

**This syllabus will be revised after the first class meeting. Winter 2018**

**Holocaust Responses  
RELI 4850 B / RELI 5850X  
Religion**

**College of Humanities**

Wednesdays 11:35 - 14:25 p.m.; Room Paterson 2a46

**Professor Deidre Butler**

Office Paterson Hall 2a49

Office hours: Mondays 2:00-3:00 pm, Wednesdays 2:30-3:00 pm.

or by appointment

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**Course description: Seminar in Western Traditions: Holocaust Responses**

This seminar explores the historical development of religious, philosophical, and cultural responses to the Holocaust in Judaism, Christianity and Islam, with an emphasis on Jewish perspectives and the questions the Holocaust raises for Jewish life today. The seminar moves chronologically and thematically through a range of religious, philosophical and cultural responses to the Shoah. These include voices from the Holocaust period itself, from Jewish and Christian sermons, letters within religious communities, rabbinic response, and Nazi propaganda films. Post-Holocaust responses include Jewish, Christian and Muslim philosophical, theological and cultural responses, feminist theology, documentary and popular film, video survivor testimony, literature –fiction and memoir, museums and public memorials, official commemoration and educational curricula. These responses constitute a richly layered intertextual discourse that plays out within and among particular communities as well as participating in public narratives about the Holocaust in Canada, Israel and around the world. As such, the seminar focuses on interdisciplinary questions of history, memory, representation, identity, and public life.

Note that this course brings together 4<sup>th</sup> year and MA level students. Level specific requirements are in [blue/green](#).

**Texts:**

- Morgan, Michael L.. *A Holocaust Reader: Responses to the Nazi Extermination*. Oxford and New York: Oxford University Press, 2001
- Online course reserves. See CU LEARN

**Absence policy:** Any student who misses more than 4 of the scheduled class meetings (12 hours) without valid and documented reasons for these absences is not eligible to pass the course. Students who miss a class for religious reasons MUST email the professor to have the absence excused. See the end of this syllabus for additional class policies.

*We acknowledge that the land on which we gather to meet for this course is the traditional unceded territory of the Algonquin Anishnaabeg people.*

**Evaluation:** Because this is such a small class we will be going over level specific requirements at the first class and decide as a class what the requirements will be. Minimally, there will be some responsibilities for participation, having readings prepared for class discussion, some form of oral presentation or leading class discussion and/or a class blog. Other work may include: a grant application for developing Holocaust educational resources for the Ottawa monument, a non-traditional final project such as a museum exhibit or podcast, analyses of particular memorials, museums and/or films. The following is a suggestion of the type of workload you might expect:

### RELI 4850

- 20% Participation
- 20% Blog / Weekly reading preparation (250-500 words)
- 20% Short Assignments: i.e. 2 x 3-4 page Film Reflection, Memorial / Monument Assignment, or Grant Application Section
- 40% Final Project: (10% Project proposal, 10% rough draft / presentation, 20% final product: i.e. Essay, Podcast, Video, Grant Application, or Virtual Exhibit = 10-12 pages)

**RELI 5850** (MA students are expected to produce assignments that are more theoretically sophisticated, reflect engagement with a broader set of sources, and are generally slightly longer in length). MA students are strongly encouraged to connect their coursework with their Major Research Essay.

- 20% Participation
- 20% Blog / Weekly reading preparation (500-750 words)
- 20% Short Assignments: i.e. 2 x 4-5 page Film Reflection, Memorial / Monument Assignment, or Grant Application Section
- 40% Final Project: (10% Project proposal, 10% rough draft / presentation, 20% final product: i.e. Essay, Podcast, Video, Grant Application, or Virtual Exhibit = 13-15 pages)

**Is this class for me? Disturbing content:** Please note that while most of this class will involve discussing responses to the Holocaust, we will be discussing difficult details of the genocide. In addition, at certain points we will be viewing Holocaust related feature and documentary films and reading survivor narratives. These films and narratives contain disturbing content. You may always leave class if you are unable to watch a film or cannot contribute to a discussion of a text, but you will need to make up that missed material with additional readings and/or work.

**Commitment to attendance and preparation:** As a seminar this class depends on the thoughtful participation of the class. Please note the amount of weekly preparation this upper level seminar demands: Regular attendance, having read the required texts in advance of the class meeting and preparing discussion points are all essential to your success in this class. In addition, many class videos are from my personal collection or borrowed and cannot be seen after their regular class viewing. **MA students are expected to participate as seminar leaders and regularly integrate the questions and concerns of the MA in Religion and Public life program.**

**Course Objectives:** Upon successful completion of this course, you should be able to: **4850**

- **Depth and Breadth of Knowledge:** Demonstrate knowledge of Jewish, Christian and Muslim religious responses to the Holocaust and their intersections with cultural responses including museums, memorials, film.

