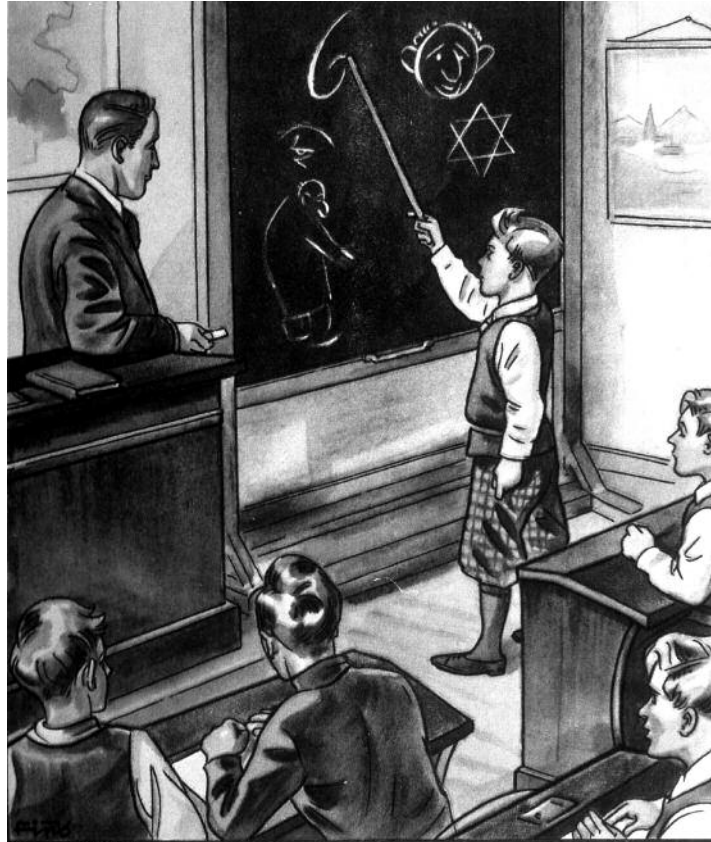


DOCUMENT 2c

Classroom Indoctrination



"Die Judennase ist an ihrer Spitze gebogen. Sie sieht aus wie ein Sechen..."

"The Jewish nose is bent. It looks like the number six..."

„Die Judennase ist an ihrer Spitze gebogen. Sie sieht aus wie ein Sechser..."

United States Holocaust Memorial Museum, Photo Archive

QUESTION

How was the classroom utilized as a vehicle to teach Nazi ideology?

DOCUMENT 3

Reading: *Into the Arms of Strangers: Stories of the Kindertransport*

Whenever they had lessons on racial teachings—which I wasn’t allowed to join—I had to stand outside in the corridor for the whole hour. The children and teachers who were walking by always gave me a funny look. It was quite frightening to be there on your own.

At the end of the hour, I had to go back into the class, and you could feel the tension. You could feel their eyes on you. They would look at you as if you were some sort of vermin. I found it very difficult to cope with.

I remember once the teacher had been teaching the children to measure skulls. There was a typical Germanic type of skull and I think the Jews were supposed to have very low, reclining foreheads—I can’t remember exactly. The teacher made the children all measure each other, and when I came in at the end of the lesson he said, “Now you go and measure Ursula.” I didn’t dare to say anything, and the teacher was very disappointed because I didn’t measure up to his expectations.

I can’t remember how he explained this, but on top of that, I didn’t have dark hair, I had blonde hair, and long plaits, and I didn’t really conform to the caricature of what the Germans thought the Jews should look like. Perhaps only my nose.

I just hated school. I was terrified every day. But my mother made us go. She said we should be proud because we were Jewish, and this was the yoke we had to bear. We should do just a little bit better, we should work that little bit harder and we would get through in the end. She gave us a lot of encouragement, but it was very hard.

Playtime was an absolute nightmare for me. At least in class I would sit at my desk, and even though the children used to throw ink over my work, on the whole it wasn’t too bad. I could cope. But after each lesson you had to go into the playground; they wouldn’t let me stay in the classroom. In the playground you had to deal not only with your own class, but with the other children as well. I

would have liked to have been invisible, to have disappeared into the ground.

I still have nightmares sometimes about it today. It comes back to me in dreams, the terror which you felt at the time, because you never knew what was going to happen, who was going to trip you up. If you fell, they just burst out laughing; they thought that was very funny.

Later, in the girls’ high school, which I attended when I was ten, I had a gym teacher: Fraulein Maus. I still remember her very well—she was such a Nazi. She was also our history teacher and, of course, had her angle on history. I never learned any real German history. Her gym classes were worse. One particular instance: we used to have a vault horse, and we’d have to take a run to jump over it. She’d be standing at the other end to catch you.

