

Unit 2 / Lesson 2.2 / Overview

Unit 2: Nazism in Power

Lesson 2.2: “The Jewish Question”

Background:

When studying the Holocaust, it is essential to understand what has been called “The Jewish Question.” This lesson provides an overview of “The Jewish Question.” At this time, some German and other European writers, philosophers, and theologians decided that having Jews in their country was a problem that required a solution. It should be noted that in the 1800s, Jews were a tiny minority in these countries. “The Jewish Question” is also referred to as the Jewish “problem.”

Video Running Time: 20:43

Goal:

To understand the role that “The Jewish Question” played in Hitler’s racial policy and to analyze the historical background of Nazi racial and biological antisemitism, with particular regard to the social, economic, and political conditions in Germany in the aftermath of World War I.

Essential Questions:

- What was pre-war Jewish life like in Europe?
- How was racial antisemitism in Nazi Germany different from the religious anti-Judaism of the past?

Learning Goals:

- Students will be able to answer, what was “The Jewish Question?”
- Students will know how propaganda influenced German popular opinion with respect to the Jews.

Success Criteria:

- Students will be able to explain emancipation and how that affected Jewish life before the war.
- Students will analyze the wide range of experiences of Jews living in Europe prior to World War II
- Students will explain how the Nuremberg Laws changed life for German Jews.
- Students will explain how *Der Stürmer*, the Madagascar Plan, the Wannsee Conference, and the “Final Solution” attempted to answer “The Jewish Question.”

Topics For Further Discussion:

- What were the Nuremberg laws, and how did they affect Jewish life?
- What other forms of propaganda were used by the Nazis?
- Why has “The Jewish Question” been an issue for hundreds of years?

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Recommended Background Reading from *How Was It Possible? A Holocaust Reader*

Unit 2 – Lessons 2.1; 2.2; and 2.3

Chapter 2

- Introduction to **Chapter 2: Nazism in Power**
- “Elite Cooperation” from translation of *Das Amt und die Vergangenheit [The Office and the Past]* by Peter Hayes et al.
- “Street Level Coercion” from *Defying Hitler* by Sebastian Haffner
- “The Claims of Community” from *Belonging and Genocide* by Thomas Kühne

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Unit 2: Nazism in Power

Lesson 2.2: “The Jewish Question”

Question	
What does “The Jewish Question” refer to?	
What did signs posted throughout Nazi Germany in the 1930s say about the Jews?	
What did emancipation do for Jews?	
Did emancipation change people’s minds about the Jews?	
What was Jewish life like before the war?	
How did Nazi Germany promote antisemitism in the 1930s?	
How did eugenics change anti-Judaism (hatred of Jews based on religion) to antisemitism (hatred of Jews due to their race – which is a false concept)?	

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How did the fictional <i>Protocols of the Elders of Zion</i> promote antisemitism?	
How did the Nazis use the concept of the <i>Volk</i> (German tribe) to promote antisemitism?	
How did the phrase “the Jews are our misfortune” answer “The Jewish Question?”	
How was “assimilation” twisted and used against the Jews?	
After World War I, how did many Germans regard the Jews?	
How did the Nuremberg Laws evolve from 1935 – 1938?	
What was Kristallnacht, and what was its effect?	
How was propaganda used by the Germans?	

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How were the press and publishing companies compliant with the Nazis?	
What was the Madagascar Plan, and did it work?	
What was decided at the Wannsee Conference?	