- **Methodology:** Demonstrate some knowledge of methods for critically evaluating and analyzing primary and secondary sources. Demonstrate familiarity with a range of key methodological and theoretical issues related to the study of the Holocaust from a variety of disciplinary perspectives.
- **Application of Knowledge:** Demonstrate familiarity with a range of key examples of religious and philosophical responses to the Holocaust. Create and defend thesis statements. Identify, locate and engage relevant primary and secondary sources relevant to your final project. Demonstrate the ability to think critically about course materials. Participate in the production of a grant proposal.
- **Communication Skills:** write clearly and persuasively, communicate orally before others, listen effectively, record both the broad ideas and the details being presented.
- **Awareness of Limits of Knowledge:** some understanding of the limits of knowledge and how this might influence the analysis and interpretation of texts
- **Autonomy and Professional Capacity:** research new topics, some ability to assess and address gaps in one's own knowledge, behaviour reflecting academic integrity and social responsibility

**Course Objectives: Upon successful completion of this course you should be able to: 5850**

- **Depth and Breadth of Knowledge:** Demonstrate depth of knowledge at the intersections of the Holocaust scholarship and religion and public life scholarship; with special attention to Jewish, Christian, and Muslim responses to the Holocaust during and after the Holocaust, and the political dimensions of that history and that scholarship.
- **Methodology:** Students will be able to develop sophisticated critical analysis of primary sources and evaluate and interpret secondary sources. Demonstrate intensive knowledge of a range of key methodological and theoretical issues related to the study of the Holocaust from a variety of disciplinary perspectives.
- **Application of Knowledge:** Students will be able to develop and apply sophisticated theoretical and methodological frameworks to original research questions and be able to develop a grant proposal.
- **Communication Skills:** Students will write clearly and persuasively in preparation for peer-reviewed level publication and grant applications, communicate orally before others as novice professionals, listen critically, record and critically disseminate both the broad ideas and the details being presented.
- **Awareness of Limits of Knowledge:** Sophisticated awareness of the limits of knowledge and its direct and anticipated effects on analysis, public discourse and policy.
- **Autonomy and Professional Capacity:** Students will be able to present their work and defend their ideas before their peers. Students will be able to represent the core Religious Studies principles of outsider discourse and methodological atheism. Students will be able to explain the complex historical development of religions and religious communities in terms of their social and public dimensions.

**Optional Field Trip:** In past years, students of this course have organized a field trip to the US Holocaust Memorial Museum in Washington. For this to happen:

- Most students in the class must be willing to participate and choose the date together.
- One class meeting is cancelled and replaced by the field trip.
- Students who do not participate write a short assignment to replace the class meeting.
- Students arrange their own transportation, usually by car sharing. Students book and pay for their own hotel rooms, arrange room sharing as needed. Students pay for own meals (except group dinner) and any other extra expenses.

- Professor Butler arranges one group dinner usually on the evening we visit the museum.
- Students must complete and sign waiver for Carleton University.
- Professor Butler arranges workshop with fellow of USHMM Research Centre.
- Students tour museum on own, spend time in archives or exhibits to research their own projects.

## CLASS SCHEDULE

### **PART A: RELIGIOUS DIMENSIONS OF ANTIJUDAISM AND ANTISEMITISM**

#### **CLASS 1: JAN 10: OVERVIEW AND COURSE OUTLINE**

##### **Part 1: Overview of Course Outline**

- Discuss and finalize course requirements
- Sign up for roles as needed
- Best practices for blogs

##### **Part 2: FILM: Part 1: Frontline: The Longest Hatred: “From Cross to Swastika.” approx. 50 minutes Discussion**

###### **Things to look for:**

- *Anti-Jewish vs. Anti-Semitic*
- *Major tropes/themes*
- *Key historical moments*
- *Role of Scripture*

##### **Part 3: 1955: *Nuit et Brouillard* / *Night and Fog*: Early documentary. 32 minutes**

Recommended: history of Night and fog: Kensky, Eitan. “Through Night and Fog.” Jewish Ideas Daily. Accessed August 18, 2014. <http://www.jewishideasdaily.com/4804/features/through-night-and-fog/>

###### **Things to look for:**

- *Absence of mention of Jews*
- *Use of camera as human eye*
- *Role of Cayrol as survivor/guide*
- *Visual metaphors*
- *Who made this film? Why? For who?*
- *Gender differences*
- *representation and signification of camp space*

**Recommended Reading:** Berenbaum, Michael and Roth, John K. “Who, What, Where, When, How?” *Holocaust: Religious and Philosophical Implications*. eds. Michael Berenbaum and John. K. Roth, xiii-xxviii. New York: Paragon House, 1989.