When it was my turn to go—I tried all kinds of excuses to get out of it, but nothing helped—I’d start to jump across, and the moment when she was about to catch me, she’d step aside. Of course, I’d crash. I

DOCUMENT 3 (continued)

Reading: *Into the Arms of Strangers: Stories of the Kindertransport*

tried not to jump too hard or run too fast, and then she'd shout at me, "You're not doing it right," and I had to repeat it. It was terrifying really.

Hella and I were both very conscious, though, that our parents were going through tremendous problems themselves. There was very little laughter in

the house. So gradually we told fewer and fewer tales about what was happening to us at school.

Mark Jonathan Harris and Deborah Oppenheimer, *Into the Arms of Strangers: When the Bough Breaks*. (London: Bloomsbury, 2000), pp. 28–29. Reprinted by permission.

QUESTIONS

1. How was the classroom utilized as a vehicle to teach Nazi ideology?
2. How does Ursula's recollection illustrate the use of the classroom as a vehicle for propaganda and discrimination?

DOCUMENT 4

Reading: "Education for Death: Nazi Youth Movements"

EDUCATION FOR DEATH: NAZI YOUTH MOVEMENTS

Gregor Zeimer

This is the story of the Pimpf, the Little Fellow. The Nazi Party takes him from the NSV, Narodowe Sily Zbrojne (National Armed Forces), at the age of six, and keeps him until he is ten. He wears a dignified uniform: heavy black shoes, short black stockings, black shorts, a brown shirt with a swastika armband, and a trench cap.

The Pimpf organization lays the groundwork for Party

activities in the Jungvolk and Hitler Youth. The boy receives a number, and is given a Leistungsbuch, an efficiency record book. Throughout the years it records not only his physical development, and his advancement in military prowess, but also his ideological growth. His school, home, and Party activities are minutely supervised, controlled, inspected, and indelibly registered.

"At the age of ten the Pimpf must pass a rigid examination as outlined in the Pimpf manual, before he can be promoted to the Jungvolk."

"If he fails to be promoted, he is made to feel that he would be better off dead; if he does pass, he is told that he must be ready to die for Hitler in Jungvolk, even as he was ready to die for him in the Pimpf stage."

Until the girls in Nazi Germany are fourteen, they are classified as Jungmaedel, young girls. During this time they acquire those rudiments of education that the Party considers essential. But, above all, they are made conscious of the

mission in the Third Reich, to be bearers of healthy children. Hence, the subject of sex is broached early and realistically.

Their uniforms, called Kluften, include heavy marching shoes, stockings which emphasize durability rather

than beauty, full blue skirts, white blouses, cotton neckerchiefs with wooden rings bearing the group insignia. For bad weather, the girls have heavy blue "training suits," slacks, and capes. They usually go bareheaded.

DOCUMENT 4 (continued)

Reading: "Education for Death: Nazi Youth Movements"

Jungvolk are the Nazi boys from ten to fourteen. This stage precedes the Hitler Youth and follows the Pimpf. The rigid system of recording physical achievements as prescribed for the Pimpf is continued, but on a more comprehensive

scale.

The Jungvolk is divided into approximately six hundred smaller units, the Jungbanne. These go through a series of Spartan tests. The marches are longer, the hunger periods come more often, the privileges granted are fewer than those for

the Pimpf.

The boys of ten begin their lives in the Jungvolk with an initiation ceremony at which they again swear to give up their lives for Hitler. They conclude their Jungvolk activities with a similar ceremony, more devout, more intense in nature.

Three letters are sacred to every German girl from fourteen to twenty-one years of age: BDM, the abbreviation for Bund Deutscher Maedel—League of German Girls.

The oath that the girls swear when they are initiated on the

eve of Hitler's birthday included the clause of self-sacrifice.

From the minute they don the BDM uniforms, elaborate with emblems, letters, triangles, and swastikas, one thought governs their lives; a mature thought, nourished by biologi-

cal eagerness and restlessness: What can we do, what can we learn, how can we live to prepare ourselves for our great mission—to be the mothers of Hitler's future soldiers?

German boys from fourteen to eighteen belong to the Hitler Youth. They are Hitler's secondary army ready to die for him, but ready to fight first. And they consider themselves well equipped, mentally, and physically.

