

**Virginia Holocaust Museum**  
*Acceptance Suitcase Program*  
**Teaching the Holocaust Through Literature**  
**Rena Berlin**  
**Director of Education**

*Black Radishes*  
**Susan Lynn Meyer**

Dear Virginia Educators,

The Virginia Holocaust Museum's book loaner *Acceptance Suitcase Program* began in 2009. Through our "Adopt a Box" campaign the program has grown to include several *Acceptance Suitcases* appropriate for 5<sup>th</sup> grade. "Adopt a Box" gives donors the opportunity to fund part or all of an Acceptance Suitcase and this 5<sup>th</sup> grade Suitcase was funded by the generosity of Mr. Morton Thalheimer of Richmond Virginia.

If you would like to sponsor an *Acceptance Suitcase* please contact Rena Berlin at [rberlin@va-holocaust.com](mailto:rberlin@va-holocaust.com). If you would like to sponsor an Acceptance Suitcase please contact Rena Berlin at [rberlin@va-holocaust.com](mailto:rberlin@va-holocaust.com).

All *Acceptance Suitcases* have been configured to complement the Virginia Standards of Learning. The lesson plans included may be used and shared though we ask that credit be given to the Virginia Holocaust Museum. Unit plans may be found online at <http://www.va-holocaust.com/content/resources>. The unit plans have been created for teachers to use and share as long as credit is given to the Virginia Holocaust Museum.

**Please pre-read all books and materials** used with students, and when using Holocaust related web sites, make sure that they are appropriate for the age group utilizing them.

When reserving an *Acceptance Suitcase* an evaluation will be e-mailed to you, please fill it out and return it as we rely on your feedback to assemble our boxes of books. Also, we know that you will take care of the books, however books sometimes get misplaced; we have included a "Just in Case" envelope for your use. If you are unable to meet the return date it is essential that you contact me at the phone number or e-mail listed below.

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## **Virginia Standards of Learning**

### **Notes:**

It is very important that teachers preview all books before using in his or her classroom.

Words highlighted in red are connected to the resource section at the end of the unit.

### **Rationale:**

H.B.2409, passed in 2009 and signed at the Virginia Holocaust Museum supports the use of a teacher's manual for the teaching of Holocaust and genocide. The Museum also offers a three graduate hour Holocaust and genocide course through the University of Richmond so that middle and high schools, in all curricular areas, have the knowledge to teach these difficult subjects.

### **Overview**

*Black Radishes* by Susan Lynn Meyer is a novel about a Jewish boy and his family who live in France and find it necessary to leave their home in order to escape the Nazis. Though the book is fiction it is based on the author's father, a French Jew who lived in France during the Second World War.

## **Teaching the Holocaust**

The following strategies on teaching the Holocaust rely on the guidelines set forth by the United States Holocaust Memorial Museum which lists important considerations when teaching the Holocaust<sup>1</sup>:

### **Define the Holocaust**

The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945.<sup>2</sup> Other victims were Roma-Sinti (Gypsies), Jehovah's Witnesses, homosexuals, Poles, and the mentally and physically handicapped.

### **The Holocaust was not inevitable**

The Holocaust, as well as modern genocides, happened because of the decisions and actions of nations, governments and individuals.

### **Avoid simple answers to complex questions**

Teaching and learning about the Holocaust raises many questions of morality, ethics, and human behavior and reaction. *There are no simple answers to the issues of the Holocaust.*

### **Strive for Precision of language**

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<sup>1</sup> <http://www.ushmm.org/education/foreducators/guideline/>

<sup>2</sup> <http://www.ushmm.org/education/foreducators/guideline/>

The Holocaust was a series of very complex events. "Strive to help your students clarify the information presented and encourage them to distinguish, for example, the differences between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, concentration camps and killing centers, and guilt and responsibility."<sup>3</sup>

### **Strive for balance in establishing whose perspective informs your study of the Holocaust**

It helps if when teaching the Holocaust students learn the categories *victim, perpetrator, bystander, rescuers, and the new label of upstanders (people who did not stand and watch, but acted)*.

### **Avoid comparisons of pain**

Every victim of the Holocaust suffered. Every victim of every genocide suffered. Comparing one group's pain to another, or one genocide to another, demeans all.

### **Do not romanticize history**

It is very tempting to romanticize the Holocaust through the stories of the *Righteous*, people who rescued Jews because it was the right thing to do. Though the stories of the Righteous are important for students to hear it is important to remind students that very, very few people who were available to help did so.

### **Contextualize the history**

It is necessary to place the Holocaust into World War II and the history of European Jews; the whys of the Holocaust do not make sense unless students understand this history. World History II students will have background knowledge of the history of the Jews in Europe, but students in U.S. History II will not. It is also important for students to understand that the Holocaust did not eliminate the Jewish people, that there are many Jews in today's world.

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<sup>3</sup> [http://www.ushmm.org/education/for\\_educators/guidelines/](http://www.ushmm.org/education/for_educators/guidelines/)

***Black Radishes***  
**Susan Lynn Meyer**

There are many ways to teach *Black Radishes* however teaching a Holocaust book requires prior knowledge and giving students a lot of opportunities for discussion. Included in this unit are ideas that make connections with history students have studied in lower grades. Please feel free to use the lesson plans that are written per chapter or pieces of the lessons and materials in the appendix as long as you give credit to the author and the Virginia Holocaust Museum.

**Guiding Questions:** Guiding Questions are over arching, higher level thinking questions with no right or wrong answer, and whose answer can be researched, but not found on the internet or in a book.

**Lesson Plans** (Red highlights are linked to the Resources)

**Guiding Question:** What is the effect of community on one person?

**Prior knowledge:**

World War I

- Geography of Europe before WWI
- Allied Powers
- Axis Powers
- Geography of Europe after WWI
- November 11, 1918 armistice
- Treaty of Versailles
- Fourteen Points

World War II

France

- Division of France <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005181>
- "Liberty, Equality, and Fraternity"
- Map of divided France

**Prior Knowledge**

World War I

Axis/Allies  
Treaty of Versailles  
14 Points

Great Depression in Europe

France (interdisciplinary activities with the French teacher are encouraged)

Motto  
Cultural overview

## **Chapter 1 - 2**

### **Paris, March 1940**

France, 1940: World War I ended in November 1918, leaving 1.4 million Frenchmen dead. The French continued to worry about Germany and the response to this worry was the building of defensive structures along the river Rhine, the Maginot Line. France believed that the Maginot Line would protect them from the Germans.

Also as a defense, France formed pacts with Poland and Czechoslovakia believing that with these pacts France was ensuring her safety. Hitler invaded Poland on September 1, 1939, on September 3 as an ally of Poland France declared war on Germany. Many of the men who fought in World War II found themselves defending France again. The Maginot Line was easily overrun by Germany and in May 1940 France was overrun by the Nazi Germany.

The beginning of the book introduces Gustave, a young Jewish boy lives with his parents and extended family in Paris and his friends all who are members of the Jewish Boy Scout troop ([see Resources](#)). Gustave and his friends have no pocket money because even though they are from middle class families France was still recuperating from WWI and the destruction of its industry, money was scarce. As Jewish Boy Scouts they become a subject of hate speech when a woman, seeing they are Jewish Boy Scouts and spits on the sidewalk. As Gustave makes his way home he sees an anti-Jewish slur written in the gutter near his apartment.

Note: The Jewish Boy Scouts, Eclaireurs Israelites de France (EIF), helped to rescue thousands of people during the Holocaust by organizing a variety of houses for French and foreign boys. For an article on the EIF see

Suggested questions and points of discussion:

- What does the lack of pocket money tell you about the community in which the boys live?
- Does their ignorance about people's reactions to the "look up" game show something else about the community they were living in?
- Is it possible to hate somebody even though you don't know them personally?
- Why hasn't Gustave "gotten pocket money for a long time?"
- How do you think Gustave felt about the women's words? The writing on the street?
- Why didn't Gustave and his friends yell back at the women or try to get help washing the words off the street?

