

**DON'T  
GIVE  
HATE  
A CHANCE**

LESSONS IN RESPONSIBILITY, RESPECT, CIVIL RIGHTS, AND THE  
HOLOCAUST

Written and Compiled for the  
GEORGIA COMMISSION ON THE HOLOCAUST

by Marjory F. Segal, 1999

**“SOME MEN  
ARE BORN  
GREAT, SOME  
ACHIEVE  
GREATNESS,  
AND SOME HAVE  
GREATNESS  
THRUST  
UPON THEM.”**

WILLIAM SHAKESPEARE  
TWELFTH NIGHT  
ACT 2, SCENE 5

**T**hese lessons are dedicated to the memory of William A. Scott, III whose own gentle greatness will always be an inspiration to us all.

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## WHAT'S AN ANTICIPATION GUIDE?

When students begin a new unit, they often don't take the time to assess what they already know or feel about the subject. An Anticipation Guide helps students to take stock of information on hand and to develop a relevance or connection to the new subject matter. This is accomplished by a silent survey followed by a class discussion which provides an audience and forum for sharing. It is imperative for the teacher to establish a completely nonthreatening and uncritical atmosphere for the students to honestly express their opinions.

## Anticipation Guide

There are no right or wrong answers to the following “agree” or “disagree” opinion items. There are only honest individual thoughts and the reasons for those feelings. Consider each of the 10 items and put an “X” in one of the four columns next to the items. If you know nothing about an item or have no opinion about it, put your “X” in the “?” column. If you “agree” or “disagree”, be sure to jot down your reason for feeling that way in the “Reason” column.

Statement	Agree	Disagree	?	Reason
1. Discrimination is only experienced by racial minorities.				
2. Racial discrimination occurs mainly				

**MEET**  
**WILLIAM A SCOTT, III**  
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**WILLIAM A. SCOTT, III**

## Meet William A. Scott, III

**William Alexander Scott, III was a man you would have loved. Perhaps you could say he was “cool” even before anyone knew what the word “cool” really meant. Although Mr. Scott passed away on March 7, 1992, he was such an incredibly talented and caring person that his work, achievements, and values are still making a difference in our lives today. Let’s meet William A. Scott, III.**

### In The Beginning

**Mr. Scott, nicknamed “W.A.”, was born on January 15, 1923, in Johnson City, Tennessee; that was only six years to the day before Martin Luther King, Jr., another proud African American leader was born in Atlanta. Even though Scott was “Tennessee born,” we think of him as a native Georgian because he moved to Atlanta before he was one year old. When the family relocated to Atlanta, his father W.A. Scott, II founded the *Atlanta Daily World* newspaper in 1928. The family newspaper provided W.A. with many job opportunities as he grew up; he worked as a paperboy, clean-up person, sports statistician, movie and play critic, and photographer. W.A. knew how to work hard in order to make his way in life.**

### Education

**Just like you, W.A. needed to attend school. The Atlanta University Elementary (Oglethorpe) and Laboratory High School were William’s first experiences. Because he was drafted to join the United States Armed Forces during World War II, W.A.’s studies in mathematics and business administration at Morehouse College were temporarily interrupted.**

### “You’re In the Army Now”

**From 1943 to 1946, William A. Scott, III, served in the United States Army; and in 1944, he was sent to Germany where he was a photographer with the 318<sup>th</sup> Airbase Squadron and the 183<sup>rd</sup> Engineer Combat Battalion. During his assignment in Germany, he became one of the first Allied soldiers to enter Buchenwald, a Nazi concentration camp, to liberate prisoners of the Holocaust.**

### In His Own Words...



**William A. Scott, III described his impressions at the time of the liberation. The following are his own words:**

**“I was a reconnaissance sergeant, photographer, camoufleur and part-time historian in S-2 (Intelligence Section) of the 183<sup>rd</sup> Engineer Combat Battalion. We were in the 8<sup>th</sup> Corps of General George S. Patton’s 3<sup>rd</sup> Army. As we rode into Buchenwald, I can remember thinking—‘there is no place as horrible as we have been told--no atrocities—we should turn around—stop wasting time—go back to Eisenach and establish our Battalion Headquarters.’—But we continued and finally, arrived at a place that did not look so bad as we passed the main entrance—but, as we rolled around the front building, we saw the feeble mass of survivors milling around.**

**“We got out of our vehicles and some began to beckon to us to follow and see what had been done in that place—they were walking skeletons. The sights were beyond description. What little we had been told in an orientation session in Northern France in early December, 1944, was nothing in comparison—and I had thought no place could be this bad.**

**“I took out my camera and began to take some photos—but that only lasted for a few pictures. As the scenes became more gruesome, I put my camera in its case and walked in a daze with the survivors, as we viewed all forms of dismemberment of the human body. We learned that 31,000 of the 51,000 persons there had been killed in a two week period prior to our arrival. An SS trooper had remained until the day of our arrival and survivors had captured him as he tried to flee over a fence. He was taken into a building where two men from my unit followed. They said he was trampled to death by the survivors.**

**“I began to realize why few, if any, persons would believe the atrocities I had seen. HOLOCAUST was the word used to describe it—but one has to witness it to even begin to believe it—and, finally after going through several buildings, with various displays—lamp shades of human skin,{and} incinerators choked with human bones..., my mind closed the door on this horror.**

**“We eventually left after helping to remove some of the survivors for medical assistance. As we rode back to Eisenach in silence, I remembered that about 1,000 persons in an isolated area were in better shape than the others—who were they?—Russians we were told. But, I asked myself, how could a country, classified during my high school days of the late 1930’s as probably the world’s most literate, allow this type of mass murder and psychotic behavior to take place? There were no answers, as many thoughts raced through my mind.**

**“Even though my ancestors had arrived in our country (the United States of America) as slaves in chains from Africa, and {were} subjected to torture and death during the long centuries of slavery..., my slave ancestors, despite the horrors they were subjected to, had value and were listed among the assets of a slave holder.**

**“Had the Nazi position prevailed in the after math of the U.S. Civil War, (my slave great-grandfather and namesake—William Alexander Scott fought with the Union Army in Mississippi) I, or others similarly situated, would not exist in the world today—...”**

### **Georgia on His Mind**

**After the war, W.A. returned home to Atlanta and his young wife Marian, whom he had married just before he left for Germany in 1944. The Scotts became the parents of two children, Alexis and William A. Scott, IV. Before long, it was back to Morehouse College to finish the college education he was determined to have. Completing his Morehouse education turned out to be very important to his career. In 1948, W.A. became circulation manager of the family owned *Atlanta Daily World* and later went on to assume the position of public relations and advertising manager.**

# Jim Crow Lives Here Now

**W.A.'s experience as a twenty-two year old soldier entering the Nazi death camp at Buchenwald in April of 1945 changed his life and further influenced his wife and children. He had seen evidence that obsessive hatred could bring out the most brutal and evil side of human nature, and he didn't like it. His instinct told him that the best way to counteract such ugliness was to help the "blind" to "see" their mistakes. Instead of verbally lashing out with anger, W.A. decided to demonstrate respect, pride, and moral strength in his business and personal life. He preferred to let his positive actions speak louder than venomous words.**

**William A. Scott, III, had put his life "on the line" by serving in the army, defending his country, and protecting the guaranteed rights of "life, liberty, and the pursuit of happiness for all men." Yet, even though he had given his best, witnessed the darkest side of "man", and enthusiastically arrived home to take his place in American society, he was met by the cruel Jim Crow racial segregation laws. Having served in World War II to defeat the Nazis and put an end to the harsh Nuremberg Laws, W.A. was disheartened when confronted by similar hateful codes at home.**

**Because what he witnessed at Buchenwald was so shocking and painful to view, W.A. was unable to photograph everything that he saw. Although he had to give his pictures and negatives to his commander, he was able to keep some prints for himself. Preparing a brochure, which included his story and Buchenwald photos, was Scott's way of trying to teach others about the horrible consequences of hate. An exhibit of his photographs is on display at the Fulton County Teaching Museum South when it is not being exhibited elsewhere in the state. Because of the availability of the photographic collection, Georgia citizens will have an opportunity to learn from the experience that W.A. knew he had to share.**

**FOOD FOR THOUGHT**

**IF YOU EXPECT TO**

**GET RESPECT,**

**ALWAYS BE SURE**

**TO BE THE FIRST**

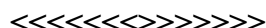
**TO SHOW IT!**

# Involvement: Making A Difference

Changes would have to be made, but how? W.A. decided to use active involvement in the community to give him the chance to “help change along.” In addition to working at the *Atlanta Daily World* and raising a fine family, W.A. Scott, III, became a community leader. Here are some of the organizations in which he served.



- **Advisory Committee of the Atlanta Housing Authority**
  - **Atlanta Arts Festival (member and exhibitor)**
  - **Atlanta Chess Association**
  - **Atlanta Council of International Visitors**
  - **Atlanta Family Services Society (community advisor)**
  - **“Committee of 150” to plan Atlanta’s 150<sup>th</sup> anniversary**
  - **Committee to Celebrate the First Official National Holiday Commemorating the Life of Martin Luther King, Jr.**
  - **Educational Foundation of Metro Atlanta**
  - **Educational Information and Referral Service, Inc.**
  - **First Congregational Church**
  - **Georgia Council of Human Relations**
  - **Grady Memorial Hospital Board of Visitors**
  - **Greater Atlanta Council of Human Relations**
  - **NAACP (National Association for the Advancement of Colored People)**
  - **Public Affairs Advisory Council for the Headquarters, United States Army Command**
  - **Tuskegee Airmen, Inc. (historian)**
  - **UNICEF Advisory Board**
  - **United States Holocaust Memorial Council**
  - **Zachor Committee of the Atlanta Jewish Federation**
- and*
- **The Georgia Commission on the Holocaust**



# "Checkmate"

**"Amazing" hardly seems to accurately describe W.A.'s incredibly varied community participation. Believe it or not...he still had time for fun. His great passion was for the strategically challenging game of chess. Rated as an expert by the United Chess Federation, Scott was president of the Atlanta Chess Association for three years. In fact, he was so good that he received numerous honors: Georgia State Open Chess Championship, 1963; Atlanta Chess Club Champion, 1967; Atlanta Chess Club Speed Champion, 1967; and chairman of the host committee for the 68<sup>th</sup> Annual U.S. Open Chess Championship Tournament, 1967.**

**Even this love of chess put W.A.'s dignity to the test. When he participated in a national chess tournament in the early 1950s at a racially segregated hotel, the whole convention threatened to leave if William A. Scott, III was not allowed to PLAY and STAY there. Jim Crow lost that tournament!**

## And There's More

Never afraid to do the right thing, W.A. wasn't concerned with the popularity of his decisions. Common sense, strength of conscience, and true integrity guided him in the choices that he made. Scott's campaign to make the community a place for all men and women to enjoy equal opportunities led him to live his life as if his dream was already a reality. Here are a few things that W.A. did to remind people that "Jim Crow" shouldn't regulate anyone's life.

- When parks were desegregated by lawsuit, he was ready to play golf, another of his favorite activities, on public golf courses because he paid taxes to support them.
- William and Marian became regular patrons at all the downtown restaurants as soon as the 1963 public accommodations act was passed.
- He worked in his family newspaper business to let people know about the evils of Jim Crow.
- Sometimes, he was the only African-American walking into a little town to investigate a lynching.
- He entered his original oil paintings in the very first Piedmont Park Arts Festival even though he knew that *blacks were not allowed* in the park.
- He bought nearly front-row season tickets to the first Theater Under the Stars performances at Chastain Park.

William A. Scott, III affected change throughout his life with his *quiet, yet persistent* and *peaceful, yet firm* actions. Like the fable of the "Wind and the Sun," W.A.'s story is one that shows warmth and love can achieve results much better than cold and force.

# FREEDOM

by Langston Hughes

**Freedom will not come  
Today, this year  
Nor ever  
Through compromise and fear.**

**I have as much right  
As the other fellow has  
To stand  
On my two feet  
And own the land.**

**I tire so of hearing people say,  
*Let things take their course.*  
*Tomorrow is another day.*  
I do not need my freedom when I'm dead.  
I cannot live on tomorrow's bread.**

**Freedom  
Is a strong seed  
Planted  
In a great need.  
I live here, too.  
I want freedom  
Just as you.**

Langston Hughes was born in 1902 and died in 1967. He is remembered as one of the first African Americans to support himself by selling his writing. During his career, he wrote stories, novels, plays, song lyrics, radio scripts, newspaper columns, and poetry. It is his poetry for which he was best known.

## LET "Freedom" RING

After you have read "Freedom" by Langston Hughes, think again about what you have learned about William A. Scott, III.

**Do you think W.A. would have liked this poem? Why?**

**What part of the poem would have meant the most to W.A.? Why?**

**What do you think Langston Hughes and W.A. might have had in common?**

**Why do you think Langston Hughes's poem seems to parallel W.A.'s opinions and actions?**



STAND  
UP  
FOR  
WHAT'S  
RIGHT,  
EVEN  
IF  
YOU'RE  
STANDING  
ALONE.  
STAND  
UP  
FOR  
WHAT'S  
RIGHT,  
EVEN  
IF  
YOU'RE  
STANDING  
ALONE.  
STAND  
UP  
FOR  
WHAT'S  
RIGHT.

