

**Spring 2022 Courses**

COURSE	COURSE TITLE	DISTRO	INSTRUCTOR	TIME
ECON 315-0-20	Economic History of Israel		O. Loewenthal	TTH 11:00 – 12:20
GERMAN 331-0-1 (taught in German)	Shattered World: Representation after the Shoah	VI	A. Parkinson	TTH 12:30 – 1:50
HEBREW 111-3-20	Hebrew I		D. Rubin	MTWTH 10:00 – 10:50
HEBREW 121-3-20	Hebrew II		H. Seltzer	MTWTH 11:00 – 11:50
HEBREW 216-3-1	Parents and Children in Israeli Society	VI	H. Seltzer	TTH 2:00 – 3:20
HISTORY 393-0-22 (also GNDR_ST 382-0-20)	Gender, Race, and the Holocaust	IV	S. Cushman	TTH 3:30 – 4:50
HISTORY 395-0-24 (research seminar)	Holocaust Trials	IV	B. Frommer	MW 3:30 – 4:50
HISTORY 395-0-26 (research seminar)	Between History & Memory: Jewish Autobiography As A Historical Source	IV	Y. Petrovsky-Shtern	TTH 3:30 – 4:50
JWSH_ST 266-0-2 (also GERMAN 266-0-2/COMP_LIT 390-0-20)	Introduction to Yiddish Culture: Images of the Shtetl	VI	M. Moseley	TTH 3:30 – 4:50
JWSH_ST 280-4-1 (also HISTORY 200-0-38/MENA 290-4-20)	Leisure & Popular Culture in 20 <sup>th</sup> Century Palestine/Israel	IV	M. Hilel	TTH 2:00 – 3:20
JWSH_ST 280-4-2 (also HISTORY 200-0-40)	Modern Israel: History, Politics & Society, 1882-present	IV	S. Hirschhorn	MW 12:30 – 1:50 (Remote & Synchronous)
JWSH_ST 280-4-3	Non-Jews in the Jewish State: Ethnic and Religious Minorities in Israel	IV	S. Abramson	TTH 12:30 – 1:50
JWSH_ST 390-0-1 (also CIV_ENV 395-32/ENVR_POL 390-0-25)	Water in Arid Lands: Israel and the Middle East		E. Rehkess & A. Packman	W 4:00 – 6:50
JWSH_ST 390-0-2 (also HISTORY 300-0-28)	Conscience & Counterculture: The American Jewish 1960's	IV (if enrolled through History)	S. Hirschhorn	MW 2:00 – 3:20 (Remote & Synchronous)
JWSH_ST 390-0-3 (also SPANISH 397-0-3/MENA390-6-20/ANTHRO 390-0-25)	Jews and Muslims in Contemporary Spain	VI (if enrolled through Spanish or MENA)	C. McDonald	TTH 9:30 – 10:50

Spring 2022 Courses				
COURSE	COURSE TITLE	DISTRO	INSTRUCTOR	TIME
JWSH_ST 396-0-1 (also GERMAN 346-0-1/COMP_LIT 303-0-20)	Transfiguration and Subversion: Christian Symbols in Jewish Literature	VI	D. Bischoff	MW 3:30 – 4:50
PSYCH 317-0-1	The Holocaust: Psychological Themes and Perspectives	III	B. Gorvine	MW 3:30 – 4:50
RELIGION 339-0-21	Jewish Revolutionaries	V	E. Rosenblatt	TTH 3:30 – 4:50
RELIGION 374-0-20	Religion and Literature	V	C. Sufrin	MW 9:30 – 10:50
SESP 324-0-20	Pedagogies for History and Injustices: Holocaust Education Design		D.M. Cohen	TTH 12:30 – 1:50

## What is Jewish Studies?

Jewish Studies refers to the study of Judaism, Jewish history, Jewish identity, and Jewish culture over time and around the world. Our professors rely on tools of historical research, textual analysis, ethnography, political science, and more as they seek to understand and teach these topics. Jewish Studies is truly an interdisciplinary way of analyzing and understanding the world!

Jewish Studies courses are open to students of all backgrounds. While some students who take our classes are Jewish, many are not. We offer a major and minor for anyone looking to go deeper into the study of Jewish experience. On the other hand, if you're just looking for something a little different from what you usually study, you'll be glad to know that many of our courses satisfy Weinberg distribution requirements.

Jewish Studies also partners with Middle East and North African (MENA) Languages to provide Hebrew language classes, which are offered at three levels.

