

## HATRED, VIOLENCE, GENOCIDE, AND THE HUMAN CONDITION (ES/TH 640)

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Spring, 2007, Monday, 6-8:45 p.m

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Please feel free to call me anytime at home up until 10:00 p.m. on evenings and on weekends.

A. **Prerequisites:** None

B. **Description:** This course will explore the phenomenon of hatred that leads to mass murder and genocide. Focusing in particular on the religious dimension of hatred, this course will use as its prime case study the Holocaust (or Shoah). We will examine the Holocaust and responses to it as the central reference point for conceptualizing evil, moral courage, and even sanctity in the modern world. To familiarize students with perhaps the world's most comprehensive and well-documented genocide, as well as the oldest, continuous form of hatred, we will survey the prior 2500-year history of antisemitic prejudice and persecution. This includes the use of the New Testament for discrimination and commission of violence against Jews), important events and death camps, experiences of perpetrators, victims and survivors, the rescue of Jews by Christians and others, and the impact of the mass murder on historical memory and contemporary religion.

Genocide refers to the extermination and eradication of various kinds of groups: ethnic, religious, "racial," cultural (e.g. elderly, educated, the poor, the rich, etc.), gender (especially homosexuals), and the mentally and physically challenged. This includes native Americans in the Western hemisphere; Armenians in Turkey; Ukrainians in Stalin's Soviet Union; Jews in Nazi Germany; Khmer in Cambodia; Hutus and Tutsis in Rwanda and Burundi; Mayans in Guatemala; Muslims in Bosnia and Kosovo; Kurds in Iraq; and Timorese in Indonesia. We will investigate a variety of forms of hate, as they manifest themselves in different venues, including white Euro-American racism against those of African descent. We will also investigate instances of genocide in the Hebrew Bible and the New Testament. At the conclusion of the course, we will study the problem of hatred in the Middle East among Arabs and Israelis, as well as Jews, Christians, and Muslims. We will also analyze the rise of terrorism since the end of World War II and the phenomenon of new, virulent, worldwide strains of xenophobia (hatred of strangers) and Judeophobia (hatred of Jews), which have emerged in the last decade.

At the same time, we will search for those rare instances of humaneness when individuals risk their lives on behalf of others. Despite their infrequency, these examples of courage and compassion provide a glimpse into the possibility that humans can walk in the footsteps of the Divine Source. We will ask the questions: What would motivate some people to act against their own apparent self-interest? Is it possible to teach people to act against their self-interest? If so, how?

Further, we will explore the relationship between hatred and love, enmity and friendship, anger and patience, violence and serenity, etc. In doing this, we will study the spiritual insights and lessons we gain from such cataclysmic events as genocide. In particular, we will investigate the ways Jews and Christians might heal from the tragedies and wounds of their common past. And, finally, we will examine a new kind of consciousness in which an honest and clear view of the world might lead to tranquility, forgiveness, and love.

- C. **Class Procedures:** Class time will consist of both short lectures by the professor and sustained conversations. The professor will often expect students to initiate discussion on the topics that have intrigued them during the week's readings and film viewings. The format will be that of a graduate seminar, with extensive give-and-take between the professor and students. This will include a **Socratic form of dialogue**, in which the instructor directly engages individual students, and groups of students, with questions (often difficult ones) to which the students must respond. The professor expects students to engage in theological questioning and thinking. Active participation is crucial and presumed. Reading materials prior to class, the willingness to think under pressure, and the capacity to communicate in a clear and persuasive manner are all important. Informed debate is part of the process. Disagreeing with one another and the professor is perfectly acceptable and encouraged, as long as we all maintain civility and mutual respect and engage in thoughtful discourse. Expressing emotions makes perfect sense when dealing with the horror that humanity has so often perpetrated, but students also need to think critically and to interpret their own emotions (and those of others) from the stance of an observer. In other words, emotions involve thought no less than other subjects and demand the same kind of systematic analysis.

Students should have read all books and essays, and viewed all films, before the beginning of the class period, in which we are discussing that text or movie. When discussion of a book or film extends over two class periods, students must complete the reading or viewing assignment before the beginning of the first class period. We will not necessarily discuss every assigned reading or film, because graduate students are expected to assimilate much of the material on their own.

Since this is a graduate course, the professor does not give lectures that simply reiterate or paraphrase the information found in the books. Instead, the classroom should function as a place for guidance, clarification, experimentation, and practice. At the same time, most learning should optimally take place outside the classroom as students study and converse with one another. We are adults, and the most important thing for adults to learn here is **to learn how to learn**. The professor is ideally your guide and mentor. Information is readily available from encyclopedia articles, books, videos, or even lectures, but not everyone has the opportunity to learn to think, study, do serious research, and make intelligent judgements on his or her own. One of the essential tools that students should expect to acquire at a seminary, if they have not already, is this: **Learn to be independent, self-starting theological thinkers and learners.**

The concept of independent learning ties in with another procedure. If students have questions or inquiries, do not understand a reading, find an assignment confusing, or need clarifications on any other matters (dates, grading, etc.), the student should consult the professor. This can take place during class time or outside of class (during a break, in the hallway, in the office, or over the telephone). This is the only way that the professor can know what assistance students might need.

