

**UCC/UGC/ECCC**

Proposal for New Course

***Please attach proposed Syllabus in*** [***approved university format***](http://www4.nau.edu/avpaa/UCCForms/syllabus.doc)***.***

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| 1. Course subject and number: | HUM 356 | 2. Units: | 3 credits |

[**See upper and lower division undergraduate course definitions.**](http://www4.nau.edu/avpaa/UCCPolicy/Uplow.doc)

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| 3. College: | CAL | 4. Academic Unit: | CCS |

5**.** Student Learning Outcomes of the new course. *(*[*Resources & Examples for Developing Course Learning Outcomes*](http://www4.nau.edu/avpaa/Assessment/CourseLearningOutcomesPDF_090712.pdf)*)*

*Active engagement with the content of this course will enable the student to*

* *describe and analyze key ideas as presented in text, film, and discussion*
* *analyze the historical and cultural contexts that underlie dictatorial regimes, domestic terror, hate ideology, and genocidal antisemitism as presented in class materials*
* *understand sources of European Jew-hatred, distinguish traditional religious anti-Judaism from modern antisemitism, and reflect on the impact of Holocaust on Jewish-Christian relations pre- and post-Shoah*
* *understand the political and social conditions of life-in-extremity in Europe during the war years and genocide*
* *critically evaluate historiographic concerns regarding the writing of history from different perspectives*
* *reflect on the ethical dimensions of culpability, resilience, and survival*
* *integrate moral decision-making and meaning-making*
* *communicate effectively in writing and verbally your own reasoning and informed positions. Effective writing is measured through writings assignments of various lengths and through mid-term and final essays.*

6. Justification for new course, including how the course contributes to degree program outcomes, or other university requirements / student learning outcomes. *(*[*Resources, Examples & Tools for Developing Effective Program Student Learning Outcomes*](http://www4.nau.edu/avpaa/Assessment/ProgramLearningOutcomesPDF_090712.pdf)*).*

*As director of the Martin-Springer institute, with its programs on global engagement through Holocaust awareness, it is part of my mandate to teach a course on the Holocaust that integrates cultural, historical, ethical and religious dimensions. This course to be offered in my Department of Comparative Cultural Studies takes an in-depth look at a historical period that shattered not only the belief in modernity progression toward “good” but also redefined international relations and the relations between Christianity and Judaism. The Holocaust raises moral and ethical dilemmas that need to be studied in the context of Europe in the 1930s and 1940s. The course adds to the university’s larger goal of global engagement insofar as it locates the Holocaust in its geographical, political and historical-cultural context. Though the course is geared toward students with a specific interest in the humanities, cultural studies, religion and history, it is interdisciplinary and may attract also students from criminology and psychology, literature and ethnic studies.*

*The course is also submitted to Liberal Studies to gain designation as a SPW course*

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| 7. Effective **BEGINNING** of what term and year? | Spring 2014 |  |
| [**See effective dates calendar**](http://www4.nau.edu/avpaa/timelines/1213Effective.xls)**.** |  |  |

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| 8.  Long course title: | Holocaust: Experience, History, Meaning |
| *(max 100 characters including spaces)* | |

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| 9. Short course title: | Holocaust: Experience/Meaning |
| *(max. 30 characters including spaces)* | |

10. Catalog course description *(max. 60 words, excluding requisites):*

*The Holocaust is put in cultural, histori­cal and ethical perspectives with reflections on its meaning and impact on contem­porary society. Includes study of anti-Judaism, modern antisemitism, racial ideology, and Nazi genocidal policy. Ghettoization, camps, strategies of victimization, and survival are examined. Students also study bystanders, perpetrators, victims, Allied responses, as well as issues of historiography and moral accountability.*

11. Will this course be part of any plan (major, minor or certificate) or sub plan (emphasis)?

                                                                                                                                    Yes  No

If yes, include the appropriate plan proposal.

*Part of the Humanities offerings in the Department of Comparative Cultural Studies; elective can be taken by major or minors, or any other student in CCS, and is open to students from all disciplines*

12. Does this course duplicate content of existing courses? Yes  No

If yes, list the courses with duplicate material. If the duplication is greater than 20%, explain why NAU should establish this course.

