



# **Course Syllabus Wycliffe College Toronto School of Theology**

## ***Course Identification***

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Course Number : WYJ2601HF  
Course Name: Christianity, Violence, and Genocide in the Modern World  
Dates: May 29 – June 2, 2017, 9:00 AM – 3:30 PM

## ***Instructor Information***

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Instructor: Rebecca Carter-Chand, PhD  
E-mail: r.carter.chand@utoronto.ca  
Office Hours: by appointment

## ***Course Prerequisites or Requisites***

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n/a

## ***Course Description***

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This course explores the complex role of Christianity (and religion more broadly) in cases of genocide and extreme violence in the late-nineteenth and twentieth centuries. Through a series of case studies we will discuss broader themes such as the role of church institutions, religion and war, religious buildings as sites of violence, religious identity and nationalism, spiritual resistance, solidarity and rescue, reconciliation, and Christianity's role in coming to terms with past atrocities. Topics may vary but could include: aboriginal peoples in the Americas, Australia, and New Zealand (19<sup>th</sup> and 20<sup>th</sup> centuries); the Herero-Nama Genocide in German Southwest Africa (1900s); the Armenian Genocide (1910s); the Holocaust (1940s); Cambodia (1970s); Guatemala (1980s); Rwanda (1990s); and the former Yugoslavia (1990s).

We will study the subject matter with an interdisciplinary approach, primarily using the tools of the historian, but also considering those of theology, psychology, and the sociology of religion. This course deals with some of the most powerful, painful, and controversial aspects of human life. Please be prepared to encounter disturbing and sometimes graphic material in the readings and films. We should probably also all expect to be challenged, surprised, and sometimes distressed by what is said in discussions. In crafting the course, I have tried to be sensitive, respectful, and inclusive without turning away from difficult realities in the past and present. I ask you to do the same in the way you engage the subject matter and one another.

## ***Course Methodology***

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We will meet for five days of intensive classes. Each class will consist of a short lecture, student presentations, and a group discussion of the assigned readings. To prepare for this intensive format, students are encouraged to do as much reading as possible before the course begins and watch at least one of the suggested films (see bibliography). A critical response assignment is due on the first day of classes. Students will research and write a major essay on a topic of their choice, in consultation with the instructor and with feedback from a classmate. Each student will provide feedback on another student's essay.

## ***Course Outcomes***

<b>COURSE OUTCOMES</b>	<b>COURSE ELEMENT</b>	<b>PROGRAM OUTCOMES</b>
<b>By the end of this course, students</b>	<b>This outcome will be demonstrated through these course elements:</b>	<b>This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)</b>
<ul style="list-style-type: none"> <li>• will be able to describe the complexities of Christianity, mass violence, and genocide and the ways in which they are interconnected</li> </ul>	<ul style="list-style-type: none"> <li>• Critical Reflection</li> <li>• Class discussions</li> <li>• Essay</li> </ul>	<b>MTS:</b> 1.4 <b>MDiv:</b> 1.4 <b>MDivP:</b> 1.4
<ul style="list-style-type: none"> <li>• will be able to identify and describe the different approaches to the study of religion and violence and the study of comparative genocide</li> </ul>	<ul style="list-style-type: none"> <li>• Critical Reflection</li> </ul>	<b>MTS:</b> 2.1, 2.3 <b>MDiv:</b> 2.1 <b>MDivP:</b> 2.1
<ul style="list-style-type: none"> <li>• will demonstrate a greater knowledge of specific cases of extreme violence in the modern world</li> </ul>	<ul style="list-style-type: none"> <li>• Class discussions</li> </ul>	<b>MTS:</b> 1.4 <b>MDiv:</b> 2.1 <b>MDivP:</b> 2.1
<ul style="list-style-type: none"> <li>• will be able to articulate how church institutions, clergy, and laity have responded to, participated in, and resisted cases of extreme violence</li> </ul>	<ul style="list-style-type: none"> <li>• Class discussions</li> </ul>	<b>MTS:</b> 1.4 <b>MDiv:</b> 1.4 <b>MDivP:</b> 1.4
<ul style="list-style-type: none"> <li>• will be able to describe how Christianity has made efforts toward reconciliation, forgiveness, memorialization, and education regarding past atrocities</li> </ul>	<ul style="list-style-type: none"> <li>• Class discussions</li> </ul>	<b>MTS:</b> 1.4 <b>MDiv:</b> 1.4 <b>MDivP:</b> 1.4
<ul style="list-style-type: none"> <li>• will have developed their skills in presenting, discussing, and debating among peers</li> </ul>	<ul style="list-style-type: none"> <li>• Class discussions</li> <li>• Presentation</li> </ul>	<b>MTS:</b> 2.1, 2.3 <b>MDiv:</b> 2.1, 2.3 <b>MDivP:</b> 2.1, 2.2
<ul style="list-style-type: none"> <li>• will have developed their skills in researching, writing, and offering peer feedback on other's writing</li> </ul>	<ul style="list-style-type: none"> <li>• Essay</li> <li>• Peer feedback on essay draft</li> </ul>	<b>MTS:</b> 2.1, 2.2, 2.3 <b>MDiv:</b> 2.1, 2.2 <b>MDivP:</b> 2.1, 2.2