Remember what Paul said: “And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ; I fed you with milk, not solid food, for you were not ready for solid food.” (1 Cor 3:1-2, NRSV). This course presumes that students are “ready for solid food.”

**D. Course Goals and Learning Outcomes:**

Students will:

- 1) Begin to think theologically about hatred, genocide, and violence;
- 2) Have a basic knowledge of the Jewish holocaust and the roots of antisemitism in western culture and Christianity;
- 3) Analyze holocaust survivor accounts in a way that makes some Theological sense of them;
- 4) Analyze rescuer accounts in a way that makes some theological sense of them;
- 5) Begin to understand the causes and reasons for genocidal behavior; and
- 6) Begin to converse in an intelligible manner about difficult and painful subjects

**E. Required Texts and Readings**

Yehuda Bauer, *A History of the Holocaust* (New York: Franklin Watts, 2001)

Albert H. Friedlander (ed.), *Out of the Whirlwind: A Reader of Holocaust Literature* (2<sup>nd</sup> ed; New York: UAHC Press, 1999)

William Nicholls, *Christian Antisemitism: A History of Hate* (Northvale, New Jersey: Jason Aronson, 1993)

Art Spiegelman, *Maus: A Survivor's Tale*, 1. *My Father Bleeds*. *History*, 2. *And Here My Troubles Began*

James Waller, *Becoming Evil: How Ordinary People Commit Genocide and Mass Killing* (Oxford: Oxford University Press, 2002)

Elie Wiesel, *Night*

Simon Wiesenthal, *The Sunflower: On the Possibilities of Human Forgiveness* (New York: Schocken, 1969)

Yossi Klein Halevi, *At the Entrance to the Garden of Eden: A Jew's Search for Hope with Christians and Muslims in the Holy Land* (New York: HarperCollins, 2001) (at end of semester)

**Films for Viewing**

*Amistad* (Steven Spielberg, 1997)

*Anne Frank Remembered* (Jon Blair, 1995)

*A Clockwork Orange* (Stanley Kubrick, 1971)

*Conspiracy* (Frank Pierson, 2001)

*The Downfall* (Oliver Hirschbiegel, 2004)

*The Great Dictator* (Charles Chaplin, 1940)

*Hotel Rwanda* (Terry George, 2004)

*Jud Suss* (example of antisemitism, Veit Harlan, 1940)

*The Killing Fields* (Roland Joffe, 1984)

*The Mission* (Roland Joffe, 1986)

*Nazi America: A Secret History* (History Channel production)

*Night and Fog* (Alain Resnais, 1955)

*The Producers* (Mel Brooks, 1968 version)

*Romero* (John Duigan, 1989)

*Sankofa* (Haile Gerima, 1995) (tentative)

*Schindler's List* (Steven Spielberg, 1993)

*Shoah* (Claude Lanzmann, 1985)

*The Sorrow and the Pity* (Marcel Ophuls, 1969)

*Trial of Adolf Eichmann*

*Weapons of the Spirit* (Pierre Sauvage, 1987)

**F. Recommended Texts and Readings**

Arthur G. Miller (ed.), *The Social Psychology of Good and Evil* (New York: Guilford Press, 2004)

Samantha Power, *"A Problem from Hell": America and the Age of Genocide* (New York: Perseus, 2003)

Others tba

**G. Assessments and Assignments**

1. **Class Attendance and informed participation** are required. **Informed class participation** refers primarily to two categories of contribution: a) the effort that students make in reading texts and seeing films, bringing the requisite materials to class, thinking about them before class, and communicating that knowledge in the classroom; b) participation in class discussion by asking good questions, making intelligent and insightful comments, offering thoughtful arguments and comments, providing useful information, and listening to others attentively and respectfully. Quality of oral communication, not quantity, equates with excellence. This is worth **10% of the final grade**.