[www.jewish-studies.northwestern.edu](http://www.jewish-studies.northwestern.edu)

## Jewish Studies Spring 2022 Course Descriptions

### ECONOMICS

#### **ECON 315-0-20: Economic History of Israel**

##### **O. Loewenthal, TTH 11:00 – 12:20pm**

The course provides an overall analysis of the Israeli Economy, its development in the 70 years since the establishment of the state of Israel, and how it coped with various crises during those years. The course will focus on economic growth, the effects of the Israeli-Arab conflict, the inflation crisis and stabilization policy, and inequality in Israel. We will study these issues by applying fundamental concepts in economic analysis.

### GERMAN

#### **GERMAN 331-0-1: Shattered World: Representation after the Shoah (taught in German)**

##### **A. Parkinson, MWF 11:00 – 11:50am**

This course offers a literary, historical, and cinematic introduction to the topic of art and literature "after"—or, respectively, "about"—Auschwitz. Readings address questions such as: What is the role of art in the late twentieth and early twenty-first century in view of this so-called breach of civilisation? Is there a relationship between art and politics? How can—or even why should—poetry continue to be written after Auschwitz? Is there such a thing as an "aesthetics of memory" and what form might this take? Attention will be paid to the relationship of representation and history, as well as that of art and memory, in work by influential authors and filmmakers including T.W. Adorno, Paul Celan, Peter Weiss, Ruth Klüger, Alain Renais, and Robert Thalheim.

### HEBREW

*Students with prior knowledge of Hebrew (learned either through school or at home) will need to take the Hebrew placement exam before registering, unless they have previously taken Hebrew at Northwestern or have permission from the instructor.*

#### **HEBREW 111-3-20: Hebrew I**

##### **D. Rubin, MTWTH 10:00 – 10:50am**

Hebrew 111-3, taught in the Spring Quarter, builds on material learned in the first two quarters. We will continue to examine verbs and their infinitive forms, and we will learn how to embed them in questions and in daily life situations. A unique sentence structure without verbs, the 'nominal clause,' will be introduced. Building on our previous knowledge of numbers, we will learn how to count feminine and masculine nouns from 20 to 100, and we will expand our ability to describe time and schedule. We will learn the useful structure of "because" in Hebrew so we can answer all the "why" questions! We will be introduced to some slang, and we will read about the Kibbutz, Israeli movies, and Fridays in Israel. New words and structures will be woven into classes as well as authentic materials, exemplifying how the Hebrew language is used by native speakers. Short texts and lively conversations will provide ample opportunities to practice and expand all skills.

**HEBREW 121-3-20: Hebrew II**

**H. Seltzer, MTWTH 11:00-11:50pm**

Second-year Hebrew is a three-quarter sequence covering grammar as well as cultural themes. The purpose of this course is to enlarge the students' vocabulary, and to reinforce and expand their knowledge of Hebrew grammar, as well as to deepen their knowledge of Israeli culture. Class will consist of interactive exercises for the intermediate learner, readings of a level-appropriate difficulty with more information on Israeli daily life and reality, and songs and video clips in Hebrew. We will expand our knowledge of past tense verbs, which will allow us to develop our self-expression in writing and conversation about childhood memories, everyday situations like visiting the doctor, volunteering in organizations, and more. We will learn more prepositions and their conjugations and more useful grammar structures **אפשר**, **יכול**. We will have a fun unit about family and childhood (prepare your pictures!) and we will also learn about the Jerusalem Zoo. As always, grammar and new vocabulary will be woven into the content. Prerequisite: Hebrew 121-2 or equivalent; or instructor consent.

**HEBREW 216-3-1: Hebrew III: Parents and Children in Israeli Society**

**H. Seltzer, TTH 2:00 – 3:20pm**

In this class we will dive into the universal topic of relationships between parents and children as it is reflected in Israeli society. We will examine this topic through the lens of various genres, such as short stories, blogs, films, parental guides and TV shows, and we will even taste a bit of creative writing. As we discuss the complexities and dilemmas of the relationships we encounter and ask ourselves if there is something like “Israeli parenthood” or “Israeli childhood”, we will also pay close attention to the varied language levels and styles, grammar structures and vocabulary. After finishing this class, students will be able to use a specific vocabulary pertain to family and feelings. Students will improve their speaking and writing skills in Hebrew, and they will obtain new grammar structures that were introduced to them throughout the course. Additionally, students will expand their knowledge of popular Israeli culture as they will be working with authentic and recent Israeli cultural materials. The materials and discussions will be in Hebrew, and the level of the course is intermediate high to advanced novice (in ACTFL scale). Students will be evaluated on their class participation, preparation for class. Pre-requisites: Hebrew 121 – 3 or instructor’s consent.

