



**OPEN  
HEARTS  
—  
CLOSED  
DOORS**

**TEACHER'S GUIDE**

**Frieda Miller  
Vancouver Holocaust Education Centre**

# **OPEN HEARTS – CLOSED DOORS**

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**Frieda Miller**  
**Vancouver Holocaust Education Centre**

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*Open Hearts – Closed Doors / Teacher's Guide*

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The Exhibit *Open Hearts – Closed Doors*

Produced by the Vancouver Holocaust Education Centre

## CONTENTS

<b>Introduction</b>	<b>1</b>
<b>About the Teacher's Guide</b>	<b>1</b>
<b>Liberation and Loss</b>	<b>2</b>
Liberation and Loss	3
<b>Orphaned and Stateless</b>	<b>6</b>
Kloster Indersdorf Orphanage	8
Peterswald Children's Home	10
Displaced Persons Camps	11
<b>Closed Doors</b>	<b>14</b>
Diary Excerpt, Mackenzie King, Prime Minister	15
Letter Excerpt, F.C. Blair, Immigration Director	16
Petition, Société St. Jean Baptiste	17
<b>Where Can We Go?</b>	<b>18</b>
Letter Excerpt, UNRRA	20
Memo, Saul Hayes, CJC	21
Order in Council #1647	22
<b>Ethnically Selective Immigration</b>	<b>23</b>
Komagata Maru	24
Chinese Head Tax and Exclusion Act	25
Internment of Japanese Canadians	26
<b>Becoming Canadian</b>	<b>27</b>
Orphan Identification Tag	29
Great Expectations	30
Pamphlet for Recruiting Homes for Orphans	32
Newspaper Clipping	33
<b>Refuge in Canada Today</b>	<b>34</b>
Refugees	36
Vietnam	37
The Former Yugoslavia	38
Rwanda	39
Canada's Point System	40
"Immigration, as it should be"	41
<b>Immigration Timeline</b>	<b>42</b>
<b>Glossary</b>	<b>45</b>
<b>Resources</b>	<b>51</b>
Books	51
Videos	58
Other Curricula	61

## **Source Credits**

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Mariette Doduck: p5. Bill Gluck: p29. Evelyn Kahn: p12.

Celina Lieberman: p3, 11, 13, 30(top). Leo Lowy: p19. Pier 21 Society: p28.

Royal British Columbia Museum: p26, 43. Leslie Spiro: p31(bottom).

United Nations Archives: p8, 9, 46.

United Nations High Commissioner of Refugees: p37, 38, 39.

Vancouver Holocaust Education Centre Archives: p10.

Vancouver Public Library: p24, 25, 42. Robbie Waisman: p4, 30(bottom).

## INTRODUCTION

*Open Hearts – Closed Doors* is an exhibit that tells the powerful story of the 1,123 Jewish war orphans who came to Canada from the devastation of Europe between 1947 and 1949. The exhibit demonstrates how orphans of the Holocaust, who had been deprived of everything considered essential for normal development, overcame adversity and with the support of community, adjusted to new lives in Canada – an experiment holding lessons for current immigration policy in Canada.

September 1997 marks the 50th anniversary of the arrival of these orphans in Canada. They were allowed into Canada reluctantly, and then only after years of tireless efforts on their behalf by Jewish communities across Canada – attesting to the power of communities to act and make a difference.

The exhibit also presents a snapshot of Canada's treatment of other immigrant groups including the forced return of immigrants from India aboard the Komagata Maru, the Asiatic Exclusion Act and the "repatriation" of Japanese Canadians to Japan after the war. The intent is to challenge young people to consider their individual and collective responsibilities with regard to the world's refugees today.

If we are to learn anything from the Holocaust, surely one of the first lessons must be that the world's doors must always be open to threatened minorities, most particularly to children.

### about the teacher's guide

The teacher's guide provides teachers and students with historical background materials in the form of summaries, timelines, glossaries, bibliographies and videographies as well as suggestions for classroom activities.

The unique feature of this guide is its artifact driven approach. Teachers will find the kinds of hands-on documentary evidence needed to support student learning about the aftermath of war and Canadian immigration policies, in the form of: photos, orphan identification cards, correspondence from Canadian politicians concerning the immigration of Jews and other ethnic groups, steam ship tickets, a Chinese head tax, and a Japanese internment card. These materials promote discovery learning which leads students from the personal and concrete outward to a wider history and further inquiry.

## LIBERATION AND LOSS

Liberation, a time of promise, became a time when children, orphaned by the Holocaust, were confronted with the enormity of the what had happened and the extent of their losses.

With the arrival of the Allied armies, these young people emerged from concentration camps and hiding places – forests, convents and isolated farms. Most of those who had been in concentration camps were adolescents, for only those strong enough to work had any chance of survival. Only 1.1 percent of Jewish children alive at the beginning of the war, survived to its conclusion.

Two years after the war, many thousands of young people were still rootless in Europe, while others were temporarily sheltered in refugee camps. Among them were an estimated 4,000 Jewish children, with no where to go, waiting for permission to enter any country that would have them.

### STUDY DOCUMENTS

Students are given the following document to read:

- Liberation and Loss

Students make a list describing the orphan's thoughts, feelings, challenges and concerns during the immediate post-war period. Students compare lists in small groups, create a composite list and then sort the entries into categories such as; physical needs, psychological, emotional, social, political and others that students may wish to consider.

### DISCUSSION QUESTIONS

What are the thoughts and feelings associated with liberation?

