

Outcome: Students have a better understanding of how oppressive and dictatorial regimes come to be, the tools used to establish control over a people, and how such structures come to greatly devastate groups that are targets for repression.

Pre-lesson reflections:

Question to pose: What do I already know about WW2 and Nazis?

Question to pose: What do I know about the treatment of Jewish people during this time?

The Lesson:

Introduction / Background information on the topic:

- Important terms:
 - Prejudice
 - Bigotry
 - Discrimination
 - Stereotyping
 - Ethnocentrism
 - Dehumanization
 - Anti-Semitism
 - Genocide

Individual / small-group activity:

Discussion: How do you think genocides like the Holocaust start?

- Importance of words, spread of hate speech and overlooked acts of antisemitism
- Creation of fear among people all built from stereotypes within the media and society

Reading: Smoke and Ashes: The Story of the Holocaust by Barbara Rogasky

- Chapter: The Boycott
- Chapter: The Nuremberg Laws
- Chapter: Crystal Night
- Chapter: Why Did They Stay

Concluding the lesson: Can be questions regarding how the information connects to events happening today or perhaps to student's own personal lives

- the importance of tolerance, danger of hatred
- general takeaways

Smoke and Ashes: The Story of the Holocaust

The Boycott (pg 25-27)

...The boycott took place on April 1, 1933. Two SS men in their black uniforms and two stormtroopers stood before each Jewish shop. The word Jude - Jew - was painted across windows, or Judah verrecke! - Jews perish - a favorite Nazi slogan. The boycott lasted just one day. It attracted attention around the world, all of it negative. It had little effect on Germany, except to frighten and worry German Jews even more. But it did stimulate anti-Semitic feeling around the country to new heights. Individual acts of violence against Jews, their shops, homes and synagogues grew in number. The Nazis moved quickly. On April 7, the first anti-Jewish law was passed. It was called the "Law for the Restoration of the Civil Service," usually referred to as the Aryan Law. All non-Aryans in the civil service were to be expelled. A "non-Aryan," which meant a Jew, was defined in this first law as anyone who had Jewish parents or two or more Jewish grandparents. Between that date and the end of the year, anti-Jewish laws affected all Jews in almost all the professions. Jews were kept out of work in the theater, in the movies and in the arts and literature. They could not practice law in German courts. Jewish doctors and dentists were expelled from German hospitals and institutions. They were fired from newspapers and magazines, removed from the staff of schools and universities. Hitler said it, and the Nazis repeated it endlessly, that the Jews dominated Germany. The German people seemed to believe this as a fact, and all these laws and more were carried out ruthlessly everywhere. But the truth is different. Jews made up less than 1 percent of the entire population. The Nazi fever spread. On May 1, Berlin University students decided on an act "against the un-German spirit." They collected the works of "undesirable writers" and threw them on a huge bonfire. They burned 70,000 tons of books before they were done. *** Works of the "un-German spirit" were removed from libraries all over the country. Before it was finished, one-third of all the library books in Germany were destroyed. One hundred years earlier, the great German poet Heinrich Heine seemed to see the future when he said: "That was only a prelude. When they burn books, in the end it is human beings that they burn."

Smoke and Ashes: The Story of the Holocaust The Nuremberg Laws (27-29)

Hitler pulled his power together over the next year, often by simply killing off those who challenged him in any way. Individual acts of violence and vandalism against Jews went on, but for those few months the government added nothing new to their burdens. On September 15, 1935, any hope that the worst was past vanished forever. The Nuremberg Laws were passed. They were in two parts. One was called "The Law for the Protection of German Blood and German Honor," the second, "The Reich Citizenship Law." First, the Protection Law. "Marriages between Jews and the citizens of German or related blood are forbidden. Marriages performed despite this ban are invalid, even if performed abroad to avoid this law." "Sexual relations between Jews and citizens of German or related blood are forbidden." "Jews may not employ in their households female citizens of German or related blood under 45 years old." "Jews are not permitted to display the German flag or national colors." Next is the Citizenship Law. "A citizen of the Reich is only that subject of German or related blood who proves by his conduct that he is ready and able to serve the German people and the Reich faithfully." "Only the full citizens of the

Reich enjoy full political rights." To remove any possibility of misunderstanding, clarifications made their appearance a few weeks later. "A Jew cannot be a citizen of the Reich. He has no right to vote in political affairs and he cannot hold public office." A Jew was defined once and for all as a "person descended from at least three grandparents who are full Jews by race" and any one who thought of himself as a Jew. Eventually one Jewish parent or grandparent was considered enough. The Jews were now almost defenseless. They were completely outside the protection of the law. Signs saying JEWS NOT WANTED HERE or THE JEWS ARE OUR MISFORTUNE made their appearance outside cities and towns. They were forced out of towns and villages where their families had lived for generations so the town could declare itself Judenrein - "cleansed of Jews." Cafes and restaurants posted signs that said JEWS AND DOGS NOT PERMITTED HERE. Park benches were marked with FOR ARYANS ONLY. A Jewish doctor who gave his own blood to save a German's life was sentenced to seventeen months in a concentration camp for polluting the nation's blood or "defiling the race." Property owned by Jews had to be registered with the government. This was the first step in a series that ended with Jewish businesses being "Aryanized" - sold cheaply or given to non-Jewish Germans. If a Jew did not have a "recognizably Jewish" name, the women had to add "Sarah" and the men "Israel" as middle names to those they had. The 120 governments published a list of over one hundred "recognizably Jewish" names. It included Menachem, Isadore, Baruch, Ziporah, Chana, Beine. All passports belonging to Jews were stamped with a J or the word Jude. Seventeen thousand Jews formerly from Poland or of Polish nationality were expelled from Germany and dumped in a small town across the Polish border. Polish authorities refused to accept them at first, and the Germans would not take them back. They were forced to live for weeks in filthy, manure-covered stables until Poland changed her mind.

