

Beyond the Fence: Memories of Buchenwald



Beyond the Fence: Memories of Buchenwald

Teacher Guide

Contents

<u>Introduction</u>	<u>2</u>
THREE SUGGESTED LESSON PLANS (table)	
WHO CAN USE THESE LESSONS	
CHAPTER TIMES (table)	
<u>Guiding Questions</u>	<u>3</u>
<u>Learning Objectives</u>	<u>3</u>
<u>Preparing to Teach this Lesson</u>	<u>4</u>
<u>Suggested Lesson Activities</u>	<u>4</u>
LESSON: Building and Dismantling Fences	
OPTIONAL LESSON # 1 – A Current Example Of Building Fences	
OPTIONAL LESSON # 2 – The Eight Stages of Genocide	
<u>Assessment</u>	<u>8</u>
<u>Additional Resources</u>	<u>9</u>
<u>Background Information for the Teacher</u>	<u>10</u>
<u>Connections to Ohio Standards</u>	<u>11</u>
<u>Handouts</u>	<u>13</u>

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I. Introduction

This film tells the story of the “fences”—the boundaries, barriers, and enclosures—that physically, legally, socially, intellectually, and emotionally separated Jews from non-Jews in Nazi Germany and separated African-Americans from other Americans in the US during the same era (1933-45). It does so by interweaving and relating the individual experiences of four men, three Jewish and one African-American, who had experienced discrimination and who shared a common connection to the infamous Nazi camp of Buchenwald: Robbie Waisman and Abe Chapnick were prisoners in Buchenwald when it was liberated; Leon Bass, an African-American soldier, was one of the camp’s liberators in 1945; Ernst Cramer, imprisoned in Buchenwald in 1938 after *Kristallnacht* but released on condition that he emigrate, and part of the post-liberation American Army at Buchenwald in 1945. “Beyond the Fence” tells the story of how these individuals learned from their own experiences and that of others to see beyond their own fences and to develop a greater sense of general and shared suffering. It also tells how they have worked individually and in common to help others overcome these barriers.

THREE SUGGESTED LESSON PLANS

Monday	Tuesday	Wednesday	Thursday	Friday
<ul style="list-style-type: none"> •Distribute Handouts •LESSON: Building and Dismantling Fences •Screen chapters 1-6 •Handout 1, part 1 	<ul style="list-style-type: none"> •Screen chapters 7-16 •Handout 1, part 1 	<ul style="list-style-type: none"> •Handout 1, part 2 		
<ul style="list-style-type: none"> •OPTIONAL LESSON 1A Current Example Of Building Fences 	<ul style="list-style-type: none"> •Distribute Handouts •LESSON: Building and Dismantling Fences •Screen chapters 1-6 •Handout 1, part 1 	<ul style="list-style-type: none"> •Screen chapters 7-16 •Handout 1, part 1 	<ul style="list-style-type: none"> •Handout 1, part 2 	<ul style="list-style-type: none"> •OPTIONAL LESSON 2 – The Eight Stages of Genocide
<ul style="list-style-type: none"> •OPTIONAL LESSON 2 •The Eight Stages of Genocide 	<ul style="list-style-type: none"> •Distribute Handouts •LESSON: Building and Dismantling Fences •Screen chapters 1-6 •Handout 1, part 1 	<ul style="list-style-type: none"> •Screen chapters 7-16 •Handout 1, part 1 	<ul style="list-style-type: none"> •Handout 1, part 2 	<ul style="list-style-type: none"> •OPTIONAL LESSON 1 – A Current Example Of Building Fences

The core lesson plan consists of the **introduction**, **screening** of the film *Beyond the Fence* (56 minutes in length), and **follow up discussion** (based on a student viewing guide). This takes approximately three class periods. In addition, there are two optional lessons, either or both of which may be integrated with the basic lesson plan, adding an additional two class periods.

WHO CAN USE THESE LESSONS

While one intended audience for the film and lesson plans is students in public and private middle and high schools and in colleges, these may also be used with audiences such as:

- Classes of religious instruction (e.g., Sunday schools)
- Adult religious groups
- Civic groups
- Clubs (both adult and younger ages)

II. Guiding Questions

- What kinds of barriers exist that prevent mutual caring and understanding?
- What causes the creation and retention of these barriers?
- What would help us recognize and eliminate these barriers?
- How can a greater sense of general and shared suffering help us overcome these barriers?

III. Learning Objectives

After completing this lesson, learners should be able to:

- List some of the “fences”—the boundaries, barriers, and enclosures—that physically, legally, socially, intellectually, and emotionally separated Jews from non-Jews in Nazi Germany and separated African-Americans from other Americans in the US during the same era (1933-45).
- Describe some of the effects on themselves and others—in addition to preventing genocide—of crossing or dismantling the barriers that separate them from others or from the truth about ourselves or about others.
- Generate a list of some of the fences in their own lives, such as those that separate them from other people, those that are meant to confine them and exclude other people, and those that are meant to keep certain realities from intruding into their daily lives.

CHAPTER TIMES		
Chapter	Start time	Title
1	0	Weimar, Germany
2	5:25	Buchenwald in the beginning
3	9:01	Yashid and Helinka
4	14:21	Arriving in NY
5	16:13	Poland 1933
6	20:06	A brother’s loss
7	24:10	On the train
8	28:13	Troop movements
9	31:24	April 11, 1945
10	34:47	Buchenwald Concentration Camp
11	38:42	In the camp
12	41:01	April 12, 1945
13	43:22	Leaving the camp
14	47:22	Reunited
15	49:48	April 15, 1945
16	54:10	Credits

IV. Preparing to Teach this Lesson

Slides and all handouts are located in the Handouts Section at the end of this document.