**HISTORY**

**HISTORY 393-0-22 (GNDR\_ST 382-0-20): Gender, Race, and the Holocaust**

**S. Cushman, TTH 3:30 – 4:50pm**

The aim of this seminar is to introduce students to the history and historiography of race and gender during the Holocaust. As in many historical contexts, race and gender interacted dynamically and created the particular context of Nazi-occupied Europe, which was a place where Jewish men and women suffered in particular ways, German men and women participated in particular ways, and other racial groups-- men and women alike-- were targeted, collaborated, resisted and rescued. We will read a variety of texts that explore the influences that shaped the behavior and response of an array of people during the Holocaust. Racism sat directly in the center of the Nazi world view. Once the Nazis got into power, they sought to translate ideology into policy. Still, their racial policies evolved over time, spurred by opportunism, innovation, and war. And too, Jewish men and women responded in ways similar and divergent to the Nazi onslaught. Sexism was also seemingly an important aspect of the Nazi perspective. While they indeed embraced an anti-feminist stance, the Nazis nevertheless sought to incorporate "German" women into the national community and women participated actively in the implementation of Nazi racism.

**HISTORY 395-0-24 (research seminar) Holocaust Trials**

**B. Frommer, MW 3:30 – 4:50pm**

After the Second World War, the victorious Allied powers and the liberated peoples of Europe engaged in an unprecedented attempt to bring Nazi war criminals and domestic collaborators to justice. Courts throughout the continent tried and punished hundreds of thousands for having worked with and for Germany and the other Axis states. By and large, these trials concentrated on crimes of political collaboration and paid less attention to what is now widely accepted as the Nazis' greatest crime: the genocide of European Jewry. On the one hand, the Nuremberg Tribunal and other courts did punish many of the leading architects of the so-called Final Solution as well as thousands of individuals who supported and helped enact the Nazis' murderous plans. On the other hand, thousands more who had organized, perpetrated, or otherwise contributed to the Holocaust escaped with minimal penalties or no punishment at all. Over the subsequent decades individuals, organizations, and states have sought to redress the failure to seek out and punish those perpetrators at war's end. Lawyers have prosecuted and defended accused war criminals and historians have documented the development and execution of genocide, while others have sought to deny the very murders themselves. Through the examination of trials and the evidence they have bequeathed us, the first half of the course will discuss both the struggle to bring perpetrators to justice and the efforts to obscure the crimes that had been committed. We will consider the prosecution of war crimes and genocide in the context of the development of international law and historical knowledge over the decades from the Second World War to the present day. For the second half of the course, students will concentrate on individual research papers based on primary sources (for example, the records of the Nuremberg Tribunal, the Eichmann Trial, or *Irving v. Penguin Books*).

**HISTORY 395-0-26 (research seminar) Between History & Memory: Jewish Autobiography as a Historical Source**

**Y. Petrovsky-Shtern, TTH 3:30 – 4:50pm**

Jewish autobiography presents an unparalleled opportunity to look at history and historical realities through the lens of an individual - male or female, a writer or a merchant, a famous politician or an ordinary survivor. Yet the purpose of the autobiography is to tell a story, not history, meaning that autobiography is a quintessential narrative that borders on the literary. If so, is it possible to use autobiography in historical research? This course opens up a variety of ways to identify literary layers in autobiography and thus to analyze it as a usable historical source. This course takes the participants through five hundred years of Jewish ego-narratives including the autobiographies of rabbis and mystics, schismatics and philosophers, merchants and writers, dissidents and historians, politicians, and converts. This course is a rare opportunity to look at Jewish history through the perspective of people who reified their agency by telling their stories.

**JEWISH STUDIES**

**JWSH\_ST 266-0-2 (also GERMAN 266-0-2/COMP\_LIT 390-0-20) Introduction to Yiddish Culture: Images of the Shtetl**

**M. Moseley, TTH 3:30 – 4:50pm**

In collective memory the *shtetl* (small Jewish town) has become enshrined as the symbolic space par excellence of close-knit, Jewish community in Eastern Europe; it is against the backdrop of this idealized shtetl that the international blockbuster *Fiddler on the Roof* is enacted. The *shtetl* is the central locus and focus of Modern Yiddish Literature; *Fiddler on the Roof* itself was based on a Sholem Aleichem story. In this seminar we shall explore the spectrum of representations of the *shtetl* in Yiddish literature from the nineteenth century to the post-Holocaust period. We shall also focus on artistic and photographic depictions of the *shtetl*: Chagall and Roman Vishniac in particular. The course will include a screening of *Fiddler on the Roof* followed by a discussion of this film based upon a comparison with the text upon which it is based, *Tevye the Milkman*.