### **Chapter 3**

- Why did Gustave chose not to tell his mother about the women's words or the drawing on the ground
- What is Gustave's reaction to his mother's news?
- What is preventing the family from immigrating to the U.S? ([See appendix for the list of documents people needed to have in order to enter the United States.](#))
- What is significant about Gustave's father selling his store? What can you assume is going through his head about immigration?
- Does Gustave's map make him feel assured or worried?
- Knowing everyone's worry about air raids was it fair for the boys to play the "look up" game?

- What does the comment about Jewish Boy Scouts say about the women and the atmosphere of Paris during 1940?
- Jews for France, Jews get out of France La France Aux Francais is written in the street. Why would the author have included this in the book?
- As a young boy in France Gustave would have been told very little about the actions of Hitler and the Nazis.
- As Gustave enters his apartment he hears his aunt make the following statement, "...how will my husband find us when he comes back from war?" She then goes on to say that the war will be over soon.  
<http://www.ushmm.org/wlc/en/article.php?ModuleId=10007456>
- Gustave uses a map of Europe to keep track of the war. Using a blank map of Europe construct a similar map using the colors that Gustave uses on his own map.

#### **Chapter 4**

Gustave's family is leaving Paris. What do you think they are seeing and hearing that has the parents worried enough to leave their home?

- Look at the timeline referenced in this lesson to see what was happening in France during the time of this story.

#### **Chapter 5**

Gustave and his parents begin to organize and make a home in Saint Georges, France.

- After reading the description of their new home draw a diagram showing each of the floors and the surrounding area.
- Make a list of the items that Gustave chose to take to his new home. Think about the things that you would take if you needed to leave your home suddenly.
- List the reasons that people bully others and then consider if any of them apply to the bullying that goes in Chapter 5.
- Why do you think Gustave's mother thought it was important to celebrate the Sabbath in their new home?

#### **Chapter 6**

Gustave's family settle in to life in the country and Gustave misses his old friends, looking at photographs seems to help him with his feelings of sadness.

- Using the map you began in Chapter 3 show the progress of the war. How do you think Gustave and his family feel now that Hitler has invaded Denmark and Norway?
- Gustave thinks about the Nazi hatred of the Jews and wonders what is happening to other Jews who cannot find a place to hide. **See resource section for oral histories relating to France.**
- See **resource section** for oral history relating to France. Listen to see if the people who were interviewed knew what was happening to the Jews.

#### **Chapter 7**

Paris is invaded and the family is frantic as they wait for the necessary papers to that they might immigrate to the United States. Besides being worried about themselves they are very worried about Aunt Geraldine and her family who are waiting for word on Geraldine's husband.

- Look at a map and find **Luxembourg**. Why is Gustave worried about Luxembourg?

## Chapter 8

Gustave worries about his friends as they see people fleeing from the invading German army and the family worries about the family. In an attempt to remain safe the family tries to get to safety in Spain.

- Why do you think Gustave wants to know if the people leaving Paris are Jews?
- Do you think that Gustave and his family should have stayed where they were instead of trying to go to Spain?

## Chapter 9

The family has very little food or water and the travel is slow, even French soldiers are leaving Paris! As they travel Gustave spots Nazi planes who shoot at the people on the ground.

- Why would the planes shoot at civilians? At women and children? Look at the picture entitled, "**Guernica**" which was painted by **Pablo Picasso**. Picasso painted the picture in response to the first bombing of civilians in the town of Guernica. Look at the images in the painting and discuss the lack of color and the images. What does Picasso's painting say about his view of war?
- Reevaluate the answer to the question and the family's decision to leave their home considering the events following the bombing.

## Chapter 10

Back in Saint-Georges Gustave and his family try to make a new life for themselves.

- Norway has fallen to the Nazis. Look at the map of **Norway**, How many of the countries on this map of Europe were still free at the time of this chapter, June 1940.
- How do you think Gustave feels when he looks at his own map? Do you think that he views the whole invasion as a bad dream or as reality?

## Chapter 11 (see resource section for supporting websites)

Marechal Petain is appointed the leader of France and has signed an armistice.

- What is an armistice?
- Read a **copy of the Armistice** and discuss how the French might have felt about it
- What did it mean to be in the unoccupied zone?
- Remember that the people in 1940 did not have the internet or television and the only way that they were able to get news was by reading the newspaper or listening to the radio. Resource includes a CBS radio reporter broadcasting a story about the armistice
- Gustave's mother comments about Alsace and Lorraine, regions in France that Germany claimed.
- A group, including Gustave, of children look at the demarcation line. One of the boys calls the soldiers a slang name and is targeted; the boy is threatened and forced to march and chant. How do you think this affected the children watching?
- Why do you think the author wrote the paragraph in which Gustave cuts his finger? Is the cut finger a symbol of what is happening in France? Are there other symbols in the book?

## Chapter 12

Gustave starts school after receiving a warning from his mother and father, "...Don't tell anyone at school that you're Jewish."

- Why was Gustave warned not to talk about being Jewish?
- Is it easy to hide your religion from others?
- How did Gustave feel when the other boys talked about religion?



- Try to answer the questions that Gustave asks in the last question of the paragraph.

### Chapter 13

Gustave's parents get word that the government has set down laws forbidding Jews to have many rights that other French citizens have (see appendix). Gustave's mother is worried about her sister as well as not have enough food to cook. Gustave remembers eating black radishes, a very popular food.

- Gustave's father and mother react to the law regarding Jews, **Statut des juifs**, which will change the lives of Jews living in France.
- **Also, in the resource section** see the information on Petain and his government and the effect these changes had on Gustave and his family.
- **Postcards** were the only communication allowed between families, Gustave's family has difficulty getting their postcards out of the town. Why would the Nazis limit the information written on postcards?
- Food is getting scarce and Gustave remembers how the taste of food that he used to love, like black radishes.
- What was the black market and why was it dangerous to participate in?
- Look at the map of France and discuss the location and definition of the occupied and free zones.
- What does Gustave's father mean when he talks about his "papers?"
- The celebration of **All Souls' Day** in France included food made with bacon, why was this a problem for Gustave?

### Chapter 14

This is a short, but important chapter as Gustave's father decides to have Gustave accompany him across the Demarcation Line.

- Why was going across the demarcation line dangerous? Show students a map of **divided France** and have them consider whether Gustave's father should take his son with him on what could be a very dangerous trip.

### Chapter 15

In this chapter we get a real feeling of the danger involved in crossing the Demarcation Line. Gustave thinks about his life before Gustave remembers celebrating the Jewish High Holidays in Paris. Gustave tells his father he is glad he is a Jew. How can he be glad of something that puts him in such danger?

- How can he feel ashamed of being a Jew at the same time that he is proud of it?
- Was it possible for Gustave's father to go to Paris? Why, why not?
- What kind of papers did Gustave's father show to the guard?
- What role did luck have in this chapter?
- What role did planning have?

- Why did having Swiss papers make the crossing easier?
- See [the resource section](#) for an example of papers that Jews were told to carry.

### **Chapter 16**

Gustave and his father have crossed the Demarcation Line in order to find food for the family. The two are assisted by a family with a small child who believe that the anti-Jewish laws are, "immoral."

- Why would non-Jews help a Jew when the penalty for assisting Jews is so serious?
- Why would non-Jews people hate the government?
- What is a bystander?
- What is an upstander?
- Discuss the term [Righteous Gentile](#) with the class.
- Why did Gustave give his precious toy to another child?
- Why would Gustave be reluctant to part with Monkey?
- How did Monkey help Gustave deal with his difficult life?

### **Chapter 17**

Returning home after their visit with the farm family turns out to be difficult for many reasons.

- Why would the Nazi guards treat others badly?
- Why do you think the author wrote this chapter in to the narrative?

### **Chapter 17**

Trying to return home Gustave and his father once again are faced with the fear that they will be caught by the Nazi guards.

- Why were the black radishes so important to the guards? Why were they important to Gustave.
- Think about the difference in the Nazi guards. One was kind to Gustave's father and one searched the truck and was mean. Why would someone treat others meanly? Has anyone ever treated you in such a mean, bully fashion?
- What was German time and why was the other soldier happy to see that Gustave's watch was on German time?
- How do you feel about Gustave's decision to leave Monkey with the child now?

