“In less than six years Germany laid waste the moral structure of Western society, ... while her conquerors buried in rubble the visible marks of more than a thousand years of German history.”

Hannah Arendt

Rationale for this course
Given its use of political violence, its ideology, its military aggression, its use of genocide as a state action, I have come to ask what the lasting effects of NS are on individuals, on their interactions with others, on their concept of the political, on their expectations of law and the possibility of justice. In my research and in the first offering of GRMN 3210, I have explored the mistrust of others sown by NS, the erosion of traditional socialization, the corruption of language for ideological ends, and the complete abnegation of individual experience as a starting point for truth. We have explored the question, what are the consequences of awarding power to a person and party that claim to know, represent, and act for the world "as it really is," and claim it alone can make a person's life experiences legitimate, i.e. that it has the truth of my experience? What is the effect of seeing power used this way? Simply defeating it and replacing it with something else doesn't automatically dispel doubts about justice, the use of state force, and state control of society. Can one achieve a politics grounded in principles, and trust it?

The existential concerns behind the question often put to German teachers—"Could it –i.e. NS–happen here?" are not adequately addressed by historical explorations. The kinds of trauma generated by Hitler do, I know, persist into our day. Beyond the military aggression, genocide, and political violence, I have seen that Hitler / NS actually tried to control how people interacted and treated each other, and in fact attempted to control how people experienced the world itself. NS made Germany a state where law was applied without discovering truth; political issues were treated as "biological" issues. So: what might "living with Hitler" mean? Has history restored the moral structure that NS laid waste? Has time erased NS ways of thinking, and the ways it used language? "Could it happen here?" It's only by taking a multifaceted approach to answering what "it" is that we will be able to name its effects on identity, and reframe individual lives. I am teaching this course so that together we can explore what that "it" might be.

This course by its nature explores the dimensions of human wholeness; We'll explore these big questions in a way that begins with the experiences of individuals, as documented in memoirs, as suggested in historical accounts, and most important as represented in works of art–poetry, film, short story. These have special importance because they come closest to giving access to lived experience, with its tensions and contradictions, doubts, and beliefs. These questions are integral to exploring inner experience as an irreducible dimension of human life.

What we'll do. We'll explore films, memoirs, a collection of short stories, and a long list of poems as ways of discovering the experience of "living with Hitler," how each in unique ways sheds light on not only the experiences, but the open questions that persist today. We'll pay attention to things such as NS ideology, party program, its propaganda and ways of presenting itself, and ways of influencing people. We'll see its effects on community, on trust, on the possibility of solidarity.
with others, on the individual's conscience. We'll pay attention to where individuals find certainty on fundamental questions.

As a core course, this course develops the ability to read with increasing awareness to language, style, historical allusion, and to attend to these as sources of a text's coherence and develop questions and arguments to test this coherence. (This applies also to the genre-specific experiences of film in the course.)

Learning outcomes
1. Students will understand that "living with Hitler" names the experiences of individuals affected by the politics, state actions, and ideology of Germany under NS control.
2. ... that "living with Hitler" names unresolved experiences of individuals (as encountered in oral and written memory): the physical, social, political, economic consequences of NS in Germany, and the nations and peoples engaged as its victims, allies, or foes (as described by historians).
3. Students will recognize the implications of NS thinking, political strategies and ideology for societies and individuals after its defeat
4. Students recognize in film, poetry, short story and memoir the evidence of engagement with the lived realities of NS, and the open questions persisting after its defeat.
5. Students write coherently on these questions, according to the standards of academic writing and employing textual evidence effectively.

Class activities

My plan is to move through four stages:
1. Living with Hitler: National Socialism as protagonist in narratives (Fühmann, Harmonists, Rosenstraße, Rhodes)
2. Living with Hitler: National Socialism puts limits on the world (Levi, Bonhoeffer)
3. Living with Hitler: National Socialism as reality after 1945 (Die Brücke, Hannah Arendt)
4. Living with Hitler is part of lived reality (The Reader, v. Weizsäcker, Steinmeier)

Other texts will be assigned as they seem appropriate; films will be view partly in class, and partly on your own.

Assessment

There will be a combination of short reflection papers (which will be carefully read), and two larger exams, each with three essay questions. There may also be short quizzes on the content of specific readings. Grade breakdown: Exams (2) 60%, Reflection papers (2) 30 %, Quizzes and classroom leadership (10%)

Texts

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<tr>
<th>Literature</th>
<th>Film</th>
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<tr>
<td>Primo Levi, Survival in Auschwitz</td>
<td>Hannah Arendt</td>
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<td>Franz Fühmann, The Jew Car</td>
<td>Triumph des Willens (film/excerpts)</td>
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<td>Walter Kempowski, All for Nothing</td>
<td>The Harmonists</td>
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<td>Hans Fallada, Little Man,m What Now?</td>
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<td>Wolfgang Borchert, Coffee is undefinable</td>
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<td>Günther Eich, Trains in Fog</td>
<td>Memoir</td>
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<td>Grubbe, In the family</td>
<td>Stephen Spender, European Witness</td>
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<td>Bonhoeffer, Ten Years After</td>
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<td>Victor von Klemperer, I will Bear Witness</td>
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<td>Ursula Hegi, Tearing the Silence</td>
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<th>Secondary texts (all in excerpt)</th>
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<tr>
<td>Wiesel, A Plea for the Dead</td>
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<td>Harprecht, Recognizing Jews,</td>
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Reichskristallnacht, Hannah Arendt, The Aftermath of Nazi Rule
Von Hentig, Auschwitz, The White Rose
Klemerer, The Language of the Third Reich
Geyer, Resistance as Ongoing Project
Steinhoff, Voices from the Third Reich
Van der Will, The totalizing claims of NS
Rhodes, The Hitler Movement
Kahneumann, Thinking Fast and Slow
R. V. Weizsäcker, Rede zum 40. Jahrestag
Steinmeier, Antrittsrede