***HIS 366*** *(THE HOLOCAUST) is a history course that deals with the chronology of events and approaches the subject with a methodology specific to the discipline of history. As a humanities course,* ***HUM 356*** *foregrounds the cultural experiences of Jewish victims, German society, and the occupied territories caught in these cataclysmic events though literature and the visual arts in order to explore expressions of terror, as well as ethical and moral dilemmas.* ***HUM 356*** *is offered by the director of NAU’s* ***Martin-Springer Institute,****and therefore will expose the students to an international network of commemorative establishments.*

13. Will this course impact any other academic unit’s enrollment or plan(s)?              Yes  No

      If yes, include a letter of response from each impacted academic unit.

14. Grading option:      Letter grade XPass/Fail Both

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| 15. Co-convened with: |  | 14a. UGC approval date\*: |  |
| (For example: ESE 450 and ESE 550) [See co-convening policy](http://www4.nau.edu/avpaa/UCCPolicy/crosslist.doc).  \*Must be approved by UGC before UCC submission, and both course syllabi must be presented. | | | |

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| 16. Cross-listed with: |  | | |  | | | | |
| (For example: ES 450 and DIS 450) [See cross listing policy](http://www4.nau.edu/avpaa/UCCPolicy/crosslist.doc).        Please submit a single cross-listed syllabus that will be used for all cross-listed courses. | | | | | | | | |
| 17. May course be repeated for additional units? | | |  | | | Yes     No X | | |
| 16a. If yes, maximum units allowed? | |  | | |  | | | |
| 16b. If yes, may course be repeated for additional units in the same term? | | | | | | |  | Yes     No |

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| 18. Prerequisites: | **ENG 105, Sophomore Status and International Exchange Students** |  |

If prerequisites, include the rationale for the prerequisites.

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| 19. Co requisites: |  |  |

If co requisites, include the rationale for the co requisites.

20. Does this course include combined lecture and lab components?                   Yes  No X

If yes, include the units specific to each component in the course description above.

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| 21. Names of the current faculty qualified to teach this course: | Bjorn Krondorfer, Endowed Professor of Religious Studies and Director of Martin-Springer Institute |

**Answer 22-23 for UCC/ECCC only:**

22. Is this course being proposed for Liberal Studies designation?             Yes x No

       If yes, include a [Liberal Studies proposal](http://www2.nau.edu/~d-ugstdy/_source/docs/LS_Proposal_form.doc) and syllabus with this proposal.

23. Is this course being proposed for Diversity designation?Yes    No x

       If yes, include a [Diversity proposal](http://www4.nau.edu/avpaa/EthDiv/Divform2010.doc) and syllabus with this proposal.

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| **FLAGSTAFF MOUNTAIN CAMPUS** |  |
| **Scott Galland** | **10/15/2013** |
| Reviewed by Curriculum Process Associate | Date |
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| **Approvals**: |  |
|  |  |
| Department Chair/Unit Head (if appropriate) | Date |
|  |  |
| Chair of college curriculum committee | Date |
|  |  |
| Dean of college | Date |
|  |  |
| **For Committee use only:** |  |
|  |  |
| UCC/UGC Approval | Date |

Approved as submitted: Yes  No

Approved as modified: Yes  No

**Northern Arizona University**

**College of Arts and Letters**

**Department of Comparative Cultural Studies**

**HUM 356: HOLOCAUST: Experience, History, Meaning**

**Instructor: Björn Krondorfer**

**Professor of Religious Studies & Director of Martin-Springer Institute**

**Office: Riles 305A**

**Phone: x5029**

**email:** [**bjorn.krondorfer@nau.edu**](mailto:bjorn.krondorfer@nau.edu)

**office hours: (1 hour following scheduled class time)**

**Course Prerequisites and Description**

**Pre-requisite:**ENG 105, Sophomore Status and International Exchange Students

*HUM 356 contributes to the Liberal Studies Designation of “Social and Political Worlds” (SPW)*

The objective of this course is to put the Holocaust in histori­cal, cultural, religious and ethical perspectives and reflect on its meaning and impact on contem­porary society. Students will learn about the antisemitic sources of Nazism and antisemitic legislation, racial ideology and genocidal policy of Nazi Germany, and study the effects of these ideologies and policies on people’s experiences. We will look as strategies of victimization and examine the structure of the ghettos as well as the “anatomy” of death camps. We will talk about different forms of resistance and survival, including the arts as a form of resilience. We will study bystanders, perpetrators, and victims and analyze the Allied responses. Historiographic problems as well as issues of moral accountability will be raised. The course will conclude by looking at the legacy of the Holocaust, especially as it concerns post‑Shoah generations.

