

VANCOUVER HOLOCAUST EDUCATION CENTRE

**CANADA RESPONDS TO  
THE HOLOCAUST, 1944-45**

TEACHER'S GUIDE

*Canada Responds to the Holocaust, 1944-45*

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# TABLE OF CONTENTS

---

INTRODUCTION	2
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## PRE-VISIT

■ <b>LESSON 1 LIFE AS IT WAS</b>	3
■ STUDENT STUDY DOCUMENTS	5
.....	
■ <b>LESSON 2 THE HOLOCAUST AND CULTURAL LOSS</b>	13
■ STUDENT STUDY DOCUMENTS	15
.....	

## POST-VISIT

■ <b>LESSON 1 CANADA AND JEWISH REFUGEES</b>	24
■ LESSON 1 STUDY DOCUMENTS	25
.....	
■ <b>LESSON 2 CANADA AND THE SYRIAN REFUGEE CRISIS</b>	27
■ LESSON 2 STUDY DOCUMENTS	29

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## APPENDICES

GLOSSARY	34
.....	
RECOMMENDED RESOURCES	37

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# INTRODUCTION

*Canada Responds to the Holocaust, 1944-45* explores interactions between Canadians in Europe and survivors of the Holocaust at the close of the Second World War and in the immediate postwar era. It follows members of the Canadian military — soldiers, chaplains, official photographers and war artists — who fought in the Allied campaigns in Europe, as well as journalists and aid workers, as they encountered and struggled to respond to evidence of Nazi atrocities.

This original exhibition, produced by the Vancouver Holocaust Education Centre, has been researched and written by Richard Menkis and Ronnie Tessler, with the Bergen-Belsen panels by Mark Celinscak.

## TEACHER'S GUIDE

This specific teaching resource facilitates student engagement with historical context for their visit to the VHEC's *Canada Responds to the Holocaust, 1944-1945* exhibition. The guide complements class visits to the 90-minute interactive exhibit tour and workshop, and is divided in two pre-visit and two post-visit activities. The activities are recommended for grades eight to twelve.

The teacher's guide includes activities, discussion questions, student study documents, primary documents such as photographs and letters, a glossary, and recommended resources.

The pre-visit activities introduce students to Jewish life in Europe and cultural loss through the Holocaust. The post-visit activities give students the opportunity to learn about Canada's post-war immigration policies — especially in regards to Jewish refugees — and elicit discussion about Canada's response to the Syrian refugee crisis today.

An investigation of primary source material fosters historical and critical thinking skills in students.

Lesson plan objectives correspond to six concepts outlined by the Historical Thinking Project. According to this initiative of the University of British Columbia's Centre for the Study of Historical Consciousness, to think historically students need to be able to:

- 1. Establish historical *significance***
- 2. Use primary source *evidence***
- 3. Identify *continuity and change***
- 4. Analyze *cause and consequence***
- 5. Take *historical perspectives***
- 6. Understand the *ethical dimension of history***

FOR MORE INFORMATION ABOUT THESE SIX CONCEPTS AND THE HISTORICAL THINKING PROJECT, PLEASE VISIT: <http://www.historicalthinking.ca>

ADDITIONAL HOLOCAUST EDUCATION RESOURCES CAN BE FOUND ON THE VHEC'S WEBSITE: <http://www.vhec.org>

# PRE-VISIT LESSON 1

## LIFE AS IT WAS

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### OBJECTIVES

The thriving life of European Jewry prior to the Second World War cannot be overlooked when embarking on a Holocaust curriculum. This activity presents several aspects of prewar Jewish Life in Europe.

Students gain a critical understanding of the individuality of Jewish lives affected by or lost in the Holocaust and explore the religious, cultural and communal aspects of Jewish life in prewar Europe. The activity seeks to provide entry-points into the individual lives behind the statistics of the Holocaust.

Through the analysis of photographs, students will develop awareness of historical context, develop critical thinking skills, particularly in regards to visual images, and enhance their observation and interpretive skills.

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## INSTRUCTIONS FOR TEACHERS AND STUDENTS

### 1. STUDY DOCUMENTS

Students are asked to read the following study documents:

- [\*Reading: Life As It Was\*](#)
- [\*Reading: Jewish Life in Belgium\*](#)

### 2. PHOTO ANALYSIS

Explain to students that they are going to study photographs belonging to Jews who lived in Belgium. Hand out [\*Photographs: Life As It Was\*](#) and [\*Photo Analysis Worksheet\*](#).

In pairs or small groups, students examine the photographs and fill out the photo analysis worksheet by answering the listed questions.

### **3. CLASS DISCUSSION**

As a class, assemble the answers. Identify which conclusions came from a) the photographs themselves, or b) contextual knowledge about Jewish life in prewar Europe.

Discussion questions include but are not limited to the following:

- What did you learn?
- What surprised you?
- What was Jewish life like in Europe before the German occupation?
- Can you describe what kind of impression you got about the people depicted in the photographs?
- How were the Jewish people in Belgium affected by the Nazi rise to power?
- The families in the photographs were separated during the Second World War; most of them did not survive. How does that make you feel?
- Did you discover some similarities between your own family and the Jewish families?
- How are your own family photos similar or different from the pictures you saw?

### **4. ENGAGE STUDENTS WITH CONTEXT OF PHOTOGRAPHS**

Share the context about the families on the photographs with the students as provided on the student study document [\*About the Photographs\*](#). You may either read the information out loud to students or give them a copy of the study document to read in class.

## READING: LIFE AS IT WAS

In 1933 the largest Jewish populations were concentrated in Eastern Europe, including Poland, the Soviet Union, Hungary, and Romania. Many of the Jews of Eastern Europe lived in predominantly Jewish towns or villages, called shtetls. They usually included a synagogue (Jewish house of prayer), a cemetery, a ritual bath and a cheder, a Jewish religious school. Eastern European Jews lived a separate life as a minority within the culture of the majority. They spoke their own language, Yiddish, which combines elements of German and Hebrew. Although many younger Jews in larger towns were beginning to adopt modern ways and dress, older people often dressed traditionally, the men wearing hats or caps, and the women modestly covering their hair with wigs or kerchiefs.

Jewish communities in South-Eastern Europe were primarily concentrated in urban centres in Yugoslavia, Bulgaria and Greece; however, Jews could also be found in rural areas and other regions, such as Albania, which had a small Jewish population of approximately 200. The communities consisted mainly of Sephardic Jews, who came to the region after they were expelled from Spain and Portugal during the 15th century. The majority lived in close-knit communities and followed traditions influenced by their Judeo-Spanish heritage. Many of them spoke Ladino, a language that is based on elements of Hebrew and Spanish.

The Jews in Western Europe — Germany, France, Italy, the Netherlands, and Belgium — made up a small percentage of the population and tended to adopt the culture of their non-Jewish neighbours. They dressed and talked like their countrymen, and traditional religious and cultural practices played a less important part in their lives. They tended to have had a more formal education than eastern European Jews and to live in towns or cities.

When the Nazis came to power in Germany in 1933, Jews were living in every country of Europe. A total of roughly nine million Jews lived in the countries that would be occupied by Germany during the Second World War. By the end of the war, two out of every three of these Jews would be dead, and European Jewish life would be changed forever.