On their ideological foundation, laid when they were Pimpfs and Jungvolk, the Hitler Youth erect a superstructure of knowledge useful to soldiers: Deutschkunde, including a

study of Germanic culture, Party history, military geography; natural science, chemistry; mathematics; and a foreign language. There is, naturally, further education in Hitler doctrines.

The Hitler Jugend, HJ, as it is known, has its own system of ranks and promotions. It maintains its own leadership schools and camps. The uniforms resemble those of the regular Storm Troopers.

DOCUMENT 4 (continued)

Reading: "Education for Death: Nazi Youth Movements"

The outstanding characteristic of the HJ is their conviction that they are the most powerful youth organization in the world. To outsiders they seem impatient to prove it.

They realize their own importance, for has not the Fuhrer, in a speech addressed to his boys in the Lustgarten, Berlin, 1929, told them, "Youth has its own State?"

Dr. Joseph Goebbels has given them another slogan. In HJ Marschier ("Hitler Youth Marches") he informs German boys: "The older generation says, 'He who has the Youth, has the

Future.' We say, 'He who has the Future, has the Youth.' That is why Youth follows Hitler and his ideology, which is the embodiment of the dreams and hopes of Youth. Don't let the older generation influence you. We will win. For Youth Is Always Right!"

University of the State of the New York, Education Department. Teaching About the Holocaust and Genocide. Vol. 2 of Human Rights Series. Albany, New York, 1985.

From *Trials of the Major War Criminals before the Military Tribunal*, documents 2 441-PS Volume XXX p. 502-541 (Nuremberg, Germany: 1948), 30:502-541. Reprinted by permission.

QUESTIONS

1. What methods were used to indoctrinate German youth?
2. Why was it important to Hitler to indoctrinate German youth?
3. What did Hitler see as the ideal role of German females in German society?

DOCUMENT 5

Photo: 1933 Boycott



"No respectable German shops here."

United States Holocaust Memorial Museum, Photo Archive

QUESTION

What were the potential outcomes of the boycott of Jewish businesses and professionals on both Jews and non-Jews?

DOCUMENT 6

Reading: Nuremberg Laws

NUREMBERG LAWS FOR THE PROTECTION OF GERMAN BLOOD AND GERMAN HONOR, SEPTEMBER 15, 1935

Moved by the understanding that purity of the German Blood is the essential condition for the continued existence of the German people, and inspired by the inflexible determination to ensure the existence of the German Nation for all time, the Reichstag has unanimously adopted the following Law, which is promulgated herewith:

1

- 1). Marriages between Jews and subjects of the state of German or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded abroad to circumvent this law.
- 2). Annulment proceedings can be initiated only by the State Prosecutor.

2

Extramarital intercourse between Jews and subjects of the state of German or related blood is forbidden.

3

Jews may not employ in their households female subjects of the state of German or related blood who are under 45 years old.

4

- 1). Jews are forbidden to fly the Reich or National flag or to display the Reich colors.
- 2). They are, on the other hand, permitted to display the Jewish colors. The exercise of this right is protected by the State.

5

- 1). Any person who violates the prohibition under #1 will be punished by a prison sentence with hard labor.
- 2). A male who violates the prohibition under #2 will be punished with a prison sentence with or without hard labor.
- 3). Any person violating the provisions under #3 or #4 will be punished with a prison sentence of up to one year and a fine, or with one or the other of these penal-

ties.

6

The Reich Minister of the Interior, in coordination with the Deputy of the Fuhrer and the Reich Minister of Justice, will issue the Legal and Administrative regulations required to implement and complete this Law.

7

The Law takes effect on the day following promulgations except for #3, which goes into force on January 1, 1936.

Nuremberg, September 5, 1935 at the Reich Party Congress of Freedom

The Fuhrer and Reich Chancellor
Adolf Hitler

The Reich Minister of the Interior
Frick

The Reich Minister of Justice
Dr. Gurtner

The Deputy of the Fuhrer

From Raul Hilberg, *Documents of Destruction* (Chicago: First Ordinance to the Reich Citizenship Law. Quadrangle Books, 1971), pp. 18–21. Reprinted by permission.

QUESTIONS

1. How do these laws reflect earlier restrictions on Jewish rights?
2. What are the effects of these restrictions on the human rights of Jews?

DOCUMENT 7

Photo: Book Burning, 1933



United States Holocaust Memorial Museum, Photo Archive

Referring to book burning in the nineteenth century, the poet Heinrich Heine said:

“Where they burn books, they will burn people.”

Facing History and Ourselves, Resource Book. Facing History and Ourselves National Foundation, Inc. 1994. p. 180

QUESTION

Why burn books?