**Liberal Studies Information**

The mission of the Liberal Studies Program at Northern Arizona University is to prepare students to live responsible, productive, and creative lives as citizens of a dramatically changing world. To accomplish the mission of Liberal Studies, Northern Arizona University provides a program that challenges students to gain a deeper understanding of the natural environment and the world’s peoples, to explore the traditions and legacies that have created the dynamics and tensions that shape the world, to examine their potential contributions to society, and thus to better determine their own places in that world. Through the program students acquire a broad range of knowledge and develop essential skills for professional success and life beyond graduation.

HUM 356 contributes to the “Social and Political Worlds” designation which, in principle, explores how different empirical and theoretical strategies are used to study human behavior and social, political, and cultural systems. HUM 356 engages students in the study of the patterns that characterize a violent and traumatizing history in the context of different European communities and investigates political and cultural relationships between perpetrators, victims, bystanders. It also looks at social and psychological impact and consequences of different layers of complicity and human resilience. Students will also learn how different historiographical, conceptual and theoretical strategies help to understand human behavior in extremities—on the local, regional and international level. Both personal dynamics and social patterns that characterize affected people, families and communities will be investigated.

In terms of essential skills, emphasis is on critical thinking and effective communication, including ethical reasoning, written expression, and retention of essential information (tested through quizzes).

**Student Learning Expectations**

Active engagement with the content of this course will enable the student to

* describe and analyze key ideas as presented in text, film, and discussion
* analyze the historical and cultural contexts that underlie dictatorial regimes, domestic terror, hate ideology, and genocidal antisemitism as presented in class materials
* understand sources of European Jew-hatred, distinguish traditional religious anti-Judaism from modern antisemitism, and reflect on the impact of Holocaust on Jewish-Christian relations pre- and post-Shoah
* understand the political and social conditions of life-in-extremity in Europe during the war years and genocide
* critically evaluate historiographic concerns regarding the writing of history from different perspectives
* reflect on the ethical dimensions of culpability, resilience, and survival
* integrate moral decision-making and meaning-making
* communicate effectively in writing and verbally your own reasoning and informed positions. Effective writing is measured through writings assignments of various lengths and through mid-term and final essays.

**Course Policy and Assessment of Student Learning Outcomes**

**I. Attendance and Participation (max. 17 + 1 pts.):** Because of the nature of this class, it is imperative that you attend classes, bring texts under discussion to class, and have completed the assigned readings. Participation means preparing for class and engaging in thoughtful discussion.

Active **participation** **(15 pts)** may or may not come naturally for you. To encourage you to speak often, openly, and in an informed manner, I award participation/discussion points three times per semester (in the 5th, 10th and final week) as follows:

Outstanding performance: 5 pts.

Good performance: 4 pts.

Regular performance: 3 pts

Undistinguished performance: 1-2 pts

Disruptive or non-performance: 0 pts

**Attendance** **(2+1 pts)** is mandatory. Make-ups are permitted only for documented absences, but student must initiate conversation with instructor about make-up. Arrive on time and remain for the full sessions; tardiness and early departures may count as partial absences. Frequent departures during class are disruptive.

No absence: 2 (+ 1 extra point)

One absence: 2 pts.

Two absences: 1 pt

Beyond two absences: - 2 pts. for each absence (penalty)

**II. Written Assignments (max. 42 pts.):**

**Seven Writing assignments** in which students demonstrate knowledge and understanding of the material and show that they can apply, analyze and interpret those materials in response to particular tasks(6 pts per assignment = max. **42 pts**.)