### **Chapter 19 (see resource section for links to the laws, immigration)**

- Many laws are put into effect during this chapter, all of the laws have the possibility of impacting the family in very negative ways. The end of the chapter finds Gustave's father continuing his efforts to get visas for America. Visas were extremely difficult to get for Jews during this time period. The world expressed sorrow about the plight of the Jews, but no country wanted to take these refugees. One of the requirements for entry was an affidavit from someone living in the U.S. stating that they would be responsible for assisting the immigrants financially.
- What does the word censes mean? Why would the Petan government want to carry out a censes?
- The law that is mentioned one that Gustave's family should follow?
- Is it ever O.K. to break a law?
- What are the ramifications of not being able to work at your profession?
- What are the ramifications of not being able to attend the university?
- Has there ever been a time when groups in the United States were excluded from professions or universities?
- Another law is announced, #3086, saying that Jews have to register their assets with the police. What are assets? Why is the family afraid?

### **Chapter 20**

Another year of school brings another year of challenges for Gustave and his family. During recess his friend Nicole shares chocolate from the chocolate maker her father words for and offers to show Gustave the Chenonceau castle. At the end of the chapter something is said to Gustave that worries him.

- Why did Philippe's comment worry Gustave? The family has been in the village for a year, why would it stil not be a good idea for anyone to know that the family was Jewish?

### **Chapter 21**

Gustave arrives home from school to find his mother very happy. Her sister has written a postcard, but the message is unclear.

- Why would Gustave's aunt feel it was necessary to write in code? What does she hint at? What is the vacation she talks about?
- Why is Gustave worried about the Landaus?
- What do you think the affect of having some many things to worry about will be on Gustave?

### **Chapter 22**

- What is the effect of adult responsibility on children? Does responsibility make children stronger people or does it make them afraid of everything around them? This chapter shows Nicole acting in an extremely responsible manner and Gustave learning dangerous secrets.
- Read page 161, it describes a family carrying a suitcase. Who do you think these people are?

- Nicole describes the castle she talked about in a preceding chapter in an interesting way. Why would the geography of the castle impact the family?
- Why does the description of the castle offer Gustave some hope for his Aunt and her family?

### **Chapter 23**

At the beginning of this chapter Gustave's life seems to change for the better, but just as things are looking positive a negative flares up again.

The family has received their immigration papers and papers for the aunt and her family and the very next day he has to deal with over anti-Semitism, hatred of Jews.

- Why would Philippe feel comfortable putting an anti-Semitic note on Gustave's desk? Why did he feel he could challenge his teacher when the class is told to complete an assignment?
- What is the difference between the traditional French slogan, "Liberty, Equality, Fraternity" and the new slogan, "Work, Family, Fatherland?"
- Was the teacher reckless when assigning the essay based on the traditional slogan?
- What do you think the ramifications of the essay assignment will be on Gustave and his family?
- How do you think Gustave feels about these events?

### **Chapter 24**

A difficult life becomes more difficult when the police search Gustave's apartment. The family is afraid and they realize they must leave France as soon as their relatives arrive.

- Why do you think the police targeted Gustave's apartment?
- Who do you think made a report about the family?
- Why would the landlady stand up to the police putting her own life at risk?
- Do you think that the torn photograph foreshadows things to come?
- How do you think this event made Gustave feel?

### **Chapter 25**

Gustave has a chance to help his friend and to become part of the French Resistance when he is asked to substitute for Nicole.

- Why would the French Resistance rely on young people to work dangerous missions? How do you think being able to assist the Resistance made Gustave feel?
- Just how dangerous do you think Gustave's job is?

### **Chapter 26**

Gustave is faced with having to be the look out when another group of refugees is to come out of the castle and into the woods. He meets a French policeman and a German officer and is able to warn the refugees by wearing a blue hat, the pre-arranged warning signal. When he

returns to Nicole's house he is told that the Nazis are chopping down the woods surrounding the castle; the woods will no longer be available to hide anyone.

- Should Gustave and his family have given up the idea of rescuing their family who have not yet made it out?
- What does Gustave remember about black radishes and why is he excited about them

### **Chapter 27**

Gustave and his father must find a way to help their family without jeopardizing their lives. Gustave's father tries his son's idea about using black radishes to distract the German guards. It seems to work, father is able to exchange family stories with the guard. Getting to know the guard's personal story makes the guard more of a human to Gustave and his father.

- Do you think that getting to know someone because you need to use them to get something you want is a good thing?
- Does the fact that Gustave's family is in a war situation impact how you feel about this trading of personal histories?
- Did leaving Monkey with a small child help Gustave in any way? How?
- Gustave left his home in Paris to move to a small town, yet he worries about moving to America. Is a move from one city to another city within your country of origin different than moving from one country to another?
- Gustave believes that America was what some immigrants called, "A Golden Land", a land in which people lived together peacefully. Think about American history and have a class discussion about the idea of American being "A Golden Land."
- Discuss the words "Liberty, Equality, Fraternity" which has been the slogan of France for many years. What does Gustave think about the slogan and why?
- Once again Gustave's father is taking him on the dangerous trip across the demarcation line. Should he go or should he wait in safety?
- Gustave's father says (page 197), "He's a decent man, even if he is a German." Were all Germans bad?

### **Chapter 28**

Gustave and his father are reunited with Aunt Geraldine and her children. Gustave feels uncomfortable with Jean-Paul who has changed since the two saw each other a year ago. The family has a problem, Giselle is ill and cannot take the drops which would allow her to sleep while the family gets across the demarcation line.

- Why does the family have to leave France immediately?
- Which is a greater risk for the refugees, staying hidden in the farm house or trying to escape in the truck?
- Why do people in dangerous situation take risks?
- What do you think will happen next?

### **Chapter 29**

The family attempts to escape hoping that the red headed guard that has been friendly will be on duty and will like the black radishes lying in the truck.

- Why would one soldier be kind and the other, Georg, be so cruel?
- What do you think Georg was trying to do when he chose to attack Monkey?
- How do you think Gustave's father felt when he was ordered to open the truck to be searched?
- Imagine how Gustave must have felt when Georg asks him if they should search the truck or shoot into the back of the truck?
- Why would Georg test a child? What do you think about Gustave's answer?
- Think about this Guiding Question, "What is the effect of "Man's inhumanity to man (Burns)" on one person, on many people?"
- How did you feel when you read the last line of chapter 29?

# Resources

## ***Declaration of the Rights of Man and Citizen from the Constitution of the Year I (1793)***

The National Convention drew up this new declaration of rights to attach to the republican constitution of 1793. The constitution was ratified in a referendum, but never put into operation. It was suspended for the duration of the war and then replaced by a new constitution in 1795. Note the contrast with the original *Declaration of the Rights of Man and Citizen*; this one places more emphasis on welfare and public assistance (see article 21).

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### Declaration of the Rights of Man and Citizen

The French people, convinced that forgetfulness and contempts of the natural rights of man are the sole causes of the miseries of the world, have resolved to set forth in a solemn declaration these sacred and inalienable rights, in order that all the citizens, being able to compare unceasingly the acts of the government with the aim of every social institution, may never allow themselves to be oppressed and debased by tyranny; and in order that the people may always have before their eyes the foundations of their liberty and their welfare, the magistrate the rule of his duties, the legislator the purpose of his commission.

In consequence, it proclaims in the presence of the supreme being the following declaration of the rights of man and citizen.

1. The aim of society is the common welfare. Government is instituted in order to guarantee to man the enjoyment of his natural and imprescriptible rights.
2. These rights are equality, liberty, security, and property.
3. All men are equal by nature and before the law.
4. Law is the free and solemn expression of the general will; it is the same for all, whether it protects or punishes; it can command only what is just and useful to society; it can forbid only what is injurious to it.
5. All citizens are equally eligible to public employments. Free peoples know no other grounds for preference in their elections than virtue and talent.
6. Liberty is the power that belongs to man to do whatever is not injurious to the rights of others; it has nature for its principle, justice for its rule, law for its defense; its moral



limit is in this maxim: Do not do to another that which you do not wish should be done to you.