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Answer Key

Question	Possible Answers
What does “The Jewish Question” refer to?	<ul style="list-style-type: none"> The way in which Germans and Germany viewed and interacted with the Jewish population (Slide 2)
What did signs posted throughout Nazi Germany in the 1930s say about the Jews?	<ul style="list-style-type: none"> The Jews are our misfortune He who buys from Jews is a traitor to the nation Jews not wanted here (Slide 2, 3)
What did emancipation do for Jews?	<ul style="list-style-type: none"> Emancipation is being set free from legal, social, or political restrictions Emancipation gave Jews the right to vote To be full and equal citizens (Slide 5)
Did emancipation change people’s minds about the Jews?	<ul style="list-style-type: none"> No, between 1878 and 1933, antisemitism grew (Slide 6)
What was Jewish life like before the war?	<ul style="list-style-type: none"> Jewish life was diverse Jewish life was dynamic and highly developed culturally Children went to school, celebrated birthdays, participated in sports, dances, youth groups, and theater performances Jews were rich and poor, religious and secular, urban and small-town, modern and traditional (Slide 7, 8, 9, 10)
How did Nazi Germany promote antisemitism in the 1930s?	<ul style="list-style-type: none"> Through posters and signs Antisemitic exhibition at Vienna Railway Station in 1938 Associated Jews with Communists, both were considered enemies of the German state (Slide 11)

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How did eugenics change anti-Judaism (hatred of Jews based on religion) to antisemitism (hatred of Jews due to their race – which is a false concept)?	<ul style="list-style-type: none"> Eugenics is “race science” – one can determine human superiority and inferiority by race Determined Jews were a race This determination was based on “science” Jews are not a race Wilhelm Marr coined the term antisemitism (Slide 12)
How did the fictional <i>Protocols of the Elders of Zion</i> promote antisemitism?	<ul style="list-style-type: none"> Spread lies and conspiracy theories blaming the Jews for the world’s greatest problems Hitler and propaganda minister Goebbels referenced the <i>Protocols</i> in Nazi speeches and propaganda (Slide 13)
How did the Nazis use the concept of the <i>Volk</i> (German tribe) to promote antisemitism?	<ul style="list-style-type: none"> Jews were the “Other” and were never part of the <i>Volk</i> Jews were seen as biologically, culturally, and politically different from Germans Jews were seen as a danger to the German <i>Volk</i> Jews were seen as threatening to Aryan race and to the German <i>Volk</i> (Slide 14)
How did the phrase “the Jews are our misfortune” answer “The Jewish Question?”	<ul style="list-style-type: none"> Let Germans know that Jews should not be part of German society Germans feared Jewish interference in their economic, intellectual, cultural, and political life Scholars called for expulsion of Jews Entrenched antisemitism into society (Slide 15)
How was “assimilation” twisted and used against the Jews?	<ul style="list-style-type: none"> Assimilated Jews were accused of hiding their identity and tricking Germans Germans questioned Jewish support of the military and their service during World War I (Slide 16)

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After World War I, how did many Germans regard the Jews?	<ul style="list-style-type: none"> • Jews were considered a race • Jews were carriers of disease • Jews were responsible for Germany losing World War I • Weimar Republic granted too many liberties to the Jews • Statistics were collected to determine the disproportionate influence Jews had on German life <p>(Slide 17, 18, 19)</p>
How did the Nuremberg Laws evolve from 1935 – 1938?	<ul style="list-style-type: none"> • They became harsher • Supplemental Decree defined who was a Jew and who was a German • 3 or 4 Jewish grandparents made one a Jew • If you had 1 or 2 Jewish grandparents, you were considered a <i>mischling</i>, or mixed race • The Nazis initially determined if a <i>mischling</i> was a Jew or an Aryan based on their behavior and participation in the Jewish community <p>(Slide 20)</p>
What was Kristallnacht, and what was its effect?	<ul style="list-style-type: none"> • An organized violent attack on Jews, instigated by Goebbels as a response to the assassination of a German diplomat in Paris • A series of pogroms against Jews, destroying businesses, burning synagogues, and damaging Jewish property • 30,000 Jewish men arrested and sent to concentration camps • Jews forced to pay damages • Turning point for German Jews • Jews began to leave Germany; increase in Germany's persecution of Jews <p>(Slide 21)</p>