## ***Course Resources***

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### **Required Course Texts**

Course pack (available for purchase at the front desk). All reading are also available electronically on the course's Blackboard website.

Bartov, Omer and Phyllis Mack, eds. *In God's Name: Genocide and Religion in the Twentieth Century*. New York: Berghahn Books, 2001. [Optional purchase]

### **Course Website(s)**

Blackboard <https://weblogin.utoronto.ca/>

## ***Class Schedule***

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### ***Monday, Day 1, Morning*      Introduction: The Challenges of Studying Religion and Violence**

- Ben Kiernan, "Twentieth-Century Genocides: Underlying Ideological Themes from Armenia to East Timor," in Gellately and Kiernan, 29-52.
- James Waller, "The Nature of Extraordinary Human Evil," in Waller, 9-24.
- Omer Bartov and Phyllis Mack, "Introduction," in Bartov and Mack, 1-19.
- Steven Leonard Jacobs, "Introduction: Genocide in the Name of God: Thoughts on Religion and Genocide," in Jacobs, ix-xvii.

### ***Monday, Day 1, Afternoon*      Indigenous Peoples in North America**

- James Waller, "Nits Make Lice," in Waller, 25-31.
- Chris Mato Numpa, "A Sweet-Smelling Sacrifice: Genocide, the Bible, and the Indigenous Peoples of the United States, Selected Examples," in Jacobs, 47-64.
- Anglican Church of Canada, "There was nothing good: An open letter to Canadian Senator Lynn Beyak," March 20, 2017.

### ***Tuesday, Day 2, Morning*      The Herero-Nama Genocide in Southwest German Africa (1900s)**

- Glen Ryland, "Ch. 4, War Narratives: The Rhenish Mission and the Herero German War, 1904-1907," 172-269.
- Isabel Hull, "The Military Campaign in German Southwest Africa, 1904-1907," *GHI Bulletin* 37 (Fall 2005): 39-44.

### ***Tuesday, Day 2, Afternoon*      The Armenian Genocide (1910s)**

- Ronald Grigor Suny, "Ch. 1, Religion, Ethnicity, and Nationalism: Armenians, Turks, and the End of the Ottoman Empire," in Bartov and Mack, 23-61.
- Armenian Genocide primary source documents.

### ***Wednesday, Day 3, Morning*      Nazi Germany (1930s)**

- Robert Ericksen and Susannah Heschel, "Introduction," in Ericksen and Heschel, 1-21.
- Robert Ericksen, "Ch. 2, Church and the Rise of Hitler," *Complicity in the Holocaust: Church and Universities in Nazi Germany*, 24-60.
- Roland Blaich, "Health Reform and Race Hygiene: Adventists and the Biomedical Vision of the Third Reich," *Church History* 65, 3 (Sept. 1996): 425-440.

**Wednesday, Day 3, Afternoon The Holocaust during WWII (1940s)**

- Beth Griech Poelle, “Image of a Churchman-Resister: Bishop von Galen, the Euthanasia Project, and the Sermons of Summer 1941,” *Journal of Contemporary History* 36, 1 (2001): 41-57.
- Bishop von Galen sermon, August 3, 1941, in Noakes and Pridham, 427-432.
- Doris Bergen, “Between God and Hitler: German Military Chaplains and the Crimes of the Third Reich,” in Bartov and Mack, 123-138.
- Marianne Ruel Robins, “A Grey Site of Memory: Le Chambon-sur-Lignon and Protestant Exceptionalism on the Plateau,” *Church History* 82, 2 (June 2013): 317-352.