## READING: JEWISH LIFE IN BELGIUM

When Belgium became independent in 1831, it officially recognized Judaism immediately. Brussels, with a more French influenced Jewish community, had a higher rate of assimilation, while Antwerp, influenced by Yiddish and Flemish, retained traditional forms of Jewish life, a trend that remains today. Belgium's Jewish population grew significantly after 1880, when Eastern European Jews began fleeing hostile areas and settling in Belgium. Antwerp's Jewish community comprised twenty percent of the total population. The community thrived as more and more synagogues, religious schools, and Zionist organizations were created.

At the outset of the Second World War, more than 100,000 Jews were in Belgium, including 55,000 in Antwerp and 35,000 in Brussels, with smaller communities in Ghent, Liege, Arlon, Mons, Charleroi, Namur and Oostende. At least 20,000 were German refugees, who, along with thousands of others, hoped to flee to the United States.

Immediately after the occupation of Belgium, the Germans instituted anti-Jewish laws and ordinances. They restricted the civil rights of Jews, confiscated their property and businesses, banned them from certain professions, and in 1942 required Jews to wear a yellow Star of David. Belgian Jews were also rounded up for forced labor. They worked primarily in the construction of military fortifications in northern France, and also in construction projects, clothing and armaments factories, and stone quarries in Belgium.

The German administration was responsible for the deportation of the Jews in Belgium. Under the German occupation, between 65,000 and 70,000 Jews lived in Belgium, primarily in Antwerp and Brussels.

There was considerable support in Belgium for resistance to the German occupation. Over 25,000 Jews avoided deportation by hiding from the German authorities. The Belgian civilian administration refused to cooperate in the deportations. Since most of the Jews in Belgium were immigrants, they tended to be mistrustful of official appeals and were less likely to report their whereabouts to the authorities. The German military police carried out the deportations. Between 1942 and 1944, the Germans deported nearly 25,000 Jews from Belgium to Auschwitz. Very few Belgian Jews survived concentration camps.

Allied forces liberated Belgium in September 1944.



## PHOTOGRAPHS: LIFE AS IT WAS



1

Courtesy David Reed – VHEC Collection



2

Courtesy David Reed – VHEC Collection

## PHOTOGRAPHS: LIFE AS IT WAS



3

*Courtesy David Reed – VHEC Collection*



4

*Courtesy David Reed – VHEC Collection*

## PHOTOGRAPHS: LIFE AS IT WAS



5

*Courtesy Rebecca Teitelbaum – VHEC Collection*

## PHOTO ANALYSIS SHEET

1 OF 2

SUBJECT OF THE PHOTOGRAPH:	
NUMBER OF PEOPLE:	ESTIMATED AGES:
NUMBER OF MEN OR BOYS:	NUMBER OF WOMEN OR GIRLS:
DESCRIBE CLOTHING:	
DESCRIBE FACIAL EXPRESSIONS:	
DESCRIBE WHAT PEOPLE ARE DOING:	
ARE THERE OBJECTS IN THE PHOTOGRAPH? PLEASE LIST THEM:	

## PHOTO ANALYSIS SHEET

2 OF 2

DESCRIBE THE OBJECTS IN DETAIL:

CAN YOU TELL WHEN OR WHERE THE PHOTOGRAPH WAS TAKEN?

DESCRIBE IN AS MANY DETAILS AS POSSIBLE, WHAT YOU CAN IDENTIFY ABOUT THE PLACE WHERE THE PICTURE WAS TAKEN (example: on a street, etc):

WRITING A CAPTION:

A caption is a short description of a photograph or picture. It often includes information about what is happening in the picture, where and when the picture was taken, and who is in the picture. Using the information you have gathered above, write a caption for your photo.

## ABOUT THE PHOTOGRAPHS

### DAVID REED COLLECTION (PHOTOS 1 TO 4)

- 1 David Reed's parents, sister, godmother and friends, Brussels, Belgium, 1939.
- 2 David Reed's sister Evelyne with her friends standing on a street (all but Evelyn died in Auschwitz), Brussels, Belgium, ca.1943.
- 3 Evelyne posing for studio portrait with doll, Brussels, Belgium, ca. 1943.
- 4 David Reed's parents and aunt walking on a street, Brussels, Belgium, 1938.

These photographs were donated to the VHEC Archives by David Reed whose parents were Samuel Reisman and Gizella Herskovic. Evelyne was his sister. David was placed in hiding in early 1943. He spent his childhood in Belgium, and much of that time was spent in institutions with other Jewish children and children of members of the Resistance. In October 1960, he emigrated to the United States. He has lived in Canada since 1974 and in Vancouver since 1991.

### REBECCA TEITELBAUM COLLECTION (PHOTO 5)

- 5 Prewar photo of Rebecca Teitelbaum and daughter Anny, Brussels, Belgium, date unknown.

Rebecca Teitelbaum spent seventeen months in Ravensbrück, a concentration camp for women, where she worked as a slave labourer in the office of the Siemens ammunitions factory. At night, Rebecca and the other women in her barrack found solace in one another's company. Exhausted, cold and hungry they talked about their families, meals they had prepared and the dishes they planned to make if they survived. In secret and at great risk, Rebecca stole small pieces of paper and an indigo pencil from the office and set about recording these lovingly retold recipes. As the Allies approached Ravensbrück in late March 1945, 24,000 women prisoners were forced on death marches to Mecklenburg. Rebecca was among the more fortunate prisoners who were evacuated by the Danish Red Cross. Rebecca brought the recipe book with her when she emigrated from Belgium to Canada in 1951. She passed away in December 1999 in Ottawa.

Her treasured book and several other letters and documents have been donated to the VHEC Archives by her nephew, Alex Buckman, whom she raised. Alex and Rebecca's daughter Anny were both in the same orphanage in Namur, Belgium, during 1943 and 1946.

# PRE-VISIT LESSON 2

## THE HOLOCAUST AND CULTURAL LOSS

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### OBJECTIVES

Students learn about the Nazi rise to power and life under Nazism. They gain an understanding of the cultural loss that happened during the Holocaust by analyzing historical photographs of defaced and destroyed Dutch synagogues. Students also learn to analyze cause and consequence of this kind of cultural loss.

Through the analysis of photographs, students will develop awareness of historical context, develop critical thinking skills, particularly in regards to visual images, enhance their observation and interpretive skills, and develop conceptual learning techniques.

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### INSTRUCTIONS FOR TEACHERS AND STUDENTS

#### 1. STUDY DOCUMENTS

Students are asked to read the following study documents:

- [\*Reading: Life under Nazism\*](#)
- [\*Reading: The Holocaust and Cultural Loss\*](#)

#### 2. PHOTO ANALYSIS: PREWAR JEWISH LIFE

Explain to students that they are going to examine photos of defaced synagogues in the Netherlands. Hand out [\*Photographs: Defaced Dutch Synagogues\*](#) and [\*Photo Analysis Worksheet\*](#).

In pairs or small groups, students examine the photographs and answer the questions listed on the photo analysis work sheet.

### **3. CLASS DISCUSSION**

As a class, assemble the answers and reflect on conclusions that came from a) the photographs themselves, or b) contextual knowledge about Nazism.