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How was propaganda used by the Germans?	<ul style="list-style-type: none"> • Used propaganda to defend actions like Kristallnacht and blamed the Jews • German government blamed the anti-German “atrocities propaganda” they said was spread by worldwide Jewish community • To intensify Germany’s antisemitic atmosphere (Slide 23)
How were the press and publishing companies compliant with the Nazis?	<ul style="list-style-type: none"> • Publications like <i>Der Stürmer</i>, pushed an antisemitic agenda • Educated German public to remove Jews from society • Textbooks written to teach and frighten children – <i>The Poisonous Mushroom</i> (Slide 24)
What was the Madagascar Plan, and did it work?	<ul style="list-style-type: none"> • A plan to relocate European Jews to Madagascar, an island off Africa • Never implemented due to the signing of the Atlantic Charter and the British alliance with the United States (Slide 26)
What was decided at the Wannsee Conference?	<ul style="list-style-type: none"> • 15 Nazi Party and German government officials met and determined who would be in charge of the annihilation of the Jews – the “Final Solution” (Slide 26)

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Unit 2: Nazism in Power

Lesson 2.2: “The Jewish Question”

Slide 1 – “The Jewish Question”

Welcome to Lesson 2.2 of *How Was it Possible? A Holocaust Curriculum For and By Teachers™*, from The Jewish Foundation for the Righteous. This presentation will give you an overview of the topic “The Jewish Question.” This lesson was prepared by Jill Tejeda, who teaches a Holocaust and Genocide course at Livingston High School in Livingston New Jersey.

Slide 2 – “The Jewish Question”

In this lesson, when we talk about “The Jewish Question,” we are referring to the way in which Germans and Germany viewed and interacted with the Jewish population. It should be noted that “The Jewish Question” was debated in many countries in Europe and also in the United States. The sign in the photograph in German says, “The Jews are our misfortune! He who buys from Jews is a traitor to the nation!”

Slide 3 – “The Jewish Question”

This sign says, “Jews are not wanted here” – street signs like this were common in many German towns.

Throughout the Middle Ages, lies were perpetuated about Jews throughout Europe. These included the blood libel and accusations that Jews were responsible for the Black Death. They were used to vilify Jews, who were expelled, defamed, and murdered *en masse*.

During and after the Enlightenment, many social and political changes occurred in Europe, and Jews began to gain civil rights, including the right to vote. Considering the often-problematic history Christian society had with Jews, and the false accusations that persisted over time, many believed that Jews were too different to be part of Christian society. They were feared as the “Other,” a group that would poison the Christian way of life.

Slide 4 – Emancipation

In the next few slides, we will discuss Jewish emancipation in Europe. Emancipation is the process of being set free from legal, social, or political restrictions.

Slide 5 – Jewish Emancipation

By the late 18th and throughout the 19th century, during the period of the Enlightenment, Jews in Europe gained civil and legal rights – most importantly, they were granted emancipation, including the right to vote. They were considered full and equal citizens by the law.

After many years of intolerance of Jews and misunderstanding about their religion and culture, laws changed. People’s minds, however, were a different story.

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Slide 6 – Phases of Emancipation

There were three main phases of emancipation:

1. The first phase: 1740-1789: the idea to emancipate Jews was motivated by the Enlightenment and the age of reason.
2. The second phase: 1789-1878: following the French Revolution, and especially following the Napoleonic Wars, a number of Western European countries, specifically France, Germany, and the Netherlands, emancipated Jews.
3. The third phase: 1878-1933: antisemitism grew stronger as the reaction to Jewish emancipation throughout Europe continued.

Slide 7 – Jewish Life Before World War II

Jews have lived in Europe for over two thousand years. Jewish life in Europe before World War II was as diverse as each country, community, culture and individual, and added a vitality to each society, a vitality that has sadly never recovered.

In the photograph is Larry Warick (born Lova Warszawczyk in 1936), from Warsaw, Poland. In 1940, Larry's family fled to Bialystok, then under Soviet control. The Soviets deported them to a Siberian labor camp. After the war ended, they returned to Poland and discovered that around 300 relatives had been killed. Larry and his family wound up in a displaced persons camp in southern Germany. In May 1949, the family immigrated to the United States, where Larry learned English, and attended City College of New York and the Albert Einstein Medical School, going on to become a neurologist and psychiatrist, and a clinical professor at UCLA.