- As needed familiarize yourself with the topic. See BACKGROUND INFORMATION FOR THE TEACHER section on page 10.
- The basic lesson, “Building and Dismantling Fences,” will take **three class periods**. Because the **film is 56 minutes in length**, you will need either to begin it on the first day after the introductory part of the lesson or finish on the third day and then complete the concluding activity that same period.
- Look at **Slides: “A Visual Exploration of Fences”** and decide how you will present it, which will depend in large part on the technology to which you have access. Among the options are: copy the 5 slides onto transparencies for an overhead projector; project the slides on a screen by connecting your computer to a projection device; turn the PDF files into a PowerPoint presentation; turn the PDF files into a SmartBoard format.
- Make copies for each student of the following:
- **Handout # 1** (“Definitions of Fences”)
- **Handout # 2** (“Film Viewing Guide and Reflection Questions”)
- The two optional lessons each take approximately one class period. After deciding to use one or both of these, make copies of these handouts as well.
- Read the brief background article on Buchenwald at the United States Holocaust Memorial Museum website: <http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005198>
- Finally, whenever teaching about the Holocaust, it is always important to keep a number of guidelines in mind. The USHMM has a balanced and useful overview for teachers that is well worth looking at: <http://www.ushmm.org/education/foreducators/guideline/>

V. Suggested Lesson Activities

Lesson: Building and Dismantling Fences

NOTE: This activity should be used to prepare students for viewing the film, which is *56 minutes in length*.

- Use the **Slides: “A Visual Exploration of Fences”** (Located in the Handouts Section) for an introductory class discussion.
 - ◆ Show **Fence # 1 (Slide 1)** and discuss the question. Possible student responses: keep passersby—and undesired strangers—out; keep children in for control and safety purposes (especially the inner fence, possibly for younger children); mark the boundary between school grounds and public areas so that strangers may be excluded from the former unless they have permission.
 - ◆ Show **Fence # 2 (Slide 2)** and discuss the questions. Possible student responses to the first question: to keep her in somewhere; to keep her out of an area. Possible student responses to the second question: difficult to say because she may be an “inmate” of a place or she may be trying to reach someone on the “other side”; she may also be on the outside looking in horror or anger at whom or what is on the inside.

- ◆ Show **Fence # 3 (Slide 3)** and discuss the questions. Possible student responses to the questions: to keep people in; to keep people out; to protect pets from people or people from pets; to give privacy to those on the inside; to hide or camouflage something unsightly or unpleasant, such as a junkyard, a messy neighbor's yard, or noisy traffic.
- ◆ Distribute copies of **Handout # 1** ("Definitions of Fences"—blanks have replaced key words that appear on the slide so that students will need to fill them in), then show **slide 4**. First discuss the denotation (dictionary definition) of "Fences," noting also the etymology of the word as a "defense," and the connotation of "Fences." Discuss the ways that fences can function in a *positive* manner (see the list below). Next discuss **The Negative Functions of "Fences."**
- ◆ Finally, show **Fence # 4 (Slide 5)** and discuss the question. Possible student responses to the questions: the parent is helping the child to see over the fence; we can tear down fences; we can look beyond the fences even if they remain; we can build bridges or climb over fences in order to cross them.
- Explain that "fences" can serve as a metaphor of any of the things that keep humans apart from one another, whether for helpful or for harmful purposes. In the film *Beyond the Fence*, most of the fences discussed or alluded to are harmful ones.
- If time allows, *start the film*.
- As they watch the film they should already have **Handout # 2** ("Film Viewing Guide," Located in the Handouts Section).
 - ◆ They should work on **Part 1** during the film, but remind them to focus on *watching* the film rather than on trying to get a "complete" list of fences since the class will compile their findings during the follow up discussion.
 - Some of the fences or barriers (legal, physical, and social) set up between whites and blacks in the US and between Jews and non-Jews in Germany and Nazi-controlled Europe that they might list include:
 - **Barbed wire fence** at Buchenwald to keep prisoners in
 - **Space** of less than five miles meant to keep the "ugliness" of Buchenwald away from the citizens of Weimar.
 - **Parental protection** that "sort of insulated us [Bass and siblings] from the pain of racism as much as they could."
 - Invisible fence of racism and **de facto segregation**—that "unwritten code that kept you apart"—even in a diverse American school not legally segregated (i.e., *de jure* segregation).
 - Deeply rooted **cultural and religious antisemitism** that could emerge and separate gentile and Jewish friends on occasions such as Easter.
 - 1935 **Nuremberg Laws** meant to exclude Jews from German life and to "protect" Aryans from contact with Jews.
 - Official pressure on Jews to emigrate from Germany—**emigration** and **international boundaries** which function as fences to keep Jews and their influence out of Germany.
 - **Barriers to immigration** to the US, and especially to immigrants from eastern and southern Europe, erected by the Immigration Act of 1924.
 - Confining blacks to the "back of the bus" and separate drinking fountains—both examples of legally (*de jure*) segregated public facilities under **Jim Crow laws** in the American South.

