

# Grades 5-8

**Teaching about the  
Holocaust/Genocide,  
Prejudice & Bullying Using UDL  
(Universal Design for Learning)**

# LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

## UNIVERSAL DESIGN FOR LEARNING

### NEW JERSEY STUDENT LEARNING STANDARDS:

#### Reading:

**NJSLSA.R1** Read closely to determine what the text says explicitly and to make logical inferences and relevant connections from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

#### Social Studies:

**6.1.12.D.11.d** Compare the varying perspectives of victims, survivors, bystanders, rescuers, and perpetrators during the Holocaust.

#### Writing:

**W.9-10.9 & W.11-12.9** Draw evidence from literary or nonfiction informational texts to support analysis, reflection, and research.

#### Key Questions/Issues Addressed:

- How do people forgive others? Can we truly forgive without forgetting?

#### Lesson Goals/Objectives: Recommended for 8<sup>th</sup>-12<sup>th</sup> graders

Students will be able:

- To examine the story of Eva Kor, her horrendous treatment during the Holocaust and how her forgiveness is impacting others.

#### Key Terms:

All terms should be common knowledge of the targeted age group.

#### Options for vocabulary activities:

1. Provide a WORD BANK in the classroom or for individual students. (**Representation, Engagement**)\*
2. Provide alternative translations of Key terms and vocabulary. (**Engagement**)\*
3. Provide a pre-test to assess student knowledge of key terms. (**Action and Expression**)\*

#### Background for Lesson:

Eva Mozes Kor was 10 years old when she, her twin sister, Miriam, and her mother arrived at the concentration camp of Auschwitz-Birkenau. When exiting the cattle car in which they had been transported, Eva and Miriam were immediately singled out by the guard and separated from their mother. They never saw her again. The guard was quite excited because the famed Dr. Josep Mengele used the prisoners of Auschwitz as test subjects for his horrific medical experiments, and twins were preferred. Dr. Mengele carried out genetic testing on the girls for 10 months. Both girls endured injections of unknown bacterial substances. At one point, Eva was hospitalized. She fought to survive even though she was told she would only have two weeks to live. Eva wanted to get back to her sister. Amazingly, they both survived the horrors of Auschwitz and Dr. Mengele, "The Angel of Death." As an adult, Eva got married, moved to the United States and had children of her own. She reached out to a Nazi doctor, Hans Munch, who had worked with Mengele at Auschwitz. She met with him and realized that he had nightmares too, just as she did. During their meeting, he asked for her forgiveness. After meeting with Munch, she wanted to give him a gift but couldn't find just the right thing. Instead, she wrote him a letter forgiving him. They even visited the concentration camp together where Eva made an announcement that she not only forgave Munch, but Dr. Josep Mengele, too.

This was very controversial. Many victims disagreed with her public statements. Eva returned to the states and founded a museum in her hometown in Indiana. CANDLES, Children of Auschwitz Nazi Deadly Lab Experiments Survivors, is a museum in Terre Haute, Indiana, dedicated to the 3,000 twins that fell victim to



## LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

### UNIVERSAL DESIGN FOR LEARNING

the medical experimentation at Auschwitz. Eva Kor is also the author of *Surviving the Angel of Death: The Story of a Mengele Twin in Auschwitz* (2009) with Lisa Rojany Buccieri, along with other books and a documentary film.

#### Note to Instructor:

This lesson would fit very well at the end of a Holocaust unit. After the students have been learning about the persecution of Jewish people and others during World War II, they will have more of a connection to the pain and suffering that the Jewish people experienced at the hands of the Nazis.

**Duration:** 3 class periods of 45 minutes each; the essay writing can be accomplished in class on the third day.

**Final essay used as the assessment:** Depending on your students, the reading excerpts can be shortened or the information turned into a slideshow to use with lower level classes. (**Representation**) \* The essay can also be modified or you could provide a graphic organizer or an outline for support. (**Action and Expression**)\*

#### Options for Final assessment:

1. Provide a CHOICE BOARD including poem, drawing, music score for students to choose different activities that might summarize their understanding of the NJ Student Learning Standards. ( **Action and Expression**, **Engagement**)\*
2. Provide a checklist for the Final Essay and give partial credit for key aspects of the process. (**Engagement**)\*

#### Instructional Activity/Procedures:

1. As students enter, have the word "FORGIVENESS" printed on the board with instructions for the students to respond to the following:
  - a) What is forgiveness?
  - b) Is it easy or difficult to forgive? Explain.
  - c) To forgive someone, do you need an apology from them first? Explain.
2. Discuss the opening activity. Allow students to share their thoughts.
3. Provide this quote: *"The only way you can heal yourself is to forgive those who have harmed you. I call forgiveness the best revenge. Because from the time you forgive, the perpetrator no longer has the power to control you."* **Eva Mozes Kor**
4. Lead students to understand Eva Kor by providing some information from the synopsis above. Students can bring up other stories they are familiar with from prior study of the Holocaust.
5. Prompt students with this question as you refer back to the quote: If you're holding onto hurt or anger, does that mean that you give the other person "power" over you? Can forgiveness be revenge? Why or why not?
6. Break students into small groups and distribute the **Excerpt #1** below. Each student should take their own personal notes during reading & discussion of the sources. (**Engagement**)\*

**EXCERPT #1** (The following is, in part, a speech delivered by Eva Kor, opening the "Biomedical Sciences and Human Experimentation at Kaiser Wilhelm Institutes—The Auschwitz Connection" symposium, June 7, 2001, Berlin.) *Permission given to use material by Rachel Bird from the Forgiveness Project on March 10, 2016.*

We were taken to a huge building and were ordered to sit on bleachers naked while our clothes were



## LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

### UNIVERSAL DESIGN FOR LEARNING

taken away. It was late in the afternoon when our clothes were returned with a big red cross painted on the back. Then our processing began.

When my turn came, I decided that I would not allow them to do to me whatever they wanted, and fought back. When they grabbed my arm to tattoo it, I began to scream, kick, and struggle. Four people—two SS and two women prisoners—restrained me with all their strength, while they heated a pen-like gadget to red hot, then dipped it in ink and burned it into my flesh, dot-by-dot, the number capital letter A-7063.

We were taken to a barrack filled with girls, all twins, ages 1 to 13 years old. Shortly after our arrival, everybody rushed to the front of the barrack where the evening meal was being distributed. The food consisted of a very dark, 2½ inch slice of bread and a brownish liquid they called coffee. Miriam and I looked at each other and although we had not had anything to eat or drink in 4 days, there was no doubt in our minds that we could not eat that bread because it wasn't kosher.

Then we offered our portions to the two girls who were showing us around. They grabbed it before we changed our minds, and laughing at our innocence, said, "Miriam and Eva, you can not be fussy here. You have to learn to eat everything if you want to survive."

After the evening meal, the two girls briefed us about everything in the camp. It was then that we learned about the huge, smoking chimneys and the glowing flames rising high above them. We learned about the two groups of people we had seen on the selection platform and what had happened to them. We learned we were alive only because Dr. Mengele wanted to use us in his experiments.

It was late in the evening when Miriam and I lay down on the bottom bunk bed to sleep. I could not sleep even though I was physically tired and mentally drained. As I was tossing and turning, I noticed something big and dark moving on the floor. I began counting—one, two, three—four...five... I jumped up from my bunk bed screaming, "Mice. Mice." I was always scared of mice when I encountered them on our farm in Transylvania.

"Those are not mice, they are rats. You will have to get used to them because they are everywhere," yelled out a voice from the top bunk bed. Before trying to sleep again, Miriam and I went to the latrine at the end of the barrack. There on that filthy floor were the scattered corpses of three children. Their bodies were naked and shriveled and their wide-open eyes were looking at me. Then and there, I realized that could happen to Miriam and me unless I did something to prevent it. So I made a silent pledge: "I will do whatever is within my power to make sure that Miriam and I shall not end up on that filthy latrine floor."

From that moment on, I concentrated all my efforts, all my talents and all my being on one thing: *survival.*

In our barrack, we, the children, huddled in our filthy beds crawling with lice and rats. We were starved for food, starved for human kindness and starved for the love of the mothers we once had. We had no rights, but we had a fierce determination to live one more day—to survive one more experiment. No one explained anything to us nor did anyone try to minimize the risks to our lives. On the contrary, we knew we were there to be subjects of experiments and were totally at the mercy of the Nazi doctors. Our lives depended entirely on the doctors' whims.

Nothing on the face of the earth can prepare a person for a place like Auschwitz. At age 10, I became part of a special group of children who were used as human guinea pigs by Dr. Josef Mengele. Some



## LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

### UNIVERSAL DESIGN FOR LEARNING

1,500 sets of multiples were used by Mengele in his deadly experiments. It is estimated that fewer than 200 individuals survived.

In Auschwitz, we lived an emotionally isolated existence. During the whole time I was in Auschwitz, Miriam and I talked very little. All we could say to one another was "Make sure you don't get sick" and "Do you have another piece of bread?" It took every ounce of my energy to survive one more day, to live through one more experiment. We did not cry because we knew there was no help. We had learned that within the first few days.

I remember being hungry all the time. I had a big decision to make every night when we received our daily ration of bread approximately 2½ inches. It was an agonizing decision each night when I would ask myself, "Should I eat the bread tonight? If I do, then I will have a whole day tomorrow without any food." The days seemed to be very long and without any food, they were even longer. While I was awake, I could feel the hunger—a pang in my stomach that sent pain through my skinny body. It was logical that I should save the bread for the next day. But if I put it under my head, by the next morning, it was gone—stolen or eaten by the rats.

I became very ill after an injection in Mengele's lab. I tried to hide the fact that I was ill because the rumor was that anyone taken to the hospital never came back. The next visit to the lab, they measured my fever and I was taken to the hospital.

The next day a team of Dr. Mengele and four other doctors looked at my fever chart and then declared, "Too bad, she is so young. She has only two weeks to live."

I was all alone. The doctors I had did not want to heal me. They wanted me dead. Miriam was not with me. I missed her so very much. She was the only kind and loving person I could cuddle up with when I was hungry, cold, and scared.

I refused to accept their verdict. I refused to die! I made a second silent pledge, "I will do anything in my power to get well and be reunited with my sister, Miriam."

In the hospital barrack, we received no food and no medication. People were brought to this barrack to die or to wait for a place in the gas chamber. I was very ill, burning up with fever, between life and death. I remember waking up on the barrack floor. I was crawling because I no longer could walk. I wanted to reach a faucet at the other end of the barrack. As I was crawling, I faded in and out of consciousness. I kept telling myself, "I must survive. I must survive." After two weeks, my fever broke and I began to feel stronger.

Would I have died, Mengele would have killed Miriam with an injection to the heart and would have done comparative autopsies on our bodies. This is the way most of the twins died.

Three times a week we walked to the main Auschwitz camp for experiments. These lasted 6 to 8 hours. We had to sit naked in a room. Every part of our body was measured, poked and compared to charts and photographed. Every movement was noted. I felt like an animal in a cage.

Three times a week we went to the blood lab. There we were injected with germs and chemicals and they took a lot of blood from us.

I have seen some twins fainting from the great amount of blood that they lost. I believe the Nazis wanted to know how much blood can a person lose before it can cause death.



## LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

### UNIVERSAL DESIGN FOR LEARNING

The experiments were in various stages and Mengele had an unlimited supply of guinea pigs in the camp. If a twin died as a result of the experiments, the other twin was injected with a phenol injection into the heart and comparative autopsies were done on both twins. When one pair of twins was lost to the experiments, another pair of twins would come in on the next transport to replace the pair who had been killed.

On a white snowy day, January 27th, 1945, four days before my 11th birthday, Auschwitz was liberated by the Soviets and we were free. We were alive. We had survived. We had triumphed over unbelievable evil.

7. After reading the above excerpt, students will contemplate and respond either in discussion or on paper, to the following questions: (*Action and Expression*)\*
  - a. Judge how Eva showed courage and personal strength in her experience. Provide at least three examples.
  - b. What happened to the girls under Dr. Mengele's supervision? Explain, in general, the mistreatment that the twins at Auschwitz had to endure.
  - c. It is hard for us to imagine what it was like for Eva, her sister, and the others, but how do you think you'd feel or react in the same situation?
8. Groups read and analyze **Document #2**, included below while completing questions "d" through "i".

**Document #2 This an excerpt of, A Holocaust Survivors Path to Peace by Roman Heflik (Published 2005)**

Fast forward more than 60 years, and the young girl Eva is now an old woman of 71. She has curly white hair and is, on this Tuesday evening, sporting a blue outfit with short sleeves and a silk shawl. On her left forearm, her tattoo from Auschwitz is still easily visible: A-7063. Yet while the fact that Eva is still alive may be astounding enough, it is her presence in Hamburg at the invitation of the Körber Foundation this week -- and the German debut of a documentary film about her life -- that really takes one's breath away. The film -- made by filmmaker Bob Hercules and historian Cheri Pugh, both American -- is called "Forgiving Dr. Mengele." Because that is exactly what Eva Mozes Kor did.

On Jan. 27, 1945, the Soviet Red Army liberated the survivors of Auschwitz-Birkenau and brought their nightmare to an end. Not too much later, the Kor twins emigrated to Israel. Eva then moved on to the United States, started her own family and became a real estate broker. But the suffering stayed with them. Miriam, too, had apparently received an injection from Mengele, but nobody could figure out what she was suffering from. Her kidneys, though, were failing. Once again, Eva did what she could to save her sister's life and donated one of her own kidneys. But the disease could not be stopped and, in 1993, Miriam died in Israel.

Since then, however, Eva's story has become one of forgiveness and personal healing. It has also become one of controversy. After all, the film, shown at the Körber Foundation on Tuesday night, does not focus on annihilation and guilt, as do so many Holocaust films that came before it. Rather, it



## LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

### UNIVERSAL DESIGN FOR LEARNING

is about a woman who made peace with those who exterminated her family and who tried to exterminate her.

Kor's path to peace began with a trip to the country of her would-be murderers from her current hometown of Terre Haute, Indiana. Only a few weeks after the death of her sister, Eva flew to Germany to meet with a German doctor. Hans Münch was his name, and he had worked alongside Mengele in Auschwitz. After World War II ended, the SS-medic faced war crimes charges, but was found not guilty. In contrast to his colleagues, it was found that Münch had not carried out any experiments on his patients.

#### **A former Nazi with a shy smile**

She was incredibly nervous when she finally found herself standing in front of Münch's door, Kor says. But then, an elderly gentleman with snow-white hair, a carefully trimmed beard and a shy smile opened the door. Yes, he admitted, he had been there during the gassings. "And that's my problem," he went on. He still suffers from depression and nightmares as a result. Kor had gone looking for a monster, but found a human being instead. "I then decided that I would write Münch a letter in which I forgave him," Kor says.

But the resolute Auschwitz survivor went even further than that. When, in January 1995, the 50th anniversary of the liberation of Auschwitz was celebrated, Kor brought Münch along. On the snow-covered site of the former extermination camp, she read a confession of guilt from Münch to the gathered press. She saw it as an important statement from an eyewitness that could be used to contradict those who would deny the Holocaust. But then, she said, "In my own name, I forgive all Nazis."

The other former concentration camp prisoners were horrified. "We have no right to forgive the perpetrators in the names of the victims," was the formulation often used. Kor's private amnesty was shocking, said one woman who had also been a victim of Mengele's experiments on twins. And ever since Kor's personal clemency, a number of Auschwitz survivors have done their best to avoid her. The pain and anger is just too deep. Can one really forgive pure evil? By doing so, does one not exonerate the murderers and torturers who ran the camps?

The American real estate agent today, though, is certain that she did the right thing. "I felt as though an incredibly heavy weight of suffering had been lifted," she says. "I never thought I could be so strong." She says that because she was able to forgive her worst enemies, she was finally able to free herself from her victim status. But, she is quick to add, forgiveness does not mean forgetting. "What the victims do does not change what happened," she says. But every victim has the right to heal themselves as well as they can. "And the best thing about the remedy of forgiveness," she says, "is that there are no side effects. And everybody can afford it."

- d) What is the name of the film by the Korber Foundation?
- e) As an adult, what does Eva do to show her love for her sister?
- f) Why is the Korber Foundation film different from other Holocaust films?
- g) While meeting with Dr. Munch, what did Eva discover about the former Nazi doctor?
- h) Explain the purpose of Eva being at the 50th anniversary of the liberation of Auschwitz.



## LESSON TITLE: Forgiveness

Grade Level/s: 5 - 8

### UNIVERSAL DESIGN FOR LEARNING

- i) How did the other former prisoners respond? Why did they respond that way?
9. Post on the board or overhead, **Document #3**, to be discussed as a class. **This definition of forgiveness comes from the CANDLES Museum website.**

CANDLES, Children of Auschwitz Nazi Deadly Lab Experiments Survivors, is a museum in Terre Haute, Indiana, founded by Eva Kor and dedicated to the 3,000 twins that fell victim to the medical experimentation at Auschwitz.

#### **What forgiveness means to us.**

Forgiveness means many things to many people. To adequately describe Eva Kor's journey to forgiveness and the ways survivors of trauma can heal themselves, we define it like this:

To forgive is to renounce anger and resentment against those who have caused you harm, without the expectation of apology or compensation.

Forgiveness is not a pardon to those who have caused the injury, nor does it excuse the acts they used to cause it. These things are no longer the problem for the person who forgives. Forgiveness is the release of bitterness and indignation for our own personal healing.

Forgiveness does not require forgetting. It only asks that we refuse to accept our pain as a part of ourselves. We are much more than our pain.

10. Discuss **Document #3** as a class. Give students an opportunity to agree or disagree.
11. Students should brainstorm the point they want to make in their closing essay.

#### **Evidence of Understanding:**

**Essay Question - With the information provided, prove the following thesis statement: Eva Mozes Kor was a Jewish twin who survived horrific medical experiments at the Auschwitz Concentration Camp. In spite of this, she has forgiven her captors and is spreading the powerful message of forgiveness to the world.**

Note: The essay can be completed under timed constraints on Day 2 for state testing practice of a Research Simulated Task (RST). It may also be completed for homework or one of the activities listed can be used in its place entirely.

#### **Options for Essay Question:**

1. Provide a READ THE WALLS activity where students would read specific quotes from the book and determine how/if the quote supports the thesis statement. (Engagement)
2. Provide an audio version of excerpts from the text and allow students to use CORNELL NOTES to list what they hear in the audio reading as evidence of the thesis statement. (Representation)
3. Allow time for students to share quotes from the book as a way to build a bank of proofs of the thesis statement. (Action and Expression, Engagement)\*
4. Provide an option for students to present their proofs as debate or an an interview of Eva. (Action and Expression)\*



## LESSON TITLE: **Forgiveness**

Grade Level/s: **5 - 8**

### UNIVERSAL DESIGN FOR LEARNING

#### Extension Activities ( **Action and Expression, Engagement**)\*

- Students can create a card of forgiveness.
  - It can be from the viewpoint of Eva to Dr. Mengele. A message and an appropriate image should be included. It should be written in the format of a friendly letter.
  - The card can be to an actual person in the student's life. If so, have the students pass these cards along to whom they belong.
- Students can create a class mural of images that would symbolize peace and forgiveness. Examples can be flowers, a dove, etc...
- Groups can create a 30 second public service announcement on forgiveness and video/audio record it to share with the class.

#### Teacher Resources: (**Representation**)

- <http://www.candleholocaustmuseum.org/learn/about-forgiveness.htm> (Excerpt #1 & Excerpt #3)
- <http://www.holocaustsurvivors.org/>
- <http://www.quora.com/Should-Holocaust-survivors-forgive-the-Nazis>
- <http://theforgivenessproject.com/stories/eva-kor-poland/>
- <http://www.spiegel.de/international/a-holocaust-survivor-s-path-to-peace-forgiving-josef-mengele-a-389491.html> (Excerpt #2)

#### Other suggested sources:

- Young Adult version of *Unbroken* by Laura Hillenbrand. (Louis Zamperini survived a Japanese POW camp against all odds and forgave his captors & tormentors.)
- <http://www.mediaite.com/tv/japanese-prison-guard-who-tortured-unbroken-hero-zamperini-was-once-interviewed-by-60-minutes/> (Video of 60 Minutes interview with Zamperini. Also included is the interview with his tormentor, "The Byrd," who did not apologize for his actions and refused to meet with Zamperini.
- *Surviving the Angel of Death: The Story of a Mengele Twin in Auschwitz* (2009) Eva Mozes Kor with Lisa Rojany Buccieri



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS:**

#### **CCSS.ELA Literacy Informational Texts:**

**RI.7** Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

#### **CCSS.ELA Literacy:**

##### **RH.6-8.1**

Cite specific textual evidence to support analysis of primary and secondary sources.

##### **RH.6-8.2**

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

##### **RH.6-8.3**

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered how the leaflets incited resistance).

##### **RH.6-8.4**

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

##### **RH.6-8.5**

Describe how a text presents information (e.g., sequentially, comparatively, causally).

##### **RH.6-8.6**

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

##### **RH.6-8.10**

By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

#### **Social Studies:**

**6.2.12.A.4.c:** Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.

**6.2.12.C.4.d** Analyze the ways in which new forms of communication, transportation, and weaponry affected relationships between governments and their citizens and bolstered the power of new authoritarian regimes during this period.

#### **Essential Questions:**

Middle school students comprehend the ideas of intimidation, being the target of harassment, being a bystander and of resisting. This lesson will tell the story of how a small group of young Germans resisted fascist oppression, tyranny and the horrible crimes committed against the Jews of Germany and occupied Europe by the Nazi regime.

- What are the dangers of blind obedience to authority?
- What makes some people resist and others obey authority?
- What would I do in a similar situation?
- How is the White Rose Resistance Movement an example of nonviolent resistance?
- How does one learn to face down evil and pass that spirit on to others?