2. **Students will do an annotated bibliography for their term paper** (see #5 below). Entries should be detailed enough for a relatively full description of each item (probably six to eight sentences in one paragraph). Entries will include a summary of the contents, a description of the argument, as well as an analysis and evaluation of the argument as it pertains to the student's topic. Evaluation of the bibliography will be based upon the quality of the entries, as well as the caliber and relevance of the references selected by the student. **This is worth 20% of the final grade and is due March 5.**

3. **Students will choose a pair of survivor/victim accounts from the attached list and do a summary and analysis of them.** "Summary" does not mean a precise recitation of every single component of a text, but rather a selective encapsulation that reflects thoughtful decisions about what is most important to include. "Summary" and "analysis" do not have to exist in separate sections, but may occur in an integrated format in the same section. **This is worth 20% of the final grade and is due March 26.**

4. **Students will choose an account or study of a holocaust rescuer(s) from the attached list and make an oral presentation about their findings.** This will include both a selective summary and an analysis. **The presentation is worth 10% of the final grade and will take place April 23.**

5. **Students will write a term paper** (topic subject to approval by the professor). This paper must involve substantial research and footnotes, address a fundamental question, and have a specifically stated argument. While the essay has to contain a significant section on the Jewish holocaust, it may also include analysis of other genocides. Students

may incorporate material from their other paper and presentation. The total length should comprise approximately twenty-five pages. **The term paper is worth 40% of the final grade and is due April 30.**

6. Students must keep a weekly **journal** (three entries per week) for the duration of the semester. Journal entries (at least one paragraph in length) should demonstrate thoughtful reflection on readings, films, and class discussions. Journals will receive **no grade**. The professor will read them cursorily simply to determine if students completed this assignment adequately. **Failure to do the journal, or to do it in an unsatisfactory way, may result in a deduction of up to 30% of the final grade. This is due May 7.**

**H. GRADES:** Grades follow the standard numerical breakdowns (93-100 = A; 90-92 = A-; 87-89 = B+; 83-86 = B; 80-82 = B-; 77-79 = C+; 73-76 = C; 70-72 = C-; 67-69 = D+; 63-66 = D; 60-62 = D-; 0-59 = F). “A/A-” means work of the highest quality and is a very difficult grade to achieve. A satisfactory grade is somewhere between a “B-” and a “C+.” Anything “C+” and below means passable work, but of low quality. “F” indicates that the student did not meet the requirements of the course by not attending a sufficient number of classes, by not submitting passable work, and/or by failing to submit all work. Grades are based on work at a graduate level.

**The ability to write with clarity, correct grammar and syntax, correct spelling and punctuation, good communication skills, some style, and in an organized fashion, is essential. In written assignments, students must also demonstrate the capacity to think on their own and generate their own coherent and convincing arguments. Where appropriate, students must further display research skills such as the following: intelligent use of secondary literature, thoughtful sifting of data, and deft handling of footnotes. Grades will in part reflect student writing skills. Remember also: GOOD WRITING IS AN EDITORIAL PROCESS that almost always involves multiple drafts and rewrites.**

**Students should realize the importance of writing for their careers in ministry and in other religious professions. For example, writing an application for a position requires good writing skills. Ministers and others will have to write correspondence, sermons, newsletters, pastoral letters and essays, etc. Recipients will expect you to have the ability to communicate clearly, succinctly, imaginatively, and in an organized fashion.**

**If students are uncertain about their writing, the professor strongly encourages them to see Dr. Margie Ralph, the Director of the Writing Center, for assistance. The professor may also decide to recommend that certain students see Dr. Ralph, in which case the student is obligated to see Dr. Ralph. Those who make an effort to see her on their own initiative will receive a small grade benefit for their effort.**

Everyone should read and always have near their computer William Strunk and E. B. White, *The Elements of Style* (4th ed.). I also recommend that everyone read Deborah Core, *The Seminary Student Writes*. It will not only help students in this course, but in others at LTS as well.

For assistance with editing papers, students should consult someone with good writing skills. An on-line service that some institutions of higher education use is Smarthinking ([www.smarthinking.com](http://www.smarthinking.com)), available to individuals for a reasonable fee.

- I. **ABSENCES:** Class attendance is essential. Unexcused absences will result in automatic lowering of the student's grade at the discretion of the instructor. Excused absences (which do not include circumstances over which one has personal control) are allowed, but two or more absences may lead to lowering of the grade at the discretion of the instructor. **Please do not telephone the instructor about an impending class absence or a prior class absence, but send an e-mail describing the situation.**
- J. **OTHER POLICIES:**
- **Assignment Due Dates:** All assignments are due on the dates listed. Late assignments will receive a significant reduction in grade at the discretion of the professor.
  - **Paper Format:** Turabian style or the University of Chicago *Manual of Style*, 15th ed., is preferred; most important is **consistency** of citation.
  - **Cell Phones:** Cell phones should be turned OFF or put on silent mode during class.
  - **Inclusive Language:** Students should be aware of the Inclusive Language Policy of LTS and adhere to it in their class discussions and written materials.
  - **Respect:** In classroom discussion, participants should show respect to one another by listening and paying attention before speaking.
  - **Integrity:** For papers and exams, please adhere to the rules of honesty and integrity as outlined in the Student Handbook policies on cheating and plagiarism. Serious breaches of ethics may result in class failure and/or suspension or expulsion from the seminary. Needless to say, LTS expects students, as potential pastors and religious leaders, to adhere the highest ethical and moral standards.