##### **Recommended for those with little knowledge of Holocaust:**

<http://www.ushmm.org/learn/students/the-holocaust-a-learning-site-for-students/>

**CLASS 2: JAN 17:**

**4850: Read Heschel or Fredriksen**

**5850: Read Heschel and Fredriksen**

**Part 1: Intro to CU Portfolio**

**Part 2: AntiJudaism and AntiSemitism: Christianity**

- Heschel, Susannah. "Historiography of Antisemitism versus Anti-Judaism: A Response to Robert Morgan." *Journal for the Study of the New Testament* 33 (3) (2011): 257-276
- Paula Fredriksen, "The Birth of Christianity and the Origins of Christian AntiJudaism", in *Jesus, Judaism, and Christian anti-Judaism: reading the New Testament after the Holocaust*. Fredriksen, Paula, and Adele Reinhartz, Eds. Louisville, KY: Westminster John Knox Press. 2002. 8-30

**Recommended: Primary Sources:**

- "Martin Luther- "The Jews and Their Lies. " Jewish Virtual Library.  
<http://www.jewishvirtuallibrary.org/martin-luther-quot-the-jews-and-their-lies-quot>
- "On Jews and Christians Living in the Same Place: A Quo Primum." Papal Encyclicals Online.  
<http://www.papalencyclicals.net/Ben14/b14aquo.htm>
- "AntiSemitic Legends"(Medieval and Early Modern European)  
<http://www.pitt.edu/~dash/antisemitic.html#bloody>
- "Adolf Hitler's First Anti-Semitic Writing, September 16, 1919." trans. Levy, Richard S. H Net.  
<http://www.jewishvirtuallibrary.org/adolf-hitler-s-first-anti-semitic-writing>
- Excerpts from Der Sturmer <https://sourcebooks.fordham.edu/mod/stuermer00.asp>

**Part 3: FILM: 1940; *The Eternal Jew*. Film. Directed by Hippler, Fritz. Germany: 1940.** (Nazi propaganda film) 67 minutes.

**Recommended:**

- Nazi Review from 1940: *Unser Wille und Weg*, 10 (1940), pp. 54-55.  
<http://www.calvin.edu/academic/cas/gpa/ewig.htm>
- Recommended: 1937 Eternal Jew exhibit basis for film: <http://www.haaretz.com/news/features/this-day-in-jewish-history/this-day-in-jewish-history-the-eternal-jew-expo-opens-1.476122>

**Things to look for:**

- *Anti-Jewish vs. Anti-Semitic imagery, rhetoric*
- *Jew as vermin*
- *Gender differences*
- *Can we learn anything about Jews or Judaism from this film?*
- *Note this is propaganda. Question how and why practices are represented.*

### CLASS 3: JANUARY 24

4850: Read one from each part

5850: read any three with at least one from each part

#### Part 1: AntiJudaism and AntiSemitism: Islam

- John Kelsay, "Antisemitism in Classical Islamic Sources", in *Not your father's antisemitism: hatred of the Jews in the twenty-first century*. Berenbaum, Michael, Ed. St. Paul, Minn: Paragon House. 2008 101-118
- Mehnaz M. Afridi. "Is Islam AntiSemitic? No" in *Shoah through Muslim Eyes*. Brighton, MA: Academic Studies Press, 2017. 143-177

#### PART B: RELIGIOUS RESPONSES DURING THE HOLOCAUST (JEWISH, CHRISTIAN AND MUSLIM): JEWISH RESPONSES TO THE SHOAH

#### Part 2: Traditional Jewish Voices from the Holocaust

Note: if these readings are challenging, skim through Greenberg's introduction (recommended) to give you context.

- "Shlomo Zalman Ehrenreich" in *Wrestling with God: Jewish theological responses during and after the Holocaust*. Katz, Steven T., Shlomo Biderman, and Gershon Greenberg, Eds.. New York: Oxford University Press. 2007. 61-72
- Hayim Yisrael Tsimmerman, 157-67 in *Wrestling with God: Jewish theological responses during and after the Holocaust*. Katz, Steven T., Shlomo Biderman, and Gershon Greenberg, Eds.. New York: Oxford University Press. 2007.

#### Source Sheet: Orthodox Religious Responses

##### recommended:

- Oshry, Ephraim. *Responsa From the Holocaust*. xv-xvii. New York: Judaica Press, 1999. xv-xvii: 1-4, 9-10, 13,14-16,151-152, 193-194, 195-196, 206-207
- Gershon Greenberg, "Introduction" in *Wrestling with God: Jewish Theological Responses During and After the Holocaust*. eds. Katz, Steven T., Biderman, Sholomo, and Greenberg, Gershon. Oxford and New York: Oxford University Press, 2007 11-24
- Baumel, Judith Tydor. "The 93 Beth Jacob Girls of Cracow: History or Typology?" *Double Jeopardy*. London: Vallentine Mitchell, 1998. 117-138.