# THE LONGEST SIMMER

If you have ever watched water boil, then you know that before the bubbling and sputtering of the rolling full boil, there is a time when the boil is just below the surface. You can see the water churning in the pot, and you know that the temperature is becoming hotter and getting closer to 212°F. It might even be possible to see some little bubbles on the bottom of the pot. What you have been watching is called a “simmer”: the time that the energy and heat are increasing toward their peak and the actual burst into the boil.

**Perhaps you are wondering how a “simmer” is related to the subject of the Holocaust: it really is. You see, the period of the Holocaust began in 1933 and continued until World War II ended in 1945. The Final Solution was the “boiling” part of the Holocaust; but, much as in the case of the boiling water, there were other stages during which the energy and temperature of the times increased—the “simmer.” Actually, the Holocaust period can be studied in three parts, which were created by the actions of the Germans. First, their actions sent the following message to the Jews: “You cannot live among us as Jews.”(Nuremberg Laws) The second message to the Jews stated, “You cannot live among us.”(Ghettos) The third and final message to the Jews was—“You cannot live.”(Concentration and Death Camps)**

**We are going to look more closely at the first message from the Germans and at what the Jews experienced during that portion of the “simmer.” In addition, we are going to study a time in United States history when our own government allowed some of the very same conditions to exist for African Americans. William A. Scott, III, his friend Dr. Leon Bass, and many other brave African Americans fought against German discriminatory policies in World War II, only to return to the United States to have to fight similar laws meant for them.**

## UNDERSTANDING THE WORDS

1. Anti-Semitism—acts or feelings against Jews; takes the form of prejudice, dislike, fear, discrimination, and persecution.
2. Anschluss—incorporation of Austria into Germany on March 13, 1938.
3. Aryan—the name of a prehistoric people of Europe and India. The Nazis asserted the unscientific notion that ancient Aryans had founded civilization and were racially superior and that Germans were the modern-day Aryans, or the master race. The Nazis believed that a typical Aryan was tall, blond, and blue-eyed.
4. Bystander—a person who is present at an event without actually participating in it. Because the bystander does nothing to stop the event, he can be considered a participant by merely allowing it to happen.
5. Citizen—a person owing loyalty to and entitled by birth or naturalization to the protection of a given state and who is entitled to vote and enjoy other privileges there.
6. Constitution—the system of basic laws and principles that prescribes the nature, functions, and limits of a government.
7. Culmination—the highest point or degree of something; the climax; the Final Solution was the culmination of years of persecution against the Jews on the part of the Nazis.
8. Deportation—the forced relocation of Jews and Gypsies from their homes to other localities, usually to ghettos or Nazi concentration camps, labor camps, and killing centers.
9. Emancipation—the act of or condition of being freed from oppression, bondage, or restraint of some type.

10. Final Solution—the Nazi term for their plan to exterminate all European Jews. The full term used by the Nazis was "The Final Solution of the Jewish Question."
11. Genocide—term created after World War II to describe the systematic murder of an entire political, cultural, or religious group. The Nazis used the phrases "Final Solution," "special treatment," and "resettlement" instead of actually using the word "genocide."
12. Great Depression—a period of severe worldwide economic hardship which began in 1929 and lasted into the 1930s.
13. Hitler—Adolf Hitler (1889-1945)—Nazi party leader from 1919-1945 and German chancellor from 1933-1945. Committed suicide in a Berlin bunker as the Russians were conquering the city in April of 1945.
14. Holocaust—the systematic planned extermination of 6 million European Jews by the Nazis during World War II. Many non-Jews also perished in the Holocaust. The word comes from the Greek meaning "burnt whole"—complete destruction by fire.
15. Jewish badge—the six-pointed Star of David made of yellow cloth and sewn to the clothing of European Jews to permit easy identification.
16. Miscegenation—the mixture of races, especially in marriage.
17. Mischlinge—a Nazi term for persons in Germany and occupied Europe having one or two Jewish or Gypsy grandparents.
18. Nazis—the abbreviated form of the German "National Socialist German Workers' Party." Nazis preached hatred of Jews, Gypsies, homosexuals, and others, and commanded the German expansion that led to World War II.
19. Nuremberg Laws—two German laws issued in 1935: no "impure" German could be a citizen; and no "impure" German could marry a "pure"

German. The provisions of the laws excluded the Jews from German society, removed them from jobs, and expelled them from schools and universities.

20. Perpetrators—those who commit or are guilty of something; the Nazis were perpetrators because they committed many crimes against the Jews, Gypsies, Jehovah's Witnesses, children of African-German descent, the mentally and physically disabled, homosexuals, Communists, Slavs, Poles, Russians, Ukrainians, trade unionists, political opponents, religious dissidents, and anyone who was not considered a pure Aryan.
21. Persecution—to oppress or harass with ill treatment.
22. Prejudice—an opinion formed before the facts are known. In most cases, these opinions are founded on suspicions, ignorance, and the irrational fear or hatred of other races, religions, lifestyles, or nationalities.
23. Racist Doctrine—the idea that one's own ethnic group is superior to all others; acts of discrimination and prejudice are based on racist doctrine.
24. Scapegoat—a person, group, or thing that is blamed for the mistakes or crimes of others. Hitler blamed the Jews for the defeat of Germany in World War I and post-war Germany's troubles.
25. Simmer—to exist just below the boiling point; to be filled with barely controlled anger or resentment; to seethe.
26. Third Reich—official name of the Nazi German state. The first Reich was the Holy Roman Empire; the second was created by Otto von Bismarck and existed from 1871 to 1918; and Third Reich was proclaimed by Adolf Hitler in 1933 and lasted twelve years.
27. Versailles Treaty—a formal agreement among the Allies and Germany after World War I. The treaty provided for the formation of the League of Nations as well as the determination of German's territories, colonies, disarmament, and war guilt and reparations.

28. Victim—one who is harmed by or made to suffer from an act, circumstance, agency, or condition; one who suffers injury, loss, or death or is tricked, swindled, or taken advantage of in some manner.
29. Vulnerable—susceptible to physical injury or attack; in a position to receive harm or penalties.
30. World War I—a war fought from 1914 to 1918, in which Great Britain, France, Russia, Belgium, Italy, Japan, the United States, and other Allies defeated German, Austria-Hungary, Turkey, and Bulgaria.
31. World War II—a war fought from 1939 to 1945, in which Great Britain, France, the Soviet Union, the United States, and other Allied powers defeated Germany, Italy, and Japan (Axis powers).

## **AT THE START**

### **GERMANY AFTER WORLD WAR I**

In 1918, World War I ended and left Germany in military, economic, and emotional disaster. All through the war, the German leaders told the people that victory would be theirs. Then, when the war was lost, the people were told that the terms of surrender would be fair. Quite to the contrary, the majority of Germans felt that the Versailles Treaty was unreasonable, and they became angry and frustrated when they were stripped of their pride and dignity. Seeing an opportunity to take advantage of the people's misery and gain power, the National Socialist German Workers' Party (Nazi Party) was founded in 1920 with Adolf Hitler as its leader.

### **LOOKING FOR A SCAPEGOAT**

The Nazis claimed that foreigners and their influence were at the root of Germany's problems. Because life was hard, morale was low, and the German people were looking for a way to improve their situation, they started to consider Hitler's ideas.

### **HITLER GOES TO PRISON**

In 1924, after Hitler's trial for his party's unsuccessful attempted take-over of the government the previous year, he was convicted and sentenced to a five-year prison term. During the years that he was in prison, he wrote *MEIN KAMPF* (MY STRUGGLE) which stated his plan for a new Germany, his desire to conquer the world, and his hatred of the Jews. Most people didn't pay much attention to all of this because Germany was experiencing peace and economic good times.

### **THE NAZI PARTY—SLOW BUT STEADY GROWTH**

The Nazi Party received only 3% of the votes and had fourteen representatives after the elections to the Reichstag in 1924. The next election in 1928 won them less than 3% of the votes and caused them to lose two of their fourteen representatives. Finally, however, in the first election after the Great Depression began, the Nazis attracted over 18% of the vote and finished with 107 representatives. From its small beginnings in 1920, the Nazis had become Germany's second largest party.

## **THE GREAT DEPRESSION HITLER GAINS POWER**

**Once the Great Depression began, Germany again found herself in the midst of hard times with angry citizens. Since people and their political parties could not agree on much, there was fighting in the streets. Eventually in January of 1933, President Hindenberg appointed Hitler as German Chancellor, hoping that including Hitler in the government where he could be monitored might temper his radical views and make him less dangerous. Hitler was very clever and tricked Hindenberg into giving him the power to arrest “enemies” of the German nation. This action interrupted the tradition of civil rights. Within four months of Hitler’s gaining the right to issue emergency decrees at will, the Nazi Party was proclaimed the only legal party in Germany.**

### **GOING AFTER THE SCAPEGOAT**

**Since the 1920s Hitler and the Nazis had been promising that they would persecute the Jews as soon as they had the chance. Therefore, when they gained power in 1933, they wasted no time in beginning their project. Anti-Semitic policies became the centerpiece of Hitler’s administration.**



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## ONE STEP AT A TIME

Look at the Timeline of Historical Events. Read the date and description of an event in order and aloud until all of the dates and events have been covered. Do you notice anything about the development of the list? Did you know that the actions against the Jews did not all come at the same time? Check back over the list and observe how gradually but steadily the Germans “chipped away” at the Jews’ rights and quality of living. Perhaps if all of the restrictions had come at once, the Jews would have been more likely to flee. Because the regulations appeared one by one, the Jews thought that perhaps they could adjust and make the best of the situation.

Think again about the pot of boiling water. If you had the handle of that pot in your hand from the time you turned on the heat, you would feel the gradual change in temperature. You probably could hold on for quite a long time before you realized your had hurt. In fact, you might even be burned by holding on too long. However, if you happened to grab the handle when it was extremely hot, you would let go if it in such a hurry that you could avoid being burned. The Jews seemed to be able to adapt to the gradual changes, and then they got “burned.”

Even though Jews had been living in Germany for centuries and felt a loyalty to what they believed was their native country, equal constitutional rights had not been formally granted to them until the 1919 constitution. Even though anti-Semitism had had a long tradition in German, the Jews were still unprepared for what was happening to them.

<b>TIMELINE</b>		
<b>Georgia &amp; United States of America</b>		<b>Germany</b>
Ft. Sumter -- Civic War Begins	1861	
13th Amendment -- Civil War Ends	1865	
Persons of Color are Defined "...all negroes, malattoes, mestizoes, and ...descendents having one eighth negro, or African blood, in their veins" (GA)		
Aiding in miscegenation is deemed a misdemeanor (GA)	1866	
14th Amendment	1868	
15th Amendment	1870	
Civil Rights Act	1875	
GA General Assembly passes state's first "Jim Crow" laws	1891	
Plessy v Ferguson -- U. S. Supreme Court declares "separate but equal" legal	1896	
World War I Begins	1914	World War I Begins
World War I Ends	1918	World War I Ends
19th Amendment (Women Vote)	1920	Nazi Party is Founded
<b><i>William A. Scott, III is born in Johnson City, Tennessee, on January 15</i></b>	1923	
Miscegenation prohibited -- is deemed a felony (GA)		
Persons of Color are redefined -- "any ascertainable trace of either Negro or African, West Indian, or Asiatic Indian blood and all descendents" of same was substituted for "one eighth negro, or African blood" (GA)		
Individuals are registered as to race by the state "Registrar of Vital Statistics" (GA)	1927	
<b><i>William A. Scott, II starts the Atlanta Daily World newspaper</i></b>	1928	
Martin Luther King, Jr. is born in Atlanta, Georgia, on January 15		

The Great Depression Begins	1929	The Great Depression Begins Hitler's Nazi Party becomes the second largest political party in Germany
	1933	The Third Reich Begins Hitler is appointed German Chancellor Numerous laws and acts of restriction and harassment are enacted toward Jews
	1935	Nuremberg Laws -- restrict citizenship and miscegenation
	1939	World War II Begins
World War II Begins	1939	World War II Begins
	1942	January -- "Final Solution" is discussed (Plan to kill all Jews in Europe) Summer -- Jews are sent to ghettos, concentration camps, killing centers
	1943	World War II Ends Hitler Commits Suicide
<i>William A. Scott, III joins the U. S. Army</i>		
<i>William A. Scott, III is sent to Germany</i>		
World War II Ends	1945	World War II Ends Hitler Commits Suicide
<i>William A. Scott, III is one of the first Allied Soldiers to witness the atrocities at Buchenwald</i>		
<i>William A. Scott, III is discharged from the Army</i>	1946	
Civil Rights Act	1964	

**GERMANY AND AUSTRIA**

32

**NUREMBERG LAWS ON REICH CITIZENSHIP,  
SEPTEMBER 15, 1935**

**Reich Citizenship Law  
September 15, 1935**

The Reichstag has unanimously enacted the following law, which is promulgated herewith:

1

- 1) A subject of the State is a person who enjoys the protection of the German Reich and who consequence has specific obligations towards it.
- 2) The status of subject of the State is acquired in accordance with the provisions of the Reich and State Citizenship Law.