Slide 8 – Jewish Life Before World War II

In 1933, Europe was home to approximately 9.5 million Jews, more than 60% of the worldwide Jewish population. Jewish life in Europe was dynamic and highly developed culturally. Jews lived in nearly every country in Europe, with the majority living in Eastern Europe, particularly in Poland and the Soviet Union, which included the Baltic States and Ukraine.

This photograph is of Robert May, taken on his first day of third grade in 1934. In the other two photographs, you see Jewish children with family and friends.

Slide 9 – Jewish Life Before World War II

The diversity and complexity of European Jewish communities is plain to see from these photographs from across the continent – from vibrant family life to active social lives – filled with the range of everyday human interaction.

These two photographs show Jewish families from Poland, one an observant, Orthodox family and the other a secular family. Both families were murdered during the Holocaust. The next photograph is of a wedding in the Grand Synagogue of Rome, Italy.

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This is a group photograph of members of *Hashomer Hatzair*, a Jewish youth group. The next shows three Jewish girls at a masquerade ball, and the last is of members of a Jewish theater group performing the play, “The Dybbuk.”

Slide 10 – Jewish Life Before World War II

From east to west, Jews were involved in all facets of social, intellectual, and economic life – from farms to factories, stage to screen, innovative trades to traditional crafts, from one room schools to the most prestigious universities. It is important to know about the diversity of Jewish life to get a sense of the world that was lost. Jews were rich and poor, religious and secular, urban and small-town, modern and traditional, but they were all the same in one respect: potential victims of the Nazis who targeted them solely because they were Jewish.

Here we see a second-grade classroom in Warsaw, Poland. Next is the passport photograph of Itzik Fialkoff, and his mother, Chaya, that was used as part of their visa application for the United States. The next is a group portrait of members of the *Hakoach* Jewish sports club.

Here is the Mikolavsky family, a group photograph of members of a Jewish youth orchestra in Warsaw, and a Jewish scout group from Greece.

Slide 11 – Racial Antisemitism

Let us now discuss the ideas behind, and the evolution of, racial antisemitism. This is a photograph of the entrance to “The Eternal Jew,” an antisemitic exhibition at the Vienna Railway Station, from 1938. Notice also the hammer and sickle, associating Jews with Communism.

Slide 12 – Anti-Judaism vs. Antisemitism

By the latter part of the 19th century the “science” of eugenics, or race science, claimed to determine human superiority and inferiority by race.

Traditionally, Jews were a hated and targeted group because of their religion. But with eugenics, hatred of Jews seemed to have a basis in “science.”

The term antisemitism was first coined in 1879 by German journalist Wilhelm Marr – this term was widely accepted in Germany and other countries.

Slide 13 – *Protocols of the Elders of Zion*

First published in Russia in 1905, *The Protocols of the Elders of Zion* was a fictitious account of plans for Jewish world dominance that was taken from age-old lies and conspiracy theories. The book blamed the Jews for a whole host of the world’s greatest problems.

The *Protocols* were also republished in Henry Ford’s newspaper *The Dearborn Independent*.

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In the 1920s, the Nazi Alfred Rosenberg introduced Hitler and his propaganda minister Joseph Goebbels to the *Protocols*. They were referenced in many Nazi speeches and in their propaganda.

Remarkably, some still believe these lies, even today.

Slide 14 – The Volk

The *Volksgemeinschaft*, as you see in this image, is a word meaning ‘the people’s community,’ a direct reference to the *Volk*, the German people as opposed to the Jews, who were considered the “Other.” Jews could never be considered part of the *Volk*.

According to the Nazis, Jews were the main source of evil in society – biologically, culturally, and politically, making them a danger to the German *Volk*.

According to historian Saul Friedländer, the Nazis considered that “The Jews were a lethal and active threat to all nations, to the Aryan race and to the German *Volk*.”

Slide 15 – *Die Juden sind unser Unglück* – “The Jews are our Misfortune”

On this slide you see a photograph of a Nazi mass rally in August 1935. The upper banner in the picture says, “The Jews are our Misfortune,” a quote by Heinrich von Treitschke.