**JWSH\_ST 280-4-1 (also HISTORY 200-0-38/MENA 290-4-20): Leisure & Popular Culture in 20<sup>th</sup> Century Palestine/Israel**  
**M. Hilel, TTH 2:00 – 3:20pm**

This course focuses on leisure and popular culture in Palestine and Israel during the first half of 20th century. Considering both Jewish and Arab societies, this course examines the emergence of new leisure sites and activities and probes how local and global events shaped the cultural life of the local population. Throughout the course we will discuss cafés, cinemas, beaches, nightlife, theatre, sports, radio, drugs, and alcohol consumption as new forms of leisure and examine how they were influenced by broad processes of modernization and urbanization, the emergence of national identities and the evolving conflict between the Arab and Jewish communities. The course combines a wide range of primary sources as well as cultural products of Jewish and Arab writers, moviemakers, and artists. Through course readings, lectures, discussions, and collaborative assignments, students will confront the many ways in which leisure has had a foundational impact on ordinary people's daily lives and the formation of collective identities in Palestine and Israel.

**JWSH\_ST 280-4-2 (also HISTORY 200-0-40): Modern Israel: History, Politics & Society, 1882-present**  
**S. Hirschhorn, MW 12:30 – 1:50pm, Remote/Synchronous**

This course approaches the history of modern Israel as a dual narrative of two nations developing side-by-side in the same geographic space of Israel/Palestine, each seeking their own self-determination and social cohesion. Yet, as this course will emphasize, the history and historiography of modern Israel go far beyond accounts of decades of clashes of the Israeli-Palestinian conflict. We will examine the complex internal dynamics of each society-in-progress as well as the external processes that shaped both of their polities and their quest for peace. We will examine both continuity and change since 1948 when it came to the creation of the "new Jew," successive waves of Jewish migration, Zionist settlement, and the "Arab" (or Palestinian) question. The goal of the course is to gain a deeper appreciation of not only of the wars on the battlefield and between world leaders over the past century, but the major political, social, cultural, and religious trends that have profoundly shaped two societies in conflict --and perhaps one day, conciliation. The course will draw not only from scholarly texts but memoir, literature, photography, film, music, and other forms of digital history to gain a multi-faceted view of the modern Israel. Lastly, students will have the opportunity to apply their historical knowledge to contemporary debates about the future of the region.

**JWSH\_ST 280-4-3: Non-Jews in the Jewish State: Ethnic and Religious Minorities in Israel**  
**S. Abramson, TTH 12:30– 1:50pm**

Most of the countries in the world, though notably not the United States, are nation-states, countries in which the "nation" (in the sense of a "people" or an "ethnic group") gives political expression to its nationhood. The nation-state, then, represents a nation's identity as a polity. So it is with Israel, a country conceived and defined as the nation-state of the Jewish people. But if Israel is the Jewish nation-state, in which the Jewish people predominate politically and numerically, then what of its non-Jews, some twenty percent of the country's population? This course surveys the history of minorities in Israel with special reference to their relations with the state and Jewish society. Beginning in the pre-state era, we will explore how minorities figured in early Zionist writings and what role Zionist thinkers imagined for minorities in the Jewish state-to-be. Then, moving from Zionist thought to Israeli experience, we will consider the complexities of minority citizenship in Israel, the place of minorities in Israeli society and politics, and landmark events in the history of Israeli minorities. Throughout the course, we will present Israel's minorities in both a collective and an individual light. In this way, we will review the similarities of circumstance and experience based on the minorities' common lot as non-Jews in a Jewish state, and we will profile specific Israeli minorities, among them Arab Muslims, Arab Christians, Bedouins, Druze, Circassians, Maronites, and Armenians. We will address ourselves to case studies that examine the historical dynamic between the state's policies toward four particular minorities and these minorities' attitudes toward the state. More specifically, we will assess levels of minority cooperation, disaffection, and accommodation with the state and where, between the two opposite poles of Israeli patriotism and Palestinian nationalism, the sentiments of different minorities have stood and why.

