COURSE: Canadian History since World War I, Grade 10, Academic (CHC2D)

SPECIFIC EXPECTATION(S) EXPLORED:
Strand: C. CANADA, 1929-1945

C3.2 analyze responses of Canada and Canadians to some major international events and/or developments that occurred during this period (e.g., the Red Scare; the Holodomor; the Spanish Civil War; the Nanking Massacre; aggression by fascist Italy, Nazi Germany, and/or imperial Japan; the Holocaust; the Manhattan Project), and assess the significance of these responses, including their significance for Canadian identity and heritage.

C3.3 analyze the impact of the Holocaust on Canadian society and on Canadians’ attitudes towards human rights (e.g., with reference to changes in Canadians’ responses to minority groups; more open refugee policies, including those affecting Holocaust survivors and other displaced persons; Canada’s signing of the United Nations Universal Declaration of Human Rights; the evolution of laws against hate crimes)

ABSTRACT: The lessons in this resource pack are not meant to be taught as a complete unit, but rather as stand-alone lessons that can be utilized CHC2D. The objective is for students to gain a critical understanding of Nazi Germany’s attempt to exterminate European Jewry, how Canada and Canadians responded, and the impact the Holocaust has had on Canadian society and values.

KEYWORDS: Historical Significance; Evidence; Continuity and Change; Cause and Consequence; Historical Perspective; Ethical Dimension; Nazi Germany; Anti-Semitism; Internment; Survivor Testimony; Human Rights; Olympic Games; Resistance

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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Significance

LESSON #: 1

TITLE: The Internment of Jewish Refugees in Canada

OVERVIEW: In this lesson students will learn about Nazi racial policies in Germany and Austria between 1933 and 1939. Students will also explore the historical significance of the context in which German nationals in Great Britain, including Jewish refugees from Nazism, were classified as “enemy aliens” and sent to internment camps in Canada during the Second World War.

MATERIALS:

1. Primary Source Documents
   - PSD 1.1 Nuremberg Race Laws, 1935
   - PSD 1.2 Refugee from Nazi oppression certificate
   - PSD 1.3 Application for consideration by joint recruiting board
   - PSD 1.4 Deemed Suspect: An Unfunny Comedy of Wartime Errors: Part 5 of 6: From Paradise to a Locomotive Repair Shed (https://www.youtube.com/watch?v=2JARVDE-F5U&list=UUwhiYveyegHohdMDteFxLA&index=29)
2. Black Line Masters
   - BLM 1.1 Analyzing Primary Sources
PLAN OF INSTRUCTION:

Step 1: Warm up (5 Mins)
Begin the class by asking students to define the word “refugee”. Let several students answer and write their answers on the front board (Refugee: a person who has been forced to leave their country in order to escape war, persecution, or natural disaster). Consider the following questions:

- What circumstances might cause somebody to flee his or her home?
- What circumstances might prevent a person from doing so?
- What are examples of refugees from the present day?

Step 2: Introduction of New Knowledge (20 mins)
When Adolf Hitler became Chancellor of Germany in April 1933, he swiftly took over all mechanisms of government and functions of state, turning the fragile democracy into a dictatorship. The new regime targeted “racial enemies” and political opponents for persecution.

The National Socialist German Workers Party (Nazi Party) was a right-wing political party established by disgruntled former soldiers after Germany’s defeat in World War One. Anti-Semitism was a central tenet of Nazi ideology. From 1933 until the outbreak of war in September 1939, the Nazis implemented more than 400 decrees and regulations that restricted all aspects of Jewish life. The first wave of legislation excluded Jews from professions, public organizations and educational institutions. The Nuremberg Race Laws of 1935 classified Germans with three or four Jewish grandparents as Jews, regardless of their religion, and deprived Jews of German citizenship.

When the Nazis took over another territory or country they enacted their anti-Semitic policies in those new lands immediately. For example, Anschluss, the incorporation of Austria into Germany in March 1938, was followed by widespread anti-Semitic actions and political violence.

On Kristallnacht, the “Night of Broken Glass,” November 9–10, 1938, Jewish homes, synagogues and institutions throughout Germany and Austria were attacked and 30,000 male Jews were arrested. Most were imprisoned in concentration camps. Hundreds of thousands were desperate for refuge. Some western countries relaxed their immigration policies; most looked the other way.

Canada’s discriminatory immigration policies denied entry to those seeking refuge, particularly Jews. In 1940, when Canada agreed to Britain’s request to aid the war effort by taking in “enemy aliens” and prisoners of war, it did not expect to also receive approximately 2,300 civilian refugees from Nazism, most of them Jews.
These men, many between the ages of 16 and 20, had found asylum in Britain only to be arrested under the suspicion that there were spies in their midst. After a brief period of internment in England, they were deported to Canada and imprisoned in New Brunswick, Ontario, and Quebec alongside political refugees and, in some camps, self-confessed Nazis.

Although the British soon admitted their mistake, Canada, saddled with refugees it wasn’t happy to have, did virtually nothing regarding their welfare, their status, and their release. Anti-Semitic immigration policy and public sentiment precluded opening Canada’s doors to Jews, and that included through the “back door” of internment.

The refugees faced the injustice of internment with remarkable resilience and strived to make the most of their time behind barbed wire. Meanwhile, Canada’s Jewish community worked with other refugee advocates in an effort to secure freedom for the “camp boys.”

**Step 3: Modeling (10 mins)**
Project the Nuremberg Race Laws, 1935 (PSD 1.1) on the front board or screen and describe its importance.