**III. Exams (max 41 pts):**

**Midterm (15 pts.)** will be written in class during the semester (terms & multiple choice & short explanations).

**Final Exam:** Exam covers material of the entire semester and consists of:

* Multiple-choice test in-class (**15 pts.)**
* Final take-home essay (**11 pts.)**

**IV. Extra points**

In special cases, and at the discretion of the instructor, a student can earn 3 additional points. Such cases concern the make-up for a missed assignment, a missed class, or other such circumstances. Discussion about these points can be initiated by the student or instructor. Usually, such a discussion would take place in the last 2 weeks of the semester.

**Summary and Grade Scale:**

* Attendance/Participation 17 + 1 pts
* 7 Writing Assignments 42 pts
* Mid-term 15 pts
* Final Test 15 pts
* Final Essay 11 pts

Total: 100 + 1 pts

Grading Scale: A =90+; B = 78+; C = 68+; D = 58+; below 58 = F

**What do I look for in writing assignments and essays?**

* **Read** the actual question/task carefully and respond to it accordingly
* **Content**: Accuracy of facts, comprehension of issues, your reflections
* **Reflections**: not to be confused with mere opinion, reflections include a developed point of view based on the material and class discussion; you need to present well-reasoned arguments (though they can also be passionate as long as they are not polemic)
* **Persuasiveness**: your argument must be persuasive; it must be coherent and consistent (rather than fragmented and contradictory); it cannot be a summary (unless the assignment specifically asks for it); do not just repeat the authors/instructors point of view but develop your own original and critical thinking.
* **Style**: grammar, syntax, spelling, paragraph construction, flow of argument, transition, correct use of tense: these and other formal writing aspects are part of the grade. Make a draft, revise it, carefully edit and proof-read it. Get help if you need it (writing center).
* **Avoid** long quotes from material we read in class. I want to hear it in your words. If you use quotes, make sure they are correctly indicated and referenced.

**BOOKS (to be purchased)**

* Doris Bergen, *War & Genocide: A Concise History of the Holocaust* (2009)
* John Roth & Michael Berenbaum, eds., *Holocaust: Religious & Philosophical Implications*
* Christopher Browning, *Ordinary Men: Reserve Battalion 101 and the Final Solution*
* Rudolf Hoess, *Death Dealer: Memoirs of the SS Kommandant at Auschwitz*
* Edward Gastfriend, *My Father’s Testament: Memoir of a Jewish Teenager, 1938-1945*
* Flora Singer, *I was but a Child*
* Doris Martin*, Kiss Every Step*

Outline

Week 1 What is at stake? The trauma, the evasion

I. The Rise of Nazism in Germany

Week 2 Geography. Definition. History: From Anti-Judaism to Antisemitism

R: Bergen

The Rise of the NSDAP, Weimar Republic, and Hitler’s Rise to Power

R: Bergen & handouts

Week 3 Nazi Propaganda

R: Bergen & Hoess

Film, *The Eternal Jew* (66 min) & Discussion

R: Bergen & Hoess

Week 4 Anti-Jewish Legislation & “Reichskristallnacht”

R: Bergen

Foreign Policy and World War II

R: Bergen

Week 5 Perpetrators & the Apparatus of Terror

R: Bergen & handouts

Forced Emigration and Western European Jews

R: Singer

II. Eastern European Jews and the Ghettos

Week 6 Eastern European Jews

R: Bergen

Ghettoization Policy: Lodz and Warsaw

R: Roth/Berenbaum

Week 7Film, *Lodz Ghetto* (118 min)

R: Bergen & Martin

Life in the Ghettos: *Judenrat* (Jewish Council) and Jewish Ghetto Police

R: Bergen & Roth/Berenbaum

Week 8 Art and Resistance in the Ghettos

R: handout

*Mid Term*

III. The *Endlösung* (Final Solution)

Week 9 Final Solution

R: Bergen & Browning

Perpetrators I: Mobile Killing Units *(Einsatzgruppen)*

R: Browning

Week 10 Perpetrators II: Rudolf Höss

R: Bergen and Hoess

Post-War Defense Strategies of Perpetrators

R: Hoess & handout

Week 11 The Wannsee Conference

R: Bergen

Survivor Testimony

R: Gastfriend

Week 12 Extermination Camps

R: Bergen & Roth/Berenbaum

Surviving: Auschwitz-Birkenau

R: Roth/Berenbaum

Week 13 Anatomy of a Camp

R: Bergen & Roth/Berenbaum

Resistance

R: Gastfriend

Week 14 Death Marches, Liberation

R: Bergen

America and the Holocaust

R: Bergen

Week 15 Postwar Germany and the Holocaust

R: Bergen

Where do we go from here?

