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Office hours: on campus, MTWR 11:00-noon
I will be in my virtual office M-R from 9-10am.

I am always available via e-mail and if needed, we can meet via Skype or mobile phone.

Course Introduction: The attempted extermination of European Jews by the Nazis and the destruction of approximately six million is known in the West as “the Holocaust.” This genocide and the destruction of millions of Gypsies, Poles, Russians, and numerous others peoples remains one of the most brutal and puzzling events of the 20th century. Throughout the course and through a combination of lecture notes and slides, class discussions, readings, films, memoirs, and scholarly presentations, this course will investigate a small fraction of the Holocaust in an attempt to understand some of the most perplexing questions related to this event.

Beginning Fall 2012, the Department of Political Science will offer a 12 hour online graduate certificate in Holocaust Studies. This course fulfills part of the 12 hours toward the certificate.

Learning Objectives:

1. Students will have a better comprehension of why and how the Nazis perpetrated mass murder on such a vast scale?
2. Students will gain an understanding of anti-Semitism through the ages.
3. Students will have a better understanding of the various types of scholarship and scholarly debate on the Holocaust.
4. Students will have a greater understanding of the moral dilemmas that formed part of the Holocaust.

Required Texts and Readings:

- *The Kingdom of Auschwitz.* 1982/1994. Otto Friedrich.
- *Survival in Auschwitz: If this is a Man.* 2007. 2nd ed. Primo Levi
- *War and Genocide: A Concise History of the Holocaust.* 2009. 2nd ed. Doris L. Bergen.
- *Maus I: My Father Bleeds History.* Art Spiegelman. Pantheon Books. 1986.
- *Maus II: And Here My Troubles Began.* Art Spiegelman. Pantheon Books. 1986.
- *Address Unknown.* Kathrine Kressman Taylor.
- Other reading material provided by the instructor on e-college.

Assignments and Grades: This course is graduate level course and it is **reading and discussion intense—you cannot be a passive participant and expect to do well in this class.**

Grade scale: 100-90=A; 89-80=B; 79-70=C

- 1. Reading Assignments and Discussion Board participation. 75 points total. Each week’s discussions are worth 15 points for a total of 75 points. Please note that the number of discussion assignments varies by week and points are assigned weekly regardless if there are one or three discussion assignments.**

All reading assignments and posting guidelines are detailed in this syllabus as well as on e-college for each week. There are a total of 5 weeks to this summer session. All discussion posts must be submitted by the deadline for each reading segment. Do not wait until the last minute to add to the discussion. I will leave the threads visible but once discussion has closed, you will not be able to post about that segment of the reading.

Discussion Board Instructions and Requirements:

Format and style. Do not use slang or text speak, such as TBH, or BTW etc. and do not use weird fonts. Your writing should reflect careful analysis of the readings. It should be error free and written in complete sentences. I strongly recommend that you type your posts in a word document and save it, then copy and paste it to e-college. Do not use all CAPS please.

Discussion Board types of posts: Original Posts (OP), Reply Posts (RP), Synthesis Post (SP)

- In response to the readings, videos/films, etc. you must contribute to the discussion prompts for **each** reading segment. **Please note, there are multiple reading segments each week which means there can be multiple discussion board posts each week.** You will find the discussion prompts in the “Assignment” tab for each week and in the syllabus. **In most cases, my discussion prompts are lengthy and contain multiple questions—do NOT attempt to answer each question within the prompt—this is to get discussion going.**
- For each reading segment, you must post one **Original Post (OP) to my discussion prompts. Your OP must be at least 300 words in length. You will not receive full credit for discussion posts if you post or respond in only a few sentences.**
- Because discussions are meant to be interactive, you also need to post **two Reply Posts (RP) to your classmates postings. When replying, please address your fellow classmate by name. Reply Posts (RP) should be at least 100 words minimum and 200 words maximum. If you do not address your classmates by name(s) or your RPs are not the prescribed length, you will not receive full credit for your RP.**
- When making both OP and RP, I am looking for your careful reading of the material and your ability to analyze the readings, respond to questions, and use of the readings to provide evidence of your participation. I am NOT looking for you to summarize the readings.
- **Synthesis Posts (SP):** There is one time I ask you to synthesize a particular discussion. There are NO reply posts for SPs. *(Thanks to Dr. Robin Reid for this suggestion and helpful guidelines which follow).* To complete this post, you will need to go to the assigned discussion post and “expand all”. Read the entire discussion and take notes because you are going to write an overview of the discussion in approximately 300 words. You should be able to identify the most important aspects of the discussion that your classmates emphasized from the readings/films etc. What are the areas of agreement and/or disagreement and how do they relate to the readings. **This SP post noted in the syllabus.**

Grading Rubric for Discussion Posts (OP, RP, and SP)

15 Points	OPs are at least 300 words in length, two RPs are posted of at least 100 words in length and are addressed to your fellow classmate(s) discussions and your replies address the questions in the prompts and demonstrate an understanding of the reading material and critical thinking
10 Points	OPs are less than 300 words, two RPs are less than 100 words each and do not address Classmates, discussions and replies merely summarize the material.
0-9	no postings, or missing OP, RP, or SP posts...