- The Nuremberg Race Laws illustrate Nazi thinking about race and society. At the annual party rally held in Nuremberg in 1935, the Nazis announced two sets of laws that attacked Jews' rights and freedoms. The first, known as the Reich Citizenship Law, demoted Jews to second-class citizens without basic civil rights. The second law passed, known as the Law for the Protection of German Blood and Honour—or the Nuremberg Race Laws—institutionalized race theories that identified any German with three or four Jewish grandparents as members of the Jewish “race.”
- Since the laws classified Jews not by religion or culture, but by race, even non-practicing Jews or those who had converted to Christianity could be defined as Jews.
- The Nuremberg Race Laws governed Jews’ private and public lives, and their interactions with “Aryans,” members of the “German master race.” For instance, intermarriage and sexual intercourse with “Aryans” was prohibited, and Jews were forbidden from employing non-Jewish women under the age of 45 as domestic workers.
- Jews, like Roma and Sinti persons (Gypsies) and the handicapped, were considered to be serious biological threats to the purity of the German race, and therefore “unworthy of life.” These ideas were based on eugenics, a racial theory popular in most western nations at the time, including Canada.
- Today, geneticists dispute the notion of racial superiority and have found that despite superficial variations (hair and skin colour), all human beings are genetically more similar than different.
Step 3: Document Analysis (20 mins)
Copy and distribute Analyzing Primary Sources (BLM 1.1) to each student. Copy and distribute “Refugee from Nazi oppression certificate” (PSD 1.2) to half the class and “” (PSD 1.3) to the other. Allow students to work independently with their document as they complete as many of the questions on the Analyzing Primary Sources worksheet as possible.

Once complete pair students up with different documents and invite them to share their findings and interpretations.

After each student has had their turn, debrief with the entire class, asking for volunteers to share their interpretations of their documents. Discussion prompts might include:
- What is the document’s function?
- Who do you think produced and circulated the document?
- How do you imagine the recipient would have responded to the document?
- What does the document reveal about the society in which it was produced?

Step 4: Film (20 mins)
Introduce the film clip by explaining the personal history of Erich Koch:
- Koch was born in 1919 into a prominent assimilated German Jewish family.
- In 1935, he and his family fled to England as refugees. Koch enrolled at Cambridge University to study law. In 1940, he was detained as an “enemy alien.”
- Koch was deported to Canada where he remained interned until 1941 when he and most of his fellow internees were recognised by the government as “victims of Nazi aggression” and released.

In this clip, Koch describes the condition of the internment camps. Show the film Deemed Suspect: An Unfunny Comedy of Wartime Errors: Part 5 of 6: From Paradise to a Locomotive Repair Shed (https://www.youtube.com/watch?v=2JARVDE-F5U&list=UUwhiYvev-egHohdMDteFxLA&index=29)

After the film engage the class in a discussion. Possible discussion questions include:
- What was your impression of Eric Koch?
- What was the relationship between guards and internees?
- What was life like in the internment camps for the Jews?

ASSESSMENT:
Assessment for learning will occur during the warm up activity to assess student knowledge of the concept of refugees. Assessment of learning can occur if teachers choose to collect the “Analyzing Primary Sources” worksheets.
APPENDICES:
PSD 1.1

Nuremberg Race Laws, 1935
Refugee from Nazi oppression certificate
Application for consideration by joint recruiting board

1. Name: PHILIP O'BRIEN
   Address: 2, Richmond Terrace, Cambridge
   Nationality: Irish
   Date of Birth: 21.8.1923
   Registered Number: 3
   Address of Employment: Gloucester University

2. Have you already been dealt with by a Joint Recruiting Board? If so, state when and by what Board. I had an interview with the Cambridge Joint Recruiting Board on October 27th, 1970.

3. Name of University or University College: University of Cambridge
   Course of study taken: B.A. (Hons)
   Degree: B.A. (Hons) in Modern History
   Date of Examination: 1970

4. What is your occupation (if you have one)?
   Position: House Prefect, Grantham School, Kent

5. Positions of leadership held at School or College:
   House Prefect, Grantham School, Kent

6. Whether served in O.T.C. Yes
   Whether in possession of Certificate "A" or "B" or Officers' Qualification Certificate, giving, in the case of Certificate "A", the arm of the Service and date that the Certificate was obtained:
   Certificate "A" in the arm of the Army and obtained in January 1970

7. State any special interests or qualifications, e.g., musical, academic, linguistic, etc. Complete knowledge of French, good knowledge of German.

8. State the Service or Branch of Service (if any) for which you have a preference, stating any special qualifications.
   Preference: Regular Army

9. Date: February 16th 1940
   Signature: O.F.A. Kool

10. The candidate is suitable for the following form of Service:
   (1) Enlistment in the Infantry
   (2) Enlistment in the Army
   (3) Enlistment in the Royal Artillery

11. Remarks:

   Date: [Signature] C.W. Curran
   Chairman

   [Signature] C.W. Curran
   Chairman
Deemed Suspect: An Unfunny Comedy of Wartime Errors: Part 5 of 6: From Paradise to a Locomotive Repair Shed
(https://www.youtube.com/watch?v=2JARVDE-F5U&list=UUwhiYvev-egHohdMDteFxLA&index=29)
# Analyzing Primary Sources

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<th><strong>OBSERVE</strong></th>
<th><strong>REFLECT</strong></th>
<th><strong>QUESTION</strong></th>
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<td>What do you notice first?</td>
<td>Where do you think this came from?</td>
<td>What do you wonder about...</td>
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<td>Who?</td>
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<td>What do you notice that you didn’t expect?</td>
<td>Why do you think somebody made this?</td>
<td>What?</td>
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<td>What do you notice that you can’t explain?</td>
<td>What do you think was happening when this was created?</td>
<td>When?</td>
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<td>What do you notice now that you didn’t earlier?</td>
<td>Who do you think was the audience for this item?</td>
<td>Where?</td>
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<td>What can you learn from examining this?</td>
<td>Why?</td>
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COURSE: Canadian History since World War I, Grade 10, Academic (CHC2D)

SPECIFIC EXPECTATION(S):

C3.3 analyze the impact of the Holocaust on Canadian society and on Canadians’ attitudes towards human rights (e.g., with reference to changes in Canadians’ responses to minority groups; more open refugee policies, including those affecting Holocaust survivors and other displaced persons; Canada’s signing of the United Nations Universal Declaration of Human Rights; the evolution of laws against hate crimes)