R: Roth/Berenbaum

Week 16 Final Exam

**Important: General Course Policy**

On plagiarism and cheating as well as other policies regarding class conduct, please consult university policies by going to this link: *www4.nau.edu/avpaa/UCCPolicy/plcystmt.html*

**Appendix:**

**POTENTIAL WRITING ASSIGNMENTS**

**Writing assignment #1:**

You have just watched *Der Ewige Jude* (The Eternal Jew; 1940; directed by Dr. Fritz Hippler). It is the infamous and perhaps most vicious anti-Jewish propaganda film made during the National Socialist regime. Please write a reflective essay that touches upon the following questions:

* relate the film to the concepts on anti-Judaism and antisemitism learned in class, including some aspects from the visual material already presented in class
* does the film exceed the antisemitic images and stereotypes encountered so far in the class sessions/materials? If so, how?
* What do you think is the special propagandistic power of the film?
* What do you make of the ending?

**Writing assignment #2**

Historian Yehuda Bauer writes: “Of the approximately 500,000 Jews in Germany and 200,000 Jews in Austria, about one-half had emigrated by the outbreak of war.” Imagine that you are a parent (husband or wife) of an assimilated Jewish family who has lived in Germany since the 19th century and now experiences the “evolution” of anti-Jewish policies after Hitler’s seize of power in 1933. It is still before September 1, 1939. Please discuss the following dilemma:

Would you or would you not uproot your family and try to emigrate, starting your life all over again somewhere else? If so, what event or series of events would help/force you to make this decision? What makes it difficult to make such a life-changing decision during the 1930s in Germany? What options do you realistically have?

In your paper, you must write in the “I” form, that is, imagine yourself in the shoes of such a person. You must also show that you are “fluent” with the historic situation/information as provided in the appropriate chapters in Doris Bergen, the handouts, and our class lectures/discussions.

**Writing assignment #3:**

This writing assignment challenges your analytical historical skills (rather than historical imagination). Please compare the accounts of Jewish life and resistance in the ghettos by the historians Raul Hilberg and Yehuda Bauer (both in Roth/Berenbaum). How do these two (Jewish) historians differ in their assessment of the ghetto, of ghetto life, and the (internal) administration of the ghettoes? Please discuss this issue succinctly and intelligibly in no less than 400 words.

**Writing assignment #4:**

Read minutes of the Wannsee Conference, reprinted in Rudolph Höss, *Death Dealer,* pp. 371-381 (appendix III). This is a historical document. Generally I want you to speak about what you can learn about the Nazi policy of extermination when reading these Minutes. In your answer, you want to address also specifically these issues: what do you make of the composition of the people present at the Wannsee conference? What is already assumed in this document? What does this conference try to accomplish? How overt or covert is the language they use? In a summary fashion, what do the minutes say about *Mischlinge* (“half breeds,” people of mixed blood), and what do you make of the long and detailed discussion?

**Writing assignment #5**

Yehuda Bauer (in Roth/Berenbaum) offered one possible definition of Jewish resistance during the Holocaust “as any group action consciously taken in opposition to known and surmised laws, actions, or intentions directed against Jews by the Germans and their supporters.” Other historians, like Hilberg, would be more comfortable limiting such a definition to active and armed forms of resistance. As definitions go, they are often incomplete and problematic. Questions about resistance may be difficult to answer in purely historical terms. What qualifies as “resistance” within the genocidal campaign of the Nazis and their collaborators? To what extent was resistance possible? What acts qualify as “acts of resistance” versus “acts of survival”? By answering these questions, we move into the realm of assessing people’s attitudes, behaviors and acts in ethical/moral terms.

Your task is to apply the question of **“resisting” vs “surviving”** to the concrete experiences of Edward Gastfriend as described in his memoir. Illustrate the issue of “acts of resistance” versus “acts of survival” by using examples from Gastfriend’s experiences before his arrest and also while in the different camps. Somewhere in your paper, please provide *your* definition of “acts of resistance” and “acts of survival”.