- 2. Presentation on a selected research topic. 25 points.** For this assignment you are required to choose a topic on the Holocaust and present it to the class in some format that fits with our virtual learning environment—you may pick a topic from the suggested topic list included in this syllabus or develop one in consultation with me. **Your presentation must be uploaded onto e-college using Document Sharing by Wednesday August 8 at 11:59pm. Make sure you select “entire class” when you upload in document sharing.**
- a. Only one topic per student. You must sign up for the topic with me no later than the 3rd day of class. You are also required to discuss with me either in person or via e-mail or the virtual office the reading and research materials for your project--in many instances, I have, or can direct you to sources for your project.
 - b. You must provide a separate bibliography in a word document to accompany your presentation. Presentations are limited to a 15 minute viewing time and the time limit will be strictly enforced.
 - c. You may use power-point to give your presentation or other forms of virtual presentations tools such as Vuvox or Prezi and you can upload your presentation on You Tube. You are encouraged to get as creative as possible and remember that your presentation is being viewed by your fellow classmates (and others online) and you need to convey the topic to them providing both visuals and scholarly information. You will need to decide if you are going to have written text over visuals or add a voice over to your presentation...

ALL students with disabilities should be referred to the Office of Disability Resources and Services where they can fill out an application, attach recent documentation, and apply for eligibility. The OSDR is located in room 132 of Gee Library and their phone number is (903) 886-5835.

“All students enrolled at the University shall follow the tenets of common decency and acceptable behavior conducive to a positive learning environment.” (See Student’s Guide Handbook, Policies and Procedures, Conduct)

As instructor, I reserve the right to amend, modify, or adjust this syllabus as appropriate.

Plagiarism. “What is Plagiarism—Many people think of plagiarism as copying another's work, or borrowing someone else's original ideas. But terms like "copying" and "borrowing" can disguise the seriousness of the offense:

According to the Merriam-Webster Online Dictionary, to "plagiarize" means

1. to steal and pass off (the ideas or words of another) as one's own
2. to use (another's production) without crediting the source
3. to commit literary theft
4. to present as new and original an idea or product derived from an existing source.

“In other words, plagiarism is an act of fraud. It involves both stealing someone else's work and lying about it afterward. But can words and ideas really be stolen?”

According to U.S. law, the answer is yes. The expression of original ideas is considered intellectual property, and is protected by copyright laws, just like original inventions. Almost all forms of expression fall under copyright protection as long as they are recorded in some way (such as a book or a computer file).

Most cases of plagiarism can be avoided, however, by citing sources. Simply acknowledging that certain material has been borrowed, and providing your audience with the information necessary to changing the words of an original source is not sufficient to prevent plagiarism. If you have retained the essential idea of an original source, and have not cited it, then no matter how drastically you may have altered its context or presentation, you have still plagiarized.” (www.plagiarism.org)

Reading and Course Outline and Discussion assignments:

Week 1

July 9

- Introduction to the course
 - **Discussion Prompt Introduction to course (due July 10 by 11:59pm)** Introduce yourself to the other members of the class. Talk about your interest in the Holocaust and what you understand/know about the Holocaust to date. What books/movies/other materials have informed your understanding of the Holocaust? **This is the only time when I will enter the discussion. I will begin by entering a post on my own interests and experience with The Holocaust. This is the only OP that you do NOT have to post 2 Reply Posts.**
- **Read** the background lecture notes on the origins of the term genocide.
- **Read** “*Why Do We Call the Holocaust “The Holocaust?” An Inquiry into the Psychology of Labels.*” Zev Garber and Bruce Zuckerman.
 - **Discussion Prompt Why do we call the Holocaust “The Holocaust?” (due by July 11, 11:59pm)**
Why should it matter what we label the attempted destruction of the Jewish people by the Nazis? If the post war usage of the label “The Holocaust” has become “largely divorced” from its religious connotations, what do the authors claim were the reasons this term was chosen? Where does Elie Wiesel fit into all this debate and why does he feel the need for a biblical archetype and why Isaac? Are there other biblical archetypes that can speak the truth to such events? Why are we compelled to ask the “cruel and unfair” questions such as why did you not resist? What types of answers do we expect from such questions? What are the ramifications of labeling this event “The Jewish Genocide”?