7. The right to express one's thoughts and opinions by means of the press or in any other manner, the right to assemble peaceably, the free pursuit of religion, cannot be forbidden.

The necessity of enunciating these rights supposes either the presence or the fresh recollection of despotism.

8. Security consists in the protection afforded by society to each of its members for the preservation of his person, his rights, and his property.

9. The law ought to protect public and personal liberty against the oppression of those who govern.

10. No one ought to be accused, arrested, or detained except in the cases determined by law and according to the forms that it has prescribed. Any citizen summoned or seized by the authority of the law, ought to obey immediately; he makes himself guilty by resistance.

11. Any act done against man outside of the cases and without the forms that the law determines is arbitrary and tyrannical; the one against whom it may be intended to be executed by violence has the right to repel it by force.

12. Those who may incite, expedite, subscribe to, execute or cause to be executed arbitrary legal instruments are guilty and ought to be punished.

13. Every man being presumed innocent until he has been pronounced guilty, if it is thought indispensable to arrest him, all severity that may not be necessary to secure his person ought to be strictly repressed by law.

14. No one ought to be tried and punished except after having been heard or legally summoned, and except in virtue of a law promulgated prior to the offense. The law which would punish offenses committed before it existed would be a tyranny: the retroactive effect given to the law would be a crime.

15. The law ought to impose only penalties that are strictly and obviously necessary: the punishments ought to be proportionate to the offense and useful to society.

16. The right of property is that which belongs to every citizen to enjoy, and to dispose at his pleasure of his goods, income, and of the fruits of his labor and his skill.

17. No kind of labor, tillage, or commerce can be forbidden to the skill of the citizens.

18. Every man can contract his services and his time, but he cannot sell himself nor be sold: his person is not an alienable property. The law knows of no such thing as the status of servant; there can exist only a contract for services and compensation between the man who works and the one who employs him.

19. No one can be deprived of the least portion of his property without his consent, unless a legally established public necessity requires it, and upon condition of a just and prior compensation.

20. No tax can be imposed except for the general advantage. All citizens have the right to participate in the establishment of taxes, to watch over the employment of them, and to cause an account of them to be rendered.

21. Public relief is a sacred debt. Society owes maintenance to unfortunate citizens, either procuring work for them or in providing the means of existence for those who are unable to labor.

22. Education is needed by all. Society ought to favor with all its power the advancement of the public reason and to put education at the door of every citizen.

23. The social guarantee consists in the action of all to secure to each the enjoyment and the maintenance of his rights: this guarantee rests upon the national sovereignty.

24. It cannot exist if the limits of public functions are not clearly determined by law and if the responsibility of all the functionaries is not secured.

25. The sovereignty resides in the people; it is one and indivisible, imprescriptible, and inalienable.

26. No portion of the people can exercise the power of the entire people, but each section of the sovereign, in assembly, ought to enjoy the right to express its will with entire freedom.

27. Let any person who may usurp the sovereignty be instantly put to death by free men.

28. A people has always the right to review, to reform, and to alter its constitution. One generation cannot subject to its law the future generations.

29. Each citizen has an equal right to participate in the formation of the law and in the selection of his mandatories or his agents.

30. Public functions are necessarily temporary; they cannot be considered as distinctions or rewards, but as duties.

31. The offenses of the representatives of the people and of its agents ought never to go unpunished. No one has the right to claim for himself more inviolability than other citizens.
32. The right to present petitions to the depositories of the public authority cannot in any case be forbidden, suspended, nor limited.
33. Resistance to oppression is the consequence of the other rights of man.
34. There is oppression against the social body when a single one of its members is oppressed: there is oppression against each member when the social body is oppressed.
35. When the government violates the rights of the people, insurrection is for the people and for each portion of the people the most sacred of rights and the most indispensable of duties.

Source: Frank Maloy Anderson, ed., *The Constitutions and Other Select Documents Illustrative of the History of France 1789–1901* (Minneapolis: H. W. Wilson, 1904), 170–74.

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<http://chnm.gmu.edu/revolution/d/297/>

## **Vocabulary of the Holocaust: Denotes History Standards of Learning**

**anti-Semitism:** Originally a German term meaning hatred of Jews (USH.6b, WHII.3a, 3b,WHII.10c, WHII.11b, WG12b)

**Aryan:** Used by the Nazis and other racists to delineate those people who were “superior” or a member of the “master race” having blond hair and blue eyes; coming from Nordic races.<sup>4</sup>

**Boycott:** To refuse to buy or sell to a specific group. (WG10.b,c)

**Civil right:** Personal liberties that belong to an individual, owing to his or her status as a citizen or resident of a particular country or community.

**Concentration Camp:** Used by the Nazis to hold prisoners, concentration camps were first used by the Cuban military in the 1890’s. In Germany, the camps were originally used to isolate Communists and political opponents, but expanded to hold Jews, Gypsies, and others. By January 1945, the camp system had expanded to hold 700,000 prisoners. Many of these prisoners died from starvation, and horrid conditions.<sup>5</sup>

**Slave Labor Camp:** Supplied Jewish and non-Jewish prisoners for factory labor.

**Extermination Camp:** Purpose of camps were to kill those persons brought to them or held in them. Six camps were designed as extermination camps: Chelmno (1941) was the first followed by Auschwitz, Majdanek (Zylcon B gas used), Belzec, Sobibor, and Treblinka (carbon monoxide used). (USH.6b, WHII11b)

**Genocide:** A term coined by Raphael Lemkin (1944) to describe the systematic, state-sponsored (or supported) killings of members of a specific, identifiable group<sup>6</sup>. (WHII.11b, VUS10e, WG12b)

**Ghetto:** Originating in the Middle Ages it refers to areas within towns/cities where Jews chose or were made to live. Ghettos were restarted by the Nazis in 1939 as a collection point for Jewish civilians who were eventually deported to concentration, slave labor, or extermination camps. (WHII.11b, WG10a)

**Gypsies:** The History of the Romani People by Hristo Kyuchukov. Roma and Sinti, called Gypsies by some were nomads who originated in northern Italy. The Nazis labeled Gypsies “undesirables” just as they labeled Jews “undesirables.” In July 1933 the “Denaturalization Law” took away the citizenship of people who had immigrated to Germany after November 1918. Also in 1933 the “Law for the Prevention of Progeny of Suffers of Heredity Diseases” made mandatory the sterilization of some mentally and physically disabled – and Gypsies.

**Great Depression:** In 1929 the United States Stock Market crashed which contributed to a worldwide depression. The Treaty of Versailles’ demand for German reparations, economic stresses from the aftermath of World War I, as well as this financial crisis brought about

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<sup>4</sup> ibid

<sup>5</sup> ibid

<sup>6</sup> [http://www.icons.umd.edu/reslib/display\\_glossary](http://www.icons.umd.edu/reslib/display_glossary)

widespread unemployment, hunger, and low morale in Germany. (USII.5d, WHII.10b, WHII.a,10c, WHII.11b)

**Final Solution:** In a conference in Wannsee, Berlin on January 20, 1942, Reinhard Heydrich, SS members, and others configured this "plan to exterminate the Jews of Europe."<sup>7</sup> (WHII.11b, VUS.10e)

**Holocaust (1933-1945):** (*Greek translation of Hebrew: "A sacrificial offering burnt whole before the Lord"*) "The mass murder of 6 million Jews and more than 13<sup>8</sup> million others by the Nazis during World War II." Shoah, the Hebrew word for Holocaust, was first used in 1940. (USII.6b, WHII.11b, VUS.10e, GOVT 3<sup>9</sup>)

**Jews:** A descendent of Jacob (Genesis 25), or a convert to the religion espoused by or practiced by Jacob's decedents. (WHII.11b, WHII.2c, WHII.3d, WHII.14a,b, WG3c, WG6, WG12b)

**Kristallnacht, the Night of Broken Glass** is considered by many as, "The beginning of the beginning." On November 9-10, 1938 dependent on where in Germany and Austria you were, the Nazis looted stores and homes, beat Jews and burned synagogues. Police and firefighters were told not to help. Ninety one Jews were killed, 267 synagogues were destroyed, about 20,000 Jews were imprisoned in concentration camps; they were freed when they promised to leave Germany.

