

Special Thanks To:

Patrick Gallagher, President of Cottonwood Communications, Inc., Aberdeen, SD Mr. Gallagher has more than 17 years experience in communications as a writer, editor, and project manager. He contributed to the research and writing which supported the national outreach efforts for the film, "Auschwitz: Inside the Nazi State". As Vice President of a Washington, D.C. area educational consulting firm, he managed several projects that linked clients' educational goals to audiences ranging from elementary age students to adult learners. Mr. Gallagher has developed a variety of types of materials, including teacher's and student's guides, outreach newsletters and direct mail packages, and software and websites. Mr. Gallagher is the main author of the "Lessons From the Holocaust" Teacher's Guide.

Sheila Hansen, In addition to teaching for 16 years at Spearfish Middle School in Spearfish, South Dakota, and creating and coordinating the Fallen Sons projects, Ms. Hansen has served as a teacher fellow for the United States Holocaust Memorial Museum since 2000. For several years, she has presented on behalf of the Museum at workshops, forums, and other outreach programs. She was recently tapped by the Museum for the Regional Education Corps to serve as their representative for the Plains and Rocky Mountain regions of the United States. Ms. Hansen also served as an advisor for the "Lessons From the Holocaust" Teacher's Guide.

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LESSONS FROM THE HOLOCAUST:

Exploring the relationship between the Holocaust and the Native American experience.

TEACHER'S GUIDE



A Companion to *AUSCHWITZ: INSIDE THE NAZI STATE*

Series Summary

Auschwitz: Inside the Nazi State is a six-part television documentary produced by the BBC and KCET/Hollywood that chronicles the history of the notorious Nazi death camp where more than 1.1 million people were killed between 1940 and 1945. It begins with the construction of the camp early in World War II and follows the story through the liberation of the camp in January 1945 and postwar experiences of some of the camp's staff and prisoners. More information can be found at www.pbs.org/auschwitz.

Using This Guide

The purpose of this guide is to assist South Dakota high school teachers in using *Auschwitz: Inside the Nazi State* to help students explore issues of diversity, intolerance, and genocide as they relate to the Native American experience.

The Holocaust is almost universally classified as a case of genocide, while the Native American experience is more widely debated. Some argue that the loss of culture and loss of life due to white actions were genocidal, while others claim it falls short because there was no consistent policy of exterminating Native Americans as a people. The guide contains two types of activities: (1) pre-viewing activities that focus viewing to help students relate what they see to the Native American experience and (2) post-viewing activities that examine relationships between the Holocaust and the Native American experience. It is understood that most teachers can devote only limited time to this study. Therefore, the activities are designed to be self-contained, and most will take only a single class period to complete.



Online Auschwitz Guide.

A comprehensive guide supporting the use of *Auschwitz: Inside the Nazi State* in teaching about the Holocaust can be found at www.pbs.org/auschwitz. It contains lesson plans, related readings, timelines, a glossary, and series transcripts. Teachers are encouraged to review that guide in preparing to teach with this guide.

Holocaust Teaching Guidelines.

In preparing to teach about the Holocaust, it is valuable to review the United States Holocaust Memorial Museum's Guidelines for Teaching about the Holocaust, which offer principles in approaching a complicated and sensitive subject. The Guidelines are adaptable to the current topic. They can be found online at www.ushmm.org/education/foreducators/teachabo/part_2.pdf.

Before viewing the video...

1. Explain that you are about to view a video about the Holocaust and that after the video, your discussion will include an exploration of similar themes in Native American history.

Ask students to tell what they know about the Holocaust and what they would like to know about it. Next, ask them what they know about the history of the Native American encounter with whites and what they would like to know. List these on the board and keep them in a prominent place while you teach with this guide. As you work through the lessons, have students note which items in these lists have been answered or altered through the activities. Supplement this list with terms, concepts, and definitions that students add during the course of the lessons. When you have completed the unit, return to the lists on the board. Work with students to see if their questions have been answered. If not, discuss how they might go about answering them.

2. The following definition was reached in the 1948 United Nations Genocide 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.

Discuss the definition with students, explaining, defining, and exploring its various elements. If you have completed pre-viewing activity 1, ask students to consider the notes on the board in relation to the definition. Tell students to keep this definition in mind as they view the video. *Extension:* If you have additional time, explore the history of the term "genocide," including the thinking of Raphael Lemkin, the man who coined the term, and the debate at the Genocide Convention. The Resources section of this guide includes links to Lemkin's work.