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Evidence

LESSON #: 2

TITLE: Survivor Testimony

OVERVIEW:

In this lesson, students will work with Holocaust survivor testimonies on video as primary source evidence. Many Holocaust survivors immigrated to Canada after the war and have contributed significantly to Canadian life. One of the most powerful ways to help students begin to grasp the Holocaust is through survivor testimony—firsthand accounts from individuals who lived through it. vi

MATERIALS:

3. Primary Source Documents
   - PSD 2.1 Suddenly the Shadow Fell—Leslie Meisels vii
     (http://vimeo.com/93154630)

4. Instructions for teacher
   - While using survivor testimony presents tremendous opportunities, the disturbing nature of this material can also present some challenges for teachers who want to find a safe, respectful way for students to engage with this content. Careful preparation and debriefing help address these concerns. For example, be prepared for a range of students’ responses, including laughter, or even a lack of emotions while watching a video about the Holocaust. If some respond in what appears to be insensitive ways, it may well be because they are struggling with how to process this information on an emotional and intellectual level. It is also important to proceed at a pace that allows ample time for students’ questions and comments before, during and after engaging with survivor testimony.

5. Black Line Masters
   - BLM 2.1 3-2-1 Worksheet
PLAN OF INSTRUCTION:

Step 1: Warm Up/Pre-viewing Activity (20 Mins)
Survivor testimony should not be explored in a vacuum. Discuss the historical context of the survivor’s testimony by asking students to think of words that describe conditions of the work, concentration, and extermination camps. Before giving students the opportunity to bear witness to survivor testimony, have them anticipate what they are about to experience by responding to the following prompts:

- What factors might be influencing the choices people were making at this time?
- If you could speak with someone who experienced the Holocaust, what would you want to ask them?
- Why do you think these survivors have chosen to tell their stories to the world? What do they expect you and others to learn from such stories? If you could share a story with others, what would it be? Who would you want to hear it? Why would you select this story to share?

Write the following quote from Holocaust survivor and Nobel Peace Prize recipient Elie Wiesel on the front board:

“The idea of telling these stories is to sensitize people—that you should become more sensitive to yourselves, to your friends, even to strangers. To become sensitive, not only to the story of what we try to tell, but about what happens even today, because what happens even today is always related to what happened then.”

Ask students:
- What message is he trying to express to students?
- What does it mean to “become sensitive”?
- Is it important to be sensitive to others’ stories? Why or why not?

Step 2: Survivor Testimony on Film (15 mins)
Introduce the film:

- When 17-year-old Leslie Meisels insisted that his mother and two brothers join a transport going who knows where, all he knew was that they had to get out of the terrible holding facility in Debrecen, Hungary. Luckily, that decision put them among the roughly 20,000 “exchange Jews” whose lives had been bartered for gold, diamonds and cash in a secret deal between Rudolf Kastner and Adolf Eichmann.

- Explain any terms or names students aren’t familiar with.

Show the film Suddenly the Shadow Fell—Leslie Meisels (http://vimeo.com/93154630)
Step 3: Post-viewing Activity (20 mins)
After viewing the film, distribute the 3-2-1 worksheet (BLM 2.1)—one to each student. Working independently, ask students to answer the following questions:

- Three things that they have learned from this film.
- Two questions that they still have.
- One aspect of the film that stuck out to them.

Step 4: Discussion (10 mins)
Debrief the film and the 3-2-1 activity as a class. Ask for volunteers to read out loud what they learned, the questions they have, and the moment in the film that stuck out most to them.

Step 5: Wraparound Activity (10 mins)
End the class discussion about survivor testimony with a wraparound activity to get students’ responses to the film. Using the prompt, “What one word or short phrase would you use to describe the film?” Give students a minute or two to think about their response before being asked to share.

One at a time, invite the students to share their brief responses. It often works best to have students simply respond in the order in which they are sitting. This way, you do not have to call on students to respond; once their neighbor has had a turn, students know it is now their turn to present. Be sure to tell students not to say anything except their particular response because otherwise the activity will lose the desired effect.

After everyone has shared, you can ask students to report back on common themes that have emerged or on something that surprised them.

ASSESSMENT:
Assessment for learning will occur during the warm up and pre-viewing activity. Teachers can collect the 3-2-1 worksheets to assess the students’ understanding of the film.
APPENDICES:
PSD 2.1

*Suddenly the Shadow Fell* – Leslie Meisels ([http://vimeo.com/93154630](http://vimeo.com/93154630))
### Three things that you have learned from this film.

1)

2)

3)

### Two questions that you still have.

1)

2)

### One aspect of the film that stuck out to you.

1)
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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Continuity and Change

LESSON #: 3

TITLE: Roots of Anti-Semitism

OVERVIEW: In order to understand Canada’s response to Nazi Germany and the Holocaust, students must first grasp the context of Anti-Semitic sentiments in the 1930s and 1940s in Europe and how those beliefs evolved. By participating in gallery walk, students explore how stereotypes and myths about Jews took root over time, explore the consequences of this “othering” for Jews, and explore the connections between Nazism and the history of anti-Semitism. The gallery walk allows students to recognize both the continuity and change in the perception of Jews over hundreds of years, ultimately leading to the final solution to the “Jewish question” in Nazi Germany. viii

MATERIALS:

6. Primary Source Documents
   - PSD 3.1 The Great Revolt: Destruction of the Second Temple
   - PSD 3.2 Stained Glass Windows: Church and Synagogue (Ecclesia and Synagoga) in the Elisabeth Church in Marburg, Germany
   - PSD 3.3 Knights Killing Jews during the First Crusades
   - PSD 3.4 Anti-Semitic pamphlet with illustration of ritual murder of a Christian boy by a Jew.
   - PSD 3.5 The Black Plague
   - PSD 3.6 The Myth of Jews Poisoning Wells
   - PSD 3.7 Money Lending
   - PSD 3.8 Myth of the Blood Libel
• PSD 3.9 18th Century to early 19th Century
• PSD 3.10 18th Century to early 19th Century
• PSD 3.11 18th Century to early 19th Century
• PSD 3.12 18th Century to early 19th Century
• PSD 3.13 The Dreyfuss Affair, 1894
• PSD 3.14 Protocols of the Elders of Zion
• PSD 3.15 Deutschland

7. Instructions for teacher
• Prepare the classroom ahead of time by taping the Primary Source Documents on the walls around the entire classroom in chronological order.
• Note: this lesson works best if followed by a lesson in Nazi propaganda focused on their hateful representations of Jews.