**JWSH\_ST 390-0-1 (also CIV\_ENV 395-32/ENVR\_POL 390-0-25): Water in Arid Lands: Israel and the Middle East**

**A. Packman & E. Rekhess, W 4:00 – 6:50pm**

This seminar will explore how the availability of water has shaped the development of civilizations and driven innovation in water technologies. The course will investigate historical dimensions of water in Israel and the Middle East, focusing on ancient civilizations and the water infrastructures that are essential tools in aiding the development of water-poor societies. We will use this historical context as a stepping-stone to transition into a more recent history of the Middle East, focusing on the challenges that the nascent state of Israel faced following the influx of millions of immigrants. We will then examine efforts to develop the necessary water resources needed to support the burgeoning population as well as the irrigation projects designed to convert barren desert land into cultivated agriculture. This more recent history will help to set the stage for discussions regarding geopolitical conflicts over land and water that continue to this day. We will evaluate regional climate and water in the context of current and future geopolitical conflicts, reviewing recent advances in water technologies spurred by these limitations as well as the potential development of combined social and technological solutions for long-term water sustainability in Israel and the Middle East. We will end the course with discussions regarding opportunities for global translation of innovative water technologies and water-management solutions developed in Israel to other water-poor regions. In addition, the course will host a symposium featuring international experts. It will explore how water access and control contributes to trans-boundary politics and how recent advances in Israeli water technologies may serve as a model for sustainable water development in other water-poor regions of the world.

**JWSH\_ST 390-0-2 (also HISTORY 200-0-28): Conscience & Counterculture: The American Jewish 1960's**

**S. Hirschhorn, MW 2:00 – 3:20pm, Remote/Synchronous**

The decade of the 1960s in the United States was a time of both profound change and social tumult, which touched the American Jewish community deeply. From their participation in the major socio-political movements of their day, including civil rights struggle, the Vietnam war, the New Left, the counterculture, and Neo-Conservatism, to more internal debates about politics, religion, assimilation, feminism, Israel, and social justice, the American Jewish 1960s was a turning point in the history of a community that was still finding its place in the United States. The course will examine both the key debates and legacies of their period, as they continue to resonate in the 21st century.

**JWSH\_ST 390-0-3 (also SPANISH 397-0-3/MENA 390-6-20/ANTHRO 390-0-25): Jews and Muslims in Contemporary Spain**

**C. McDonald, TTH 9:30 – 10:50am**

This seminar examines the shifting place of Jews and Muslims in contemporary Spain. Together, we will explore several interrelated questions: (1) How have "Spain" and "Europe" variously been defined as modern, white, Christian, or secular by figuring Jews and Muslims as others? (2) How have these terms and the forms of life and history that they purport to represent changed over time? (3) What are the similarities and differences between the "Jewish Question" and the "Muslim Problem"? (4) How do Jews and Muslims understand themselves in relation to Spain, Europe, and to each other? At a time when racism, antisemitism, Islamophobia, and right-wing populist movements are ascendant in Spain and across Europe, we will work collaboratively to not only answer these questions, but to formulate new ones. To do so, we will consult scholarship in anthropology, history, cultural theory, and philosophy as well as fiction, film, and journalism as resources. Throughout the term, we will be especially attuned to the forms of inclusion and exclusion that have affected Jews and Muslims in Spain, always with an eye toward how such abstractions come to matter in everyday life.

**JWSH\_ST 396-0-1 (also GERMAN 346-0-1/COMP\_LIT 303-0-20): Transfiguration and Subversion: Christian Symbols in Jewish Literature**

**D. Bischoff, MW 3:30 – 4:50pm**

Everyone interested in German-Jewish literature sooner or later comes across a strange particularity that characterizes many texts of this corpus: Christian symbols like the cross or scenes of the Passion and Crucifixion abound and are often central to their plot and narrative structure. The seminar will start from the hypothesis that these references are no coincidence – instead, their analysis can lead to a better understanding of the ways Jewish authors write themselves into German literature by rewriting and transforming dominant Christian perspectives and expose their inherent violence. If they present the martyred Jesus explicitly as a Jew e.g., connections to persecutions, pogroms and genocide are evoked. At the same time, questions concerning a shared history and modes of respect despite difference are raised. We will discuss how texts problematize assimilation and also try to understand the role of (trans-)figurations of Jesus in 20th Jewish literature about war, the Shoah and different modes of memory. Readings will include texts by Heinrich Heine, Leopold Kompert, Stefan Zweig, Else Lasker-Schüler, Paul Celan and Doron Rabinovici.