Smoke and Ashes: The Story of the Holocaust Crystal Night (pg 29-31)

The parents of seventeen-year-old Herschel Grynszpan, a student in Paris, were among the Jews trapped in that tiny border town. In rage and grief, he shot and killed a minor official at the German embassy in Paris. The Nazis used this as an excuse to unleash a giant pogrom against Jews and Jewish property. It has come to be called "Crystal Night" or "The Night of Broken Glass" because of the huge amounts of broken glass from smashed Jewish storefronts and homes that littered the streets all over Germany. It took place on the night and morning of November 9 and 10, 1938. The Nazis wanted the events to appear spontaneous, an "expression of the people's rage at the murderous acts of the Jews." But they planned the pogrom carefully. Before the event, orders went out to Gestapo and police stations all over the country. "At very short notice actions against Jews, especially their synagogues, will take place throughout Germany. They are not to be hindered." SS offices received this instruction: "Such measures are to be taken that do not entail danger to German life and property. An order sent to the city of Mannheim left little to the imagination: "All the Jewish synagogues within the Fiftieth Brigade are to be blown up or set on fire immediately. Neighboring houses occupied by Aryans are not to be damaged." It concluded: "This action is to be carried out in civilian clothes." One thousand Jews were killed throughout the country. Over 30,000 Jewish males were sent to concentration camps - almost the entire male Jewish

population between eighteen and sixty-five. At least 1,118 synagogues were burned or demolished. The Nazis' own figures add 815 shops, 29 department stores, and 171 houses set on fire or otherwise destroyed. They were certain, however, that "the true figures must be several times greater." Goering, Goebbels, and other high-ranking Nazis held a meeting about what to do next. The result: Jews were to make all needed repairs themselves and pay for them as well. Any insurance money they collected was to be turned over to the Reich. And they were fined 1 billion reichsmarks - equal to \$400 million. They were to pay this, it was explained, to make up for their "terrible crime" against the German people. The Nazis were not finished yet. Law after law against the Jews appeared. All their valuables had to be turned over to the Reich. Jews were not allowed to have radios, use telephones, have pets or go to barbers or beauty salons. They could not buy rationed food, go to school, use swimming pools. In September 1941, "All Jews from the age of six are forbidden to appear in public without displaying the Jewish star." For the first time since the Middle Ages centuries earlier, a Jewish badge made its appearance in the civilized world as a mark of shame. In October 1941, Jews were forbidden to leave their homes without permission. They could no longer leave their country. They were trapped.

Smoke and Ashes: The Story of the Holocaust Why Did They Stay? (pg 31-33)

There were over 500,000 Jews in Germany when Hitler came to power in 1933. By 1939, over 300,000 had left for other countries. In 1941, 164,000 remained. Why did even that many stay? Why did they wait so long? The reasons are many and complicated. The Nazis wanted them to leave. They wanted a Jewfree country. But as difficult as things were for the Jews, they were reluctant to go. They paid a heavy "security tax" if they left, signed all their property over to the government, and were allowed to take very little with them. Thus they would have to give up what they had spent their lives working for. They had to start over again with almost empty pockets. And "starting over" is never an easy thing to do. To begin life again in a new country where they did not know the language and could not carry on their old professions was very difficult. How would they live until they could speak the new language well? How could they earn their living? Leaving meant losing everything familiar and dear to them. Germany was their country; it was home. The Nazis tricked the Jews into a false sense of security time after time. They would enact a law, put it into effect and then months would go by before any more government-approved violence would occur. German Jews knew their country to be extremely civilized, and it most certainly was. Some of the world's greatest musicians, philosophers and scientists came from there. They could not believe that things would get worse. Each time, they told themselves that it could not go on, that no more would happen. They could not imagine the worst that was to come. No one in the world could imagine that. Jews had lived in Germany for more than a thousand years. They had made important contributions to the arts and sciences, to philosophy, business and finance, medicine and law. They had fought - and died - in Germany's wars. Perhaps more than Jews in any other country, they felt inseparable a part of their homeland. "More German than the Germans," it was said, and with pride. Now they could no longer live their own lives. Soon they would not be allowed to live.

Discussion Questions:

1. How did the stormtroopers help Hitler and the Nazis in their rise to power?
2. What are some specific laws passed that target Jews?
3. How do these laws dehumanize Jews?
4. How do laws like the Nuremberg Laws use the “rule of law” for evil ends?
5. What important lessons can be learned from keeping the ideas of law and justice connected