**Thursday, Day 4, Morning Guatemala (1980s)**

- Virginia Garrard-Burnett. *Terror in the Land of the Holy Spirit: Guatemala Under General Efraín Ríos Montt, 1982-1983*. Oxford: Oxford University Press, 2008. [selections]
- Oakland Ross, “Massacre in Guatemala: A survivor’s story,” *Toronto Star*, October 28, 2013.

**Thursday, Day 4, Afternoon Rwanda (1990s)**

- Stephen R. Haynes, “Death Was Everywhere, Even in Front of the Church”: Christian Faith and the Rwandan Genocide,” in Jacobs, 183-196.
- Timothy Longman, “Church Politics and the Genocide in Rwanda,” *Journal of Religion in Africa*, 31, 2 (2001): 163-186.
- James M. Smith and Carol Rittner, “Churches as Memorial Sites: A Photo Essay,” in Rittner, Roth, and Whitworth, 181-205.
- Jean Hatzfield, *Machete Season: The Killers in Rwanda Speak*. New York: Picador, 2003. [selections]

**Friday, Day 5, Morning The Former Yugoslavia (1990s)**

- Paul Mojzes, “The Genocidal Twentieth Century in the Balkans,” in Jacobs, 151-182.
- Michael Sells, “Kosovo Mythology and the Bosnian Genocide,” in Bartov and Mack, 180-205.

**Friday, Day 5, Afternoon Reckoning and Reconciliation: Coming to Terms with the Past**

- Nostra Aetate: Declaration on the Relation of the Church to Non-Christian Religions, 1965.
- “Dabru Emet: A Jewish Statement on Christians and Christianity,” in Braaten and Jenson, 179-196.
- Daniel Heinz, “Painful Remembrance: Adventists and Jews in the Third Reich.” *Shabbat Shalom* (2003): 24-28.
- Timothy Longman and Théoneste Rutagengwa, “Religion, Memory, and Violence in Rwanda,” in Stier and Landres, 132-149.

## **Evaluation**

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### **Requirements**

**Critical Response 20%**

Students will write a critical response to four essays on: a) key issues in the study of religion and violence; and b) comparative approaches to studying genocide in the modern world. The response should be 4-5 pages, double-spaced, and include footnotes and a bibliography. Specific questions will be provided.

**Participation 20%**

It is crucial that students attend all classes and come fully prepared to actively participate in class discussions. Because of the intensive format, students are encouraged to do the assigned reading before the course begins. Students will be expected to share their insights into the texts and pose questions they wish to discuss.

**Presentation 10%**

Students will take turns opening the class discussions of the case-studies by giving short presentations (10 mins.). Presentations should introduce the readings and pose a few discussion questions. If two students are presenting on the same topic, they should coordinate their remarks.

**Essay 40%**

Students will write a research essay on an aspect or theme of one of the topics addressed in the course, either having to do with one particular case or a consideration of the theme across two or more cases. Students are invited to wait until all of topics have been addressed in class before deciding on a topic. Students must submit a proposal three weeks after the course has ended. The proposal will consist of a description of the topic (one page) and a bibliography. The bibliography should include primary sources (materials created during the time period under investigation), secondary sources (scholarly books and articles), and one creative work (a work of fiction, a film, a piece of art, a memoir, etc.). The essay should be 10-12 pages (including footnotes but not the bibliography). It is due July 21 and should be emailed in Microsoft Word format. The polished draft will be sent to another student for peer-review. After the classmate has provided feedback (by August 4), students will have three weeks to revise and submit the final version.

Essay Proposal: June 23

Polished Draft: July 21

Peer-Review: August 4

Final Version: August 25

**Peer-review on essay drafts 10%**

Each student will be paired with another student and they will provide feedback on each other's polished essay draft. Students will read the classmate's essay and fill out a report (detailed instructions will be provided) consisting of constructive feedback and a short reflection on the essay's findings.

**Grading System**

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR Designates credit; has no numerical equivalent or grade point value

NCR Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation

SDF Standing deferred (a temporary extension)

INC Permanent incomplete; has no numerical equivalent or grade point value

WDR	Withdrawal without academic penalty
AEG	May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

### ***Policy on Assignment Extensions***

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

**One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.**

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

## ***Policies***

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**Accessibility.** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges ([http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm)).

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

**Writing Style.** The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8<sup>th</sup> edition (Chicago: University of Chicago Press, 2013), which is available at Crux Books.

**Course Evaluations.** At the end of the course students are expected to complete a course evaluation. The evaluation is done online and instructions will be contained in an e-mail message that will be sent out by the Wycliffe College registrar.