- K. **DISABILITY ACCOMMODATIONS:** Lexington Theological Seminary complies with the American with Disabilities Act and Section 504 of the Rehabilitation Act of 1973. If you believe you have a condition which will require accommodation, please refer to the *Student Handbook* and follow the procedures outlined. Please review this syllabus carefully and make an appointment with the professor to discuss any assignment for which you believe you will need accommodation according to the arrangements made with the dean.



- L. **CLASS SCHEDULE** (The professor reserves the right to alter this schedule or assignment, if learning needs or time constraints require it)

January 29

Yehuda Bauer, *A History of the Holocaust*, Chapters 1-2  
Albert Friedlander, *Out of the Whirlwind*, Section 1  
Elie Wiesel, *Night*

February 5

Bauer, Chapters 3-4  
Friedlander, Section 2, 1-4  
Art Spiegelman, *Maus: A Survivor's Tale: My Father Bleeds History*  
Waller, *Becoming Evil*, Introduction and Chapter 1  
See the following films: *Night and Fog*, *A Clockwork Orange*

February 12

Bauer, Chapters 5-6  
Friedlander, pp. 133-91  
Art Spiegelman: *Maus: A Survivor's Tale: And Here My Troubles Began*  
Waller, Chapter 2  
See the following films: *The Mission*, *Conspiracy*

February 19

Bauer, Chapter 7  
Friedlander, pp. 191-258  
Waller, Chapter 4  
William Nicholls, *Christian Antisemitism*, Chapter 1  
See the following films: *Amistad*, *Sankofa*

February 26

Bauer, Chapters 8-9  
Friedlander, pp. 259-308  
Nicholls, Chapter 2  
Waller, Chapter 5  
See the following films: *Killing Fields*, *Anne Frank Remembered*

March 5

Bauer, Chapter 10  
Friedlander, pp. 309-52  
Nicholls, Chapter 3  
Waller, Chapter 6  
See the following films: *Romero, Trial of Adolf Eichman*  
**Annotated Bibliography due**

March 12 NO CLASS (break)

March 19

Bauer, Chapter 11  
Friedlander, 353-399  
Simon Wiesenthal, *The Sunflower*, 1-98  
Nicholls, Chapter 4

March 26:

Bauer, Chapter 12  
Friedlander, 40050  
Nicholls, Chapter 5  
Waller, Chapter 7  
See the following film: *Hotel Rwanda, The Downfall*  
**Summary/analysis of survivor account due**

April 2: NO CLASS

Bauer, Chapter 13  
Friedlander, 451-92  
Nicholls, Chapter 6  
Waller, Chapter 8  
Remainder of the *Sunflower*  
Viewing of *Shoah*

April 9

Bauer, Chapter 14 and Appendix

Friedlander 494-533

Nicholls, Chapters 7-8

Article 2-5 and 9 in Arthur G. Miller (ed.), *The Social Psychology of Good and Evil*

Articles 5 and 6 in Alexander Laban Hinton (ed.), *Genocide: An Anthropological Reader* (on library reserve)

In-Class Film: *Jud Suss*

April 16

Friedlander, 537-78, 587-94

Nicholls, Chapter 9-10

See the following films: *The Sorrow and the Pity, Nazi America*

**Presentations on term paper research**

April 23

Nicholls, Chapters 11-13

Section 4 in Miller, *Social Psychology*

See the following film: *Weapons of the Spirit*

**Presentations on rescuers**

April 30

Read the following Hebrew Bible Passages: Leviticus 27:21-28;

Numbers 18:8-20; Numbers 21:2-3; Numbers 21:21-26;

Numbers 31 (Midian); Deuteronomy 2:26-35 (Sihon);

Deuteronomy 3:1-7 (Og); Deuteronomy 7:2-6;

Deuteronomy 7:17-26 (the nations); Deuteronomy 13:12-18

(idolaters), Deuteronomy 20 (holy war); Joshua 6:17-21 (Jericho);

Joshua 7 (Achan); Joshua 8 (Ai); Joshua 10 (Amorites); Judges 19-21

(Benjamin); 1 Samuel 14:24-45 (the forbidden honeycomb);

1 Samuel. 15 (Amalekites); 1 Kings 20 (Aram)

See the following films: *The Great Dictator, The Producers*

**Term paper due**

May 7: The Middle East

Yossi Klein Halevi, *At the Entrance to the Garden of Eden*  
**Journal due**