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## **UNIVERSAL DESIGN FOR LEARNING**

### **Lesson Goals/Objectives:**

The students will be able:

- To comprehend “non-violent resistance” and be able to express the concept as it pertains to the White Rose Resistance Movement.
- To express and explain a better understanding of non-violent German resistance to Nazi oppression.
- To understand the dangers of blind obedience to authority.
- To examine primary sources (leaflets) to get a better understanding of the non-violent resistance.
- To examine secondary sources for information about members of the White Rose resistance movement.

### **Key Terms:**

- [resistance](#)
- [Hitler Youth](#)
- [tyranny](#)
- [mimeograph](#)
- [discriminate](#)
- [minority](#)
- [bystander](#)
- [Fascism](#)
- [leaflets](#)

### **Options for vocabulary activities:**

1. Offer audio version of text to student (**Representation, Engagement**)\*
2. Provide opportunity to make notecards and reinforce through vocabulary games (**Representation, Action and Expression, Engagement**)\*
3. Display terms ahead of time on WORD WALL to activate interest (**Representation, Engagement**)\*
4. Offer graphic organizers to categorize for sorting terms (**Representation, Action and Expression, Engagement**)\*
5. Utilize a vocabulary journal with terms that can be pre-taught by the teacher.
6. Provide digital games to reinforce meaning such as JEOPARDY or CROSSWORD PUZZLES (**Representation, Action and Expression, Engagement**)\*

### **Materials:**

#### **For Teacher Reference:**

- Scholl, I. (2011). **The White Rose: Munich, 1942-1943**. Middletown, Connecticut: Wesleyan University Press.
- Hermann Vinke, I. A. (1984). **The Short Life of Sophie Scholl**. Harper & Row
- Jens, I. (1987). **At the Heart of the White Rose: Letters and Diaries of Hans and Sophie Scholl**. Harper & Row.
- Chaussy, Ulrich, and Franz Josef Miller, editors. *The White Rose: The Resistance by Students against Hitler 1942/43*. München: White Rose Foundation, 1991.
- Hanser, Richard. *A Noble Treason: The Revolt of the Munich Students against Hitler*. New York: Putnam, 1979.

#### **For Classroom Implementation: (Representation)\***

- Smart board, whiteboard, or chalkboard
- Handouts provided or computers to complete research and assignments
- Possible use of book, at the discretion and judgment of the teacher
- Possible use of movie, at the discretion and judgment of the teacher



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## **UNIVERSAL DESIGN FOR LEARNING**

- Test the [Bio-Cube](#) and [Interactive Timeline](#) interactives and make sure that you have the appropriate software installed for them to run effectively. You will need computers with internet access to use these interactives. If computer accessibility is a problem, print out paper copies of the interactive.

### **Background for Lesson:** (if necessary)

1. Previous lesson and discussions on the rise of Hitler and the Nazi party within Germany.
2. Discussion/overview of how the Third Reich changed laws and treatment of the undesirables in Germany.
3. An understanding of Nazi oppression in occupied territories like Poland.

(Note to Teacher: If teacher has very limited knowledge of the Third Reich, etc., consider the United States Holocaust Memorial Museum website or the NJCHE curriculum guides, magazine articles, for reference)

### **Options for additional activities:**

1. Provide videos/You-tube clips on topic (**Representation**, **Engagement**)\*
2. Highlighting key words/phrases, key points and arguments (**Representation**, **Engagement**)\*
3. Creating modified texts for students (**Representation**)\*
4. Encourage pair-share (**Engagement**)\*
5. Have students research and present material to peer (**Action and Expression**)\*

### **Instructional Activity/Procedures:**

1. Imagine that things around you begin to change. The newly elected government has been making new laws that are discriminatory. The new laws begin to isolate minority groups within your community. You have friends who are part of the group of people who are being discriminated against. What choices do you have in such a situation? How do you feel about the changes the government is forcing on the people? What could you do?
2. Definition and discussion of “[resist](#)” and “[bystander](#).”
3. Fact Sheet (See Appendix A)/Describe to students:
  - a. Use the information provided to give the class a general introduction to the White Rose Movement. Students should have an understanding of what was going on in Germany at the time the movement was formed. Essential Question: Why did these college students feel the need to risk their lives and resist their fellow countrymen?
  - b. Use the provided handouts to have students become familiar with the members of the White Rose Resistance Movement. Assign each student one member of the resistance movement and provide them with the information or the means to research that member. After students have been given time to gather information about their member, group students with other students that read the same leaflet and have them compare what they found. Next have students work in groups that have all members of the movement represented and students can teach each other what they learned about their assigned resister. At the end of this time, students will have a general understanding about all members and the movement. They should also have an advanced knowledge of the specific member they were assigned. What had certain members of the movement witnessed on the Eastern Front that made them feel the need to resist?
  - c. The Leaflets: Use the provided printouts of the 6 leaflets or again, if you can, have the students use the internet so that they may research the leaflets. Assign each student one leaflet. Have them read it over, taking notes and gathering information from their assigned leaflet. After students have been given time to gather information from their leaflet, group students with other students that read the same leaflet and have them compare what they found. Then regroup students and this time make sure that all leaflets are represented in the group. Now



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

they can discuss, analyze, and share the information from their leaflet.

4. Optional Film <https://www.youtube.com/watch?v=nXtC08tWxqA> Rothemund, M. (Director). (2005). *Sophie Scholl: The Final Days* [Motion Picture].

### **Evidence of Understanding:**

Have students choose one of the following summative assessments.

1. Biography: After students have been assigned the member of the White Rose, they will gather biographical information about that member. They will use the information they have gathered to create a [Bio-Cube](#) (more technology based) or Who Am I Book (more arts and crafts based.)
2. Timeline: After students have been introduced to the White Rose Movement, they should use what they have learned to create a timeline covering the events of the movement.
3. Role Play: A group of your students may like to take what they have learned about the members of the White Rose and act out what they imagine to be a day in the lives of these resisters. The scene may include things like their day on Campus at the University of Munich; describe something they witnessed happening in the streets of the city, or a late night meeting of the organization.
4. The White Rose Movement Mobile: Let students create a Historical Mobile representing the members of the group, or representing the important parts of the leaflets.

## **Appendix A/Fact Sheet**

### **FACTS**

- <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007188>
- [http://www.historylearningsite.co.uk/white\\_rose\\_movement.htm](http://www.historylearningsite.co.uk/white_rose_movement.htm)
- <http://www.bbc.com/news/magazine-21521060>
- <https://www.jewishvirtuallibrary.org/jsource/Holocaust/rose.html>

### **Document 1**

#### **The White Rose - A Lesson in Dissent**

The date was February 22, 1943. Hans Scholl and his sister Sophie, along with their best friend, Christoph Probst, were scheduled to be executed by Nazi officials that afternoon. The prison guards were so impressed with the calm and bravery of the prisoners in the face of impending death that they violated regulations by permitting them to meet together one last time. Hans, a medical student at the University of Munich, was 24. Sophie, a student, was 21. Christoph, a medical student, was 22.

This is the story of The White Rose. It is a lesson in dissent. It is a tale of courage, of principle, of honor. It is detailed in three books, *The White Rose* (1970) by Inga Scholl, *A Noble Treason* (1979) by Richard Hanser, and *An Honorable Defeat* (1994) by Anton Gill.

Hans and Sophie Scholl were German teenagers in the 1930s. Like other young Germans, they enthusiastically joined the Hitler Youth. They believed that Adolf Hitler was leading Germany and the German people back to greatness.



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Their parents were not so enthusiastic. Their father, Robert Scholl, told his children that Hitler and the Nazis were leading Germany down a road of destruction. Later, in 1942, he would serve time in a Nazi prison for telling his secretary: "The war! It is already lost. This Hitler is God's scourge on mankind, and if the war doesn't end soon the Russians will be sitting in Berlin." Gradually, Hans and Sophie began realizing that their father was right. They concluded that, in the name of freedom and the greater good of the German nation, Hitler and the Nazis were enslaving and destroying the German people.

They also knew that open dissent was impossible in Nazi Germany, especially after the start of World War II. Most Germans took the traditional position, that once war breaks out, it is the duty of the citizen to support the troops by supporting the government. But Hans and Sophie Scholl believed differently. They believed that it was the duty of a citizen, even in times of war, to stand up against an evil regime, especially when it is sending hundreds of thousands of its citizens to their deaths.

The Scholl siblings began sharing their feelings with a few of their friends, Christoph Probst, Alexander Schmorell, Willi Graf, as well as with Kurt Huber, their psychology and philosophy professor.

One day in 1942, copies of a leaflet entitled "The White Rose" suddenly appeared at the University of Munich. The leaflet contained an anonymous essay that said that the Nazi system had slowly imprisoned the German people and was now destroying them. The Nazi regime had turned evil. It was time, the essay said, for Germans to rise up and resist the tyranny of their own government. At the bottom of the essay, the following request appeared: "Please make as many copies of this leaflet as you can and distribute them."

The leaflet caused a tremendous stir among the student body. It was the first time that internal dissent against the Nazi regime had surfaced in Germany. The essay had been secretly written and distributed by Hans Scholl and his friends.

Another leaflet appeared soon afterward. And then another. And another. Ultimately, there were six leaflets published and distributed by Hans and Sophie Scholl and their friends, four under the title "The White Rose" and two under the title "Leaflets of the Resistance." Their publication took place periodically between 1942 and 1943, interrupted for a few months when Hans and his friends were temporarily sent to the Eastern Front to fight against the Russians.

The members of The White Rose, of course, had to act cautiously. The Nazi regime maintained an iron grip over German society. Internal dissent was quickly and efficiently smashed by the Gestapo. Hans and Sophie Scholl and their friends knew what would happen to them if they were caught.

People began receiving copies of the leaflets in the mail. Students at the University of Hamburg began copying and distributing them. Copies began turning up in different parts of Germany and Austria. Moreover, as Hanser points out, the members of The White Rose did not limit themselves to leaflets. Graffiti began appearing in large letters on streets and buildings all over Munich: "Down with Hitler! . . . Hitler the Mass Murderer!" and "Freiheit! . . . Freiheit! . . . Freedom! . . . Freedom!"



**LESSON TITLE: Non-Violent Resistance to Nazi Oppression:  
The Story of the White Rose, A Lesson in Rebellion. It is a  
Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

The Gestapo was driven into a frenzy. It knew that the authors needed to procure large quantities of paper, envelopes, and postage. It knew that they were using a duplicating machine. But despite the Gestapo's best efforts, it was unable to catch the perpetrators.

One day, February 18, 1943, Hans' and Sophie's luck ran out. They were caught leaving pamphlets at the University of Munich and were arrested. A search disclosed evidence of Christoph Probst's participation, and he too was soon arrested. The three of them were indicted for treason.

On February 22, four days after their arrest, their trial began. The presiding judge, Roland Freisler, chief justice of the People's Court of the Greater German Reich, had been sent from Berlin. Hansen wrote:

He conducted the trial as if the future of the Reich were indeed at stake. He roared denunciations of the accused as if he were not the judge but the prosecutor. He behaved alternately like an actor ranting through an overwritten role in an implausible melodrama and a Grand Inquisitor calling down eternal damnation on the heads of the three irredeemable heretics before him. . . . No witnesses were called, since the defendants had admitted everything. The proceedings consisted almost entirely of Roland Freisler's denunciation and abuse, punctuated from time to time by half-hearted offerings from the court-appointed defense attorneys, one of whom summed up his case with the observation, "I can only say fiat justitia. Let justice be done." By which he meant: Let the accused get what they deserve.

Freisler and the other accusers could not understand what had happened to these German youths. After all, they all came from nice German families. They all had attended German schools. They had been members of the Hitler Youth. How could they have turned out to be traitors? What had so twisted and warped their minds?

Sophie Scholl shocked everyone in the courtroom when she remarked to Freisler: "Somebody, after all, had to make a start. What we wrote and said is also believed by many others. They just don't dare to express themselves as we did." Later in the proceedings, she said to him: "You know the war is lost. Why don't you have the courage to face it?"

In the middle of the trial, Robert and Magdalene Scholl tried to enter the courtroom. Magdalene said to the guard: "But I'm the mother of two of the accused." The guard responded: "You should have brought them up better." Robert Scholl forced his way into the courtroom and told the court that he was there to defend his children. He was seized and forcibly escorted outside. The entire courtroom heard him shout: "One day there will be another kind of justice! One day they will go down in history!"

Robert Freisler pronounced his judgment on the three defendants: Guilty of treason. Their sentence: Death.

They were escorted back to Stadelheim prison, where the guards permitted Hans and Sophie to have one last visit with their parents. Hans met with them first, and then Sophie. Hansen wrote:

His eyes were clear and steady and he showed no sign of dejection or despair. He thanked his parents again for the love and warmth they had given him and he asked them to convey his affection and regard to



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

a number of friends, whom he named. Here, for a moment, tears threatened, and he turned away to spare his parents the pain of seeing them. Facing them again, his shoulders were back and he smiled. . . .

Then a woman prison guard brought in Sophie. . . . Her mother tentatively offered her some candy, which Hans had declined. "Gladly," said Sophie, taking it. "After all, I haven't had any lunch!" She, too, looked somehow smaller, as if drawn together, but her face was clear and her smile was fresh and unforced, with something in it that her parents read as triumph. "Sophie, Sophie," her mother murmured, as if to herself. "To think you'll never be coming through the door again!" Sophie's smile was gentle. "Ah, Mother," she said. "Those few little years. . . ." Sophie Scholl looked at her parents and was strong in her pride and certainty. "We took everything upon ourselves," she said. "What we did will cause waves." Her mother spoke again: "Sophie," she said softly, "Remember Jesus." "Yes," replied Sophie earnestly, almost commandingly, "but you, too." She left them, her parents, Robert and Magdalene Scholl, with her face still lit by the smile they loved so well and would never see again. She was perfectly composed as she was led away. Robert Mohr [a Gestapo official], who had come out to the prison on business of his own, saw her in her cell immediately afterwards, and she was crying. It was the first time Robert Mohr had seen her in tears, and she apologized. "I have just said good-bye to my parents," she said. "You understand . . ." She had not cried before her parents. For them she had smiled.

No relatives visited Christoph Probst. His wife, who had just had their third child, was in the hospital. Neither she nor any members of his family even knew that he was on trial or that he had been sentenced to death. While his faith in God had always been deep and unwavering, he had never committed to a certain faith. On the eve of his death, a Catholic priest admitted him into the church in articulo mortis, at the point of death. "Now," he said, "my death will be easy and joyful."

That afternoon, the prison guards permitted Hans, Sophie, and Christoph to have one last visit together. Sophie was then led to the guillotine. One observer described her as she walked to her death: "Without turning a hair, without flinching." Christoph Probst was next. Hans Scholl was last; just before he was beheaded, Hans cried out: "Long live freedom!"

Unfortunately, they were not the last to die. The Gestapo's investigation was relentless. Later tried and executed were Alex Schmorell (age 25), Willi Graf (age 25), and Kurt Huber (age 49). Students at the University of Hamburg were either executed or sent to concentration camps.

Today, every German knows the story of The White Rose. A square at the University of Munich is named after Hans and Sophie Scholl. And there are streets, squares, and schools all over Germany named for the members of The White Rose. The German movie *The White Rose* is now found in video stores in Germany and the United States. Richard Hansen sums up the story of The White Rose:

In the vogue words of the time, the Scholls and their friends represented the "other" Germany, the land of poets and thinkers, in contrast to the Germany that was reverting to barbarism and trying to take the world with it. What they were and what they did would have been "other" in any society at any time. What they did transcended the easy division of good-German/bad-German and lifted them above the nationalism of time-bound events. Their actions made them enduring symbols of the struggle, universal and timeless, for the freedom of the human spirit wherever and whenever it is threatened.



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

**Sources:** The Future of Freedom Foundation. *Mr. Hansberger* is founder and president of The Future of Freedom Foundation.

Hornberger, J. G. (2015). *Holocaust Resistance: The White Rose - A Lesson in Dissent*. Retrieved 4 27, 2015, from Jewish Virtual Library: <https://www.jewishvirtuallibrary.org/jsource/Holocaust/rose.html>

### **The White Rose Leaflets**

- In 1942, members of the student resistance organization The White Rose Society released these six anti-Nazi leaflets. You can photocopy and hand out the information below or use one of the websites for information on the leaflets.
- [http://www.whiterosesociety.org/WRS\\_pamphlets\\_home.html](http://www.whiterosesociety.org/WRS_pamphlets_home.html)
- <http://www.holocaustresearchproject.org/revolt/wrleaflets.html>

### **The First Leaflet**

Nothing is so unworthy of a civilized nation as allowing itself to be "governed" without opposition by an irresponsible clique that has yielded to base instinct. It is certain that today every honest German is ashamed of his government. Who among us has any conception of the dimensions of shame that will befall us and our children when one day the veil has fallen from our eyes and the most horrible of crimes - crimes that infinitely outdistance every human measure - reach the light of day?

If the German people are already so corrupted and spiritually crushed that they do not raise a hand, frivolously trusting in a questionable faith in lawful order in history; if they surrender man's highest principle, that which raises him above all other God's creatures, his free will; if they abandon the will to take decisive action and turn the wheel of history and thus subject it to their own rational decision; if they are so devoid of all individuality, have already gone so far along the road toward turning into a spiritless and cowardly mass - then, yes, they deserve their downfall.

Goethe speaks of the Germans as a tragic people, like the Jews and the Greeks, but today it would appear rather that they are a spineless, will-less herd of hangers-on, who now - the marrow sucked out of their bones, robbed of their center of stability - are waiting to be hounded to their destruction. So it seems - but it is not so. Rather, by means of a gradual, treacherous, systematic abuse, the system has put every man into a spiritual prison. Only now, finding himself lying in fetters, has he become aware of his fate.

Only a few recognized the threat of ruin, and the reward for their heroic warning was death. We will have more to say about the fate of these persons. If everyone waits until the other man makes a start, the messengers of avenging Nemesis will come steadily closer; then even the last victim will have been cast senselessly into the maw of the insatiable demon.

Therefore every individual, conscious of his responsibility as a member of Christian and Western civilization, must defend himself against the scourges of mankind, against fascism and any similar system of totalitarianism. Offer passive resistance - resistance - wherever you may be, forestall the spread of this atheistic war machine before it is too late, before the last cities, like Cologne, have been reduced to



**LESSON TITLE: Non-Violent Resistance to Nazi Oppression:  
The Story of the White Rose, A Lesson in Rebellion. It is a  
Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

rubble, and before the nation's last young man has given his blood on some battlefield for the hubris of a sub-human. Do not forget that every people deserve the regime it is willing to endure.

From Friedrich Schiller's "The Lawgiving of Lycurgus and Solon":

Viewed in relation to its purposes, the law code of Lycurgus is a masterpiece of political science and knowledge of human nature. He desired a powerful, unassailable state, firmly established on its own principles. Political effectiveness and permanence were the goal towards which he strove, and he attained this goal to the full extent possible under the circumstances. But if one compares the purpose Lycurgus had in view with the purposes of mankind, then a deep abhorrence takes the place of the approbation which we felt at first glance. Anything may be sacrificed to the good of the state except that end for which the State serves as a means. The state is never an end in itself; it is important only as a condition under which the purpose of mankind can be attained, and this purpose is none other than the development of all of man's powers, his progress and improvement. If a state prevents the development of the capacities which reside in man, if it interferes with the progress of the human spirit, then it is reprehensible and injurious, no matter how excellently devised, how perfect in its own way. Its very permanence in that case amounts more to a reproach than to a basis for fame; it becomes a prolonged evil, and the longer it endures, the more harmful it is...

At the price of all moral feeling a political system was set up, and the resources of the state were mobilized to that end. In Sparta there was no conjugal love, no mother love, no filial devotion, no friendship; all men were citizens only, and all virtue was civic virtue.

A law of the state made it the duty of Spartans to be inhumane to their slaves; in these unhappy victims of war humanity itself was insulted and mistreated. In the Spartan code of law the dangerous principle was promulgated that men are to be looked upon as means and not as ends - and the foundations of natural law and of morality were destroyed by that law...

What an admirable sight is afforded, by contrast, by the rough soldier Gaius Marcius in his camp before Rome, when he renounced vengeance and victory because he could not endure to see a mother's tears!...

The state [of Lycurgus] could endure only under the one condition: that the spirit of the people remained quiescent. Hence it could be maintained only if it failed to achieve the highest, the sole purpose of a state.

From Goethe's "The Awakening of Epimenides, Act II, Scene 4:

SPIRITS: Though he who has boldly risen from the abyss through an iron will and cunning May conquer half the world, yet to the abyss he must return. Already a terrible fear has seized him; In vain he will resist! And all who still stand with him must perish in his fall

HOPE: Now I find my good men are gathered in the night, to wait in silence, not to sleep. And the glorious word of liberty they whisper and murmur, till in unaccustomed strangeness, on the steps of our temple Once again in delight they cry: Freedom! Freedom!



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

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### **The Second Leaflet**

It is impossible to engage in intellectual discourse with National Socialism because it is not an intellectually defensible program. It is false to speak of a National Socialist philosophy, for if there were such an entity, one would have to try by means of analysis and discussion either to prove its validity or to combat it. In actuality, however, we face a totally different situation.

At its very inception this movement depended on the deception and betrayal of one's fellow man; even at that time it was inwardly corrupt and could support itself only by constant lies. After all, Hitler states in an early edition of "his" book (a book written in the worst German I have ever read, in spite of the fact that it has been elevated to the position of the Bible in this nation of poets and thinkers): "It is unbelievable, to what extent one must betray a people in order to rule it."

It at the start this cancerous growth in the nation was not particularly noticeable, it was only because there were still enough forces at work that operated for the good, so that it was kept under control. As it grew larger, however, and finally in an ultimate spurt of growth attained ruling power, the tumor broke open, as it were, and infected the whole body. The greater part of its former opponents went into hiding. The German intellectuals fled to their cellars, there, like plants struggling in the dark, away from light and sun, gradually to choke to death.