2

- 1) A Reich citizen is a subject of the State who is of German or related blood, who proves by his conduct that he is willing and fit faithfully to serve the German people and Reich.
- 2) Reich citizenship is acquired through the granting of a Reich Citizenship Certificate.
- 3) The Reich citizen is the sole bearer of full political rights in accordance with the Law.

3

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

Nuremberg, September 15, 1935

At the Reich Party Congress of Freedom

*The Fuhrer and Reich Chancellor*

*Adolf Hitler*

*The Reich Minister of the Interior*

*Frick*

# DOCUMENTS ON THE HOLOCAUST

33

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

Law for the Protection of German Blood and German Honor  
September 5, 1935

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

1

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

2

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

3

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

4

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

5

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

6

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

7

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

Nuremberg, September 15, 1935  
At the Reich Party Congress of Freedom

*The Fuhrer and Reich Chancellor*  
*Adolf Hitler*  
*The Reich Minister of the Interior*  
*Frick*  
*The Reich Minister of Justice*  
*Dr. Gutner*  
*The Deputy of the Fuhrer*  
*R. Hess*

## THE FATAL STEP—1935

As you now know, the Third Reich and its anti-Jewish policies began in 1933. You have also read on the timeline that a number of actions were taken in 1933, 1934, and 1935; however, it was Hitler's proclamation at a mass Nazi Party rally on September 15, 1933, of two laws known as the Nuremberg Laws and the regulations for their enforcement that sealed the fate of the Jews.

### CITIZENSHIP TAKEN AWAY

If other actions had already restricted Jewish life so much, what significant additional harm could the Nuremberg Laws possibly bring? The Nuremberg Laws did what no other had done before: **THEY STRIPPED JEWS OF THEIR CITIZENSHIP!**

The first of the laws the "Reich Citizenship Law," very clearly state that only citizens of "German or kindred blood" (Aryans) were entitled to civil and political rights. Those of "impure blood" (NON-Aryans) were considered to be vastly inferior. They were so inferior that they were no longer considered to be citizens—only subjects of the German State. Because Jews no longer had civil rights, they were vulnerable and unable to defend their families, homes, jobs, and properties.

The second of the laws, the "Law for the Protection of German Blood and Honor," prohibited the marriage of Jews and "citizens of German or kindred blood" as well as any sexual relations between Jews and Aryans. In addition, Jews were not allowed to fly the German flag or to employ housemaids of "German or kindred blood" who were under the age of forty-five."

### WHO WAS A JEW?

At first, the Nuremberg Laws applied only to German Jews, but eventually they affected Jews in countries occupied by the Nazis as well as Gypsies.

How do you suppose the Nazis decided who was a Jew and who was not a Jew? How do you suppose the Nazis determined who was a German and who was of "kindred blood?" If you think it was a complicated task, you are right. Because Hitler hated the idea of the "contamination" of German blood with Jewish blood, he used the number of blood relatives, specifically one's Jewish grandparents, as the factor which determined "racial identity" for purposes of enforcing the Nuremberg Laws. Those people who had three Jewish grandparents were considered full Jews. Those with one or two were put into the category of "Mischlinge," but eventually anyone who had even one Jewish grandparent was technically counted as a Jew and no longer as a German citizen. In order to prove one's German descent, an individual had to show his own birth or baptismal certificate as well as certificates for both parents and all four grandparents. The Germans were very careful and very thorough when they included a person's "religion" on his birth certificate.

### BACK TO THE TIMELINE

Look at the timeline once again. Find September 15, 1935, and silently reread the events that followed the announcement of the Nuremberg Laws. The Nuremberg Laws seemed to make racist policies and anti-Semitism okay, even legal. Many Germans accepted all of this as a normal part of Nazi rule. Perhaps, you can understand why these laws were so devastating for the Jews. Notice how the number and frequency of the restrictions increased. The "simmer" continued.

### FOR THINKING, WRITING, OR DISCUSSION

1. Which one of the events listed on the timeline would have been the most difficult for you to live with if you were a Jewish teenager in Germany? Explain.
2. Which restriction listed on pages 29 and 30 (the Nuremberg Laws) would have been the most difficult for you to explain to your teenage child if you were a Jewish parent in Germany? Explain.

Created by the Georgia Commission on the Holocaust

3. Explain why the Nuremberg Laws were much more damaging than any restrictions or regulations up to that time.
4. Imagine that you are a Jew in Germany right after the Nuremberg Laws were announced. You and your Jewish friend have been talking about leaving Germany. Think of as many reasons as you can to stay in Germany. Then, think of as many reasons as you can to leave Germany. You may work with a partner. Be prepared to share your list with the class.



## UNDERSTANDING EVEN MORE TERMS...

Before starting to read about the experiences that black Americans have had with racial prejudice, work in the media center in partners or in small groups to define the following KEY words.

**Civil Rights Act of 1964**

**Civil War**

**Emancipation Proclamation**

**Fifteenth Amendment to the Constitution**

**Fourteenth Amendment to the Constitution**

**Freedmen's Bureau**

**Integration**

**Plessy v. Ferguson (a court case)**

**Reconstruction**

**Segregation**

**Slave Codes**

**Thirteenth Amendment to the Constitution**

**White Supremacy**

## THAT COULD NEVER HAPPEN HERE...OR COULD IT?

Germany and the terrible experiences of the Jews and other people during the period of the Holocaust seem very far removed from our lives and our country. It would be wonderful to be able to say, “That could never happen here;” but, we can’t say those words because it did happen to black Americans after the Civil War—in the United States—in Georgia.

The Jim Crow laws that we are going to learn about actually were similar to the Nuremberg Laws. See how many you can recognize.

Before the Civil War, with the exception of some freed blacks, most blacks were slaves. As we know, Abraham Lincoln’s Emancipation Proclamation was intended to officially end slavery, and the North won the Civil War. Prior to the Civil War, segregation existed by tradition in the North; in the South, there was slavery instead of segregation. Following the Civil War, nothing really changed in the North, but in the South a new set of laws were passed during 1865 and 1866. The purpose of these new laws was to “get around” the Emancipation Proclamation and the Thirteenth Amendment to the Constitution – especially to make sure that whites remained superior to blacks. These were called the black codes.

The black codes were an updated version of the slave codes that were in effect earlier. Mainly, the slave codes reduced any person who had any amount of Negro blood to subhuman status and ultimately established them merely as property. There were two basic purposes behind the black codes: (1) to make sure that freed blacks remained in an inferior position to whites, and (2) to make sure that blacks would be available as ready, cheap labor. Some examples of the provisions of these codes are as follows:

1. In some states, “blacks were excluded from certain types of businesses or from the skilled trades.”
2. “Some states limited the type of property blacks could own.”
3. “Former slaves were forbidden to carry firearms or to testify in court, except in cases concerning other blacks.”
4. “Legal marriage between blacks was provided for, but interracial marriage was prohibited.”

During Reconstruction, several things happened to help the former slaves: (1) the Fourteenth Amendment to the Constitution was passed; (2) the Fifteenth Amendment to the Constitution was passed; and (3) the Freedman’s Bureau was established in 1865. However, once Reconstruction was over, many of the ideas in the black codes came back to life in the form of the Jim Crow laws. The Jim Crow laws were not fully eliminated until the Civil Rights Act of 1964 was passed.

## FOR THINKING, WRITING, OR DISCUSSION...

1. Ask a grandparent, neighbor, or other relative to tell you about life during the time of “legal” segregation. How did “legal” segregation affect that person?
2. Ask an older person to tell you about life during the Civil Rights movement or go to the media center or Internet and find out for yourself.
3. Share your findings with the class.
4. Are there any groups of people who are having trouble having their rights guaranteed by the Fourteenth Amendment to the Constitution?
5. If another group of people is denied their rights, does that affect you? Why or why not?
6. Look at the following quote and think about how it can be related to question #5.

“In Germany, they came first for the Communists, and I didn’t speak up because I wasn’t a communist. Then they came for the Jews, and I didn’t speak up because I wasn’t a Jew. Then they came for the trade unionists, and I didn’t speak up because I wasn’t a trade unionist. Then they came for the Catholics, and I didn’t speak up because I was a Protestant. Then they came for me, and by that time, nobody was left to speak up.

■ Rev. Martin Niemoeller

Think about your own life. Has there ever been a time when you felt a sense of relief because you were not the person or member of the group being sought for persecution or punishment? Because you were “safe” for the moment, did you just forget about the problem of the others and continue with your own business? Is that reaction part of human nature? If being a “bystander” and allowing bad things to happen to other innocent people as long as we ourselves aren’t in immediate danger sends the message that *it’s okay to do those bad things*, shouldn’t we get involved and send a different message? If we don’t get involved, could there come a time when the persecution and punishment will reach everyone, but there will be “nobody...left to speak up”?

*Real courage is  
doing the right  
thing when everyone  
around you is  
doing the wrong  
thing.*

# Hangman

by Maurice Ogden

1.

Into our town the Hangman came,  
Smelling of gold and blood and flame.  
And he paced our bricks with a diffident air,  
And built his frame in the courthouse square.

The scaffold stood by the courthouse side,  
Only as wide as the door was wide;  
A frame as tall, or little more,  
Than the capping sill of the courthouse door.

And we wondered, whenever we had the time,  
Who the criminal, what the crime  
That the Hangman judged with the yellow  
twist  
of knotted hemp in his busy fist.

And innocent though we were, with dread,  
We passed those eyes of buckshot lead --  
Till one cried: "Hangman, who is he  
For whom you raised the gallows-tree?"

Then a twinkle grew in the buckshot eye,  
And he gave us a riddle instead of reply:  
"He who serves me best," said he,  
"Shall earn the rope of the gallows-tree."

And he stepped down, and laid his hand  
On a man who came from another land.  
And we breathed again, for another's grief  
At the Hangman's hand was our relief

And the gallows-frame on the courthouse lawn  
By tomorrow's sun would be struck and gone.  
So we gave him way, and no one spoke,  
Out of respect for his Hangman's cloak.

2.

The next day's sun looked mildly down  
On roof and street in our quiet town,  
And stark and black in the morning air  
Was the gallows-tree in the courthouse square.

And the Hangman stood at his usual stand  
With the yellow hemp in his busy hand;  
With his buckshot eye and his jaw like a pike  
And his air so knowing and business-like.

And we cried, "Hangman, have you not done  
Yesterday, with the foreign one?"  
Then we fell silent, and stood amazed,  
"Oh, not for him was the gallows raised."

He laughed a laugh as he looked at us:  
"Did you think I'd gone to all this fuss  
To hang one man? That's a thing I do  
To stretch a rope when the rope is new."

Then one cried "Murder!" and one cried  
"Shame!"  
And into our midst the Hangman came  
To that man's place. "Do you hold," said he,  
"with him that was meant for the gallows-  
tree?"

And he laid his hand on that one's arm.  
And we shrank back in quick alarm!  
And we gave him way, and no one spoke  
Out of fear of his Hangman's cloak.

That night we saw with dread surprise  
The Hangman's scaffold had grown in size.  
Fed by the blood beneath the chute,  
The gallows-tree had taken root;

Now as wide, or a little more,  
Than the steps that led to the courthouse door,  
As tall as the writing, or nearly as tall,  
Halfway up on the courthouse wall.

3.

The third he took -- we had all heard tell --  
Was a usurer, and an infidel.  
"What," said the Hangman "have you to do  
With the gallows-bound, and he a Jew?"

And we cried out, "Is this one he  
Who has served you well and faithfully?"  
The Hangman smiled: "It's a clever scheme  
to try the strength of the gallows-beam."

The fourth man's dark, accusing song  
Had scratched our comfort hard and long;  
"And what concern," he gave us back.  
"Have you for the doomed -- the doomed and  
Black?"

The fifth. The sixth. And we cried again,  
"Hangman, Hangman, is this the man?"  
"It's a trick," he said. "that we hangmen know  
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,  
As the Hangman tallied his bloody score  
And sun by sun, and night by night,  
The gallows grew to monstrous height.

The wings of the scaffold opened wide  
Till they covered the square from side to side;  
And the monster cross-beam, looking down,  
Cast its shadow across the town.

4.

Then through the town the Hangman came,  
Through the empty streets, and called my name -  
-  
And I looked at the gallows soaring tall,  
And thought, "There is no one left at all

For hanging, and so he calls to me  
To help pull down the gallows-tree."  
So I went out with right good hope  
To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down  
To the courthouse square through the silent  
town.  
And supple and stretched in his busy hand  
Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap,  
And it sprang down with a ready snap --  
And then with a smile of awful command  
He laid his hand upon my hand.