Historical background
MacGregor, Germany: Memories of a Country
Niall Ferguson, War of the World

Academic Integrity
You and I must be honest about what we call our own work. To misrepresent something as your own/my own is a fraud, and is punishable.
As instructors we strive to be prepared and current with respect to the content and conduct of our courses and to plan the course and class sessions to achieve the course objectives effectively. We strive to answer questions honestly and completely and to acknowledge when we do not have an answer. We strive to give all students equal opportunity to participate in class discussions and activities. We respect students' views on issues of judgment and we clearly distinguish between our personal opinions and our professional expertise. We are available during office hours or at arranged times to work with students individually to help them to master course material. We strive to develop and update exams and assignments so that they are meaningful tests of understanding and progress toward achieving course objectives. Finally, we give due and careful consideration to students' answers and submissions when evaluating them and assigning grades. Academic misconduct includes, but is not limited to, individual violations, helping another student with any form of academic misconduct, failing to report any form of academic misconduct, or intentionally interfering with the educational process in any manner. Faculty, staff or students who are aware of academic misconduct and fail to report it are considered complicit in these actions. The following sections provide representative examples of academic misconduct. If students are in doubt as to whether an action or behavior is subject to the academic misconduct policy, they should consult an appropriate member of the Academic Integrity Council, faculty or staff.
For details read the University Policy on Academic Honesty in the Undergraduate Bulletin.
If you find yourself tempted to resort to some form of such dishonesty, stop. Email me, call me, or come find me. We will find a much better solution.

Attendance and classroom behavior
No aspect of this course is more important than what happens when we come together in the classroom. The learning that will go on here depends on your being here, and on your active, intelligent participation. Any absence (your own or another's) disrupts the class. Such expectations are shared by adults in every professional setting. There is no reason to: miss class, except for a medical or family emergency, or an approved university-sponsored event; come late to class habitually; use your phone or laptop to carry on personal business. In an emergency, get in touch
with me as soon as you reasonably can.
In short, my attendance expectations are the same as the college's attendance policy: With a few
exceptions, no distinction is made between excused and unexcused absences. As the instructor, I
will determine if work (including tests) may be made up as a result of one or more absences.
Students may be withdrawn from a course as a result of excessive absences.
Students are expected to attend all class meetings for courses in which they are registered and to
be on time. The university allows students to add classes until the close of registration, as
published in the academic calendar. The obligation to attend class begins once students are
registered for a class; therefore, students are not considered absent until registered and must be
allowed to make up any work that was assigned before this time.
The University does not require faculty to take attendance; however, if faculty use an attendance
policy for a class, they must include this policy on the course syllabus which must clearly define
the consequences for non-attendance and include their policy on issuing W A grades (withdrawn
for excessive absences). If attendance is identified as a portion of the students' final grade, faculty
must maintain a record of students' attendance throughout the term. Faculty must provide
students with access to the policy, in writing, no later than the first day of classes.
EXCUSED ABSENCES: The University recognizes there are times when students must miss class due
to exigent circumstances. Regardless of the attendance policy of the faculty, the following are
considered excused obligations and are not to be counted as absences in the class. Jury duty, with
appropriate documentation, or short-term military call-up, as outlined in the Military Call to
Active Duty or Training policy in this bulletin. The day(s) of religious observances, as listed on the
Campus Ministry website. Participation in Division-1 athletics or other university-sanctioned events: This activity must be documented and provided to the faculty in advance of the activity. The documentation must be verified by an official of the University, who is directly related to the activity (e.g. Division-1 athletics representative; musical group director; student development representative, etc.).
MAKING UP WORK FROM A MISSED CLASS: The excused absences outlined above require the
faculty to facilitate alternative means for students to make up classwork and/or get notes from
a lecture. Labs, clinicals and other field-based classes are the exceptions to this because it may be
impossible to make up classwork in these types of classes.
UNEXCUSED ABSENCES: Absences not listed above are unexcused. The ability to make up class
work as a result of an unexcused absence is at the discretion of the faculty, as outlined in the
faculty's attendance policy.*
CUMULATIVE ABSENCES AND W A GRADES: In all cases, students may be withdrawn from the class
(withdrawn for excessive absences) when a total of six absences (in the case of a three-day per
week class) or four absences (in the case of a two-day per week class) have been recorded,
regardless of the type of absence (excused or unexcused). Faculty should clearly state in their
attendance policy the point at which they will issue a W A grade so that students who anticipate
missing that number of classes, whether for excused or unexcused reasons, can elect not to enroll
in the course.