Discussion questions include but are not limited to the following:

- What do the photographs reveal about the state of Dutch Jewry at that time?
- What questions do these photographs raise?
- How did the Nazis deface the Dutch synagogues?
- What did the destruction of synagogues mean to the Jewish people?
- What happened during “Kristallnacht”, the “Night of Broken Glass,” of November 9–10, 1938?
- When Canadian Chaplain, Rabbi Samuel Cass, saw the destroyed Dutch synagogues, he said: *“The re-organization of religious and communal life is a task for generations.”* Can you think of possible steps that needed to be taken for the re-organization of Jewish communal life?
- What is Rabbi Samuel Cass’ connection to Vancouver?
- What was the role of the chaplains during the Second World War?

### **4. EXTENSION**

#### **DUTCH SYNAGOGUES TODAY**

Do some research on Dutch synagogues in the Netherlands today. Are there any major synagogues and where can they be found? Can you describe Dutch Jewish culture and life today? Please explore.

#### **CULTURAL LOSS IN CANADA**

What does “cultural loss” mean? Can you think of examples of cultural loss in Canadian history, for example in regard to the country’s First Nations? Do some research and list examples of cultural loss in Canada.



## READING: LIFE UNDER NAZISM

Shortly after assuming power in 1933, the National Socialist German Workers' Party passed the first anti-Jewish legislation in Germany. This law removed Jews from select professions and businesses.

In September 1935, the Nuremberg Laws further restricted the rights of Jewish citizens in Germany. The first of these laws, known as the Reich Citizenship Law, reclassified Jews as second-class citizens and removed their basic civil rights. Other laws prohibited intermarriage between Jews and non-Jews.

At that time, Jews were forced to wear a yellow Star of David on their clothing. They were forbidden from attending certain theatres, cinemas and parks and were barred from specific parts of cities. Along with these restrictions from public life, religious Jews were often specifically targeted for persecution. Some Jewish men had their beards cut off in public, and both women and men were forced to scrub the streets.

Jewish businesses and department stores became convenient targets for boycotts. All known Jewish business owners were forced to transfer their businesses to German (Aryan) ownership, receiving little or no compensation for the expropriation of their property.

When the Nazis occupied other European countries, Jews in those places began to experience the same treatment as those in Germany. Racial laws, aimed at isolating and oppressing Jews, were implemented. Similarly, synagogues were destroyed, and Jewish children were removed from schools.

In many cities across Europe, the Nazis transferred Jews into hundreds of ghettos. These ghettos were located in the poorest areas of the city and often enclosed by walls or barbed wire fences. The inhabitants were forced to live in unsanitary and overcrowded conditions, and were subjected to violence and starvation. German-appointed Jewish Councils organized daily life in the ghettos — including labour, distribution of food rations and eventually deportations to concentration and death camps.

## READING: THE HOLOCAUST AND CULTURAL LOSS

Cultural loss resulting from the Holocaust includes religion, music, literature, and art, as well as the sciences and medicine. It also includes inventions, designs, and architecture that will never be realized.

Between 1933 and 1945 the Nazis, by murdering six million Jews, also systematically destroyed the flourishing Jewish urban communities in most major cities of Europe as well as hundreds of small Jewish *shtetls*. The loss of European Jewish intellectual history as reflected in religious, social and cultural traditions came to a complete and permanent end, depriving future generations of a rich and complex cultural inheritance.

On Kristallnacht, the “Night of Broken Glass,” of November 9–10, 1938, Jewish homes, synagogues and institutions throughout Germany and Austria were attacked and 30,000 male Jews were arrested. Most were imprisoned in Dachau, Buchenwald, Sachsenhausen and other concentration camps. Hundreds of thousands were desperate for refuge.

In other German-occupied countries in Europe, the Nazis also sought to erase evidence of Jewish religious and cultural life. They consistently seized synagogues, defaced them and/or used them for mundane purposes.

Adapted excerpts from: Roberta S. Kremer, The Holocaust and Cultural Loss, in: *Broken Threads. The Destruction of the Jewish Fashion Industry in Germany and Austria*, Exhibition Catalogue VHEC, 2007

## READING: TESTIMONY OF RABBI CASS

The following is an excerpt of a letter that a Canadian Chaplain, Rabbi Samuel Cass, sent to Herman Abramowitz of Montreal on January 16, 1945, after he encountered what was left of the synagogues in the Netherlands following the Nazis' occupation:

***The re-organization of religious and communal life is a task for generations. Neither Rabbi, nor teacher nor shochet [ritual slaughterer] are to be found in their midst today. [...] It is painful to see what has been done to Synagogues. [...] Nor can we minimize the physical needs [...]***

Letter, Chaplain Samuel Cass to Herman Abramowitz of Montreal, 16 January 1945  
Courtesy Library and Archives Canada/ MG30-D225.

### SAMUEL CASS

Toronto-born Samuel Cass (1908-1975) was ordained a Rabbi in 1933. Prior to joining the army he was a Rabbi at the Beth Israel Synagogue in Vancouver. He joined the Canadian army in 1942, and in 1944 was a Jewish Chaplain with the First Canadian Army in North-Western Europe. In addition to ministering to Jewish soldiers, Samuel Cass took it upon himself to organize events for Jewish survivors.

### CHAPLAINS AND THE SECOND WORLD WAR

Approximately 1,400 Canadian Chaplains served during the Second World War. Canadian Chaplains included Roman Catholic, Protestant, and Jewish clergymen. Some Chaplains assisted both the military and the survivors, while others travelled to the camp to bear witness, pay their respects, or offer prayer.

## PHOTOGRAPHS: DEFACED DUTCH SYNAGOGUES

### BEVERWIJK

1920



1

Courtesy Joods Historisch Museum

1942



2

Courtesy Joods Historisch Museum

## PHOTOGRAPHS: DEFACED DUTCH SYNAGOGUES

### DEVENTER

1917



1

*Courtesy Joods Historisch Museum*

1941



2

*Courtesy Joods Historisch Museum*

## PHOTOGRAPHS: DEFACED DUTCH SYNAGOGUES

### NIJMEGEN

1920



1

Courtesy Joods Historisch Museum

1941



2

Beeldbank WO2

## PHOTOGRAPHS: DEFACED DUTCH SYNAGOGUES

### ZANDVOORT

1917



1

Beeldbank WO2

1940



2

Beeldbank WO2

1940



3

Beeldbank WO2

# PHOTO ANALYSIS WORKSHEET

SYNAGOGUES	1920	1942	1917	1941
BEVERWIJK				
DEVENTER				

Describe in a few words what you see. Are there any people or objects in the photo? Please list them.

Compare the synagogues of each location in its prewar state and during/after Nazi occupation. How were they vandalized and destroyed?



# PHOTO ANALYSIS WORKSHEET

SYNAGOGUES	1920	1941	1917	ZANDVOORT 1940	1940

Describe in a few words what you see. Are there any people or objects in the photo? Please list them.

Compare the synagogues of each location in its prewar state and during/after Nazi occupation. How were they vandalized and destroyed?

# POST-VISIT LESSON 1

## CANADA AND JEWISH REFUGEES

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### OBJECTIVES

Students gain a clear understanding of Canada's postwar immigration policy and the efforts of Charity Grant of the UNRRA to press for admission of Jewish orphans to Canada. They also reflect on questions about responsibility of citizens, organizations and countries towards refugees in times of international crisis and thus detect the ethical dimensions of history.

By analysing a letter from 1946 by Charity Grant to the Canadian government, students will develop awareness of historical context and enhance their observation and interpretative skills.