"You tricked me. Hangman!," I shouted then,  
"That your scaffold was built for other men...  
And I no henchman of yours," I cried,  
"You lied to me, Hangman. Foully lied!"

Then a twinkle grew in the buckshot eye,  
"Lied to you? Tricked you?" he said. "Not I.  
For I answered straight and I told you true --  
The scaffold was raised for none but you.

For who has served me more faithfully  
Then you with your coward's hope?" said he,  
"And where are the others who might have stood  
Side by your side in the common good?"

"Dead," I whispered. And amiably  
"Murdered," the Hangman corrected me:  
"First the foreigner, then the Jew...  
I did no more than you let me do."

Beneath the beam that blocked the sky  
None had stood so alone as I.  
The Hangman noosed me, and no voice there  
Cried "Stop!" for me in the empty square.

# Hangman

by Maurice Ogden

1.

Into our town the Hangman came,  
Smelling of gold (*ill gotten \$*) and blood (*death*) and  
flame (*destruction*).  
And he paced our bricks with a diffident (*hesitant*) air,  
And built his frame in the courthouse square.

The scaffold stood by the courthouse side,  
Only as wide as the door was wide;  
A frame as tall, or little more,  
Than the capping sill of the courthouse door.

And we wondered, whenever we had the time, (*Not a  
priority*)  
Who the criminal, what the crime  
That the Hangman judged with the yellow twist  
of knotted hemp in his busy fist. (*Not guilty or naïve*)

And innocent though we were, with dread,  
We passed those eyes of buckshot lead --  
Till one cried: "Hangman, who is he  
For whom you raised the gallows-tree?"

Then a twinkle grew in the buckshot eye,  
And he gave us a riddle (*puzzle*) instead of reply:  
"He who serves me best," said he,  
"Shall earn the rope of the gallows-tree."

And he stepped down, and laid his hand  
On a man who came from another land. (*not me!!!*)  
And we breathed again, for another's grief  
At the Hangman's hand was our relief

*They did not ask questions*

And the gallows-frame on the courthouse lawn  
By tomorrow's sun would be struck and gone.  
So we gave him way, and no one spoke,  
Out of respect (*concern*) for his Hangman's cloak.

*The Hangman always says the victims are different to  
convince the town people it's OK for them to die*

2.

The next day's sun looked mildly down  
On roof and street in our quiet town,  
And stark and black in the morning air  
Was the gallows-tree in the courthouse square.

And the Hangman stood at his usual stand  
With the yellow hemp in his busy hand;  
With his buckshot eye and his jaw like a pike (*sharp  
point*)  
And his air so knowing and business-like.

And we cried, "Hangman, have you not done  
Yesterday, with the foreign one?"  
Then we fell silent, and stood amazed,  
"Oh, not for him was the gallows raised."

He laughed a laugh as he looked at us:  
"Did you think I'd gone to all this fuss  
To hang one man? That's a thing I do  
To stretch a rope when the rope is new."

Then one cried "Murder!" and one cried "Shame!"  
And into our midst the Hangman came  
To that man's place. "Do you hold," said he,  
"with him that was meant for the gallows-tree?"

*The man tried to stop*

And he laid his hand on that one's arm.  
And we shrank back in quick alarm!  
And we gave him way, and no one spoke  
Out of fear of his Hangman's cloak.

*They did nothing -fear*

That night we saw with dread surprise  
The Hangman's scaffold had grown in size.  
Fed by the blood beneath the chute,  
The gallows-tree had taken root;

Now as wide, or a little more,  
Than the steps that led to the courthouse door,  
As tall as the writing, or nearly as tall, (*of justice*)  
Halfway up on the courthouse wall.

3.

The third he took -- we had all heard tell --  
Was a usurer, and an infidel.  
"What," said the Hangman "have you to do  
With the gallows-bound, and he a Jew?"

And we cried out, "Is this one he  
Who has served you well and faithfully?"  
The Hangman smiled: "It's a clever scheme  
to try the strength of the gallows-beam."  
(injustice system wrong)

The fourth man's dark, accusing song  
Had scratched(upset-removed) our comfort hard  
and long;  
"And what concern," he gave us back.  
"Have you for the doomed -- the doomed and  
Black?"

The fifth. The sixth. And we cried again,  
"Hangman, Hangman, is this the man?"  
"It's a trick," he said. "that we hangmen know  
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,  
As the Hangman tallied his bloody score.(they  
stopped asking)  
And sun by sun, and night by night,  
The gallows grew to monstrous height.

The wings of the scaffold opened wide  
Till they covered the square from side to side;  
And the monster cross-beam, looking down,  
Cast its shadow across the town.

What is the poetsaying about human  
relationships?

If we don't help, there will be no one to help us  
when we need it.

4.

Then through the town the Hangman came,  
Through the empty streets, and called my name -  
-  
And I looked at the gallows soaring tall,  
And thought, "There is no one left at all

For hanging, and so he calls to me  
To help pull down the gallows-tree."  
So I went out with right good hope  
To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down  
To the courthouse square through the silent  
town.  
And supple and stretched in his busy hand  
Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap,  
And it sprang down with a ready snap --  
And then with a smile of awful command  
He laid his hand upon my hand.

"You tricked me. Hangman!," I shouted then,  
"That your scaffold was built for other men...  
And I no henchman(follower) of yours," I cried,  
"You lied to me, Hangman. Foully lied!"

Then a twinkle grew in the buckshot eye,  
"Lied to you? Tricked you?" he said. "Not I.  
For I answered straight and I told you true --  
The scaffold was raised for none but you.

For who has served me more faithfully  
Then you with your coward's hope?" said he,  
"And where are the others who might have stood  
Side by your side in the common good?"

"Dead," I whispered. And amiably  
"Murdered," the Hangman corrected me:  
"First the foreigner, then the Jew...  
I did no more than you let me do."

Beneath the beam that blocked the sky  
None had stood so alone as I.  
The Hangman noosed me, and no voice there  
Cried "Stop!" for me in the empty square.



## SO, WHO WAS JIM CROW ANYWAY?

**Jim Crow wasn't a real person. A white entertainer named Thomas Rice is said to have met a black handyman named Jim Crow. Rice made up a song about Jim Crow who sang, danced, and never caused anyone any trouble. Rice, who used "blackface" makeup, sang the song in a New York theatre in 1932; it was a hit right away. The name Jim Crow stuck and soon referred to the policy of segregation where blacks, like Jim Crow, acted as if nothing bothered them, in spite of the acts of prejudice and discrimination that they faced every day. Segregation in the North was established through a tradition; in the South, it became a series of regulations actually passed by Southern lawmakers. Let's see how that happened.**

**In 1881, the state of Tennessee was the first of all the Southern states that passed a bill to segregate railroad cars. This bill set the stage for other such laws. In 1889, the Georgia General Assembly passed laws which segregated theatres, convict prison camps, water fountains, restrooms, restaurants, park benches, and other public facilities. It was common to see signs in much of the South, which stated, "WHITES ONLY."**

**Then, in 1896, something very significant happened: a Supreme Court case called PLESSY v. FERGUSON. Homer Plessy, a black man, had sued a railroad because he believed that according to the Fourteenth Amendment of the Constitution, segregation was illegal. All of the courts that heard his case disagreed with him, and in 1896, he appealed to the Supreme Court. *The Supreme Court ruled that if separate but equal facilities were provided for blacks, that segregation was legal.* Pretty soon sports, hospitals, orphanages, funeral homes, and cemeteries were subject to the specifications requiring whites and blacks to be separated. Segregation had been legalized. The Jim Crow laws were not repealed until the 1960s.**

ACTS AND RESOLUTIONS

OF THE

GENERAL ASSEMBLY

OF THE

STATE OF GEORGIA

—

1927

—

COMPILED AND PUBLISHED BY AUTHORITY OF THE STATE

272 PART I.---TITLE VII.---Miscellaneous Civil and Penal Laws.

Persons of Color: Marriages: Registry

Sec. 8. That all laws and parts of laws in conflict with this Act be and the same are hereby repealed.

Approved August 15, 1927.

PERSONS OF COLOR; MARRIAGES; REGISTRY

No. 317.

An Act to define who are persons of color and who are white person, to prohibit and prevent the intermarriage of such persons, and to provide a system of registration and marriage licensing as a means for accomplishing the principal purpose, and to provide punishment for violations of the provisions of this Act, and for other purposes.

Section 1. Be it enacted by the General Assembly of the State of Georgia, that section 2177 of the Civil Code of Georgia of 1910 (Acts 1865-6, page 239), being an Act to as follows: By striking therefrom the words "one-eighth" and inserting in lieu thereof the following words: "any ascertainable trace of either," and by adding and inserting the following words: "West Indian, or Asiatic Indian," and by adding and inserting after the word "veins" and before the word "shall" the following words: "and all descendants of any person having either Negro or African, West Indian, or Asiatic Indian blood in his or her veins," so that said section 2177 as amended shall read as follows: "All negroes, mulattoes, mestizos, and their descendants, having any ascertainable trace of either Negro, African, West Indian, or Asiatic Indian blood in their veins, and all descendants of any person having either Negro or African, West Indian, or Asiatic Indian blood in their veins, and all descendants of any person having either Negro or African, West Indian, or Asiatic Indian blood in his or her veins, shall be known in this State as persons of color."

Sec. 2. Be it further enacted, that upon the passage of this Act the State Registrar of Vital Statistics, under the

Persons of Color; Marriages; Registrar.

supervision of the State Board of Health, shall prepare a form for the registration of individuals, whereon shall be given the racial composition of such individual, as Caucasian, Negro, Mongolian, West Indian, Asiatic Indian, Malay, or any mixture thereof, or any other non-Caucasic strains, and if there be any mixture, then the racial composition of the parents and other ancestors in so far as ascertainable, so as to show in what generation such mixture occurred. Said form shall also give the date and place of birth of the registrant, name, race, and color of the parents of registrant, together with their place of birth if known, name of husband or wife of registrant, with his or her place of birth, names of children of registrant with their ages and place of residence, place of residence of registrant for the five years immediately preceding registration, and such other information as may be prescribed for identification by the State Registrar of Vital Statistics.

Sec. 3. Be it further enacted, that the State Registrar of Vital Statistics shall supply to each local registrar a sufficient number of such forms to carry out the provisions of this Act.

Sec. 4. Be it further enacted, that each local registrar shall personally or by deputy, upon receipt of said forms, cause each person in his district or jurisdiction to execute said form in duplicate, furnishing all available information required upon said form, the original of which form shall be forwarded by the local registrar to the State Registrar of Vital Statistics, and a duplicate delivered to the ordinary of the county. Said form shall be signed by the registrant, or, in case of children under fourteen years of age, by a parent, guardian, or other person standing in loco parentis. The execution of such registration certificate shall be certified to by the local registrar.

Sec. 5. If the local registrar have reason to believe that any statement made by any registrant is not true, he shall so write upon such certificate before forwarding the same to the State registrar or ordinary, giving his reason therefor.

Subordination of State Board of Health.  
Consents of form for registration.

Supply of forms.

Local registrar must cause each person in district to execute form, etc.

Persons of Color; Marriages; Registrar.

Penalty for refusal to register certificate, etc.

Sec. 6. It shall be unlawful for any person to refuse to execute said registration certificate as provided in this Act, or to refuse to give the information required in the execution of the same; and any person who shall refuse to execute such certificate, or who shall refuse to give the information required in the execution of the same, shall be guilty of a misdemeanor, and shall be punished as prescribed in section 1065 of the Penal Code of Georgia of 1910. Each such refusal shall constitute a separate offense.

Fee for registrar's certificate, how divided.

Sec. 7. The local registrar shall collect from each registrant a registration fee of thirty cents, fifteen cents of which shall go to the local registrar and fifteen cents of which shall go to the State Board of Health, to be used in defraying expenses of the State Bureau of Vital Statistics. If any registrant shall make affidavit that through poverty he is unable to pay said registration fee of thirty cents, the local registrar shall receive a registration fee of only ten cents for such registration, which sum shall be paid out of the funds of the State Bureau of Vital Statistics, and the State Bureau of Vital Statistics shall receive no fee for such registration. This section shall not apply to the registration of births or deaths, the registration of which is otherwise provided for.

Fee for pauper's registration.

Section not applied to births or deaths.

False registration; punishment.

Sec. 8. Be it further enacted, that it shall be a felony for any person to wilfully or knowingly make or cause to be made a registration certificate false as to color or race, and upon conviction thereof such person shall be punished by imprisonment in the penitentiary for not less than one year and not more than two years. In such case the State registrar is authorized to change the registration certificate so that it will conform to the truth.

Form of application for marriage license.

Sec. 9. Be it further enacted, that upon the passage of this Act, the State Registrar of Vital Statistics shall prepare a form for application for marriage license, which form shall require the following information to be given over the signature of the prospective bride and groom; name and address; race and color; place of birth; age; name

And address of each parent; race and color of each parent; and whether the applicant is registered with the Bureau of Vital Statistics of this or any other State, and if, registered, the county in which such registration was made. The State Registrar of Vital Statistics shall at all times keep the ordinaries of each county in this State supplied with a sufficient number of said form of application for marriage license to care for all applications for marriage license. Each prospective bride and each prospective groom applying for marriage license shall fill out and execute said application in duplicate.