8. Black Line Masters
• BLM 3.1 “SIT” Worksheet

PLAN OF INSTRUCTION:

Step 1: Warm Up (5 Mins)
Ask students to define the word stereotype. Write their answers on the front board.
• A stereotype is a judgment about an individual based on the real or imagined characteristics of a group.

Step 2: Gallery Walk (35 mins)
Copy and distribute the “SIT” worksheet (BLM 3.1)—one per student. Ask students to stand up and walk through the gallery, examining each image on the wall and reading the descriptions. As they go, ask them to complete their “SIT” worksheets independently.

Prepare them by explaining that these images are not truthful, but represent myths, lies, falsehoods, exaggerations, and caricatures of Jews. An understanding of these negative stereotypes helps to explain why the Jews were targeted during the Holocaust.

Step 3: Modeling (10 mins)
After students have completed the gallery walk and completed their “SIT worksheets, have the students return to their seats and explain your own reflections to the gallery walk: one thing you found surprising, one thing you found interesting, and one thing you found troubling?

Step 4: Guided Practice/Sharing (25 mins)
In pairs, invite the students to discuss their responses to the gallery walk: explaining to their partner the one thing they found surprising, interesting, and troubling.

Regroup as a class and ask for volunteers to share their responses. Explain that
There were three main factors that contributed to anti-Semitism by the time the Nazis came into existence in the 1920s:

1) Groups that opposed the progress Jews made in the capitalistic economy blamed Jews for their own economic troubles.
2) Peasants, who were not directly affected by capitalism, blamed Jews for the ways in which capitalism had turned their world upside down.
3) The traditional classes, landowners and peasants, blamed Jews for polluting the traditional order of German life. At this time, the notions of racial anti-Semitism gained prominence and Jews were blamed for infecting the German Volk.

It is important to stress that the Nazis did not invent anti-Semitism, but they took it to the next/last step—extermination. Ask students to consider what changed and what stayed the same in how Jews were viewed.

- What messages are given about Jews through these images?
- How does the message change over time?
- Are there any messages or images that seem to be in conflict?
- What questions do or could these raise?

**ASSESSMENT:**
Collect the “SIT” worksheet for an assessment of learning to assess student understanding of the roots of anti-Semitism as expressed through art during the gallery walk.
APPENDICES:
PSD 3.1

The Great Revolt: Destruction of the Second Temple

Between 66 and 70 C.E., the Jews of Jerusalem revolted against Roman rule. They were ruthlessly defeated in 70 C.E. Their temple was destroyed, over a million Jews killed, and services for Jews came to an end. After the destruction of the temple, the Jews dispersed and settled in various provinces throughout the Roman Empire.
Stained Glass Windows: Church and Synagogue (Ecclesia and Synagoga) in the Elisabeth Church in Marburg, Germany

Two unique images are found in Christian art of the Middle Ages. One is a beautiful woman called "Ecclesia" who holds a staff with a cross at the top and a chalice (cup). In some renderings, she is shown collecting Christ’s blood from the crucifixion into the cup. By contrast, "Synagoga" is a woman who is blind folded with a broken staff, or an upside down staff, and in the other hand carries an inverted copy of the Ten Commandments. In a few versions, Synagoga holds a knife and is blinding herself. The two together provide a visualization of the idea of the triumph of Christianity over Judaism.
Military campaigns sanctioned by the Roman Catholic Church with the stated goal of restoring Christian access to holy places in and near Jerusalem.
During the centuries of the Crusades, myths about Jews circulated, helping to heighten popular hatred and fear of Jews. It became commonplace among Christian groups to think of Jews as agents of Satan. Images of the satanic Jew adorned cathedral courtyards and town squares of Europe.
The Black Plague
The Myth of Jews Poisoning Wells

The Black Plague in the middle of the fourteenth century killed approximately one-third of the population of Europe. At the time, it was not known how the illness spread, but stories and rumors circulated that Jews had poisoned the wells. The accusation was totally unfounded. Nonetheless, many Christians believed the myth.
Money Lending

Medieval iconography is filled with images of Jews engaged in financial activities and often implies that Jews are draining resources from the Christian community. Image: Medieval Jewish merchants.
Myth of the Blood Libel

A popular anti-Jewish myth that gained widespread acceptance was the notion that Jews murdered Christians because they needed blood to perform satanic rites—the charge of ritual murder or blood libel. It was believed that Jews, usually led by rabbis, kidnapped Christian children on Jewish holidays in order to bleed them to death for occult rituals.

By the end of the fourteenth century, Jews were seen to embody evil. There were no longer tales of Jews converting. Rather, it was believed that Jews stabbed the Host—literally stabbed Christ. Images of Jews as scorpions and pigs adorned Cathedral walls. The proliferation of anti-Jewish images in the Middle Ages presaged the Nazi propaganda that depicted Jews as satanic figures.
18th Century to early 19th Century

A caricature of a Jewish peddler.
"The Wandering Jew." Jews are seen as having no "roots" and no connection to the "national soil."
18th Century to early 19th Century

18th Century to early 19th Century

Anti-Semitic themes could often be found on postcards which became popular in the late 19th century. This German postcard ridicules Jews as being ostentatious.
The Dreyfus Affair produced an enormous amount of postcards. The card on the left uses the well-known anti-Semitic image of the treacherous Jew (Dreyfus) in the form of a snake.
A forged document to incite anti-Semitism, alleged that a group of Jewish elders, or leaders, met to plot an infiltration of sections of civilization.
This anti-Semitic poster was pasted in 1920 on the walls of the German parliament, the Reichstag, in Berlin. The alleged "Jewish influence" - here seen to lead to the death of the German nation - was blamed for many of the problems besetting German society in the 1920s.
“SIT” Worksheet

Examine all the images in the Gallery Walk and write down one thing that you find:

Surprising:

Interesting:

Troubling:
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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Cause and Consequence

LESSON #: 4

TITLE: Canada and the UN Universal Declaration of Human Rights

OVERVIEW: In this lesson students will learn that a consequence on the Second World War and the horrors of the Holocaust was the international community coming together to establish the United Nations Universal Declaration of Human Rights. They will also reflect on their own feelings of personal responsibility for the wellbeing of others by participating in a universe of obligation activity.