**PSYCHOLOGY**

**PSYCH 317-0-1: The Holocaust: Psychological Themes and Perspectives**

**B. Gorvine, MW 2:00 – 3:20pm**

This course will be an exploration of how particular psychological theories and concepts can inform our understanding of the events of the Holocaust at both a group and individual level. Material from the fields of Social and Clinical Psychology will be a particular focus of the course. Six major topics will be explored vis-à-vis literature, historical accounts, film, and psychological theory: (1) Perpetrators and Bystanders; (2) Upstanders/Resisters; (3) Survivors; (4) Children of survivors; (5) Deniers; (6) Modern American Jewish identity, culture, and humor in the wake of the Holocaust. Questions of how to utilize an understanding in the Holocaust in a modern context, and the applicability of the Holocaust as a historical example for understanding current events, will also be explored.

**RELIGIOUS STUDIES**

**RELIGION 339-0-21: Jewish Revolutionaries**

**E. Rosenblatt, TTH 3:30 – 4:50pm**

This course is designed as an introductory survey of Modern Jewish Thought during the modern period, from the perspective of Jewish "revolutionaries"-- individuals and movements-- that sparked radical change and transformation in how Jews expressed their Jewishness in a variety of genres: a play, short stories, works of philosophy, political documents, and works of theology. We will begin by investigating various aspects of what constitutes the "modern" in Judaism in different parts of the world, including Europe, Africa, the Middle East, the Americas and the Caribbean. We will also examine a variety of historiographical debates on the topic, ranging in their interpretations from the impact of 1492 to the Marrano experience of hiding one's Jewish identity to the Frankist and Sabbatian challenges to Jewish rabbinic authority as well as conversion to Islam and to Christianity. The course will look at the transformation of the economic and political roles played by Jews in modern times and their impact on Jewish religious practices and beliefs, the struggle for emancipation, the rise of antisemitism, and debates among Jews over assimilation versus Zionism. Constructions of "modern" Jewish identity and religious expressions will be studied in relation to the emergence of both Reform Judaism and Hasidism, and by examining differences between the Judaism constructed in Christian Europe and the Judaism constructed in Islamic regions. The course will also examine the crucial developments of the twentieth century, including mass migration to the United States, the Zionist movement, the Russian revolution, the Holocaust, post-WWII recovery and the establishment of the State of Israel. The differing impact of these movements on men and women will be examined, as well as the power of class and race to organize divisions of significance and meaning in the fabric of Modern Jewish Thought.



**RELIGION 374-0-20: Religion and Literature**

**C. Sufrin, MW 9:30 – 10:50am**

This course addresses the intersection of religion and literature in Judaism and Christianity from several perspectives. We will begin with the biblical story of the Binding of Isaac (Genesis 22) and its role in the thinking of Danish philosopher Soren Kierkegaard. We will then read the Parable of the Prodigal Son (Luke 15) and consider its treatment in the novel *Home* by Marilynne Robinson. Finally, the third part of the course examines the work of Cynthia Ozick, who uses fiction to address the question of idolatry in modern culture. These examinations will also allow us to interrogate other key terms in the study of religion such as faith, orthodoxy, heresy, martyrdom, and holiness.

**SCHOOL OF EDUCATION AND SOCIAL POLICY**

**SESP 324-0-20: Pedagogies for History and Injustices: Holocaust Education Design**

**D.M. Cohen, TTH 12:30 – 1:50pm**

How can we design engaging and relevant Holocaust education? How has Holocaust education developed over time? What is its purpose? And what is its future? In this course, we consider and debate the complexities and challenges of Holocaust pedagogy, including responding to learners' emotions and misconceptions. We ask how Holocaust pedagogy can be applied more generally to teaching about histories of atrocity and contemporary injustices. We explore the possible goals of educating about the Holocaust, the merits and challenges of addressing all of the Nazis' target groups, and the relationships between Holocaust education, genocide education, and human rights and social justice education. We study the benefits and challenges of prioritizing specific perspectives, including those of victims, survivors, the second and third generations, rescuers, liberators, bystanders, perpetrators, and collaborators. Through theoretical texts, fiction, film, witness testimony, school curricula, and museum and online exhibitions, we explore appropriate and inappropriate teaching methods and consider the design of training for Holocaust educators across formal and informal learning environments. Student learning is assessed through creative responses to course materials, journaling, and open projects, with opportunities for group work.