Sec. 10. Be it further enacted, that upon such applications for marriage license being filed with the ordinary by the prospective bride and prospective groom, the ordinary shall forward the original of such application to the State Registrar of Vital Statistics, and retain the duplicate of such application in his files.

Sec. 11. Be it further enacted, that the ordinary shall withhold the issuing of any marriage license until a report upon such application has been received from the State Registrar of Vital Statistics. Said report from the State Registrar of Vital Statistics shall be forwarded to the ordinary by the next return mail, and shall state whether or not each applicant is registered in the Bureau of Vital Statistics; if registered the report shall state whether the statements made by each applicant as to race and color are correct according to such registration certificate. If the registration certificate in the office of the Bureau of Vital Statistics show that the statement of either applicant as to race or color are untrue, the report of the State Registrar of Vital Statistics shall so state, and in such case it shall be illegal for the ordinary to issue a marriage license to the applicants, until the truth of such statements of the applicants shall have been determined in a legal proceeding brought against the ordinary to compel the issuing of such license. If the report from the State Registrar of Vital Statistics shows that the applicants are not registered, and if the State Bureau of Vital Statistics has no information as to the race or color of said applicants, then the ordinary shall issue the marriage license if he has no evidence or knowledge that such marriage would be illegal. If one of the applicants is registered with the State Bureau of Vital Statistics and the other applicant is not so registered, if the records of the Bureau of Vital Statistics contain no information to disprove the statements of either applicants as to color or race, then the ordinary shall issue the marriage license, if he has no evidence or knowledge that such marriage would be illegal. Provided, that where each party is registered and such registration certificate is on file in the office of the ordinary of the county where application for marriage license is made, it shall not be necessary for the ordinary to obtain any information from the State Bureau of Vital Statistics; and provided further, that when any person who has previously registered as required herein moves to another county, he may file with the ordinary of the county of his new residence a certified copy of his registration certificate, which shall have the same effect as if such registration had been made originally in said county.

Sec. 12. Be it further enacted, that where any application for marriage license shows that such applicant was not born in this State and is not registered with the Bureau of Vital Statistics of this State, the ordinary shall forward a copy of such application to the State Registrar of Vital Statistics of this State, and shall also forward a copy of the application to the clerk of the superior or circuit court, as the case may be, of the county of the applicant's birth, and another copy to the Bureau of Vital Statistics, at the capitol of the State, of the applicant's birth, with the request that the statements therein contained be verified. If no answer be received from such clerk or Bureau of Vital Statistics within ten days, the ordinary shall issue the license if he have no evidence or knowledge that such marriage would be illegal. If an answer be received within ten days, showing the statement of such applicant to be untrue, the ordinary shall withhold the issuing of the license

**PART I.—TITLE VII.—MISCELLANEOUS CIVIL AND PENAL LAWS. :**

**Petroleum Products Regulated: Inspection of Gasoline, Kerosene, Etc.**

Sec. 22. Be it further enacted, that this Act shall be effective immediately upon its passage and approval by the Governor of the State.

Sec. 23. Be it further enacted, that all laws and parts of laws in conflict with this Act be and the same are hereby repealed.

Approved August 20, 1927.

**THERE IS NOT A RIGHT WAY TO  
DO A WRONG THING! *THERE IS  
NOT A RIGHT WAY TO DO A  
WRONG THING!* THERE IS NOT A  
RIGHT WAY TO DO A WRONG  
THING! **THERE IS NOT A RIGHT  
WAY TO DO A WRONG THING!**  
*THERE IS NOT A RIGHT WAY TO  
DO A WRONG THING!* THERE IS  
NOT A RIGHT WAY TO DO A  
WRONG THING! **THERE IS NOT A  
RIGHT WAY TO DO A WRONG  
THING!** *THERE IS NOT A RIGHT  
WAY TO DO A WRONG THING!*  
THERE IS NOT A RIGHT WAY TO  
DO A WRONG THING! **THERE IS  
NOT A RIGHT WAY TO DO A  
WRONG THING!** NEVER EVER EVER.**

# PERSONAL JOURNAL ENTRY

Often when we find ourselves in the midst of very difficult situations, it is hard to talk to others about how we are feeling, at least until we really consider what our own feelings actually are. Writing our personal thoughts in a journal or diary can sometimes be helpful during tough times.

**Imagine that you are either a Jewish teenager living in Germany during the period when the *Nuremberg Laws* were being enforced OR that you are a black teenager living in Georgia during the time when the *Jim Crow laws* were in effect. Write a journal entry describing an imagined experience with these laws and your reaction to it OR just write about the unjust laws themselves: how they make you feel, how you cope with them, and how and if you will “fight back.”**

**Write your response on notebook paper and use blue or black ink.**

\* \* \*

**To The Teacher...**

**One way to further underscore the comparison/contrast between the two sets of laws would be to have students share their journal entries aloud. There should be many more similarities than differences; however, differences should provide for some healthy classroom discussion.**

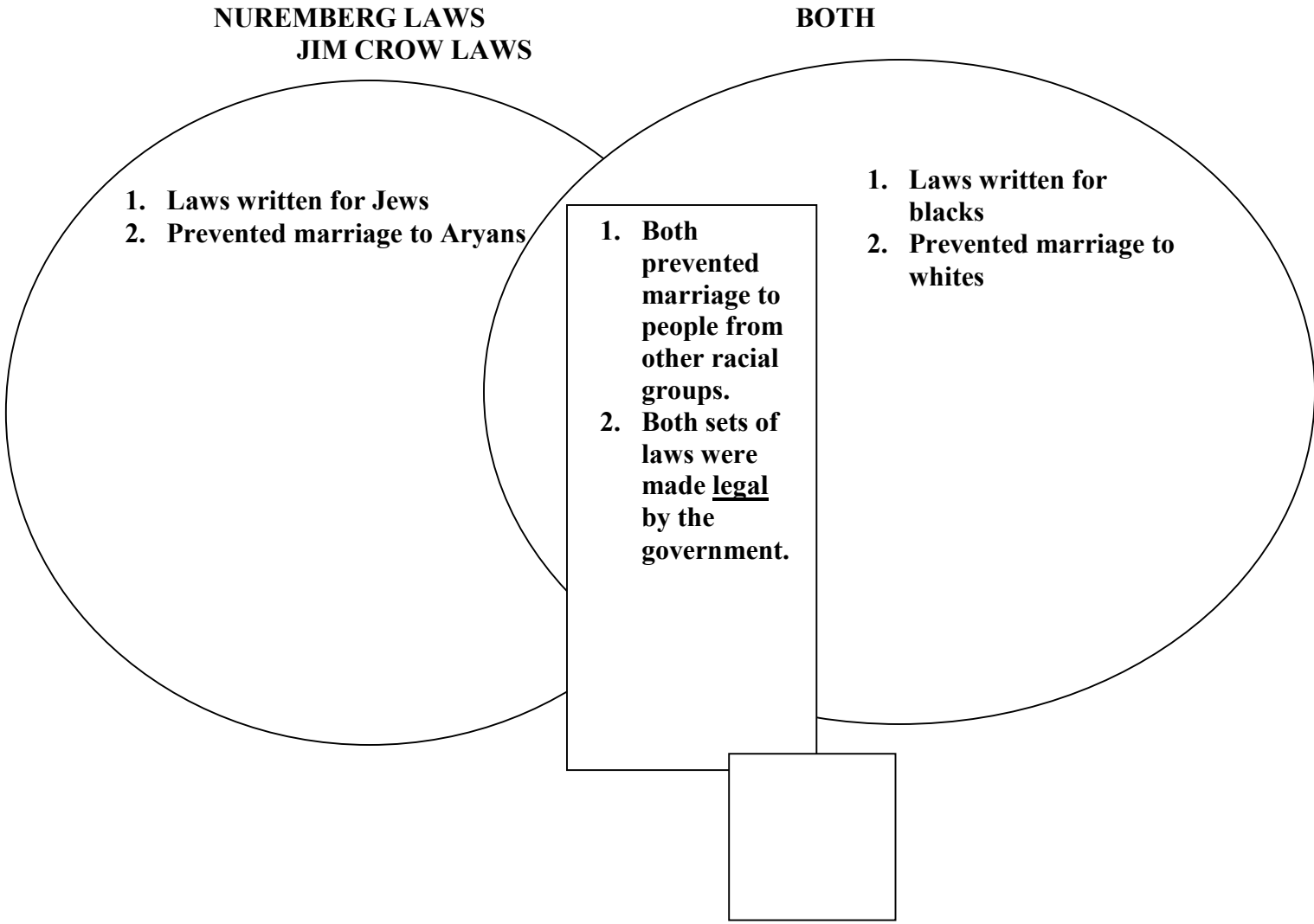
## COMPARING AND CONTRASTING

### THE NUREMBERG LAWS AND THE JIM CROW LAWS

One way to get a good look at the similarities (comparisons) and differences (contrasts) of the two sets of laws that we have been studying is to examine the provisions of each on a special chart called a Venn diagram. The Venn diagram is made up of two intersecting circles. The portion that is shared by the circles will include a list of items that the laws had in common. Special features of the Nuremberg Laws will be listed in one of the other two portions of the diagram, and special features of the Jim Crow laws will be listed in the remaining portion of the diagram.



Look at the example shown below and then on the Venn diagram that has been provided for you (on a separate page) continue to develop the comparisons and contrasts. *Extra Bonus: the Venn diagram is a handy tool to help you organized comparison/contrast essays for all of your school subjects.*

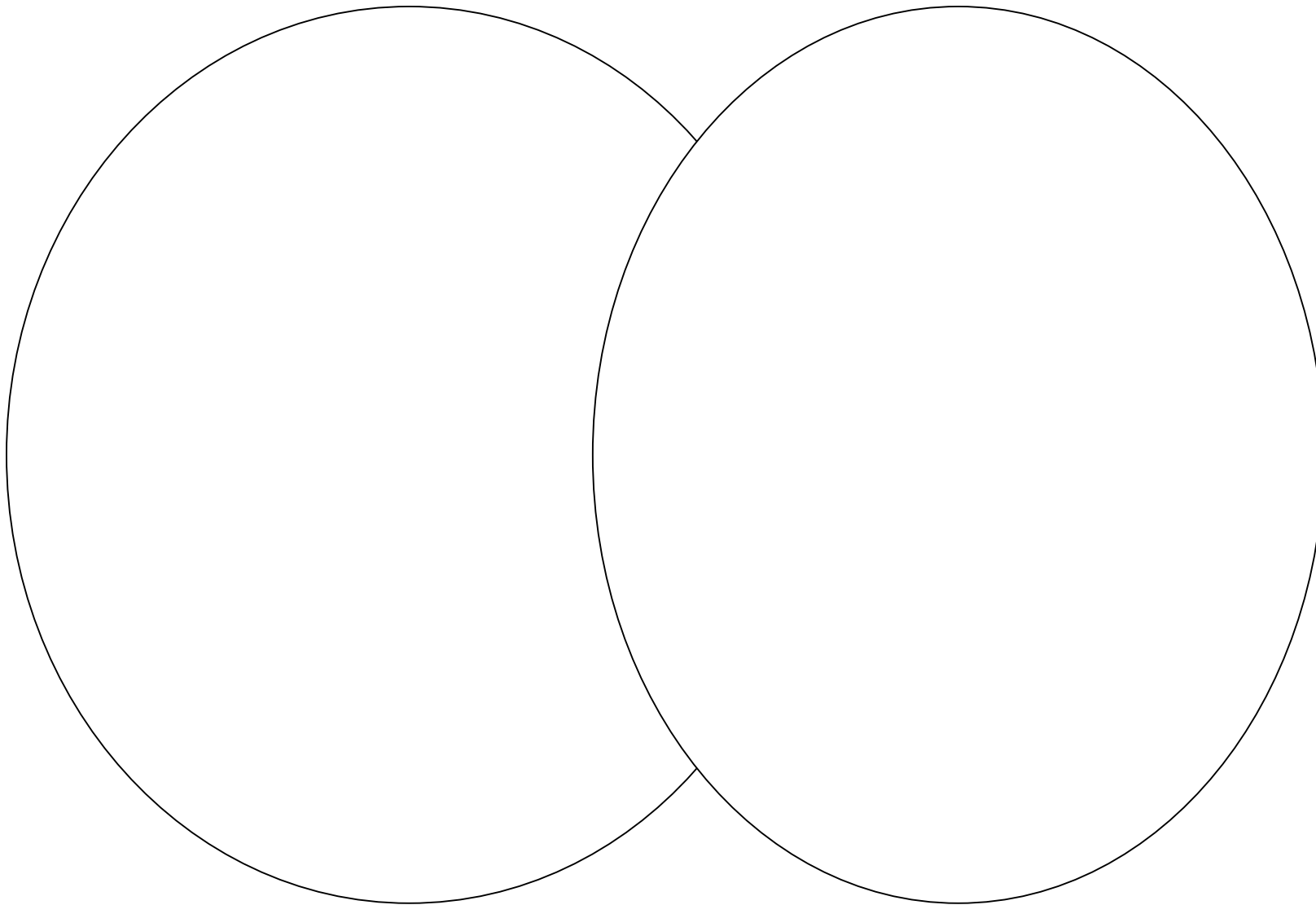


VENN DIAGRAM: COMPARE AND CONTRAST  
**NUREMBERG LAWS AND JIM CROW LAWS**

NUREMBERG LAWS

BOTH

JIM CROW LAWS



# VENN AGAIN!

**N**ow that you have completed your Venn diagram, you have also completed the “prewriting” step in the writing process. Once you have your information organized in front of you, you are ready to write an essay of comparison and contrast.