MATERIALS:

- Primary Source Documents
  - PSD 4.1 UN Universal Declaration of Human Rights (Abridged)
- The Story of Human Rights”
  (video: https://www.youtube.com/watch?v=oh3BbLk5UIQ)

PLAN OF INSTRUCTION:

Step 1: Warm Up (10 Mins)
Begin the class by asking students “What are human rights?” Let several students answer and write their answers on the front board. Many will have difficulty answering the question. Let them know that this is a difficult question for many people.

Step 2: Film (20 mins)ix
Show the film “The Story of Human Rights”
(https://www.youtube.com/watch?v=oh3BbLk5UIQ)

Copy and distribute the UN Universal Declaration of Human Rights (PSD 4.1). Debrief the film with a class discussion. Ask: How would you now answer the question: “What are human rights?”
• The basic rights and freedoms to which all human beings are entitled, often held to include the right to life and liberty, freedom of thought and expression, and equality before the law.” Clarify any terms students don’t understand.

Discuss the parts of the video that caught their attention. Sometimes an interesting discussion starts with something as simple as, “What do you think of that?” Other questions that may be asked:

• What can happen if human rights are ignored?
• Have you ever seen (not on TV but in life) a human rights abuse (treatment that is unkind, cruel or unfair)?
• Can history help us appreciate our human rights? How?
• How does the film portray the Holocaust?
• How does the Holocaust fit in to the story of Human Rights? It is the catalyst for change?
  o The UN Universal Declaration of Human Rights is a consequence of the Holocaust and the Second World War.

Step 3: Universe of Obligation Activity (45 mins) *

Sociologist Helen Fein believes that we, as individuals and as members of groups, have a “universe of obligation.” She defines that universe as the individuals and groups “toward whom obligations are owed, to whom rules apply, and whose injuries call for amends.” By creating their own universe of obligation, students will relate key concepts (responsibility, accountability, community) from the UN Universal Declaration of Human Rights to their own experiences.

On blank sheets of paper, invite each student to draw a small circle in the centre, followed by three or four concentric circles. In the centre, ask students to write their name. In the first ring have them write the names of people to whom they feel the greatest obligation (they don’t have to write actual names). In the next level, have them included people to whom they feel some obligation, but not as much as the people in the previous level. And so on.

Explain to the students that everybody’s universe of obligation is going to be different. This exercise will help them think about their sense of responsibility toward other people in the world. Once they have completed their personal universe of obligation, invite students to share them with their classmates. Questions to consider:

• Who is in your "universe of responsibility?"
• What individuals and groups have you included?
• Should your universe of obligation begin with you or someone else? Where might it end?
• How did you define or organize your universe of obligation? (E.g. relationships, geography)
• Under what conditions might your universe of responsibility shift?
• How does increasing global interconnectedness—through the media and travel—affect the dimensions of your universe of obligation?
• In whose universe of responsibility do you reside?

Like individuals, nations also develop universes of obligation and responsibility. Explain that during the Holocaust, Canada did not consider the plight of Europe’s Jews as their responsibility. When considering accepting Jewish refugees, one Member of Parliament stood in the House of Commons and declared, “None is too many.” With the UN Universal Declaration of Human Rights established as a consequence of the Holocaust and the Second World War, Canada’s sense of responsibility has changed.

Draw a big universe of obligation on the front board. Ask students what the universe of obligation would look like for the government of Canada. To what extent is there a difference between a nation’s universe of obligation and that of individuals?

Wrap up the discussion by asking students to think of ways to make sure nations, like Canada, are accountable for their universe of obligation.

ASSESSMENT:
Assessment for learning will occur during the warm up segment. Assessment of learning will be observed in the application of the new knowledge to complete the Universe of Obligation activity. Teachers have the option of collecting the individual Universe of Obligation sheets to assess student progress.
United Nations
Universal Declaration of Human Rights
(Abridged)

1. We are all born free and equal. We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.

2. Don’t discriminate. These rights belong to everybody, whatever our differences.

3. The right to life. We all have the right to life, and to live in freedom and safety.

4. No slavery. Nobody has any right to make us a slave. We cannot make anyone our slave.

5. No torture. Nobody has any right to hurt us or to torture us.

6. You have rights no matter where you go. I am a person just like you!

7. We're all equal before the law. The law is the same for everyone. It must treat us all equally.

8. Your human rights are protected by law. We can all ask for the law to help us when we are not treated fairly.

9. No unfair detention. Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.

10. The right to trial. If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.

11. We’re always innocent till proven guilty. Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.

12. The right to privacy. Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.

13. Freedom to move. We all have the right to go where we want in our own country and to travel as we wish.

14. The right to seek a safe place to live. If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.

15. Right to a nationality. We all have the right to belong to a country.

16. Marriage and family. Every grown-up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated.

17. The right to your own things. Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.

18. Freedom of thought. We all have the right to believe in what we want to believe, to have a religion, or to change it if we want.

19. Freedom of expression. We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.

20. The right to public assembly. We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don’t want to.

21. The right to democracy. We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders.

22. Social security. We all have the right to affordable housing, medicine, education, and childcare, enough money to live on and medical help if we are ill or old.