July 10-12

- Continue discussion of Garber and Zuckerman article.
- Bergen, Chapter 1—view my lecture notes posted on e-college. Areas in *italics* contain information not included in the text.
- **Read** “*The Politics of Uniqueness: Reflections on the Recent Polemical Turn in Holocaust and Genocide Scholarship.*” Gavriel D. Rosenfeld.
- **Read** “*On the Holocaust and Other Genocides.*” Yehuda Bauer.
- **Read** “*The Uniqueness of the Holocaust*” Avishai Margalit and Gabriel Motzkin.
- **Watch VIDEO** (under the Webliography section on e-college) “Comparing the Holocaust to Other Genocides” by Yehuda Bauer.
 - **Discussion Prompt The Uniqueness of the Holocaust (due by July 15, 11:59pm)**
How persuasive are the uniqueness arguments? How does the notion of where one stands on the uniqueness debate shape what and how we study the Holocaust? Does “uniqueness” mean/imply the same thing as “unprecedented” as Margalit and Motzkin claim? If so, what does this do to Bauer’s argument that the Holocaust was not unique

but unprecedented? Does Rosenfeld place too much emphasis on political factors? If as Bauer asserts the Holocaust is the paradigmatic genocide, then hasn't he established it as unique? Discuss the parallels and differences that Bauer elaborates about? What can or cannot be "unique" about the Holocaust based on the readings.

Week 2

July 16

- Bergen, Chapter 2—view my lecture notes which also contain additional notes on “Hitler’s World View” and additional information from the Jewish Virtual Library on key Nazi figures.
- **Read** Anti-semitism lecture notes posted on e-college.

July 17-20

- **Read** “*The Chief Rabbi’s Haggadah: Not One Alone*” by Jonathan Sacks
 - **Read** *Anti-semitism article* by Robert Solomon Wistrich
 - **Read** “*The Devil and the Jews in the Christian Consciousness of the Middle Ages*” R. Bonfil.
 - **View** the propaganda posters/books used by the Nazis at the links below.
 - <http://www.calvin.edu/academic/cas/gpa/thumb.htm>
 - <http://www.calvin.edu/academic/cas/gpa/sturmer.htm>
 - **Watch Film: The Longest Hatred** (on the Webliography link)
 - **Discussion Prompt Anti-Semitism (due July 20th by 11:59pm).**
Among the three authors above, there is no agreement on the nature and cause of anti-semitism. Why do you believe this is the case? Also why do you believe that neither Bonfil nor the Chief Rabbi talk about the Holocaust or tell us that anti-Semitism was a cause of this event? Bonfil discusses the tension between Christianity and Judaism played out in the devil motif throughout the Middle Ages. Why was it possible for hostility to the Jews along with this motif to persist? Incorporate the film, “The Longest Hatred” into the discussion. In the Nazi propaganda posters/children’s books in the links above, what type of motif stands out? How were they able to transform religious hatred of the Jews into a racial ‘worldview’ as Wistrich argues.
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Week 3

July 23

- Bergen Chapter 3 and Chapter 4—read my lecture notes posted on e-college
- **Watch Film: Night/Fog** (on the Webliography tab). Please note that this film is only 30 minutes long but I was only able to access it in three parts so be sure to view the three parts in order.
 - **Discussion Prompt on Night/Fog (due by July 24 at 11:59pm)**
Read the notes I posted on e-college document sharing (Night/Fog notes) and expand on these observations. Also, what do you believe is the most important scene in the film and why? What about the musical score, would you have chosen different music, if so, what? This discussion can be reflective....

July 24-26

- Bergen Chapters 5 and 7—read my lecture notes posted on e-college (Chapter 6 is sort of included in both 5 and 7 notes).