Now the end is at hand. Now it is our task to find one another again, to spread information from person to person, to keep a steady purpose, and to allow ourselves no rest until the last man is persuaded of the urgent need of his struggle against this system. When thus a wave of unrest goes through the land, when "it is in the air", when many join the cause, then in a great final effort this system can be shaken off. After all, an end in terror is preferable to terror without end.

We are not in a position to draw up a final judgment about the meaning of our history. But if this catastrophe can be used to further the public welfare, it will be only by virtue of the fact that we are cleansed by suffering; that we yearn for the light in the midst of deepest night, summon our strength, and finally help in shaking off the yoke which weighs on our world.

We do not want to discuss here the question of the Jews, nor do we want in this leaflet to compose a defense or apology. No, only by way of example do we want to cite the fact that since the conquest of Poland three hundred thousand Jews have been murdered in this country in the most bestial way. Here we see the most frightful crime against human dignity, a crime that is unparalleled in the whole of history. For Jews, too, are human beings – no matter what position we take with respect to the Jewish question – and a crime of this dimension has been perpetrated against human beings.

Someone may say that the Jews deserved their fate. This assertion would be a monstrous impertinence; but let us assume that someone said this – what position has he then take toward the fact that the entire Polish aristocratic youth is being annihilated? (May God grant that this program has not fully achieved its aim as yet!) All male offspring of the houses of the nobility between the ages fifteen and twenty were



**LESSON TITLE: Non-Violent Resistance to Nazi Oppression:  
The Story of the White Rose, A Lesson in Rebellion. It is a  
Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

transported to concentration camps in Germany and sentenced to forced labor, and the girls of this age groups were sent to Norway, into the bordellos of the SS!

Why tell you these things, since you are fully aware of them – or if not of these, then of other equally grave crimes committed by this frightful sub-humanity? Because here we touch on a problem which involves us deeply and forces us all to take thought. Why do these German people behave so apathetically in the face of all these abominable crimes, crimes so unworthy of the human race? Hardly anyone thinks about that. It is accepted as fact and put out of mind. The German people slumber on in their dull, stupid sleep and encourage these fascist criminals; they give them the opportunity to carry on their depredations; and of course they do so. Is this a sign that the Germans are brutalized in their simplest human feelings, that no chord within them cried out at the sight of such deeds, that they have sunk into a fatal consciencelessness from which they will never, never awake?

It seems to be so, and will certainly be so, if the German does not at least start up out of his stupor, if he does not protest wherever and whenever he can against this clique of criminals, if he shows no sympathy for these hundreds of thousands of victims. He must evidence not only sympathy; no, much more; a sense or complicity in guilt. For through his apathetic behavior he gives these evil men that opportunity to act as they do; he tolerates this “government” which has taken upon itself such an infinitely great burden of guilt; indeed, he himself is to blame for the fact that it came about at all! Each man wants to be exonerated of a guilt of this kind, each one continues on his way with the most placid, the calmest conscience. But he cannot be exonerated; he is guilty, guilty, guilty!

It is not too late, however, to do away with this most reprehensible of all miscarriages of government, so as to avoid being burdened with even greater guilt. Now, when in recent years our eyes have been opened, when we know exactly who our adversary is, it is high time to root out this brown horde. Up until the outbreak of the war the larger part of the German people were blinded; the Nazis did not show themselves in their true aspect. But now, now that we have recognized them for what they are, it must be the sole and first duty, the holiest duty of every German to destroy these beasts.

*“If the people are barely aware that the government exists, they are happy. When the government is felt to be oppressive, they are broken.” “Good fortune, alas! builds itself misery. Good fortune, alas! is the mask of misery. What will come of this? We cannot, foresee the end. Order is upset and turns to disorder, good becomes evil. The people are confused. Is it not so, day in, day out, from the beginning?” “The wise man is therefore angular, though he does not injure others; he has sharp corners, though he does not harm; he is upright but not gruff. He is clear-minded, but he does not try to be brilliant.” – Lao Tzu*

*“Whoever undertakes to rule the kingdom and to shape it according to his whim – I foresee that he will fail to reach his goal. That is all.” “The kingdom is a living being. It cannot be constructed, in truth! He who tries to manipulate it will spoil it, he who tries to put it under his power will lose it.” “Therefore: Some creatures go out in front, others follow, some have warm breath, others cold, some are strong, some weak, some attain abundance, other succumb.” “The wise man will accordingly forswear excess, he will avoid arrogance and not overreach.” – Lao Tzu*



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Please make as many copies as possible of this leaflet and distribute them.

### **The Third Leaflet**

*Salus publica suprema lex\* Let the good of the people be the supreme law*

All ideal forms of government are utopias. A state cannot be constructed on a purely theoretical basis; rather, it must grow and ripen in the way an individual human being matures. But we must not forget that at the starting point of every civilization the state was already there in rudimentary form. The family is as old as man himself, and out of this initial bond man, endowed with reason, created for himself a state founded on justice, whose highest law was the common good. The state should exist as a parallel to the divine order, and the highest of all utopias, \*the civitas dei\*, is the model which in the end it should approximate.

Here we will not pass judgment on the many possible forms of the state – democracy, constitutional monarchy, and so on. But one matter needs to be brought out clearly and unambiguously. Every individual human being has a claim to a useful and just state, a state which secures the freedom of the individual as well as the good of the whole. For, according to God's will, man is intended to pursue his natural goal, his earthly happiness, in self-reliance and self-chosen activity, freely and independently within the community of life and work of the nation.

But our present "state" is the dictatorship of evil. "Oh, we've known that for a long time," I hear you object, "and it isn't necessary to bring that to our attention again." But, I ask you, if you know that, why do you not bestir yourselves, why do you allow these men who are in power to rob you step by step, openly and in secret, of one domain of your rights after another, until one day nothing, nothing at all will be left but a mechanized state system presided over by criminals and drunks? Is your spirit already so crushed by abuse that you forget it is your right – or rather, your \*moral duty\* - to eliminate this system?

But if a man no longer can summon the strength to demand his right, then it is absolutely certain that he will perish. We would deserve to be dispersed through the earth like dust before the wind if we do not muster our powers at this late hour and finally find the courage which up to now we have lacked. Do not hide your cowardice behind a cloak of expediency, for with every new day that you hesitate, failing to oppose this offspring of Hell, your guilt, as in a parabolic curve, grows higher and higher.

Many, perhaps most, of the readers of these leaflets do not see clearly how they can practice as effective opposition. They do not see any avenues open to them. We want to try to show them that everyone is in a position to contribute to the overthrow of this system. It is not possible through solitary withdrawal, in the manner of embittered hermits, to prepare the ground for the overturn of this "government" or bring about the revolution at the earliest possible moment. No, it can be done only by the cooperation of many convinced, energetic people – people who are agreed as to the means they must use to attain their goal.

We have no great number of choices as these means. The only one available is \*passive resistance\*. The meaning and the goal of passive resistance is to topple National Socialism, and in this struggle we must not recoil from any course, any action, whatever its nature. At \*all\* points we must oppose National Socialism, wherever it is open to attack. We must soon bring this monster of a state to an end. A victory of fascist Germany in this war would have immeasurable, frightful consequences. The military victory over Bolshevism dare not become the primary concern of the Germans. The defeat of the Nazis must



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

\*unconditionally\* be the first order of business. The greater necessity of this latter requirement will be discussed in one of our forthcoming leaflets.

And now every convinced opponent of National Socialism must ask himself how he can fight against the present "state" in the most effective way, how he can strike it the most telling blows. Through passive resistance, without a doubt. We cannot provide each man with the blueprint for his acts, we can only suggest them in general terms, and he alone will find the way of achieving this end:

\*Sabotage\* in armament plants and war industries, sabotage at all gatherings, rallies, public ceremonies, and organizations of the National Socialist Party. Obstruction of the smooth functioning of the war machine (a machine for war that goes on solely to shore up and perpetuate the National Socialist Party and its dictatorship). \*Sabotage\* in all areas of science and scholarship which further the continuation of the war – whether in universities, technical schools, laboratories, research institutions, or technical bureaus. \*Sabotage\* in all cultural institutions which could potentially enhance the "prestige" of the bureaus. \*Sabotage\* in all branches of the arts which have even the slightest dependence on National Socialism or render it service. \*Sabotage\* in all publications, all newspapers, that are in the pay of the "government" and that defend its ideology and aid in disseminating the brown lie.

Do not give a penny to the public drives (even when they are conducted under the pretense of charity). For this is only a disguise. In reality the proceeds aid neither the Red Cross nor the needy. The government does not need this money; it is not financially interested in these money drives. After all, the presses run continuously to manufacture any desired amount of paper currency. But the populace must be kept constantly under tension, the pressure of the bit must not be allowed to slacken! Do not contribute to the collections of metal, textiles, and the like. Try to convince all your acquaintances, including those in the lower social classes, of the senselessness of continuing, of the hopelessness of this war; of our spiritual and economic enslavement at the hands of the National Socialists; of the destruction of all moral and religious values; and urge them to \*passive resistance\*!

Aristotle: \*Politics\*: "...and further, it is part [of the nature of tyranny] to strive to see to it that nothing is kept hidden of that which any subject says or does, but that everywhere he will be spied upon... and further, to set man against man and friend against friend, and the common people against the privileged and the wealthy. Also it is part of these tyrannical measures, to keep the subjects poor, in order to pay the guards and the soldiers, and so that they will be occupational with earning their livelihood and will have neither leisure nor opportunity to engage in conspiratorial acts... Further, [to levy] such taxes on income as were imposed in Syracuse, for under Dionysius the citizens gladly paid out their whole fortunes in taxes within five years. Also, the tyrant is inclined constantly to foment wars."

Please duplicate and distribute!

### **The Fourth Leaflet**

Though we know that National Socialist power must be broken by military means, we are trying to achieve a renewal from within of the severely wounded German spirit. This rebirth must be preceded, however, by the clear recognition of all the guilt with which the German people have burdened themselves, and by an uncompromising battle against Hitler and his all too many minions, party members, Quislings, and the like...



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

There is an ancient maxim that we repeat to our children. "He who won't listen will have to feel." But a wise child will not burn his fingers the second time on a hot stove. In the past weeks Hitler has choked up successes in Africa and in Russia. In consequence, optimism on the one hand and distress and pessimism on the other have grown within the German people with a rapidity quite inconsistent with traditional German apathy. On all sides one hears among Hitler's opponents – the better segments of the population – exclamations of despair, words of disappointment and discouragement, often ending with the question: "Will Hitler now, after all...?"

Meanwhile, the German offensive against Egypt has ground to a halt. Rommel had to bide his time in a dangerously exposed position. But the push into the East proceeds. This apparent success has been purchased at the most horrible expense of human life, and so it can longer be counted an advantage. Therefore we must warn against all optimism.

Neither Hitler nor Goebbels can have counted the dead. In Russia thousands are lost daily. It is the time of the harvest, and the reaper cuts into the ripe grain with wide strokes. Mourning takes up her abode in the country cottages, and there is no one to dry the tears of the mothers. Yet Hitler feeds with lies those people whose most precious belongings he has stolen and whom he has driven to a meaningless death.

Every word that comes from Hitler's mouth is a lie. When he says peace, he means war, and when he blasphemously uses the name of the Almighty, he means the power of evil, the fallen angel, Satan. His mouth is the foul-smelling maw of Hell, and his might is at bottom accursed. True, we must conduct a struggle against the National Socialist terrorist state with rational means; but whoever today still doubts the reality, the existence of demonic powers, has failed by a wide margin to understand the metaphysical background of this war. Behind the concrete, the visible events, behind all objective, logical considerations, we find the irrational element: The struggle against the demon, against the servants of the Antichrist. Everywhere and at all times demons have been lurking in the dark, waiting for the moment when man is weak, when of his own volition he leaves his place in the order of Creation as founded for him by God in freedom; when he yields to the force of evil, separates himself from the powers of a higher order; and after voluntarily taking the first step, he is driven on to the next and the next at a furiously accelerating rate. Everywhere and at all times of greatest trial men have appeared, prophets and saints who cherished their freedom, who preached the One God and who His help brought the people to a reversal of their downward course. Man is free, to be sure, but without the true God he is defenseless against the principle of evil. He is a rudderless ship, at the mercy of the storm, an infant without his mother, a cloud dissolving into thin air.

I ask you, you as a Christian wrestling for the preservation of your greatest treasure, whether you hesitate, whether you incline toward intrigue, calculation, or procrastination in the hope that someone else will raise his arm in your defense? Has God not given you the strength, the will to fight? We must attack evil where it is strongest, and it is strongest in the power of Hitler.

*So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead than the living which are yet alive. – Ecclesiastes 4*



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

True anarchy is the generative element of religion. Out of the annihilation of every positive element she lifts her gloriously radiant countenance as the founder of a new world...If Europe were about to awaken again, if a state of states, a teaching of political science were at hand! Should hierarchy then...be the principle of the union of states? Blood will stream over Europe until the nations become aware of the frightful madness which drives them in circles. And then, struck by celestial music and made gentle, the approach their former altars all together, hear about the works of peace, and hold a great celebration of peace with fervent tears before the smoking altars. Only religion can reawaken Europe, establish the rights of the peoples, and install Christianity in new splendor visibly on earth in its office as guarantor of peace. – Novalis

We wish expressly to point out that the White Rose is not in the pay of any foreign power. Though we know that National Socialist power must be broken by military means, we are trying to achieve a renewal from within of the severely wounded German spirit. This rebirth must be preceded, however, by the clear recognition of all the guilt with which the German people have burdened themselves, and by an uncompromising battle against Hitler and his all too many minions, party members, Quislings, and the like. With total brutality the chasm that separates the better portion of the nation from everything that is opened wide. For Hitler and his followers there is no punishment on this Earth commensurate with their crimes. But out of love for coming generations we must make an example after the conclusion of the war, so that no one will ever again have the slightest urge to try a similar action. And do not forget the petty scoundrels in this regime; note their names, so that none will go free! They should not find it possible, having had their part in these abominable crimes, at the last minute to rally another flag and then act as if nothing had happened! To set you at rest, we add that the addresses of the readers of the White Rose are not recorded in writing. They were picked at random from directories.

We will not be silent. We are your bad conscience. The White Rose will not leave you in peace!

### **Leaflet of Resistance The Fifth Leaflet**

#### **A Call to All Germans!**

The war is approaching its destined end. As in the year 1918, the German government is trying to focus attention exclusively on the growing threat of submarine warfare, while in the East the armies are constantly in retreat and invasion is imminent in the West. Mobilization in the United States has not yet reached its climax, but already it exceeds anything that the world has ever seen. It has become a mathematical certainty that Hitler is leading the German people into the abyss. Hitler cannot win the war; he can only prolong it. The guilt of Hitler and his minions goes beyond all measure. Retribution comes closer and closer.

But what are the German people doing? They will not see and will not listen. Blindly they follow their seducers into ruin. *Victory at any price!* Is inscribed on their banner. "I will fight to the last man," says Hitler – but in the meantime the war has already been lost.

Germans! Do you and your children want to suffer the same fate that befell the Jews? Do you want to be judged by the same standards as your traducers? Are we to be forever a nation which is hated and rejected by all mankind? No. Dissociate yourselves from National Socialist gangsterism. Prove by your deeds that you think otherwise. A new war of liberation is about to begin. The better part of the nation



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

will fight on your side. Cast off the cloak of indifference you have wrapped around you. Make the decision before it is too late. Do not believe the National Socialist propaganda which has driven the fear of Bolshevism into your bones. Do not believe that Germany's welfare is linked to the victory of National Socialism for good or ill. A criminal regime cannot achieve a German victory. Separate yourselves in time from everything connected with National Socialism. In the aftermath a terrible but just judgment will be meted out to those who stayed in hiding, who were cowardly and hesitant.

What can we learn from the outcome of this war – this war that never was a national war?

The imperialist ideology of force, from whatever side it comes, must be shattered for all time. A one sided Prussian militarism must never again be allowed to assume power. Only in large-scale cooperation among the nations of Europe can the ground be prepared for reconstruction. Centralized hegemony, such as the Prussian state has tried to exercise in Germany and in Europe, must be cut down at its inception. The Germany of the future must be a federal state. At this juncture only a sound federal system can imbue a weakened Europe with a new life. The workers must be liberated from their condition of down trodden slavery under National Socialism. The illusory structure of autonomous national industry must disappear.

Every nation and each man have a right to the goods of the whole world!

Freedom of speech, freedom of religion, the protection of individual citizens from the arbitrary will of criminal regimes of violence – these will be the bases of the New Europe. Support the resistance. Distribute the leaflets!

### **The Sixth Leaflet**

Fellow Fighters in the Resistance!

Shaken and broken, our people behold the loss of the men of Stalingrad. Three hundred and thirty thousand German men have been seriously and irresponsibly driven to death and destruction by the inspired strategy of our World War I Private First Class, Fuhrer, we thank you!

The German people are in ferment. Will we continue to entrust the fate of our armies to a dilettante? Do we want to sacrifice the rest of German youth to the base ambitions of a Party clique? No, never! The day of reckoning has come – the reckoning of German youth with the most abominable tyrant our people have ever been forced to endure. In the name of German youth we demand restitution by Adolf Hitler's state of our personal freedom, the most precious treasure we have, and out of which he has swindled us in the most miserable way.

We grew up in a state in which all free expression of opinion is unscrupulously suppressed. The Hitler Youth, the SA, the SS have tried to drug us, to revolutionize us, to regiment us in the most promising young years of our lives. "Philosophical training" is the name given to despicable method by which our budding intellectual development is muffled in a fog of empty phrases. A system of selection of leaders at once unimaginably devilish and narrow-minded trains up its future party bigwigs in the "Castles of the Knightly Order" to become Godless, impudent, and conscienceless exploiters and executioners – blind,



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

stupid hangers-on of the Fuhrer. We “intellectual Workers” are the ones who should put obstacles in the path of this cast of overlords.

Soldiers at the front are regimented like schoolboys by student leaders and trainees for the post of Gauleiter, and the lewd jokes of the Gauleiters insult the honor of the women students. German women students at the university in Munich have given a dignified reply to the besmirching of their honor, and German students have defended the women in the universities and have stood firm... That is a beginning of the struggle for our free self-determination – without which intellectual and spiritual values cannot be created. We thank the brave comrades, both men and women, who have set us brilliant examples. For us there is but one slogan: fight against the party! Get out of the party organization, which are used to keep our mouths sealed and hold us in political bondage! Get out of the lecture rooms of the SS corporals and sergeants and the party bootlickers! We want genuine learning and real freedom of opinion. No threat can terrorize us, not even the shutting down of the institutions of higher learning. This is the struggle of each and every one of us for our future, our freedom, and our honor under a regime conscious of its more responsibility.

Freedom and honor! For ten long years Hitler and his coadjutor have manhandled, squeezed, twisted, and debased these two splendid German words to the point of nausea, as only dilettantes can, casting the highest values of a nation before swine. They have sufficiently demonstrated in the ten years of destruction of all material and intellectual freedom, of all moral substance among the German people, what they understand by freedom and honor. The frightful bloodbath has opened the eyes of even the stupidest German – it is a slaughter which they arranged in the name of “freedom and honor of the German nation” throughout Europe, and which they daily start anew.

The name of Germany is dishonored for all time if German youth does not finally rise, take revenge, and atone, smash its tormentors, and set up a new Europe of the spirit. Students! The German people look to us. As in 1813 the people expected us to shake off the Napoleonic yoke, so in 1943 they look to us to break the National Socialist terror through the power of the spirit. Berezina and Stalingrad are burning in the East. The dead of Stalingrad implore us to take action. “Up, up, my people, let smoke and flame be our sign!”

Our people stand ready to rebel against the National Socialist enslavement of Europe in a fervent new breakthrough of freedom and honor.

### **The People**

You can use the below handouts for the class to gather information about each member or students can do their own research to find the needed biographical information.

The White Rose Resistance Movement included the following members:

- Alex Schmorell (1917-1943)
- Hans Scholl (1918-1943)
- Willi Graf (1918-1943)
- Sophie Scholl (1921-1943)
- Christoph Probst (1918-1943)
- Dr. Kurt Huber



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

### **Alexander Schmorell**

Saint Alexander Schmorell (16 September 1917 in Orenburg, Russia; - 13 July 1943 in Munich) was one of five Munich students who formed a resistance group known as White rose which was active against Germany's Nazi regime from June 1943 to February 1943. In 2012, he was glorified as a Passion bearer by the Russian Orthodox Church Outside Russia.

Schmorell's father, a medical doctor, was German-born and raised in Russia. Schmorell's mother was Russian, the daughter of a Russian Orthodox priest. Schmorell was baptized in the Russian Orthodox Church. His mother died of typhus during the Russian Civil War when he was two years old. In 1920, his widowed father married a German woman who, like him, grew up in Russia. They left Russia and moved to Munich, Germany in 1921, when Schmorell was four years old. His Russian nanny came along with them and she took his late mother's place in his upbringing.

Alexander Schmorell grew up bilingual, speaking both German and Russian. His friends gave him the nickname 'Schuik', a nickname he would be called by his closer friends for the rest of his life. He was an Eastern Orthodox Christian who considered himself both German and Russian.

After his *Arbitur* (equivalent to high level High School diploma), he was called into the Reich Labour Service (*Reichsarbeitsdienst*) and then into the *Wehrmacht* (German Army during the Nazi era). In 1938, he took part in the annexation of Austria and eventually in the *Wehrmacht* invasion of Czechoslovakia.