23. Workers’ rights. Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union.

24. The right to play. We all have the right to rest from work and to relax.

25. Food and shelter for all. We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for.

26. The right to education. Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn.

27. Copyright. Copyright is a special law that protects one’s own artistic creations and writings; others cannot make copies without permission. We all have the right to our own way of life and to enjoy the good things that art, science and learning bring.

28. A fair and free world. There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.

29. Responsibility. We have a duty to other people, and we should protect their rights and freedoms.

30. No one can take away your human rights.
COURSE: Canadian History since World War I, Grade 10, Academic (CHC2D)

SPECIFIC EXPECTATION(S):

C3.2 analyze responses of Canada and Canadians to some major international events and/or developments that occurred during this period (e.g., Nazi Germany and the Holocaust), and assess the significance of these responses, including their significance for Canadian identity and heritage.

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspectives

LESSON #: 5

TITLE: The Nazi Olympics Boycott Debate

OVERVIEW: In this lesson students learn that participation in the 1936 Summer Olympic Games, hosted by Adolf Hitler’s Germany, was not guaranteed. Students consider the nature of boycotts and their potential effectiveness before considering how different Canadians held opposing perspectives on the question of Canada sending a team to Germany or boycotting the event.

MATERIALS:

9. Primary Source Documents
   - PSD 5.1 Canadian Olympic Athletes return Nazi Salute
   - PSD 5.2
   - PSD 5.3
   - PSD 5.4

10. Instructions for teacher
    - Cut the captions on BLM 5.2 into strips.

11. Black Line Masters
    - BLM 5.1 Analyzing Primary Sources
    - BLM 5.2

PLAN OF INSTRUCTION:

Step 1: Warm Up/Modelling (10 mins)
On the front board, project the image of Canadian Olympic team members returning the Nazi salute during the 1936 Winter Olympics in Garmisch-Partenkirchen, Germany (PSD 5.1). As a class discuss what you see. Ask students:
   - What do you see?
   - Who is in the image?
   - Canadian Olympic athletes (note the Maple Leaf on the uniform).
What are the people doing?
They are giving the Nazi salute.

Where does the image take place?
Olympic Games in Nazi Germany (note the flags in the background).

When did the action in the image take place?
1936

Why is the action happening?

Why would Canadians be giving the Nazi salute?

Step 2: Introduction of New Knowledge (30 mins)
In 1931, the International Olympic Committee (IOC) chose Germany to host the 1936 Winter and Summer Olympics. The decision symbolized Germany’s return to the international community after its defeat in the First World War. The liberal democracy of the Weimar Republic collapsed shortly afterwards. By January 1933, Nazi Party leader Adolf Hitler had been appointed Chancellor. On March 23, 1933, the Enabling Act was forced through the Reichstag, the German parliament, turning the fragile democracy into a fascist dictatorship.

According to Nazi ideology, Germans and those of northern European descent were considered “Aryans” and members of the “master race.” Jews, along with Roma and Sinti (pejoratively known as “Gypsies”) and Africans, were classified as “inferior” and declared enemies of the German state.

Hitler did not initially want the Olympics to occur in Germany because he disagreed with the Olympic ideals of international cooperation and peace. However, the Minister of Propaganda, Joseph Goebbels, convinced Hitler that the Olympics were an opportunity to gain international approval for the Nazi government. Hitler became a strong supporter of the Olympic Games, while the Propaganda Ministry set up a special committee to promote the Olympics.

Meanwhile, Hitler’s government created laws and policies that excluded Jews from all areas of public life, including sports:

- On April 1, 1933, the Nazis declared a boycott of Jewish businesses, with guards standing in front of Jewish-owned businesses and stores to prevent customers from entering. This was an attempt to remove Jews from the cultural and commercial life of Germany and cultivate popular acceptance for further anti-Jewish measures.

- On April 7, 1933, the government created the Laws for the Restoration of the Professional Civil Service, to exclude Jews and political opponents from university and governmental positions. More laws were created during the following weeks to remove Jewish lawyers, judges, doctors, and teachers from their posts.
• On April 25, 1933, the Nazi Sports Office ordered public sport and gymnastic organizations to implement an “Aryans only” policy. Jewish athletes were excluded from German sports clubs and not permitted to compete against non-Jews.

• In the fall of 1935, the Nazi government implemented the Nuremberg Laws. These laws classified Jews as a race, instead of as a religious group, and stripped them of basic civil rights. Even non-practicing Jews or those who had previously converted to Christianity were defined as Jews by the Nuremberg Laws.

In the months leading up to the 1936 Olympics, the Nazi government faced international pressure, especially from the International Olympic Committee and the United States, to treat Jews fairly and allow German Jews to compete in the Games. The boycott debate occurred in Canada too.

**Step 3: Brainstorm and Discussion (10 mins)**
As a class, brainstorm a definition of boycott (a form of activism involving the act of abstaining from using, buying, or interacting with a person, organization or country as an expression of protest, usually for political reasons). Discuss boycotts, using the following questions as a guide:

- Have you engaged in a boycott?
- What are the motivations of boycott movements?
- Are there risks associated with boycotting something?
- Do you think boycotts are effective? Why or why not?

**Step 5: Independent Activity (10 mins)**
Copy and distribute PSD 5.2, PSD 5.3, and PSD 5.4 to students. Each student should have one document, each representing a different perspective on the boycott debate in Canada: 1) the Canadian Left, 2) the Canadian Jewish Congress and 3) pro-participation.

Distribute the “Analyzing Primary Sources” worksheet (BLM 5.1). Using the worksheet, students reflect on the point of view represented by their document. What is the argument being presented? What do they think about this argument? Allow students a few minutes to read and think about their primary source, then distribute the context sheet (BLM 5.2) to help guide their understanding.

**Step 6: Sharing/Discussing/Teaching (15 mins)**
Once students have completed their worksheets, form groups of three with each document represented. Students present their document and share their interpretation.