How do your ideas about liberation compare to those of the orphans?

Which obstacles faced by these young survivors did you find surprising?

What can you learn from the orphans' responses that could be useful in meeting the needs of refugee children to your school or community?

### RESEARCH

Who were the liberators? Interview members of your family or the community, who served as part of one of the liberating forces, about their experiences. Research the role of community and government helping agencies in meeting the needs of refugee children.

## STUDENT STUDY DOCUMENT

### LIBERATION AND LOSS

"When we were liberated, we broke down for the first time and cried for days. Before that we had never let the thought enter us, but after liberation we knew intuitively, that no one was left."

– Larry, *14 years old at liberation*

"A very powerful bond developed amongst the children [liberated from Buchenwald concentration camp]. All we had was one another. Looking back I realize what a blessing it was that we were together. We really supported one another. They were my family."

– Robbie, *14 years old at liberation*

"When the war ended I was fourteen years old and in hiding with Helena Zaleska, a Polish Catholic farm woman. One night my lifelong friend Bronka appeared at the door. Bronka had been determined to find me before joining a group of orphans on their way to Palestine. Suddenly I understood that though I had lost my family, I was not alone and that other Jews had survived. Bronka and I set out to find the other Jewish orphans being gathered up in Prague. We were so young yet we managed to find our way through Europe, alone and without any money or identification papers."

– Celina, *14 years old at liberation*



Orphan children, Prague, 1945



"We all wanted to go home but we remained in Buchenwald for about three months because there was no where else to go. The authorities had a hard time convincing us that we could not go home and that our homes were no longer there. It took us a long time to understand our circumstances. Our next step was to ask who was alive. Lists of names were being disseminated all over the world. I remember two of my friends found relatives living in New York, who sent letters, parcels and the promise of visas and we were all full of envy.

– Robbie, 14 years old at liberation



"A couple of weeks after we were liberated, one of the adult survivors, a tailor was given the task of dressing us children. He found some Hitler youth uniforms and cut them down to size for us, making these little uniforms with short pants.

April, 1945, Buchenwald

Robbie, back row, third from right



"On route from Buchenwald to an orphanage in France, Joe writes in Yiddish *vo sind unsire elterin?* – where are our parents?"

"I remember trying to find paper in the orphanage. Everywhere I went I left notes, in the underground train station, the bus station, places I thought Sara, my sister or any of my family might go to look."

– Mariette, *10 years old at liberation*



Meal time in a Catholic orphanage, 1945, Brussels  
Mariette, folding her hands in prayer, age 10

"During the war, many of us had promised our elders that should we survive, we would tell the world about what had happened. But when we were liberated, the memories were too terrible to deal with. It was too soon to speak."

– Robbie, *14 years old at liberation*

## ORPHANED AND STATELESS

To find the thousands of children lost in the post-war chaos and reunite them with their families, teams from the Red Cross and the United Nations Relief and Rehabilitation Agency combed Europe looking for “unaccompanied” children. Relief organizations cooperated to gather and distribute names of refugees in the various Displaced Persons camps and orphanages.

Some of the orphans were gathered up in makeshift orphanages by Jewish groups and international organizations. Ancient monasteries, hotels and buildings that once served as Nazi headquarters were converted into dormitories, dining rooms and classrooms. Basic supplies were scarce. Children were dressed in clothing made from whatever material was available including: mattress ticking, red fabric from Nazi flags, and old Hitler youth uniforms.

Orphans also found themselves in Displaced Persons camps. Many of these camps were housed in former labour or concentration camps. Nutrition, sanitary conditions and accommodations were often poor. Basic necessities were provided by the United Nations Rehabilitation and Relief Agency and other welfare organizations. Camp life was often surprisingly culturally rich and included marriages, births, schools, clubs, training and employment.

### STUDY DOCUMENTS

Students form small groups and each group is given one of the following study documents to read:

- Kloster Indersdorf Orphanage
- Peterswald Children’s Home
- Displaced Persons Camps

Each group chooses a recorder and reporter. Students discuss the documents and make a list describing the conditions and daily life of the post-war orphanages and DP camps. Each group shares their findings with the rest of the class.

### DISCUSSION QUESTIONS

Why were the orphanages and DP camps established and by whom?

What attempts were made to “normalize” life in the orphanages?

In what ways did the DP camps function as mini-societies?

What did orphanage workers, teachers and other helping agencies do?

Why did the orphanage workers record the children’s Holocaust experiences?

What emotional affect did this have on the orphanage workers?

What did you learn from the photographs and documents?

### **CREATIVE WRITING**

Imagine what life would have been like for a child or adolescent in either an orphanage or DP camp. Write a diary entry from a child refugee's point of view, describing a typical day.

### **SURVIVOR / REFUGEE SPEAKER**

Invite a Holocaust survivor or other refugee to Canada to speak to your class about their refugee experiences. Student prepare questions for the speaker related to refugee camp conditions, helping agencies and people, the search for family and the struggle to emigrate. After the visit students record their impressions of the visit and write letters to the speaker, sharing something significant that they learned or were moved by.

### **REFUGEE CAMPS TODAY**

Displaced persons camps resembled today's refugee camps in many ways. Research the location of refugee camps in the world today, the responses and actions of the international community and future prospects for the refugees.