As antisemitism grew, Germans feared Jewish interference in their economic, intellectual, cultural, and political life.

Well-known and revered scholars called for the expulsion of German Jews, fully entrenching antisemitism into society.

“The Jewish Question” was an actively debated topic amongst German citizens both publicly and privately.

Slide 16 – World War I

In this photograph, we see a young Hitler attending a rally in Munich in 1914, celebrating the beginning of World War I. Hitler’s antisemitic beliefs were radicalized in Vienna and in the army.

After emancipation, German Jews felt just as German as other German citizens. They were patriotic and assimilated along with other Germans. Many Germans however, believed that the assimilated Jew was dangerous, as they were seen to be hiding their true identity, and therefore tricking ordinary Germans.

Approximately 100,000 Jews fought for Germany in World War I. This was a proportionately higher percentage than other ethnic or religious groups in Germany. However, the government suppressed this figure to hide the degree of Jewish participation from the public.

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Slide 17 – “The Jewish Question” – Hitler, 1919

Hitler falsely believed that Jews were a race rather than a religion, and that the Jewish presence was a “race-tuberculosis of the people” – this shaped his motives for the removal of the Jews altogether. It was also a typical Nazi trope: identifying their enemies with carriers of infectious disease.

As you can see from the image on this slide, there was actually an Institute for Studies of the Jewish Question in Berlin in the 1930s.

Slide 18 – “The Jewish Question” – The Interwar Period

After World War I, when the Weimar government signed the Treaty of Versailles, many Germans believed in the “stab in the back” myth. This was the belief that the Jews and Bolsheviks were responsible for Germany losing the war and that the war was not lost on the battlefield but by traitors on the home front. This false and politically motivated idea resulted in Jews being scapegoated and vilified.

This political cartoon from the World War I era depicts the “stab in the back.” Note the Star of David on the sleeve. Many Germans believed that the democratic Weimar government granted too many liberties to the Jews. In response, antisemitism grew, and many Germans called for the segregation and emigration of the Jewish population.

Slide 19 – “The Jewish Question” – 1933

Hitler became chancellor on January 30, 1933.

In the first few months of the new Nazi government, statistics were collected to determine the disproportionate influence Jews had on German life. Propaganda was used to show that Jews were overrepresented in many professions. This created tension and frustration in Germany. A government-sponsored boycott of Jewish businesses occurred on April 1, 1933.

On May 10th, there was a coordinated book burning of Jewish-authored and -themed books across Germany.

The Nazis were radicalizing the population in their antisemitic beliefs.

Slide 20 – The Nuremberg Laws – September 15, 1935

The Nazi regime also passed a large number of antisemitic laws. Perhaps most important were the Nuremberg Laws, which were announced on September 15, 1935, at a Nazi Party rally. These laws stripped Jews of full citizenship in the German state and forbade marriage between Germans and Jews. November 14 brought a supplemental decree which defined who was a Jew and who was a German. The lineage of one’s grandparents would determine inclusion in, or exclusion from, German citizenship. This essentially removed Jews from everyday life in German society.

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As you can see from this graphic, in which the black circles represent Jewish relatives, and the open circles represent “pure-blooded” German relatives:

- 3 or 4 Jewish grandparents made one a Jew.
- If you had 1 or 2 Jewish grandparents you were considered a *mischling*, or mixed race.
- The Nazis initially determined if a *mischling* was a Jew based on their behavior and participation in the Jewish community.

The Nuremberg Laws were expanded over the next several years, adding approximately 400 more laws, all of which removed Jews from German society and left them more isolated.

Slide 21 – Night of Broken Glass – November 9-10, 1938

Kristallnacht – The Night of Broken Glass, occurred on November 9 and 10, 1938. The pogrom, an organized violent attack on Jews, destroying businesses, burning synagogues, and damaging Jewish property, was instigated by Goebbels as a response to the assassination of a German diplomat in Paris.

Approximately 30,000 Jewish men were arrested and sent to Nazi concentration camps.

