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HOLOCAUST CURRICULUM
9th-12h Grade– The Sunflower

- Students will read The Sunflower which is the focus of this curriculum. The book deals with making moral choices.

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Class sets of The Sunflower by Simon Weisenthal are available at the lending library at the Holocaust and Human Rights Education Center at Florida Atlantic University via pony at The Henderson School. To borrow books, videos, posters or schedule a Holocaust Survivor to speak to your students call Dr. Rose Gatens at (561)297-2929 or e-mail your request to rgatens@fau.edu

9-12th GRADE SOCIAL STUDIES CURRICULUM – The Sunflower

The overall goal of this unit is to stimulate student moral and ethical decision-making skills by posing a situation presented during the Holocaust although recognizing that we can never understand or fully recognize the unprecedented situation for the victims of the Holocaust.

OBJECTIVES

Students will understand and evaluate Simon Wiesenthal story.

Students will reflect on moral behavior and ethics.

Students will summarize, analyze, and report on the reactions of other historians of this novel.

Students will synthesize their thoughts on moral choices and defend their own reaction to the novel.

BENCHMARKS

SS.912.A.1.1 Describe the importance of historiography, which includes how historical knowledge is obtained and transmitted, when interpreting events in history.

SS.912.H.1.1 Describe how historical events, social context, and culture impact forms, techniques, and purposes of works in the arts, including the relationship between a government and its citizens.

ESOL STRATEGIES

1

Alternative Assessments, Read Alouds, Prior Knowledge, Visuals

ACTIVITY ONE

Materials

- Wiesenthal, S. The Sunflower. New York: Schocken, 1999.

Homework

- Read The Sunflower, pages 9-26
- Begin vocabulary journal: **maudlin, mitigate, nationalize, disconcerted, polyglot, social strata.**

Activities

1. As an introduction, ask students if anyone has heard of Simon Wiesenthal. Explain that he is a Holocaust survivor who has devoted his life to researching and hunting those who perpetrated the Holocaust. He was involved in locating Adolf Eichmann, the SS Major responsible for filling the gas chambers in Auschwitz and the other death camps. Explain that his story is a short story about a Jewish prisoner and a Nazi guard towards the end of the war in a concentration camp.
2. On the board, have students brainstorm information they may know about life in a concentration camp from their previous studies about the Holocaust. Guide students to brainstorm about:
 - the years camps were set up
 - the number of camps
 - kinds of camps
 - everyday life in the camps
 - physicality of the camps
 - security, sanitation, etc.

Students new to studying the Holocaust may want to read additional books for background information such as, Night, by Elie Wiesel, or All But My Life, by Gerda Weissmann Klein.

3. Look at the book's cover and focus on the statement, **“You are a prisoner in a concentration camp. A dying Nazi soldier asks for your forgiveness. What would you do?”** Explain that the class will read Wiesenthal's remembrance and his reaction. The balance of the book contains the responses of 53 notable people, some of whom are historians, theologians, writers, or ethicists, which students will read and discuss. Tell students as they read the book they should be pondering how they might have reacted had they been asked to respond to the question. For the last part of this unit, students will respond to additional moral dilemmas which occurred during the Holocaust and at other times and reflect on behavior, choices, and ethics.
4. Have students read aloud the preface of Sunflower.
 - **We learned in the preface that this is a new edition of the book. Why?** *Let students know this is a new edition of the book made for new individuals who were asked to comment. Also, there are changes in the Catholic Church since the first edition appeared; and there are additional genocides since the original publication. However, the issues posed are timeless.*
5. Explain to students that they should be keeping a vocabulary journal and define words (in the homework section) by the context clues in the story.

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6. Have students silently read pp.3-9. Discuss:
- **Where is the setting, who are the protagonists, and what is being debated?** *Events occur in a concentration camp in Poland. Simon Wiesenthal, his new friend Josek, and old friend Arthur discuss the nature of man and the role of God in man's suffering.*
 - **Why do you think this philosophic type of discussion is going on in such a place? Is someone right or wrong?** *Answers vary. To keep their minds active; reinforce that they are human; the subject matter about which they talk is one of the only things the Nazis don't control. Remind students that in such matters no one is right and no one wrong; each person should be respected for his/her opinion.*
7. What do you think the following Wiesenthal quote means, **“It is impossible to believe anything in a world that has ceased to regard man as man, which repeatedly ‘proves’ that one is no longer a man”**(9). *Answers vary.*
- **Why is a crucial tactic of the Nazis to purposely disregard man as man?** *Answers vary. The Nazis know that to take away a person's human value is to take away his/her will to live.*
 - **How does Wiesenthal rationalize the absence of God in the camps?** *He believes God must be away.*
 - **What role does religion play in a situation like this, of extremes?** *Answers vary for each individual, but students may want to discuss the rise and fall of religions through times of extreme tragedies.*

ACTIVITY TWO

Objective

- To explore the irrational nature of “life” in a Nazi concentration camp.

Materials

- Wiesenthal, S. The Sunflower. New York: Schocken, 1999.
- Transparency: Euphuisms
- Video: The Longest Hatred Part I

Homework

- Read pp. 26-55
- New vocabulary: **mysticism, spectral**

Activities

1. Discuss homework pages 9-26:

- Wiesenthal indicates that a word such as “registration” becomes an indication of prisoner selection for death. In which other ways does deception play out in Nazi policy? *Point out that not only are the Nazis cunning in their use of language, but that they also mislead and misinform as standard procedure to confuse inmates. Ask students if they know other examples of euphemistic language like “Arbeit Macht Frei”. See transparency on page 7.*

Action(AKTION)	Mission to seek out Jews and kill them
Auxiliary Equipment	Gas vans
Bath Houses	Gas chambers
Cleansing	Sent through the death process
Disinfection	Gassing
Evacuate to the East	Deport to a death camp
“Final Solution”	Murder of all Jews
Hairdresser	Head shave
Protective Custody	Imprisonment
Quarantine District	Ghetto
Resettlement	Deportation to a death camp
Selection	Choosing whom to kill
Shot while Trying to Escape	Executed
Shower	Gas chamber
Special Actions	Mass murder
Special Treatment	Taking Jews through the death process

2. Discussion Questions:

- **Why is it better to be a work-slave laborer than to remain in the camp?** *In camp, one encounters many more guards who could act in any manner they please; therefore, the greater the chances for beating, and the greater the odds of dying.*
- **Review the meaning of Irony:** *Incongruity between what might be expected and what actually occurs*
- **In what ways is camp life filled with ironies?** *The SS orchestra leader cries when he hears a beautiful melody but doesn’t hesitate to kill; prisoners are chosen to work yet often beaten to death; prisoners sing to and from work; dead soldiers have flowers placed on their graves out of respect, while living Jews receive no respect; Germans lay in individual graves, Jews are placed in mass graves; dead Poles still have their names, live Jews are called by number.*
- **Wiesenthal explains that the sunflower is “a symbol with a special meaning.” What is**

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there about the flower that remains popular on many tee shirts and household items today? *He sees it as a periscope, which extends from the earth into the sky to see what is happening. The sunflower looks up to the sun for light and warmth. At night, it retreats within itself. For households today, it is a bright and cheerful color and has seeds to replenish it.*