3. Share the following quotations with students.

"If the white man wants to live in peace with the Indian, he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all Brothers. The earth is the mother of all people, and all people should have equal rights upon it. . . . Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law, or submit to the penalty." (Chief Joseph, 1879)

About ten years later, on the heels of the death of the Lakota chief Sitting Bull and just days prior to the Wounded Knee Massacre in 1890, L. Frank Baum (later the author of *The Wizard of Oz*) wrote the following in an editorial in the Aberdeen, South Dakota, newspaper he published:

"With his fall the nobility of the Redskin is extinguished, and what few are left are a pack of whining curs who lick the hand that smites them. The Whites, by law of conquest, by justice of civilization, are masters of the American continent, and the best safety of the frontier settlements will be secured by the total annihilation of the few remaining Indians. Why not annihilation? Their glory has fled, their spirit broken, their

manhood effaced; better that they die than live the miserable wretches that they are.”

What do the quotes say about white and Native American attitudes toward each other? How does Chief Joseph compare to what Baum described? What might Baum have said about Chief Joseph’s statement?

Following the video...

1. Ask students to define the Holocaust.

(Note: The U.S. Holocaust Memorial Museum Guidelines for Teaching about the Holocaust mentioned earlier contains a concise definition.) Ask: How does their pre-viewing knowledge compare to what they know now? (Refer to the list compiled in pre-viewing activity 1.) Return to the definition of genocide (from pre-viewing activity 2). Discuss: How would one go about evaluating whether the Native American encounter with whites constitutes genocide or something else? How important is it to describe it as genocide or not? Return to this question at the end of the unit. Discuss whether or not the Native American experience was genocide? Why or why not?



2. The *Auschwitz* series mentions several of the ideas, beliefs, and theories that provided ideological support for the Nazi Final Solution. Have students identify and describe some (e.g., anti-Semitism, fascism, extermination, racial purity).

Next, ask students to identify and describe ideas and beliefs that supported U.S. expansion into Indian lands (e.g., westward expansion, manifest destiny, “subhuman savages”). Compare the ideas and beliefs. Discuss: In what ways were they used to justify actions? Why did people accept these justifications? What impact do these ideas and beliefs have in the world today? *Extension:* The online guide for Episode 1 of *Auschwitz* includes readings on eugenics and racial purity that expand on this lesson. Racial purity is among the fundamental reasons for the Holocaust. How does it relate to U.S. policy toward Native Americans?



3. Use the timeline at www.pbs.org/auschwitz to briefly review the development of the Holocaust from the Nazi rise to power through the end of the war.

The *Auschwitz* series emphasizes that the Holocaust was not inevitable; it was the result of choices made by Nazi policy makers as well as by individuals and nations who did not intervene. U.S. Native American policy also evolved. Choose an online timeline from the Resources section of this guide to help review this history. Discuss: How do the U.S. and Nazi histories compare? What were their goals? Why did U.S. laws change over time? What motivated the choices made by U.S. policymakers? What do these individual events, when taken as a whole, say about U.S. policy and practice in regards to Native Americans? *Extension:* Assign students to research and report on such topics in the timeline of Native American history as: Indian Removal Act; the Dawes Act; Wounded Knee Massacre of 1890; Indian boarding schools; Indian Reorganization Act; Wounded Knee 1973 standoff (you may suggest other examples). They should examine goals and justifications as well as actions and reactions of perpetrators, victims, witnesses, or bystanders.

4. While Episode 4 describes the Danish rescue of Jews, the reality is that only a tiny minority of people attempted to rescue Jews.

In both Germany and America, individual, group, and governmental choices were made regarding the treatment of Jews and Native Americans. Using the timelines from activity 3, ask students to identify places in each chronology where, had choices been made differently, the results may have been avoided. What kinds of choices could individuals have made to make a difference on a national, local, or individual scale?

5. In the Lewis & Clark Bicentennial, Native Americans sometimes protested events.

In fact, the National Lewis & Clark Bicentennial Commission uses the term “commemoration” rather than “celebration” in referring to the bicentennial, in order to avoid the appearance of celebrating the cultural tragedy that followed the Lewis and Clark journey. Discuss: What do the terms mean? How important are the differences? How do you commemorate but not celebrate? What responsibility do Lewis and Clark bear for what happened to Native Americans in the centuries after their journey? You might raise the same questions regarding Christopher Columbus and consider why South Dakota renamed the Columbus holiday Native American Day.

6. The *Auschwitz* series frequently addresses the question of individual and collective guilt in reference to the Holocaust. Consider that issue in Native American history.

Ask students to describe what they know about life on Indian reservations, e.g., quality of life, economic conditions, social issues, housing. How do they relate current conditions to the history of government policy? How much responsibility does the U.S. government and society bear for the current situation? Ask students what aspects of their life are a result of government policy toward Native Americans, e.g., the community where they live (i.e., could they live there if not for government policy?), their family’s livelihood and economic situation, etc. How different would their life be if U.S. policy had been different?