## ***Bibliography***

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- Armstrong, Karen. *Fields of Blood: Religion and the History of Violence*. Toronto: Vintage Canada, 2014.
- Bartov, Omer and Phyllis Mack, eds. *In God's Name: Genocide and Religion in the Twentieth Century*. New York: Berghahn Books, 2001.
- Bergen, Doris L., ed. *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century*. South Bend: University of Notre Dame Press, 2004.
- Bergen, Doris L. "Catholics, Protestants, and Antisemitism in Nazi Germany." *Central European History* 27, 3 (1995): 329-348.
- Bergen, Doris L. *Twisted Cross: The German Christian Movement in the Third Reich*. Chapel Hill: University of North Carolina, 1996.
- Connelly, John. *From Enemy to Brother: The Revolution in Catholic Teaching on the Jews, 1933-1965*. Cambridge: Harvard University Press, 2012.
- Ericksen, Robert P. *Complicity in the Holocaust: Churches and Universities in Nazi Germany*. Cambridge: Cambridge University Press, 2012.
- Ericksen, Robert P. and Susannah Heschel, eds. *Betrayal: German Churches and the Holocaust*. Minneapolis: Fortress Press, 1999.
- Faulkner Rossi, Lauren. *Wehrmacht Priests: Catholicism and the Nazi War of Annihilation*. Cambridge: Harvard University Press, 2015.
- Garrard-Burnett, Virginia. *Terror in the Land of the Holy Spirit: Guatemala Under General Efraín Ríos Montt, 1982-1983*. Oxford: Oxford University Press, 2008.
- Gellately, Robert and Ben Kiernan, eds. *The Specter of Genocide: Mass Murder in Historical Perspective*. Cambridge: Cambridge University Press, 2003.
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- Jacobs, Steven Leonard, ed. *Confronting Genocide: Judaism, Christianity, and Islam*. Lanham, MD: Lexington Books, 2009.
- Koehne, Samuel. "The Racial Yardstick: 'Ethnotheism' and Official Nazi Views on Religion." *German Studies Review* 37, 3 (2014): 575-596.
- Lichti, James Irvin. *Houses on the Sand?: Pacifist Denominations in Nazi Germany*. New York: Peter Lang, 2008.
- Longman, Timothy. *Christianity and Genocide in Rwanda*. Cambridge: Cambridge University Press, 2011.
- McCord, Marilyn. *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell University Press, 1999.
- Minow, Martha. *Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence*. Boston: Beacon Press, 1999.

- Moyn, Samuel. *Christian Human Rights*. Philadelphia: University of Pennsylvania, 2015.
- Nirenberg, David. "Power and Piety," *The Nation* (April 29, 2015),  
<https://www.thenation.com/article/power-and-piety/>
- Probst, Christopher. *Demonizing the Jews: Luther and the Protestant Church in Nazi Germany*. Bloomington: Indiana University Press, 2012.
- Rittner, Carol, John K. Roth, and Wendy Whitworth, eds. *Genocide in Rwanda: Complicity of the Churches?* St. Paul: Paragon House, 2004.
- Sacks, Jonathan. *Not in God's Name: Confronting Religious Violence*. New York: Schocken Books, 2015.
- Spicer, Kevin. *Hitler's Priests: Catholic Clergy and National Socialism*. DeKalb: Northern Illinois University Press, 2008.
- Steigmann-Gall, Richard. *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945*. Cambridge: Cambridge University Press, 2003.
- Stier, Oren Baruch and J. Shawn Landres, eds. *Religion, Violence, Memory, and Place*. Bloomington: Indiana University Press, 2006.
- Tutu, Desmond. *No Future without Forgiveness*. New York: Image, 2000.
- Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon Press, 2016.
- Waller, James. *Becoming Evil: How Ordinary People Commit Genocide and Mass Killing*. 2<sup>nd</sup> edition. Oxford: Oxford University Press, 2007.
- Zimmerer, Jürgen, "The First Genocide of the Twentieth Century: The German War of Destruction in South-West Africa (1904-1908) and the Global History of Genocide," in *Lessons and Legacies VIII: From Generation to Generation*, Doris Bergen, ed. Evanston, IL: Northwestern University Press, 2008, 34-64.

### **Suggested Films:**

- The Mission* (1986)
- Weapons of the Spirit* (1989)
- The Ninth Day* (2004)
- Of Gods and Men* (2010)
- Kinyarwanda* (2011)
- Ida* (2013)
- Silence* (2016)
- The Promise* (2017)