**CLASS 4: JAN 31:**

**4850: read one from each part**

**5850: read three (at least one from each part)**

**Part 1: Christian voices during the Holocaust:**

- Jantzen, Kyle, and Jonathan Durance. "Our Jewish Brethren: Christian responses to Kristallnacht in Canadian mass media." *Journal of Ecumenical Studies*, vol. 46, no. 4, 2011, p. 537-548
- Randolph L. Braham, "Remembering and Forgetting: The Vatican, the German Catholic Hierarchy, and the Holocaust," *Holocaust and Genocide Studies* 13, no. 2 (Fall 1999): 222-251

**Recommended:**

- "The German Churches and the Nazi State." *United States Holocaust Memorial Museum*. <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005206>
- Responses to Kristallnacht <https://www.ushmm.org/research/the-center-for-advanced-holocaust-studies/programs-ethics-religion-the-holocaust/articles-and-resources/kristallnacht-how-did-religious-leaders-in-the-us-respond>

**Part 2: Muslim / Arab Responses During the Holocaust**

What is missing from accounts of the Holocaust in Muslim / Arab Lands?

- **Film: AMONG THE RIGHTEOUS: LOST STORIES FROM THE HOLOCAUST IN ARAB LANDS (60MINS)** <https://www.ushmm.org/information/exhibitions/online-exhibitions/special-focus/among-the-righteous#>
- Litvak, Meir, and Esther Webman. "1945-1948" in *From empathy to denial: Arab responses to the Holocaust*. London: Hurst. 2011. 23-58
- Ethan Katz. "Did the Paris Mosque Save Jews?: A Mystery and Its Memory." *Jewish Quarterly Review* 102, no. 2 (2012): 256-287.
- **Film:** Clips from *Hommes Libres / Free Men*. Ismael Ferroukhi, Director. 2012.

**Recommended:**

- Herf, Jeffrey. "Haj Amin Al-Husseini, the Nazis and the Holocaust: The Origins, Nature and Aftereffects of Collaboration." *Jewish Political Studies Review* 26, no. 3/4 (2014): 13-37.
- Robertson Huffnagle, Holly. "'Peaceful Coexistence?'" Jewish and Muslim Neighbors on the Eve of the Holocaust." *East European Jewish Affairs* 45, no. 1 (2015): 42-64.
- Recommended: Herf, Jeffrey. "Nazi Germany's Propaganda Aimed at Arabs and Muslims During World War II and the Holocaust: Old Themes, New Archival Findings." *Central European History* 42, no. 4 (2009): 709-36.
- Read: Baer, Marc David. "Muslim Encounters with Nazism and the Holocaust: The Ahmadi of Berlin and Jewish Convert to Islam Hugo Marcus." *The American Historical Review* 120, no. 1 (2015): 140-171.

**CLASS 5: FEB 7**

**PART C: POST-HOLOCAUST RESPONSES**

**4850: Read or watch any 2 survivor “voices”: Levi, Wiesel, Amery, or 30 minute videos from CHES Survivor Testimony Project, and one secondary source (Greenberg, Greenspan, Nowak).**

**5850: read or watch 3 survivor voices and one secondary source**

**Part 1: survivor responses**

- Primo Levi “Survival in Auschwitz”, in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L. Ed. Oxford and New York: Oxford University Press, 2001. 19-26
- Elie Wiesel, “A Plea for the Dead,” in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L. Ed. Oxford and New York: Oxford University Press, 2001. 67-77
- Jean Amery, “On the Necessity and Impossibility of Being a Jew,” in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L. Ed. Oxford and New York: Oxford University Press, 2001. 27-41
- Greenberg, Gershon. "German Displaced Persons Camps (1945-1948): Orthodox Jewish Responses to the Holocaust." *Historical Reflections / Réflexions Historiques* 39, n1o. 2 (2013): 71-95.

**Recommended:**

- CHES Ottawa Survivor Testimony Project: <https://carleton.ca/ches/ottawa-holocaust-survivors-testimonials/>
- Greenspan, Henry. “The Awakening of Memory: Survivor Testimony in the First Years after the Holocaust and Today.” Washington: *United States Holocaust Memorial Museum*. 2000. [http://www.ushmm.org/m/pdfs/Publication\\_OP\\_2001-02.pdf](http://www.ushmm.org/m/pdfs/Publication_OP_2001-02.pdf)
- Nowak, Susan E. "In a World Shorn of Color: Toward a Feminist Theology of Holocaust Testimonies." *Women and the Holocaust: Narratives and Representations*. ed. Lanham. New York and Oxford: University Press of America: 1999. 33- 46