**Nazism, National Socialism:** An ideology that was anti-Semitic, racist, xenophobic and fiercely nationalistic. (WHII.10b, WHII.10c, WHII.11c)

**National Socialist German Workers Party, Nazi Party:** Lead by Adolf Hitler, this political party opposed the post World War I German government and desired a dictatorship. One of their basic tenants was the expulsion of Jews and other non-Aryan peoples from Germany. (WHII.10b, WHII.10c, WHII.11c)

**Nationalism:** a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations.

**Nuremberg Laws:** Racial laws put into effect on September 15, 1935. "The Law for the Protection of the German Blood and Honor" included *racial defilement* stating that non-Jews were not permitted to marry or have sexual relations with Jews; the second law, "Reich Citizenship Law," defined Jews as being non-Aryans and making Aryans (see above) "Reich Citizens". (USII.3c, USII.8a)<sup>10</sup>

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<sup>7</sup> The Columbia Guide to the Holocaust. Niewyk.Columbia University Press. New York.2000

<sup>8</sup> The Holocaust Chronicle. Publications International. Illinois 2000.

<sup>9</sup> Many of the Virginia and U.S. Government SOL's connect to the Holocaust through the study of government.

<sup>10</sup> <http://www.ushmm.org/outreach/nlaw.htm>

**Righteous Gentiles:** Non-Jewish people who, during the Holocaust, risked their lives to save Jewish people from Nazi persecution.

**Scapegoat:** A person or group who is blamed for something he or she did not do.

**Shoah:** the Hebrew word for Holocaust, used first in 1940. Holocaust: (*Greek translation of Hebrew: "a sacrificial offering burnt whole before the Lord"*) often used to define, "The mass murder of 6 million Jews by the Germans during World War II."<sup>11</sup> (WHII.11b, VUS.10e)

**Synagogue:** A building or place used for the assembly of Jews for worship and religious study. (WG.3b,c)

**Talmud:** The 2,000 year old collection of Jewish laws, legends, and morals. (WHII.11b, WHII.2c, WHII.3d, WHII.14a,b, WG6)

**Torah:** Five Books of the bible, known in Christianity as the Old Testament on which Jewish law and life is based. (WHII.11b, WHII.2c, WHII.3d, WHII.14a,b, WG6)

**Treaty of Versailles:** Signed in 1919, the peace treaty ending World War I in which Germany was held responsible. Terms of the Treaty included German payment of reparations, limitations on size of military and forfeiture of land. (WHII.9a,b, 10b, 11a, WG.10b,c)

The Columbia Guide to the Holocaust. Niewyk.Columbia University Press. New York.2000  
Many of the Virginia and U.S. Government SOL's connect to the Holocaust through the study of government.

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<sup>11</sup> The Columbia Guide to the Holocaust. Niewyk. Columbia University Press. New York.2000

## **ANTI-JEWISH LEGISLATION IN PREWAR GERMANY**

Antisemitism and the persecution of Jews represented a central tenet of Nazi ideology. In their 25-point Party Program, published in 1920, Nazi party members publicly declared their intention to segregate Jews from "Aryan" society and to abrogate Jews' political, legal, and civil rights.

Nazi leaders began to make good on their pledge to persecute German Jews soon after their assumption of power. During the first six years of Hitler's dictatorship, from 1933 until the outbreak of war in 1939, Jews felt the effects of more than 400 decrees and regulations that restricted all aspects of their public and private lives. Many of those laws were national ones that had been issued by the German administration and affected all Jews. But state, regional, and municipal officials, on their own initiative, also promulgated a barrage of exclusionary decrees in their own communities. Thus, hundreds of individuals in all levels of government throughout the country were involved in the persecution of Jews as they conceived, discussed, drafted, adopted, enforced, and supported anti-Jewish legislation. No corner of Germany was left untouched.

### **1933-1934**

The first wave of legislation, from 1933 to 1934, focused largely on limiting the participation of Jews in German public life. The first major law to curtail the rights of Jewish citizens was the "Law for the Restoration of the Professional Civil Service" of April 7, 1933, according to which Jewish and "politically unreliable" civil servants and employees were to be excluded from state service. The new Civil Service Law was the German authorities' first formulation of the so-called Aryan Paragraph, a kind of regulation used to exclude Jews (and often by extension other "non-Aryans") from organizations, professions, and other aspects of public life.

In April 1933, German law restricted the number of Jewish students at German schools and universities. In the same month, further legislation sharply curtailed "Jewish activity" in the medical and legal professions. Subsequent laws and decrees restricted reimbursement of Jewish doctors from public (state) health insurance funds. The city of Berlin forbade Jewish lawyers and notaries to work on legal matters, the mayor of Munich disallowed Jewish doctors from treating non-Jewish patients, and the Bavarian Interior Ministry denied admission of Jewish students to medical school.

At the national level, the Nazi government revoked the licenses of Jewish tax consultants; imposed a 1.5 percent quota on admission of "non-Aryans" to public schools and universities; fired Jewish civilian workers from the army; and, in early 1934, forbade Jewish actors to perform on the stage or screen.

Local governments also issued regulations that affected other spheres of Jewish life: in Saxony, Jews could no longer slaughter animals according to ritual purity requirements, effectively preventing them from obeying Jewish dietary laws.

### **1935**

At their annual party rally held in Nuremberg in September 1935, the Nazi leaders announced new laws which institutionalized many of the racial theories prevalent in Nazi ideology. These "Nuremberg Laws" excluded German Jews from Reich citizenship and prohibited them from

marrying or having sexual relations with persons of "German or German-related blood." Ancillary ordinances to these laws deprived them of most political rights. Jews were disenfranchised (that is, they had no formal expectation to the right to vote) and could not hold public office.

The Nuremberg Laws did not identify a "Jew" as someone with particular religious beliefs. Instead, the first amendment to the Nuremberg Laws defined anyone who had three or four Jewish grandparents as a Jew, regardless of whether that individual recognized himself or herself as a Jew or belonged to the Jewish religious community. Many Germans who had not practiced Judaism or who had not done so for years found themselves caught in the grip of Nazi terror. Even people with Jewish grandparents who had converted to Christianity could be defined as Jews.

The Nuremberg Laws of 1935 heralded a new wave of antisemitic legislation that brought about immediate and concrete segregation: Jewish patients were no longer admitted to municipal hospitals in Düsseldorf, German court judges could not cite legal commentaries or opinions written by Jewish authors, Jewish officers were expelled from the army, and Jewish university students were not allowed to sit for doctoral exams.

Other regulations reinforced the message that Jews were outsiders in Germany; for example, in December 1935, the Reich Propaganda Ministry issued a decree forbidding Jewish soldiers to be named among the dead in World War I memorials.

### **"Aryanization"**

Government agencies at all levels aimed to exclude Jews from the economic sphere of Germany by preventing them from earning a living. Jews were required to register their domestic and foreign property and assets, a prelude to the gradual expropriation of their material wealth by the state. Likewise, the German authorities intended to "Aryanize" all Jewish businesses, a process involving the dismissal of Jewish workers and managers, as well as the transfer of companies and enterprises to non-Jewish Germans, who bought them at prices officially fixed well below market value. From April 1933 to April 1938, "Aryanization" effectively reduced the number of Jewish-owned businesses in Germany by approximately two-thirds.

### **1936**

In the weeks before and during the 1936 Winter and Summer Olympic Games held in Garmisch-Partenkirchen and Berlin, respectively, the Nazi regime actually toned down much of its public anti-Jewish rhetoric and activities. The regime even removed some of the signs saying "Jews Unwelcome" from public places. Hitler did not want international criticism of his government to result in the transfer of the Games to another country. Such a loss would have been a serious blow to German prestige. Likewise, Nazi leaders did not want to discourage international tourism and the revenue that it would bring during the Olympics year.