The Jews were forced to pay for the damage. The Nazi government taxed the Jewish community 1 billion Reichsmarks, which was the equivalent of approximately 400 million U.S. dollars in 1938.

Kristallnacht became a dangerous turning point for German Jews, many of whom would leave Germany at this time. It also marked an acceleration of Germany’s persecution of its Jews.

Slide 22 – Propaganda

We will now discuss how propaganda impacted “The Jewish Question.”

This photograph is of Reichsminister Joseph Goebbels delivering a speech to a crowd in Berlin on April 1, 1933, urging Germans to boycott Jewish-owned businesses. He defended the boycott as a legitimate response to the anti-German “atrocities propaganda” being spread abroad by the worldwide Jewish community. Goebbels was a master in the use of propaganda.

Slide 23 – Propaganda

In the photograph, this sign in front of the Vienna Opera House reads, “To be Jewish is to be criminal.”

Propaganda campaigns were meant to exclude Jews from German society. Through pamphlets, posters and speeches, their goal was to intensify an already antisemitic atmosphere.

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Slide 24 – *Der Stürmer*

This is a photograph of Julius Streicher.

Julius Streicher was an antisemite who owned the notorious publishing house *Der Stürmer*. Streicher published a widely read antisemitic newspaper also called *Der Stürmer* (The Daily Stormer) whose goal was to educate the German public of the need to remove Jews from society. The tag line at the bottom of each paper was, “The Jews are our misfortune!” Streicher’s publishing house printed materials, including school textbooks that were geared to educate society on the evils of the Jews. Books such as *The Poisonous Mushroom* were written specifically to teach and frighten children, reinforcing the necessity to remove the Jews from society.

Slide 25 – From a Territorial Solution to an Annihilatory Solution

Our lesson will conclude with a discussion that will lead us from a territorial solution to an annihilatory solution.

This photograph shows the entrance to the Birkenau concentration and death camp.

Slide 26 – The Madagascar Plan

After the start of World War II on September 1, 1939, Germany captured more territory in Europe, which meant more Jews came under Germany’s control.

In the spring of 1940, the Nazis developed the Madagascar Plan, which was a plan to relocate Europe’s Jews to Madagascar, an island off the coast of southern Africa. Reinhard Heydrich, head of the SD, the intelligence service of the SS and the Nazi Party, asserted his plan as a territorial solution to “The Jewish Question.” After Germany lost the Battle of Britain, they abandoned the Madagascar Plan.

With the signing of the Atlantic Charter in August 1941, it became clear that the United States was allied with Great Britain and would most likely be entering the war at some point.

Slide 27 – Wannsee & the “Final Solution”

By 1941 the debate of “The Jewish Question” moved from a territorial solution to annihilation. In June of 1941, the Germans invaded the Soviet Union. In what became known as the “Holocaust by Bullets,” the *Einsatzgruppen*, mobile killing squads which consisted of elite divisions of the SS, murdered Jews in this campaign.

On January 20, 1942, Heydrich led The Wannsee Conference, a meeting of 15 high ranking Nazi Party and German government officials that determined the course for the annihilation of the Jews – the “Final Solution.”

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The image at left is a document produced at the Wannsee Conference which lists all European countries with their respective Jewish population totals – a blueprint for mass murder.

Slide 28 – Summary – “The Jewish Question”

To summarize “The Jewish Question:”

Jews were emancipated in Western European countries by 1878.

Approximately 9.5 million Jews lived in Europe before World War II. While concentrated in Poland and the Soviet Union, they lived in nearly every country on the continent. Jewish life before the war was very diverse, socially, culturally, religiously, and politically. This diverse and incredibly rich culture essentially disappeared in the Holocaust.

Reaction to Jewish emancipation in Western Europe led to the growth of racial antisemitism. Racial antisemitism was the basis for the program of segregation, social exclusion, and ultimately murder of the Jews of Europe.

The Nazis made effective use of propaganda to turn German society against the Jews.