- **Segregated units of the US military** and the **barrier to blacks serving as officers**, even for black soldiers (e.g., the Tuskegee Airmen).
 - **Derogatory labels** such as “boy,” commonly used by southern whites for adult black males, verbally excluding them from the adult population.
 - **Signs** that announced segregated facilities in the South.
 - Nazi **ghettos** that separated Jews from gentiles and also divided Jewish family members from one another.
 - **Forested areas** near Buchenwald meant to enclose and hide the killing that was going on within it.
 - Otherwise **accurate labels that, when applied in certain circumstances, have destructive consequences**, such as when the gentile Willie refused to use the label “Jew” for fellow inmates and thus saved them from being shot.
 - **Number** each Jew (and all other prisoners) was given for administrative purposes upon entry into a camp as a barrier between his/her new self and his/her former identity, as represented by a name, which was not used in the camp. (Note: despite popular perceptions, only at Auschwitz and from 1941 on was this number actually tattooed on those not immediately sent to their deaths.)
 - **Silence about the Holocaust** that most survivors were encouraged to adopt by those who had not experienced it and who wanted to prevent the intrusion of its horrors into their post-war lives.
- ♦ The questions in **Part 2** may be initially written out individually and later discussed as a class, or you may choose to have them discussed in small groups and then as a whole class discussion.
 - To bring closure to the lesson the point worth stressing is that “fences” remain today in our own societies and our own lives, and yet, like several of the people in the film, we have the resources to overcome them. Students should become aware of these fences and consider the costs of ignoring them, submitting to them, or seeking to see and move “beyond the fence.”
 - Introduce the idea of “boundless compassion” as a counterpoint to “fences.” What does this phrase mean? Were there any examples of it in the film? Can you think of other examples of “boundless compassion” (see “A Tale of Boundless Compassion: African-American Soldiers Embrace Holocaust Survivors” in ADDITIONAL RESOURCES below) in history or your own experience? What would it take to move more people “beyond the fence” to “boundless compassion”?

OPTIONAL LESSON # 1 – A Current Example Of Building Fences

NOTE: This optional activity can be done either as a “teaser” to the introduction to the film or as a follow up and application exercise with the discussion at the end of the film. Another alternative is to tell the students about this incident as an introduction and briefly discuss for no more than 5 minutes.

- Share with students the following edited excerpt from a **news item of July 5, 2008** (this excerpt (**OPTIONAL LESSON # 1 – Visual # 1**, an edited excerpt from **OPTIONAL LESSON # 1 – Handout**, may be photocopied, projected on a screen, or read aloud to the students):
 - ♦ “....With the help of the Italian Red Cross (CRI), the...Government of [Italy]...is about to start fingerprinting Roma people - including children - as part of its promised crackdown on crime.The idea, according to Roberto Maroni, the Interior Minister...is to take a census of Italy’s Roma population “so we can tell who is entitled to be here and who is not”. Those with the right to stay could then

live “in decent conditions” rather than “with rats”, Mr. Maroni said. The rest would be deported. Gypsies identified in the census will receive a card giving them access to Italy’s social and health services, but Roma parents who keep their children out of school and send them to beg on the streets will lose custody.....There are an estimated 152,000 Roma in Italy in 700 camps - which Mr. Maroni hopes to dismantle. Forty per cent have Italian citizenship but the rest are immigrants, many from Romania and the Balkans. In Verona this week eight Roma men and women of Croatian origin were arrested for allegedly using children in hundreds of robberies throughout northern Italy. Marco Odoriosio, who led the Verona police operation, said that one of the arrested women had a record of 123 detentions for theft in different towns, using 93 different aliases. The culprits were caught when their mobile phone calls to the children giving them instructions on what to steal, and where, were intercepted....”

- Ask for students’ reactions to this news item:
 - ◆ Is this government program reasonable and fair? Why or why not?
 - ◆ Does it violate the rights of individuals? What about the rights of a society to protect itself against crime and against illegal aliens (non-citizens who are in a country without host government permission)? How does one balance individual and community rights?
 - ◆ Why might people other than Roma (or Gypsies) be worried by such a government program?
- Give students a copy of the full article, “[Italian] gypsies find echoes of Nazism in fingerprinting move,” (**OPTIONAL LESSON # 1 – Handout**) and have them read it in order to generate fuller answers to the above questions and in order to make the connection with the Holocaust that may already have been made in discussion. Discuss further and ask:
 - ◆ If perhaps the Italian government is over-reacting in its reaction to the problems of crime and illegal aliens, are the critics of this policy perhaps also guilty of over-reaction in their comparisons to the Holocaust of the government’s use of fingerprinting, identity cards, etc. for the Roma?
- Share with students (by projecting it or as a handout) the 1948 UN definition of the term “genocide,” found specifically in Article II of the “Convention on the Prevention and Punishment of the Crime of Genocide” (**OPTIONAL LESSON # 1 – Visual # 2**), and then ask:
 - ◆ Do the plans of the Italian government fit this definition of genocide?
 - ◆ How should we deal with genocide: Do we attempt to stop it once it has begun or attempt to prevent it? What are the difficulties with each approach?
 - ◆ If we attempt prevention, when do we intervene and how do we know that a society might be on a path that could or will lead to genocide?
- If you have gone through the lesson **Slides: “A Visual Exploration of Fences”** (or once you have done so) refer back to this article on the Roma in Italy and tie the two together by asking students to react to this quotation from the head of the Italian Red Cross, who claimed that the Red Cross “always respects human rights. We are building bridges, not walls.” In your opinion, is the fingerprinting program sponsored by the Italian government and the Red Cross building bridges or building walls/fences? Explain.