After his military service, the artistically gifted Alexander Schmorell began studies in medicine in 1939 in Hamburg. In the autumn of 1940, he went back with his student corps in Munich where he got to know Hans Scholl, and later Willi Graf. Together with Hans Scholl, Schmorell put together the White Rose's first four anti-Nazi leaflets. In the second leaflet Schmorell wrote a passage containing an outcry against the Holocaust.

In June 1943, Schmorell took part as a combat medic in the Russian campaign on the Eastern Front, together with Hans Scholl, Willi Graf, and Jürgen Wittgenstein, and came to strongly oppose the Nazi treatment of enemy soldiers and civilians during campaigns there.

Once back from Russia, he continued his studies in Munich in the 1942-1943 semester.

In December 1942, Schmorell, along with Hans Scholl, sought contact with Professor Kurt Huber. Together in 1943 they wrote the fifth leaflet "Aurum an ale Deutschemark!" (Appeal to all Germans!), which Schmorell then distributed in Austria cities. Along with Hans Scholl and Willi Graf, he also painted words such as "Nieder mit Hitler" (Down with Hitler) and "Freiheit" (Freedom) on house walls in Munich. It is suggested that he and Sophie Scholl, (Hans' sister) shared a romance, although Sophie herself was previously engaged to Fritz Hartnagel. However, little evidence of this exists outside of Lilian Groag's play *The White Rose*.

Alexander Schmorell was sentenced to death on 19 April 1943 at the *Volksgerichtshof* (People's Court) in the second trial against the White Rose. In the letters he wrote from prison he tried to console his family and assured them he was at peace with his fate and not fearful of death. On 13 July 1943, at the age of 25, Schmorell was put to death by guillotine along with Kurt Huber at the Munich-Stadelheim Prison.



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Wikipedia contributors. "Alexander Schmorell." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 1 May 2015. Web. 15 May, 2015.

### **Hans Scholl**

Hans Fritz Scholl was a founding member of the White Rose resistance movement in Nazi Germany.

Scholl was born in Ingersheim. His father, Robert, later became the mayor of Forchtenberg am Kocher. Hans was the second of six children:

1. Inge Aicher-Scholl (1917-1998)[1][2]
2. Hans Scholl (1918-1943)
3. Elisabeth Scholl Hartnagel (born 1920), married Sophie's long-term boyfriend, Fritz Hartnagel.
4. Sophie Scholl (1921-1943)
5. Werner Scholl (1922-1944) missing in action and presumed dead in June 1944
6. Thilde Scholl (1925-1926)

In 1933 he joined the Hitler Youth, but quickly became disillusioned when he realized the true meaning behind the group. He was raised as a Lutheran, although he did at one point consider converting to Catholicism. After this, Hans Scholl studied in the Ludwig-Maximilian Medizin.

In the early summer of 1942, Scholl, his sister Sophie, Willi Graf, Kurt Huber, Christoph Probst, and Alexander Schmorell co-authored six anti-Nazi Third Reich political resistance leaflets. Calling themselves the White Rose, they instructed Germans to passively resist the Nazis. The group had been horrified by the behavior of some German soldiers on the Eastern Front, where they had witnessed cruelty towards Jews in Poland and Russia.

The leaflets were distributed around the Ludwig Maximilians University of Munich [3] where they studied, and the University of Hamburg. (cotributors, 2015) They also mailed the leaflets to doctors, scholars, and pub owners throughout Germany.

On 18 February 1943, Hans and Sophie were spotted by a custodian while throwing leaflets from the atrium at Ludwig Maximilians University. They were arrested by the Gestapo and, with Probst, tried for treason by Judge Roland Freisler, found guilty, and condemned to death on 22 February.

Hans and Sophie Scholl and Christopher Probst were beheaded by Johann Reichhart in Munich's Stadelheim Prison, only a few hours later. The execution was supervised by Dr. Walter Roemer, the enforcement chief of the Munich district court. Scholl's last words were "Es lebe die freiheit!" ("Long live Freedom!").

Shortly thereafter, most of the other students involved were arrested and executed as well.

Following the deaths, a copy of the sixth leaflet was smuggled out of Germany through the Scandinavia to the UK by German jurist Helmuth James Graf von Moltke, where it was used by the Allied Forces. In mid-1943, they dropped over Germany millions of propaganda copies of the tract, now retitled The Manifesto of the Students of Munich.



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

In historical context, the White Rose's legacy has significance for many commentators, both as a demonstration of exemplary spiritual courage, and as a well-documented case of social dissent in a time of violent repression, censorship, and conformist pressure.

Playwright Lillian Garrett-Groag stated in *Newsday* on 22 February 1993, that "It is possibly the most spectacular moment of resistance that I can think of in the twentieth century... The fact that five little kids, in the mouth of the wolf, where it really counted, had the tremendous courage to do what they did, is spectacular to me. I know that the world is better for them having been there, but I do not know why."

In the same issue of *Newsday*, Holocaust historian Jud Newborn noted that "You cannot really measure the effect of this kind of resistance in whether or not X number of bridges were blown up or a regime fell... The White Rose really as a more symbolic value, but that's a very important value."

Wikipedia contributors. "Hans Scholl." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 4 May, 2015. Web. 15 May. 2015.

### **Wilhelm Joseph Graf**

Wilhelm Joseph Graf was born January 2, 1918 and grew up in an apolitical, devout, Catholic family in Saarbrücken, Germany. As a grade-schooler, he served as an altar boy and regularly attended mass. In 1929, shortly after he entered secondary school, Willi Graf joined a Catholic boy's group called Bund Neudeutschland (New Germany), which the Nazis banned in 1936. Graf refused to join the Hitler Youth, required of all boys 10 years old and older, despite being threatened from being withheld to take his qualifying exams for university admission.

At age 16, Graf joined Grauer Orden (Grey Order), a young men's Christian group formed at Easter in 1934, consisting of boys from 12 to 25 years old primarily from the middle-class and western and southern Germany. They went on retreats and took short camping trips within and outside Germany – all considered illegal activities by the Nazis. Members read theological works by Romano Guardini, the leading figure in the German liturgical revival between the two world wars, and they often sang religious hymns that reminded them of God's grace and mercy. In February 1938, Graf received his university-entrance diploma. In April, he began his mandatory 6-month Reichsarbeitsdienst (paramilitary labor service duty) in Dillingen/Saar. This consisted of agricultural work. In November 1937, Graf began medical studies at the University of Bonn. He continued there until September 1939. Graf was a member of the Red Cross from 1938 until his death in 1943.

In January 1938, Graf first experienced the Gestapo and prison. He was arrested with 17 others for his membership in the Grey Order. Graf was held in custody for two weeks. His case was dropped in May 1938 due to an amnesty after the Reich annexed Austria in March.

Graf was drafted in January 1940 and served as a Sanitätssoldat (medic) in the German army. He saw action in Southern France, Belgium, the Balkans, and Poland, witnessing wartime suffering and brutality first-hand. In June 1941, he was transferred to the Soviet front. His experience in Poland and the former Soviet Union in particular played a major role in motivating him to join the resistance in 1942. In February 1942, he wrote his sister who noted his reaction to the atrocities he had witnessed at the hands of the Germans – "Nicht: Es muss etwas geschehen, sondern:



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Ich muss etwas tun.” (Not: Something must be done, on the contrary: I must do something.”) In April 1942, Graf was given leave from the front and was allowed to continue his medical studies as a member of the 2<sup>nd</sup> Munich Student Company at Ludwig-Maximilian University. From July until the end of October of the same year, however, Graf and others that would eventually form the student resistance group called the White Rose, were transferred to the Eastern front for a field internship. Upon his return to Munich in the fall of 1942, Graf became an active member of the White Rose and determined opponent of the Third Reich, costing him his life one year later. From fall 1942 until February 1943, Graf was enrolled at the university. He attended seminars, clinics, Bach choir, mass, and fencing practice, in addition to reading over 40 books in this year alone. He liked cigars, long-distance running, nature and animals, and drinking wine and schnapps with his friends. At night he met with other members of the White Rose to compose, mail, and distribute mass quantities of leaflets that called for passive resistance and removal of the Nazi regime. During these months and at great risk to their safety, they produced six

leaflets and anonymously distributed thousands of copies. This was difficult, time-consuming, labor-intensive, and dangerous work. The White Rose, along with the support of one of their professors, often repeated *Psalm 90* individually or as a group. Members were of various faith traditions.

During his Christmas holidays in 1942-43 and at his own expense, Graf traveled to Bonn, Ulm, Cologne, Saarbrücken, and Freiburg for the purpose of seeking support from among his old friends to participate in the distribution of their leaflets. Only four were willing to help.

In February 1943, Graf helped other White Rose members write freedom slogans on Munich’s city walls at night.

On February 18, 1943, Graf was arrested for his role in the White Rose after other members were caught and arrested the same day for distributing leaflets at the university. In accordance with the Nazi practice of Sippenhaft, the Gestapo rounded up his family as well. His sister spent four months in prison and his parents spent four weeks, causing him extreme anguish fearing they could be deported to a concentration camp.

On April 19, 1943, Willi Graf, along with other members of the White Rose, was condemned to death for high treason and spent the next few months in prison. The Gestapo tried to elicit the names of friends involved with the White Rose, but Graf held out and never betrayed their confidence, thereby saving their lives. Graf followed the dictates of his conscience and Catholic faith. Since the age of 15, he sought guidance from his favorite Bible verse: “Seid Gefolgschaft in der Tat, nicht ne rim Horen des Wortes” (Jak.1,22). (“Be doers of the word and not hearers only, deluding yourselves. The Letter of James 1:22). On October 12, 1943, Willi Graf was beheaded at age 25 in Munich-Stadelheim Prison. His execution took 1 minute 11 seconds from the time he was escorted from his prison cell to the time the blade fell. His parents officially learned of his death when a letter they had written to him was returned and marked “deceased”. On November 4, 1946, and at the request of his father, Graf’s remains were removed from Munich to the old St. Johann cemetery in Saarbrücken. On October 12, 2003, Willi Graf was posthumously made an honorary citizen of Saarbrücken, Germany.

### **Sophie Scholl**

Sophie Scholl was a member of the White Rose movement that was formed in Nazi Germany during World War II. Sophie, along with a small group of others, was anti-Nazi and therefore by definition anti-



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Hitler. It was only a matter of time before the authorities knew the identities of those who were writing what was described as “subversive” leaflets and Sophie was put on trial, found guilty and executed.

Sophie Scholl was born on May 9<sup>th</sup> 1921 in Forchtenberg in Bade-Wurtemberg. Her father, Robert, was the town mayor. The family lived in a degree of comfort in a large apartment in the town hall. Robert had been a conscientious objector during World War One and served in the ambulance corps working at a Red Cross military hospital. It was at this hospital in Ludwigsburg, that he met his future wife, Magdalene, who was working as a nurse. They married in 1916 and had six children” Inge, Hans, Elisabeth, Sophie, Werner, and Thilde; Thilde died in 1926.

All the children were brought up to value Lutheran beliefs. Magdalene was a Lutheran lay preacher and she taught her children to have a “strong moral and social conscience”. (Frank McDonough in “Sophie Scholl”).

Sophie excelled at school. Her favorite subjects were English, music, and sports. She had a voracious appetite for reading and by her early teens she had developed a great dislike for injustice of any sort. She was also a free willed teenager who did things having been advised not to do them.

In 1930 Robert was beaten in a mayoral election and the family left Forchtenberg for Ludwigsburg. In 1932, the family moved to the city Ulm. Ulm did not have a reputation for being supportive of the Nazis and when it was announced that Hitler had been appointed Chancellor on January 30<sup>th</sup> 1933, there was no wholesale celebration in the city – unlike many other cities in Germany. The Nazi Party apparatus did, however, arrive in the city and political opponents were put into the city’s castle.

The school in which Sophie was educated in Ulm, the Girls Public School, underwent change as all schools did. Books were removed and replaced by Nazi-approved ones. Teachers had to belong to the Nationalist Socialist Teachers League and the curriculum became a Nazi-approved one. An emphasis was put on physical fitness and sport and outdoor activities became a major part of education.

Robert Scholl openly spoke out against Hitler to his children but they did not inform their teachers as they had been told to do. Father and children had heated discussions about the Hitler Youth movement. The children wanted to join because of the opportunities presented to them. Robert did not want them to join, as he feared that the movement had ulterior motives. However, he did not stand in their way and all five children voluntarily joined the Hitler Youth movement.

Sophie joined the Young Girls League and then when she was fourteen the German Girls League. In 1935, she was promoted to Squad Leader. Inge Scholl later said: “we could not understand why our father did not approve (of us joining)”. It seems that Sophie enjoyed her time in the Hitler Youth because of the sporting and outdoor opportunities it gave to her. Other aspects of it seemingly did not appeal to her. Sophie remained friends with some Jewish girls she knew from school and invited them over to her home even after she had joined the Hitler Youth movement. She also complained to senior leaders in the Ulm Hitler Youth when the movement rejected the application from one of her Jewish girlfriends to join. Sophie’s rebellious streak was also seen when she was a senior member of the German Girls League. She was heard reading out to a younger group of girls passages from “Book of Songs” by the banned Jewish writer Heinrich Heine. When she was reprimanded by a superior, Sophie was said to have replied that no one could know anything about German literature if they had not read Heine.



# **LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

The scenario in Germany had changed a great deal in September 1935 when the Nuremberg Laws were introduced. These forbade Sophie's Jewish friends from going to swimming pools, the theatre, cinemas, etc. These friends soon had to leave the Girls Public School and attend a separate one. This treatment very much went against Sophie's belief in equal justice for all and there can be little doubt that it angered her.

After leaving school in 1940, Sophie worked in a kindergarten. This served two purposes for her as she loved working with younger children and such work, it was hoped by Sophie, would ensure that she did not have to join the National Labour Service led by Robert Ley. However, her plan did not come to fruition and she had to do six months service as a nursery teacher under the auspices of the Reichsarbeitsdienst. Her successful completion of this work was a passport for Sophie to go to university and May 1942 she started at the University of Munich. Here she studied Philosophy and Biology; Sophie met the friends of her brother Hans – some of the people who were to make up the White Rose Movement.

Her hatred of the Nazi regime was heightened by the arrest and imprisonment of her father after he was critical of Hitler at his workplace.

The part played by her then boyfriend, Fritz Hartnagel, was critical in pushing Sophie towards passive resistance against the Nazi regime. He fought on the Eastern Front and told Sophie and the others about the crimes by German soldiers he witnessed, such as the shooting of unarmed Soviet prisoners. Once again, her views on what was right and what was wrong played on her mind.

Her brother Hans, along with three other medical students, had founded the White Rose movement in Munich. Sophie joined and helped to distribute White Rose leaflets though she did not help write them. The sixth leaflet produced by the movement was titled "To fellow freedom fighters in the resistance".

Sophie and Hans took a bundle of this printed leaflet to Munich University on February 18<sup>th</sup> 1943 where both of them distributed what they could before attending a lecture.

However, they did not have time to leave them all before the lecture started. After they left their lecture, they made the fatal decision to leave the rest of the leaflets at the university as they were convinced that students would be very important in any uprising against Hitler. They decided not to waste the leaflets as a great deal of time had been put into illegally printing them. Both Hans and Sophie went to the university's atrium where they left the remaining leaflets. However, they were seen by a caretaker called Jacob Schmid. He called the Gestapo and held Sophie and Hans until the secret police arrived. Their fate was sealed as the Gestapo had all the evidence they needed actually in the university.

Just four days later Sophie was brought before the People's Court. The Reich Attorney General composed the indictment against her:

"The accused, Sophie Scholl, as early as the summer of 1942 took part in political discussion in which she and her brother Hans Scholl, came to the conclusion that Germany had lost the war. She admits to having taken part in the preparing and distributing of leaflets in 1943. Together with her brother she drafted the text of the seditious 'Leaflets of the Resistance in Germany'. In addition, she had a part in the purchasing of paper, envelopes and stencils, and together with her brother she actually prepared the duplicated copies of this leaflet. She put the prepared leaflets into various mailboxes, and she took part in



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**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

the distribution of leaflets in Munich. She accompanied her brother to the university, was observed there in an act of scattering the leaflets, and was arrested when he was taken into custody.”

Sophie was given a written copy of the indictment and wrote on the back of it “freedom”.

Both Hans and Sophie admitted their full responsibility in an attempt to end any form of interrogation that might result in them revealing other members of the movement. However, the Gestapo refused to believe that only two people were involved and after further interrogation, they gained the names of all those involved who were subsequently arrested.

Sophie and Hans along with a fellow member of the White Rose movement, Christoph Probst were the first to be brought before the People’s Court on February 22<sup>nd</sup> 1943. The People’s Court had been established on April 24<sup>th</sup> 1943 to try cases that were deemed to be political offences against the Nazi state. Invariably these trials were nothing more than show trials designed to humiliate those brought before it, presumably in the hope that such a public humiliation would put off anyone else whom might be thinking in the same way as the condemned. The judge at the trial was the notorious Roland Freisler, who did his best to belittle anyone brought before him. All three were found guilty and sentence to death.

During the brief trial, where no one doubted what the outcome would be, Sophie shared a cell with a political prisoner called Else Gebel. She claimed that Sophie said to her:

“It is such a splendid sunny day, and I have to go. But how many have to die on the battlefield in these days, how many young, promising lives? What does my death matter if by our acts thousands are warned and alerted? Among the student body there will certainly be a revolt.”

Sophie’s execution took place in Munich’s Stadelheim Prison a few hours after the trial finished. She was beheaded by guillotine. No student revolt took place.

In 1999 Sophie Scholl was named “Woman of the Century” by the readers of the magazine ‘Brigett’ and in 2003 she and Hans were voted fourth in a telephone poll of ‘Greatest Germans’.

### **Christoph Probst**

Christoph Hermann Probst (6 November 1918-22 February 1943) was a German student of medicine and a member of the White Rose resistance group.

Through his father, Hermann Probst, Christoph came to know cultural and religious freedom, and to treasure them. Hermann Probst was a private scholar and Sanskrit researcher, fostered contacts with artists who were deemed by the Nazis to be “decadent”. After his first marriage with Karin Katharina Kleeblatt, Christoph’s mother, broke up in 1919, he married Elise Jaffee, who was Jewish. Christoph’s sister, Angelika, remembers that her brother was strongly critical of Nazi ideas that violated human dignity. [citation needed]

Probst went to boarding school at Marquartstein and Schondorf, which was also not conducive to fostering Nazi German ideas, and at 17, he completed his Abitur. After military service, he began his medical studies with great earnestness. Aged 21, he married Herta Dohrn, by whom he had three children: Michael, Vincent, and Katja.



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**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Christoph Probst came rather late into the White Rose as he did not belong to the same student corps as Hans Scholl, Alexander Schmorell, and Willi Graf, and stayed for the most part in the background, as he had to think of his family. He did not write any of the White Rose's leaflets, only the design for the seventh one which Hans Scholl was carrying on him when he and his sister Sophie went to the university on 18 February 1943 to distribute leftover copies of the sixth leaflet.

When the Scholl siblings were arrested at the University of Munich, the Gestapo acquired proof against Probst. He was executed on 22 February 1943, along with Hans and Sophie Scholl, despite asking for clemency during the interrogation. He also requested a trial for the sake of his wife and three children, who were aged three years, two years, and four weeks old. His wife, Herta Probst, was sick with childbed fever at the time.

Wikipedia contributors. "Christoph Probst." Wikipedia, The Free Encyclopedia. Wikipedia, the Free Encyclopedia, 7 May.2015 Web.21 May.2015.

### **Dr. Kurt Huber**

Kurt Huber (October 24, 1893-July 13, 1943) was a university professor and member of the White Rose group, which carried out resistance against Nazi Germany.

Huber was born in Chur, Switzerland, to German parents. He grew up in Stuttgart and later, after his father's death, in Munich. He showed an aptitude for such subjects as music, philosophy and psychology. Huber became a professor of Psychology and Music in 1926 at the Ludwig Maximilian University of Munich.

### **Resistance**

Huber was appalled by the rise of the Nazis. Huber decided that Hitler and his government had to be removed from power. He came into contact with the White Rose movement through some students who attended his lectures, Hans Scholl and Alexander Schmorell.

Huber wrote the White Rose's sixth and final leaflet calling for an end to National Socialism.

### **Trial and execution**

Huber's political activities came to the attention of the Gestapo and he was arrested on February 27, 1943. By coincidence, composer Carl Orff called at Huber's house the day after he was taken. Huber's wife begged him to use his influence to help her husband. But Orff told her that if his friendship with Huber was ever discovered he would be "ruined". Orff left, Huber's wife never saw him again. Later, wracked by guilt, Orff would write a letter to his late friend Huber imploring him for forgiveness. Orff's *Die Bernauerin*, a project which he completed in 1946 and which he had discussed with Huber before the latter's execution, is dedicated to Huber's memory. The final scene of this work, which is about the wrongful execution of Agnes Bernauer, depicts a guilt-ridden chorus begging not to be implicated in the title character's death.



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**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

Huber was brought before the People's Court on April 19. In a brief show trial, Chief Justice Roland Freisler subjected Huber to a humiliating verbal attack. He was sentenced to death for insurrection.

On July 13, Huber was executed by guillotine at Munich's Stadelheim Prison, along with Alexander Schmorell. The university stripped Huber of his position and his doctorate at the time of his arrest.

Attempts to take up a collection for Huber's widow Clara only brought more trouble and eventually led to Hans Leipelt's arrest and execution.

**Legacy**

The square opposite from the main building of the Ludwig Maximilian University of Munich was named "Professor Huber Platz" in his remembrance.

After the war, a memorial volume with contributions from his friends and colleagues, including the 1946 letter from Carl Orff, was published by his widow.

Wikipedia contributors. "Kurt Huber." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 4 May 2015. Web. 21 May 2015.