- **Which details from the story, show there are deep roots of antisemitism embedded in the world?** *Answers vary.*
- **How significant is it that young Polish men are more concerned about Jews than the Nazi threat in the pre-war period and that the Polish parliament is involved in creating anti-Jewish laws rather than paying attention to the growing German military presence?** *Answers vary.*

3. Show the video, The Longest Hatred Part I, which reviews the history of antisemitism.

NAZI EUPHEMISTIC LANGUAGE

A Euphemism is the act of, or an example of, substituting a mild, indirect, or vague term to conceal a term considered harsh, blunt, or offensive. Here are some examples:

“Arbeit Macht Frei” (Work will set you free)	Work for free or be killed
Action(AKTION)	Mission to seek out Jews and kill
Auxiliary Equipment	Gas vans
Bath Houses	Gas chambers
Cleansing	Sent through the death process
Disinfection	Gassing
Evacuate to the East	Deport to a death camp
“Final Solution”	Murder of all Jews
Hairdresser	Head shave
Protective Custody	Imprisonment
Quarantine District	Ghetto
Resettlement	Deportation to a death camp
Selection	Choosing whom to kill

Shot while Trying to Escape
Shower
Special Actions
Special Treatment

Executed
Gas chamber
Mass murder
Taking Jews through the
death process

ACTIVITY THREE

Objective

- To investigate into Karl's crime.

Materials

- Wiesenthal, S. The Sunflower. New York: Schocken, 1999.
- Transparency: Venn diagram: Simon and Karl

Homework

- Read pp. 55-75
- New vocabulary: **cudgel, cynicism, interminable**

Activities

1. Discuss homework pages 27-54:
 - **What trigger words does Wiesenthal use to help to convey the intense image of the patient?** *Bloodless, unreality*
 - **Why do you think Wiesenthal says that he is unmoved?** *Answers vary.*
 - **What could exposure to constant suffering do to the emotional health of the human spirit?** *Wiesenthal lives with uncertainty and death and has seen his fellow Jews suffer tremendous pain and humiliation. In order to survive, it is human nature to close down one's response to other people's pain.*
 - **Despite his personal plight, in what ways is Simon compassionate to Karl?** *He holds his*

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hand even though he has no desire to touch him; he swats flies away from his body; he listens.

- **What assumptions does Karl make as he lies dying?** *He has the right to die in peace, that any generic Jew could absolve him of his crime; his suffering is worse than that of the murdered Jews since they died quickly; he can be forgiven in the eyes of God.*
- **Do you believe Karl is a victim of the Nazi regime since he was brainwashed as a child?** *Answers vary.*
- **Can he be held entirely responsible because of his history?** *Answers vary. Have students consider the few German citizens who defied the Nazis and refused to join the Nazi party and were killed, or relocated.*
- **Which part of Karl’s confession renounced Nazism?** *Answers vary.*
- **Do you believe Karl’s plea for forgiveness is heartfelt, or is driven by his impending death?** *Answers vary.*
- **What information about Karl do we not know?** *His complicity in other actions against Jews, whether he would have changed his actions and feelings about Nazism were he to live.*
- **What is an example of Nazi duplicity perpetrated against the Jews?** *They set up a kindergarten so young children were assembled and could easily be deported; offering food to Jews who voluntarily reported for deportation; telling Jews to assemble or they will be shot on the spot; taking assembled Jews to death camps; saying that the Red Cross will be in attendance.*
- **Why is dehumanization an essential element to genocide?** *When this process occurs, one acts for an ideological reason and is not acting against someone similar to himself.*
- **Why do the Nazis associate Communism with Judaism? What threats does each of these pose for the German people?** *Some early Communist leaders, including Karl Marx, were Jews; Marx, indeed, was a self-hating Jew. Jews often did buy the messianic element in Communism. In addition, Jews were associated with liberalism. Yet, in actuality, many Jews were business owners (capitalists) and would be among the first groups targeted for retribution by the Communists. The Nazis abhor Judaism, which they fear will corrupt the “Aryan” Germans. They also feel threatened by Communism, which attacks traditional Christian values and institutions. “Aryan” is in itself an artificial construct; the Nazis were assisted by Christians who were not “good.” The Nazis consider Jews members of a mongrel, parasitic race; in fact, Judaism is a religion and there is no such thing as the Jewish race any more than there is a Catholic race.*

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2. For purposes of understanding and analyzing both characters, use transparency to compare and contrast Simon with Karl. Answers below. **A biographical sketch of Wiesenthal is on p. 289.

	Simon	Karl
<u>Religion</u>	Jewish	Catholic
<u>Home town</u>	Buczacz, Galicia*	Stuttgart, Germany
<u>Age</u>	36*	21
<u>Profession</u>	architect	student/SS volunteer
<u>Family Whereabouts</u>	mother taken	alive
<u>Other info</u>	married*	his mother called him her good son & he doesn't want to tarnish this image "schooled" in Nazi ideology to: be a real man for the Fuhrer, that Jews are the cause of German misfortune, that Jews are subhuman, and that the German people need growing space.
<u>Impact of the encounter</u>	haunted years later	unknown

Critical Essay

Students might go to the media center or Internet and research the ruse perpetrated by the Nazis at Theresienstadt when the International Red Cross visited.

Writing Prompt

Respond to the following thought: If man, not God, was responsible for the Holocaust, does it seem unusual that a person who has violated God's commandment about killing should desire God's salvation?

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- Read pp. 76-98

Activities

1. Discussion homework pages 55-75:

- **When Simon’s friend says on page 55 that, “I was beginning to think you had made a bolt for it which would have meant a nice reception for us back in the camp.” What does he mean?** *As a deterrent to escape, the Nazis select ten men for torture and death.*
- **What is Josek’s argument about forgiveness.** *He believes only a person who has been aggrieved can forgive a sin done to him.*
- **Do you think murder is different than another injury for which one might seek forgiveness?** *Answers vary.*
- **Using examples from the reading, point out which universal law Wiesenthal felt still was valid – even in captivity.** *He says, “nothing any longer obeyed the laws of normal everyday life, here everything had its own logic. What laws were still valid in captivity? The only law that was left as a reliable basis for judgment was the law of death. That law alone was logical, certain, and irrefutable.”*
- **Which words does Wiesenthal use to refer to the no-win position of Jews in the world?** *He says that Jews are considered “foreign bodies” when they keep to themselves and “undesirable immigrants” when they try to integrate into Christian society.*
- **How was Wiesenthal convinced of this negative stereotyping of his own culture?** *Nazi and racists culture deprecating his very fiber of man.*
- **Elicit other examples of stereotyping of groups in positive and negative ways.** *Asians are seen as intellectual. Some people see blonde-haired people and women as non-intellectual.*
- **What are some of the negative effects stereotyping can do?** *Answers vary.*

Critical Essay

Karl’s story details an incident in which Jews are burned alive in retribution for Russian time bombs which killed thirty Nazi soldiers. Research about Lidice, a village which is destroyed, its men killed, women sent to concentration camps, and children “re-educated” because of the role Czechs play in the death of Reinhard Heydrich, the head of the Reich Security Service.