OPTIONAL LESSON # 2 – The Eight Stages of Genocide

NOTE: This optional activity can be done either as part of the introduction to the film (following **Slides: “A Visual Exploration of Fences”**) or included with **Handout # 2** (“Film Viewing Guide and Follow Up Discussion”) as a follow up and application exercise at the end (**OPTIONAL LESSON # 2 – Additional Film Viewing Guide**).

- Distribute copies of **OPTIONAL LESSON # 2 -- Handout # 1** on “The Eight Stages of Genocide” and have them read it before coming to class.
- Discuss the reading. Be certain that they understand the following:
 - ◆ That genocide is a process that develops in eight stages that are predictable but NOT unstoppable (“inexorable”).
 - ◆ That at each stage, preventive measures CAN stop it.
 - ◆ That the later stages must be preceded by the earlier stages, though earlier stages continue to operate throughout the process.
 - ◆ That particular actions typically take place at each stage.
- After the film **OPTIONAL LESSON # 2 -- Handout # 2 – Additional Film Viewing Guide** may be attempted individually or it can be done in small groups or even as a whole class, depending on time available. Note that some “fences” might fit in more than one stage. The point of this exercise is that they think through and can offer an argument for the choices they make.

VI. Assessment

After completing this lesson, students should be able to write brief but multiple paragraph essays in response to any of the following prompts:

- In what ways were injustices toward blacks in the US and toward Jews in Germany *similar* during the 1933-45 era? In what ways were they *different*? Looking at the lives of both Leon Bass and Ernst Cramer during the years 1933-45, what suggests that the fences in the US were ultimately not the same as those in Nazi Germany?
- Abe Chapnick observed that when Buchenwald was liberated, “We felt liberated, but we did not know how to think like a free person.” How does a free person think? Contrast this with how a person who is not free (e.g., a subjugated or captive person) thinks. What liberties do we take for granted?
- Robby Waisman asked at the end of the film: “Hopefully we have learned something from the Holocaust, haven’t we?” Have we? If yes, what? If no, why not? Bring the “Eight Stages of Genocide” into your discussion.
- Select a fence in your own life—at school, at work, or in your community—that separates you from other people or that confines and excludes them or that works to keep certain realities about the lives of others from intruding into your daily life. Describe this fence and tell how you might be able to move “beyond the fence.” Why is it important to do so?
- What is there about seeing the suffering of others that causes one to move from a focus on obtaining civil rights for one’s own group to wanting to do so for other persecuted minority groups as well? How have the individuals in this film shown that their experiences as prisoners and liberators widened their understanding of and compassion for other victims of injustice?

VII. Additional Resources

Dr. Seuss Wants You! “An original exhibit created by The Center for Holocaust and Humanity Education and Thomas More College honors students on the remarkable and insightful works that show an unexpected and unknown aspect of Dr. Seuss. Teaching us how to think during WWII, he put in America’s face issues that we were ignoring: our own isolationism, racism, antisemitism, and willingness to appease. Typical Seuss characters teach us about the courage to care and to act in his thought-provoking cartoons. Full of life’s lessons for the entire family.”

http://holocaustandhumanity.org/chhe_seuss.html

“A Tale of Boundless Compassion: African-American Soldiers Embrace Holocaust Survivors” tells the story of Lt. John Withers, an African-American liberator of the Dachau camp, who hid and fed two emaciated Jewish boys, orphans from the camp, in the US military base against regulations. Although Withers risked a dishonorable discharge from the Army for his actions, he nonetheless took the risk and helped the boys, and in the process “He himself learned a valuable lesson—that no matter what race, creed, or class a person may be, anyone can make a difference in another’s life by showing compassion.” Created by The Center for Holocaust and Humanity Education.

http://holocaustandhumanity.org/chhe_boundlessmain.htm

For other valuable lesson plans and educational materials related to the Holocaust, see:

USHMM

<http://www.ushmm.org/education/foreducators/lesson/>

Yad Vashem

<http://www1.yadvashem.org/education/units/english/index.htm>

Teaching Tolerance, a Project of the Southern Poverty Law Center

<http://www.tolerance.org/teach/activities/index.jsp>

Facing History and Ourselves

http://www.facinghistory.org/resources/lessons_units

A Teacher’s Guide to the Holocaust, from the Florida Center for Instructional Technology,
College of Education, University of South Florida

<http://fcit.usf.edu/holocaust/resource/resource.htm>

The University of Minnesota, Center for Holocaust and Genocide Studies (NOTE: this site also has a valuable list of websites not to be trusted)

