice that must be thought outside of law on the basis of grace or gift. The many perplexities that arise from thus trying to think justice outside of law are clarified by reading Derrida on such themes as justice and law, gift and exchange, duty and debt, hospitality, cosmopolitanism, and pardon. This interweaving of Paul and Derrida shows that Paul may be read as a thinker who wrestles with real problems that are of concern to anyone who thinks. It also shows that Derrida, far from being the enemy of theological reflection, is himself a necessary companion to the thinking of the biblical theologian. Against the grain of what passes for common wisdom this book argues that both Derrida and Paul are indispensable guides to a new way of thinking about justice.

Calum M. Carmichael here challenges commonly accepted views respecting the derivation of the biblical laws recorded in Deuteronomy and the Decalogue, presenting compelling evidence

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that literary traditions, rather than social imperatives, dictated the form taken by the laws. Carmichael confronts and discusses such problematic and important issues as the sequence in which apparently unrelated laws appear. Why, he then asks, are some laws general in scope, while others are extremely specific? Acknowledging the literary sophistication of the biblical compilers, Carmichael accounts for their attribution of the Deuteronomic laws to Moses, and of the Decalogue to Yahweh. He asserts that, in order to preserve the prophetic impact of their material, the compilers closely studied existing biblical narrative, and selected laws which maintained the appropriate historical context. Using this perspective, Carmichael is able to detect strong logical continuity in both the structure and the content of the Decalogue and the Deuteronomic laws. An original and distinguished contribution to the study of biblical law, *Law and Narrative in the Bible* will interest legal historians and Biblical scholars alike.

Narrator, characters, action, hero, quest, plot, time and space, entrances and exits--these are the essential components of all narrative literature. This authoritative and engaging introduction to the literary features of biblical narrative and poetry will help the reader grasp the full significance of these components, allowing them to enter more perceptively into the narrative worlds created by the great writers of the Bible.

Bringing together Hildebeitel's major essays on the the Mahabharata, the Ramayana, and the south Indian cults of Draupadi and Kirtivarman along with new articles written especially for this collection, this two volume work offers a comprehensive re-reading of the Indian epic tradition by the foremost scholar in Indian epic studies today.

Charts new directions for interdisciplinary research on refugee writing and

representationPlaces refugee imaginaries at the centre of interdisciplinary exchange, demonstrating the vital new perspectives on refugee experience available in humanities researchBrings together leading research in literary, performance, art and film studies, digital and new media, postcolonialism and critical race theory, transnational and comparative cultural studies, history, anthropology, philosophy, human geography and cultural politicsThe refugee has emerged as one of the key figures of the twenty-first-century. This book explores how refugees imagine the world and how the world imagines them. It demonstrates the ways in which refugees have been written into being by international law, governmental and non-governmental bodies and the media, and foregrounds the role of the arts and humanities in imagining, historicising and protesting the experiences of forced migration and statelessness. Including thirty-two newly written chapters on representations by and of refugees from leading researchers in the field, *Refugee Imaginaries* establishes the case for placing the study of the refugee at the centre of contemporary critical enquiry.

This book argues that literary features and ritual dynamics within the book of Leviticus enlighten each other. The first two chapters establish that one may read Leviticus as a coherent literary work and define the genre of Leviticus as "narrativized ritual," a complex blending of descriptive narrative and prescriptive ritual. In conversation with Catherine Bell, they present several aspects of the text that are ritualized and show how this ritualization implies a negotiation of power relations among participants. The

third and fourth chapters examine the first half of Leviticus, both the legal sections in Lev. 1-7 and 11-15 and the narratives in Lev. 8-10 and 16. These sections alternate between establishing the ritual system and exposing gaps and ambiguities in that system. Chapter 5 turns to the second half of Leviticus, traditionally called the Holiness Code. The ritual language found in this section is less formal and precise, mirroring the way in which the concept of holiness is expanded and extended to the whole people. As this material concludes the book, it relativizes and democratizes the strict ritual system contained in the first half.