When it became clear that it was not possible to remove all the Jews under its control, Nazi Germany adopted an annihilatory solution to “The Jewish Question.”

Thank you for joining us today as we learned about “The Jewish Question.” Please continue your educational journey with us. This concludes our presentation of Lesson 2.2 from *How Was it Possible? A Holocaust Curriculum For and By Teachers™*. On behalf of The Jewish Foundation for the Righteous, thank you.

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Name: _____

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Circle the correct answers below.

1. What did emancipation do for the Jews?
 - a. Segregated schools
 - b. Antisemitism lessened
 - c. Jews became full and equal citizens
 - d. Created more restrictions for the Jews
2. All of the following were true of the Jewish community in Europe in the decades prior to World War II except:
 - a. Jews lived in almost every country in Europe
 - b. The Jewish community was restricted to living in ghettos
 - c. In 1933, there were approximately 9.5 million Jews in Europe
 - d. The Jewish community was culturally, politically, and religiously diverse
3. How did German laws regarding the Jews change from 1935 to 1938?
 - a. Fewer laws were needed
 - b. Fewer pogroms occurred
 - c. The laws became harsher
 - d. They helped Germans understand Judaism
4. What was the goal of the press and publishing companies?
 - a. To help all citizens recognize propaganda
 - b. To support Jewish children in their studies
 - c. To educate the public to remove the Jews from society
 - d. To educate the public about the good things that Emancipation did for Germany
5. Which of the following was not in Nazi Germany’s plan to answer “The Jewish Question?”
 - a. The Atlantic Charter
 - b. The Madagascar Plan
 - c. The Nuremberg Laws
 - d. The “Final Solution”

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Unit 2: Nazism in Power

Lesson 2.2: “The Jewish Question”

Lesson Quiz with Answers Highlighted and Bolded

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5. Which of the following was not in Nazi Germany’s plan to answer “The Jewish Question?”
 - a. The Atlantic Charter**
 - b. The Madagascar Plan
 - c. The Nuremberg Laws
 - d. The “Final Solution”

Link to Google Form Quiz (Instructions Available in the Appendix)

https://docs.google.com/forms/d/1x3ZVt1QF6_7bJz949XHHLLe5oidFxITr-qm1BLrNX7hY/copy

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Slide 1 - Yevgeny Khaldei via Getty Images

Slide 2 - United States Holocaust Memorial Museum, courtesy of John Howell

Slide 3 - United States Holocaust Memorial Museum, collection of Julien Bryan

Slide 4 - "File:Napoleon stellt den israelitischen Kult wieder her, 30. Mai 1806.jpg." *Wikimedia Commons, the free media repository*. 28 May 2021, 13:25 UTC. 3 Jul 2021, 11:02

<https://commons.wikimedia.org/w/index.php?title=File:Napoleon_stellt_den_israelitischen_Kult_wieder_her,_30._Mai_1806.jpg&oldid=565496202>.

Slide 5 - United States Holocaust Memorial Museum Collection, Gift of the Katz Family

Slide 6 - Hyman, Paula E., *The Emancipation of the Jews of Alsace: Acculturation and Tradition in the Nineteenth Century*, Yale University Press: 1991

Slide 7 - United States Holocaust Memorial Museum, courtesy of Larry Warick

Slide 8 (Left) - Ann May Mollengarden

Slide 8 (Top Right) - United States Holocaust Memorial Museum, courtesy of Henry Kopelman-Gidoni

Slide 8 (Bottom Right) - United States Holocaust Memorial Museum, courtesy of George Fogelson

Slide 9 (Top Left) - United States Holocaust Memorial Museum, courtesy of Hilda Tayar

Slide 9 (Top Middle) - United States Holocaust Memorial Museum, courtesy of Alexandre and Rita Blumstein

Slide 9 (Top Right) - United States Holocaust Memorial Museum, courtesy of Sergio Minerbi

Slide 9 (Bottom Left) - United States Holocaust Memorial Museum, courtesy of Chaim Glicenstein

Slide 9 (Bottom Middle) - United States Holocaust Memorial Museum, courtesy of Vera Fisgrund Kende