<http://chgs.umn.edu/educational/curriculum.html>

VIII. Background Information for the Teacher

- For various articles on **blacks in the US and in Germany during the Nazi era**, see the USHMM site:
http://www.ushmm.org/museum/exhibit/focus/bhistory_02/
- The USHMM site offers online exhibits on various groups persecuted by the Nazi regime:
 - ◆ An overview of the **Nazis' various victims**:
<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005149>
 - ◆ For the Nazi **system for classifying** their victims:
<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005378>
 - ◆ For an overview of the **camp system** and its evolution:
<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005144>
 - ◆ **Jews**: <http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005151>
 - ◆ The **disabled**: http://www.ushmm.org/museum/exhibit/focus/disabilities_02/
 - ◆ The “**genetically diseased**”:
<http://www.ushmm.org/museum/exhibit/online/deadlymedicine/>
 - ◆ **Homosexuals**: http://www.ushmm.org/museum/exhibit/focus/homosexuals_02/ and
<http://www.ushmm.org/museum/exhibit/online/hsx/>
 - ◆ **Women**: <http://www.ushmm.org/museum/exhibit/focus/women/>
 - ◆ **Roma (Gypsies)**: <http://www.ushmm.org/wlc/article.php?ModuleId=10005219>
 - ◆ **Poles**: <http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005473>
 - ◆ **Russian POWs** (prisoners of war):
<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10007183>
 - ◆ **Blacks**: <http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005479>
- For **Buchenwald**, see:
 - ◆ The USHMM site:
<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005198>
 - ◆ Four maps, including the camp system and Buchenwald in particular, at the USHMM site:
http://www.ushmm.org/wlc/media_nm.php?lang=en&ModuleId=10005198&MediaId=326
 - ◆ The Buchenwald Memorial Web Site (English pages):
http://www.buchenwald.de/index_en.html
- For texts of the **1935 Nuremberg Laws** and other measures that gradually isolated Jews from their fellow Germans, see the documents at the Yad Vashem site:
http://www1.yadvashem.org/about_holocaust/index_about_holocaust.html
- For **chronologies (1914-1945) of the Holocaust era** see,
 - ◆ The Yad Vashem site (with brief explanations for each event):
http://www1.yadvashem.org/about_holocaust/index_about_holocaust.html

- ◆ The History Place (a timeline in photos):
<http://www.historyplace.com/worldwar2/holocaust/timeline.html>
- ◆ A Teacher's Guide to the Holocaust, from the Florida Center for Instructional Technology, College of Education, University of South Florida:
<http://fcit.usf.edu/holocaust/timeline/timeline.htm>
- For **maps** of the Holocaust era, see A Teacher's Guide to the Holocaust, from the Florida Center for Instructional Technology, College of Education, University of South Florida:
<http://fcit.usf.edu/holocaust/resource/gallery/maps.htm>
- On **race relations in the US**:
 - ◆ "Creating Jim Crow: In-Depth Essay," by Dr. Ronald L. F. Davis:
<http://www.jimcrowhistory.org/history/creating2.htm>
- For further information on **Leon Bass and the liberation of Buchenwald**:
<http://members.aol.com/asargordon/encountr.htm>
- For **African-Americans in World War II**:
<http://www.historyplace.com/unitedstates/aframerwar/index.html>

IX. Connections to Ohio Standards

Ohio - Grade 9

HISTORY

Students use materials drawn from the diversity of human experience to analyze and interpret significant events, patterns and themes in the history of Ohio, the United States and the world.

Benchmark E: Analyze connections between World War II, the Cold War and contemporary conflicts
20th Century Conflict

- Analyze the consequences of World War II including:
 - ◆ The **Holocaust** and its impact;

PEOPLE IN SOCIETIES

Students use knowledge of perspectives, practices and products of cultural, ethnic and social groups to analyze the impact of their commonality and diversity within local, national, regional and global settings.

Benchmark B: Analyze the consequences of oppression, discrimination and conflict between cultures.

Interaction

- Analyze the results of political, economic, and social oppression and the violation of human rights including:
 - ◆ The **Holocaust** and other acts of genocide, including those that have occurred in Armenia, Rwanda, Bosnia and Iraq.

Ohio - Grade 10

HISTORY

The United States in the 20th Century

- Analyze the major political, economic and social developments of the 1920s including:
 - ◆ Immigration restrictions, nativism, race riots and the reemergence of the Ku Klux Klan;
- Analyze the origins, major developments, controversies and consequences of the civil rights movement with emphasis on:
 - ◆ The linkages between the civil rights movement and movements to gain justice for other minority groups

PEOPLE IN SOCIETIES

Interaction

- Explain how Jim Crow laws legalized discrimination based on race.

Citizenship Rights and Responsibilities

Rights and Responsibilities

- Analyze instances in which the rights of individuals were restricted including:
 - ◆ African-Americans during the civil rights movement.

X. Handouts

Printable. Each follows in this order:

LESSON: Building and Dismantling Fences

SLIDES: A Visual Exploration Of Fences

HANDOUT 1: Definitions of Fences

HANDOUT 2: Viewing Guide

LESSON: A Current Example Of Building Fences

HANDOUT 1: [Italian] gypsies find echoes of Nazism in fingerprinting move

VISUAL 1: "...With the help of the Italian Red Cross...

VISUAL 2: Convention on the Prevention and Punishment of the Crime of Genocide

LESSON: The Eight Stages of Genocide

HANDOUT 1: The Eight Stages of Genocide

HANDOUT 2: Viewing Guide

A Visual Exploration of Fences

Fence #1



What are the functions of the fences in this picture?

Fence #2



What are the functions of the fence in this picture?

**On which "side of the fence" is this person:
the inside or outside?**

Fence #3



What are the functions of the fence in this picture?

What is on the other side of the fence?

Definitions of "Fences"

1. "A structure serving as an enclosure, a barrier, or a boundary...."

fences. Dictionary.com. The American Heritage® Dictionary of the English Language, Fourth Edition. Houghton Mifflin Company, 2004. <http://dictionary.reference.com/browse/fences> (accessed: June 18, 2008).

2. "a barrier intended to prevent escape or intrusion or to mark a boundary...."

Etymology: Middle English *fens*, short for *defens*

defense

Date: 14th century

"fence." Merriam-Webster Online Dictionary. 2008.