Here is one plan you can try to write your rough draft.

- Paragraph 1**    **Introduction:**    State the purpose of your paper.
- Paragraph 2**    **Discuss the features that the two sets of laws have in common.**
- Paragraph 3**    **Discuss the unique features of one set of laws.**
- Paragraph 4**    **Discuss the unique features of the other set of laws.**
- Paragraph 5**    **Conclusion:**    Review your main points and make your final statement.

**O**nce you have used the Venn diagram as a strategy for organizing information, you will know why it is a useful tool for writing comparison/contrast test answers and essays.

# FOOD FOR THOUGHT

...hmmmm?

**“Jim Crow was born because of a belief in “white supremacy.” Many whites—Northerners and Southerners—believed that whites were better than members of other races. It was an old idea—a racist idea. It’s tempting to say, “I’m better than everyone else.” It’s tempting, but boastful, unkind, and untrue. Racism throughout history has always led to evil action. In the 20<sup>th</sup> century, in Germany, racism brought about the Holocaust—the murder of 6 million Jews.**

**Good people can do bad things when they don’t think about what they are doing. Some 19<sup>th</sup> century white Americans—Northerners and Southerners—although they were basically good, often acted without thinking. Some of them had mistaken beliefs, and some didn’t even know their beliefs were wrong. Not thinking can sometimes be as dangerous as bad thinking.**

## The Cold Within

Six humans trapped by happenstance  
in black and bitter cold  
Each possessed a stick of wood,  
Or so the story's told.

Their dying fire in need of logs,  
the first woman held hers back  
For on the faces around the fire  
She noticed one was black.

The next man looking 'cross the way  
Saw one not of his church  
And couldn't bring himself to give  
The fire his stick of birch.

The third one sat in tattered clothes  
He gave his coat a hitch,  
Why should his log be put to use  
To warm the idle rich?

The rich man just sat back and thought  
Of the wealth he had in store,  
And how to keep what he had earned  
>From the lazy, shiftless poor.

The black man's face bespoke revenge  
As the fire passed from his sight,  
For all he saw in his stick of wood  
Was a chance to spite the white.

And the last man of this forlorn group  
Did naught except for gain,  
Giving only to those who gave  
Was how he played the game.

The logs held tight in death's stilled hands  
Was proof of human sin,  
They didn't die from the cold without,  
They died from the cold within.

- Added: January 26, 2000
- Source: The poem was written by James Patrick Kinney in the mid 1970's

JIM CROW LAWS

# MOVABILITY PRACTICE

**Directions:** Skilled writers use the revision technique of movability to vary their sentence style. Use movability on each of the sentences below. Do not add, omit, or change any words in the sentences.

Remember to use one (1) comma if you move a word or word group to the beginning of the sentence; two (2) commas if you move a word group to the middle of the sentence; and no commas if you move a word group to the end of the sentence. Remember to change capitalization where necessary.

**Example:** Most whites and many blacks accepted racial segregation as a way of  
life during Reconstruction and the New South era.  
(Notice that because the phrase is at the end of the sentence, no comma was needed.)

**Revision Using Movability:** During Reconstruction and the New South era, most  
whites and many blacks accepted racial segregation as a way of life. (Notice  
that because the phrase was moved to the beginning of the sentence, only one  
comma is needed.)

Most whites and many blacks, during Reconstruction and the New South era, accepted racial segregation as a way of life.  
(Notice that because the phrase was moved to the middle of the sentence, two commas are needed.)

In sentences 1-5, the word groups to be moved have been underlined for you. In sentences 6-16, *you will need to find* the word groups to be moved. Rewrite your revised sentences on a separate piece of paper. Use black or blue ink.

1. The Jim Crow laws confused people because the Fourteenth Amendment to the Constitution was supposed to give blacks full citizenship and equal protection under the law.
  2. Blacks protested these laws in meetings from Maine to Florida.
  3. Georgia's Henry McNeal Turner, an African Methodist Episcopal bishop, called the laws "barbarous."
  4. Signs appeared which read "WHITES ONLY" in much of the South.
  5. Homer Plessy, a light skinned man who was part white and part black, was asked to move to a car for "Coloreds" after he boarded a train in New Orleans.
- Remember that you need to find the part to move in sentences 6-16. Don't forget the comma and capitalization rules.*
6. Plessy was removed from the train when he refused to move to the other car.
  7. Plessy sued the railroad claiming that the Fourteenth Amendment made segregation illegal.
  8. Each court agreed with the railroad company as the case moved through the court system.
  9. Plessy appealed to the Supreme Court in 1896.
  10. The Supreme Court, after hearing the case, ruled that the Civil Rights Act of 1875 stated only that all citizens had the right to public accommodations.
  11. Segregation was okay if the facilities provided were equal.
  12. "Separate but equal" was all that was required by the law according to the Supreme Court.
  13. Sports, hospitals, orphanages, funeral homes, and cemeteries were added to the list of "separate but equal" provisions because of PLESSY v. FERGUSON decision.

14. **The Supreme Court decision made segregation the law of the land until 1954.**
15. **Black and white Georgians had sat together on streetcars, shopped in integrated business districts, shared public parks and playgrounds and, sometimes, lived in the same neighborhoods in the 1870s and early 1880s.**
16. ***Integration* became part of the *past* with the *birth* of “*separate but equal.*”**

**Material adapted from A HISTORY OF GEORGIA (Bonnie London).  
Montgomery, Alabama: Clairmont Press, 1992.**



## EXPANDING IDEAS

### MAKING YOUR WRITTEN MEANING CLEAR

Sometimes, what we write doesn't tell our reader exactly what we really mean because we forget to include necessary details. These details can answer questions such as who, why, when, where, what action, how, how much, which one, and what kind? The following sentences don't give specific details. Your job is to expand the sentences by including pieces of information that answer some of the questions: who, why, when, where, what action, how, how much, which one, and what kind? Don't try to answer all the questions for each sentence; instead, try to answer two or three. See if you can use all of the questions at least twice by the time you complete the activity. Here is an example:

Sentence: Hitler was a citizen.

Expanded: Hitler was a *German* citizen who *became chancellor* and *robbed the Jews of their citizenship*.

What details did we add?

Q. What kind of citizen?

A. German

Q. What action?

A. Became chancellor

A. Robbed the Jews of their citizenship

1. In 1918, the German people were upset. When? Why?
2. Hitler wrote a book. Which one? What kind?
3. The Nazis were the main political party in Germany? When did that happen? What action caused it?
4. Jews felt loyalty to the country. How much? Which country?
5. The Nazis changed the Jews' lives. How?
6. They passed some laws that greatly affected the Jews. Who? When? Where? How? Why? Which laws?

*Now that you have had some practice, try the last four sentences without the question clues.*

7. The Nuremberg Laws took away the Jews' rights.
8. One law was about marriage.
9. The timeline shows many events.
10. Nuremberg Laws were like some laws in this country.

# SLOTTING

**OR**

## USING WORDS WITH PIZZAZ

Sometimes words get tired because they have been used over and over again. When that happens, we need to look for more specific words that will make our writing more effective. When we swap descriptive words for the ho-hum words, we have done something that writers call “SLOTTING.”

Here is an example. Let’s slot for the underlined word.

Hitler did some bad things.

Hitler did some evil things.

Hitler did some evil things.

Hitler did some evil deeds.

Hitler did some evil deeds.

Hitler carried out some evil deeds.

It is possible to slot or replace single words with several words. You can even “slot-in” a phrase or a clause. Remember to “slot-in” words that describe exactly what you are trying to say. Rewrite the sentences in the space provided.

SLOT FOR THE UNDERLINED WORD(S) IN THE FOLLOWING SENTENCES.

1. Adolf Hitler became the leader of the Nazi Party early in this century.
2. Hitler had a dislike for Jews.
3. The Final Solution was to kill all European Jews.
4. The "Allies" defeated the "Axis powers" in World War II.
5. The period of history associated with the Holocaust lasted for a long time.
6. Most Germans felt that the Versailles Treaty was unfair.
7. Hitler and the Nazis said that they would pick on the Jews when they got the chance.
8. The Nuremberg Laws applied to another group of people, too.

**9. The Nuremberg Laws were not good for the Jews and caused them trouble.**

**10. People had to show papers to prove that they were true Aryans.**

# SENTENCE COMBINING PRACTICE

## ANOTHER BLACK SOLDIER AND LIBERATOR:

### DR. LEON BASS

When W.A. Scott, III went through basic training at Camp McCain (Grenada, MS), in the spring of 1943 with the 183<sup>rd</sup> Engineer Combat Battalion, he met Leon Bass, another African American who became a fellow eyewitness to the liberation at Buchenwald as well as a lifelong friend. After the War, Leon Bass returned home to his native Philadelphia and went on to become a teacher and public school principal. Since 1968, Dr. Bass has been lecturing on the Holocaust across the nation. Like W.A., Dr. Bass experienced life during the Jim Crow era and was determined to dedicate himself to helping others to recognize the value of the individual and the absolute necessity for civil rights for all people regardless of race, color, or creed.

**Directions:** The following information is true and recounts some of Dr. Bass's story. Notice that the text is given to you in *clusters* of sentences. As you read and learn about Dr. Bass, you will also have the opportunity to practice the writing technique of sentence combining. Sentence combining is a skill that will make your written communication sound smoother and more sophisticated. Remember to check your work for spelling, capitalization, punctuation, and grammar.

Let's do #1 as an example:

1.
  - a. My name is Leon Bass.
  - b. I was born in Philadelphia in 1925.
  - c. I was born into a black family of five boys and one girl.

New Sentence: My name is Leon Bass, and I was born in 1925 in Philadelphia to a black family of five boys and one girl.

2.
  - a. My grandparents had originally lived on a farm in South Carolina.
  - b. My grandparents were determined that all of their children would be educated in colleges.
  - c. My grandparents migrated to Philadelphia.
3.
  - a. I went to elementary school in West Philadelphia.
  - b. I went to junior high school in West Philadelphia.
  - c. I lived in a predominantly black neighborhood.
  - d. I did not encounter too much hatred or racism.

4.
  - a. I knew that in some places there were different rules for blacks and whites.
  - b. I felt frustrated.
  - c. I felt helpless.
  - d. The world was dominated by whites.
  
5.
  - a. My parents loved me.
  - b. My parents raised me in a sheltered world.
  - c. My parents did not prepare me to cope as a minority in a prejudiced world.
  
6.
  - a. In 1943, I was drafted into the United States Army.
  - b. I was eighteen years old.
  - c. I was sent to Georgia for military training.
  - d. I learned that I had to fight for democracy and freedom.
  
7.
  - a. The officers did not practice what they preached.
  - b. I was confronted with segregation.
  - c. I was confronted with racism.
  
8.
  - a. I visited a nearby town in Georgia.
  - b. I saw signs that said, “For Colored Only” and “For White Only.”
  - c. I wondered how I could help others when I had no control over my own life.
  
9.
  - a. I left Georgia.
  - b. I spent time in Mississippi.
  - c. I realized the situation was even worse there.
  
10.
  - a. I discovered the true meaning of segregation.
  - b. I was told to sit in the back of a bus.
  - c. I wondered how any black person could live in the South.
  
11.
  - a. I was shipped to England.
  - b. I was treated as an equal in England.
  - c. No one cared about the color of my skin.
  
12.
  - a. I went to France next.
  - b. I saw my friends and many men of my battalion dying.
  - c. I still had no idea of Hitler’s philosophy.
  
13.
  - a. I was an eyewitness to the liberation at Buchenwald.
  - b. Buchenwald was one of the largest concentration camps in Germany.

14.
  - a. I saw what looked like a group of skeletons.
  - b. I did not know who these people were.
  - c. I decided to find out who these people were.
  - d. I decided to find out what happened to them.
  
15.
  - a. Most of them were Jews.
  - b. Some were Gypsies.
  - c. Some were communists.
  - d. Some were handicapped.
  - e. They were considered “undesirables” by the Nazis.
  
16.
  - a. People stretched their hands out to us.
  - b. They asked us for food.
  - c. We were not allowed to feed them.
  - d. Their stomachs were weakened and could not handle solid food.
  
17.
  - a. I became ill inside the camp.
  - b. Trembling, I left the camp.
  - c. I saw a beautiful neighborhood outside the camp.
  