**Part 2: Guest Speaker: TBA**

**CLASS 6: FEB 14:**

**4850: Read 3 out of the first 4 short readings (Buber, Berkovitz, Greenberg) and one of last 3 (Fackenheim, Levinas, Raphael)**

**5850: Read any 5**

**Part 1: Jewish Theological Responses**

- Martin Buber, “The Dialogue Between Heaven and Earth”, textbook 63-67
- Eliezer Berkovitz, “Faith After the Holocaust” 96-101
- Richard Rubinstein, “The Meaking of a Rabbi” and “Symposium on Jewish Belief” 90-95
- Irving Greenberg, “Cloud of Smoke, Pillar of Fire: Judaism, Christianity, and Modernity after the Holocaust” 102-114
- Emil L. Fackenheim, “Jewish Faith and the Holocaust: A Fragment”, “Holocaust”, “The Holocaust and



the State of Israel: Their Relation", 115-137

- Emmanuel Levinas. "To Love the Torah More than God," translated by Helen A. Stephenson and Richard I. Sugarman. *Judaism* 28, no. 2 (1979): 216-223.
- Raphael, Melissa. "Is Patriarchal Theology still Patriarchal? Reading theologies of the Holocaust from a Feminist Perspective." *Journal of Feminist Studies in Religion* 18. 105-113. 2002.

**Part 2: Film: Film: God on Trial 1 hour 26 minutes**

**Feb 21 NO CLASS WINTER BREAK**

**CLASS 7: FEB 28**

**4850: Read 3**

**5850: Read 3 required and two others that interest you (required or recommended)**

**Part 1: Christian theological responses**

- Roy Eckardt, "Christians and Jews: Along a Theological Frontier", in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L. Ed. Oxford and New York: Oxford University Press, 2001. 138-151
- David Tracy, Religious Values After the Holocaust: A Catholic View, in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L. Ed. Oxford and New York: Oxford University Press, 2001. 223-237
- Radford, Ruther. "Christology and Jewish-Christian Relations." *Jews and Christians after the Holocaust*. ed. Peck, Abraham, J. Philadelphia: Fortress Press, 1982. 25-38.
- Roth, John. "Good News After Auschwitz: Does Christianity Have Any?" *Good News After Auschwitz Christian Faith in a Post-Holocaust World*. eds. Rittner, Carol and Roth, John K. Georgia: Macon University Press: 2001. 173-185.
- Rittner, Carol. "What Can a Christian Say About Forgiveness After Auschwitz?" *Good News After Auschwitz Christian Faith in a Post- Holocaust World*. eds. Rittner, Carol and Roth, John K. Georgia: Macon University Press. 2001 117-128.

**Recommended:**

- Haynes, Stephen R. "Christian Holocaust Theology: A Critical Reassessment." *Journal of the American Academy of Religion* 62, no. 2 (1994): 553-85.
- Novak, David. "Jews and Catholics: Beyond Apologies." *First Things* 89. 20-25. 1999.
- "We Remember: A Reflection on the Shoah by the Vatican." Jewish Virtual Library. Accessed August 18, 2014. <https://www.jewishvirtuallibrary.org/jsource/Holocaust/poperep.html>
- Pinnock, Sarah K. "Atrocity and Ambiguity: Recent Developments in Christian Holocaust Responses." *Journal of the American Academy of Religion* 75, no. 3 (2007): 499-523.
- Cohen, A. "The Holocaust is a Christian Issue: Christology Revisited." *Modern Believing* 47. 28-43. 2006.
- Michael R. Marrus; The Vatican and the Custody of Jewish Child Survivors after the Holocaust, *Holocaust and Genocide Studies*, Volume 21, Issue 3, 1 December 2007, Pages 378-403,

**Part 2: Guest Speaker: Professor Tom Sherwood**

**CLASS 8: MARCH 7**

**4850: Read 3**

**5850: Read 3 required and two others that interest you (required or recommended)**

**Holocaust Responses in the Arab / Muslim world**

- Litvak, Meir and Esther Webman. "The Representation of the Holocaust in the Arab World." *Journal of Israeli History* 23, no. 1 (2004): 100-115.
- Afridi, Mehnaz. M. "My Journey Through Academia, Jerusalem and Dachau" in *Shoah Through Muslim Eyes*. Boston: Academic Studies Press. 2017. 27-55
- Matthias Küntzel "Judeophobia and the Denial of the Holocaust in Iran", in *Holocaust Denial: The Politics of Perfidy*. Wistrich, Robert S., Ed. Vidal Sassoon International Center for the Study of Antisemitism (Universiṭah ha-‘Ivrit bi-Yerushalayim), and OAPEN Foundation. Aufl. ed. Berlin; Boston;; Walter de Gruyter & Co, 2012. 235-256
- Litvak, Meir, and Esther Webman. "Breaking Taboo: The New Arab Discourse on the Holocaust" in *From empathy to denial: Arab responses to the holocaust*. London: C Hurst & Co. 2009. 331-376