Merriam-Webster Online. 18 June 2008 <<http://www.merriam-webster.com/dictionary/fence>>

The Negative Functions of "Fences"



So, fences may be used to:

- **Enclose** people to prevent their escape or their interaction with or their being seen by others
- Serve as a **barrier** between individuals and groups to prevent their interaction, mutual understanding, and sympathy ("out of sight, out of mind")
- Serve as a **boundary** between countries, neighborhoods, groups, and individuals

Thus, fences may serve as barriers to:

- People
- Their eyes
- Their knowledge
- Their mutual understanding and sympathies

Fence #4



What are these people doing to overcome the barrier created by this fence?

What other actions can we take to overcome fences?

Definitions of "Fences"

1. "A structure serving as an _____, a _____, or a _____...."

fences. Dictionary.com. The American Heritage® Dictionary of the English Language, Fourth Edition. Houghton Mifflin Company, 2004. <http://dictionary.reference.com/browse/fences> (accessed: June 18, 2008).

2. "a barrier intended to prevent _____ or _____ or to mark a _____...."

Etymology: Middle English *fens*, short for *defens* _____

Date: 14th century

"fence." Merriam-Webster Online Dictionary. 2008.

Merriam-Webster Online. 18 June 2008 <<http://www.merriam-webster.com/dictionary/fence>>

The Negative Functions of "Fences"

So, fences may be used to:

- **Enclose** people to prevent their escape or their interaction with or their being seen by others
- Serve as a **barrier** between individuals and groups to prevent their interaction, mutual understanding, and sympathy ("out of sight, out of mind")
- Serve as a **boundary** between countries, neighborhoods, groups, and individuals



Thus, fences may serve as barriers to:

- People
- Their _____
- Their _____
- Their mutual _____ and _____

Film Viewing Guide

Part 1 *As you view the film, jot down in the space below examples you see in Germany or the US (marking them as "G" or "US") of any of the "fences" as we have described them during previous class discussion.*

Reflection Questions

Part 2 *Answer the following questions and/or discuss with the rest of the class:*

1. In what ways are the "fences" found in the US during the Holocaust era similar to those in Nazi Germany?
2. In what ways did the "fences" found in the US differ from those in Nazi Germany? Was the process that could lead to genocide as developed in the US in the Holocaust era as it was in Nazi Germany? Explain
3. How did any of the individuals in the film move "beyond the fence" that might have enclosed them or hidden the suffering of others from them in the past?
4. As Leon Bass wondered of the inhabitants of Weimar, less than 5 miles from the Buchenwald camp, "How could they be walking on the streets with so much ugliness that was happening all around them?" For what reasons might so many people in Weimar, Nazi Germany, and occupied Europe have chosen not to look "beyond the fence" that the Nazis had placed between them and those they had singled out for destruction?
5. Describe some of the positive effects on us and others—in addition to preventing genocide—of crossing or dismantling the barriers that separate us from others or from the truth.
6. Generate a list of some of the fences in your own life, such as those that separate you from other people, those that are meant to confine you and exclude other people, and those that are meant to keep certain realities from intruding into your daily life.

[Italian] gypsies find echoes of Nazism in fingerprinting move

From *The Times*

July 5, 2008

Richard Owen in Verona

"This is like the Shoah, the Holocaust," says Vanda Colombo as her 11 children splash around in an inflated paddling pool in the searing heat of a Gypsy camp on the outskirts of Verona. "The Nazis exterminated Gypsies as well as Jews, and this kind of discrimination is how it started. If they come here and try to fingerprint our children we will stop them."

With the help of the Italian Red Cross (CRI), the centre-right Government of Silvio Berlusconi is about to start fingerprinting Roma people - including children - as part of its promised crackdown on crime.

The process could start tomorrow, although the deadline may slip after accusations of xenophobia from UNICEF, the European Commission, the Catholic Church and the Italian Left.

The idea, according to Roberto Maroni, the Interior Minister and a leader of the anti-immigrant Northern League party, is to take a census of Italy's Roma population "so we can tell who is entitled to be here and who is not". Those with the right to stay could then live "in decent conditions" rather than "with rats", Mr. Maroni said. The rest would be deported.

Gypsies identified in the census will receive a card giving them access to Italy's social and health services, but Roma parents who keep their children out of school and send them to beg on the streets will lose custody.

"Perhaps the Left dreams of an Italy populated by lots of Oliver Twists exploited by the Fagin of the day," Osvaldo Napoli, a centre-right deputy, said. "But we are not in the Victorian England of Dickens, and children cannot wander abandoned through the streets of our cities."

The criticism has been fierce. *Famiglia Cristiana*, Italy's most widely read Catholic magazine, condemned the scheme this week as racist and indecent. Maria Rita Verardo, head of the Association of Juvenile Court Magistrates, called it "an odious form of racial discrimination".

Carlo Mosca, Rome's chief of police, said that he was against fingerprinting Roma children under 14, who "might be photographed instead". Adults would only be fingerprinted if they were unable to produce a passport or residence permit, he added.

The Right blames much of Italy's street crime on the Roma, in particular on children sent out by adults to rob and steal. The fingerprinting drive, expected to last until October, will begin in Rome - where there are an estimated 9,000 Gypsies - but then widen to other cities.