18.
  - a. The neighborhood people said they did not know anything.
  - b. We took them through the gates of Buchenwald.
  
19.
  - a. They had ignored the smell of the ovens.
  - b. They had ignored the screams for help.
  - c. They had been afraid of what would become of them.
  
20.
  - a. They saw the inhumanity of man to man.
  - b. They just closed their eyes.
  - c. They broke down and cried.
  - d. They were in a state of shock.

**Developed by M. Segal, Fulton Co. Schools (1995)**  
**Adapted from PATHWAYS THROUGH THE HOLOCAUST (KTAV. 1988)**

LIVE  
YOUR  
LIFE  
SO  
THAT  
YOUR  
CHILDREN  
CAN  
TELL  
THEIR  
CHILDREN  
THAT  
YOU  
NOT  
ONLY  
STOOD  
FOR  
SOMETHING  
WONDERFUL

YOU  
ACTED  
ON  
IT

\*



**--Dan Zadra  
CEO, Creative Directions  
Compendium, Inc.**

**EXERCISING THE FREEDOM OF CHOICE**

We all have choices to make. Once we have studied the Holocaust and the mistakes of the past by examining the facts; we have the responsibility to make intelligent, informed choices. When we make these positive choices, we are taking action that prevents the ignorance of a few from changing the life experience of the whole world.

Here are some choices to consider that will make a positive difference for everyone.

- 1. Choose not to discriminate.**  
Discrimination is the result of not understanding another point of view. Take the time to get the facts; and if you still disagree, then you are at least making an informed choice.
- 2. Choose not to generalize.**  
Generalizing makes everyone the same, and we are all wonderful creations. There are individuals and groups within the whole. Be aware of the one and the few and the many who are making a positive difference for us all.
- 3. Choose not to be a bystander.**  
Get involved, speak out, and know what you are talking about as well as the kind of differences you can make with your presence. One person exercising the freedom of choice to work for the greater good of everyone will make a difference.
- 4. Choose to work for peace.**  
Occasionally, working for peace may seem like a fight, but there is nothing of greater value than your life. An attitude of peace creates an atmosphere of peace; and in the atmosphere of peace, we can make to the future.
- 5. Choose to appreciate life.**  
Life is such a wonderful adventure because of all the little things we are free to experience each day. Make a big deal out of those little things. You'll enjoy every day even more.
- 6. Choose to remember that you are living in a great country.**  
You can help make sure that it stays great.

Inspired by Jack Polak, Holocaust Survivor, Bergen-Belsen concentration camp.





## CIVIL RIGHTS

F	R	E	E	D	M	E	N	S	B	U	R	E	A	U
T	C	A	S	T	H	G	I	R	L	I	V	I	C	C
W	H	I	T	E	S	U	P	R	E	M	A	C	Y	I
R	N	T	H	I	R	T	E	E	E	N	T	H	Q	V
I	O	N	R	T	D	D	M	C	R	R	E	S	R	I
F	I	O	X	I	N	A	M	O	A	U	F	E	V	L
Y	T	I	J	G	P	E	I	N	K	I	G	X	N	W
F	A	T	F	G	I	V	E	S	F	M	F	O	X	A
E	M	A	N	C	I	P	A	T	I	O	N	Q	Z	R
R	A	G	S	R	S	C	E	U	R	N	E	Y	R	P
G	L	E	E	Q	O	E	A	C	F	U	R	U	C	L
U	C	R	R	K	N	B	D	T	P	K	O	X	M	E
S	O	G	L	T	K	C	P	I	E	D	W	F	M	S
O	R	E	H	A	S	E	D	O	C	E	V	A	L	S
N	P	S	T	N	E	M	D	N	E	M	A	A	F	Y

AMENDMENT  
 CIVILRIGHTSACT  
 CIVILWAR  
 EMANCIPATION  
 FURGUSON  
 FIFTEENTH  
 FOURTEENTH  
 FREEDMENSBUROU  
 PLESSY  
 PROCLAMATION  
 RECONSTRUCTION  
 SEGREGATION  
 SLAVECODE  
 THIRTEENTH  
 WHITESUPREMACY

## HOLOCAUST

N	O	I	S	S	E	R	P	E	D	T	A	E	R	G
U	O	N	O	I	T	A	P	I	C	N	A	M	E	F
R	T	I	Z	I	F	O	G	Z	S	O	T	M	Q	H
E	A	N	T	I	S	E	M	I	T	I	S	M	S	O
M	E	P	C	U	L	M	I	N	A	T	I	O	N	W
B	M	G	R	T	L	R	A	W	A	U	L	J	L	U
E	G	N	D	E	P	O	R	T	A	T	I	O	N	P
R	J	A	A	A	M	X	S	J	R	I	J	M	T	P
G	R	Z	V	C	B	M	P	L	Y	T	L	L	H	S
L	H	I	W	R	Z	H	I	Z	A	S	R	F	B	R
A	N	S	C	H	L	U	S	S	N	N	B	U	T	Q
W	P	X	E	V	C	Y	A	I	P	O	I	X	X	O
S	X	C	F	M	G	M	E	O	W	C	K	F	W	V
S	R	O	T	A	R	T	E	P	R	E	P	R	C	M
S	E	L	L	I	A	S	R	E	V	A	J	G	M	S

ANSCHLUSS

ANTISEMITISM

ARYAN

CONSTITUTION

CULMINATION

DEPORTATION

EMANCIPATION

FINALSOLUTION

GREATDEPRESSION

JEWISHBADGE

NAZIS

NUREMBERGLAWS

PERPETRATORS

SIMMER

VERSAILLES

## HOLOCAUST II

E	K	F	V	T	N	U	M	P	A	D	L	I	X	E
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## **BIRMINGHAM PLEDGE**

Often, our young people can intellectually process past and present consequences of prejudice and hate. In fact, they may even be able to foresee future dangers.

However, there remains a need for many students to be able to “do” something. The “Birmingham Pledge” provides such an opportunity. Perhaps some of your students might want to organize a pledge drive as a class or school project. By committing to the pledge and encouraging family and friends to do the same, teens are able to become part of an international community of citizens who have chosen to be counted against prejudice and hate—for the past, for the present, and for the future.



## COMMUNITY AFFAIRS COMMITTEE

A Bi-Racial Organization Dedicated To Achieving Racial Justice & Harmony in The  
Birmingham Community

### ABOUT THE BIRMINGHAM PLEDGE

The Birmingham Pledge had its origins in the City of Birmingham, Alabama, and it has evolved as an international campaign directed toward the elimination of racial prejudice. "The goal of the campaign," says Jim Rotch, author of the pledge, is to "light a fire that can consume racial prejudice all over the world." It applies to all races and all racial prejudice, calling upon individuals to make an individual commitment to eliminate racial prejudice from their daily thoughts and actions and to encourage others to do so at every opportunity. The Pledge offers every man, woman and child the opportunity to stand up and be counted on the issue of racial prejudice. For each person who strives to live the Birmingham Pledge, the world is a better place for the effort.

The official kick-off of the Birmingham Pledge was January 19, 1998, during the Thirteenth Annual Dr. Martin Luther King, Jr. Unity Breakfast in Birmingham where the 2,300 attendees had the opportunity to recite and sign the Pledge. All signed and returned Pledges are assigned a number, and a computerized registry of signed Pledges is being established at the Birmingham Civil Rights Institute. A permanent Birmingham Pledge display at the Institute will chronicle those Pledges with Pledges of prominent persons and others being placed in public view.

**Among the individuals who have joined in signing the Birmingham Pledge are President Bill Clinton and First Lady Hillary Rodham Clinton. The Clintons signed the Pledge on January 27, 1998, during a reception following the State of the Union Address at the request of Rev. Lawton Higgs, Sr., who was a guest of the First Lady for the event. Locally, individuals who have signed and returned the Pledge include The Honorable Richard Arrington, Jr., Mayor of the City of Birmingham; Jefferson County Commissioners Mary Buckelew, Bettye Fine Collins, Jeff Germany, Chris McNair and Gary White; Dr. Lawrence Pijaux, Executive Director and Odessa Woolfolk, President of the Board of Directors of the Birmingham Civil Rights Institute; Mike Coppage, Chief of Police of the City of Birmingham along with over 90 percent of the Birmingham Police Force; Reverend Christopher Hamlin, Pastor of Sixteenth Street Baptist Church; and Jefferson County Sheriff Jim Woodward.**

### About Operation New Birmingham

The Birmingham Pledge is a project of the Community Affairs Committee (CAC) of Operation New Birmingham (ONB), a private, non-profit organization charged with promoting growth and development in Birmingham's City Center. The Birmingham Pledge Task Force is chaired by Lou Willie, III. An Advisory Board of prominent individuals is chaired by Jim Rotch, who initiated the Birmingham Pledge project and serves as co-chair of CAC.

## **A Committee Of Operation New Birmingham**

215 North 20<sup>th</sup> Street \* Birmingham, AL 35203 \* (205) 324-8797 \* FAX 324-8799 \*  
<http://www.onb.org>

Page Two

### **About CAC**

The Community Affairs Committee (CAC) was established in 1969 as a bi-racial organization of local leaders dedicated to achieving racial harmony and justice in the Birmingham community. To achieve its mission, the CAC strives to serve as a catalyst for improving racial harmony by building coalitions around specific community issues and focusing on how racial barriers which continue to exist can be eliminated.

### **For More Information**

Copies of the Birmingham Pledge or more information about the Birmingham Pledge Task Force or the Community Affairs Committee may be obtained by contacting:

**Operation New Birmingham**  
**215 North 20<sup>th</sup> Street**  
**Birmingham, AL 35203**  
**(205) 324-8797; (205) 324-8799 (fax)**  
[www.onb.org](http://www.onb.org)

Copies of the Birmingham Pledge are also available by visiting

**Birmingham Civil Rights Institute**  
**520 North Sixteenth Street**  
**Birmingham, AL 35203**  
**(205) 328-9696**

Organizations or entities interested in having someone give a presentation about the Birmingham Pledge should contact Operation New Birmingham about the Community Affairs Committee's **Speakers Bureau**, which is chaired by Emily Eberhardt (who also serves as co-chair of the Community Affairs Committee).

# BIRMINGHAM PLEDGE

SIGN IT • LIVE IT

## Birmingham Pledge Information

- ◆ There have been approximately 13, 000 pledges received.
- ◆ Of the 13,000 pledges signed roughly 70% originate in the Birmingham/Jefferson metro area.
- ◆ Sixty-five percent of the states in the union are represented with a signed pledge.
- ◆ Foreign countries represented are as follows: Liberia, Holland, Malaysia, Argentina, India, Australia, Japan, Pakistan, Great Britain, Zambia, Israel, Almay.
- ◆ The Birmingham Pledge has no boundaries as represented by the geographic diversity. It also does not heed to man made barriers, such as prison walls.
- ◆ Acts as a symbol of hope. A letter received with 10 dollars enclosed, to promote the pledge, from a family who by all indications really couldn't spare 10 bucks.
- ◆ The pledge has received a respectable amount of press considering budget constraints and lack of full-fledged promotion.
- ◆ College campus pledge drives across the southeast have been successful.
- ◆ A nationally circulated periodical, *Teaching Tolerance*, recently published an article about the Birmingham Pledge. This has led to a tremendous response regarding Birmingham Pledge drives.

As of 2/8/99

### BIRMINGHAM PLEDGE HIGHLIGHTS

- Nearly 10,000 Pledges have been signed, representing 65% of the states in the Union.
- Pledges have been received from Liberia, Holland, Malaysia, Argentina, India, Australia, Japan, Pakistan, Great Britain, Zambia, Israel, and Almay. That's every continent except Antarctica.
- Birmingham Pledge drives have been conducted at several colleges and universities, including the University of Alabama at Birmingham, the University of Mississippi, the University of South Carolina, Birmingham-Southern College and Samford University.
- A number of local companies and organizations have sponsored Pledge drives which have led to national drives within these organizations.

### HOW TO CONDUCT A PLEDGE DRIVE

Follow these easy steps to make your Birmingham Pledge Drive a success:

- Seek the involvement of several groups in sponsoring the drive.
- Publicize the date of the drive early and often. Place articles in business and civic magazines and newsletters, and public service announcements on radio and television.
- Recruit key leaders to be a part of the drive.

Contact CAC for copies of the Pledge or supporting material for distribution during your drive. Please remember that signed Pledges must be returned to CAC in order to be included in the Official Birmingham Pledge Registry as part of a permanent exhibit in co-operation with the Birmingham Civil Rights Institute.



## Sign the Pledge!

I believe that every person has worth as an individual.

I believe that every person is entitled to dignity and respect, regardless of race or color.

I believe that every thought and every act of racial prejudice is harmful; if it is my thought or act, then it is harmful to me as well as to others.

Therefore, from this day forward I will strive daily to eliminate racial prejudice from my thoughts and actions.

I will discourage racial prejudice by others at every opportunity.

I will treat all people with dignity and respect; and I will strive daily to honor this pledge, knowing that the world will be a better place because of my effort.