DOCUMENT 8

Reading: The 1936 Olympics

The most outstanding athlete at the 1936 Olympics was not a German, but an American. Max von der Grun, who was ten years old that summer, later recalled,

Although it was drummed into our heads every day that anything or anyone non-German was completely worthless, a black man became our idol: the American Jesse Owens, winner of four Olympic medals. In the playing field, we used to play at being Jesse Owens; whoever could jump the farthest or run the fastest or throw some object the greatest distance became Jesse Owens.

When our teachers heard us, they forbade us to play such games, but they never replied to our question of how a black man, a member of an “inferior” race, could manage to be such a consummate athlete.

Facing History and Ourselves, Resource Book. Facing History and Ourselves National Foundation, Inc. 1994. p. 221

The Nazi Olympics

The African-American athletes left Germany with good memories of their treatment by the German public and the friendships they developed at the stadium and the Olympic Village with athletes from other countries. Owens was pursued everywhere he went and cheered loudly by the largely German audience every time he entered the Olympic stadium. Some African-American athletes were invited to German homes for coffee or dinner.

The reception that Owens and other African-American athletes received from Nazi leaders was less warm. Both the mainstream and African-American press reported that Hitler refused to shake Jesse Owens' hand or congratulate other African-American medalists. In fact, Olympic officers in charge of protocol had urged Hitler to receive all the medal winners or none, and after the first day's events, he chose the latter.

Whether he did this to avoid shaking hands with “non-Aryans” is unclear. The Nazi leader could not have been pleased with the bad publicity, as his regime did everything possible to avoid any incidents that would tarnish the image of Germany as the Olympics host. Despite Owens' popularity with the spectators, Hitler never posed for photographs with him as he had done with the blonde Sonja Henie during the winter Olympics.

Backrach, Susan D. *The Nazi Olympics: Berlin 1936*. p. 95 Boston: Little, Brown, 2000.

QUESTIONS

1. Why was Hitler so eager to host the 1936 Olympics in Germany?
2. Why would the results of some of the Olympics events displease him?

DOCUMENT 9A

Reading: "Kristallnacht"

Kristallnacht

On November 9, 1938, Adolf Hitler attended a dinner in Munich to honor Nazi Party heroes. During the course of the evening, he received word of the death of Ernst vom Rath, a German diplomat in Paris. Upon receiving the news, Hitler spoke intensely with his propaganda minister, Joseph Goebbels, and then left without giving his customary speech.

Goebbels took the floor. After announcing Rath's death, he referred to the anti-Jewish violence in Germany earlier that week. According to Goebbels, Hitler did not wish for such demonstrations to be "prepared or organized" by the Nazi Party. However, Goebbels added, Hitler did say that if those actions "erupted spontaneously, they were not to be hampered."

This encrypted signal was the product of Rath's murder. A Jewish teenager named Herschel Grynszpan provided the excuse for the Third Reich's worst pre-war pogroms, which left the

German streets littered with shattered glass from Jewish synagogues and store windows. These pogroms came to be known as Kristallnacht—"Crystal Night" or "Night of Broken Glass."

On November 7, 1938, Grynszpan, 17, was eking out his existence in Paris. At that time, his family was among some 17,000 Polish Jews—many of them, like the Grynszpans, longtime residents of Germany—whom the Nazi government had deported to Polish territory in late October. When the Polish state refused them entry, most of these hapless Jews ended up in a miserable Polish refugee camp near the border town of Zbaszyn.

Grynszpan correctly inferred that his family was in serious trouble. "We don't have a cent," his sister Berta wrote in a letter to him. Her brother did not have much more, but he had enough to buy a pistol. Next he went to the German Embassy, asked to see an offi-

cial, and then shot and fatally wounded Ernst vom Rath.

As Rath lay dying, Nazi plans were laid to give free rein to the "spontaneous" eruption of "popular anger" that news of the shooting had provoked. Within 48 hours of Rath's death, hundreds of Jewish synagogues were torched—while fire brigades idly stood by. More than 7,000 Jewish businesses were looted without intervention by the police. Jewish cemeteries were desecrated. Some 91 Jews were killed, and 30,000 Jewish men were placed under arrest and sent to the newly enlarged concentration camps at Dachau, Buchenwald, and Sachsenhausen.

Jews were blamed for the pogrom and had to pay for the damages as well. A fine of one billion Reichsmarks—equal to some 400 million U.S. dollars at 1938 rates—was imposed on the Jewish community. Kristallnacht showed that no Jew could ever expect to live a normal life within the Nazi dictatorship.