Classical Pentateuch research mainly dealt with the books of Genesis, Exodus and Deuteronomy and it is only in recent decades that the literary and theological meanings of Moses' fourth book has been rediscovered. In this volume, Christian Frevel lets the interplay between narrative and legislative material - which is often not understood - emerge into new light, examining the texts of the Book of Numbers as inner-biblical interpretations and tradition-bound innovations. Cloaked in the Israelites' 40-year long sojourn in the desert, the Book of Numbers presents a tightly-woven fabric of texts which reflect the social and cultic orders, discuss questions of leadership and explore the meaning of the Promised Land to Israel's existence. The Book of Numbers is characterized in its entirety by transformations: for example, the exodus generation becomes the desert generation and leadership is transferred from Moses to Joshua, from Aaron to Eleazar. Important innovations such as the hierarchical organization of

the cult, including the role of the Levites or the hereditary law concerning daughters, are cultivated within these transformations. The people's time in the desert (re)form their social frameworks and renders them sustainable for the existence in the Promised Land. Important themes such as community and cult organization, the enduring election of the Israelites, the meaning of the Promised Land for the collective identity, questions of hierarchical leadership and democratic participation, of collective guilt and individual liability, along with many other aspects, are dealt with in the texts. Without the literary traditions of the Book of Numbers, which were mostly set down around the 5th-4th centuries BCE, the formation of the Pentateuch as Torah would not have been conceivable. The studies of this volume reveal the thematic diversity of the book against a backdrop of its literary creation within the Penta- and Hexateuch.

A comprehensive and accessible guide to the Hebrew Bible This book brings together some of the world's most exciting scholars from across a variety of disciplines to provide a concise and accessible guide to the Hebrew Bible. It covers every major genre of book in the Old Testament together with in-depth discussions of major themes such as human nature, covenant, creation, ethics, ritual and purity, sacred space, and monotheism. This authoritative overview sets each book within its historical and cultural context in the ancient Near East, paying special attention to its sociological setting. It provides new insights into the reception of the books and the different ways they have been studied, from historical-critical enquiry to modern advocacy approaches such as

feminism and liberation theology. It also includes a guide to biblical translations and textual criticism and helpful suggestions for further reading. Featuring contributions from experts with backgrounds in the Jewish and Christian faith traditions as well as secular scholars in the humanities and social sciences, The Hebrew Bible is the perfect starting place for anyone seeking a user-friendly introduction to the Old Testament, and an invaluable reference book for students and teachers.

In this timely study of the historical, ideological, and formal interdependencies of the novel and human rights, Joseph Slaughter demonstrates that the twentieth-century rise of “world literature” and international human rights law are related phenomena.

Slaughter argues that international law shares with the modern novel a particular conception of the human individual. The Bildungsroman, the novel of coming of age, fills out this image, offering a conceptual vocabulary, a humanist social vision, and a narrative grammar for what the Universal Declaration of Human Rights and early literary theorists both call “the free and full development of the human personality.”

Revising our received understanding of the relationship between law and literature, Slaughter suggests that this narrative form has acted as a cultural surrogate for the weak executive authority of international law, naturalizing the assumptions and conditions that make human rights appear commonsensical. As a kind of novelistic correlative to human rights law, the Bildungsroman has thus been doing some of the sociocultural work of enforcement that the law cannot do for itself. This analysis of the

cultural work of law and of the social work of literature challenges traditional Eurocentric histories of both international law and the dissemination of the novel. Taking his point of departure in Goethe's *Wilhelm Meister*, Slaughter focuses on recent postcolonial versions of the coming-of-age story to show how the promise of human rights becomes legible in narrative and how the novel and the law are complicit in contemporary projects of globalization: in colonialism, neoimperialism, humanitarianism, and the spread of multinational consumer capitalism. Slaughter raises important practical and ethical questions that we must confront in advocating for human rights and reading world literature—imperatives that, today more than ever, are intertwined.

Watts here argues that conventions of oral rhetoric were adapted to shape the literary form and contents of the Pentateuch. The large-scale structure-stories introducing lists of laws that conclude with divine sanctions-reproduces a common ancient strategy for persuasion. The laws' use of direct address, historical motivations and frequent repetitions serve rhetorical ends, and even the legal contradictions seem designed to appeal to competing constituencies. The instructional speeches of God and Moses reinforce the persuasive appeal by characterizing God as a just ruler and Moses as a faithful scribe. The Pentateuch was designed to persuade Persian-period Judaeans that this Torah should define their identity as Israel.