**Recommended:**

- Holocaust Denial timeline: <https://www.ushmm.org/wlc/en/article.php?ModuleId=10008003>
- Litvak, Meir, and Esther Webman. "Denial of the Holocaust" in *From empathy to denial: Arab responses to the holocaust*. London: C Hurst & Co. 2009. 155-192
- Litvak, Meir, and Esther Webman. "The Palestinian Catastrophe (Nakba) versus the Holocaust" in *From empathy to denial: Arab responses to the holocaust*. London: C Hurst & Co. 2009. 309-330
- Achcar, Gilbert. "Assessing Holocaust Denial in Western and Arab Contexts." *Journal of Palestine Studies* 41, no. 1 (2011): 82-95.

**CLASS 9: MARCH 14**

**PART D: CULTURAL RESPONSES & QUESTIONS OF REPRESENTATION: FILM, MEMORIALS, & MUSEUMS**

**Part 1: The Holocaust and Popular Film**

**ALL:** See at least one of two films: *Life is Beautiful* or *Schindler's List*. Be ready to discuss in class. Try to see both.

**4850:** Langford, plus Gourevitch OR Wright (preferably article on film you didn't see)

**5850:** Read all

- Langford, Barry. "You Cannot Look at This': Thresholds of Unrepresentability in Holocaust Film." *The Journal of Holocaust Education* 8 (1999): 23-40.
- Gourevitch, Philip. "A Dissent on 'Schindler's List.'" *Commentary* 97 (1994): 49-52.
- Wright, Melanie. "Don't Touch my Holocaust': Responding to Life is Beautiful." *The Journal of Holocaust Education* 9. (2000): 19-32.

**Recommended:**

- Hirsch, "Introduction to Film, Trauma, and the Holocaust" from *Afterimage: Film, Trauma, and the Holocaust* Prince, "The Poetics of Screen Violence"
- *Michael André Bernstein* "Narrating the Shoah", in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L., Ed. Oxford and New York: Oxford University Press, 2001 337-338

**Part 2: Film: TBD:** Suggestions: *A Film Unfinished*, *Inglorious Basterds*, *Ida*, *Les Innocentes*, *Aftermath*,

**CLASS 10: MARCH 21**

**Part 1: From Sacred Ground, to Museums and Memorials**

**4850:** Read 2 and sign up to speak about a memorial

**5850:** Read 3 and prepare to speak about one Holocaust memorial

**Read:**

- Andreas Huyssen, "Monuments and Holocaust Memory in a Media Age," in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L., Ed. Oxford and New York: Oxford University Press, 2001 359-363
- *Omer Bartov* "Intellectuals on Auschwitz: Memory, History, and Truth", in *A Holocaust Reader: Responses to the Nazi Extermination*. Morgan, Michael L., Ed. Oxford and New York: Oxford University Press, 2001 290-320
- Dekel, I. "Jews and other others at the holocaust memorial in Berlin," *Anthropological Journal of European Cultures*, 23(2), (2014).71-84.

**Memorial Workshop**

- Berlin, Germany: Memorial to the Murdered Jews of Europe <http://www.holocaust-mahnmal.de/en>
- Washington, D.C., USA: USHMM as memorial
- Jerusalem, Israel. Yad Vashem as memorial

<http://www.yadvashem.org/>

- Paris, France: Shoah Memorial  
<http://www.memorialdelashoah.org/en/>
- Budapest, Hungary. Shoes on the Danube Promenade  
<http://www.yadvashem.org/yv/en/education/newsletter/31/shoes.asp>
- Boston, Mass. USA: New England Holocaust Memorial
- Stolperstein stones
- Kassel, Germany. Aschrott Fountain <http://www.harvarddesignmagazine.org/issues/9/memory-and-counter-memory>
- Athens, Greece. Holocaust Memorial. <https://www.theguardian.com/world/2010/may/09/athens-holocaust-memorial>
- London, U.K., Proposed Memorial <https://www.ft.com/content/9db82184-b8bc-11e7-9bf-4a9c83ffa852>

## CLASS 11: MARCH 28

**Museum Workshop: More problems of representation and memory:** All: Sign up to speak about one museum and its related article