Writing Prompt

Observers are described as indifferent to marching prisoners. Elie Wiesel believes that indifference, not hate, is the opposite of love. Agree or disagree giving evidence to support your opinion.

ACTIVITY FOUR

Objective

- To consider alternative behaviors and choices individuals can make.

Materials

- Wiesenthal, S. The Sunflower. New York: Schocken, 1999.
- Handout/Transparency: “Jewish Deaths in the Holocaust”
- Final Test: The Sunflower

Activities

1. Discuss homework pages 76-98:
 - **Wiesenthal relates that the SS enjoyed humiliating priests and seminarians. Why did Nazis treat the religious in such a fashion?** *Nazism is anti-Christian; Christianity is viewed in terms of its Jewish roots and was slated for elimination. Hitler hoped to replace Christianity with a cult of worship dedicated to himself as Nazism's "Aryan Christ" and with a code of behavior quite different than Christian values.*
 - **Why is it that liberated Jews do not want to resettle in Poland? Give an example:** *Poland is viewed as a cemetery and in their eyes remains antisemitic in the postwar period; for example, a pogrom (act of violence) occurs in Kielce in postwar Poland.*
2. By using the transparency on p. 15, examine the statistics of Jewish deaths in the Holocaust:
 - **Why do Polish Jews suffer in such overwhelming numbers?** *More Jews are concentrated there; many Poles are willing accomplices; there is a long history of antisemitism. See Handout/Transparency. The teacher should balance these statistics by informing students that there are more trees planted to honor righteous Gentiles in Poland and Holland than in any other country.*
 - **Why and how did we get these statistics in the first place?** *SS agents kept strict files with numbered prisoners as work-slaves and counted off the gassed to prove to the fuehrer that the country would be rid of Jews.*
 - **How accurate are these statistics?** *Many of the numbers have been researched by scholars over the years to insure accuracy. See the teacher reference of 36 most commonly asked questions and answers about the Holocaust in the back of this teacher guide.*
3. Continue discussion on conclusion of story:
 - **In your opinion, why didn't Simon tell Karl's mother the truth about her son's activities during the war?** *Answers vary*
 - **Do you think by not telling the truth, Simon, in fact, is acting as a bystander?** *Answers vary*
 - **In the post-war period, do you think Karl's mother will be able to deny that Jews were killed?** *Answers vary*
 - **Do you think Simon's withholding the truth about Karl's actions is a gesture of reconciliation to the whole German people?** *Answers vary – but remind students not to*

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- **What is ‘group mentality’?** *The idea that in a whole, large group it is easier for people to take on the same beliefs and values as the group – whatever they may be.*
- **What do you learn about group mentality from the picture drawn by Karl’s mother?** *People jump on the bandwagon since they are afraid to do otherwise. There is a general feeling of mistrust since no one could trust even one’s own child. Loyalty to the State is placed ahead of the family, church, and every other aspect of life.*
- **When asked about his background by Karl’s mother who says, “You are not a German,” Simon replies, “No, I am a Jew.” What confusion does this illustrate, and what does it connote?** *Even Wiesenthal, a Jew, falls into the trap of mixing religion with nationality. His reply should have been, “No, I’m Polish.”*
- **What does it mean to have ‘collective guilt’?** *A group of people, country or culture feels shame for what many of their people perpetrated.*
- **Do you think Wiesenthal is correct that “No German can shrug off his responsibility even if he has no personal guilt, he must share the shame of it.”?** *Sharing the shame means taking responsibility for remembering and for trying not to repeat the action.*
- **Have Americans any parts of history in which we share ‘collective guilt’?** *Consider Native Americans, slavery, Japanese internment, non-action in the Holocaust, Rwanda, Bosnia for long periods of time.*
- **Do you believe Karl is a victim of the Nazis?** *Karl does not indicate that he is an antisemite; he joins the Hitler Youth and gives up his Catholic affiliations, and chooses to join the SS when he could have been an ordinary soldier.*
- **In what ways is he drawn into an escalating pattern of commitment to Nazi behavior?** *Over the years, he may have been brainwashed in the Hitler youth.*
- **Did he have another choice?** *Although it would have been dangerous, he could have refused to salute Hitler, or he could have tried to make his way as a ordinary soldier.*
- **What would have been the consequences had he not been shot?** *Little or nothing; he probably would have been posted to another unit.*
- **Karl does not initiate actions taken against Jews but acts as a willing accomplice. Do you think he is just as guilty as those who gave the orders?** *Answers vary*
- **Do you think his mother is guilty for going along with the transformation of German society? What about his father’s role?** *Answers vary*

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- **Why do you think Simon chooses to be silent?** *Simon chooses to be silent; as a prisoner, he does not know what might happen to him if he says, “I can’t forgive you.” Also, It is possible his conscience would not allow him to forgive.*
- **What consequences might follow if he speaks?** *Not knowing, it could have* Percentage
- **What is the meaning of silences throughout this story?** *Answers vary*
- **In a larger context, is Karl representative of Germany? What choices**

Country	Estimated Population (pre-Final Solution)	Estimated Population of Jews	Percentage
Baltic countries	253,000	228,000	90
Germany/Austria	240,000	210,000	90
Protectorate	90,000	80,000	89
Slovakia	90,000	75,000	83
Greece	70,000	54,000	77
Netherlands	140,000	105,000	75
Hungary	650,000	450,000	70
SSR White Russia	375,000	245,000	65
SSR Ukraine	1,500,000	900,000	60
Belgium	65,000	40,000	60
Yugoslavia	43,000	26,000	60
Rumania	600,000	300,000	50
Norway	1,800	900	50
France	350,000	90,000	26
Bulgaria	64,000	14,000	22
Italy	40,000	8,000	20
Luxembourg	5,000	1,000	20
Russia (RSFSR)	975,000	107,000	11
Denmark	8,000	-	-
Finland	2,000	-	-
Total	8,861,800	5,933,900	67

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are possible that would have altered his later actions? *Not joining the Hitler Youth, not turning his back on his family and religious upbringing, not volunteering for the SS.*

- **Would there have been a difference had Karl alone killed Jews because of his antisemitic beliefs alone rather than killing as part of an organized enterprise?** *Answers vary*
- **What does keeping things quiet – in any situation connote?** *People keep quiet forgetting things, not bringing them out in the open.*
- **What do you believe should happen to perpetrators now alive? Should their age or health be a deterrent to justice?** *Answers vary*
- **What is the difference between forgiveness and reconciliation?** *Answers vary*
- **Why do you think Wiesenthal’s editors have chosen The Sunflower as its title?** *Answers vary*
- **What would you have chosen?** *Answers vary*
- **In what way does Wiesenthal himself act as a “sunflower?”** *He raises questions that are of moral consequence to the reader as the sunflower raises its head to the sunlight of the day.*
- **Why is Wiesenthal unable to put his issues to rest?** *Answers vary*

4. Review study questions with students and give final test. Answers on page 21.

Jewish Deaths in the Holocaust

Dawidowicz, L. The War Against the Jews. New York: Bantam Books, 1986. 403.

