

1. Develop biblically and theologically grounded understandings of justice, reconciliation, and diversity. These will enable students to understand justice and reconciliation in terms of the gospel and appropriate disciplinary frameworks, recognize sin, rebellion, and brokenness as such, and discern their responsibility in the work of justice and reconciliation within their own local context;

- We will emphasize in particular the ways in which racism and environmental thinking are connected and reflect on the possible responses Christians can have to environmental racism by seeking to promote environmental justice. We will also find inspiration in some of the victims and rescuers' particular responses to racism inherent to Nazi ideology -for instance by reflecting on **Etty Hillesum**, and the case of Protestant responses in **Le Chambon-sur-Lignon**.
- At the end of each section of the class, each exam (1: disability and Christian Justice, 2: Environmental Christian Justice and race, 3: Memory and Christian Justice) will include a take-home portion with a question that will ask you to reflect on the Christian responses to racism and/or prejudice against people with disabilities in your particular context. Each take-home question will include a short reading with biblical texts to guide your reflection.

2. Examine personal actions, social norms, and systemic practices involving race and racism in the United States as they relate to historic and contemporary patterns of belonging and exclusion, attending to how historical particularities and differences in power shape the responsibilities different parties have in the work of justice and reconciliation in light of God's kingdom;

- Throughout the semester, we will examine the roots, manifestations, and consequences of **antisemitism** in Nazi Germany (medieval antisemitism, racial antisemitism, eugenics and the particulars of Nazi antisemitism). Our readings will help us **reflect on the different forms of racism, from prejudices** (as described in Bergen for instance) to **ideological stance** (as described in Engel for instance).
- We will focus on particular on the movement of **eugenics** and on the way it is connected to the genocide of people with disabilities in Germany (known as T4) and their sterilization in the **United States**. We will compare and contrast the laws concerning people with the disabilities in the United States and in Nazi Germany.
- We will study the **laws and practices of exclusion of people of color** in the **United States** and in Germany (laws against **afro-Germans** and laws against Jews). We will examine more closely the ways in which these laws affected the lived experience of Jews.
- We will examine the role of **imperialism** in the Holocaust. First, we will consider the ways in which the racism evident in the German colonization of Namibia

(and the genocide of the Nama and the Herrero) can be connected to the Holocaust (Zimmerer). Second, we will examine the ways in which the **American myth of the frontier** was influential in the ways in which Nazis framed their conquest in Eastern Europe and the extermination of the Jews.

3. Model Christlike dialogue reflecting God's desire for justice and reconciled relationships among all image-bearers, especially when confronting challenging or sensitive issues.

It is my hope that the **class discussions** do model the type of dialogue that reflects God's desire for justice and reconciled relationships. So far, it has certainly been the case as students have engaged difficult questions surrounding the responsibility of perpetrators, the legitimate calls for justice, as well as the need for deeper understanding and compassion (as modeled by Etty Hillesum for instance). **Prayers used in class** have also explored the tensions between justice and love, as well as their complementarity. A **prayer book** is in progress: this is not an assignment per se but rather a resource I am building for students (and hope to continue to build on) -the prayers include prophetic calls for justice (for instance drawn from the Psalms), confessions (a recognition of our fallen nature), as well as calls for compassion for people we find sometimes difficult to love (here again recognizing our own propensity to condemn before we love). This is a tough class, that requires a lot of self-examination and prayer.