## STUDENT STUDY DOCUMENT

### KLOSTER INDERSDORF ORPHANAGE

The United Nations Rehabilitation and Relief Agency conducted the greatest relief operation in history which was a unique experiment in international cooperation. It also played a central role in providing care for young people by establishing the only international children's centre. Kloster Indersdorf was housed in a sixteenth century monastery, ten kilometers from the concentration camp Dachau, Germany.

"Word spread quickly throughout Germany that a home for children had been created. In a steady stream, desperately needy children came to its doors. They ranged in age from two to eighteen, were from twenty-four different nationalities and many different backgrounds. A large number were found by the American military or by UNRRA personnel. Others arrived at odd hours after making their way to Indersdorf on their own. Whatever the hour, the slightest drumming of small fists on that ancient door would bring Greta [Fischer, UNRRA worker] running from her bed down the winding, creaking stairs and along the drafty corridors. Pushing open the heavy door she would often find shivering in its shadow young orphans looking up at her with frightened and searching eyes." Martz, *Fraidie. Open Your Hearts*. 102.



Finding badly needed baby bottles, toilet training potties, children's clothing and other supplies became a most urgent matter. Even basic supplies were scarce as the demand from civilian, population for food, clothing and basic necessities was enormous during this period.

Ingenuity was used to create some semblance of normal childhood life. Rooms were cleared for dormitories and classrooms. Bales of red flag material stored by the Nazis were converted into toddlers' overalls and blouses for the older girls. For the fortunate ones, their stay at Kloster Indersdorf was short but for the Jewish children there were no homes to return to and no new lands that wanted them.



"We were everything to those children. But beyond everything – mother, father, doctor, nurse and teacher – we knew that a vital part of our work was to help the children talk about what had happened to them. Millions of unrepeatable stories of pain and suffering that the mind could not comprehend – we knew that these stories had to come out. We also felt a strong responsibility to history and recorded as many of the children's stories as possible. In order to do this we had to function with just the right amalgam of bravery and numbness. To cry with the children would not have helped them. Being so busy every minute of the day helped to keep us normal."

– Greta Fischer, *UNRRA Worker*

Martz, Fraidie. *Open Your Hearts*. 102.



## STUDENT STUDY DOCUMENT

### PETERSWALD CHILDREN'S HOME

"The Peterswald Children's Home was established and run by the Jewish committee of Lower Silesia. It was called a home and not an orphanage in an effort to make it seem as welcoming as possible. The conditions were basic by today's standards but seemed very good to me at the time. The children were housed in dormitories.

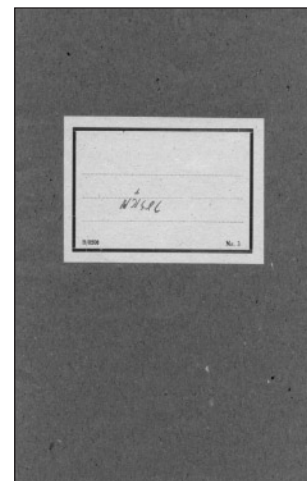
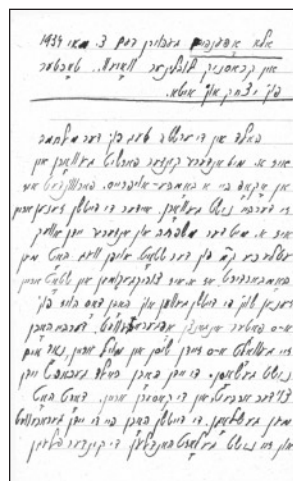


"The children seemed remarkably normal to me, considering what they had gone through, either in hiding or in the concentration camps. The majority had come from lower-middle class homes in central Poland, spoke Yiddish and ranged in age from six to teenagers. It was for me, a very exciting time, though the word exciting is not exactly

the right one. Perhaps I mean uplifting. It was being with the children who had survived, and teaching them. I taught them Yiddish, Hebrew and history. Sometimes I would give a special talk about a topic like the French Revolution. I still remember so many details, their names and their faces.

"I stayed at the children's home for almost a year. I wanted to preserve the memories of the surviving children. They went through so much, such a tragedy. Each child had been so close to death that I thought (everyone) should know about their experiences. The Jewish Historical Institute of Warsaw made me an official investigator. The children would come into my room and talk to me while I transcribed their stories into notebooks. They seemed glad to tell me about their parents, their families and all that had happened to them. I think it made them feel very close to me afterwards."

– Professor Shia Moser,  
*Orphanage Teacher*



One of Professor Moser's notebooks

## STUDENT STUDY DOCUMENT

### DISPLACED PERSONS CAMPS

In the immediate aftermath of World War II, most of the Jewish displaced persons (DPs) found themselves in the British occupation zone in northern Germany and in the American occupation zone in the south. They lived with non-Jewish DPs behind barbed wire in dozens of severely overcrowded former labour or concentration camps, such as Bergen-Belsen. In cities DPs were lodged in requisitioned houses or public buildings. Jewish DPs were guarded and exposed to humiliating treatment and, at times to antisemitic attacks. Nutrition, sanitary conditions and accommodations in the camps were poor, although they differed from one place to another.