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Grade Level/s: 6-8

**UNIVERSAL DESIGN FOR LEARNING**

Name \_\_\_\_\_ Date \_\_\_\_\_

**Bio Cube Planning Sheet**

Use this planning sheet to prepare for the online Bio Cube interactive by filling in the information for each side of the cube. Because space on the cube is limited, you will need to briefly summarize your information.

Side	Prompt	Information
1	Person's Name, age, and birthday	
2	Personal Background childhood	
3	Describe the type of person they are	
4	Roll played in resistance movement	
5	Death	
6	Important Quote	



# LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice

Grade Level/s: 6-8

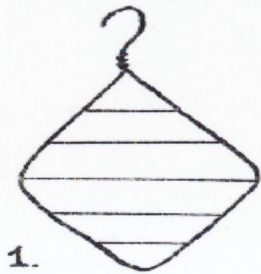
## UNIVERSAL DESIGN FOR LEARNING

### *Instructions for Mobile*

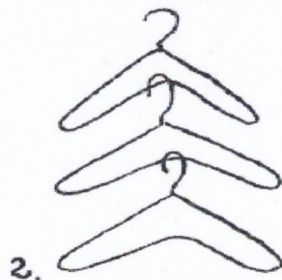
Years and years ago, the Chinese fashioned movable ornaments of little painted glass prisms. These were hung in open doorways and windows and the wind would cause the prisms to strike gently against each other making a delightful tinkling sound. Our modern mobiles are made up of all sorts of objects suspended from a framework in such a manner as to be movable.

The simplest mobile (for younger children) can be made by hanging one object from a single thread or string. The next easiest form of mobile is made by suspending two objects on a stick of wood or piece of wire which is suspended by a single thread in such a position as to allow ease of movement and to create balance. The mobile may become more and more complex (for older children) as additional groups of objects and strips of wood or wire are suspended from each other in such a way as to create balance and ease of movement. Objects to be suspended may be **made from paper, wire, papier-mache, pipe cleaners, etc.**

### HOW TO BUILD A BASIC MOBILE STRUCTURE



Bend a wire coat hanger into a diamond shape. Attach cross pieces of thin wire, as in Figure 1. Beads and ornaments may be strung on the cross wires, or objects may be suspended from them .



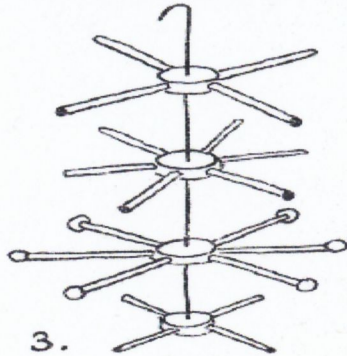
Join three wire coat hangers into a tree-like skeleton, as in Figure 2.



**LESSON TITLE: Non-Violent Resistance to Nazi Oppression: The Story of the White Rose, A Lesson in Rebellion. It is a Story of Bravery, Morality, and the Struggle for Justice**

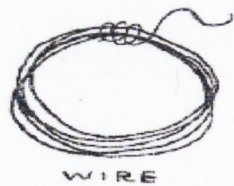
Grade Level/s: 6-8

**UNIVERSAL DESIGN FOR LEARNING**

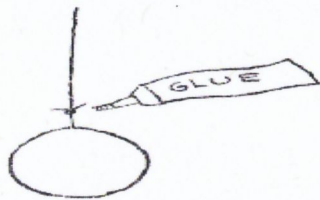


Assemble a child's building toy for framework, as in Figure 3. Thin pieces of dowel in varying lengths may also be used.

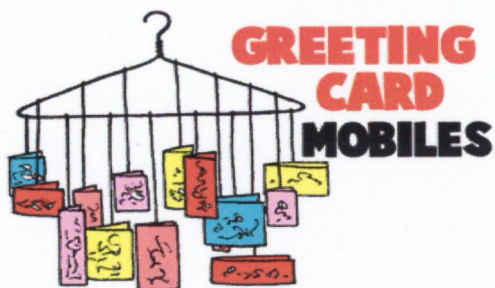
**HOW TO SUSPEND OBJECTS**



Wire, heavy thread or string may be used to suspend ornaments.



When knots are tied, and the balance of the ornament on the structure is achieved, put a drop of glue or household cement over the knot to hold it in place. Making Greeting Card Mobiles





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**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

People send you greeting cards when it is your birthday, when you're sick, when it is Christmas or Easter or another holiday. To save some of the love that your family and friends have sent to you in the mail, how about making a greeting card mobile. Get a wire hanger and wrap ribbon, yarn, string, decorative paper, raffia, or other material all around it so that the hanger looks beautiful. Then cut all different sizes of string or ribbon and tie them to different parts of the hanger. Then just glue your greeting cards onto the strings. Hang this from a hook and you have a beautiful piece of art to look at.

**Making the White Rose Resistance Mobile**



You will need lightweight cardboard, scissors, printed pictures of the members of the resistance, maybe the Atrium of the Munich University, and any details about the people and movement that could be used, punch or pointed instrument, Scotch tape, glue or paste, and paper fasteners. Firstly, cut cardboard into 3 strips measuring 1" x 11". Punch several holes along the strips. Attach ends of strips with paper fasteners so that a triangle is formed (see sketch above). Cut string or yarn in 8", 10", and 12" lengths. Put string through holes in cardboard strip so the ends hang down. Scotch tape ends of string to back of animal pictures. Other animal pictures or birds may be pasted to sides of triangle. Hang triangle on wall or from ceiling.



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS**

#### **CCSS.ELA Literacy Informational Texts:**

**RI.7** Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

#### **CCSS.ELA Literacy:**

**RH.6-8.1** Cite specific textual evidence to support analysis of primary and secondary sources.

**RH.6-8.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

**RH.6-8.3** Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes a law, how photos tell a story, how the leaflets incited resistance).

**RH.6-8.4** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

**RH.6-8.5** Describe how a text presents information (e.g., sequentially, comparatively, casually).

**RH.6-8.6** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

**RH.6-8.10** By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity and independently and proficiently.

#### **Social Studies:**

**6.2.12.A.4.c:** Assess the short – and long – term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.

**6.2.12.C.4.d:** Analyze the ways in which new forms of communications, transportation, and weaponry affected relationships between governments and their citizens and bolstered the power of new authoritarian regimes during this period.

#### **Key Questions/Issues Addressed:**

Middle school students comprehend the ideas of intimidation, being the target of harassment, being a bystander and of resisting. This lesson will tell the story of how small groups of young men and women resisted fascist oppression, tyranny, and the horrible crimes committed against the Jews of occupied Eastern Europe by the Nazi regime.

- What are the dangers of armed resistance to authority?
- What makes some people resist and others obey authority?
- What would I do in a similar situation?
- What was Jewish Partisan resistance in Eastern Europe during WWII?
- How does one learn to face down evil and pass that spirit on to others?

#### **Lesson Goals/Objectives:**

The students will be able to:

- Comprehend “Jewish Armed Partisan Resistance.”
- Explain the concept in their own words as it pertains to Eastern Europe.
- Identify and describe forms of armed resistance to Nazi oppression; and
- Examine a primary and secondary sources to get a better understanding of the lives of the Jewish Partisan resistance fighters.



# LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance

Grade Level/s: 6-8

## UNIVERSAL DESIGN FOR LEARNING

### Key Terms:

- [resistance](#)
- [partisan](#)
- [tyranny](#)
- [ghetto](#)
- [Einsatzgruppen](#)

### Materials:

- Teachers should explore the website <http://www.jewishpartisan.org> to have a better understanding of the information that will be used for the lesson.

### Books for Teacher Reference:

- *Defiance: The Bielski Partisans*. University Press: Oxford, 1993.
- Hersh Smolar. *The Minsk Ghetto: Soviet-Jewish Partisans against the Nazis*. (USHMM, 1989)
- Lester Eckmann and Chaim Lazar. *The Jewish Resistance" The History of Jewish Partisans in Lithuania and White Russia during the Nazi Occupation, 1940-1945*. (New York: Shengold Publishers, 1977).

### Films for Teacher and Student Reference:

- [Defiance](#)
- [The Brave Fighters: Resistance Stories near Hitler's Ukrainian Headquarters](#)
- [Chetniks! The Fighting Guerrillas](#)

### For Classroom Implementation: (**Representation**, Action and Expression, **Engagement**)\*,

- The Website <http://jewishpartisans.org/>

Smart board, whiteboard, or chalkboard (**Representation**)\*

Handouts provided or computers to complete research and assignments (**Representation**, Action and Expression)\*,

- Possible use of book, at the discretion and judgment of the teacher
- Possible use of movie, at the discretion and judgment of the teacher

Test the [Bio-Cube](#) and [Interactive Timeline](#) (Action and Expression, **Engagement**)\*

- Interactives and make sure that you have the appropriate software installed for them to run effectively. You will need computers with internet access to use these interactives. If computer accessibility is a problem, print out paper copies of the interactive

### Background for Lesson: (if necessary)

1. Previous lesson and discussions to build an understanding of Nazi occupation and oppression in the occupied territories of East European countries.
2. Conduct discussion/overview of how Jewish people living in those newly occupied countries formed partisan groups to resist Nazi occupation.

(Note to Teacher: If teacher has a limited knowledge of the Nazi Occupation of Eastern European countries, consider the United States Holocaust Memorial Museum website or the Jewish Partisan Educational Foundation website.)

### Instructional Activity/Procedures:

1. Imagine that things around you begin to change. The only town that you have ever lived in has been occupied by an enemy nation. The new government begins to isolate minority groups within your



# LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance

Grade Level/s: 6-8

## UNIVERSAL DESIGN FOR LEARNING

- community and roundups, deportations, and executions of your friends and family have begun. What choices do you have in such a situation? What could you do?
2. Definition and discussion of “Partisan” and “Armed Resistance.”
  3. Fact Sheet/Describe to students”
    - a. Use the provided information to educate students as to the geography and location of each of the Eastern European countries that will be covered in the lesson.
    - b. Use the information provided to give the class a general introduction to the Jewish Partisan resistance in Eastern Europe. Students should have an understanding of what was going on in occupied territories of Eastern Europe (i.e. round ups, ghettoization, deportations, executions).
    - c. Use <http://jewishpartisan.org> to provide handouts to allow students to become familiar with a resistance fighter. Assign each student one member of the resistance movement and provide them the information or the means to research that member. Have them create one of the assignments below and share what they have learned with classmates. Have them answer the question, “What had certain members of the movement witnessed on the Eastern Front what made them feel the need to resist?”

### Evidence of Understanding:

Have students choose one of the following summative assessments: (Action and Expression, Engagement)\*

Biography: After students have been assigned a partisan member they will gather biographical information about that member. They will use the information they have gathered to create one of the provided biography assignments.

1. Have the students either work individually, with a partner or in small groups to create a Bio Cube (more technology based) or Who Am I Book (more arts and crafts based). (Action and Expression, Engagement)\*
2. Timeline: After students have been introduced to partisan resistance they could use what they have learned to create a timeline covering the events of the movement, from Nazi take over to the end of the War. (Action and Expression, Engagement)\*
3. Role play: Maybe a group of your students would like to take what they have learned about partisan life and act out what they imagine to be a day in the life of these resisters. Maybe the scene would include things like escaping the advancing Nazi occupiers, maybe describe something they witnessed happening while living and fighting with the partisan group, or sabotage or different forms of attacks or resistance. (Action and Expression, Engagement)\*

The Partisan Resistance Movement Mobile: Let students create a Historical Mobile representing the members of the group and representing the important parts of the time spent resisting. (Action and Expression, Engagement)\*



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

### **Appendix A/Fact Sheet**

#### **FACTS**

- Use the website [Jewishpartisans.org](http://www.jewishpartisans.org) to gather the Who, What, When, Where, Why, and How of Jewish partisan in Europe.
- [http://www.jewishpartisans.org/t\\_switch.php?pageName=student+films](http://www.jewishpartisans.org/t_switch.php?pageName=student+films)
- Teachers could use videos from Jewish Partisans website to help teach the Jewish partisans' stories of endurance, victory, and struggle against the Nazis in WWII. Each 3-24 minute film tells a true tale of survival and courage from actual partisans.

#### **Partisans**

Partisan units are guerrilla fighters in occupied territories. During World War II, partisans risked their lives by organizing secret resistance to Nazi control. They attacked German-held railroads, bridges, and military installations. They also organized efforts to assassinate Nazi collaborators (local people who were helping the Germans). During World War II, partisans in Nazi-occupied Europe were mainly active in Eastern Europe. There was partisan activity in Yugoslavia, Poland, Greece, Slovakia, Belorussia, France, and Italy.

There were many crucial differences between Jewish and non-Jewish partisans. Non-Jewish partisans joined the fight either as ultra-nationalists who wanted to rid their countries of all foreigners, or as socialist-leftists who wanted to combat Fascism. They left their families at home, generally expecting to return to them after the war. The Jewish partisans were not fighting for an ideal such as nationalism or anti-Fascism. The Jewish partisans were fighting for their lives. Jewish partisans believed that they would never see home or family again, especially since the Nazis already had murdered most of their families. Furthermore, non-Jewish partisans had support, and believed that as patriotic citizens doing their duty for their country, they could usually rely on local farmers to provide them with food and supplies. Not so the Jews. Jewish partisans could rarely rely on the locals who often hated Jews.

In order to become a partisan, a Jew had to overcome all sorts of obstacles, grapple with emotional dilemmas about abandoning family and community, and choose a life in the dangerous forest. Leaving the ghetto was forbidden by the Germans, and usually if a person was caught he or she would be shot immediately. After a successful escape, he or she had to enter the forest and locate a partisan base whose members might or might not have been willing to accept him or her. Despite all these obstacles, Jewish partisan activity in Eastern Europe swelled to considerable proportions. Scholars believe that some 20,000–30,000 Jews participated in the partisan units in the forests where they carried out daring raids and rescue operations.

The East European forest was a natural place for Jews running from the Nazis to hide and regroup for partisan activity. First, the territory was full of thick woodlands and many swamps, which provided ample cover. Second, many of the Jews had lived in nearby areas before the war and were familiar with the terrain. After the Germans launched mass murder campaigns in Belorussia and Ukraine during the second half of 1941, many Jews felt that their only choice was to flee to the forests. From that time on, Belorussia had the largest concentration of partisans in Eastern Europe. By late August 1941, there were some 230 partisan units in the region, with about 5,000 fighters (Jewish and non-Jewish). Just two years later, the numbers had multiplied greatly, with 243,000 partisans in 1943 and 374,000 in 1944.



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

Portions of this section adapted from Echoes and Reflections — A Multimedia Curriculum on the Holocaust

(New York: Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem, 2005).

### **Where were the Partisan Groups?**

- 1) [Lithuania](#)
- 2) [Poland](#)
- 3) [Soviet Union](#)
- 4) [Czechoslovakia](#)
- 5) [Yugoslavia](#)
- 6) [Bulgaria](#)

### **Group Members**

Provided below is the names and information for five resistance fighters. Use of [jewishpartisan.org](http://jewishpartisan.org) will allow you to expand the list to over forty other resisters. If students have access to the website there are video narratives and images linked to each of the resisters. All following information provided by [jewishpartisan.org](http://jewishpartisan.org).

#### **1. Abe Asner**

Abe Asner was born in the district of Lida, Poland on October 19, 1916. In 1938, Abe followed in the footsteps of his brothers and joined the Polish army. On June 22nd, 1941, Abe was visiting a cousin in Lithuania when he awoke to the sight of German planes littering the sky with bombs. When German tanks surrounded the ghetto where Abe and his brothers were staying, they had to make a choice: stay among the 3,000 Jews who were facing imminent death or flee to the forests. Abe disappeared into the trees with nothing but the clothes on his back. The forest proved to be a breeding ground for resistance fighters. Soon Abe was among the 60-some Jews and Russian POWs running missions. His military training gave him the skills to kill German soldiers who attempted to search the dense forest. In the beginning, Abe thought the resistance would only last a few weeks. It continued for over four years and their partisan unit grew to several thousand people, including the woman who became Abe's wife.

Abe and his brothers were successful in many missions, ranging from:

- a. Sabotaging enemy supplies to halting German food convoys to rescuing Jews from ghettos. They frustrated the Germans with their efficiency under the cover of darkness. "The night was our mother," Abe remembers. Eventually the Germans placed a bounty on their heads. "So much money to catch us, dead or alive," Abe recalls. The ongoing violence of the Partisan missions wore away at Abe's psyche. When the war finally ended, he worked hard to adjust to normal life. Despite the physical and emotional scars he carries, Abe knows his deeds helped to shape the lives of countless people. Abe's passion still burns brightly when he recalls his partisan days. "We don't go like sheep. We did as much as we could. We did a lot," he says. "People should know somebody did (fight back). People should know." After the war Abe moved to Canada with his wife, where they had two daughters and four grandchildren. Abe passed away on May 26, 2015 at the age of 98.



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

### **2. Tuvia Bielski**

- a. Was born in Stankiewicze, in western Belorussia in 1906. When Germany invaded Russia in June of 1941, Tuvia and his younger brother Zus vowed never to be caught by the Germans. Tuvia's extensive knowledge of the area saved his life, allowing him to move around frequently to avoid being captured by the Germans, who had a warrant for his arrest.

In early 1942, Tuvia began hearing rumors about partisans, and decided that if he and his fellow Jews were to survive, he must acquire arms and organize all-Jewish resistance groups. Along with two of his brothers, Zus, and Asael, Tuvia began organizing Jews. By May of 1942, Tuvia was in command of a small group, which by the end of the war had grown to 1200 people, and was known as the Bielski otriad. Tuvia had focused on saving as many Jews as possible, and would accept any Jew into his group. Many came through the family of Konstantin Kozlovski, a non-Jew, who provided shelter for Jews escaping from the Novogradok Ghetto and worked with the partisans to free hundreds of Jews from the ghetto.

The Bielski otriad carried out food raids, killed German collaborators, and sometimes joined with a Russian partisan group in anti-Nazi missions, such as burning the ripe wheat crop so the German soldiers couldn't collect and eat the wheat. Additionally, the Bielski otriad would seek out Jews in the ghetto willing to risk escape to the forest, and send in guides to help them.

By the summer of 1943, Tuvia was the leader of 700 people. In the Nalibocka forest, Tuvia set up a functioning community, with everyone working to support the community in a variety of ways. There was a hospital, classrooms for the children, a soap factory, a Turkish bath, tailors, butchers, and even a group of musicians who played at festivals. Beyond meeting the needs of its own members, the Bielski otriad was able to provide services to other partisan groups in exchange for food and arms.

By the summer of 1944, the group had grown to 1200. The group consisted mainly of the elderly, women, and children. Tuvia's group was the largest of the Jewish partisan groups. A high percentage of those he led survived, due to Tuvia's strong and effective leadership, and his determination to save as many Jews as possible. After the war, Tuvia moved first to Israel and later to the United States, where he died at age 81.

### **3. Faye Schulman**

- a. Was born to a large family on November 28, 1919 in Lenin, Poland. She learned photography from her brother Moishe and assisted him in his photography business. On August 14, 1942, the Germans killed 1,850 Jews from the Lenin ghetto, including Faye's parents, sisters and younger brother. They spared only 26 people that day, among them Faye for her photographic abilities. The Germans ordered Faye to develop their photographs of the massacre. Secretly she also made copies for herself. During a partisan raid, Faye fled to the forests and joined the Molotava Brigade, a partisan group made mostly of escaped Soviet Red Army POWs.



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

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## **UNIVERSAL DESIGN FOR LEARNING**

She was accepted because her brother-in-law had been a doctor and they were desperate for anyone who knew anything about medicine. Faye served the group as a nurse from September 1942 to July 1944, even though she had no previous medical experience. The camp's doctor was a veterinarian.

During a raid on Lenin, Faye succeeded in recovering her old photographic equipment. During the next two years, she took over a hundred photographs, developing the medium format negatives under blankets and making "sun prints" during the day. On missions Faye buried the camera and tripod to keep it safe. Her photos show a rare side of partisan activity – one is a funeral scene where two Jewish partisans are being buried alongside Russian partisans, despite the intense anti-Semitism in the group. In another image, Schulman and three young Jewish men smile joyously after an unexpected reunion in the forest—each believing that the other had been killed.

"I want people to know that there was resistance. Jews did not go like sheep to the slaughter. I was a photographer. I have pictures. I have proof." She is the only known Jewish partisan photographer.

After liberation, Faye married Morris Schulman, also a Jewish partisan. Faye and Morris enjoyed a prosperous life as decorated Soviet partisans, wanted to leave Pinsk, Poland, which reminded them of a "graveyard." Morris and Faye lived in the Landsberg Displaced Persons Camps in Germany for the next three years and immigrated to Canada in 1948.

Today Faye lives in Toronto, Canada and shares her experiences with diverse audiences. She has two children and six grandchildren.

#### **4. Noah Lewin**

- a. Was born in Vilna, Poland, in 1916. By 1939, when the Soviets annexed his city, he was firmly established in the community, with a wife and a job at the local fur processing plant. But with the German invasion of 1941, all former stability was swept aside. He continued to work at the fur factory, earning him the right to live in worker's barracks instead of the main ghetto. But by 1942 Noah had joined Abba Kovner's Jewish underground, the FPO.

In 1943 things changed dramatically once again. Amidst rumors of liquidation, Noah's wife gave birth to a son and a few months later, the unsuccessful Vilna uprising was launched. With the FPO's defeat in Vilna, Noah was prepared to escape into the forests but his wife refused to leave her parents. Hiding their newborn son with a gentile family and bidding farewell to his wife, Noah took to the sewers with the rest of Kovner's guerrilla force and melted into the woods, setting up a base in Radnicka Puscja. Over time, the Kovner camp would evolve into a makeshift shtetl. Next to the zemlyankas that Noah had helped to construct, steam baths were built, along with a kitchen where camp members could bake bread and barter it for supplies from Russian troops. As a partisan Noah became versed in the arts of sabotage, cutting down telegraph wires, taking apart railroad tracks, mining roads, and conducting sniper attacks against German forces.