**4850: Read 2 and prepare to speak about one Holocaust memorial**

**5850: Read 3 and prepare to speak about one Holocaust memorial**

- Goldberg, Amos. "The 'Jewish Narrative' in the Yad Vashem Global Holocaust Museum." *Journal of Genocide Research* 14, no. 2 (2012): 187-213.
- Deborah Dwork and R. J. van Pelt. "Reclaiming Auschwitz," in *Holocaust Remembrance: The Shapes of Memory*, ed. Geoffrey Hartman (London: Blackwell, 1993). 232-251
- Young, J.E. "Memory and the Politics of Identity," in *The texture of memory: Holocaust memorials and meaning*. New Haven, CT: Yale University Press. (1993). Read section on USHMM **335-349**
- James E. Young, "Daniel Libeskind's Jewish Museum in Berlin: The Uncanny Arts of Memorial Architecture." *Jewish Social Studies* 6.2 (winter 2000): 1-23.
- Greenberg, Reesa. "Jews, Museums, and National Identities." *Ethnologies* 24, no. 2 (2002): 125-137.
- Dirk Moses, A. "The Canadian Museum for Human Rights: The 'Uniqueness of the Holocaust' and the Question of Genocide." *Journal of Genocide Research* 14, no. 2 (2012): 215-238.
- Rosenfeld, Gavriel D. "Mixed Metaphors in Muranów: Holocaust Memory and Architectural Meaning at the POLIN Museum of the History of Polish Jews." *Dapim: Studies on the Holocaust* 30, no. 3 (2016): 258-273.

### Museums:

- USHMM: <https://www.ushmm.org/>
- Yad Vashem: <http://www.yadvashem.org/>
- Canadian Museum for Human Rights <https://humanrights.ca/>
- Auschwitz Birkenau: <http://auschwitz.org/en/museum/news/the-auschwitz-memorial-in-virtual-panoramic-images,1113.html>
- Jewish Museum, Berlin <https://www.jmberlin.de/en>

**Class 12: April 4: Field trip: Ottawa Holocaust Memorial**

**Read:** Catherine D. Chatterley; Canada's Struggle with Holocaust Memorialization: The War Museum Controversy, Ethnic Identity Politics, and the Canadian Museum for Human Rights, *Holocaust and Genocide Studies*, Volume 29, Issue 2, 1 August 2015, Pages 189–211

Class 13: April 11 TBD

**CLASS POLICIES:**

**Emails:** Emails are not normally answered evenings and weekends and may take up to 2 business days to return during very busy periods.

**A note on independent course web sites/ course sharing sites from the University:** Student or professor materials created for this course (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the author(s). They are intended for personal use and may not be reproduced or redistributed without prior written consent of the author(s).

**Attendance, Participation & Passing this course:** Your learning depends not only on successfully completing course assignments and exams but also in actively participating in the classroom where essential learning takes place. If you have not attended this class, you cannot be said to have taken the class. **Any student who misses more than 4 (12 hours) of the scheduled class meetings without valid and documented reasons for these absences will not pass the course.**

**Contact me:** The best way to reach me is through email or office hours. Should you email or come see me? Short questions that can be answered quickly can always be asked in email. But if your question requires more than a quick response you'd be better off coming to see me in person. I am happy to make appointments outside of office hours. Please email me to make an appointment. Although I usually check email daily, I may not do so on weekends and it may take 2-3 days during busy periods. Please put your full name and course number in the subject heading.

**Late policy:** The late policy of this class is designed to be fair to students who handed their work in on time. Late assignments will be penalized at the rate of 10% per day (weekends included) until 100% has been reached. Extensions will only be granted for documented medical or family emergencies. Please note that late work will be graded as my schedule allows.

**Rough drafts:** I am happy to review and comment on rough drafts that are submitted by email a minimum of 7 days before an assignment is due. I will return it to you with comments. In order to receive credit for the effort of doing a rough draft, always submit the rough draft (print if necessary) with my comments.

**Sources:** Assignments specify what types of sources are appropriate and expected for a given task. These guidelines are aimed at detecting plagiarism, preventing students from exclusively relying on faulty and/or

suspect Internet research, and promoting the use of the range of types of scholarly sources that are standard for university level research. **Any assignment which does not use the required sources does not meet the requirements of the assignment and will receive a failing grade.**

### **Plagiarism:**

**Learn About plagiarism: It is the responsibility of every student to know what constitutes plagiarism and avoid it.** There is a great deal of information about what plagiarism is and how to avoid it on the Carleton University Library web site.

**Check for plagiarism in your own work:** Re-read all written assignments to ensure that they include proper citations for quotes and paraphrases and do not too closely paraphrase the original text when you put material in your own words. See the web site for links to online guides about paraphrasing. You may always contact me and ask my opinion about your work. It is always safer to have an extra citation that perhaps is not absolutely necessary than to be missing one. When in doubt, cite. **Failure to cite sources is a form of plagiarism. Please see the University regulations below.**

**Style:** The Religion program uses the Chicago Manual of Style (humanities or footnote and bibliography style) as its standard style. Use it for all citations. I also strongly recommend using citation management software/sites/apps for your citations. See the Library web site for information on both. I prefer Zotero.