There are an estimated 152,000 Roma in Italy in 700 camps - which Mr. Maroni hopes to dismantle. Forty per cent have Italian citizenship but the rest are immigrants, many from Romania and the Balkans. In Verona this week eight Roma men and women of Croatian origin were arrested for allegedly using children in hundreds of robberies throughout northern Italy. Marco Odorisio, who led the Verona police operation, said that one of the arrested women had a record of 123 detentions for theft in different towns, using 93 different aliases. The culprits were caught when their mobile phone calls to the children giving them instructions on what to steal, and where, were intercepted (a practice Mr. Berlusconi, paradoxically, is trying to restrict.)

Verona, the orderly and prosperous city of Romeo and Juliet, is currently full of tourists enjoying the summer open-air opera season at the Arena, its celebrated Roman amphitheatre, and a month-long Shakespeare festival.

Out beyond the old city walls, on the baking asphalt of one of the vast car parks adjoining the football stadium, you will find a makeshift Gypsy camp, washing hanging from camper vans and shacks.

"Our children do not steal," Mrs. Colombo insists. "The older ones go out to do honest work. We are Italian Gypsies, not foreigners. We are scapegoats."

Her husband, Marziano, sees nothing wrong with the idea of a census but bristles at the fingerprinting plan. He blames "Gypsies who have come here from the Balkans and Romania. They have given us all a bad name." He says he used to make a living from running a sweet stall at traveling fairs, "but because of constant harassment we cannot even do that any more".

Flavio Tosi, the Mayor of Verona and a Northern League member, agrees that "there are Gypsies who want to live a normal life, but those who live in Gypsy camps become habitual criminals and they force their children to become criminals too. Then when the children grow up they, in turn, force their children to enter a life of crime. It is a vicious circle which must be broken."

This week it emerged that the Court of Cassation, Italy's highest appeal court, had overturned the conviction of Mr. Tosi and five others for "racial discrimination" for declaring in 2001 that "the Gypsies must be ordered out because wherever they arrive there are robberies". Mr. Tosi had shown prejudice but was not guilty of stirring up racial hatred, the judges ruled.

Mr. Tosi's move against Gypsy crime in Verona after he won office a year ago was a harbinger of the national swing to the Right in April, when elections brought Mr. Berlusconi back to power with far-right allies on a law- and-order platform. Mr. Berlusconi is accused by the Opposition of exploiting fear, and of rushing through security laws designed to save himself from corruption charges rather than deal with the causes of street crime.

"The only way to solve the Roma problem is to find them jobs, housing and education," says Tito Brunelli, a former Verona councilor in charge of social policy and immigration, who set up a Roma camp on a disused airfield - later closed down by Mr. Tosi. Mr. Brunelli, a Catholic activist, says that he was dismissed for being "too tolerant" toward the Roma and trying to bring them into contact with Italians.

He suspected that Gypsies were being identified only "so that they can be expelled. Some Gypsies rob - but so do some Italians".

Massimo Barra, the head of the Italian Red Cross, insisted that the aim was to integrate Roma people into Italian society. If children were fingerprinted, it would be done "as a game", he said. Mr. Barra said the Red Cross "always respects human rights. We are building bridges, not walls."

Mr. Maroni has said he is unfazed by the row, which had been drummed up by hypocrites. "There is no breach of European rules, or of the charter for childhood rights, no violation of any regulation" he told parliament.

Franco Frattini, the Foreign Minister, said: "We are not talking about raids against Roma, only an attempt to identify those living in our country. These things are done by many other countries in Europe without causing any scandal." For Mrs. Colombo, the census has echoes of Europe's darkest days. "When we see a uniform, we feel terror," she said. "It's in our blood. We feel threatened."

TRAVELLING PEOPLE

- The Roma left northwest India in the first millennium AD, spreading to most of Europe by the 16th century
- Some scholars believe that the word Gypsy, deriving from Egyptian, was adopted by the Roma people to conceal their origin and avoid persecution
- Estimates of the number of Roma killed in the Holocaust range from 220,000 to 500,000
- In 1957 the Romany language and Romany music were banned from public performance in Bulgaria
- The practice of encouraging or enforcing the sterilization of Roma women was officially ended with the fall of the Communist regime in Czechoslovakia in 1990
- An estimated 100,000 Roma refugees fled from Kosovo in 1999
- In Naples camps were evacuated in May after attackers set homes on fire and residents protested against the alleged kidnapping of a baby by a Roma woman

Sources: refugeesinternational.org; Times Archive

Article From: <http://www.timesonline.co.uk/tol/news/world/europe/article4272550.ece>

"...With the help of the Italian Red Cross (CRI), the... Government of [Italy]... is about to start fingerprinting Roma people - including children - as part of its promised crackdown on crime.The idea, according to Roberto Maroni, the Interior Minister...is to take a census of Italy's Roma population "so we can tell who is entitled to be here and who is not". Those with the right to stay could then live "in decent conditions" rather than "with rats", Mr. Maroni said. The rest would be deported. Gypsies identified in the census will receive a card giving them access to Italy's social and health services, but Roma parents who keep their children out of school and send them to beg on the streets will lose custody.....There are an estimated 152,000 Roma in Italy in 700 camps - which Mr. Maroni hopes to dismantle. Forty per cent have Italian citizenship but the rest are immigrants, many from Romania and the Balkans. In Verona this week eight Roma men and women of Croatian origin were arrested for allegedly using children in hundreds of robberies throughout northern Italy. Marco Odoriosio, who led the Verona police operation, said that one of the arrested women had a record of 123 detentions for theft in different towns, using 93 different aliases. The culprits were caught when their mobile phone calls to the children giving them instructions on what to steal, and where, were intercepted...."