Slide 9 (Bottom Right) - United States Holocaust Memorial Museum, courtesy of Helena Jacobs

Slide 10 (Top Left) - United States Holocaust Memorial Museum, courtesy of Barbara Berkowicz Soloway

Slide 10 (Top Middle) - Steven P. Field

Slide 10 (Top Right) - United States Holocaust Memorial Museum, courtesy of Fred Kalisky

Slide 10 (Bottom Left) - United States Holocaust Memorial Museum, courtesy of Genya Markon

Slide 10 (Bottom Middle) - United States Holocaust Memorial Museum, courtesy of Renata Gejler Avinoam

Slide 10 (Bottom Right) - United States Holocaust Memorial Museum, courtesy of Jack Beraha

Slide 11 - United States Holocaust Memorial Museum, courtesy of Morris Rosen

Slide 12 - "File:Wilhelm Marr.jpg." *Wikimedia Commons, the free media repository*. 8 May 2021, 12:31 UTC. 4 Aug 2021, 13:17

<https://commons.wikimedia.org/w/index.php?title=File:Wilhelm_Marr.jpg&oldid=558825317>

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Unit 2 / Lesson 2.2 / Image Sources

Slide 13 - "File:1934 Protocols Patriotic Pub.jpg." Wikimedia Commons, the free media repository. 11 Oct 2020, 15:20 UTC. 4 Aug 2021, 13:06

<https://commons.wikimedia.org/w/index.php?title=File:1934_Protocols_Patriotic_Pub.jpg&oldid=486926710>.

Slide 13A - "File:19200522 Dearborn Independent-Intl Jew.jpg." Wikimedia Commons, the free media repository. 20 Jun 2020, 04:34 UTC. 4 Aug 2021, 13:57

<https://commons.wikimedia.org/w/index.php?title=File:19200522_Dearborn_Independent-Intl_Jew.jpg&oldid=427682427>.

Slide 14 - Wiener Holocaust Library Collections

Slide 15 - bpk Bildagentur / Art Resource, NY

Slide 16 - United States Holocaust Memorial Museum, courtesy of William O. McWorkman

Slide 17 - Wiehe, Friederich Karl, and the Institute for Studies of the Jewish Question Berlin, 1938, Germany and the Jewish Question

Slide 18 - akg-images / Alamy Stock Photo

Slide 19 - United States Holocaust Memorial Museum, courtesy of Raphael Aronson

Slide 19A - United States Holocaust Memorial Museum, courtesy of National Archives and Records Administration, College Park, MD

Slide 19B - United States Holocaust Memorial Museum, courtesy of National Archives and Records Administration, College Park, MD

Slide 20 - United States Holocaust Memorial Museum, courtesy of Hillel at Kent State

Slide 21 - Yad Vashem, Photo Archive, Jerusalem

Slide 21A - United States Holocaust Memorial Museum, courtesy of Stadtarchiv Aachen

Slide 21B - Bundesarchiv, Bild 183-86686-0008 / Fotograf(in): o.Ang,

<https://www.bild.bundesarchiv.de/dba/en/search/?yearfrom=&yearto=&query=183-86686-0008>

Slide 21C - United States Holocaust Memorial Museum, courtesy of Robert A. Schmuhl

Slide 21D - United States Holocaust Memorial Museum, courtesy of National Archives and Records Administration, College Park, MD

Slide 22 - United States Holocaust Memorial Museum, courtesy of National Archives and Records Administration, College Park, MD

Slide 23 - United States Holocaust Memorial Museum, courtesy of National Archives and Records Administration, College Park, MD

Slide 24 - United States Holocaust Memorial Museum, courtesy of Geoffrey Giles

Slide 24A - Stadtarchiv Nürnberg E 39/I Nr. 2381/5

Slide 25 - Yad Vashem, Photo Archives, Jerusalem

Slide 26 - United States Holocaust Memorial Museum, courtesy of Tine Thevenin

Slide 27 - Yad Vashem, Photo Archive, Jerusalem