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

In 1944, the war on the eastern front came to an end and the liberated Kovner group dispersed. Noah first returned to Vilna, hoping to reunite with his family. While he found his son and claimed him, he discovered that his wife had died in the camps. Noah remained in Vilna for a year, remarrying and then fleeing the Soviet Union and crossing into West Germany. From Germany, Noah and his family went to Israel, staying there for eight years before immigrating to America. Today, Noah still lives in the United States, along with his two sons and three grandchildren.

### **5. Joseph Greenblatt**

- a. Was born in Warsaw in 1915. He learned about resistance from his father, an army captain who had fought for Polish independence during WWI. At eighteen, Joe enlisted in the Polish army as an infantryman, becoming an officer in 1938. In 1939 he was mobilized and sent to the Polish-German border. He witnessed the German invasion directly and fought for almost twenty days before being taken prisoner and sent to a German POW camp. It was in the camp that he began to establish connections with the newly formed Armia Krajowa (AK). The AK hijacked a German truck, transporting Joe to a hospital, freeing him and his fellow prisoners. Joe returned to Warsaw, only to find the Jewish population of the city walled into a newly formed ghetto. Though they were imprisoned the Jews of Warsaw were far from passive; underground resistance units had already begun to form. Joe used his army connections to amass a stockpile of black market weapons. He also met and married his wife, the younger sister of a comrade in arms.

In the spring of 1943, rumors of a full-scale liquidation circulated. Joe and the other partisan commanders decided it was time to act. Disguised as Nazis, they attacked German soldiers as they entered the ghetto. Joe remembers how men from his unit threw a Molotov cocktail into a tank, destroying it and killing several Germans. Joe eventually escaped from the ghetto through the sewer system, emerging in the Gentile quarter. Hiding his identity with a Christian alias, Joe made contact with his old POW comrades and joined the AK. For a while, he worked as a member of the Polish underground, raiding a German train depot and aiding in the assassination of a prominent SS official. In late 1944 he was remobilized with the Polish army.

When Germany surrendered, Joe was working as the commander of a camp of German POWs. After the war Joe went to work for the Irgun under the command of Menachem Begin, traveling between Belgium and Israel as an arms dealer.

In the late 1940s, Joe and his wife immigrated to the United States, settling in New York.



# LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance

Grade Level/s: 6-8

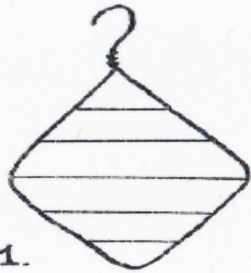
## UNIVERSAL DESIGN FOR LEARNING

### Instructions for Mobile

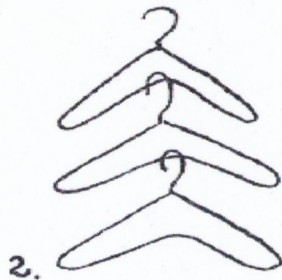
Years and years ago, the Chinese fashioned movable ornaments of little painted glass prisms. These were hung in open doorways and windows and the wind would cause the prisms to strike gently against each other making a delightful tinkling sound. Our modern mobiles are made up of all sorts of objects suspended from a framework in such a manner as to be movable.

The simplest mobile (for younger children) can be made by hanging one object from a single thread or string. The next easiest form of mobile is made by suspending two objects on a stick of wood or piece of wire which is suspended by a single thread in such a position as to allow ease of movement and to create balance. The mobile may become more and more complex (for older children) as additional groups of objects and strips of wood or wire are suspended from each other in such a way as to create balance and ease of movement. Objects to be suspended may be made from paper, wire, papier-mâché, pipe cleaners, etc.

### HOW TO BUILD A BASIC MOBILE STRUCTURE



Bend a wire coat hanger into a diamond shape. Attach cross pieces of thin wire, as in Figure 1. Beads and ornaments may be strung on the cross wires, or objects may be suspended from them.



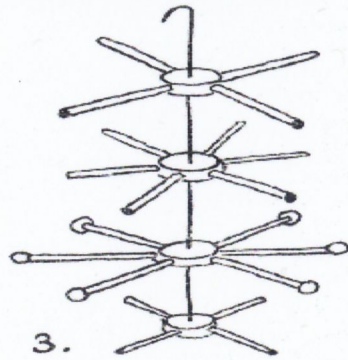
Join three wire coat hangers into a tree-like skeleton, as in Figure 2.



# LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance

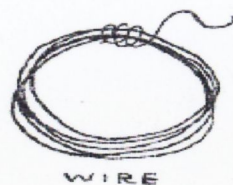
Grade Level/s: 6-8

## UNIVERSAL DESIGN FOR LEARNING

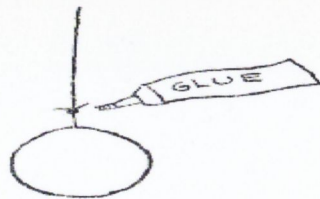


Assemble a child's building toy for framework, as in Figure 3. Thin pieces of dowel in varying lengths may also be used.

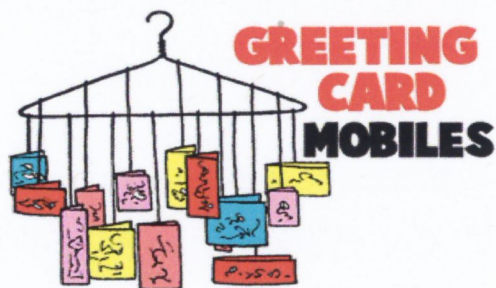
### HOW TO SUSPEND OBJECTS



Wire, heavy thread or string may be used to suspend ornaments.



When knots are tied, and the balance of the ornament on the structure is achieved, put a drop of glue or household cement over the knot to hold it in place. Making Greeting Card Mobiles



People send you greeting cards when it is your birthday, when you're sick, when it is Christmas or Easter or another holiday. To save some of the love that your



# **LESSON TITLE: Jewish Partisan Resistance to Nazi Oppression: Stories of Armed Resistance**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

family and friends have sent to you in the mail, how about making a greeting card mobile. Get a wire hanger and wrap ribbon, yarn, string, decorative paper, raffia, or other material all around it so that the hanger looks beautiful. Then cut all different sizes of string or ribbon and tie them to different parts of the hanger. Then just glue your greeting cards onto the strings. Hang this from a hook and you have a beautiful piece of art to look at.

### **Making the Partisan Resistance Mobile**

You will need lightweight cardboard, scissors, printed pictures of the members of the resistance, maybe the Atrium of the Munich University, and any details about the people and movement that could be used, punch or pointed instrument, Scotch tape, glue or paste, and paper fasteners. Firstly, cut cardboard into 3 strips measuring 1" x 11". Punch several holes along the strips. Attach ends of strips with paper fasteners so that a triangle is formed (see sketch above). Cut string or yarn in 8", 10", and 12" lengths. Put string through holes in cardboard strip so the ends hang down. Scotch tape ends of string to back of animal pictures. Other animal pictures or birds may be pasted to sides of triangle. Hang triangle on wall or from ceiling.



# **LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS:**

#### **CCSS.ELA Literacy Informational Texts:**

**RI.7** Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

#### **CCSS.ELA Literacy:**

**RH.6-8.1** Cite specific textual evidence to support analysis of primary and secondary sources.

**RH.6-8.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

**RH.6-8.3** Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes a law, how photos tell a story, how the leaflets incited resistance).

**RH.6-8.4** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

**RH.6-8.5** Describe how a text presents information (e.g., sequentially, comparatively, causally).

**RH.6-8.6** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

**RH.6-8.10** By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

#### **Social Studies:**

**6.2.12.A.4.c:** Assess the short-and long term – demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.

**6.2.12.C.4.d.** Analyze the ways in which new forms of communication, transportation, and weaponry affected relationships between governments and their citizens and bolstered the power of new authoritarian regimes during this period.

#### **Key Questions/Issues Addressed:**

Many middle school students have difficult lives which will allow them to relate to the struggle of our survivors. This lesson will tell the stories of five people who struggled to survive the Holocaust, all of whom have resisted and persevered to overcome many obstacles on their journey of life that brought each of them to the Southern New Jersey area. Key questions to be answered include:

- How were lives changed under Nazi occupation?
- What path of resistance was taken by your local survivor?
- How would you have handled living through a similar situation?

#### **Lesson Goals/Objectives:**

The students will be able to:

- Comprehend the forms of resistance, to death at the hands of the Nazi regime, chosen by Ruth Fisch Kessler, I. Betty Grebenshikoff, Ernst Paul, Rosalie Lebovic Simon, and Donald (Chipkin) Berkman who went on to reside in Southern New Jersey,
- Describe and compare forms of resistance to Nazi oppression.
- Examine primary and secondary sources to get a better understanding of the lives of the Jewish Partisan resistance fighters.

#### **Materials:**

*Books for Teacher Reference:*

- Berkman, Donald (Chipkin) and Maryann McLoughlin. *Two Voices: A Mother & Son, Holocaust.*



# LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!

Grade Level/s: 6-8

## UNIVERSAL DESIGN FOR LEARNING

Margate: ComteQ Publishing, 2010. Chapters 5 through 10 – pages 16 through 33.

- Fisch Kessler, Ruth and Maryann McLoughlin. *The Blue Vase: A memoir of a Vienna Kindertransport Child*. Margate: ComteQ Publishing, 2013. Chapters 2 through 5 – pages 4 through 23.
- Grebenshikoff, I. Betty. *Once My Name Was Sara*. Margate: ComteQ Publishing, 2012. Chapters 10 through 14 – pages 32 through 51.
- Paul, Ernest and Maryann McLoughlin. *Ernest Triumphant*. Margate: ComteQ Publishing, 2010. Chapters 8 and 9 – pages 29 through 41.
- Simon, Rosalie Lebovic. *Girl in a Striped Dress Haftling #20629*. Margate: ComteQ Publishing, 2014. Chapters 6 through 13 – pages 27 through 53.

### For Classroom Implementation:

- Teacher will need to make print outs of the files below and distribute them to the student for them to read over
- Handouts provided
- Possible use of the whole book, at the availability of the work to the teacher
- See if the [Interactive Timeline](#) works and make sure that you have the appropriate software installed for it to run effectively. You will need computers with internet access to use these interactives. If computer accessibility is a problem, print out paper copies of the interactive.
- Use the five attached for the memoirs to guide your students in understanding the ultimate form of survival to Nazi extermination, Survival!!

### Background for Lesson: (if necessary)

1. Previous lesson and discussions to build an understanding of Nazi occupation and oppression in the occupied European countries.
2. Discussion/overview of how Jewish people living in those newly occupied countries did what was needed to resist Nazi extermination.

(Note to Teacher: If teacher has very limited knowledge of the Nazi Occupation of Eastern European countries, consider the United States Holocaust Memorial Museum website or the Jewish Partisan Educational Foundation website for information and background.)

### Options for activating background knowledge

Integrate videos and digital representations (**Representation**)\*

Encourage research and acquisition of background knowledge (**Representation**)\*

Provide graphic organizer(**Representation**)\*

### Instructional Activity/Procedures:

1. You are assigned to read about a person who lives in Southern New Jersey but his/her life journey has brought him/her from different parts of Europe. The excerpts chosen will teach the students about the struggle to live, the ultimate resistance of living longer, and not giving in and dying as the enemy wanted.
2. There is a general information gathering sheet that is provided to help guide the students in their reading.



# LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!

Grade Level/s: 6-8

## UNIVERSAL DESIGN FOR LEARNING

### Evidence of Understanding:

Have students choose one of the following summative assessments: ( [Action and Expression](#), [Engagement](#))\*

1. [Timeline](#): After students have read the excerpts they were given, they should use what they have learned to create a timeline covering the events of the person's life.
2. Role play: Maybe a group of your students would like to take what they have learned about their survivor and act out what they read.
3. The [Mobile](#): Let students create a Historical Mobile representing the members of the group and representing the important parts of the time spent resisting.

### Extension Activities:

1. Using the websites for the United States Holocaust Memorial Museum (<http://www.ushmm.org/>) and the Jewish Partisan Educational Foundation (<http://www.jewishpartisans.org/>), read and learn about the struggle for survival by other Jews and targets of Nazi oppression that were marked for death at the hands of the perpetrators. Select one other Jewish prisoner (or group of Jewish prisoners/partisans) and one non-Jewish victim of Nazi extermination plans and write a short essay about each telling their stories of struggle and survival.
2. Research and read about one (1) genocide that has occurred since the end of World War II. These include but are not limited to the genocides in Bosnia/Serbia, Cambodia, Darfur, Sudan, etc. (Download a copy of the World Map showing the locations of the Holocaust, Genocides, Massacres, and Atrocities. The map is available on the following webpage: <http://www.state.nj.us/education/holocaust/resources/WorldMap.pdf>)
3. Using the *Survival, Liberation, and Legacy Unit* from the New Jersey Commission on Holocaust Education curriculum guide for the middle school, **To Honor All Children: From Prejudice, To Discrimination, To Hatred...To Holocaust.** (<http://www.state.nj.us/education/holocaust/curriculum/>).

Select one reading from the lessons in the unit. After reading your selection, right a short essay summarizing the key points of the reading and make an oral report to your class or to a group of fellow students at your grade level from other classrooms telling about what you have learned from the reading.



# LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!

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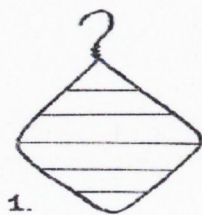
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Years and years ago, the Chinese fashioned movable ornaments of little painted glass prisms. These were hung in open doorways and windows and the wind would cause the prisms to strike gently against each other making a delightful tinkling sound. Our modern mobiles are made up of all sorts of objects suspended from a framework in such a manner as to be movable.

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### HOW TO BUILD A BASIC MOBILE STRUCTURE

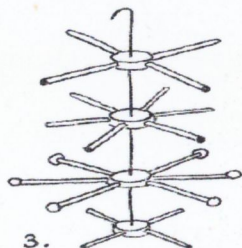
<http://www.artistshelpingchildren.org/mobilesartscraftsideaskids.html>



Bend a wire coat hanger into a diamond shape. Attach cross pieces of thin wire, as in Figure 1. Beads and ornaments may be strung on the cross wires, or objects may be suspended from them.



Join three wire coat hangers into a tree-like skeleton, as in Figure 2.





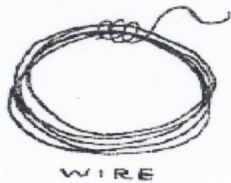
# LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!

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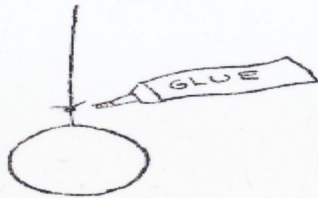
## UNIVERSAL DESIGN FOR LEARNING

Assemble a child's building toy for framework, as in Figure 3. Thin pieces of dowel in varying lengths may also be used.

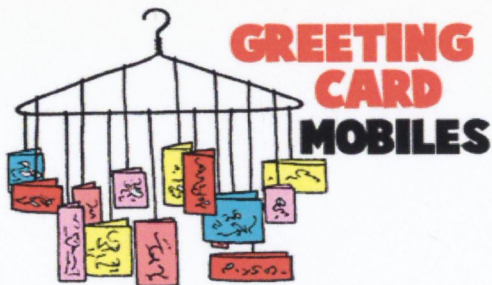
### HOW TO SUSPEND OBJECTS



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# **LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

## **UNIVERSAL DESIGN FOR LEARNING**

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**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

Name \_\_\_\_\_ Period \_\_\_\_\_ Date \_\_\_\_\_

**Ernest Triumphant** Guided Reading  
([www.ComteQpublishing.com](http://www.ComteQpublishing.com))

1. Ernest performed a number of tasks in the resistance. Describe several of them.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
2. What was the purpose of the bunker that was built by Ernest and the other resistance fighters? How did the mother help them?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
3. Documents were very important to Ernest and the resistance. Describe some of the documents that made it possible for Ernest to do his work.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
4. How and why was Ernest captured after he went into the city?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
5. When he was captured, what was Ernest trying to do? What happened to Emil and why did Ernest believe he was responsible for what happened? Do you think there was anything more that Ernest could have done given his own situation at the time? Explain your view.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
6. Ernest was brutally beaten over several days while he was in prison. How was he able to escape and make his way back to the bunker?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
7. How did Patu's relationship with Ernest change during their resistance work?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

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**UNIVERSAL DESIGN FOR LEARNING**

8. Eisikovics was a key figure in Ernest’s efforts to survive and resist. How did he help Ernest? How did Ernest help the resistance?

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9. Friends and strangers played key roles – good and bad – in Ernest’s resistance and struggle to survive. Give two examples of each.

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10. The reading is titled “Ernest Triumphant.” Do you think it is an appropriate title to reflect Ernest’s attitude and behavior and his life? Explain your view.

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**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

Name \_\_\_\_\_ Period \_\_\_\_\_ Date \_\_\_\_\_

**Once My Name Was Sara** Guided Reading  
([www.ComteQpublishing.com](http://www.ComteQpublishing.com))

1. How were the names of Jews, male and female, changed in 1938? What was the purpose for ordering such changes?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. The Kohn family was considered “stateless.” What did this mean and how did it affect their lives?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. The Kohn family, like many Jewish families, wanted to leave lands controlled by Germany. Name some of the places they tried to go but were not permitted to enter. Why was it especially difficult for them to find a place to go?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Name the one place European Jews could enter without the usually required paperwork. How did Max Kohn obtain tickets for the ship *Kashima Maru* for his family?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. What was “The Lift?” Describe what the family packed into it. What eventually happened to The Lift and its contents?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Describe the journey on the *Kashima Maru* as Ilse remembered it.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Name all of the countries and bodies of water the Kohn family travelled as they fled Germany and eventually reached Shanghai. Trace their route on a world map.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

8. Describe the things about Shanghai that had great impact on Ilse and her fellow Europeans.

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9. What was each of the following?

- Hongkew \_\_\_\_\_
- International Settlement / French Concessions \_\_\_\_\_
- Heime \_\_\_\_\_

10. The author of the reading is identified as I. Betty Grebenschikoff . What is the source of Ilse’s name as “Betty?” Why do you think she claimed the name “Betty” at the age of 16?

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**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

Name: \_\_\_\_\_ Period: \_\_\_\_\_ Date: \_\_\_\_\_

**Girl The in the Striped Dress** Guided Reading  
([www.ComteQpublishing.com](http://www.ComteQpublishing.com))

1. "Girl in A Striped Dress Haftling # 20629," is the title. How is it significant?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Living conditions were horrid. In your opinion, what gave Rosalie the strength to live?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. How important a role did Rosalie's sisters play in her surviving?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. How did Rosalie escape "the room?"  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. What was Rosalie's "weapon" for survival?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Did the Jewish faith continue to play a role in the sisters' lives? Give examples.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. What was Rosalie's new job in the factory?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. What did Mr. Schoofs do to help?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

9. Who saved the sisters?

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10. What problems did some people face even after being released from the concentration camps?

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**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

Name \_\_\_\_\_ Period \_\_\_\_\_ Date \_\_\_\_\_

**The Blue Vase Guided Reading**  
[www.ComteQpublishing.com](http://www.ComteQpublishing.com)

1. Explain these terms:
  - Anschluss  
\_\_\_\_\_
  - Aryanization  
\_\_\_\_\_
  - Kindertransport  
\_\_\_\_\_
  
2. Explain what occurred during the two days of *Kristallnacht* (Night of Broken Glass).  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
3. Why did Ruth's parents decide to send her on the Kindertransport? What was the Kindertransport?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
4. Describe Ruth's life with the Webber family. How were other Kindertransport children treated?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
5. What happened to Ruth's family while she was living with the Webber's in England?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
6. What was the "paper wall" raised by the U.S. State Department officials? How did it affect Ruth's family and other families seeking to immigrate to the United States?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
7. Ruth's mother and sister were sent from Vienna, Austria to Opole, Poland. What happened when the Opole ghetto was liquidated?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

8. Why did Ruth's father insist that she come to live with him in the United States although the Webber family had been good to her and wanted to keep her?

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9. Describe Ruth's life in America after she was reunited with her father.

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10. How did Ruth finally learn what happened to her mother and sister? How did the information affect Ruth's view of her life?

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# LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!

Grade Level/s: 6-8

## UNIVERSAL DESIGN FOR LEARNING

Name: \_\_\_\_\_ Date: \_\_\_\_\_ Period: \_\_\_\_\_

Two Voices Guided Reading  
([www.ComteQpublishing.com](http://www.ComteQpublishing.com))

- 
1. On page 19, the mother states, "This was a choiceless choice." What do you think she meant by this?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  2. How would you describe the first four years of her son's life?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  3. What happened on December 7, 1941?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  4. "Basically we lived in the woods for almost three years, scrounging around for food."(27) What gave them the strength to not give up?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  5. Why were people afraid of being around children?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  6. Describe the wealth of finding a potato.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  7. Describe their clothing situation.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**LESSON TITLE: The Ultimate Resistance to Nazi Ideology and Oppression: Surviving!**

**Grade Level/s: 6-8**

**UNIVERSAL DESIGN FOR LEARNING**

8. How would they they get water?

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9. Why would most people not help them?

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10. After reading from different point of views, describe the mother.

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# **LESSON TITLE: Bess Myerson, Miss America 1945: “You Can’t Be Beautiful and Hate...”**

**Grade Level/s: 4-6**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS:**

#### **CCSS.ELA Literacy Informational Texts:**

**RI.6** Analyze multiple accounts of the same event or topic, noting important similarities and differences in the point of view they represent.

**RI.7** Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

#### **CCSS.ELA Literacy Writing:**

**W.3** Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

**W.7** Conduct short research projects that use several sources to build knowledge through investigation of different aspects of a topic.