NAME _____

FINAL TEST – THE SUNFLOWER

Directions: Vocabulary – Choose the sentence in which the underlined vocabulary word is used properly:

- a. The prisoner disconcerted his way through the food line to be in first place.
 - b. The prison guard disconcerted the shoes and wallets of the victims.
 - c. The embrace between the two criminals disconcerted the victim.
- a. The polyglot traveler was able to communicate in every country he traveled.
 - b. The polyglot entertainer was able to move his body in interesting ways.
 - c. The polyglot dog was trained to hunt and kill escape victims.
- a. The quick line at the grocery store was interminable.
 - b. The interminable waves of the ocean were calming to look at.
 - c. The sports star was interminable to fight for his charity.

Directions: True/False - Choose (a) if the answer is true and (b) if the answer is false. Then, if the statement is false, write a few words that would make the statement a correct one:

4. In the beginning of the story, Simon and Josek are debating the meaning of government.

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- a. True b. False

Correct statement: _____

5. The Nazis used isolation as a crucial tactic to break the will of the prisoners.

- a. True b. False

Correct statement: _____

6. When the words ‘disinfection’ and ‘shower’ are used by the Nazis, they are really euphuisms for gassing and death.

- a. True b. False

Correct statement: _____

7. Simon is unmoved when he sees the terrible image of the patient inside of the infirmary.

- a. True b. False

Correct statement: _____

Directions: Multiple Choice – Choose the best answer to the following questions:

8. In which way is Simon compassionate to Karl?

- a. Simon writes a letter to Karl’s father.
- b. Simon lights a candle at the Synagogue asking for Karl’s forgiveness.
- c. Simon holds Karl’s hand.
- d. Simon gives Karl something to eat and drink.

9. Which is an assumption that Karl makes as he lies dying?

- a. He assumes the he will be receiving a last meal.
- b. He assumes that he has the right to be forgiven.
- c. He assumes he is too young to die.
- d. He assumes he is not being watched.

10. What information about Karl is the reader not aware?

- a. The reader will never know Karl’s age.
- b. The reader will never know if he respects Simon.
- c. The reader will never know about Karl’s parents.
- d. The reader will never know if Karl would have felt sorry if he had lived.

11. Why is being a slave laborer better than staying inside the camp?

- a. A slave laborer gets three full meals a day.
- b. A slave laborer has a better chance of living.
- c. A slave labor has a better chance of escaping.
- d. A slave laborer is able to receive medical treatment.

12. What is an example of ‘Nazi duplicity’ perpetrated against the Jews?

- a. offering food to prisoners who voluntarily reported for deportation.
- b. offering freedom to those who turned in hidden children.

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- c. showing their family members belongings to move prisoners along in line.
- d. showing their uniforms in advance to get prisoners to disrobe.

13. Simon and Karl are different due to their

- a. parents love
- b. will to live
- c. marital status

14. What is the point of Josek’s argument about forgiveness?

- a. Josek believes that God can forgive anything that is confessed.
- b. Josek believes that only the one that was sinned upon can forgive.
- c. Josek believes that God will forgive only those who make up for their sin.
- d. Josek believes that the sinner can forgive him/her self.

15. Some Jewish liberated prisoners chose to resettle in

- a. Germany
- b. Poland
- c. United States
- d. Australia

16. Which country suffered the most Jewish deaths?

- a. Great Britain
- b. Germany
- c. Poland
- d. Czechoslovakia

Directions: Short Response – Using details from the story to support your answer, answer the following questions in the space provided.

17. In what ways is camp life filled with ironies?

18. Explain the argument that Karl is a victim of the Nazi regime. Include your own opinion.

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19. What is the meaning of “silences” throughout the story?

20. Why do you think Wiesenthal’s editors choose The Sunflower as its title?

Answers To Final Test

1. C
2. A
3. B
4. F – Nature of man and the role of God in man’s suffering.
5. F – they used dehumanization
6. True
7. True
8. C

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9. B
10. D
11. B
12. A
13. C
14. B
15. C
16. C
17. Answers vary – Students could mention the SS orchestra leader crying at a song but like to kill others; prisoners singing to and from work; dead polish prisoners still have their names and live Jews are called by number.
18. Answers vary
19. Answers vary
20. Answers vary

ACTIVITY FIVE

Objective

- To digest, analyze, report on, and discuss the essays contained in The Sunflower.

Materials

- Wiesenthal, S. The Sunflower. New York: Schocken, 1999.
- Chart on prominent persons' responses.

Activity

1. On pages 101-298, there are 53 reactions to Simon's question about forgiveness. Ask students:
 - **What do you think the Pope would have done? What about one of your family**

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members?

- **Which ways does one’s religious background influence one’s stance on the posed dilemmas?**
- **Why is this the case?**

2. Count off students and assign them a response. Have students read the assigned essay(s), summarize their own, and report the persons’ point of view. The student may give his own opinion about how he would have answered the forgiveness question as well. All students should speak. An easy to read chart is included listing the names of each person and a summary of their reactions.

PERSON	RESPONSE	REASONING
Sven Alkalaj	<ul style="list-style-type: none"> • shouldn’t forgive crimes • no right to forgive on one’s behalf • Karl seems to genuinely recognize his crime & guilt • each person has to answer for himself • 1st step to forgiveness has been attained 	<ul style="list-style-type: none"> • must define forgiveness & guilt in individual & collective terms • without recognition of what happened, there can never be forgiveness • can’t forgive without reconciliation • all members of the society must share the shame of the crimes • without justice there can be no reconciliation
Jean Améry	<ul style="list-style-type: none"> • politically, he doesn’t want to forgive to prevent future genocides 	<ul style="list-style-type: none"> • two aspects to forgiving: psychological & political • Karl took part & knew what he was doing

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Smail Balic	<ul style="list-style-type: none"> wouldn't forgive 	<ul style="list-style-type: none"> forgiveness is on a personal basis, not general absolution Karl's actions are a metaphor for a sign of hope for Germany a 3rd party (Simon) is only a mediator deal with societal & world reactions
Moshe Bejski	<ul style="list-style-type: none"> agrees with Simon's response 	<ul style="list-style-type: none"> Karl only stopped his crimes since he was mortally wounded Karl's crimes were committed using his own free will Simon was suffering at the hands of Karl's "partners in crime" & was under a death sentence himself without forgetting, there can be no forgiving & the crimes can't be forgotten regret never pardons crime Simon had no desire for revenge
Alan L. Berger	<ul style="list-style-type: none"> one can only forgive what's done to oneself 	<ul style="list-style-type: none"> Karl's seeing Simon representing all Jews continues the mistake of stereotyping Jews forgiveness is a process, not a single act granting the murderer forgiveness would have been the final victory of Nazism
Robert McAfee Brown	<ul style="list-style-type: none"> Karl should ask God directly for forgiveness 	<ul style="list-style-type: none"> man mustn't forget, never forgive to forgive is to become complicit with the Nazis only God can forgive
Harry James Cargas	<ul style="list-style-type: none"> neither Cargas nor Simon can forgive, only God forgives 	<ul style="list-style-type: none"> forgiveness must be earned; men can't depend upon others for it if Hitler had repented, should he have been forgiven?
Robert Coles	<ul style="list-style-type: none"> pray for Karl but turn away, remain silent 	<ul style="list-style-type: none"> Simon was there & we weren't so it's really impossible to say how each of us would react individual must understand his mistakes so he can do better & forgive oneself we should judge Simon; his act of challenging us on the moral issue keeps the Holocaust from being forgotten
Dalai Lama	<ul style="list-style-type: none"> forgive but don't forget 	<ul style="list-style-type: none"> Buddhist philosophy adheres to nonviolence & compassion