Go to this web site to make the pledge: <http://birminghampledge.org/English.asp>



## **TEACHING TOLERANCE**

**Southern Poverty Law Center**  
400 Washington Avenue  
Montgomery, AL 36104

In order to receive a free subscription to this valuable magazine resource (published twice each year), write your request on school letterhead. The Southern Poverty Law Center also offers wonderful classroom materials which they will provide to your school media center.

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**Dear Teacher:**

**I am a survivor of a concentration camp. My eyes saw what no man should witness:**

**Gas chambers built by LEARNED engineers  
Children poisoned by EDUCATED physicians  
Infants killed by TRAINED nurses  
Women and babies shot and burned by HIGH SCHOOL  
and COLLEGE graduates**

**So I am suspicious of education.**

**My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.**

**Reading, writing, and arithmetic are important only if they serve to make our children more humane.**

**--Chaim Ginott**

*If your school doesn't already own  
This material,  
It's up to you to make it happen  
Now!*

RE-RELEASED BY POPULAR DEMAND! An Academy Award-winning video, inspiring text and easy-to-use teacher's guide are combined in this powerful, concise teaching package, already in use in more than 55,000 schools. If offered commercially, *America's Civil Rights Movement* would cost \$350. But Teaching Tolerance is making it available to middle and high school *FREE*.

#### **A TIME FOR JUSTICE VIDEO**

The video component of this kit won the 1995 Academy Award for Best Short Subject Documentary. Filmmaker Charles Guggenheim captures the spirit of the Civil Rights Movement through historical footage and the actual voices of those who participated. In this 38-minute film, students will witness firsthand the struggle's most dramatic moments—the bus boycott in Montgomery, the violence in Birmingham, the school crisis in Little Rock, and the triumphant 1965 march for voting rights.

More importantly, they will discover the heroism of individuals who risked their lives for the cause of freedom and equality.

#### **AWARD-WINNING TEXT**

For a more detailed discussion of the Movement and its heroes, the teaching package includes, *Free At Last: A History of the Civil Rights Movement and Those Who Died in the Struggle*. This 108-page publication, which won the American Bar Association's Silver Gavel Award, uses hundreds of historical photos and dramatic profiles to tell the compelling story of a people's struggle for freedom.

#### **DETAILED LESSON PLANS**

*America's Civil Rights Movement* is designed for practical classroom use. The Teacher's Guide describes various ways to use the video alone or in conjunction with the publication *Free At Last*. It includes step-by-step lesson plans for 1-day, 3-day or 7-day units. Creative and critical thinking exercises are emphasized, along with group activities. Supplemental activities provide options for extending or modifying the units.

*"In the seven years since its release, this powerful kit has proven to be an invaluable resource for teaching about democracy and equal rights for all."*

**DR. PAUL MARTIN DU BOIS, CO-FOUNDER  
CENTER FOR LIVING DEMOCRACY**

*"My 8<sup>th</sup> graders were moved and impressed by this extraordinary video package. It is an outstanding teaching tool and historical document."*

**MIDDLE SCHOOL TEACHER  
MERCER ISLAND, WASHINGTON**

#### **TO ORDER THIS FREE PACKAGE**

Simply have your principal, department chair, or director fill out the attached card or send a request on school letterhead to:

**AMERICA'S CIVIL RIGHTS MOVEMENT  
TEACHING TOLERANCE  
400 WASHINGTON AVE.  
MONTGOMERY, AL 36104  
OR FAX (334) 264-7310**

**FREE TO EDUCATORS ONLY LIMIT ONE PACKAGE PER SCHOOL, UNIVERSITY DEPT,  
OR ORGANIZATION. NO FINANCIAL OBLIGATION. PLEASE ALLOW SIX WEEKS FOR  
DELIVERY.**

# Georgia Commission on the Holocaust

[www.holocaust.georgia.gov](http://www.holocaust.georgia.gov)

The Georgia Commission on the Holocaust site includes information on the following topics:

- **Mission**
- 
- **Day of Remembrance**
- 
- **Contest**
- 
- **Publications**
- 
- **Education**
- 
- **Anne Frank Exhibit**

**The Commission may also be reached by phone, fax, or e-mail:**

**Phone: 770-838-3281**

**Fax: 770-8383261**



## Sources----web----sources

### UNITED STATES

#### UNITED STATES HOLOCAUST MEMORIAL MUSEUM

<http://www.ushmm.org/>

Located in Washington, DC, the United States Holocaust Memorial Museum is America's national institution for the documentation, study, and interpretation of Holocaust history and serves as this country's memorial to the millions of people murdered during the Holocaust. This site includes:

- General information about the Memorial Museum, how to plan a visit, and how to become a member.
- Schedules and announcements of museum programs, special events, conferences, and workshops.
- Teaching materials – Guidelines for teaching about the Holocaust, Historical summaries, and more.
- International Directory of Organizations in Holocaust Education, Remembrance, and Research.
- Searchable database of photographs from the Museum's Photo Archives
- Searchable database of Archive and Library catalogues.
- On-line exhibitions and transcriptions of events and presentations at the Museum.
- A University of Virginia student's analysis of the USHMM is available at *Memory Made Manifest: The United States Holocaust Memorial Museum* – <http://xroads.virginia.edu/~CAP/HOLO/holo.html>

#### Simon Wiesenthal Center

<http://www.wiesenthal.com>

Headquartered in Los Angeles, the Simon Wiesenthal Center is an international center for Holocaust remembrance, and the defense of human rights and the Jewish people. This site includes:

- Answers to thirty-six frequently asked questions about the Holocaust
- Biographies of children who experienced the Holocaust.
- Updates on current events and excerpts from the Center's magazine, *Response*.
- Information about hate groups on the Net.
- Information about the Center, the Museum of Tolerance, and their programs.
- Much of this site is translated into several languages including Spanish, German, and Italian.
- *The Simon Wiesenthal Center* also hosts the *Museum of Tolerance On-Line Multimedia Learning Center* at <http://motlc.wiesenthal.com>. Aside from a large on-line multimedia "learning center" about the Holocaust, this site provides answers to frequently asked questions about the Holocaust, on-line exhibitions, many specialized bibliographies, a glossary and timeline, and an impressive collection of publications including a book about Kristallnacht and several scholarly essays from the Simon Wiesenthal Center Annual Volumes and other publications.

**Note:** There are numerous local holocaust memorials, museums, and resource centers around the United States and Canada that have created their own web sites. You can use a search engine to find them. Some are: *C.A.N.D.L.E.S. Holocaust Museum, Metropolitan Detroit Holocaust Memorial Center, Holocaust Museum Houston, El Paso Holocaust Museum and Study Center, Virginia Holocaust Museum, The Holocaust Memorial (Miami), Tampa Bay Holocaust Memorial Museum and Educational Center, Desert Holocaust Memorial (Palm Springs), Holocaust Education Foundation, Inc. / Holocaust Teacher Resource Center, The Hopesite Homepage of the Centre for Holocaust Education, Holocaust Studies Center: Bronx School of Science, Vancouver Holocaust Education Centre, and Holocaust Human Rights Center of Maine.*

**William Bremen Jewish Heritage Museum, 1440 Spring Street, NE, Atlanta, GA 30309.  
Phone: 404-873-1661, Carla Singer, Coordinator**

**Teaching Museum South, Fulton County Schools, 689 North Avenue, Hapeville, GA 30354  
Phone: 404-669-8015, David B. Rector, Curator/Director.**

## ISRAEL

### **Yad Vashem: The Holocaust Martyrs and Heroes Remembrance Authority**

<http://www.yadvashem.org.il/>

Located in Jerusalem, Yad Vashem is Israel's national museum and memorial dedicated to the victims of the Holocaust. This site includes:

- General information about the memorial and museum, the Information and Research Centers, the School for Holocaust Education, Resource Center for teachers, and current issues at Yad Vashem.
- Answers to frequently asked questions about the Holocaust
- Selected Bibliography on numerous Holocaust-related topics
- Chronology (under construction)
- *Documents on the Holocaust* on-line (an extensive collection of translated primary source documents)
- Excerpts from other Yad Vashem publications, including *Legacy* education journal and *Lost Jewish Worlds* information on Jewish communities in Europe
- A scholarly essay on photographic analysis of the Holocaust titled "Ordinary Men, Extraordinary Photographs"
- Selected artifacts and works of art from the museum collections
- Tree on-line exhibitions: "No Child's Play", "Under This Blazing Light", and "Visas for Life: Diplomats that Rescued Jews"
- Educational and scholarly materials are available for purchase.

### **The Ghetto Fighters' House: Museum of the Holocaust and Resistance**

<http://www.gfh.org.il/>

Located on Kibbutz Lochamei Haghetaot in the northern Galilee region of Israel, the Ghetto Fighters' house is dedicated to telling the story of the Holocaust and the endurance of the Jewish people. This site includes:

- General information about the museum, programs, and resources
- On-line exhibitions – one art gallery and one on the topic of resistance
- Information about educational publications available for order.
- *The American Friends of the Ghetto Fighters' House* also maintains a web site at -. Their site includes an on-line art gallery as well as information about ordering educational resources.

### **GENERAL SOURCE Anne Frank Online**

<http://www.annefrank.com/>

The Anne Frank Center USA was founded in 1977 to educate people about the causes, instruments and dangers of discrimination and violence through the story of Anne Frank. This site includes:

- General information about the Anne Frank Center USA and the traveling exhibit, *Anne Frank in the World, 1929-1945*.
- Historical summary and photographs about Anne and her diary.
- Expected additions to the site include: historical information about the Holocaust and educational materials for the classroom.

### **Anti-Defamation League On-Line**

<http://www.adl.org/>

The Anti-Defamation League, founded in 1913, is "the world's leading organization fighting anti-Semitism through programs and services that counteract hatred, prejudice and bigotry." Its mission is "to stop the defamation of the Jewish people and to secure justice and fair treatment to all citizens alike." Aside from regular press releases and other information, the ADL web site includes:

- On-line articles from current and past issues of *The Hidden Child*, many of them written by survivors.
- *Holocaust Denial: An Online Guide*, a resource for learning about the denial movement.
- Resources for teachers and students (a short historical summary, timeline, glossary, and bibliography).
- An *On-line Report on Hate Crime Laws*.

Created by the Georgia Commission on the Holocaust

### **Cybrary of the Holocaust**

<http://www.remember.org>

The Cybrary of the Holocaust is continuously adding information to its web site, and is one of the largest Holocaust-related web sites geared toward educators and students. This site includes:

- An encyclopedic collection of historical information
- Answers to frequently asked questions
- Curriculum outlines (including a lesson plan on Anne Frank)
- Excerpts from survivor testimony, transcripts of Nazi speeches and official documents
- Artifact photos, historical photos
- Student artwork and poetry
- On-line survivor and liberator memoirs
- Links to other holocaust sites, and more.
- Audio clips and transcripts of survivor testimony and interviews with scholars are available. Additions to this site include photo tours of Auschwitz, genealogy tracing information, liberator testimony and photographs, student work, and online chats with scholars.

### **Facing History and Ourselves**

<http://www.facing.org/>

Facing History and Ourselves is a national educational and professional development organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote the development of a more humane and informed citizenry. This site includes:

- General information about educator workshops, resources, and research projects.
- Links to a student generated site highlighting student writing and artwork.
- Links to regional office websites.

### **Social Studies School Service Catalogue of Holocaust Resources & Materials**

<http://socialstudies.com/holo.html>

Social Studies School Service searches out, evaluates and sells educational material through, over 30 different catalogues. This web site highlights books, videos, posters, and other materials that are available in their Holocaust resources & materials catalogue. It includes:

- Short descriptions and ordering information for curriculum materials on the Holocaust in general, Hitler and Nazism, resistance, righteous ones, children & teens, moral issues, and prejudice.
- Internet Lesson Plans and Classroom Activities on using Holocaust photographs and drawings, rescuers, and on encountering Holocaust denial.
- An annotated list of Holocaust-related web sites with ideas for integration into class work.

### **A Teacher's Guide to the Holocaust**

<http://fcit.coedu.usf.edu/holocaust/default.htm>

This site was produced and maintained by the Florida Center for Instructional Technology located in the College of Education at the University of South Florida in Tampa. It includes:

- A timeline, documents, photographs, glossary terms, and links to related web sites integrated into a single multimedia project.
- Historical information categorized under the titles- "victims, perpetrators, bystanders, resisters, rescuers, liberators, survivors"- also integrated with photographs, documents, glossary terms, and links to related web sites.
- Information about art, literature, and music related to the Holocaust.
- A collection of student activities for use in the classroom.
- A collection of teacher resources, including: abstracts of articles from the ERIC database, annotated bibliography and videography, links to Holocaust-related primary source documents on the web, glossary, a

gallery of photographs, artwork and maps, information about professional development, Holocaust-related educational software, and links to Holocaust Museums in Florida and other related web sites.

We gratefully acknowledge the assistance of education staff at the United States Holocaust Memorial museum in compiling this information.

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