After each student has had their turn in their groups, return to the entire class and debrief the different perspectives reflected by the document collection.
ASSESSMENT:
Assessment for learning will occur during the warm up and discussion segments. By expressing their previous knowledge about Nazi Germany, the Olympics, and boycotts, the teacher will be able to identify how much detail needs to be explained in the Introduction to New Knowledge segment. Teachers can also collect the “Analyzing Primary Sources” worksheets to assess student progress.
Canadian Olympic Athletes return Nazi Salute
Winter Sports in Germany

By Avrom
“Our country [Canada] has traditionally recognized its moral and legal rights, as well as its duty to speak on the behalf of those persecuted for their religious beliefs and for minority groups or races derived of their just rights.”

“In light of the humanitarian traditions by which our Government has been guided; in light of the danger to world peace, and to democratic institutions of government in this unleashing of barbarism and race hatred, and of the threat to Canadian citizens who are Jews, that is explicit in the policy of the German Government of organizing attacks upon, and denying the rights of all Jews in Germany, we respectfully call upon the Government of Canada to protest against the racial and religious persecution that now prevail in Germany, and to take every step consistent with international practice to inform the German Government of the outraged sentiments of the Canadian people.”

“We are confident that in expressing these views, our Government will speak not only for the thousands of our brethren in this country, but for all Canadians, of all races and creeds, who have given, repeatedly, evidence of their horror of oppression and of their concern for the preservation of the fundamental rights of civilized humanity.”
“It may be that [...] Jews may be given the worst of it at the Berlin Olympic Games, although we do not think such will be the case. [...] To be an Olympic winner or contender, a man must have great ability, he must almost live for the sport at which he excels, he must have ambition to become the best at his athletic specialty and the courage of a real competitor.

[...]

“It is very well to say that the real spirit of sportsmanship is not in the narrow-minded hopped-up Germany of today. But what is real sportsmanship? Our notion of a sportsman is a bloke who does his best every time he pulls on his sweater and who can give or take his bumps without crying too much. Maybe other people have other definitions, but we think that any good athlete believing he has a chance to win an Olympic title and having the ambition to do so, who lets the threats of a little trouble in Berlin keep him away from the Olympic Games, well, he doesn’t rate as champion no matter how fast he can run or how high he can jump.”
## Analyzing Primary Sources

<table>
<thead>
<tr>
<th>Observe</th>
<th>Reflect</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>What do you notice first?</td>
<td>Where do you think this came from?</td>
<td>What do you wonder about... Who?</td>
</tr>
<tr>
<td>What do you notice that you didn’t expect?</td>
<td>Why do you think somebody made this?</td>
<td>What?</td>
</tr>
<tr>
<td>What do you notice that you can’t explain?</td>
<td>What do you think was happening when this was created?</td>
<td>When?</td>
</tr>
<tr>
<td>What do you notice now that you didn’t earlier?</td>
<td>Who do you think was the audience for this item?</td>
<td>Where?</td>
</tr>
<tr>
<td></td>
<td>What can you learn from examining this?</td>
<td>Why?</td>
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<td></td>
<td>How?</td>
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</tbody>
</table>
After coming to power, the Nazis brutally suppressed political opponents in socialist and communist parties. In response, many left-wing groups in Canada supported an Olympic boycott. A cartoon by Avrom in the November 25, 1935 edition of the Communist Party of Canada’s newspaper, The Worker, uses a hockey motif to protest Canada’s participation in the 1936 Games.

This text is from a petition that was addressed to Prime Minister Richard Bennett by S. W. Jacobs, the President of the Canadian Jewish Congress, and published in the Jewish Western Bulletin, a Vancouver-based Jewish newspaper, on August 22, 1935. The petition was accompanied by a memorandum listing 69 cases of discrimination and violence under the Nazi regime.

The Canadian Jewish Congress, which had been inactive since 1919, was reconstituted in 1934. Canadian Jews saw a need for an organization that could help unify Jews in their fight against anti-Semitism within Canada and in Nazi Germany. As a part of its campaign against Nazi Germany, the Canadian Jewish Congress urged Canadians to boycott German goods. In 1935, it also began to work with labor unions, antifascist groups and religious groups to protest Canadian participation in the Berlin Olympics.

This text is an excerpt from an opinion piece by Ted Reeves, a sports columnist and coach of the Queens University football team, published in the *Evening Telegram* on October 29, 1935.
COURSE: Canadian History since World War I, Grade 10, Academic (CHC2D)

SPECIFIC EXPECTATION(S):

C3.2 analyze responses of Canada and Canadians to some major international events and/or developments that occurred during this period (e.g., Nazi Germany and the Holocaust), and assess the significance of these responses, including their significance for Canadian identity and heritage.

C3.3 analyze the impact of the Holocaust on Canadian society and on Canadians’ attitudes towards human rights (e.g., with reference to changes in Canadians’ responses to minority groups; more open refugee policies, including those affecting Holocaust survivors and other displaced persons; Canada’s signing of the United Nations Universal Declaration of Human Rights; the evolution of laws against hate crimes)

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Ethical Dimension

LESSON #: 6

TITLE: Resistance

OVERVIEW: This lesson challenges students to think critically about the different actions that can be considered resistance in the face of oppression—in particular, resistance against Nazi Germany. They are asked to define for themselves the concepts of victim, perpetrator, bystander, and rescuer, before watching a brief film that helps to illustrate the difficulty in defining these terms. Students then apply this knowledge to their own lives by reading a contemporary story and participating in an interactive barometer exercise.