**W.8** Recall relevant information from experiences or gather relevant information from print and digital sources; summarize or paraphrase information in notes and finished work, and provide a list of sources.

**W.9** Draw evidence from literary or informational texts to support analysis, reflection, and research.

#### **Social Studies:**

**6.1.4.D.12.:** Explain how folklore and the actions of famous historical and fictional characters from New Jersey and other regions of the United States contributed to the American national heritage.

**6.1.12.D.11.c:** Explain why women, African Americans, Native Americans, Asian Americans, and other minority groups often expressed a strong sense of nationalism despite the discrimination they experienced in the military and workforce.

**6.1.12.D.11.d:** Compare the varying perspectives of victims, survivors, bystanders, rescuers, and perpetrators during the Holocaust.

**6.1.12.D.14.e:** Evaluate the role of religion on cultural and social mores, public opinion, and political decisions.

**6.2.12.D.4.i:** Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.

**6.2.12.D.4.j:** Analyze how the social, economic, and political roles of women were transformed during this time period.

#### **Key Questions/Issues Addressed:**

Upper elementary grade students are beginning to understand the far reaching effects of racism and sexism through the historical time frame. This lesson will show how Bess Myerson, Miss America 1945, the only Jewish Miss America to date, used her ethnic identity within the historical context to raise awareness of anti-Semitism and extinguish hatred.

#### **Lesson Goals/Objectives:**

The students will be able:

1. To consider the role of Miss America from multiple perspectives (as an icon, or womanhood, of Americana).
2. To evaluate how ethnicity creates, changes, or challenges perceptions.
3. To learn about whom Bess Myerson was in her role as the first and only Jewish Miss America.
4. To read and interact with the text of a speech Bess made during her reign designed to eliminate hatred.
5. To recognize the timing of events within 1945 and determine the significance of the election of a Jewish Miss America during the year coinciding with the end of the Holocaust.



# LESSON TITLE: Bess Myerson, Miss America 1945: “You Can’t Be Beautiful and Hate...”

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

### Key Terms:

- ethnicity
- icon
- symbol
- diversity
- anti-Semitism
- defamation
- perception
- impure
- Aryan
- vicarious
- restricted
- discrimination
- nationalism
- mores
- persecution
- genocide
- perpetrators
- bystanders
- collaborators
- survivors
- victims
- rescuers
- resisters

### Works Consulted:

**Background content and quotes from sources listed below guided the development of the lesson that follows.**

American Experience Transcript. [www.pbs.org/wgbh/amex/missamerica/filmmore/pt.html](http://www.pbs.org/wgbh/amex/missamerica/filmmore/pt.html) , 2002.

Dworkin, Susan. *Miss America 1945: Bess Myerson’s Own Story*. New York: Newmarket Press, 1988.

Monsell, Helen, A. *Susan B. Anthony: Champion of Women’s Rights*. New York: Aladdin, 1986. P 2.

Myerson, Bess. AZQuotes.com. Wind and Fly LTD, 2016. 14 March 2016.

<http://www.azquotes.com/quote/1167232>

“You can’t be beautiful and hate because hate is a corroding disease and affects the way you look. ... You can’t hide it - ever. It shows in your eyes. It warps your expression. It affects your character, your personality.”

“Our Miss Americas.” [Missamerica.org](http://www.missamerica.org). Miss America History and Updates. 1945

<http://www.missamerica.org/our-miss-americas/1940/1945.aspx>

Shire, Emily. “Why was Bess Myerson the First and Last Jewish Miss America?” [TheDailyBeast.com](http://TheDailyBeast.com). 7 Jan 2015



# LESSON TITLE: Bess Myerson, Miss America 1945: “You Can’t Be Beautiful and Hate...”

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

<http://www.thedailybeast.com/articles/2015/01/07/why-was-bess-myerson-the-first-and-last-jewish-miss-america.html>

Shukert, Rachel. “There She Is: Bess Myerson (1924-2014).” *Tabletmag.com*. Tablet Magazine, 14 Jan 2015  
<http://www.tabletmag.com/jewish-life-and-religion/55862/there-she-is>

Soloff, Emily. “Bess Myerson reflects on fame, Miss America and Judaism.” *JWeekly.com*. Chicago Jewish News, 10 Oct. 1995  
<http://www.jweekly.com/article/full/1739/bess-myerson-reflects-on-fame-miss-america-and-judaism/>

Vernon, V.S. trans. *AESOP’S FABLES: Venus and The Cat*. New York, Doubleday, 1916. p 118.

Wayne, Bernie. *There She Is*. Copyright, 1954. [www.missamerica.org](http://www.missamerica.org)

### Background for Lesson: (if necessary)

(Note: Teachers need to be prepared to answer questions that may arise regarding the content below and evaluate the best manner to lead an appropriate age-level discussion regarding the concepts listed.)

- Introduction to the Nazi goal of eliminating all Jews from the face of the earth through murder in concentration camps because they were considered impure, unclean, and ugly.
- Aryan racial impurity charts: [https://en.wikipedia.org/wiki/Mischling\\_Test](https://en.wikipedia.org/wiki/Mischling_Test) and <http://www.historyplace.com/worldwar2/timeline/nurem-laws.htm>. (No Graphic Content in site, links connected to site may have graphic content)

### Instructional Activity/Procedures:

(Note to Teachers: kindly adapt the wording and activities presented here to best match your teaching style and fit the learning levels of your students) (**Representation**, **Action and Expression**, **Engagement**)\*

1. Make a list of the characteristics a “model citizen” may possess. Is anyone/everyone who is popular a model citizen? Why or why not? Why might we confuse a “hero” or a “star” with model citizen?
2. Fold a piece of paper in half. Write “Male” on one side and “Female” on the other. Write down traits that our society seems to appreciate about men and women in each list. Circle words that you think may make for a perfect or ideal man or woman. Discuss if there is an “ideal” form of femininity or masculinity. Whose “ideal” is it? Who decides what makes a perfect type of person? Does perfection reflect a time period or is it timeless?
3. Define “icon” and “symbol” and have students offer examples and explain what they represent to people. Explain how a person may become a symbol or an icon.
4. Discuss what/how Miss America may represent a model citizen, an ideal form of femininity, and be considered as an icon or symbol of America. Focus on the character, education, or traits we would expect such a person to have.
5. This country has had a long history of immigration of people from many parts of the world. Yet our leaders- and Miss Americas- have generally not represented that diversity. Have students work in groups to brainstorm how ethnic identity might impact peoples’ perceptions of Miss America. Does being African-American, Muslim, or having a disability, for example, or “other” in some manner change how we view a person fulfilling a role of significance? Describe how ethnicity may impact the way the public perceives someone as an ideal American. Why?
6. How did Bess, as a Jewish-American, prove that Jews could be clean, pure, and beautiful?
7. Listen to the song “There She Is, Miss America” (written after Bess’s year as Miss America). What actions might former Miss Americas, including Bess, have taken to help create the perception that Miss America was an ideal woman and/or an ideal American citizen? What would a modern contestant need to do to prove she was an “ideal?” In what ways did Bess show the world that Jews could be an



# LESSON TITLE: Bess Myerson, Miss America 1945: “You Can’t Be Beautiful and Hate...”

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

- “ideal?”
8. Examine Bess’s year as Miss America through the transcript and reading selections (see Appendix). How did Bess experience anti-Semitism in what appeared to be the most thrilling time of her life? Should it be surprising that a celebrity experienced anti-Semitism *in 1945? In America in 1945? In America today?*
  9. Discuss how changing her name would have been based on anti-Semitism. How did keeping her name symbolize inner strength and pride in her ethnic identity? Why does Bess discuss this event differently in the book published in 1987 versus the PBS video (or transcript) produced in 2002? (See Appendix).
  10. Could attitudes regarding anti-Semitism have changed in the time between the retellings and altered how she told or remembered the story? Was it “safer” or “more comfortable” to tell the fuller version in 2002 and, if so, why?
  11. Discuss how, through her work as Miss America and through the Anti-Defamation League speech, Bess turned what was becoming a disappointing experience into a victory for eliminating hatred.
  12. Discuss the points Bess makes that “you can’t be beautiful and hate;” “because hate is ‘a corroding disease and affects the way you look’.” Write a poem, draw a picture, or create a dance showing how the emotion of hate can change the way someone appears on the outside. ([Action and Expression](#), [Engagement](#))\*
  13. Discuss how the tool of “reenacting” is useful as a method of speculating about what a past event might have been like by allowing us to attempt to feel what people in history might have experienced; ask students to consider historical empathy and perspective. Have students reenact Bess being turned away from the exclusive southern country club (Dworkin, 178-179). How *might* this impact a person emotionally? Discuss if a person could be turned away in modern times from a club or organization based on ethnicity. Have the “audience” consider the body language, voices, and tone of the student actors excluding Bess (ex. What makes them sound kind or unpleasant? How does their body language seem gentle or rigid as they ask Bess to leave?) Then, recreate the scene with the country club members welcoming Miss America. How do their voices, actions, and demeanors change? Which vignette is ugly and which is beautiful? Discuss if we can *see and hear* how hate or acceptance can make our actions and our mannerisms ugly or beautiful. How and/or why does this happen?
  14. Read the Emily Shire article. Students evaluate that there has been no Jewish Miss America since Bess’s reign in 1945. There have been multiple Black Miss Americas, an Asian-American, a Hindu-American, and one person with a disability (deaf), Miss America. But no other Jewish winners. Might covert anti-Semitism play a role in this or is it a fluke of happenstance? Defend or explain your view point in your response.

### Evidence of Understanding: ([Action and Expression](#), [Engagement](#))\*

1. Draw a template for a new dollar coin (similar to Susan B. Anthony or Sacajawea) with face of Bess Myerson on the front and an image reflecting the idea that “you can’t be beautiful and hate” on the back.
2. Use [Aesop’s Fables](#) “Jupiter and the Bee” or “Venus and the Cat” and study the characters to see if hate or beauty is the prevailing essence of their personalities. Write a fable of your own choosing with the moral of the tale being “you can’t be beautiful and hate.”
3. Convert the fable into a short play format. Create a puppet show theater and make finger puppets; or, have students act out the play.
4. Imagine a survivor from a concentration camp meeting Bess today. What would they say and feel about her triumph? Describe why *her win was vicarious win for them as well*. Would they feel as strongly about her victory today as they did in 1945? Explain if there were long term consequences of her win and why.



# LESSON TITLE: Bess Myerson, Miss America 1945: "You Can't Be Beautiful and Hate..."

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

5. Adolf Hitler likely could not have been reasoned with due to his extreme prejudice. It is likely that many people tried that approach, and failed. Write a letter to a German newspaper editor explaining the importance of Bess Myerson's win in Atlantic City on September 8, 1945. Describe how she fulfills the term "*ideal*". Be convincing and show how wrong Hitler was regarding his ideas about Jews given that America selected a talented, intelligent, and attractive Jewish woman as a symbol of our country.
6. Write a speech you could give talking about an area that needs attention today. Bullying? GLBT issues? Race, Religious, or Political Pressures? What would you wish to shed your beautiful light upon?
7. Would you change your name to sound less ethnic or more ethnic for career related advancement? Write about the reasons you might consider, or not consider, doing such. What might your new name be?

### Extension Activities: (Action and Expression, Engagement)\*

1. Write a fictional story or give a non-fictional example explaining how hate can make a person ugly on the outside. Describe how hate can make a person's look change. Is it a perception that stems out of hurtful or insulting things they may say, possible nasty actions they partake in, or can unpleasant emotions change a person's face, body, or health?
2. What situations exist today that are similar to Bess Myerson's year as Miss America?? Name and discuss 3 situations.
3. Do ball players, politicians, the current Miss America, or others, still have the power to serve as icons of America today? Pick such a person and create a poster showing what traits and characteristics they have and how they represent America.
4. Create a poster for your school showing how bullying can make a person seem ugly. Include the statement "You can't be beautiful and hate."
5. Read Emma Lazarus's poem "The New Colossus." Is Miss Liberty the perpetual Miss America? Use the poem to demonstrate how Lady Liberty's beauty comes from the fact she does not hate anyone who arrives at her shores.

## Appendix

Adapted from the speech written in 1945 by Arnie Forster and printed in Miss America, 1945.

### (Dworkin, 196-197)

"You can't be beautiful and hate. Because hate is a corroding disease and affects the way you look.

"Do you know the girl who wants to be Miss America of 1946 – or 1950 – or 1956? Well, here's one *must* to remember...and this is firsthand.

"Miss America represents all of America. It makes no difference who she is, or who her parents are. Side by side, Catholic, Protestant, and Jew stand together...and we would have it no other way."

"For prejudice is a dangerous thing. It has a kickback worse than a bazooka. It makes you hate – and once you start hating, you're finished."

"You can't hide it – ever. It shows in your eyes. It warps your expression. It affects your character, your personality."

"And all those things are important in Atlantic City – or anywhere else where real Americans take your measure and pass judgement."

"In veterans hospitals I have seen Negro, Jew, and Gentile, Yank and Dixie sharing the same ward, sharing



## **LESSON TITLE: Bess Myerson, Miss America 1945: “You Can’t Be Beautiful and Hate...”**

**Grade Level/s: 4-6**

### **UNIVERSAL DESIGN FOR LEARNING**

their thoughts and hopes and plans as they shared hardship and struggle on the battlefield.”

“If you have any prejudice against any race or religion, they will tell you – beg you – to forget it.

“For there is no happiness in hate. No good was ever built by it. No nation was ever permanently unified by it.”

“And if we want a strong, united America pushing on toward unlimited horizons, there can be no place for prejudice in our nation...or in our hearts.”

**(Dworkin, Pages 179-180)**

“I was supposed to go to the local country club in the evening, to make a short speech and play the piano. We were driven to a gorgeous antebellum mansion to change clothes. It had a winding staircase, crystal chandeliers, servants in the livery. I had brought along a ball gown...a breathtaking dress...I was escorted to a spacious bedroom with a canopied four-poster and eyelet-trimmed throw pillows on the sild-upholstered chairs. I put on the dress and when I looked at myself in the mirror, I must admit, I felt like Scarlett O’Hara.”

“I started down the staircase, then stopped short. At the bottom, our hostess was telling the members of my party that there had been a terrible mistake, the country club was restricted, and no Jewish person could possibly be welcomed there.”

“...I remember the pain of that moment. I felt as though I had walked into stone wall.”

“I went upstairs, took off the ball gown...someone drove me to the train station. I went home...being determined not to stay in that place one more minute...I remember sitting on that train and crying. It was a desolate journey for me.”

**(Dworkin Pages 92-94)**

“Lenora [slaughter, director of the pageant] smiled and said...”Bess Myerson is just not a very attractive name for a career in show business.”

“What would you suggest?”

“...Betty”...”Merrick”...However, something happened to me in that moment. Some heat of reality peeled off of Lenora Slaughter. I knew suddenly that I was not dealing with just a name change, that I was dealing with Lenora’s fear...so I said no.”

“You’re walking through the corridor of life, and you know that there are doors, that if you open up the wrong one, you’re going to fall down a black hole. It takes so much energy to preserve self and maintain focus without being distracted...I sensed that. I knew I had to keep my name.”

“It turned out to be one of the most important decisions I ever made.”

**(American Experience Transcript, 2002):**

“I said...the problem is that I’m Jewish, yes? And with that kind of name it will be quite obvious to everyone that I’m Jewish. And you don’t want to deal with a Jewish Miss America. And that was really the bottom line. I said I can’t change my name.”



# **LESSON TITLE: Restitution Revisited: Could Germany Have Been Made Into the Jewish Homeland?**

**Grade Level/s: 4-6**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS:**

#### **CCSS.ELA Literacy Informational Texts:**

**RI.6** Analyze multiple accounts of the same event or topic, noting important similarities and differences in the point of view they represent.

**RI.7** Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

#### **CCSS.ELA Literacy Writing:**

**W.3** Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

**W.7** Conduct short research projects that use several sources to build knowledge through investigation of different aspects of a topic.

**W.8** Recall relevant information from experiences or gather relevant information from print and digital sources; summarize or paraphrase information in notes and finished work, and provide a list of sources.

**W.9** Draw evidence from literary or informational texts to support analysis, reflection, and research

#### **Social Studies:**

**6.1.12.A11.e:** Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.

**6.1.12.D.11.d:** Compare the varying perspectives of victims, survivors, bystanders, rescuers, and perpetrators during the Holocaust.

**6.1.12.D.11.e:** Explain how World War II and the Holocaust led to the creation of international organizations (i.e., the United Nations) to protect human rights, and describe the subsequent impact of these organizations.

**6.1.12.B.12a** Evaluate the effectiveness of the Marshall Plan and regional alliances in rebuilding of European nations in the post-World War II period.

**6.2.12.B.4.d** Explain the intended and unintended consequences of new national boundaries established by the treaties that ended World War II.

**6.2.12.C.4.c** Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.

**6.2.12.C.4.d** Analyze the ways in which new forms of communication, transportation, and weaponry affected relationships between governments and their citizens and bolstered the power of new authoritarian regimes during this period.

**6.2.12.D.4.i** Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved

#### **Key Questions/Issues Addressed:**

Young adults have an innate sense of fairness. How was Germany held to account for its crimes against humanity? Was justice served at the end of World War II for Jews and/or for Germans?

#### **Lesson Goals/Objectives:**

The students will be able:

- To consider how nations attempt to make amends for war crimes.
- To examine why Jews needed “a homeland.”
- To consider the difficulties and multiple points of view when establishing a homeland for an ethnic or



# **LESSON TITLE: Restitution Revisited: Could Germany Have Been Made Into the Jewish Homeland?**

**Grade Level/s: 4-6**

## **UNIVERSAL DESIGN FOR LEARNING**

cultural group.

- To speculate and creatively “re-write history” by formulating a plan where Germany becomes the Jewish homeland as a war reparation.

### **Key Terms:**

- Repatriation
- Infrastructure
- Restitution
- Reparation
- Apology
- Atrocity
- Justice
- Wiedergutmachung
- Marshall Plan
- Statute of Limitations
- Crimes Against Humanity

### **Materials:**

- Map of Germany pre-WWII
- Map of West and East Germany during the Cold War
- National Anthems/Lyrics for the United States, Israel, Germany
- Flags of United States, Israel, Germany

### **Background for Lesson:** (if necessary)

(Note to Teacher: Please familiarize yourself with these topics prior to guiding students through topics that could become a volatile topic to study and speculate about in the classroom.

- Biblical connections of Jews to the land of Israel
- Balfour Declaration and formation of modern state of Israel
- Nuremburg Trials (was justice served?)
- Marshall Plan for rebuilding Europe
- Cold War era; East and West Germany; controlled by West and Soviets; Berlin Wall
- “Reparations Agreement between Israel and West Germany,” Wikipedia
- “Claims Conference on Jewish Material Claims Against Germany,” Wikipedia
- Overview current Palestinian-Israeli conflicts
- Monument to the Murdered Jews of Europe
- Global number of museums dedicated to Holocaust remembrance
- Who/what were righteous gentiles?
- Neo-Nazism in Germany
- United Nations Declaration of Human Rights



# LESSON TITLE: Restitution Revisited: Could Germany Have Been Made Into the Jewish Homeland?

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

### Instructional Activity/Procedures:

(Note to teacher: Please be sure that students are clear on the fact that this lesson asks them **to speculate on an alternative outcome which is fiction**, but it does bring up sensitive non-fiction issues that were real for people who lived through the period following WWII, as well as long range ramifications still playing out in the Middle East with emphasis on the modern nation of Israel and the contested lands of the Palestinians.) Have students answer following questions in small groups or in pairs.

1. Examination of the Old Testament saying “an eye for an eye, a tooth for a tooth.” Does this type of restitution bring satisfaction? Is it fair to the aggrieved and the perpetrator?
2. Is saying “sorry” always enough? Should every apology be accepted? Is a “reparation” or “restitution” a form of genuine apology or a forced form of saying sorry and not based on true remorse?
3. Nazis stripped Jewish Germans of their citizenship. Determine if it would have been reasonable or unreasonable to do the same to Germans after the war. Explain your reasoning.
4. Nazis used Germany’s rail systems and urban planning to transport and relocate millions of Jews. How could this same infrastructure have been used to relocate Germans to other parts of the country – or out of the country – as punishment against the German nation for war crimes or citizens’ mistreatment of the numerous groups deemed enemies of the German Nazi state?
5. The Cold War era had Germany divided into two countries separated in some places by physical barriers such as the Berlin Wall. This separated families. How could German families have been dispersed throughout Europe or the Allied Countries so as to prevent a possible future resurrection of Nazism?
6. What might have become of German peoples and culture if they had been permanently and forcibly scattered throughout Europe or the world’s nations and kept far away from Germany?
7. Speculate as to why Germany was allowed to re-enter the community of civilized nations following the revelations of crimes against humanity found at concentration camp sites.
8. What is a homeland? What qualities does a place need to become a homeland to a people? Do all ethnicities deserve a homeland? Why or why not?
9. Jews had been living in Germany for centuries. Why did they deserve, or not deserve, to claim land in the geographic center of Europe as war reparation? If survivors cannot have a “homeland” in the area taken from them, what equitable options are available? Who should decide? Can there ever be equity in such situations?
10. How might anti-Semitism have played a role in why Germany was *not offered* to Jews as a homeland in the heart of Europe?
11. Jews were given the land called Israel because in biblical times their ancestors had developed their culture and religion in that region. Write and illustrate a short story discussing if ancient connects give a people a right to a place in modern times. Be sure to discuss why this right is fair.
12. The land the Jews were given in the Middle East was part of a nation previously called Palestine and inhabited by a group of people called Palestinians; this land was renamed Israel in 1948. Explain why Palestinians may not have been pleased with “their” land being given to another group. Explain if it was legally, culturally, or historically “their” land. Discuss why the British, or the community of nations, didn’t feel it was equitable for Jews to receive land in Palestine if it meant that Palestinian people would feel stripped of their perceived homeland.
13. Jews have turned an empty, waterless strip of desert in the Middle East into a viable and flourishing country often referred to with the motto “the land of milk and honey.” While it is true that much of



# LESSON TITLE: Restitution Revisited: Could Germany Have Been Made Into the Jewish Homeland?

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

Germany needed to be rebuilt after the war, it still retained much wealth and raw materials. What might Jews have done to enhance a naturally prosperous land with infrastructure, roads, crops, water, manufacturing, and undestroyed towns such that existed in Germany so to turn that place into a thriving country? What motto would you give such a nation?