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### INSTRUCTIONS FOR TEACHERS AND STUDENTS

#### 1. STUDY DOCUMENTS

Students are asked to read the following study documents:

- *Reading: Canada's Postwar Immigration Policy*
- *Reading: It would be really magnificent gesture...Canada and Jewish Refugees*

#### 2. REFLECT ON CONTENT

As a class, discuss the following questions:

- What arguments does Charity Grant of UNRRA make in her letter to persuade the Canadian government to admit Jewish refugee children?
- How long did it take for Canada's immigration doors to open for the war orphans after Charity Grant wrote her letter?
- Charity Grant's letter ends with the words "*it would be a really magnificent gesture*". What does she mean? How would this "gesture" have an impact on the lives of Jewish refugees and on Canada as a nation?
- What was the War Orphans Project?
- What was requested of the Jewish orphans in order to be granted a Visa to Canada?
- Describe in your own words how the children must have felt about immigrating to Canada.

#### 3. EXTENSION

##### LETTER TO IMMIGRATION CANADA

Write a letter to Immigration Canada with your ideas about Canada's responsibility towards refugees.

## READING: CANADA'S POSTWAR IMMIGRATION POLICY

At the war's end, there were 250,000 displaced Jewish refugees in Europe, among them many war orphans. There were very few immigration choices open to these survivors. Most had no homes to return to and there were few countries willing to admit them.

Despite the refugee crisis, western nations were slow to change their restrictive wartime immigration policies. Canada's policies reflected an earlier agricultural vision of Canada and were used as a way of keeping out undesirable or "non-assimilable racial groups" of immigrants.

Many of the displaced persons hoped to rebuild their lives in Palestine, but were prevented from doing so by the British blockade. Others were anxious to leave Europe and hoped to go as far away as possible. Canada, the United States, England and Australia were among the most desired destinations.

During the war, the Canadian Jewish community had tried, with little success, to convince the Canadian government to admit Jewish refugees. After the war, Canada was one of the first countries to cautiously open its doors. Of the 65,000 refugees that Canada admitted from 1945 to 1948, only 8,000 were Jews.

In 1947 the Canadian government issued the Order in Council #1647 granting permission for 1,000 Jewish war orphans to enter Canada. The War Orphans Project prompted a search for eligible children in Europe. Members of the Canadian Jewish Congress and the United Nations Relief and Rehabilitation Administration (UNRRA) worked to find orphans under the age of eighteen and to facilitate their immigration to Canada. To be granted a Canadian visa, Jewish orphans had to be under 18 years old and in good health. They had to express a desire to come to Canada, "have the ability to adjust" and show proof of orphan status. Officials often excluded children who wore glasses or could not read.

Other less fortunate survivors remained in orphanages and DP camps for years after the war, waiting for the international community to determine their fate.

With economic prosperity and an increased demand for labour came a change in Canada's immigration policies. In the few years after 1948, 20,000 Holocaust survivors were permitted into Canada.

**READING: "IT WOULD BE A REALLY MAGNIFICENT GESTURE..."**

The United Nations Relief and Rehabilitation Administration (UNRRA) was an organization for aiding refugees and nationals of the Allies in liberated countries of Europe and the Far East. Besides providing help to countries in economic distress, the UNRRA dealt with Displaced Persons by offering relief in the form of food and clothing and by helping millions of them be repatriated or emigrate after the war.

Charity Grant was a member of the Canadian team of the UNRRA. She wrote a letter appealing for the admission of Jewish refugees, especially children. The letter was sent to Brooke Claxton, Minister of National Health and Welfare, who then sent it to the Prime Minister of Canada. The following is an excerpt of her letter:

**CHARITY GRANT, UNITED NATIONS RELIEF AND REHABILITATION  
ADMINISTRATION WORKER  
LETTER EXCERPT, 20 JANUARY 1946**

**UNRRA  
APO 757  
C/O Postmaster, NYC  
January 20th, 1946.**

...I don't know how to describe what I feel. To work with people who have no future is the most humbling thing you can imagine. One's own worries and troubles are picayune, childish. Concentration camp survivors are a new race of human beings.

I wish Canada would offer to take a group of Jewish children. So far no country has offered any permanent haven to any of them. Canada says it must play the part of a major power. Well let her show herself. Let her be the first to offer refuge to some of these children. I don't think it would be possible to get Canada to open immigration to large numbers of refugees but it might take some children. We have thousands of orphans all of whom have no place to go. And of course the sooner we were to offer to take them the better material for citizenship they would be because living in this country is no place to learn good citizenship. I can't tell you what it would mean to thousands of people to think that at long last one country had offered to take even a small group of children. It would give them hope that may be some day they could start life again. It would be a really magnificent gesture...

Yours truly,  
Charity Grant.

Sent by Brooke Claxton, Minister of National Health and Welfare, to the Prime Minister, Ottawa, 20 April 1946. NAC, MG26, J4, King Papers, C195216-20.

# POST-VISIT LESSON 2

## CANADA AND THE SYRIAN REFUGEE CRISIS

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### OBJECTIVES

This activity addresses Canada's response to the Syrian refugee crisis today. The students are given the opportunity to examine the situation today, ideally after they gained understanding of postwar immigration to Canada from their exhibition visit/and or engaging with Lesson 1 of this post-visit activity.

They also reflect on questions about responsibility of citizens, organizations and countries towards refugees in times of international crisis and thus detect the ethical dimensions of history.

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### INSTRUCTIONS FOR TEACHERS AND STUDENTS

#### 1. STUDY DOCUMENTS

Distribute the following study documents to students to read in class or assign as homework:

- *Reading: Canada's Response to the Conflict in Syria*
- *Reading: Syrian Refugees in Canada: Key Figures*
- *Reading: New York Times article: Refugees Encounter a Foreign Word: Welcome (excerpts)*

Optional:

- *Extension: Photographs and Regarding the Pain of Others*

#### 2. REFLECT CONTENT IN PAIRS

Students form groups of 2 and discuss what they learned.

#### 3. CLASS DISCUSSION AND DEBRIEFING

Gather students and discuss/reflect. The discussion includes but is not restricted to the following questions:

- What is causing the refugee crisis and which countries are mostly affected by it?
- How many Syrian refugees are currently in Canada and how many refugee applications are currently in progress? What do these numbers tell us?
- Can you explain the concept of private sponsorship for refugees? You may want to take Kerry McLorg and her sponsorship for the Mohammed family as an example.
- What do you think is the motivation of Canadian citizens to become engaged with sponsoring a refugee?
- What are some of the challenges for refugees on their path to integration in Canada?
- What are some of the challenges for the private sponsors?

## 4. EXTENSIONS

### PHOTOGRAPHS AND REGARDING THE PAIN OF OTHERS

The New York Times newspaper articles states: *“Many volunteers felt called to action by the photograph of Alan Kurdi, the Syrian toddler whose body washed up last fall on a Turkish beach.”* The photograph of the dead toddler sparked a wave of outrage across the western countries.