216006 \* D. P. Identification Card F

Name KOLIN, Date of birth 24.XI.31 Age 14  
Name Celina Geburtsdatum Alter  
Height 155 cm Weight 53 kg Hair fair Eyes hazel  
Größe Gewicht Haar Augen  
Nationality Polish-Jewish D P Registration No.  
Nationalität D P Registratur No.  
Kolín Celina  
D P Signature / D P Unterschrift  
Scars or identifying marks  
Narben oder besondere Merkmale  
none  
Fingerprint R. Thumb  
Fingerabdruck R. Daumen

Issued at Eschwege Camp No. 581 Date 19.VI.45  
Ausgestellt in No. des Lagers Datum  
Repatriated to Date  
Rücktransportiert nach Datum  
Harold Polakoff  
Deputy Screening officer  
Name and Rank of Issuing U. S.  
Camp Commander or UNRRA Official  
Name und Dienstgrad des Lager-  
Kommandanten oder der UNRRA Behörde  
**U.N.R.R.A. Team 522**  
Validation date  
Gültigkeitsdatum  
Official Stamp  
Amtlicher Stempel

Displaced person ID card issued to Celina by UNRRA



In 1946 waves of refugees converged on the American zone from the east. Basic necessities were provided by the United Nations Relief and Rehabilitation Administration (UNRRA) and other welfare agencies. The Society for Rehabilitation and Training, known as ORT, ran schools and provided training programs wherever refugees were assembled across Europe. The (American Jewish) Joint Distribution Committee (JDC) was another major agency providing emergency aid to Jewish refugees. The JDC ran child care centres, hospitals and trade schools in the Displaced Persons camps.

**HEBREW PUBLIC SCHOOL**  
**"HERZEL"**  
**UNRRA CAMP "DÜPPEL CENTER"**  
**BERLIN SCHLACHTENSEE**  
**CERTIFICATE**

Pupil Levinsman, Euseb born 11.7.1932 city Wilno country Poland  
attended the 1st class, Grammar School from 1942-48 to  
and graded as follows:

Behavior . . . . .	Excellent . . . . .	Mathematics . . . . .	Almost Good . . . . .
Bible . . . . .	Very Good . . . . .	Algebra . . . . .	. . . . .
Hebrew Language . . . . .	Very Good . . . . .	Geometry . . . . .	. . . . .
Hebrew Literature . . . . .	. . . . .	Physics . . . . .	Almost Good . . . . .
English Language . . . . .	Almost Very Good . . . . .	Botanics . . . . .	Good . . . . .
Hebrew History . . . . .	Almost Very Good . . . . .	Drawing . . . . .	. . . . .
Palestine Geography . . . . .	Almost Very Good . . . . .	Music . . . . .	. . . . .
Geography . . . . .	Good . . . . .	Physical Training . . . . .	. . . . .

Decision of pedagogical body Moved to the 2nd class, Grammar School.  
Day June 30th Year 1948

Class Teacher Katany School Director Henry

ORT school report card

**WORLD ORT UNION**  
5th AREA H.Q.

Vocational School Landenberg/Leth Nr. \_\_\_\_\_

**Term Certificate**

This is to certify that the student Schuster, Chawa born on May 17th, 1933 in Wilno  
(name of student)

has passed the examination in children-dressmaking (1. term)  
(name of course)

with the following grades:

Practice		Theory	
Name of course	grade	Name of course	grade
Sewing	excellent	Sewing	excellent

The term began on January 15th, 1949 and lasted until April 7th, 1949

According to the decision of the examination commission the above-mentioned student is accepted for the succeeding term.

(Signatures)

(ORT Representative)

April 7th, 1949 1948.

1st 1949 to 1948

WORLD ORT UNION  
VOCATIONAL SCHOOL  
LANDENBERG  
GERMANY

ORT training certificate in sewing

Within many Displaced Persons camps, Zionist organizations and kibbutzim (collective farms) were formed. Refugees learned Hebrew and the farming skills they would need in Palestine. Despite the dangers of the British blockade, the majority of orphaned youth registered to go to Palestine.



Celina at work on a Kibbutz tomato farm, DP Camp

Some DPs remained in the camps for as long as five years, awaiting permission to emigrate to Israel, the United States and Canada, amongst others. Camp life included marriages, births and employment. Some of the adults were employed in camp services such as maintenance and policing or in vocational and agricultural training.

## CLOSED DOORS

Jewish immigration to Canada was severely restricted in the years before the war, as desperate Jews sought to flee Nazi Germany. In 1938 Canada reluctantly attended the Evian Conference convened by the American President Roosevelt, to discuss the problem of Jewish refugees. Canada, along with the thirty one other countries at Evian, refused to accept any further refugees. In May 1939, following the example of Cuba and the United States, Canada refused entry to the 907 Jewish refugees aboard the S.S. St. Louis, forcing the ship to return to Nazi Europe.

Canada admitted only 5,000 - 8,000 Jews from 1933 - 1945, the worst record of any large non-European country. By comparison, the city of Shanghai accepted 25,000 Jewish refugees, more than entered Canada, Australia, New Zealand, South Africa and India combined. The Canadian government was preoccupied with the depression, the war and feared an anti-Semitic backlash in Quebec.

The man responsible for enforcing Canada's closed door immigration policy was F. C. Blair, Director of Immigration. Blair believed that Canada was in danger of being "flooded with Jewish people" and felt it his duty to guard against this possibility. As a powerful civil servant it was Blair who interpreted government immigration policies but it was Mackenzie King – Liberal Prime Minister throughout most of the 1920s and again after 1935 – and his cabinet ministers, who were responsible for the policies.

### EXAMINE THE PAPER TRAIL

Students examine the study documents to follow the paper trail left behind by government officials in their efforts to restrict immigration:

- Diary entry from Prime Minister Mackenzie King
- Letter from Immigration Director F. C. Blair
- St. Jean Baptiste Society's House of Commons' petition

### DISCUSSION QUESTIONS

What arguments do Prime Minister Mackenzie King, Immigration Minister F. C. Blair and the St. Jean Baptist Society make against the admission of Jewish refugees? What role did racism and anti-Semitism play in setting government policies?