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Eugene J. Fisher	<ul style="list-style-type: none"> • Karl should ask God’s forgiveness, not Simon’s 	<ul style="list-style-type: none"> • non-Jews can’t judge Jewish behavior with regard to the Holocaust • this issue is central to Jewish-Christian dialogue • Jews shouldn’t forgive until they see a transformation by Christian institutions • asking Simon to forgive in the name of others further victimizes him; this request is Karl’s final sin
Edward H. Flannery	<ul style="list-style-type: none"> • Simon should forgive Karl 	<ul style="list-style-type: none"> • forgiveness for sincere repentance is the cardinal principle of Judeo-Christian ethics
Eva Fleischner	<ul style="list-style-type: none"> • only victims could forgive, not Simon • one can only forgive what’s done to oneself 	<ul style="list-style-type: none"> • Simon’s actions show personal reaching out: held Karl’s hand, shoed away flies, didn’t destroy the image of Karl’s mother • the important question is not ‘should he have forgiven,’ but ‘could he have forgiven’ • Karl needed to act to change other SS men • Karl can’t atone for his crime since the victims are dead • perhaps Simon should have told Karl why he didn’t speak, but this is asking too much • Karl is oblivious to the suffering of Jews as well as to Simon’s suffering; his only interest is getting any Jew to forgive him
Matthew Fox	<ul style="list-style-type: none"> • agrees with Simon’s silence 	<ul style="list-style-type: none"> • Karl has shared only one of his anti-Jewish actions • a priest would automatically have forgiven him; thus, by seeking out a Jew, Karl’s request was more meaningful • silence was the morally responsible response • Simon’s actions were compassionate • this event may have inspired Simon to pursue perpetrators • Simon perpetuates Karl’s mother’s denial; denial allows antisemitism & hatred to take root
Rebecca Goldstein	<ul style="list-style-type: none"> • only the dead could give forgiveness • Karl’s actions are unforgiveable 	<ul style="list-style-type: none"> • Karl makes the assumption that he has the right to die in peace • Simon is a generic substance, a Jew; any Jew will do • Simon didn’t approach Karl as a Nazi • Karl has only partial realization of the extent of his guilt; he doesn’t mention his other antisemitic actions • if he had realized the full extent of his guilt, he would never have asked for forgiveness & would have known no chance for forgiveness

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Mary Gordon	<ul style="list-style-type: none"> • Simon was right not to give forgiveness 	<ul style="list-style-type: none"> • this is a narcissistic act since it places his need for forgiveness ahead of a victim's need • there's no such thing as a private symbolic figure; Simon can't represent all Jews • Simon can't be Karl's confessor; he's not a priest & can only act in his own name • if Karl wanted to atone, he should ask to die with Jews in a camp
Mark Goulden	<ul style="list-style-type: none"> • silence is the correct response 	<ul style="list-style-type: none"> • only the dead can forgive their killers • the Nazis would have been just as pitiless to other peoples had they won the war • had he been Simon, he would have made certain that there would have been one less Nazi in the world
Hans Habe	<ul style="list-style-type: none"> • what he did or didn't do doesn't matter since God punishes & forgives 	<ul style="list-style-type: none"> • Karl was murdered by his own free will • forgiveness is a spiritual matter • giving amnesty to a murderer is complicity in the crime • atonement is a prerequisite for forgiveness
Yossi Klein Halevi	<ul style="list-style-type: none"> • we have no right to judge Simon's actions while he was an inmate 	<ul style="list-style-type: none"> • Simon was correct in not destroying Karl's mother's image of him; she was innocent • don't obscure the memory of the Holocaust; yet, we must work toward German-Jewish reconciliation & treat young Germans with decency
Arthur Hertzberg	<ul style="list-style-type: none"> • Simon's action was correct; Karl's crimes are beyond forgiveness by men & God 	<ul style="list-style-type: none"> • Karl chose to slaughter when he could have walked away • God doesn't forgive monsters who murder • Simon treated Karl's mother correctly; her son's actions shouldn't be used to destroy her • those who are sorry & ashamed must live and die with their own guilt • silence is the only answer to the important question "Why did man and God fail so horribly?"
Theodore M. Hesburgh	<ul style="list-style-type: none"> • Simon should have forgiven Karl 	<ul style="list-style-type: none"> • Hesburgh would have forgiven because God would forgive since God's mercy is infinite
Abraham Joshua Heschel	<ul style="list-style-type: none"> • Simon's actions were correct 	<ul style="list-style-type: none"> • no one can forgive crimes against others • only God can forgive sins committed against God

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<p>Susannah Heschel</p>	<ul style="list-style-type: none"> • she would have done as Simon did 	<ul style="list-style-type: none"> • Judaism requires both atonement & restitution • no matter how much one may atone, since there's no way to restore, there can be no forgiveness • many Germans in the postwar period hid their past & never repented • Nazi Germany was a cooperative society which couldn't flourish without the participation of ordinary Germans • the important issue is to keep alive the memory of what happened to preserve the humanity of the victims
<p>Jose Hobday</p>	<ul style="list-style-type: none"> • he would forgive Karl 	<ul style="list-style-type: none"> • Simon should have forgiven Karl for his own peace of mind so that his story doesn't remain Simon's burden
<p>Christopher Hollis</p>	<ul style="list-style-type: none"> • Simon in a compassionate manner should have said something to Karl recognizing his acknowledgment of his crime 	<ul style="list-style-type: none"> • God is one of love; we need to reforge the law of love • there's no forgiveness without repentance & making restitution to the wronged person or doing some service to Jews • Simon had the right to forgive since he was also a victim of Nazi ideology • this was a spiritual forgiveness, not a legal one
<p>Rodger Kamenetz</p>	<ul style="list-style-type: none"> • silence is the best response 	<ul style="list-style-type: none"> • Karl was in a position of power over Simon resulting in his not having freedom to speak what he felt • Simon was treated as a representative, not as an individual, thus not giving him respect as a person • Karl's inability to see Simon as a person is the deepest sickness of his soul
<p>Cardinal Franz König</p>	<ul style="list-style-type: none"> • Simon did what was reasonable; to speak was more than one would expect a human being to do 	<ul style="list-style-type: none"> • Christ said forgiveness has no limits • Simon listened to Karl which gave him a chance to acknowledge what he had done & touch his conscience • Karl made a connection to Simon
<p>Harold S. Kushner</p>	<ul style="list-style-type: none"> • silence is acceptable since only Karl can forgive Karl 	<ul style="list-style-type: none"> • Simon lacks the power & right to give forgiveness • forgiving happens inside each person; therefore, we can't forgive someone else • had Karl lived longer or repented earlier, he could have acted differently • Karl still sees Jews as a group rather than as unique individuals; thus, he probably hasn't repented