7. In the late 19th and early 20th centuries, many young Native Americans were sent, voluntarily or not, to “Indian schools” patterned after the Carlisle Indian Industrial School in Pennsylvania.

Gen. Richard Henry Pratt had founded Carlisle with a vision to “Kill the Indian, save the man”—i.e., by indoctrinating Native Americans in white culture, they would lose their Indian identity and become “civilized.” Discuss: How successful could such assimilation be? Pratt’s approach was considered



progressive for its time and supportive of Native Americans. How would it be viewed today? Refer students back to the UN Convention genocide definition. How does this relate to item (e) in the definition? *Extension:* Have students research Carlisle or other Indian schools. They should focus on a single individual (e.g., an administrator like Pratt or a student like the athlete Jim Thorpe) or some aspect of school life. How would the students have responded to life in an Indian school? If possible, you might invite someone who attended such a school to speak to the class.

8. Episode 4 of *Auschwitz* deals with resistance. Some prisoners attempted open resistance by fighting or attempting to escape, but most resisted in more private ways, e.g., by practicing their forbidden religion.

Likewise, some Indians submitted to reservation life, while others maintained their traditional ways even at the expense of war. More recently, many Native Americans have restored traditional customs and resisted white authority, while others have made their way in mainstream society. What would explain these different approaches? Given the circumstances, how do you evaluate the choices?

9. In the final episode of *Auschwitz*, liberation, the search for justice, and cultural survival are discussed.

Ask students for examples of how they think Native American culture has survived or changed as a result of the encounter with whites. How has white culture been affected? *Extension:* Another legacy of the Holocaust has been attempts at reparation and compensation for victims. Students could research attempts by Native Americans to reclaim lands lost. How do such reparations right the wrongs of previous generations? Who should benefit? Who should pay?

10. In the first episode of *Auschwitz*, Dr. Berenbaum implores: “Try not to be a perpetrator. Try not to be a bystander.”

Try not to be a victim.” Jerry Fowler says in Episode 5, “The message we got [from the Holocaust] is that the Holocaust will replicate itself. What was acceptable once will be acceptable again.” What is a current example of genocide in the world? How is the world responding? What can students do? Some items in the Genocide section of the Resources in this guide may be useful in this activity.

Resources

Native American

- Amnesty International, “Soul Wound: The Legacy of Native American Schools,” www.amnestyusa.org/amnestynow/soulwound.html
- Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Holt, 2001.
- National Archives: www.archives.gov/research_room/alic/reference_desk/native_american_links.html
- National Lewis & Clark Bicentennial Commission: “Not Semantics: Commemorate vs. Celebrate” www.lewisandclark200.org/index.php?cID=794.
- Native Voices: www.digitalhistory.uh.edu/native_voices/native_voices.cfm
- Smithsonian Institution: www.si.edu/resource/faq/nmai/start.htm

Timelines of Native American History

- Library of Congress: www.loc.gov/ammem/ndlpedu/features/immig/native_american.
- Public Broadcasting Service: www.pbs.org/itvs/homeland/timeline.html
- United States Dept. of Energy, Office of Environmental Management, Historical Chronology of Federal Indian Policy: web.em.doe.gov/public/tribal/histchro.
- United States Environmental Protection Agency, American Indian Environmental Office, Resource Guide: Chapter 2 Federal Indian Law: www.epa.gov/indian/resource/chap2.htm#30.

Genocide

- Genocide Watch: www.genocidewatch.org/
- Powers, Samantha. “A Problem from Hell”: America and the Age of Genocide.” New York: Basic, 2003.
- Facing History and Ourselves: www.facinghistory.org/
- Raphael Lemkin: www.ushmm.org/conscience/history/
- “Raphael Lemkin’s History of Genocide and Colonialism” www.ushmm.org/conscience/index.php?content=events/colonialism/colonialism.php
- “The Legacy of Raphael Lemkin” www.ushmm.org/conscience/index.php?content=events/ignatieff/ignatieff.php
- Key writings of Ralph Lemkin www.preventgenocide.org/lemkin/

Holocaust

- Auschwitz: Inside the Nazi State* online bibliography: www.pbs.org/auschwitz/learning/bibliography.html
- Dwork, Debórah. *Holocaust: A History*. New York: W.W. Norton, 2002
- Rees, Laurence. *Auschwitz: A New History*. New York: Public Affairs, 2005.
- United States Holocaust Memorial Museum. *Teaching about the Holocaust: A Resource Book for Educators*. Washington, DC: United States Holocaust Memorial Museum, 2001.
- United States Holocaust Memorial Museum www.ushmm.org