MATERIALS:

12. Primary Source Documents
   - PSD 6.1 Eve’s Story
13. Big Paper, markers, and tape
15. Video of Eve (https://www.youtube.com/watch?v=bxo_1a1obEo)
16. Instructions for teacher
   - Ensure you have two briefcase-style bags for the Warm Up and be able to have space in the classroom to stand in a line or U-shape.
PLAN OF INSTRUCTION:

Step 1: Warm up (5 Mins)
Ask the class for a volunteer for a brief role play exercise. Outside the classroom, instruct the student volunteer to carry the two briefcase-style bags, one in each hand. Explain that he or she will be playing the part of an ordinary German living in Nazi Germany walking to work on a normal day. You will play the part of a Nazi soldier. When the two meet at the front of the class, the soldier will say “Sieg Heil” and give the Nazi salute, expecting it in return from the commuter. Instead, because his or her hands are full they fail to give the salute and walk in another direction. Return to the class, explain the street scene scenario, and execute the role play. The ask the class: what that resistance? What constitutes resistance?

Step 2: Discussion (10 mins)
In groups of three or four, assign each group one of the following four terms: Victim, Perpetrator, Bystander, and Rescuer. Distribute one piece of Big Paper and a marker to each group. In their groups, ask students to write down a definition for their assigned word.

Have students tape their definitions on the wall and take turns presenting their definitions to the class. Emphasize how there is often overlap between terms and that one person can be more than one term in different situations.

Step 3: Pigeon (25 mins)
Before playing the film, ask students to think about the roles each character in the film plays with regards to the terms they just discussed. Show the film: https://www.facinghistory.org/for-educators/educator-resources/resources/pigeon

After viewing the film, discuss student reactions. Some questions you might ask include:
• When does this story take place? What clues in the film support this conclusion?
• Who is the main character or protagonist in this film? What do you think is his story?
• Why is the main character leaving? Why is he travelling alone?
• Why does he have only one suitcase and a one-way ticket?
• What indications are there to tell us that he is leaving illegally?
• What can we ascertain about the other characters from their demeanour, mannerisms, and dress?
• Do you think the woman was Jewish? Why or why not?
• Why did the woman help the man? What was her motivation?
• How long did it take for her to decide to help him?
• What were the potential consequences of her decision?
• Why did the man intervene on behalf of the pigeon? Was it not a dangerous decision on the day of his escape? What could the man have done instead?
• Why do you think the guards believed the woman?
Why do you believe the filmmaker made this film?
What does the pigeon represent?
How does the boys’ interaction with the pigeon compare with the soldiers’ interaction with the man on the train?

**Step 4: Eve’s Story**

In order to make the transition from the historical case study to the students’ own identities, examine a more contemporary case. Students begin by examining a situation everyone can relate to, namely, excluding other people in order to gain acceptance, and from this study, students can begin to see how Germans in the 1920’s and 1930’s could act in ways that they themselves would likely feel was immoral.

Copy and distribute Eve’s Story (PSD 6.1). Read the story out loud as a class. When done, ask students to think about what Eve does next in the story, but to keep it to themselves.

Identify a space in the classroom where students can create a line or a U-shape. Explain that students will stand in line based on what they think Eve will do next. At one end will stand students who think Eve will actively join in with the bullies, at the other end of the spectrum will be those that think Eve will stand up against the bullies, and in the middle will be those that think Eve will do nothing. Ask students to stand on the spot of the line that represents their opinion.

Once students have lined themselves up, ask them to explain why they have chosen to stand where they are standing. It is probably best to alternate from one end to the middle to the other end, rather than allowing too many voices from one stance to dominate. After about three or four viewpoints are heard, ask if anyone wishes to move.

Ask students to return to their desks and watch the video of Eve telling her story:
[https://www.youtube.com/watch?v=bxo_1a1obEo](https://www.youtube.com/watch?v=bxo_1a1obEo)

Debrief by discussing if students were shocked by Eve’s actions.

**ASSESSMENT:**
Assessment as and for learning will occur during the discussion segment as students learn from each other to problematize the key terms of the lesson and the teacher can in turn assess if students understand the nuances of the terms.
Eve’s Story
Eve Shalen, a high-school student, reflected on her need to belong.

My eighth grade consisted of 28 students most of whom knew each other from the age of five or six. The class was close-knit and we knew each other so well that most of us could distinguish each other’s handwriting at a glance. Although we grew up together, we still had class outcasts. From second grade on, a small elite group spent a large portion of their time harassing two or three of the others. I was one of those two or three, though I don’t know why. In most cases when children get picked on, they aren’t good at sports or they read too much or they wear the wrong clothes or they are of a different race. But in my class, we all read too much and didn’t know how to play sports. We had also been brought up to carefully respect each other’s races. This is what was so strange about my situation.

Usually, people are made outcasts because they are in some way different from the larger group. But in my class, large differences did not exist. It was as if the outcasts were invented by the group out of a need for them. Differences between us did not cause hatred; hatred caused differences between us.

The harassment was subtle. It came in the form of muffled giggles when I talked, and rolled eyes when I turned around. If I was out in the playground and approached a group of people, they often fell silent. Sometimes someone would not see me coming and I would catch the tail end of a joke at my expense.

I also have a memory of a different kind. There was another girl in our class who was perhaps even more rejected than I. She also tried harder than I did for acceptance, providing the group with ample material for jokes. One day during lunch I was sitting outside watching a basketball game. One of the popular girls in the class came up to me to show me something she said I wouldn’t want to miss. We walked to a corner of the playground where a group of three or four sat. One of them read aloud from a small book, which I was told was the girl’s diary. I...
NOTES


ii This image is in the public domain according to German copyright law because it is part of a statute, ordinance, official decree or judgment (official work) issued by a German federal or state authority or court (§ 5 Abs.1 UrhG).


viii The primary source images for the gallery walk activity are borrowed and adapted from a workshop by Steve Becton presented at the Facing History & Ourselves, Holocaust and Human Behaviour Summer Seminar in Toronto, August 2014.

ix Adapted from Youth for Human Rights: Online Education [http://education.youthforhumanrights.org/](http://education.youthforhumanrights.org/)


xii Bettmann/CORBIS.


xvii Adapted from the resources supplied at Facing History and Ourselves, [https://www.facinghistory.org/for-educators/educator-resources/resources/pigeon](https://www.facinghistory.org/for-educators/educator-resources/resources/pigeon).