14. Jewish people who had been citizens of Germany had their citizenship restored through a process called repatriation. Had Germany become the Jewish homeland, what process might have been developed to repatriate certain Germans to Jewish Germany? Who would be eligible? When? Why? Example, "Righteous Gentiles?"
15. Have students view the flags and listen to the national anthems of United States, Israel, and Germany. What does an anthem and a flag need to include portraying or representing a nation?

### Optional versions of activities might include:

- Allow students to provide verbal responses to questions. (Action and Expression, Engagement)
- Provide opportunities for pictorial representations when appropriate. (Action and Expression, Engagement)
- Provide graphic organizers for students to organize their thoughts prior to writing responses. (Action and Expression, Engagement)

### Evidence of Understanding: (Options for varied activities: Action and Expression, Engagement)\*

1. Write a poem describing what homeland means to you.
2. Write a short essay describing if New Jersey is, or is not, your homeland and why.
3. Create a *NAME* and *FLAG* for the Jewish Germany. Consider symbols of the past, religion, etc., when deciding on them.
4. Have students pick a tune from a modern, holiday, or recognizable song and write the lyrics to the Jewish German Homeland Anthem.
5. Have students create a product map of Germany as the Jewish State, locating a new capital; and showing the products, manufacturing, and major houses of worship, and where centers of education are located.
6. Write a constitution or charter for the Jewish Germany listing the top 5 rights that citizens of this new nation would have.
7. Write a story from the perspective of a German citizen relocated to Portugal following the war. Make sure to share their thoughts/feelings on the Nazi period of time, their experience as a minority in a new land, and their feelings on the new Jewish Homeland of Germany.
8. Research what implications the creation of a state under post-wartime or reparation circumstances have when considering similar actions in other areas of the world in modern times? Compare your answer to the actions taken in the 1990's by the Republic of South Africa when restructuring its government following apartheid.
9. Research the turmoil and violence in the Middle East involving the existence of Israel. How do the crises that continue to occur there affect the Israelis, the Palestinians, but also all people of the region? What impact do these crises have on the rest of the world? Pick one military or diplomatic action that involved Israelis, Palestinians, their neighbors, and/or the United States since 1948 and discuss who, what, where, when, why for that topic.
10. In 2018 Israel will celebrate the 70<sup>th</sup> anniversary of its formation. Write a newspaper article for the German Jewish State you "created" in the earlier activities and discuss what might have been the possible repercussions and long term impact of having the Jewish homeland in what remains the nation of Germany.



# **LESSON TITLE: Restitution Revisited: Could Germany Have Been Made Into the Jewish Homeland?**

**Grade Level/s: 4-6**

## **UNIVERSAL DESIGN FOR LEARNING**

### **Extension Activities:**

1. Consider the case of looted art from Jewish families. Is simply returning the work to its owner or their heirs sufficient or does there need to be additional compensation? What would be the likely reactions of the person(s) or museum that has purchased the art in the years since the war? Who, if anyone, should pay them for their loss?
2. Loss can occur regarding possessions or of loved ones (people or animals). Can restitution restore wholeness for lost items? For lost pets, friends, family? What kind of restitution can make up for the life of a living being?
3. Many Nazi aggressors were everyday citizens who were never tried or brought to justice. If they feel perpetrator's guilt, would this constitute a form of restitution within their hearts? How could they express this feeling and turn it into good for their communities?
4. Research if Nazism or Neo-Nazism is a problem in Germany today. What about in New Jersey? The United States?
5. Create a character and write 2-3 pages expanding the scenario in #3.
6. How long should restitution last? Is there a statute of limitations on crimes against humanity?



# LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

### NEW JERSEY STUDENT LEARNING STANDARDS:

#### CCSS.MATH:

**NBT.B7** Add, subtract, multiply, and divide decimals to hundredths, using concrete models or drawings and strategies based on place value, properties of operations, and/or the relationship between addition and subtraction; relate the strategy to a written method and explain the reasoning used.

#### CCSS.ELA Literacy Informational Texts:

**RI.6** Analyze multiple accounts of the same event or topic, noting important similarities and differences in the point of view they represent.

**RI.7** Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

#### CCSS.ELA Literacy Writing:

**W.3** Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

**W.7** Conduct short research projects that use several sources to build knowledge through investigation of different aspects of a topic.

**W.8** Recall relevant information from experiences or gather relevant information from print and digital sources; summarize or paraphrase information in notes and finished work, and provide a list of sources.

**W.9** Draw evidence from literary or informational texts to support analysis, reflection, and research.

#### Social Studies:

**6.2.12.A.4.c:** Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.

**6.2.12.C.4.a:** Analyze government responses to the Great Depression and their consequences, including the growth of fascist, socialist, and communist movements and the effects on capitalist economic theory and practice.

**6.1.12.C.14.a:** Use economic indicators to evaluate the effectiveness of state and national fiscal (i.e., government spending and taxation) and monetary (i.e., interest rates) policies.

#### Key Questions/Issues Addressed:

Most Fifth Grade students understand the concepts of what a bully is, being the target of bullying, or being a bystander. This lesson will show how nations can play similar roles, through actions codified into law, custom, or actions. Students will consider how nations can appear to be neutral but, when actions are examined, contradictory messages may emerge. This lesson can be used as part of language arts, history, mathematics, or character education subjects.

#### Lesson Goals/Objectives:

The students will be able to:

- Define “neutrality” and explain the concept in their own words as it pertains to the school environment and to nations.
- Examine maps and identify Switzerland’s geographical location in relation to Germany and Nazi occupied Europe.
- Describe why the Swiss banking industry was a source of national pride and economic advancement for Switzerland.
- Define the concept of simple and compound interest.
- Calculate rudimentary simple and compound interest.



## LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

### UNIVERSAL DESIGN FOR LEARNING

- To write about whether or not Switzerland was or was not neutral during World War II.

#### Key Terms:

- Neutrality
- Interest
- Complicit
- Invest
- Confidentiality
- Escheat laws
- Dormant
- Statute of limitations
- Custody
- Assets
- Bystander
- Bank interest

#### Materials:

##### *For Teacher Reference:*

- Video: Schlessinger Media, Countries Around the World Series, Switzerland, if available. [http://www.libraryvideo.com/series\\_guides/v6685.pdf](http://www.libraryvideo.com/series_guides/v6685.pdf).

Or if unavailable:

**Switzerland** (Moore, James. **Switzerland**. Chelsea House Publishers. New York, 1999.) ISBN-13:978-0791053997

Or

**Switzerland** (Hintz, Martin. **Switzerland**. Children's Press. Chicago, 1986. Burlington Public Library, Bordentown Branch Library, J914.94 Hin)

- **The Swiss Banks** (Fehrenbach, T.R. **The Swiss Banks**. McGraw Hill. New York, 1966). LCCN 65-28589. Burlington County College Library, Pemberton Campus HG 3204 F4).
- **How to Open a Swiss Bank Account**. (Keider, James. **How to Open a Swiss Bank Account**. Crowell, New York, c1966). Burlington County Headquarters Library, 332.15 Kei.
- **Hitler's Silent Partners: Swiss Banks, Nazi Gold, and the Pursuit of Justice**, (Vincent, Isabel. **Hitler's Silent Partners: Swiss Banks, Nazi Gold, and the Pursuit of Justice**. W. Morrow. New York, 1997. Burlington County Headquarters Library, 940.531 Vin.

##### *For Classroom Implementation:*

- Smart board, whiteboard, or chalkboard
- Calculators
- Possible use of book or internet resources, at the discretion and judgement of the teacher
- Map of Europe; Map of Switzerland.



# LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

### Background for Lesson: (if necessary)

1. Multiplication of whole numbers by decimals; decimal numbers by decimal numbers
2. Discussion/overview of how the Third Reich took over a majority of European countries.

(Note to Teacher (T): If teacher has very limited knowledge of the Third Reich, etc., consider the United States Holocaust Memorial Museum website or the NJCHE curriculum guides, magazine articles, for references)

### Instructional Activity/Procedures:

1. T: Imagine that two of your closest friends get into an argument. Both of them want you to take their side against the other. What choices do you have in such a situation? How do you feel being caught between your two friends?
  - a. Write an essay sharing your responses to the above questions. (Action and Expression, Engagement)\*
  - b. Design a graphic organizer to show the choices you have in responding to your friends and then write your choice. (Action and Expression, Engagement)\*
2. Define and discuss the terms “neutral” and “neutrality.”
3. Show map of Switzerland and discuss how its geographic location may have impacted it during World War II. What difficulties might it have faced? What might have protected it from danger?
  - a. Activity option: Provide students with a graphic organizer instructing them to list the difficulties the geographic location posed to Switzerland. On the organizer, provide space after each *difficulty* for student to list a possibility for protection. (Representation, Action and Expression, Engagement)\*
4. Schlessinger Media, Countries Around the World Series, Switzerland; or listed books, if available (optional)(Representation)\*
5. Provide a Fact Sheet (See Appendix A)/Provide audio version of text if appropriate. (Representation, Engagement)\*

### Describe to student that:

- a. Switzerland has a long history of having a strong banking industry that allowed accounts to be retained in Swiss banking institutions in secret.
  - b. During WWII Switzerland held Nazi monies in Swiss banks. These accounts were not secret. Money that Nazis collected may have been stolen from individuals, businesses, or through the sale of stolen or looted goods such as privately owned art and property; or museum holdings, as examples.
  - c. Switzerland held funds from Jewish investors trying to escape from Nazi occupied countries in the hope that if they could leave they could have use of their money when building a new life elsewhere in the world.
6. Switzerland kept account holder information secret, held both Jewish owned funds and Nazi government funds. Add information based on the sources listed below, at your discretion:
    - a. [http://en.wikipedia.org/wiki/Banking\\_in\\_Switzerland](http://en.wikipedia.org/wiki/Banking_in_Switzerland)
    - b. [http://en.wikipedia.org/wiki/Bank\\_secrecy](http://en.wikipedia.org/wiki/Bank_secrecy)
    - c. <http://money.howstuffworks.com/personal-finance/banking/swiss-bank-account2.htm>
    - d. <http://ir.lawnet.fordham.edu/cgi/viewcontent.cgi?article=1541&context=ilj>
  7. Discuss that both Jewish people in Germany and the Nazi government invested funds in Swiss banks in the 1930's. Have students speculate as to why this might have been beneficial for both groups.
    - a. Consider allowing students to partner for activity through THINK, PAIR, SHARE. (Action and Expression, Engagement)\*
  8. Ask students to consider if Switzerland, to this point in the lesson, appears neutral to both Jews and Nazis. Why or why not, and to whom?



# LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

- a. Consider allowing students to partner for activity through THINK, PAIR, SHARE. (Action and Expression, Engagement)\*
9. Describe what bank interest is and show an example of simple and compound interest for \$1000. See Appendix A
- a. Consider allowing students to partner for activity through THINK, PAIR, SHARE. (Action and Expression, Engagement)\*
10. Discuss the Swiss Banking Act of 1934 and the quotes from the Fordham Legal article:  
“Heirless assets become the property of the state if the deceased's last domicile was in Switzerland. If the deceased's last domicile was not in Switzerland, other countries may claim the heirless assets by virtue of their own inheritance laws . . . Pursuant to a contract between a Swiss bank and its customer, the bank must maintain confidentiality for the duration of the contractual relationship. Confidential information includes a customer's financial status, relationships with other banks and third parties, and any other information the customer entrusted to the agent during the course of his dealings . . . Switzerland does not have escheat laws requiring the transfer of dormant accounts to the state, so Swiss banks maintain dormant accounts indefinitely. An account that lies dormant, therefore, remains protected against unauthorized access, and a customer's claims are not subject to a statute of limitations.”
- AND
- “During World War II, people chose to deposit valuable assets and vast sums of money into Switzerland's custody because of Switzerland's neutrality and bank secrecy laws.' By the end of World War II, Switzerland had accumulated assets belonging to German nationals, assets looted from conquered countries, and bank accounts belonging to victims of the Holocaust or their heirs.”
11. Discuss how Swiss Banks benefited from the retention of funds in unclaimed accounts.
12. Discuss of how and why holding Nazi funds may have eroded Swiss neutrality and many may consider the Swiss banks and government to be complicit in assisting atrocities. If Swiss banks had cut the flow of money to Nazis or not taken their funds, could the war machine have continued?
13. Describe your opinion: Germany did not invade Switzerland because of the special treatment German money was receiving in Swiss banks. Why did you draw the conclusion you did?

### Options for alternate responses:

1. Consider allowing students to partner for activity through THINK, PAIR, SHARE. (Action and Expression, Engagement)\*
2. Consider providing opportunities for verbal responses. (Action and Expression, Engagement)\*

### Evidence of Understanding:

1. Using colored Post-it notes, summarize in a sentence why you feel Switzerland was or was not neutral. Paste the Post-it notes onto the chalkboard in two columns: Neutral or Non-Neutral.  
**Options:**
  - Provide a graphic organizer for students to represent their responses. (Representation, Action and Expression)\*
2. Using 3 white paper plates --create a Venn Diagram showing (left circle) how the Swiss may have been helping the Jews, (right circle) how the Swiss were helping the Nazis, (middle circle) benefits for Switzerland as a result of the actions they took.  
**Options:**
  - Provide student with a Venn Diagram to note responses. (Representation, Action and Expression)\*
  - Allow students to create their own Venn Diagram using a digital tool or chart paper. (Action and Expression, Engagement)\*
3. Using the Swiss Banking Act of 1934 and the quotes from the Fordham Legal article (see Appendix A/Fact Sheet; or above) for textual support, write the dialogue for a secret phone conversation between



## LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

### UNIVERSAL DESIGN FOR LEARNING

Adolf Hitler and an important Swiss bank president. How would the laws imply, or make it possible, that Switzerland DID or DID NOT know about Hitler's plans to murder Jews? How does the text help you speculate regarding whether or not the banking establishment saw an opportunity to trap investors' money-- or was this just a tragic accident of fate that coincidentally made millions of dollars for Switzerland? Use the dialogue between Hitler and the bank president with the text to prove or disprove your viewpoint regarding Switzerland's neutrality. Another option for this activity might be to have students act-out or record their conversations. (*Action and Expression, Engagement*)\*

4. Herr and Frau Rosen (Mr. and Mrs. Rosen) deposited 500 Marks into a Swiss Bank on January 1, 1940 and never claimed it. It earned 10% compound interest a year until their great-granddaughter could claim the money in 1990. Describe how a bar or line graph could be used to show the growth of the funds never claimed between 1945 and 1990.
5. Explain why investing \$5 a day for one year when you are 10 years old might lead to a fortune when you are 70 years old. Show/calculate the approximate amount of money you would have if the money invested received compound interest at 5% a year. How much less would you have if using simple interest?

#### Extension Activities

1. Visit your local bank and ask the bank manager what the policy is regarding unclaimed accounts. Is the bank obligated to find an owner, heir, or claimant? How do they do this? Write a paragraph describing what they tell you.  
  
(Note to Teacher: You may want to contact the bank(s) to ask if the manager(s) would be willing to be interviewed by students on this topic or perhaps invite a manager to class to discuss this. If students (with parent assistance) are to contact the manager individually, remind them to ask for an appointment and follow up with a thank you note.)
2. Find a newspaper section showing classified ads or a web site for township or state unclaimed property.
3. Suppose you learn that a distant cousin was killed by the Nazis and you are the only living relative the bank can find to give the money. You receive \$2,000,000 USD. You decide to keep half and donate the rest to honor the memory of your cousin. Describe where you would donate the funds and why.
4. Research Swiss banking practices in recent years to see if there have been significant changes in their laws. Speculate what the Swiss might have learned from their involvement with and from the fall of the Third Reich. Have there been any revelations of any recent, highly questionable banking practices?
5. Research what other nations have similar banking practices today. List which countries have laws allowing their banks to be tax havens for secret accounts. Pretend you are the Attorney General of the United States writing a report for the President. What information would you include about secret banking practices today? (Questions to consider: How do such practices impact other nations? Why do some nations or banking systems operate with such questionable moral/ethical/legal practices? What can other nations do when/if such practices are discovered and proven? Have any banks in the United States been accused of such questionable banking practices? If so, what are the accusations? Have any banks been convicted of unethical, illegal banking practices under the United States of an individual state's laws?)



# LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

Source: Fordham Legal

<http://ir.lawnet.fordham.edu/cgi/viewcontent.cgi?article=1541&context=ilj>

Appendix A/Fact Sheet

Page 1

### Switzerland

Capital: Bern

### FACTS

- Switzerland has a long history of having a strong banking industry that allowed accounts to be retained in Swiss banking institutions in secret.
- During WWII Switzerland held Nazi monies in Swiss banks. These accounts were not secret. Money that Nazis collected may have been stolen from individuals, businesses, or through the sale of stolen or looted goods such as privately owned art and property; or museum holdings, as examples.
- Switzerland held funds from Jewish investors trying to escape from Nazi occupied countries in the hope that if they could leave they could have use of their money when building a new life elsewhere in the world.

### HISTORY

Banking in Switzerland, From Wikipedia, the free encyclopedia

Source: [http://en.wikipedia.org/wiki/Banking\\_in\\_Switzerland](http://en.wikipedia.org/wiki/Banking_in_Switzerland)

“The Banking Law of 1934 made it a criminal act for a Swiss bank to reveal the name of an account holder. Swiss [bank secrecy](#) protects the privacy of bank clients; the protections afforded under Swiss law are similar to confidentiality protections between doctors and patients or lawyers and their clients. The Swiss government views the right to [privacy](#) as a fundamental principle that should be protected by all democratic countries. While privacy is protected, in practice all bank accounts are linked to an identified individual. Moreover, the bank secrecy is not absolute: a prosecutor or judge may issue a "lifting order" in order to grant law enforcement access to information relevant to a criminal investigation.”

“In October 2013, the Swiss government stated that it intended to sign an international agreement sponsored by the OECD that, if ratified by Parliament, will align Swiss bank practices with those of other countries and in effect end the special secrecy that clients of Swiss banks had enjoyed in the past.”

“Switzerland is a prosperous nation with a [per capita gross domestic product](#) higher than that of most [Western European](#) nations. In addition, the value of the [Swiss franc](#) (CHF) has been relatively stable compared with that of other [currencies](#).<sup>1</sup> In 2009, the financial sector comprised 11.6% of Switzerland's GDP and employed approximately 195,000 people (136,000 of whom work in the banking sector); this represents about 5.6% of the total Swiss workforce. Furthermore, Swiss banks employ an estimated 103,000 people abroad. Swiss [neutrality](#) and [national sovereignty](#), long recognized by foreign nations, have fostered a stable environment in which the banking sector was able to develop and thrive. Switzerland has maintained neutrality through both [World Wars](#), is not a member of the [European Union](#), and was not a member of the United Nations until 2002.”



# LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

Appendix A/Fact Sheet

Page 2

### TYPES OF INTEREST

Simple and Compound Interest for \$1000

Example A- Simple Interest:

Initial Deposit: \$1000 @5% =50 each year

End Year 1	\$1050
End Year 2	\$1100
End Year 3	\$1150
End Year 4	\$1200
End Year 5	\$1250

Example B- Compound Interest:

Initial Deposit: \$1000 @5% Compounded each year

End Year 1	\$1050
End Year 2	\$1102.50
End Year 3	\$1157.63
End Year 4	\$1215.51
End Year 5	\$1276.28

### QUOTES

“Heirless assets become the property of the state if the deceased's last domicile was in Switzerland. If the deceased's last domicile was not in Switzerland, other countries may claim the heirless assets by virtue of their own inheritance laws . . . Pursuant to a contract between a Swiss bank and its customer, the bank must maintain confidentiality for the duration of the contractual relationship. Confidential information includes a customer's financial status, relationships with other banks and third parties, and any other information the customer entrusted to the agent during the course of his dealings . . . Switzerland does not have escheat laws requiring the transfer of dormant accounts to the state, so Swiss banks maintain dormant accounts indefinitely. An account that lies dormant, therefore, remains protected against unauthorized access, and a customer's claims are not subject to a statute of limitations.”

AND



# LESSON TITLE: Swiss Banking and Neutrality

Grade Level/s: 4-6

## UNIVERSAL DESIGN FOR LEARNING

Appendix A/Fact Sheet

Page 3

“During World War II, people chose to deposit valuable assets and vast sums of money into Switzerland's custody because of Switzerland's neutrality and bank secrecy laws.' By the end of World War II, Switzerland had accumulated assets belonging to German nationals, assets looted from conquered countries, and bank accounts belonging to victims of the Holocaust or their heirs.”

### MAPS



Source:

<http://www.bing.com/images/search?q=map+of+switzerland&id=7FFD9988CB01B063282ED99C1CA079F37420527E&FORM=QFRBA#view=detail&id=0388C0C7B28AC9EDFDB5949200025FC69C7D3&selectedIndex=26>



<http://www.bing.com/images/search?q=map%20of%20Europe&qs=n&form=QBIR%pq=map%2-of%20europe&sc=8-13&sp=1&sk=#view=detail&id=624C55EC047D6222EE8DF444470093267FF5741&selectIndex=2>