### RESEARCH

Research the consequences of Canada's, and the world's, indifference to these refugees.

## STUDENT STUDY DOCUMENT

### **Prime Minister W. L. Mackenzie King Diary Excerpt, Ottawa, 29 March 1938**

...Attended Council from 12 till 1:30. A very difficult question has presented itself in Roosevelt's appeal to different countries to unite with the United States in admitting refugees from Austria, Germany, etc. That means, in a word, admitting numbers of Jews. My own feeling is that nothing is to be gained by creating an internal problem in an effort to meet an international one. That we must be careful not to seek to play a role of the dog in the manger so far as Canada is concerned, with our great open spaces and small population. We must nevertheless seek to keep this part of the Continent free from unrest and from too great an intermixture of foreign strains of blood, as much the same thing as lies at the basis of the Oriental problem. I fear we would have riots if we agreed to a policy that admitted numbers of Jews. Also we would add to the difficulties between the Provinces and the Dominion...

NAC, MG26, J13, King Diaries, file 121, p.1

## STUDENT STUDY DOCUMENT

**Immigration Director, F. C. Blair**  
**Letter to F. Maclure Sclanders, Ottawa, 13 September 1938**

OTTAWA, 13th September, 1938.

CONFIDENTIAL.

Dear Mr. Sclanders,

...And so it goes, the poor Jew all over the world seems very unpopular and yet as you remark there are some very fine people amongst them. I often think that instead of persecution it would be far better if we more often told them frankly why many of them are unpopular. If they would divest themselves of certain of their habits I am sure they would be just as popular in Canada as our Scandinavians. It seems odd that it should be so but nevertheless it is true that there is a smaller percentage of Jews engaged in the basic industry of agriculture in this country than any other race or class of people we have, not excluding Chinese, Japanese, Greeks, Syrians and Armenians and at the other end of the scale is the German with highest percentage. I am not finding fault with the Jew because he does not farm, but on the other hand it need not surprise these people that a country which since Confederation has encouraged the immigration of the agricultural class, should favour other races than those who never or seldom farm. Just because Jewish people would not understand the frank kind of statements I have made in this letter to you, I have marked it confidential.

Yours faithfully,

Director.

NAC, RG76, Immigration Branch Records, vol. 391, file 541782, part 5, p.57

## STUDENT STUDY DOCUMENT

### **La Société St. Jean Baptiste Petition to the House of Commons, 30 January 1939**

Petition of La Société St. Jean Baptiste Protesting Against All Immigration  
Mr. Wilfrid Lacroix (Quebec-Montmorancy): I have the honour to present to this house a petition from La Société St. Jean Baptiste of the Quebec diocese, bearing the signatures of 127,364 persons, vigorously protesting against all immigration what so ever and especially Jewish immigration; demanding with all the energy inspired by the instinct of self-preservation [of Christian religion and French culture] that we maintain a rigorous policy of forbidding immigration.

## WHERE CAN WE GO?

*Though the world is large enough,  
There is no room for me I know ...  
Each road is closed, I am not free  
Tell me where shall I go.*

From the song "Where Shall I go?" often sung in the Displaced Persons camps after the war. Written by S. Korntayer, a Yiddish actor who died in the Warsaw ghetto in 1942.

Following Hitler's rise to power, Canadian Jews watched the events unfolding in Europe with grave concern and petitioned Canadian authorities to get relatives out of Europe. Acting through Canadian Jewish Congress, a campaign was organized to press the government to remove immigration restrictions against Jews. Finally in 1942, Privy Council Order 1647 permitted 500 Jewish refugee children living in Vichy France to enter Canada. Sadly, these children were caught in the cross fire of war and never made it to Canada.

Even after the war, most countries still maintained their restrictive immigration laws barring Jews from entry. Among the 170,000 Jewish refugees, 4,000 were children with no place to go. Some of these children languished in Europe until 1950 – more than 5 years after the conclusion of the war, waiting for the international community to determine their fate.

There were very few choices open to Jewish refugee children. Between 1945 - 1948 only Canada, Australia, England, Palestine and the United States admitted refugee children. Canada was one of the first to open its doors, albeit cautiously. Prime Minister Mackenzie King felt that votes would be lost by admitting too many Jewish refugees. From 1945 - 1948, only 8,000 of the 65,000 refugees admitted into Canada were Jews.

In 1947 the Privy Council Order was revived permitting the entry of 1,000 Jewish children orphaned by the Holocaust. This sparked the search for eligible children in Europe and for Canadian homes to receive them.

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.

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.

### **EFFORTS TO OPEN DOORS**

Students read study documents:

- Charity Grant's letter
- Memo from Saul Hayes
- Privy Council Order #1647

Students describe the kinds of arguments that were made to persuade the Canadian government to admit Jewish refugee children. How long did it take for Canada's immigration doors to open? How responsive should Canada be to the plight of refugee children today? Write a letter to Immigration Canada with your ideas about Canada's responsibility towards refugees.

### **CURRENT IMMIGRATION TO CANADA**

Contact a Canada Immigration Centre near your school for published materials describing Canada's immigration policies and procedures today.