- What was your reaction when you saw the photograph of Alan Kurdi in the media? How did it make you feel?
- What effect did the photograph have on you?  
The influential critic and novelist Susan Sontag wrote extensively on the topic of regarding the pain of others by looking at photographs. Looking at images of suffering can cause intense emotions in us, and often we feel overwhelmed or even paralyzed by such images.  
This brings up the question: What can we do? One of Sontag’s conclusions is that we begin by looking and we must continue doing so. Why do you think Sontag came to that conclusion? Do you agree/disagree with her and why?
- Susan Sontag was skeptical of the potential for photography to actually change our behavior. She thought that an image could make us feel, but essentially, the photograph could not necessarily make us do. Do you agree with her? What does the example of Alan Kurdi’s photograph and the reactions to it tell you about the potential of a photograph to change our behavior?

### SYRIAN REFUGEES IN YOUR AREA

- Find out if there are any Syrian refugees in your school district by following this link:  
<http://www.cic.gc.ca/english/refugees/welcome/map.asp>
- How can you help refugees in your community? Find out more about ways of helping by studying the fact sheet provided by the Immigrant Services Society of BC (ISS of BC):  
<http://vancouver.ca/files/cov/syrian-refugee-crisis-what-can-i-do-fact-sheet.pdf>

### IMMIGRATION IN THE MEDIA

- Collect newspaper articles and/or record radio and television about immigration issues. Analyze and identify the attitudes reflected by these sources and compare them with your own attitude.

## READING: CANADA'S RESPONSE TO THE CONFLICT IN SYRIA

The ongoing conflict in Syria has triggered the worst humanitarian crisis in the world today. According to the United Nations, 13.5 million people inside Syria need urgent help, including 6.5 million who are internally displaced. It is estimated that well over 250,000 people have died in the conflict, with hundreds of thousands more wounded. Almost 4.6 million Syrians have sought refuge in the neighbouring countries of Egypt, Iraq, Jordan, Lebanon, and Turkey. Thousands more have made the harrowing journey to Europe in search of a better life. Canada has given generously to the various international efforts to support the Syrian people, including those living as refugees in neighboring countries.

The Government of Canada, working with Canadians, including private sponsors, non-governmental organizations, and provincial, territorial, and municipal governments, has welcomed more than 25,000 Syrian refugees since the announcement of this goal in November 2015. As millions of Syrians refugees flee the conflict in their home country, the Government of Canada's commitment will continue in 2016.

From: The Government Canada Global Affairs

## READING: SYRIAN REFUGEES IN CANADA: KEY FIGURES

The Government of Canada resettled more than 25,000 Syrian refugees between November 4, 2015 and February 29, 2016.

### WELCOMING IN CANADA (DATA AS OF SEPTEMBER 11, 2016)

30,647 Syrian refugees have arrived in Canada since November 4, 2015

REFUGEE CATEGORY	NUMBER OF REFUGEES
Government-Assisted Refugees	16,350
Blended Visa Office-Referred Refugees*	3,058
Privately Sponsored Refugee**	11,239
TOTAL	30,647

### WELCOMING COMMUNITIES (DATA AS OF AUGUST 7, 2016)

308 communities across Canada are welcoming Syrian

### SCREENING AND PROCESSING (DATA AS OF SEPTEMBER 11, 2016)

- 19,475 refugee resettlement applications in progress
- 3,754 refugee applications have been finalized, but they have not yet travelled to Canada

RESULTS BY COUNTRY	JORDAN	LEBANON	TURKEY	OTHERS	TOTAL
Application in progress	3,645	8,393	4,152	3,285	19,475
Applications finalized, but the refugees have not yet travelled to Canada	59	1,931	1,622	142	3,754

Note: In Turkey, the Government of Turkey is responsible for communicating with and registering Syrian refugees.

\* Under the Blended Visa Office-Referred (BVOR) program, Canada matches refugees identified for resettlement by referral agencies such as the UN Refugee Agency with private sponsors in Canada. Under the BVOR program, launched in 2013, the federal government provides six months of federal income support for refugees, which is matched by six months of private sponsorship support. The sponsor is also expected to provide social support for the full 12-month period.

\*\* Privately sponsored refugees typically come to Canada through Sponsorship Agreement Holders, Groups of Five or Community Sponsors who will provide financial, social and emotional support for one year.

From The Government Canada Immigration and Citizenship

### WHERE CAN CITIZENS PRIVATELY SPONSOR REFUGEES?

Canada is the rare country with a longstanding policy of letting individuals sponsor refugees without any family connection. Australia recently started a similar program, and New Zealand is planning one as well. Argentina and some states in Germany allow residents from Syria to sponsor relatives or friends. A similar effort in Switzerland was flooded with applications and shut down.

From: *The New York Times*, <http://www.nytimes.com/2016/07/01/world/refugees-private-sponsors.html>



## READING: CANADA'S RESPONSE TO THE SYRIAN REFUGEE CRISIS

1 OF 2

EXCERPTS FROM:

**REFUGEES ENCOUNTER A FOREIGN WORD: WELCOME**

How Canadian hockey moms, poker buddies and neighbors are adopting Syrians, a family at a time.

By Jodi Kantor and Catrin Einhorn, *The New York Times*

TORONTO — Across Canada, ordinary citizens, distressed by news reports of drowning children and the shunning of desperate migrants, are intervening in one of the world's most pressing problems. Their country allows them a rare power and responsibility: They can band together in small groups and personally resettle — essentially adopt — a refugee family. In Toronto alone, hockey moms, dog-walking friends, book club members, poker buddies and lawyers have formed circles to take in Syrian families. The Canadian government says sponsors officially number in the thousands, but the groups have many more extended members.

When Ms. McLorg [sponsor] walked into the hotel lobby to meet Mr. Mohammad and his wife, Eman, [refugees] she had a letter to explain how sponsorship worked: For one year, Ms. McLorg and her group would provide financial and practical support, from subsidizing food and rent to supplying clothes to helping them learn English and find work. She and her partners had already raised more than 40,000 Canadian dollars (about \$30,700), selected an apartment, talked to the local school and found a nearby mosque.

Ms. McLorg, the mother of two teenagers, made her way through the crowded lobby, a kind of purgatory for newly arrived Syrians. Another member of the group clutched a welcome sign she had written in Arabic but then realized she could not tell if the words faced up or down. When the Mohammads appeared,

Ms. McLorg asked their permission to shake hands and took in the people standing before her, no longer just names on a form. Mr. Mohammad looked older than his 35 years. His wife was unreadable, wearing a flowing niqab that obscured her face except for a narrow slot for her eyes. Their four children, all under 10, wore donated parkas with the tags still on.



L: Kerry McLorg with the Mohammad family's older son, Mohammad. *Credit: Damon Winter/The New York Times.*

R: Ariaana Eva Soto-Mak, left, and Paige Escoffery-Stewart with two of the Mohammad children, Batoul, 9, and Bayan, 10. *Credit: Damon Winter/The New York Times*

**READING: CANADA'S RESPONSE TO THE SYRIAN REFUGEE CRISIS**

2 OF 2

For the Mohammads, who had been in Canada less than 48 hours, the signals were even harder to read. In Syria, Abdullah had worked in his family's grocery stores and Eman had been a nurse, but after three years of barely hanging on in Jordan, they were not used to being wanted or welcomed. "You mean we're leaving the hotel?" Abdullah asked. To himself, he was wondering, "What do these people want in return?"

Many volunteers felt called to action by the photograph of Alan Kurdi, the Syrian toddler whose body washed up last fall on a Turkish beach. He had only a slight connection to Canada — his aunt lived near Vancouver — but his death caused recrimination so strong it helped elect an idealistic, refugee-friendly Prime Minister, Justin Trudeau.