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Lawrence L. Langer	<ul style="list-style-type: none"> silence is appropriate since it fuses Karl to unforgivable acts 	<ul style="list-style-type: none"> Asking the question isn't legitimate since it trivializes the Holocaust The real question should be why Karl was drawn to Nazism & why he acted as he did until just prior to his death the mass murder of European Jews is an unforgivable crime; therefore, Karl can't be forgiven we don't know how sincere Karl is Karl doesn't seem to understand the real nature of his crime
Primo Levi	<ul style="list-style-type: none"> Simon acted well 	<ul style="list-style-type: none"> Karl's crime is forever irreparable Simon was personally being victimized & was being used as a tool to represent all Jews it would have been a lie for Simon to forgive Karl Karl probably repented only because he was dying
Deborah E. Lipstadt	<ul style="list-style-type: none"> Simon can't forgive on behalf of those who had been killed 	<ul style="list-style-type: none"> Karl can't ask a 3rd party to forgive since only the wronged can do this & effort must be made to correct the wrong Karl needs to bear the consequences of his actions
Franklin H. Littell	<ul style="list-style-type: none"> Simon can't forgive Karl 	<ul style="list-style-type: none"> the only people who could have forgiven Karl are dead churches are slower than the political arena in responding to moral issues raised by the Holocaust when there's a sense of sin & guilt, then the crime of genocide will cease
Hubert G. Locke	<ul style="list-style-type: none"> silence is appropriate 	<ul style="list-style-type: none"> there may be no answers to Wiesenthal's question by silence we acknowledge our humanness even God was silent during the Holocaust

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<p>Erich H. Loewy</p>	<ul style="list-style-type: none"> • Simon can't forgive what's been done to someone else; he acted well 	<ul style="list-style-type: none"> • we can't judge since we weren't in Simon's place • since Karl had the power of life & death over Simon, Simon was being victimized by the dying Karl • Simon's actions readmit Karl to human company • Simon's acceptance of Karl as a human being is more meaningful than forgiveness which is empty words • Karl should seek absolution from a priest if he wanted God's forgiveness • Simon was being humane in hiding the truth from Karl's mother • one needs both compassion & rationality when addressing ethical problems
<p>Herbert Marcuse</p>	<ul style="list-style-type: none"> • Simon acted in the way Marcuse would have 	<ul style="list-style-type: none"> • easy forgiveness perpetuates the evil
<p>Martin E. Marty</p>	<ul style="list-style-type: none"> • would have forgiven so he could be free & gracious 	<ul style="list-style-type: none"> • accepting Simon's uncertainty confirms his humanity • Simon remains haunted by his choice of action • there's more value in giving forgiveness; yet there are three fears: 1) cheap grace, 2) growth of evil since grace is so easily available, 3) forgetting about the Holocaust
<p>Cynthia Ozick</p>	<ul style="list-style-type: none"> • never forgive the Nazis under any circumstances 	<ul style="list-style-type: none"> • forgiveness results in renewal only if there's a next time • murder is irrevocable so there's no next time • forgetting evil = complicity with it • Karl had a conscience but allowed himself to become a murderer
<p>John T. Pawlikowski</p>	<ul style="list-style-type: none"> • Simon was correct in withholding reconciliation with the Jewish people 	<ul style="list-style-type: none"> • there's confusion between forgiveness & reconciliation • Simon forgave in a limited way at a different level • Reconciliation involves demonstrated changes • if Simon had forgiven, it would have been cheap grace • Karl still objectifies Simon • if Simon had understood the difference between forgiveness & reconciliation, he might not have been so burdened • lack of God's presence needs consideration

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Dennis Prager	<ul style="list-style-type: none"> it's morally wrong to forgive Karl 	<ul style="list-style-type: none"> Jews & Christians have a different understanding of forgiveness & how to react to evil only the victim can forgive, after that, God murder is unforgivable
Dith Pran	<ul style="list-style-type: none"> he would have forgiven Karl 	<ul style="list-style-type: none"> we must separate the followers from the initiators Simon's actions haunt him forgiveness = a personal thing
Terence Prittie	<ul style="list-style-type: none"> Simon did the most sensible & decent thing possible 	<ul style="list-style-type: none"> Karl's actions were the easy way out done when facing death Karl's action is unforgivable to man; therefore, he should be asking God Simon's role is not that of a confessor one couldn't expect Simon to speak; it was enough he listened
Matthieu Ricard	<ul style="list-style-type: none"> one should always forgive or, if not, speak of the need to atone 	<ul style="list-style-type: none"> compassion must be given to all men forgiveness transforms the victim; the perpetrator must undergo an inner change Karl's recognition of evil & remorse are a 1st step he needed to enlighten his fellow Nazi believers to deter their inhuman behavior
Joshua Rubenstein	<ul style="list-style-type: none"> Simon's actions were correct 	<ul style="list-style-type: none"> Karl is driven by his impending death not conscience Karl was a "civilized German" who put his instincts aside to be a good Nazi Karl chose to participate confession & remorse don't merit forgiveness; he hadn't done anything righteous to reconcile his actions if Simon had forgiven, it would have betrayed murdered Jews
Sidney Shachnow	<ul style="list-style-type: none"> Simon had no right to forgive; only God could forgive 	<ul style="list-style-type: none"> the best & worst of people come out in war Karl's alibi can't be extenuating circumstances he allowed himself to be changed from a human being into a beast denying his humanity Karl didn't deserve forgiveness, not even from God
Dorothee Soelee	<ul style="list-style-type: none"> Simon should have replied that only God could forgive 	<ul style="list-style-type: none"> a new beginning is always possible Karl was remorseful & this emotion was the beginning of a change in him
Albert Speer	<ul style="list-style-type: none"> not unhappy with Simon's response 	<ul style="list-style-type: none"> no human being can bear another's burden of conscience Simon gave Karl humane treatment by not chastising him & exhibited empathy & compassion for his mother

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Manès Sperber	<ul style="list-style-type: none"> • Simon was correct in refusing to pardon Karl 	<ul style="list-style-type: none"> • the most lasting forgiveness is through mutual unity of the descendants of the perpetrator & the victim • without confessing & sincere repentance, forgetting continues the crime • although Karl didn't initiate the crime, he went along with it • Simon might have forgiven if he believed Karl's sincerity • we must forgive those who keep the memory of the Holocaust alive through their conscience
André Stein	<ul style="list-style-type: none"> • silence is the only "authentic means of communication" 	<ul style="list-style-type: none"> • Karl exhibits no genuine remorse; it's in response to pending death • Karl had no empathy for Jews; they are interchangeable objects • Simon isn't seen as a person, but as "an instrument of salvation" • Karl became a squatter in Simon's conscience • Simon by listening & not criticizing was acting charitably • dying unforgiven is a consequence of genocide • to help prevent future genocide, Simon should have told Karl's mother the truth; he participated in a conspiracy of silence
Nechama Tec	<ul style="list-style-type: none"> • Simon had no right to forgive a crime done to others • silence conveyed the lack of forgiving 	<ul style="list-style-type: none"> • we can't judge the actions of someone in a camp • there's no evidence that Karl hadn't committed other crimes • Karl acts selfishly toward Simon & still denies the humanity of Jews • Karl sees Simon representing all Jews not as an individual; continues the stereotyping of Jews • Karl didn't try to do anything for others • Simon's actions were charitable staying when he wanted to leave & feeling sorry for Karl • that Simon even considered for a moment forgiving showed his morality & ethics
Joseph Telushkin	<ul style="list-style-type: none"> • Simon can't forgive crimes done to others 	<ul style="list-style-type: none"> • must be cynical since it's a deathbed confession • Karl is self-centered; he feels his suffering is worse than the Jews since they died quickly; he's too young to die but doesn't think about lost Jewish lives • he intimates that Jews were also guilty by saying that he was more guilty • words are enough to remedy murder, an irrevokable action