Button given to refugee orphan Leo, age 14,  
to wear upon his arrival in Halifax, 1948



## STUDENT STUDY DOCUMENT

### **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.

## STUDENT STUDY DOCUMENT

**Saul Hayes**

**Memorandum to National Executive, CJC, Montreal, 10 February 1947**

#86 Confidential

Feb.10, 1947

1. Delegation to Prime Minister.

Arrangements were made for a delegation of the Canadian Jewish Congress to meet the Prime Minister to discuss our representations on the refugee matters and immigration. This meeting took place on Friday, February 7th, 1947 when Rt. Hon. Wm. L. Mackenzie King and the following cabinet Ministers ... The principal representations were:

- (a) that an immediate extension be made of present Orders in Council which allow a joinder with Canadian relatives without certain restricted degrees of relationship.
- (b) that Canada accept a number of DP's for permanent settlement to help in international plans for the solution of the DP problem.
- (c) that Canada grant a permit to the Canadian Jewish Congress for 1,000 children up to the age of twenty-one.
- (d) that the present Orders in Council preferring agriculturists, loggers, miners, be excluded to include tailors, operators, carpenters.

...As to the request for 1,000 orphans it was made clear that just prior to the days when southern France was invaded by the Nazis, the government has agreed to allow entry to 1,000 Jewish orphans to the age of sixteen under Congress sponsorship. The project was aborted by the course of the war. The situation was now so drastically changed that the delegation proposed a new plan to allow entry of 1,000 Jewish orphans but up to twenty-one years of age.

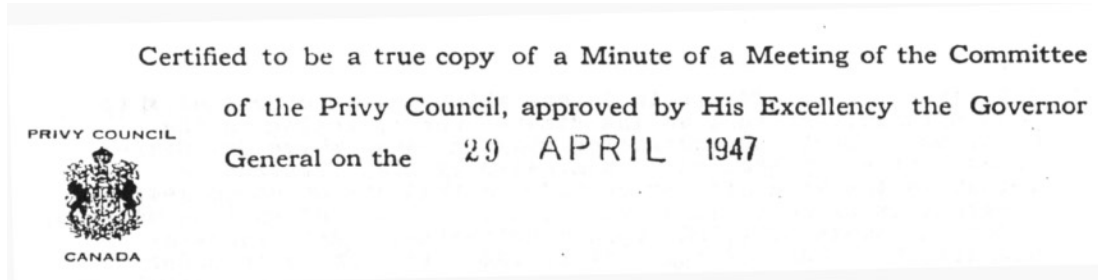
...The Prime Minister explained how his government was acting and the need to be certain that each relaxation of immigration bars was well received by the people. Canada's political situation was such that precipitate action might harm the basic idea of bringing relief since if the public was unresponsive the slim majority which government had in the House of Commons left no margin of safety to encourage measures granting additional extensions.

It was obvious that a very deep impression was made on the Prime Minister and the seven Cabinet Ministers present. The Prime Minister pointed out three times that the Cabinet would look closely into the matter and would try to meet our proposal on at least some aspects....

CJC, UJRA files, 1947, p.140-141

## STUDENT STUDY DOCUMENT

### **Order in Council #1647 Privy Council, Ottawa, 29 April, 1947**



The Committee of the Privy Council have had before them a report, dated 21st April, 1947, from the Minister of Mines and Resources, stating that on October 2nd, 1942 authority was given for the entry to Canada of 500 Jewish orphan children from France with the understanding that an additional 500 might later be authorized upon it being ascertained that the second group could be properly placed and cared for;

That the subsequent control of France by enemy agencies prevented the movement of the children; and

That the Canadian Jewish Congress have requested on humanitarian grounds a renewal of the authority issued in 1942.

The Minister, recognizing the fact that approval of such request will contribute in some measure to a solution of the problem of displaced persons and taking into consideration the humanitarian aspects of the matter, recommends that the provisions of Order in Council P.C. 695, dated the 21st day of March, 1931, as subsequently amended, be waived in regard to 1000 Jewish orphan children under the age of eighteen years, who can otherwise comply with the provisions of the Immigration Act and Regulations, the term "orphan" to mean a child bereaved of both parents, such admission to be subject to guarantees regarding admission to be subject to guarantees regarding reception, placement and public charge liability satisfactory to the Minister of Mines and Resources.

The Committee concur in the foregoing recommendation and submit the same for approval.

Clerk of the Privy Council.

CJC, Ca Children's Movement 1947, 146.

## ETHNICALLY SELECTIVE IMMIGRATION

In the past, Canadian immigration policy was ethnically selective and economically self-serving. When economic necessity dictated the admission of non-British and non-American immigrants, it was always in order of ethnic preference. Following British and American immigrants, preference was given to northern and then central Europeans. At the bottom were Jews, Orientals and Blacks. These non-preferred immigrants were useful in so far as they performed risky or other undesirable jobs such as farming in remote areas and building the railway.

### AFRICAN-CANADIAN IMMIGRATION

Students examine the Immigration Time Line that follows and locate the Immigration Act of 1910. Students discuss which ethnic groups they think were targeted and effected by this legislation and why?

Students consider the following and discuss how laws can be used to disguise societal discrimination or racism.

"As early as 1864, physicians had been predicting that the harsh Canadian winter would "efface" the Black population, and this theme was enthusiastically adopted by senior officials from the Department of the Interior at the turn of the century. An order in council was drafted in 1911 to prohibit the landing in Canada of "any immigrant belonging to the Negro race," but it was never declared. Concerned about the potential diplomatic problems this overtly exclusionary policy might created between Canada and the United States, the authorities opted to utilize unwritten, informal rules to accomplish the same end by more indirect means. Similar legislation was enacted in Newfoundland in 1926."