- **Watch the short You-tube clips on Jewish Life in pre-war Poland. I have embedded the links in my lecture notes in Bergen Chapter 5 and they are listed again here.**
 - <http://www.youtube.com/watch?v=qT6fHpkdN5w>
 - <http://www.youtube.com/watch?v=eVcBxm1bLJo&feature=related>
 - <http://www.youtube.com/watch?v=49AgLsbFGtU&feature=related>

Discussion Prompt on Bergen notes and youtube clips (due by July 26 at 11:59 pm)
When you look at the images on the you tube clips about Jewish life in pre-war Poland, which images impact you the most and why? In viewing these photos, we are observing them with the foresight of what was to foreshadow their lives in the coming days. We are also observing Jews as they lived and not how they died—in what way do the images restore their identity as people in terms of how they lived? This discussion can be reflective.
 - **Read:** The “Willing Executioners”/”Ordinary Men” Debate entire pdf. This reading also includes introductory material by Michael Berenbaum and concluding comments by Leon Wieseltier.
 - **Watch the Charlie Rose interview with Daniel J. Goldhagen** (on the webliography tab).
 - **Discussion Prompt on Willing Executioners/Ordinary Men (due by July 29 at 11:59pm)** I am giving you 5 days to complete this assignment.
What is at the core of the controversy of Goldhagen’s book? Can this debate be reconciled? How does this debate shape our understanding of the perpetrators who were not only Germans—remember the Nazis were able to get Poles and others to do their bidding. How would you evaluate the criticism that Browning levels at Goldhagen and vice versa? Does this debate detract from our understanding of the perpetrators?
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Week 4

July 30-August 1

- Bergen Chapter 8—I am not including Chapter notes.
- **View the photo album video of Auschwitz and Karl Hoecker at the following link.**
<http://www.ushmm.org/research/collections/highlights/auschwitz/>
- **Read:** Katherine Kressmann Taylor’s “Address Unknown”. In reading this short text, pay attention to changes in letterhead and salutations, etc...
- **Food for thought prior to the discussion on Address Unknown are provided below and excerpted** from "The Rescuer Self" by Eva Fogelman, Ph.D.

"Rescue of Jews under the Nazis was, in psychological parlance, a "rare behavior." Among a population of 700 million in Germany and the occupied countries, the thousands who risked their lives to save Jews and others from Nazi persecution constituted an aberration from the norm. The majority remained passive bystanders; many actively collaborated in the Final Solution.

The diversity among the rescuers of Jews during the Holocaust is enough to dissuade any social scientist from generalizations about motivation. However, systematic analysis of their family backgrounds, personalities and situations begins to suggest a way of understanding what enabled from people to take extraordinary risks to save the lives of others.

Through the rescuing relationship, the values and innermost core of the rescuer were expressed. That core was nurtured in childhood, came to full expression during the Holocaust, and then continued in

the postwar years as an integral part of the rescuer's identity, as, in essence, a rescuer self.

Most rescuers acknowledge that the initial act of such behavior was not premeditated and planned. Whether gradual or sudden, there was little mulling over of the moral dilemmas, conflicts, and life and death consequences involved in the decision to help. The decision to harbor Jews in extremis was often an impulsive response to an immediate situation—the reflection of an integrated self.

The ability to see beyond Nazi propaganda, to strip away the gauze of Nazi euphemisms, and to recognize that innocents were being murdered lies at the heart of what distinguishes most rescuers from the bystanders.

It was the necessary first step that made the ensuing rescue activity possible and, in some cases, inevitable. What is disputed among researchers is how one develops this ability to see things differently. Some suggest that awareness of the imminent death of the Jews was a cognitive process that was not influenced by learned values or early socialization. Most, however, emphasize the influence of early experiences, values, and the immediate situation, all of which may have impeded or enhanced the possibility to help."

- **Discussion Prompt on Address Unknown (due by July 31 at 11:59pm).**
What is the moral dilemma of this story? Given what Professor Fogelman notes above, what does this tell us about Martin? If he was not predisposed to “rescue” Giselle, can we still hold him accountable for her death? What would you have done if you were Martin—seriously—we all want to see ourselves as rescuers but what do you believe you would have done? Was Max morally justified in his revenge? What options did Martin have? What options did Max have? What are the moral questions that the book invokes? Who should judge Max? etc? Why do you think the author calls them Max and Martin—their names initially are a bit indistinguishable—why not Hans and Shlomo??? Is she trying to establish an equality to their relationship at the outset? In the end, was their friendship really equal?
- **Discussion Prompt—this discussion is a Synthesis Post (SP) and it is due by August 1 at 11:59) Please note, there are no reply posts to SPs. Instructions follow:**
Read the threads from the discussion of Address Unknown. Usually when I use this book in a face-to-face class students are roughly divided in their thoughts, feelings, and opinions about the two main characters. In your 300 words (with no reply posts) what is your assessment of the sentiment of your classmates regarding this work. By now, all of you should be drawing on the readings and videos and incorporating those elements of the class to date. Feel free to incorporate your thoughts from the Auschwitz Album and the idea that these are “normal” looking beings committing evil acts.