Some of the refugees in Canada have middle- and upper-class backgrounds, including a businessman who started a Canadian version of his medical marketing company within a month after arriving. But many more face steep paths to integration, with no money of their own, uncertain employment prospects and huge cultural gaps. Some had never heard of Canada until shortly before coming here, and a significant number are illiterate in Arabic, which makes learning English — or reading a street sign or sending an email in any language — a titanic task. No one knows how refugees will navigate the currents of longing, trauma, dependence or resentment they may feel.

And volunteers cannot fully anticipate what they may confront — clashing expectations of whether Syrian women should work, tensions over how money is spent, families that are still dependent when the year is up, disagreements within sponsor groups.

Still, by mid-April, only eight weeks after their first encounter with Ms. McLorg, the Mohammads had a downtown apartment with a pristine kitchen, bikes for the children to zip around the courtyard, and a Canadian flag taped to their window. The sponsors knew the children's shoe sizes; Abdullah and Eman still had keys to Ms. McLorg's house. He studied the neighborhood's supermarkets, and his wife took a counseling course so she could help others who had experienced dislocation and loss. When the male sponsors visited, she sat at the dining room table with them instead of eating in the kitchen — as she would have done back home — as long as her husband was around, too.

Mr. Mohammad searched for the right words to describe what the sponsors had done for him. "It's like I've been on fire, and now I'm safe in the water," he said.

From: *The New York Times*, <http://www.nytimes.com/2016/07/01/world/americas/canada-syrian-refugees.html>

## EXTENSION: PHOTOGRAPHS AND REGARDING THE PAIN OF OTHERS



Image of the drowned three-year-old Syrian child, Aylan (Alan) Kurdi, whose small body washed up on a beach in Bodrum, Turkey. The photograph of the dead toddler sparked a wave of outrage across the western countries.  
 Credit: Nilufer Demir, via Agence France-Presse — Getty Images, [http://www.nytimes.com/2015/12/28/world/middleeast/syria-refugees-alan-aylan-kurdi.html?\\_r=0](http://www.nytimes.com/2015/12/28/world/middleeast/syria-refugees-alan-aylan-kurdi.html?_r=0)

The New York Times newspaper article Refugees Encounter a Foreign Word: Welcome states:

“Many volunteers felt called to action by the photograph of Alan Kurdi, the Syrian toddler whose body washed up last fall on a Turkish beach”

### SUSAN SONTAG AND REGARDING THE PAIN OF OTHERS

In her books *On Photography* (1977) and *Regarding the Pain of Others* (2003), influential critic and novelist Susan Sontag (1933-2004) writes on the topic of regarding the pain of others by looking at photographs of suffering and vulnerable people. Looking at images of suffering can cause intense emotions in us, and often we feel overwhelmed or even paralyzed by such images. This brings up the question: What can we do? One of Sontag’s conclusions is that we begin by looking and we must continue doing so. “Let the traumatic image haunt us,” she states. However, she is sceptical of the potential for photography to actually alter our behavior. Sontag argues that photographs could touch us on an emotional level but she struggles to see how they could influence us beyond that. The image could make us feel, but ultimately, the image could not necessarily make us do.

From: John Greenway: “Let the traumatic image haunt us”, <http://daily.jstor.org/photographs-european-refugee-crisis/>

# APPENDIX: GLOSSARY

**The American Jewish Joint Distribution Committee (The Joint or JDC):** American Jewry's overseas relief and rehabilitation agency, established in 1914, also called the Joint. The organization had foreseen the need for mass emigration of European Jews as early as 1930. From the outbreak of the Second World War through 1944, the Joint made it possible for more than 81,000 Jews to emigrate out of Nazi-occupied Europe to safety. After the war, the Joint provided aid to surviving Jews, especially in the areas where there were Displaced Persons camps, but also where local Jewish communities were trying to re-establish themselves.

**Allies:** The nations allied against the Axis powers during the Second World War. Britain, the Soviet Union, the United States, France, China, Canada and Australia were the principal Allies.

**Antisemitism:** Opposition or hatred of Jews. As a term, it came into wide-spread use in the 1870's. Subsequently, it has come to denote hatred of Jews, in all of its forms throughout history.

**Auschwitz:** A concentration camp established in 1940 in Oswiecim, Poland. It became the largest of the Nazi concentration camps and contained slave labour camps and the death camp Auschwitz-Birkenau. The gas chambers and crematorium at Auschwitz-Birkenau operated between October 1941 and November 1944 before being dismantled and eventually destroyed by SS officers as they retreated from advancing Allied forces. Up to 1.5 million Jewish men, women and children were murdered in this camp and 100,000 victims from other ethnic and cultural groups, among them many Polish. Only 7,650 survivors were found alive at liberation.

**Bergen-Belsen:** A concentration camp located in northern Germany, officially established in April 1943 for the exchange of prisoners and prisoners of war and eventually evolved into five satellite camps. Conditions in this camp were particularly harsh and chaotic. It was liberated April 15, 1945 by the British, who were shocked by the sight of 60,000 emaciated prisoners and thousands of unburied bodies. After liberation Bergen-Belsen became a displaced persons camp for refugees, assisted in its administration by Canada's Armed Forces.

**Breendonk:** A Belgian fortress about 20 km southwest of Antwerp that was converted to a detention camp by the Nazis in August 1940. There they imprisoned both non-Jewish political prisoners and Jews. In 1942, the Nazis started to transfer Jews from the fortress to the nearby Mechelen transit camp, or directly to Auschwitz.

**The British Second Army:** A field army that, together with the First Canadian Army, formed the 21st Army Group, that was established in July 1943 and commanded by Field Marshal Bernhard Montgomery. The British Second Army also contained Canadian units. The army fought in France in 1944, and then in Belgium, the Netherlands and Germany.

**Buchenwald:** One of the largest concentration camps in Germany. 43,045 people, including Jews, were killed or died during its operation from July 1937 to March 1945. Most of the SS had fled from the camp by April 11, the day the camp and the remaining 21,000 prisoners were liberated by American forces.

**The Canadian Army Film and Photo Unit (CFPU):** A Canadian Army unit founded in 1941 in order to document military operations during

the Second World War. By the end of the First World War, fifty nine Canadian photographers and cameramen had been involved in combat operations in Europe. Of these, six were killed and eighteen were wounded.

**Canadian Jewish Congress (CJC):** The umbrella organization of Canadian Jewry representing the Jewish community in most dealings with the Canadian government, as well as with the international Jewish community. The CJC was founded in 1919, but was dormant until reaction to events in Europe revitalized it in 1933.

**Canadian National Committee on Refugees and Victims of Political Persecution (CNCR):** An interfaith pro-refugee coalition of 25 Canadian groups, including the CJC, founded in 1938 after the events of Kristallnacht. The CNCR lobbied on behalf of greater refugee admissions into Canada, and was disbanded in 1948.

**Chaplain:** A cleric or a lay representative of a religious tradition, attached to a secular institution such as a hospital, prison, military unit, or school. Approximately 1400 Canadian Chaplains served during the Second World War. Canadian Chaplains included Roman Catholic, Protestant, and Jewish clergymen. Some Chaplains assisted both the military and the survivors, while others travelled to the camp to bear witness, pay their respects, or offer prayer.