Convention on the Prevention and Punishment of the Crime of Genocide

Approved and proposed for signature and ratification or accession by General Assembly resolution 260 A (III) of 9 December 1948 – Entry into force 12 January 1951, in accordance with article XIII

The Contracting Parties, Having considered the declaration made by the General Assembly of the United Nations...that genocide is a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world,

Recognizing that at all periods of history genocide has inflicted great losses on humanity, and

Being convinced that, in order to liberate mankind from such an odious scourge, international co-operation is required,

Hereby agree as hereinafter provided:

Article 1 The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2 In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Article 3 The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

[Articles 4 through 8 omitted here]

Source: http://www.unhcr.ch/html/menu3/b/p_genoci.htm

The Eight Stages of Genocide

From "The Eight Stages of Genocide," by Gregory H. Stanton (Originally written in 1996 at the Department of State; presented at the Yale University Center for International and Area Studies in 1998)

"Genocide is a process that develops in **eight stages** that are **predictable** but not **inexorable**. At each stage, **preventive measures can stop it**. The later stages must be preceded by the earlier stages, though earlier stages continue to operate throughout the process."

The eight stages of genocide are:

- | | | | |
|-------------------|-------------------|-----------------|------------------|
| 1. Classification | 3. Dehumanization | 5. Polarization | 7. Extermination |
| 2. Symbolization | 4. Organization | 6. Preparation | 8. Denial |

1. Classification

All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide.

The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been riven by the same ethnic cleavages as Rwandan society. Promotion of a common language in countries like Tanzania or Cote d'Ivoire has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

2. SYMBOLIZATION

We give names or other symbols to the classifications. We name people "Jews" or "Gypsies", or distinguish them by colors or dress; and apply them to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to the next stage, dehumanization. When combined with hatred, symbols may be forced upon unwilling members of pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia.

To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well. The problem is that legal limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi [tribal labels that were later used in the Rwandan genocide] were forbidden words in Burundi [a neighboring African country] until the 1980's, code-words replaced them. If widely supported, however, denial of symbolization can be powerful, as it was in Bulgaria, when many non-Jews chose to wear the yellow star, depriving it of its significance as a Nazi symbol for Jews. According to legend in Denmark, the Nazis did not introduce the yellow star because they knew even the King would wear it.

3. DEHUMANIZATION

One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder.

At this stage, hate propaganda in print and on hate radios is used to vilify the victim group. In combating this dehumanization, incitement to genocide should not be confused with protected speech. Genocidal societies lack constitutional protection for countervailing speech, and should be treated differently than in democracies. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

4. ORGANIZATION

Genocide is always organized, usually by the state, though sometimes informally...[by mobs] or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.

To combat this stage, membership in these militias should be outlawed. Their leaders should be denied visas for foreign travel. The U.N. should impose arms embargoes on governments and citizens of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post-genocide Rwanda.

5. POLARIZATION

Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center.

Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets of extremists may be seized, and visas for international travel denied to them. Coups d'état by extremists should be opposed by international sanctions.

6. PREPARATION

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying symbols. They are often segregated into ghettos, forced into concentration camps, or confined to a famine-struck region and starved.

At this stage, a Genocide Alert must be called. If the political will of the U.S., NATO, and the U.N. Security Council can be mobilized, armed international intervention should be prepared or heavy assistance to the victim group in preparing for its self-defense. Otherwise, at least humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees.

7. EXTERMINATION

Extermination begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human. When it is sponsored by the state, the armed forces often work with militias to do the killing. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of bilateral genocide....

At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. The U.N. needs a Standing High Readiness Brigade or a permanent rapid reaction force, to intervene quickly when the U.N. Security Council calls it. For larger interventions, a multilateral force authorized by the U.N., led by NATO or a regional military power, should intervene. If the U.N. will not intervene directly, militarily powerful nations should provide the airlift, equipment, and financial means necessary for regional states to intervene with U.N. authorization. It is time to recognize that the law of humanitarian intervention transcends the interests of nation-states.

8. DENIAL

Denial is the eighth stage that always follows a genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. There they remain with impunity, like Pol Pot [of Cambodia] or Idi Amin [of Uganda], unless they are captured and a tribunal is established to try them.

The best response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals like the Yugoslav, Rwanda, or Sierra Leone Tribunals, an international tribunal to try the Khmer Rouge in Cambodia, and ultimately the International Criminal Court must be created. They may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some mass murderers may be brought to justice.

© 1998 Gregory H. Stanton Source: info@genocidewatch.org

Film Viewing Guide

Categorize into the first six stages of genocide the "fences" from the period 1933-45 seen in the film through the eyes of Jews in Europe and America and an African-American in America and Europe:

Stage of Genocide	In Nazi-controlled Europe	In the US
<p>1. CLASSIFICATION - All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality.</p>		
<p>2. SYMBOLIZATION - We give names or other symbols to the classifications. We name people "Jews" or "Gypsies", or distinguish them by colors or dress; and apply them to members of groups.</p>		
<p>3. DEHUMANIZATION - One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder.</p>		
<p>4. ORGANIZATION - Genocide is always organized, usually by the state, though sometimes informally (for example, mobs) or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.</p>		
<p>5. POLARIZATION - Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center.</p>		
<p>6. PREPARATION - Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying symbols. They are often segregated into ghettos, forced into concentration camps, or confined to a famine-struck region and starved.</p>		