Blackhouse, Constance. "Racial Segregation in Canadian Legal History."

*The Dalhousie Law Journal*, 1994, Vol. 17, 322-3.

### SOUTH ASIAN, CHINESE AND JAPANESE IMMIGRATION

Students are divided into small groups and provided with one of the study documents:

- Komagata Maru
- Chinese Head Tax
- Internment of Japanese Canadians

Groups use the Immigration Time Line to locate events related to their study document. Students make use of the library or the bibliography in this guide, to do additional reading about their immigrant group.

Each group develops a chart, web, poster, timeline or other visual aid to summarize what they have learned. Groups present their visual aids to the class and discuss the effect of Canadian immigration policies on these groups.

## STUDENT STUDY DOCUMENT

### KOMAGATA MARU

In the early 1900's, immigrants from India began to arrive in British Columbia. Vancouver and Victoria newspapers of the time described this new group of mostly adult male immigrants as "undesirable," "sick," "hungry" and "a menace to women and children." The "continuous voyage" policy was enacted to prevent South Asians, who could not travel continuously, without stops, from entering Canada.

In 1914, after a two-month voyage, 376 Indians, mostly Sikhs, sailed into Vancouver harbour on the steamer, Komagata Maru. Upon arrival, they were refused the right to disembark. The steamer sat in detention, under deteriorating conditions and diminishing rations, for two months. Following attempts to intimidate and force passengers off the steamer for immediate deportation, the Komagata Maru was finally able to obtain provisions for a return trip to India. With the exception of twenty returning residents and the ship's doctor, none of the passengers were able to set foot on Canadian soil.



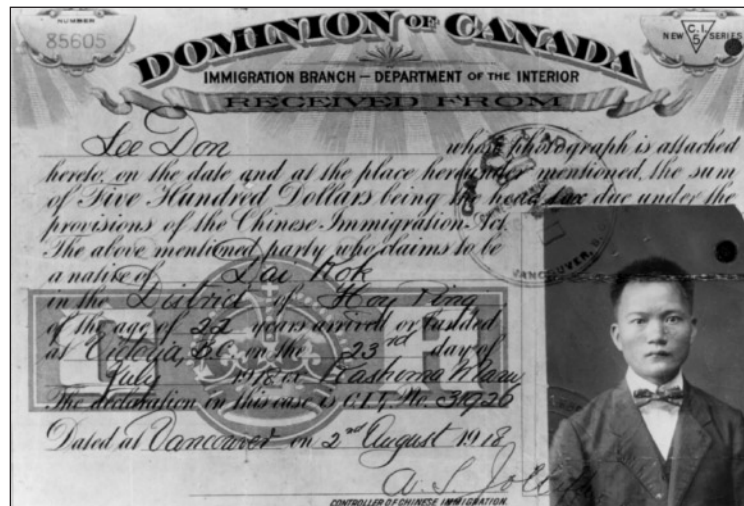
A crowded Komagata Maru, docked at Burrard Inlet, May, 1914  
Vancouver Public Library, photo #119

## STUDENT STUDY DOCUMENT

### CHINESE HEAD TAX AND EXCLUSION ACT

Since the late 1800's Chinese immigrants were encouraged to come to Canada to work on the building of the Canadian Pacific Railway. As the CPR was completed, opposition grew to continued Chinese immigration. In 1885, the Canadian government passed the Act to Restrict and Regulate Chinese Immigration into Canada. This law imposed a \$50 head tax – a fee charged to people of Chinese origin seeking to enter Canada. By 1900, the Laurier government raised the tax to \$100 and appointed a Royal Commission on Chinese and Japanese Immigration, which concluded that Chinese immigrants were, "obnoxious to a free community and dangerous to the state." By 1904 this fine had increased to \$500, a serious financial burden at the time.

In 1923, the Chinese Exclusion Act abolished the head tax, replacing it with more restrictive measures. Families of men working in Canada were barred from immigrating, resulting in the long term separation of families. This act stopped nearly all Chinese immigration until its repeal in 1947.



Chinese Head Tax Receipt, 1918  
Vancouver Public Library, photo #30625

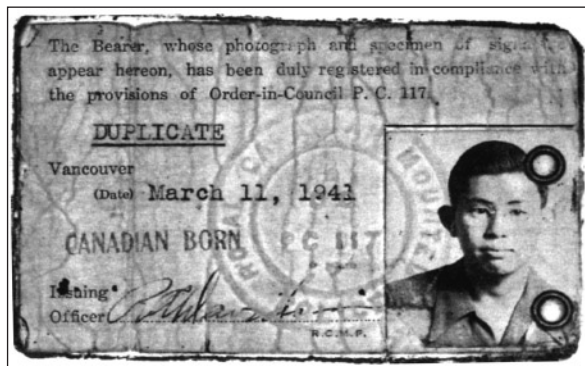


## STUDENT STUDY DOCUMENT

### INTERMENT OF JAPANESE-CANADIANS

Long standing anti-Japanese sentiment in Canada was heightened by Japan's entry in World War II. On February 27, 1942, the Canadian government decreed the removal of all persons of Japanese ancestry from the coast of British Columbia. Japanese citizens were forced to abandon their homes, businesses and possessions and relocate to the interior for the duration of the war. Many men were separated from their families and sent to work camps.