<https://www.zotero.org/>

<https://library.carleton.ca/help/citation-management>

<http://www.library.carleton.ca/help/citing-your-sources>

<https://owl.english.purdue.edu/owl/resource/717/01/> (Chicago manual of style resource)

**List of Works Cited:** Always include a list of works cited at the end of the assignment.

### **Things I need to know: (Contact me by email or come speak with me)**

- You don't understand what is expected of you.
- English is not your first language.
- You have a learning disability.
- You are doing poorly in the course and want to improve.
- You don't understand the material.
- You have a problem that is making you do poorly in the course.
- If you are going to ask for a deferral for this course from the Registrar.



## University Regulations for All Humanities Courses

### Copies of Written Work Submitted

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Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

### Academic Integrity at Carleton

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Plagiarism is presenting, whether intentionally or not, the ideas, expression of ideas, or work of others as one's own. Plagiarism includes reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to: books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, art works, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, and material on the internet. More information can be found on <https://carleton.ca/registrar/academic-integrity/#AIatCU>.

### Academic Accommodation Policy

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#### **Academic Accommodation**

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

**Pregnancy obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Religious obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Academic Accommodations for Students with Disabilities:** The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at

613-520-6608 or [pmc@carleton.ca](mailto:pmc@carleton.ca) for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the [PMC website](#) for the deadline to request accommodations for the formally-scheduled exam (if applicable).

## Grading System at Carleton University

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Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points and the percentage conversion is below. Grade points indicated are for courses with 1.0 credit value. Where the course credit is greater or less than one credit, the grade points are adjusted proportionately.

[Grading System Chart](#)

## Course Sharing Websites and Copyright

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Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

## Statement on Class Conduct

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The Carleton University Human Rights Policies and Procedures affirm that all members of the University community share a responsibility to:

- promote equity and fairness,
- respect and value diversity,
- prevent discrimination and harassment, and

preserve the freedom of its members to carry out responsibly their scholarly work without threat of interference.



## Deferred Term Work

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In some situations, students are unable to complete term work because of illness or other circumstances beyond their control, which forces them to delay submission of the work.

Students who claim illness, injury or other extraordinary circumstances beyond their control as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor and **in all cases this must occur no later than three (3.0) working days after the term work was due.**

The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule. Normally, any deferred term work will be completed by the last day of term. More information is available [in the calendar](#).

## Deferred Exams

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Students who do not write/attend a final examination because of illness or other circumstances beyond their control may apply to write a deferred examination.

1. be made in writing to the Registrar's Office **no later than three working days after the original final examination or the due date of the take-home examination;** and
2. be fully supported by appropriate documentation and in cases of illness by a medical certificate dated no later than one working day after the examination or by appropriate documents in other cases. Medical documents must specify the date of the onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [forms and fees page](#).

The granting of a deferral also requires that the student has performed satisfactorily in the course according to the evaluation scheme established in the Course Outline, excluding the final examination for which deferral privileges are requested. Reasons for denial of a deferral may include, among other conditions, a failure to (i) achieve a minimum score in the course before the final examination; (ii) attend a minimum number of classes; (iii) successfully complete a specific task (e.g. term paper, critical report, group project, computer or other assignment); (iv) complete laboratory work; (v) successfully complete one or more midterms; or (vi) meet other reasonable conditions of successful performance.

More information can be found [in the calendar](#).

Any questions related to deferring a Final Exam or Final Assignment/Take Home Examination should be directed to: [Registrar's Office](#)

## Withdrawal From Courses

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Withdrawn. No academic credit, no impact on the CGPA.

**NEW FALL 2017:** WDN is a permanent notation that appears on the official transcript for students who withdraw after the full fee adjustment date in each term. Students may withdraw on or before the last day of classes.

**Dates can be found here:** <http://calendar.carleton.ca/academicyear/>

## Department Contact Information

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**College of the Humanities** 300 Paterson Hall (613)520-2809

[CollegeOfHumanities@cunet.carleton.ca](mailto:CollegeOfHumanities@cunet.carleton.ca)

Drop box for CLCV, HUMS LATN GREK Term Papers and assignments is outside 300 P.A.

**Greek and Roman Studies** 300 Paterson Hall (613)520-2809

[GreekAndRomanStudies@cunet.carleton.ca](mailto:GreekAndRomanStudies@cunet.carleton.ca)

Drop Box is outside of 300 P.A.

**Religion** 2A39 Paterson Hall (613)520-2100

[Religion@cunet.carleton.ca](mailto:Religion@cunet.carleton.ca)

Drop box for RELI Term Papers and assignments is outside of 2A39 P.A.

**Registrar's Office** 300 Tory (613)520-3500

<https://carleton.ca/registrar/>

## Student Resources on Campus

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[CUKnowHow Website](#)