Hogan, David and David Aretha, Eds. *Kristallnacht. The Holocaust Chronicle: A History in Words-Pictures*. (Lincolnwood, IL: Publications International, 2000). p.144 Reprinted by permission.

DOCUMENT 9B

Map and Photos: Kristallnacht



The synagogue in Baden-Baden burning the morning after Kristallnacht, November, 1938. United States Holocaust Memorial Museum, Photo Archives

DOCUMENT 9B (continued)

Map and Photos: Kristallnacht



Destruction of the synagogues, November 9–10, 1938.

Victoria Sherrow, *Smoke to Flames* (Woodbridge, CT: Blackbirch Press, 1998). Reprinted by permission.

QUESTIONS

1. What is the significance of the name Kristallnacht?
2. According to the map, how many synagogues were destroyed in Germany and Austria on November 9–10, 1938?
3. What can be inferred about the effects of this destruction on the lives of Jews and non-Jews in Germany and Austria?
4. How does the name cloud the fact that it was a night of broken lives as well as broken glass?

Reading: "Nazis Now Drive to Complete Their Program"

The New York Times

Sunday, November 20, 1938

NAZIS NOW DRIVE TO COMPLETE THEIR PROGRAM

BERLIN, November 19—The final "liquidation" of the Jews in Germany in the name of retribution for the murder of a German diplomat has surprised and shocked the world as a new manifestation of "Furor Teutonicus."

The world reaction has been as violent as the outbreak itself and has produced an even more violent reaction in German official quarters and the press. As a result, Germany's public relations with the rest of the world are today apparently worse than ever, and even the greatest optimists and "realists" outside Germany are abandoning the hopes that they pinned on "the peace of Munich."

A flabbergasted world now asks how such things can occur in our twentieth-century civilization. The shock to which the National Socialists respond by

rattling the skeletons in the closets of other nations, is important for itself, but as for the surprise the German press rightly points out that the world itself is at fault because it refused to take the National Socialists and their program seriously.

What Others Thought

That violent anti-Semitism is a fundamental part of the National Socialist program has been obvious since the present regime came into power five and a half years ago.

Despite this, however, it appears to have been the general assumption of many people, including many Jews and the British Government, that the National Socialist program, after all, was only a party platform for election purposes and that now that Chancellor Adolf Hitler had

achieved undoubted successes both in the foreign and domestic fields he would be willing to settle down, lead a quiet life and perhaps go fishing.

Viscount Halifax, the British Foreign Secretary, it is believed here, considered Herr Hitler a second Gandhi, whom he would tame, and Prime Minister Neville Chamberlain is thought to have considered Herr Hitler a British labor leader whom he could dress up in knee breeches and take before the King.

Contempt Felt in Berlin

For such speculations of the "umbrella carrying bourgeois world" the National Socialists have only profound contempt. The National Socialist regime now feels itself strong enough according to its own purposes, its own morals and its own methods.

Reading: "Nazis Now Drive to Complete Their Program"

Jews' Doom Long Evident

That the Jews were marked for complete elimination from German national life has been evident from the very start of the National Socialist regime, and notice that they would be deprived of most of their possessions was served on the world in April, when Marshal Goering issued a decree compelling them to register their property with the State. The question that remained to be answered was when and how.

The answer came when it did, first because the "peace of

Munich" which surrendered the Czech liaisons to Germany and therewith made her impregnable enabled her to disregard world opinion without the fear of the consequences, and, second, because the murder of Ernst vom Rath, German Embassy Secretary in Paris, by a Polish Jew whose parents had been deported from Germany provided provocation to all German anger and make drastic action plausible.

But that it took the form it did is less easily explained. There is no doubt that five

years of hammering anti-Semitic slogans into the German mind, especially at every meeting of party or Storm Troop units, had accumulated explosive material, but that in such a disciplined State as Germany that material was permitted to explode under circumstances that betrayed even to the casual observer a well-functioning organization and common mode of procedure suggests some deeper reasons that can only be guessed at.

QUESTION

According to this article, how *did* the countries of the world react to Kristallnacht and how *could* they have responded?

DOCUMENT 9d

Photo: Expulsion from School



Illustration from a 1938 German schoolbook: Jewish children and their teacher are expelled from school.

United States Holocaust Memorial Museum, Photo Archive

“November 15, 1938: All Jewish students are expelled from German schools. From now on, they may only attend Jewish schools.”

Hogan, David, and David Aretha. *The Holocaust Chronicle: A History in the Words and Pictures*. Lincolnwood, IL. : Publications International. p. 144

QUESTION

How did legal measures following Kristallnacht make the day-to-day lives of Jews more difficult?