**Concentration Camps:** Immediately after assuming power on January 30, 1933, the Nazis established camps where they "concentrated" and imprisoned perceived enemies of the state. Enemies of Nazism included: actual and potential political opponents (Communists, Socialists, Monarchists), Jehovah's Witnesses, Gypsies, homosexuals and others deemed

“anti-social.” The general round-up of Jews did not begin until 1938. Before then, only Jews who fit the other categories were interned in the camps. The first three camps were: Dachau, Buchenwald, and Sachsenhausen.

**D-Day:** The Allied landings on the beaches of Normandy in France on 6 June 1944. Also, the code name for the secret date for the launching of a military operation.

**Displaced Persons (DPs):**

Refugees who no longer had families or homes to return to, faced economic deprivation, who feared reprisals or annihilation if they returned to their prewar homes, or whose native country no longer existed. Before the end of 1945, it was estimated that there were between 1.5 million and 2 million displaced persons; this figure included 200,000 Jews, mainly from Eastern Europe.

**Evian Conference:** The conference convened by US. President Franklin D. Roosevelt July 6, 1938 to facilitate the emigration of refugees from Germany and Austria. Delegates from 32 countries, including Canada, excused themselves from making any commitments to accept any further refugees, often citing worldwide economic conditions. The Evian Conference proved to be a critical turning point, as it showed that the western democracies were unwilling to provide more than token moral support for the refugees, particularly European Jews.

**The First Canadian Army:** The first Canadian Army, formed in 1942 under the command of General A.G.L. McNughton, was composed of five divisions. Together with the British Second Army it formed the 21st Army Group, established in July 1943 and commanded by Field Marshal

Bernhard Montgomery. Besides Canadian units the First Canadian Army also included Polish and British units. After the successful invasion of France, the five divisions of the First Canadian Army split between Italy and Northern Europe.

**Ghetto:** The ghetto was a section of the city where all Jews from the surrounding areas were forced to live. Surrounded by barbed wire or walls, the ghettos were often sealed to prevent people from entering or leaving. Established mostly in Eastern Europe, ghettos were characterized by overcrowding, starvation and forced labour. All were eventually destroyed as the Jews were deported to death camps.

**Holocaust:** The destruction of some 6 million Jews by the Nazis and their followers in Europe between the years 1933-1945. Other individuals and groups were persecuted and suffered grievously during this period, but only the Jews were marked for annihilation. The term “Holocaust” — literally meaning “a completely burned sacrifice” — suggests a sacrificial connotation to what occurred. The word Shoah, originally a Biblical term meaning widespread disaster, is the modern Hebrew equivalent.

**Immigrant:** Someone who comes to a new place or country of which he or she is not a native, in order to settle there.

**The Jewish Brigade:** The Jewish Brigade was established by British Prime Minister Winston Churchill in September 1944. The Brigade fought under the Zionist flag against the Germans in the Italian campaign in the last months of the war. After the war, they were stationed on the border between Italy and Austria, and in the summer of 1945 were brought up to the Netherlands and Belgium.

**Jewish Immigrant Aid Society:**

Created by the CJC in 1919 as the Jewish community agency dealing with immigration and immigrants. The agency assisted in application procedures and the integration of many Jewish immigrants to Canada.

**Kristallnacht:** “The Night of Broken Glass”, was a pogrom released by the Nazis on November 9-10, 1938. Synagogues, Jewish institutions, stores and homes in Germany and Austria were destroyed and looted. Ninety-one people were killed, 900 synagogues were demolished, and approximately 35,000 Jewish men were rounded up and sent to concentration camps. As a result, Jews were completely isolated from the general population.

**Liberators:** Soviet, British, Canadian and American troops who entered the concentration camps after the Nazis had left.

**Nazism:** The ideology of the National Socialist German Workers Party and the party’s system of rule from 1933 to 1945. Also a form of fascism. The ideology included: 1) anti-liberalism and anti-parliamentarianism, 2) anti-communism and anti-socialism; 3) the Fuhrer principle which replaced parliament with a hierarchical dictatorship based on the concepts of leader and follower, command and obedience; 4) nationalism, 5) racism and antisemitism, 6) imperialism and 8) militarism.

**Refugee:** Someone with who flees their country of origin because of a well-founded fear of persecution due to race, religion, nationality, membership in a social group, or political opinion.

**Royal Canadian Air Force**

**(RCAF):** Short for Royal Canadian Air Force. The RCAF was responsible for all aircraft operations of the Canadian

# APPENDIX: GLOSSARY

Forces during World War Two.

**Star of David:** A six-pointed star formed of two equilateral triangles; a traditional symbol of Judaism. Used by the Nazis as an identification marker for Jews. By Nazi decree, Jews over the age of six had to wear a yellow Star of David badge or blue and white armband on their clothing.

## **United Jewish Refugee**

**Agencies:** Organized by the CJC in 1939 as the umbrella organization of Jewish communal organizations involved in refugee assistance in Canada and abroad.

## **United Nations Relief and Rehabilitation Administration**

**(UNRRA):** Organization for aiding refugees and nationals of the Allies in liberated countries of Europe and the Far East. UNRRA was founded in 1943 with representation by 44 Allied nations. The major concern was to provide aid to countries in economic distress that were unable to finance the import of basic commodities. It also dealt with Displaced Persons by providing relief in the form of food and clothing and by helping millions of them be repatriated or emigrate after the war.

**VE-Day:** Victory in Europe, or VE Day, was officially celebrated on May 8, 1945, three days after German forces in North-West Europe surrendered. In Germany, where the Canadian Army fought right to the last day, soldiers were too relieved to celebrate very much. In Paris and London, Canadians joined people in the streets in an outpouring of emotion.

**Vught:** An internment and labour camp in the Netherlands for Dutch Jews, built by the Nazis in 1942. In Early 1943 it was re-designated as a transit-camp. In January 1943, the first inmates — political prisoners and Jews — arrived in the camp.

During its operation there were, in total, 18,000 Jewish prisoners. Most of them were deported to the transit camp Westerbork and then to the extermination camps in the east. The last transport was in June 1944.

**War Artist:** War artists traditionally were a select group of artists who were employed on contract, or commissioned to produce specific works during the First World War, the Second World War and select military actions in the post-war period. Official war artists have been appointed by governments for information or propaganda purposes and to record events on the battlefield.

**War Orphans Project:** Privy Council Order 1647 gave permission for 1,000 Jewish war orphans, under age 18, to be brought to Canada after the Second World War with the proviso that responsibility for the children's welfare be borne by the Canadian Jewish community. This included sponsoring and finding homes for the refugees.

**War Photographer:** A war photographer photographs armed conflict and its effects on people and places.

**Westerbork:** Located in the northeast Netherlands, the Westerbork camp was established by the Dutch Government to serve as an internment camp for Jewish refugees entering the country illegally. Under Nazi occupation, however, Westerbork served as a transit camp for Dutch Jews awaiting deportation to concentration and death camps. While most inmates only stayed in Westerbork for a short time before being deported, there was also a "permanent" camp population of approximately 2,000 prisoners. Some of the prisoners exempt from deportation were Jewish Council members, camp employees and the

Jewish police who assisted with deportations. In the end, most of the "permanent" inmates were also sent to the concentration camps and death camps. On April 12, 1945, Canadian troops liberated the abandoned Westerbork camp with its remaining 876 prisoners.