August 1

- **Read Maus I, My Father Bleeds History and Maus II, And Here My Troubles Begin**
- **Watch the interview with Art Spiegelman on the Webliography link.**
- **Read “The Shoah Goes On and On: Remembrance and Representation in Art Spiegelman’s *Maus*” by Michael E. Staub.**
- **Read the transcripts of a lecture given by Professor Ian Johnston on Maus at the following link.**

- **Discussion Prompt for Maus I and II (due by August 5th at 11:59pm)**
As Peter Trachtenberg notes in his Teacher's Guide to Maus (1994) "Maus is a particular story of one survivor, Vladek Spiegelman, a young man who treated his mistress badly and may have married for money, whom we first see in his stubborn, tight-fisted, infuriatingly manipulative old age. Because he is not a saint, what happens to Vladek is all the more horrible. And by its very nature the comic book is a specific medium in which even the slightest background details tell a story of their own... The elderly Vladek's conversations with his son give the Holocaust narrative a frame and also an ironic depth. Vladek and his son are at odds, and what stands between them is Vladek's unexamined past, which has left deep wounds in both of them. Maus is subtitled 'a survivor's tale' and the survivor is not just Vladek; it is also his son..." Trachtenberg also notes that after reading Maus, we are driven to ask the more "complex questions about the nature of survival, about suffering and the moral choices that people make in response to it. They are compelled to consider the terrible relation between history and the real human beings who are history's casualties." What does Maus do that a more traditional literary work or a text memoir cannot? What about the subtleness of the background details that give meaning to this work? What reaction did you have to the books, to the characters, etc. To what extent does Maus contribute to your understanding of what happened? Also, taking into consideration Trachtenberg's observations, discuss Maus I and II.
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Week 5

August 6-9

- **Read** Otto Friedrich's "The Kingdom of Auschwitz"
- **Read** Primo Levi's "Survival in Auschwitz: Is This is A Man"
 - **Discussion Prompt on Kingdom of Auschwitz (due by August 7 11:59pm)**
Discuss Otto Friedrich's book Kingdom of Auschwitz. Compare his portrayal of Auschwitz with Vladek Spiegelman's account in Maus and even Primo Levi—remember the focus is on Friedrich's account. How does Friedrich construct his historical narrative and the extraordinary details of Auschwitz? As a historian who was not a survivor of Auschwitz, how does Friedrich enrich our understanding of Auschwitz ?
 - **Discussion Prompt on Primo Levi (due by August 9 11:59pm)**
 - Discuss Levi's work addressing questions such as who do you believe is Levi's audience? What does Steinlauf teach Levi? For Levi, the Lager is a Hobbesian state of nature—something that Friedrich rejects (page 29), what are we to make of his conclusion in the chapter on "This Side of Good and Evil"? In his chapter "The Drowned and the Saved" what is his view of man and who are the drowned and who are the saved? Compare Levi's observations to Vladek's observations in Maus. Was there evidence of human gestures in Levi's world?
- **View the presentations by your fellow classmates!!**

Potential List of Topics for Presentations

You must sign up for a topic with me by the 3rd day of class. Only one topic per student, this list is not exhaustive and only represents a fraction of the topics that are available to research...

- Women and the Holocaust
- Art and the Holocaust
- Literature and the Holocaust
- Hidden Children
- Kinder transport
- Kristallnacht
- Oneg Shabbat
- Emanuel Ringelblum
- Raoul Wallenberg
- The White Rose Group
- The Rescue at le Chambon
- Why the Allies did not bomb Auschwitz
- The treatment of the Gypsies (Roma) by the Nazis
- Reserve Battalion 101 and the Final Solution in Poland
- Einsatzgruppen
- Bystanders to genocide
- Nuremburg war crimes trials
- Jews of Paris
- Lodz Ghetto
- Kovno Ghetto
- Wiltod Pilecki
- Coca-cola and Nazi Germany
- Babi Yar
- Varian Fry
- Vilna Ghetto
- Warsaw Ghetto
- Nazi death camps (extermination camps)
- The Wannsee Conference
- Resistance groups
- Film—Paperclips
- Film—The Pianist
- Film—Europa, Europa
- Film—Schindler's List
- Book—Night—Elie Wiesel (memoir)
- Book—Suite Française—Irene Nemerovsky
- The Auschwitz Album
- The Church and the Holocaust
- Plot to kill Hitler
- Book—Victor Frankl—Man's Search for Meaning
- Book—Hannah Arendt—Eichmann in Jerusalem