J. Hillis Miller is undoubtedly one of the most important literary critics of the past century. For well over five decades his work has been at the forefront of theoretical and

philosophical thinking and writing. From his earliest work with Georges Poulet and the so-called Geneva School, which introduced a generation of North American critics to the concept of a phenomenological literary hermeneutic, to a deconstructive rhetorical philology and an ethically motivated textual analysis, Miller's readings have not only reflected major movements in literary theory, they have also created them. Surprisingly, Eamonn Dunne's *J. Hillis Miller and the Possibilities of Reading* is the first book devoted exclusively to examining Miller's work. Dunne argues that an appreciation of Miller is crucial to an informed understanding about the radical changes occurring in critical thinking in the humanities in recent years. This book, the first of its kind, will be a vital and enabling avenue for further research into J. Hillis Miller's exemplary and prolific output.

Examines the shared cultural genealogy of popular Victorian novels and judicial opinions of the Privy Council.

This is an enormously instructive and practical hands-on introduction for students of the Bible as literature, by one of the world's leading exponents of Hebrew narrative technique. Issues covered include: introduction to the art of reading, the narrator and his characters, narrative structure, narrative devices.

This book traces the theme of justice throughout the narrative of Exodus in order to explicate how yhwh's reclamation of Israel for service-worship reveals a distinct theological ethic of justice grounded in yhwh's character and Israel's calling within

yhwh's creational agenda. Adopting a synchronic, text-immanent interpretive strategy that focuses on canonical and inner-biblical connections, Nathan Bills identifies two overlapping motifs that illuminate the theme of justice in Exodus. First, Bills considers the importance of Israel's creation traditions for grounding Exodus's theology of justice. Reading Exodus against the backdrop of creation theology and as a continuation of the plot of Genesis, Bills shows that the ethical disposition of justice imprinted on Israel in Exodus is an application of yhwh's creational agenda of justice. Second, Bills identifies an educational agenda woven throughout the text. The narrative gives heightened attention to the way yhwh catechizes Israel in what it means to be the particular beneficiary and creational emissary of yhwh's justice. These interpretive lenses of creation theology and pedagogy help to explain why Israel's salvation and shaping embody a programmatic applicability of yhwh's justice for the wider world. This volume will be of substantial interest to divinity students and religious professionals interested in the themes of exodus, exile, and return.

Stories are everywhere, from fiction across media to politics and personal identity. Handbook of Narrative Analysis sorts out both traditional and recent narrative theories, providing the necessary skills to interpret any story. In addition to discussing classical theorists, such as Gérard Genette, Mieke Bal, and Seymour Chatman, Handbook of Narrative Analysis presents precursors (such as E. M. Forster), related theorists (Franz Stanzel, Dorrit Cohn), and a large variety of postclassical critics. Among the latter

particular attention is paid to rhetorical, cognitive, and cultural approaches; intermediality; storyworlds; gender theory; and natural and unnatural narratology. Not content to consider theory as an end in itself, Luc Herman and Bart Vervaeck use two short stories and a graphic narrative by contemporary authors as touchstones to illustrate each approach to narrative. In doing so they illuminate the practical implications of theoretical preferences and the ideological leanings underlying them. Marginal glosses guide the reader through discussions of theoretical issues, and an extensive bibliography points readers to the most current publications in the field. Written in an accessible style, this handbook combines a comprehensive treatment of its subject with a user-friendly format appropriate for specialists and nonspecialists alike. Handbook of Narrative Analysis is the go-to book for understanding and interpreting narrative. This new edition revises and extends the first edition to describe and apply the last fifteen years of cutting-edge scholarship in the field of narrative theory.

In this book Janice Ewurama De-Whyte offers a reading of the Hebrew Bible barrenness narratives. Barrenness was the threat to female honour and the lineage's continuity. Therefore, the word "wom(b)an" visually underscores the centrality of the productive womb to female identity.

This handbook provides a systematic overview of the present state of international research in narratology and is now available in a second, completely revised and

expanded edition. Detailed individual studies by internationally renowned narratologists elucidate central terms of narratology, present a critical account of the major research positions and their historical development and indicate directions for future research. This book is at odds with the presuppositions behind a received view on law as a systematic solution to social problems in the name of justice. It argues that neither do facts in law represent social reality, nor do norms represent a moral ideal.