### **1937-1938**

In 1937 and 1938, German authorities again stepped up legislative persecution of German Jews. The government set out to impoverish Jews and remove them from the German economy by requiring them to register their property. Even before the Olympics, the Nazi government had initiated the practice of "Aryanizing" Jewish businesses. "Aryanization" meant the dismissal of Jewish workers and managers of a company and/or the takeover of Jewish-owned businesses by non-Jewish Germans who bought them at bargain prices fixed by government or Nazi party officials. In 1937 and 1938, the government forbade Jewish doctors to treat non-Jews, and revoked the licenses of Jewish lawyers to practice law.



Following the *Kristallnacht* (commonly known as "Night of Broken Glass") pogrom of November 9-10, 1938, Nazi leaders stepped up "Aryanization" efforts and enforced measures that succeeded increasingly in physically isolating and segregating Jews from their fellow Germans. Jews were barred from all public schools and universities, as well as from cinemas, theaters, and sports facilities. In many cities, Jews were forbidden to enter designated "Aryan" zones. German decrees and ordinances expanded the ban on Jews in professional life. By September 1938, for instance, Jewish physicians were effectively banned from treating "Aryan" patients. The government required Jews to identify themselves in ways that would permanently separate them from the rest of the population. In August 1938, German authorities decreed that by January 1, 1939, Jewish men and women bearing first names of "non-Jewish" origin had to add "Israel" and "Sara," respectively, to their given names. All Jews were obliged to carry identity cards that indicated their Jewish heritage, and, in the autumn of 1938, all Jewish passports were stamped with an identifying letter "J". As the Nazi leaders quickened their preparations for the European war of conquest that they intended to unleash, antisemitic legislation in Germany and Austria paved the way for more radical persecution of Jews.

### **Further Reading**

Edelheit, Abraham J., and Hershel Edelheit. "Legislation, Anti-Jewish." In *History of the Holocaust: A Handbook and Dictionary*, 299-331. Boulder, CO: Westview Press, 1994.

Friedländer, Saul. *Nazi Germany and the Jews*. New York: HarperCollins, 1997.

Schleunes, Karl A. *The Twisted Road to Auschwitz: Nazi Policy Toward German Jews, 1933-1939*. Urbana: University of Illinois Press, 1970.

**Jewish Vocabulary<sup>12</sup>**  
**Compiled by**  
**Cissy Gershman**  
**Virginia Holocaust Museum**

**Kosher butchering/slaughtering:** Ritual slaughter of animals for food. Animals and fish must be included in the definition of kosher in order to be eaten by observant Jews.

**Torah:** First five books of Moses, also referred to as the Jewish bible, Old Testament.

**Talmud:** Oral Torah, the interpretation of the laws.

**Challah:** Sweet, golden egg bread which is usually braided. Used for the Sabbath and holidays.

**Candle lighting:** Traditionally by the women of the house marks the beginning of the Sabbath . Two candles are lit representative of two commandments – to remember and observe.

**Tallis:** A shawl like garment with fringes attached to the corners as a reminder of the commandments.

**Yarmalka:** Yiddish word sometimes called a skullcap. Used as a sign of respect which is more of a custom than a commandment.

**Bar Mitzvah (Bat Mitzvah):** "Son (daughter) of the Commandment" signifies the coming of age and religious responsibility and obligation at age 13.

**Torn shirt:** With the death of a close relative (parent, sibling, spouse, child) it is traditional to express initial grief by tearing one's clothing.

**Bris:** Covenant of circumcision, ritual circumcision of a male Jewish child is done on the 8th day of life. In Europe only Jews were circumcised.

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<sup>12</sup> [www.jewfaq.htm](http://www.jewfaq.htm)



French Jews moving into camp  
With permission from <http://www.holocaustresearchproject.org/nazioccupation/frenchjews.html>



Jewish Passport, France

## Statut des juifs

### Disempowerment of public functions

[...]

**Article.2.** - Access to and exercise of public functions and the below listed mandates are prohibited for Jews:

**1°** Head of State, Member of the Government, the Council of State, Council of the National Order of the Legion of Honor, Supreme Court, Court of Auditors, the Corps des Mines, Corps of Bridges and Roads,

General Inspectorate of Finance, Courts of Appeal, District Courts, Justices of the Peace, all courts of all meetings and professional issues of the election;

**2°** Agents within the Department of Foreign Affairs, Secretaries of Departments Corporate, general managers, heads of central government ministries, governors, under-prefect, general secretaries of prefectures, general administrative inspectors services to the Department

Interior officials of all ranks attached to all police services;

[...]

**4°** Members of the teaching staff;

### ISDN or numerus clausus in the professions

**Article. 4.** - Access to and exercise of professions, free occupations, the functions assigned to

judicial officers and all officers of the court are permitted to Jews, unless regulations of public administration haven't fixed determined proportion for them. In this case, the same

regulations determine the conditions, under which the elimination of Jews that are in surplus, will take place. Professions in the press, cinema and radio are prohibited.

**Article. 5.** - Jews may not, without conditions or reservations, exercise any of the following professions:

Directors, managers, editors of newspapers, magazines, periodicals or agencies, with the exception of publications with a strictly scientific character. Directors, administrators, managers of firms who subject the manufacturing, printing, distribution, presentation of cinematographic films; directors and directors shooting, screenwriters, directors, administrators, managers of theaters or cinemas, entertainers, managers of all companies related to broadcasting. Regulations of public administration shall establish, for each category, the conditions under which public authorities can ensure compliance by the concerned persons (stakeholder?), prohibitions imposed in this Article, as well as the sanctions attached to these prohibitions.

Done in Vichy, October 3 1940

## **Excerpts from the Decree of the Reich President for the Protection of the People and State of 28. February 1933**

On the basis of Article 48, Section 2, of the German Constitution, the following is decreed as a defensive measure against Communist acts of violence that endanger the state:

### **§ 1**

Articles 114, 115, 117, 118, 123, 124, and 153 of the Constitution of the German Reich are suspended until further notice. Thus, restrictions on personal liberty, on the right of free expression of opinion, including freedom of the press, on the right of assembly and the right of association, and violations of the privacy of postal, telegraphic, and telephonic communications, and warrants for house searches, orders for confiscations as well as restrictions on property are permissible beyond the legal limits otherwise prescribed.

### **§ 2**

If any state fails to take the necessary measures to restore public safety and order, the Reich government may temporarily take over the powers of the highest state authority.

### **§ 4**

Whoever provokes, appeals for, or incites the disobedience of the orders given out by the supreme state authorities or the authorities subject to them for the execution of this decree, or the orders given by the Reich government according to § 2, can be punished – insofar as the deed is not covered by other decrees with more severe punishments – with imprisonment of not less than one month, or with a fine from 150 to 15,000 Reichsmarks.

Whoever endangers human life by violating § 1 is to be punished by sentence to a penitentiary, under mitigating circumstances with imprisonment of not less than six months and, when the violation causes the death of a person, with death, under mitigating circumstances with a penitentiary sentence of not less than two years. In addition, the sentence may include the confiscation of property.

Whoever provokes or incites an act contrary to the public welfare is to be punished with a penitentiary sentence, under mitigating circumstances, with imprisonment of not less than three months.

[http://germanhistorydocs.ghi-dc.org/sub\\_document.cfm?document\\_id=2325](http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=2325)

## **Immigration #1**

### **CQ (Congressional Quarterly) Researcher**

<http://library.cqpress.com/cqresearcher/document.php?id=cqresrre1926110100>

#### Report Outline

[Development of American Immigration Policy](#)

[The National Origin System](#)

The Immigration Act of 1924 provides that on or before April 1, 1927 the President shall issue a proclamation revising the quotas at present allotted to the countries sending immigrants to the United States. The coming into effect of the new quotas, July 1, 1927, will mark the final passage from the experimental to the permanent stage in government control of immigration.

The presidential proclamation, for which provision is made in the "national origin" section of the 1924 act, will base the new quotas upon the number of inhabitants of the United States, as shown by the census of 1920, whose origin by birth or ancestry is attributable to each foreign country. The present quotas are based upon the number of foreign-born individuals of each nationality in the United States at the time of the 1890 census.