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Tzvetan Todorov	<ul style="list-style-type: none"> • only the victims can forgive • forgiveness can't happen through a proxy 	<ul style="list-style-type: none"> • murder can't be forgiven • past evil can be used to fight today's evil
Desmond Tutu	<ul style="list-style-type: none"> • he would forgive 	<ul style="list-style-type: none"> • Christian doctrine believes that without forgiveness there's no future
Arthur Waskow	<ul style="list-style-type: none"> • he's concerned not with Simon, but what forgiveness would mean to Karl 	<ul style="list-style-type: none"> • the damage Karl has done is irreparable • he destroyed the trust of the Jewish people • Karl has opened an area for Jews to learn about repairing the world
Harry Wu	<ul style="list-style-type: none"> • he wouldn't have forgiven 	<ul style="list-style-type: none"> • Karl is responsible for his actions & the entire German people are also

ACTIVITY SIX

Objective

- To present student groups with moral dilemmas.
- To confront differing ethical situations.

Materials

- Handouts: “Moral Dilemmas”

Activity

1. Divide the class into groups of six. Give each group a different moral dilemma and questions for discussion. Have the group select one person to act as the recorder and another to present the scenario to the class.
2. Remind students that there may not be one correct action; many of these situations involve what have been characterized as “choiceless choices.”
3. Have students present scenarios to the class and conclusions reached. Discuss the various scenarios.

The Chemist's Decision

Every decision has consequences. Some consequences are inevitable. Often we must choose between two less desirable options.

Ludwig Steiner is a chemist for a company that manufactures various compounds for domestic and industrial use in Germany during World War II. Word has leaked out in the plant that one of the company's products, Zyklon B, an insecticide, is being shipped to the death camps to kill people. Steiner is 50 years old, married, and the father of three children, all of whom are under 20 years old. He is his family's sole source of support. Steiner has been an employee of this company for twenty years, is a respected chemist, and is well liked by his fellow employees.

Steiner is opposed to the use of Zyklon B to kill people. Yet, he realizes the consequences to himself and his family if he protests or refuses to work on this chemical.

Questions for Discussion

1. What should Steiner do? Are there options other than refusing or protesting?
2. What is the extent of Steiner's responsibility for what was happening in the death camps?
3. What was the responsibility of others who worked in German factories that manufactured materials used in the death camps?
4. What was Steiner's responsibility to his family? Government? Camp victims? His own conscience? Which responsibility was greatest? Why?
5. Would it make a difference if he was the only one in the factory who refused to work on the chemical?

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David Rosenstein's Dilemma

What are one's obligations to oneself? Family? Community? Which takes precedence?

David Rosenstein is a doctor living in the city of Berlin. He has a young wife and two small children. David is well known in the community as a good doctor who serves his patients well. As a result, he has become prosperous and well regarded. He lives in a beautiful home and experiences many of the cultural advantages of success.

Germany has undergone dramatic change. With the rise of Hitler in 1933, there has been violence and tension in the streets. David had hoped that Hitler and the Nazis were only trying to segregate Jews; all else that Hitler said was taken as little more than campaign talk. However, the Nuremberg Laws of 1935 increased the actions taken against Jews. Rosenstein can no longer vote and he is heavily taxed by the Reich. He also can no longer serve non-Jewish patients. Yet he remains a dedicated doctor to those that need him.

It is now 1938 in Germany. Dramatic changes are called for in the life of the Rosenstein family. David thinks he could leave his beloved Germany even though emigration quotas are severely restricted. As a doctor, his position could help him to leave the country if he were willing to leave his wealth in Germany. But David has been approached by a group of people who want him to participate in an organization designed to help protect and give comfort to Jews in need in the city. As an influential doctor in the community, Rosenstein's friends feel he has a responsibility to stay in Germany.

Rosenstein understands that the decision to be made is a difficult one. He is torn by his responsibility to his family, his people, his community, and himself.

Questions for Discussion

1. What should David Rosenstein do? (It is important to know that by 1938, it was very difficult for many Jews, especially those of lower economic levels, to leave Germany. The Nazis demanded high fees from those Jews who wanted to leave. By summer 1938, nothing happened in Germany that had not already occurred to Jews in the past. In 1938, how would Jews have known what was ahead?)
2. Can one really say which is wiser to stay or to go? Have there been historical examples of persecuted people who stayed and survived?

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Defense of the Rights of the American Nazi Party: A Lawyer's Dilemma

Sara Goldstein is a lawyer who has been employed by the American Civil Liberties Union for ten years.

On May 1, 1970, Sara Goldstein received a call from Elton Smith, head of the state branch of the American Nazi Party. He requested the assistance of the ACLU in overturning a local judge's decision which denied the right of the American Nazi Party to conduct a large rally and march through Sara's hometown, Cliffside. Cliffside is a residential community with a large number of citizens who are survivors of the Nazi Holocaust. The judge, sensitive to the horrible experiences of the survivors at the hands of the Nazis, denied the right to conduct the rally and march. The judge feared the mental anguish that such a situation would create among the survivors. He was also informed that the Jewish Defense League, a militant Jewish young people's organization, was urging members from around the country to appear at the rally to respond to any outbreak of violence. The judge felt that the safety of Cliffside's citizens would be endangered.

The American Nazi leader, Smith, claimed that the judge's ruling was unconstitutional because it denied the right to peaceable assembly, and that the ACLU should offer its assistance as it has done for many other groups who have been denied their rights.

Sara discussed the case with her superiors, and the decision was made by the ACLU to go to court on behalf of the American Nazi Party. Defense of the Nazis did not mean that the ACLU approved of their beliefs or activities. Its concern was limited to the protection of constitutional rights. Sara was the lawyer assigned to the case.

This assignment created a serious problem for Sara. She was the only child of her parents, both of whom were survivors of Auschwitz. Ever since she was a child, Sara's parents had discussed the horrors of that experience. The sight of a Nazi flag had always created feelings of fear and hatred in them, and brought back memories of tragedy. Sara's grandparents were murdered in the gas chambers. How could Sara, a daughter of survivors, defend a group which preached hatred toward the Jews?

On the other hand, she was deeply committed to the goals of the ACLU. She firmly believed that the civil rights of every individual and group must be protected, regardless of their identities or their beliefs.