Representationalism as such, in its various legal guises, is put to the test of what is called here 'the interception hypothesis'. Although it is derived from the theory of literature (the theory of narrative) and corroborated by several close reading analyses of legal texts (both decisions and statutory rules), this hypothesis aims, in the first part, at providing an alternative model for the structure and the value of legal knowledge. The second part shows how this knowledge is operative in fundamental concepts like democracy, punishment and (contractual) obligation.

What do Catharine MacKinnon, the legacy of *Brown v. Board of Education*, and Lani Guinier have in common? All have, in recent years, become flashpoints for different approaches to legal reform. In the last quarter century, the study and practice of law have been profoundly influenced by a number of powerful new movements; academics and activists alike are rethinking the interaction between law and society, focusing more on the tangible effects of law on human lives than on its procedural elements. In this wide-ranging and comprehensive volume, Gary Minda surveys the current state of legal

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scholarship and activism, providing an indispensable guide to the evolution of law in America.

How did ancient scribes interpret their own reality by means of scriptural exegesis? The essays in this volume explore this question from various perspectives by examining the earliest known exegetical texts of Jewish origin, namely, the exegetical texts from the Qumran library.

Scholars have debated the precise nature of the exegetical techniques used in the Qumran texts. To bring clarity to the discussion, this book analyzes the phenomenon of reading the present in the Qumran library and asks how far comparable phenomena can be observed in authoritative literature in ancient Israel and Judah, in the textual tradition of the Hebrew and Greek Bible, in ancient Judaism, and in early Christian literature. --From publisher's description.

The book investigates opposition to the Cameroonian social and legal order through prose and theatre that employs legal themes, settings, and language as well as actual legal decisions. The conclusion is that opposition though ironic appropriation of legal discourse is more promising in fostering social justice than direct resistance to the legal hierarchy.

This book presents a new framework for understanding the relationship between biblical narrative and rabbinic law. Drawing on legal theory and models of rabbinic exegesis, Jane L. Kanarek argues for the centrality of biblical narrative in the formation of rabbinic law. Through close readings of selected Talmudic and midrashic texts, Kanarek demonstrates that rabbinic legal readings of narrative scripture are best understood through the framework of a referential exegetical web. She shows that law should be viewed as both prescriptive of normative behavior and as a meaning-making enterprise. By explicating the hermeneutical processes

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through which biblical narratives become resources for legal norms, this book transforms our understanding of the relationship of law and narrative as well as the ways in which scripture becomes a rabbinic document that conveys legal authority and meaning.

To celebrate the bicentenary of Frederick Douglass's birth in 2018, this new annotated edition of his classic autobiography shows how his insights on slavery, racism, and the pursuit of self-reliance are still highly relevant today in 21st-century America. • Reveals the footprints of history throughout Douglass's narrative via the accessible annotations—insights that would otherwise easily be missed by modern readers • Provides opening chapters that present critical historical background that few contemporary Americans know about, but is crucial for understanding the context of Douglass's narrative • Addresses the concepts of racism and white privilege—two concepts that preside over Douglass's book and are still at the center of American society—through Douglass's writings and the events of his life • Includes numerous illustrations of Douglass and his world, adding further context to his autobiographical narrative

The Cambridge Companion to Judaism and Law provides a conceptual and historical account of the Jewish understanding of law.

This book examines the roles played by narrative and culture in the construction of legal cases and their resolution. It is articulated in two parts. Part I recalls epistemological turns in legal thinking as it moves from theory to practice in order to show how facts are constructed within the legal process. By combining interdisciplinary paradigms and methods, the work analyses the evolution of facts from their expression by the client to their translation within the lawyer-client relationship and the subsequent decision of the judge, focusing on the dynamic activity of narrative construction among the key actors: client, lawyer and judge. Part II expands the

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scientific framework toward a law-and-culture-oriented perspective, illustrating how legal stories come about in the fabric of the authentic dimensions of everyday life. The book stresses the capacity of laypeople, who in this activity are equated with clients, to shape the law, dealing not just with formal rules, but also with implicit or customary rules, in given contexts. By including the illustration of cases concerning vulnerable clients, it lays the foundations for developing a socio-clinical research programme, whose aims including enabling lay and expert actors to meet for the purposes of improving forms of collective narrations and generating more just legal systems.

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