Under the present quotas a total of 164,667 immigrants may be admitted to the United States annually. The new quotas will limit the number of quota immigrants to 150,000 annually. According to unofficial estimates, the most striking changes when the new national origin plan comes into effect will be an increase of more than 50,000, or 150 per cent, in the British quota, a reduction of 30,000 in the German quota and a reduction of 20,000 in the quota of the Irish Free State.

**For a list of items required by the United States for immigration see resource section.**



## Cultural Landscape

**Objective:** The objective of a Cultural Landscape is to allow students to make assumptions and draw conclusions about a specific time period or culture using a photograph, piece of art, or an artifact from that time period or culture. Cultural Landscapes allow the connection of art and history as students as an introduction to an eve and is an excellent introductory device.

### #1

1. Using the book, *I Never Saw Another Butterfly* (included in this Acceptance Suitcase) give students a variety of the children's art work.
2. Ask students to *write* the answers to the following, *remember to ask for their reasoning*:
  - What do you think this drawing is about?
  - Where do you think the scene took place?
  - When do you think this scene took place?
  - From whose point of view is the picture drawn?
  - What do you think is on the man's face?
  - What is the significance of the lightning bolt?
  - What do the facial expressions tell you?
  - What about the clothes?
  - Other observations?

Using the information from the book tell students about Theresienstadt Concentration Camp and the art and poems in the book. Ask them to look at the answers to the questions and write about their answers and what they learned from the discussion.

### #2

Show the art work by Felix Nussbaum, a young Jewish artist who was murdered, along with his wife, in Auschwitz. Have students answer the following questions about the painting without telling them the artists background, remember to have students qualify their answers.

- What do you think this drawing is about?
- Where do you think the scene took place?
- When do you think this scene took place?
- From whose point of view is the picture drawn?
- What is he holding in his hand?
- What is in the background of the painting?
- What do the colors of the painting suggest?
- Other observations?

Tell students the story of Felix Nussbaum and have them draw or write a response to what they have learned.

Information about Nussbaum can be found at

<http://www.osnabrueck.de/fnh/english/default.asp>

## Academic Controversy

### Academic Controversy – Considering an Issue From Both Sides

An Academic Controversy is different than a debate as it has no winner or loser. The objective of an Academic Controversy is to allow students to understand that it is possible to come to consensus to solve a problem.

- Put students into teams of 4
- 
- All students are given an issue to research
  - Example: Current immigration issues in the United States
- After researching, the teacher assigns two students to each side of the issue.
  - There should be a limit to the number of people allowed to immigrate to the U.S. in one year.
  - There should not be a limit to the number of people allowed to immigrate to the U.S. in one year.
- Students work in pairs on their assigned position.
- Pairs face each other and take turns presenting their position .
- The listening pair takes notes.
- After both sides have presented students switch positions – pro supports con, con supports pro. Students discuss the opposite side of the issue to each other.
- After both sides have presented students in the group work to come to consensus, a solution, of the issue.

#### Issue #1

Materials:

Students will need an overview of the Treaty of Versailles and Wilson's Fourteen Points, see resource section.

WWI is over and the Treaty of Versailles is being written. President Woodrow Wilson, President of the United States and creator of the **Fourteen Points** is trying to assist France and Germany. France is furious; having approximately 1,358,000 men killed and 4,266,000 wounded in battle, as well as millions of dollars spent fighting a war they believed was started by the **Triple Alliance** headed by Germany. France is demanding millions of dollars in **reparations** from Germany, a strongly **nationalistic** country, who believes the best way to settle an argument is by force, is being asked to publically state that the war was their fault (proposed War Guilt clause). The delegates to the Treaty of Versailles are also suggesting a variety of other restrictions having to do with territory and armed forces.

Your job is to assist with the writing of the Treaty of Versailles. You are to help President Wilson in his desire to find a way to meet the needs of both France and Germany and institute, "A peace without victory." Consider the mandates of the Treaty of Versailles in order to understand what the Allies were telling Germany they must agree to do. Remember, you need to consider both France and Germany in your decision making.

## Issue #2

In 1938, the year of Kristallnacht and the year that Anita and her parents realized that they needed to leave Germany the number of people who entered the U.S. was 67,895, the number of Jews was 19,736 yet the quota number was still 153, 774.

As you can see the American government did not fill the yearly quotas, according to historians the reasons that the quotas were not filled were:

1. The Great Depression was responsible for many Americans being out of work, Americans were afraid that immigrants would take the available American jobs.
2. Americans feared that the immigrants would be enemy spies.
3. Anti-Semitism, the hatred of Jews, was an issue in the U.S. government

Because of the events of Kristallnacht an estimated 20,000 German children were homeless and fatherless. In an attempt to rescue these children, and bring them to the United States U.S. Senator Robert Wagner (NY) and Representative Edith Nourse Rogers (Mass) proposed the Wagner-Roger bill which would allow the one time immigration of 20,000 children under the age of 14 to come to America.

The bill was opposed by groups such as the American Legion and the Allied Patriotic Society, Veterans of Foreign Wars, the American Legion, the Society of Mayflower Descendants, the Daughters of the American Revolution, the Lord's Day Alliance of the United States, the Daughters of the Confederacy.

Your job is to decide whether these children should be allowed into the United States. Please consider the following question when making your decision:

All children require food, clothing, housing and education. The United States was in the middle of the Great Depression, where would the money for the care of the children come from?

After the students are done with their discussions tell them that the Wagner Rogers bill died in the Senate in 1939.

[See resource section for supporting websites.](#)

**The following websites support the above unit, please preview before using with students.**

### **Treaty of Versailles and the 14 Points**

[http://www.historylearningsite.co.uk/treaty\\_of\\_versailles.htm](http://www.historylearningsite.co.uk/treaty_of_versailles.htm)  
<http://www.historyonthenet.com/WW1/versailles.htm>

### **Statistics on the impact of WWI on France**

[http://www.worldology.com/Europe/world\\_war\\_1\\_effect.htm](http://www.worldology.com/Europe/world_war_1_effect.htm)

### **Timeline of France and the Holocaust**

[http://www.geschichteinchronologie.ch/eu/F/EncJud\\_juden-in-Frankreich08-holocaust-1940-1944-ENGL.html](http://www.geschichteinchronologie.ch/eu/F/EncJud_juden-in-Frankreich08-holocaust-1940-1944-ENGL.html)

[http://www.geschichteinchronologie.ch/eu/F/EncJud\\_juden-in-Frankreich08-holocaust-1940-1944-ENGL.html](http://www.geschichteinchronologie.ch/eu/F/EncJud_juden-in-Frankreich08-holocaust-1940-1944-ENGL.html)

### **Map of Luxemburg**

<http://www.aboutromania.com/maps165.html>

### **Map of Norway**

[http://www.nationsonline.org/oneworld/map/google\\_map\\_norway.htm](http://www.nationsonline.org/oneworld/map/google_map_norway.htm)

### **Pablo Picasso**

<http://www.pablocicasso.org/guernica.jsp>

### **Oral History – France**

<http://iwwitness.usc.edu/SFI/Search.aspx?term=gurs>

### **Read a copy of the armistice and discuss how the French might have felt about this event:**

<http://avalon.law.yale.edu/wwii/frgearm.asp>

**Poster on French slogan** <http://www.laffichiste.com/collections/politics-war/products/rare-wwii-free-france-poster-de-gaulle-a-la-suite>

### **Map of divided France go to**

<http://www.jewishvirtuallibrary.org/jsource/images/maps/vichy.gif>

### **Read the following to explain the situation of the two French regions:**

<http://www.eyewitnesstohistory.com/francesurrenders.htm>

### **Oral history**

Watch one of the Richmond survivor's testimony on through Vimeo  
<http://vimeo.com/user6835822/>

### **For a timeline of the Holocaust see**

<http://www.pbs.org/wgbh/amex/holocaust/timeline/index.html>

### **History of Scouting** see <http://historyofscouting.com/history/history-1940.htm>

[http://www1.yadvashem.org/yv/en/education/newsletter/24/hidden\\_children.asp](http://www1.yadvashem.org/yv/en/education/newsletter/24/hidden_children.asp)