Questions for Discussion

1. Should Sara agree to defend the American Nazi Party in this case? What is the best reason to support your choice?
2. What constitutional rights were involved in this case?
3. Would the rally and march violate the rights of Jewish survivors of Cliffside? Explain.
4. Should extremist groups be guaranteed the same rights as everyone else? Why? Why not?

Anna's Dilemma

Anna is a German citizen who lives with her husband, Wilhelm, and their three small children in a comfortable home in Munich, Germany. Munich in 1938 is a center of Nazi activity in Germany. Anna's husband is a high-ranking civil service employee and a member of the Nazi Party. Wilhelm's high-paying job was a reward for his loyalty to the party. Although Anna leads a comfortable life and is happily married, she disagrees with the Nazi philosophy and her husband's party activities. She especially deplores the anti-Jewish laws and decrees that Hitler's government has imposed.

During her childhood, Anna's family developed deep friendships with a number of Jewish families in their town, and Anna learned to respect their cultural and religious differences. By 1938, the Nuremberg Laws are in effect and *Kristallnacht* ("Night of Broken Glass") has recently occurred. Jews in Germany have systematically been stripped of their political, economic, and social rights. Some Jews are attempting to leave the country to avoid what they consider to be eventual catastrophe.

One night, a friend of Anna's approaches her and explains that he is secretly hiding Jews in Munich until he can find transportation for them to leave Germany. This is risky business because it is considered a racial crime against the *volk*, German people. Anna's friend asks her to help him by hiding two members of a Jewish family who are wanted by the Nazis. He explains that because of Wilhelm's position, nobody would suspect Anna. Also Anna's property includes a rarely used guest house located in a wooded corner. Anna is offered about \$500 for her cooperation.

Anna is aware that, if caught, she and her family could face serious consequences. Also, she could jeopardize her husband's good job and her family's security. On the other hand, she realizes that what the Nazis are doing to the Jews, with widespread public support, is morally wrong. She has long believed that those who remain silent when human rights are being violated are also guilty. Anna's friend tells her that he will come back the next morning for her decision.

Questions for Discussion

1. What values come into conflict in this story?
2. What is Anna's responsibility to her husband? Children? The Jews? The government? The law? Which is greatest? Explain.
3. Should Anna agree to hide Jews?
4. How frequently do you think this kind of situation occurred? Why?
5. Who should be held more responsible, a person with high ideals who, on practical grounds, accepts the Nazi policies toward the Jews; or the person with no ideals who believes in being
6. Practical all the time and accepts Nazi policies toward the Jews? Explain.
7. Evaluate the following statement: "All that is necessary for evil to win out over good is for good men to do nothing." How does this view relate to Anna's dilemma?

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Japanese Relocation

In 1982, the U.S. Congress held hearings on compensating Japanese Americans who had been interned during World War II. The following provides background on the relocation and internment order.

After the attack on Pearl Harbor on December 7, 1941, the Japanese American community was looked upon with distrust. Many Americans feared that many of the 100,000 persons of Japanese ancestry would serve as spies for Japan and commit sabotage within American borders. Secretary of the Navy Frank Knox argued that Pearl Harbor was due primarily to espionage by Japanese-Americans. Most lived in the three western states of California, Oregon, and Washington.

Much was made of the fact that there were Japanese immigrants who had lived in the United States for decades but had never become U.S. citizens. Yet, seventy-three percent of the Japanese were American citizens born in this country. The immigrant Japanese, known as Issei, could not by law become naturalized citizens and therefore could not own land. Thus, land was bought in the name of second-generation Japanese, called Nisei. Through hard work the Nisei had dominated commercial truck crops in California. This accomplishment had been met with some jealousy by some native Californians.

Only a week after the Japanese attack, Congressman John Rankin, a southern racist, called for putting Japanese-Americans in concentration camps. Several other nations, including Canada, made plans for removing Japanese from certain areas. Then on February 14, 1942, President Roosevelt announced that under Executive Order 9066, all Japanese Americans would be “relocated” to special camps.

Some of the Nisei strongly objected to this policy. In fact, the Supreme Court had to make several judicial decisions relating to the Japanese “relocation.” In one prominent case, *Korematsu v. United States* in 1944, the Supreme Court ruled in a case involving a Nisei who refused to submit to evacuation. Those advocating prosecution argued that it was a military necessity for the United States to “relocate” the Japanese Americans. They argued that 5000 citizens of Japanese ancestry had refused to swear unqualified allegiance to the United States and to renounce allegiance to the Japanese Emperor. They also argued that it was impossible to bring about the separation of the loyal from the disloyal Japanese-Americans. The Nisei stated that it was a violation of their constitutional civil rights to have them imprisoned in camps. To argue that the Japanese were potentially disloyal while not confining those of Italian and German ancestry appeared to reflect a double standard. It seemed that the Japanese-Americans were the victims of open racism.

Questions for Discussion

1. If you had been a judge in the Korematsu case, how would you have ruled?
2. What would have been your reaction if the Japanese-Americans had reacted angrily and violently to their “relocation”?
3. Congressional hearings were held on the issue of compensation for Japanese Americans interned in “relocation” camps. Testifying before such a committee, John J. McCloy, Assistant Secretary of War at the time, made the following statement:

“All of us suffered. People who died on Iwo Jima suffered too. I don’t think we ought to apologize . . . I don’t think the Japanese population was unduly subjected considering all the exigencies to which a number did share in the way of retribution for the attack that was made on Pearl Harbor.”

What do you think of compensating those Japanese-Americans placed in such camps? Is McCloy right?

4. During the war, a special Army company of Japanese-Americans was created which fought in Europe. They were the highest decorated unit among all those serving in Europe. Why was a special unit for Japanese Americans created?

9-12th GRADE SOCIAL STUDIES CURRICULUM – The Sunflower

A Policeman's Dilemma

Jews fared differently in each of the occupied countries. In Poland, the Baltic countries, Germany, and Austria, 90% were killed. In Italy 20% of the Jews were killed and in the Netherlands, 75% were killed. What factors made the difference?

Christian Vander Tozel is a member of the police force in occupied Amsterdam. Christian is a Catholic who attends church regularly. The occupying Nazis make it clear to the Dutch that they intend to be harsh toward Jews and toward all “radicals” who would harbor them or help them in any way. The Nazis intend to elicit the active support of the Dutch police in rounding up the Jews. At the same time, the Catholic Church in Holland, the most outspoken Catholic Church in Europe, denounces the deportations from the pulpit and forbids Catholic policemen from participating in hunts for Jews.

Christian, as a policeman, knows the Germans will expect him to participate in rounding up the Jews. He has been a good family man for 25 years and deeply loves his wife. One evening, Christian's squad leader comes to notify Christian that his squad had been ordered to conduct a raid on a house suspected of harboring Jews.

What should Christian do?

Questions for Discussion

1. What alternatives are available to Christian? What are the probable consequences of each alternative?
2. What is Christian's responsibility to his wife? His squad? The Church? Himself? The Jews? The law?
3. What would happen if all Dutch policemen acted in the way you suggested for Christian?
4. Is there any cause in which a person should be willing to risk his or her own safety, security, or even life itself? Explain.

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