**Visa:** An endorsement on a passport or a separate document which permits the holder to enter or leave a country.

# APPENDIX: RECOMMENDED RESOURCES

## BOOKS AND ARTICLES

Armstrong-Reid Susan, Murray David. ***Armies of Peace, Canada and the UNRRA Years***. University of Toronto Press, 2008.

*Armies of Peace* offers a nuanced understanding of Canada's international involvement after the Second World War.

Armstrong-Reid, Susan. ***The Frontiers of Global Nursing***. University of Toronto Press, 2014.

This scholarly biography examines the important contributions of Canada's foremost international nurse, Lyle Creelman. Creelman served first as chief nurse of the British Zone of Occupied Germany with the United Nations Relief and Rehabilitation Administration (UNRRA), and, from 1954 to 1968, the Chief Nursing Officer of the World Health Organization (WHO).

Bercuson, David. ***Maple Leaf Against the Axis: Canada's Second World War***. Stoddart Publishing, 1995.

The story of how the Canadian army, navy and air force fought in battles ranging from Hong Kong to the Rhine River crossing. David Bercuson covers the war on the ground, the naval war in the North Atlantic and elsewhere, and the war in the air.

Brereton, Greenhous. ***Out of the Shadows: Canada in the Second World War***. Dundurn Press, 1977.

A general overview of Canada's contribution to the Second World War and of the war's effect on Canada's evolution.

Celinscak, Mark. ***Distance from the Belsen Heap***. University of Toronto Press, Scholarly Publishing Division, 2015.

*Distance from the Belsen Heap* focuses on the experiences of hundreds of British and Canadian eyewitnesses to atrocity, including war artists, photographers, medical personnel, and chaplains.

Goddard, Lance. ***Canada and the Liberation of the Netherlands: May 1945***. University of Toronto Press, 2005.

Told through interviews with Dutch survivors and Canadian veterans, Goddard explores the relationship forged in dark times.

Gouter, David. ***The Canadian Media and the Discovery of the Holocaust, 1944-1945***. Association for Canadian Jewish Studies, 1997. In: *New Perspectives on Canada, the Holocaust, and Survivors* (Canadian Jewish Studies 4-5 [1996-7]).

Edited by Paula J. Draper and Richard Menkis. P. 87-116.

This article examines both the extent and nature of the coverage of the Holocaust in five major English Canadian newspapers and two magazines, from May 1944 to June 1945.

Kauffman, David. ***A Liberation album: Canadians in the Netherlands 1944-45***. McGraw-Hill Ryerson, Toronto, 1980.

This album captures the emotions of the Dutch at regaining their freedom, but it also commemorates the notable Canadian achievement.

Klein, Ruth. Nazi Germany, ***Canadian Responses: Confronting Antisemitism in the Shadow of War***. McGill-Queens University Press, 2012.

The seven chapters explore Canada's reactions to German antisemitic policies in the 1930s and 1940s from a variety of interrelated perspectives.

Kopp, Terry. ***The Cinderella Army: The Canadians in Northwest Europe 1944-1945***. University of Toronto Press, 2006.

*The Cinderella Army* is an account of the First Canadian Army in northwest Europe during the final months of the Second World War, as they fought their way through Belgium, Holland, and across the Rhine River into Germany.

Metson, Graham and Lean, Cheryl. ***Alex Colville: Diary of a War Artist***. Nimbus Publishing, 1981.

The text includes an account of Colville's pre-war years, his boyhood in Amherst, Nova Scotia and his training at Mount Allison University in New Brunswick. Alex Colville has been called "the most prominent and, indeed the most important realist painter of the western world."

Oliver, Dean. ***Canvas of War: Painting the Canadian Experience, 1914-1945***. Douglas & McIntyre, 2000.

The text explores the links between Canada's experience in both world wars and the country's social, political, economic and artistic revolution.

Stone, Dan. ***The Liberation of the Camps***. Yale University Press, 2015.

Dan Stone focuses on post-war survivor suffering and tracks the efforts of the British, American, Canadian and Russian liberators as they contended with survivors' immediate needs, as well as longer-term issues.

Troper Harold, Abella Irving. ***None is Too Many: Canada and the Jews of Europe 1933-1948***. Lester & Orpen Dennys, 1983.

*None is Too Many: Canada and the Jews of Europe 1933-1948* explores Canada's restrictive immigration policy towards Jewish refugees during the Holocaust years.

Upton, Colin. ***Kicking at the Darkness***. The Vancouver Holocaust Education Centre, 2016.

This comic tells the story of the Canadian army that fought in Europe in the Second World War and how they discovered the darkness of the Holocaust when encountering the Nazi camps.

Zuehlke, Mark. ***On to Victory: The Canadian Liberation of the Netherlands. March 23-May 5 1945***, Douglas & McIntyre, 2010.

Drawing upon official records and veteran memories, Zuelke reconstructs the concluding chapter in the Canadian story of the Second World War.

# APPENDIX: RECOMMENDED RESOURCES

## YOUNG READERS

Kacer, Kathy. ***To Hope and Back: The Journey of the St. Louis***. Second Story Press, 2011.

The story of the ship *St. Louis* told partly through the perspectives of two children, Sol and Lisa, as well as Captain Schroeder, who reveals the full history of the journey.

Matas, Carol. ***I am Canada: Behind Enemy Lines: World War II***. Sam Frederiksen, Nazi-Occupied Europe, 1944, Scholastic Canada, 2012.

*Behind Enemy Lines* is based on a true incident from the Second World War, in which 168 Allied airmen were captured and sent to Buchenwald. Twenty-six of these men were Canadian.

Matas, Carol. ***Dear Canada: Turned away***. Scholastic Canada, 2005.

Devorah learns that 5,000 Jewish children in France have visas to leave the country, but the Canadian government will not let them in, leading Devorah to desperately lobby the government to change its policies.

Mckay, Sharon. ***End of the Line***. Annick Press, 2014.

Ordinary citizens risk everything to save a young Jewish girl in wartime Holland. The book explores how the most dreadful conditions can lead ordinary citizens to perform heroic acts.

Reiss, Johanna. ***The Upstairs Room***. HarperCollins, 1990.

A Dutch Jewish girl describes the two-and-one-half years she spent in hiding in the upstairs bedroom of a farmer's house during the Second World War.

## FILMS

### ***Canada at War***

Canada at War is a Canadian Second World War documentary television series that aired on CBC Television in 1962.

### ***Canada Remembers***

Part three of a 3-part series, Canada Remembers covers Canadian involvement in the Second World War. The first series, Canada Remembers, Turning the Tide documents the years between the outbreak of the Second World War in September 1939 and June 1944. Canada Remembers, The Liberators focuses on the Second World War during the period between June and December 1944. Canada Remembers, Endings and Beginnings focuses on the final phase of the Second World War in Europe in 1945 and the aftermath.

### ***Suffer Little Children***

0:10 min, b/w, 1945. Looks at the role of the United Nations Relief and Rehabilitation Administration in providing food, shelter, medical care, and attention for the suffering children at the end of the Second World War.

### ***The Lucky Ones: Allied Airmen and Buchenwald***

Former Allied airmen recount their personal and collective stories of life before, during and after Buchenwald. The film is a glimpse into the memories of these airmen, including reflections from Ed Carter-Edwards, one of the 26 Canadian Airmen who was incarcerated in Buchenwald.