[http://www.akadem.org/medias/documents/--4\\_statutjuifs.pdf](http://www.akadem.org/medias/documents/--4_statutjuifs.pdf)

<http://www.cheminsdememoire.gouv.fr/en/la-ligne-de-demarcation>

### **Information on Boy Scouts, 1940 France**

[http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0018\\_0\\_17893.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0018_0_17893.html)

### **Jewish Boy Scout Identification can be found:**

<http://tucsonsurvivors.org/survivors/gerd-strauss>

<http://www.holocaust-history.org/klarsfeld/French%20Children/html&graphics/T1570.shtml>

### **Hitler's letter to Petain**

[http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler\\_petain.html](http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler_petain.html)

### **All Saints Day (All Souls Day)**

<http://www.francetravelguide.com/all-saints-day-in-france.html>

### **European Jewish population distribution map 1933**

[http://www.ushmm.org/wlc/en/media\\_nm.php?ModuleId=10005143&MediaId=358](http://www.ushmm.org/wlc/en/media_nm.php?ModuleId=10005143&MediaId=358)

### **Postcards sent/received from concentration camps**

<http://www.chgs.umn.edu/histories/documentary/theresienstadt/postcard5.html>

<http://www.holocaustsurvivors.org/data.show.php?di=record&da=photos&ke=7>

### **French Resistance**

[http://www.historylearningsite.co.uk/french\\_resistance.htm](http://www.historylearningsite.co.uk/french_resistance.htm)

### **French passport**

[http://www.ushmm.org/wlc/en/media\\_ph.php?MediaId=1678](http://www.ushmm.org/wlc/en/media_ph.php?MediaId=1678)

### **Hitler's letter to Petain**

[http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler\\_petain.html](http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler_petain.html)

**Article on Vichy France and the Holocaust:**

<http://www.nytimes.com/1981/11/01/books/vichy-france-jews-michael-r-marrus-robert-o-paxton-432-pp-new-york-basic-books.html?pagewanted=all>

**Jewish Dietary Laws**

<http://www.butlersguild.com/index.php?subject=103>

**Requirements for entering the United States**

<http://www.ushmm.org/wlc/en/article.php?ModuleId=10007456>

**Immigration Issues**

<http://www.ushmm.org/wlc/en/article.php?ModuleId=10005139>

**Immigration Laws**

<http://www.gjenvick.com/Immigration/LawsAndActs/SummaryOfImmigrationLaws.html>

**For additional information**

<http://library.cqpress.com/cqresearcher/toc.php?mode=cqres-topic&level=3&values=International+Relations+and+World+Politics%7EImmigration+and+Naturalization>

**Copy of form immigrants need to fill out to enter the U.S.**

<http://ministerswar.facinghistory.org/node/76>

**Hidden French children**

see [http://www1.yadvashem.org/yv/en/education/newsletter/24/hidden\\_children.asp](http://www1.yadvashem.org/yv/en/education/newsletter/24/hidden_children.asp)

**Denmark and the Holocaust:**

<http://www.ushmm.org/wlc/en/article.php?ModuleId=10005209>

<http://www.ushmm.org/wlc/en/article.php?ModuleId=10005460> Norway and the Holocaust

**Photograph of the occupation of France**

[http://www.ushmm.org/wlc/en/media\\_ph.php?MediaId=5771](http://www.ushmm.org/wlc/en/media_ph.php?MediaId=5771)

**Photograph of Jews escaping over the Alps**

<http://digitalassets.ushmm.org/photoarchives/detail.aspx?id=1123198&search=&index=4>

**A CBS radio reporter broadcast a story about the armistice which can be heard on**  
[http://www.authentichistory.com/1939-1945/1-war/1-39-41/19400621\\_Hitler\\_Delivers\\_Armistice\\_Terms-William\\_Shirer.html](http://www.authentichistory.com/1939-1945/1-war/1-39-41/19400621_Hitler_Delivers_Armistice_Terms-William_Shirer.html)

**Oral History** <http://www.va-holocaust.com/content/oral-history-vichy-france>

[http://www.historylearningsite.co.uk/treaty\\_of\\_versailles.htm](http://www.historylearningsite.co.uk/treaty_of_versailles.htm)  
<http://www.historyonthenet.com/WW1/versailles.htm>

### **Kristallnacht**

<http://digitalassets.ushmm.org/photoarchives/detail.aspx?id=29498&search=FIRES&index=23>

### **Map of migration of Jews to other countries**

<http://www.theholocaustexplained.org/ks3/responses-1933-1945/governments-respond-1939-1945/the-evian-conference/#.UNDBT3IzDTo>

### **Nuremberg Laws**

<http://www.ess.uwe.ac.uk/documents/gerblood.htm>

### **Nazi Race Laws**

[http://germanhistorydocs.ghi-dc.org/section.cfm?section\\_id=13](http://germanhistorydocs.ghi-dc.org/section.cfm?section_id=13)

### **New York Times article about Jews in Munich**

[http://graphics8.nytimes.com/packages/pdf/topics/germany\\_timeline/11-11-1938.pdf](http://graphics8.nytimes.com/packages/pdf/topics/germany_timeline/11-11-1938.pdf)

### **Decree for the Protection of the German People**

[http://germanhistorydocs.ghi-dc.org/sub\\_document.cfm?document\\_id=2325](http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=2325)

**Also see:** <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007657>

### **Photo, Boycott of Jewish stores**

[http://www.ushmm.org/wlc/en/media\\_ph.php?ModuleId=10005678&MediaId=2672](http://www.ushmm.org/wlc/en/media_ph.php?ModuleId=10005678&MediaId=2672)

<http://digitalassets.ushmm.org/photoarchives/detail.aspx?id=1133643> for information about the artist and her family.

### **For samples of postcards sent from French camps see**

<http://www.edwardvictor.com/Holocaust/France.htm>

### **France**

### **See the following for information regarding Jews and France**

<http://www.holocaustresearchproject.org/nazioccupation/frenchjews.html>

[http://www1.yadvashem.org/yv/en/education/newsletter/24/main\\_article.asp](http://www1.yadvashem.org/yv/en/education/newsletter/24/main_article.asp)

<http://www.state.gov/r/pa/ei/bgn/3842.htm>

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab03>

<http://www.holocaustresearchproject.org/nazioccupation/frenchjews.html>

<http://www.ushmm.org/wlc/fr/article.php?ModuleId=201>

<http://www.spartacus.schoolnet.co.uk/2WWbelgium.htm>

### **The Chateau de Chenonceau**

<http://www.heraldsun.com.au/travel/holiday-ideas/things-to-do-this-summer/story-e6frfhgx-1226205791470>

<http://www.france-travel-info.com/Chateau-de-Chenonceau.html>

### **Children in Rivesalts Transit Camp**

<http://history1900s.about.com/library/holocaust/blrivesaltes11.htm>

### **Photo of Drancy Transit Camp**

<http://www.jewishvirtuallibrary.org/jsource/Holocaust/Drancy.html>

### **European Jewish population distribution map 1933**

[http://www.ushmm.org/wlc/en/media\\_nm.php?ModuleId=10005143&MediaId=358](http://www.ushmm.org/wlc/en/media_nm.php?ModuleId=10005143&MediaId=358)

### **Postcards received from concentration camps**

<http://www.chgs.umn.edu/histories/documentary/theresienstadt/postcard5.html>

<http://www.holocaustsurvivors.org/data.show.php?di=record&da=photos&ke=7>

### **Kindertransport**

<http://www.ushmm.org/research/center/publications/occasional/2004-09/paper.pdf>

<http://news.bbc.co.uk/2/hi/europe/2138406.stm>

### **French Resistance**

[http://www.historylearningsite.co.uk/french\\_resistance.htm](http://www.historylearningsite.co.uk/french_resistance.htm)

### **Using Art to teach about the Holocaust (see Cultural Landscape lesson)**

<http://digitalassets.ushmm.org/photoarchives/detail.aspx?id=1133643> for information about the artist and her family.

<http://digitalassets.ushmm.org/photoarchives/detail.aspx?id=1133643> for information about the artist and her family.