In April 1945, the government began a campaign of intimidation against Japanese Canadian living in British Columbia to move to eastern Canada or be deported to Japan. This policy continued despite the war's end. In 1946, 3,964



people, many of them Canadian citizens, were "repatriated" to Japan. This was described as a "final solution to the Japanese problem." This order was finally repealed in January 24, 1947 by Prime Minister Mackenzie King.

Mandatory Identity Card carried by Japanese Canadians  
Collection of the Royal British Columbia Museum

### Excerpts from a statement by Prime Minister W.L. Mackenzie on Post-War Japanese Policy, House of Commons, August 4, 1944

... it would be unwise and undesirable, not only from the point of view of the people of British Columbia but also from that of persons of Japanese origin themselves, to allow the Japanese population to be concentrated in that province after the war...

...Thirdly, the government is of the view that, having regard to the strong feeling that has been aroused against the Japanese during the war and to the extreme difficulty of assimilating Japanese persons in Canada, no immigration of Japanese into this country should be allowed after the war. It is realized, of course, that no declaration of this type can or should be attempted which would be binding indefinitely into the future. Nevertheless, as a guiding principle in the years after the war, it is felt that Japanese immigrants should not be admitted...

## BECOMING CANADIAN

Between 1947 and 1949, 1,123 Jewish orphans came to Canada. Most entered the country through Pier 21 at the port of Halifax. All groups were met by members of the Halifax Jewish community and representatives of Canadian Jewish Congress. After a short stay in Halifax, the children boarded trains for 38 communities across the country.

The orphans expected to find homes with Jewish families, continue their education and find work. Many families expected to receive young children, but the majority who arrived were older adolescent boys. Only 37 of the 1,123 were under 10 years of age.

Prior to their arrival, the Canadian government required that the Jewish community assume responsibility for these children. Jewish communities responded with open hearts. The community saw the coming of these young people as a renewal, the first tangible result of many years of effort. The commitment to look after these children was a large undertaking for the small Jewish community of 1947.

The orphaned youth formed close-knit ties among themselves, helping one another, socializing and often marrying one another.

The relationship between host families and the young people was not always an easy one. Differing expectations sometimes resulted in a change of living arrangements. However for the most part, host families provided a secure base from which the orphans could forge new lives. Many orphans and their host families formed lifelong attachments. Social workers and members of Canadian Jewish Congress played a central role as well, often going beyond their professional duties to support the orphans.

These adolescents displayed a resilience and an ability to adapt that was nothing short of remarkable. Many became not only productive members of the community but also its pillars.



## STUDY DOCUMENTS

Students read and/or examine the study documents:

- Orphan Identification Tag
- Great Expectations
- Pamphlet Recruiting Homes for Orphans
- Newspaper Clipping from the Congress Bulletin

## DISCUSSION

How did Canada figure in the orphans' imaginations? How realistic do you think these expectations were? What does it mean to adapt to a new country and new culture? Describe the needs (physical, psychological, social) and expectations of both the refugee children and the families that received them. Interview other immigrants or refugees and compare their expectations of Canada, their aspirations for new lives and the process of adaptation.



Arrival at Pier 21, Halifax

## STUDENT STUDY DOCUMENT

### ORPHAN IDENTIFICATION TAG

"If you look closely you'll notice that the strings on this tag are perfectly new. That is because I never wore this tag. There was no way I was going to wear something like this. It was O.K. for the little kids or those who could not speak any English at all, but I was always the independent sort. I had survived alone from the age of 13 and certainly did not need to be tagged now."

– Bill



Tag given to Bill, age 17, prior to boarding the train in Halifax, June, 1948

## STUDENT STUDY DOCUMENT

### GREAT EXPECTATIONS

"I did not want to go to Holland because of the way it had deported Jews during the war. I did not want to the United States because I associated it with Al Capone and gangsters. I had always been a big reader before the war. I remember reading books about Canada, the Arctic and the wilderness. When they asked if I wanted to go to Canada I said yes immediately."

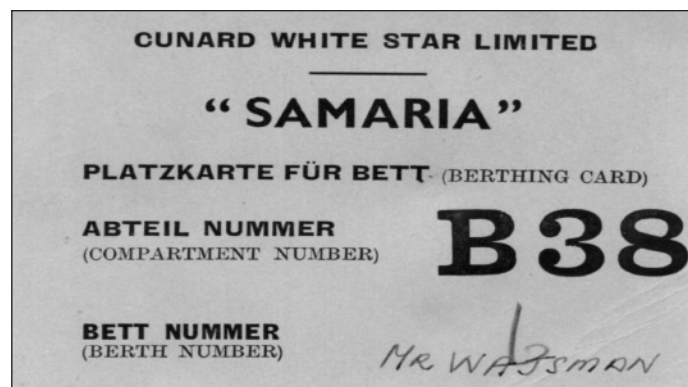
– Celina



Celina's photograph on board the SS General Sturgiss bound for Halifax, 1948

"I thought of Canada as a young country full of wheat fields. It seemed to be a place where I would never run out of bread. Canada represented a new life and a new beginning. Although I was anxious about the unknown, I remember feeling a tremendous amount of anticipation and excitement."

– Robbie



Robbie's berthing card for the SS Samaria, 1948

We were hoping to have a better life. I had no idea what Canada would be like, but I desperately wanted to leave Belgium. I had only bad memories of Belgium and wanted to get away. They said that we would be well taken care of and would not suffer anymore. They said we would be adopted and that we would be together."

– Esther



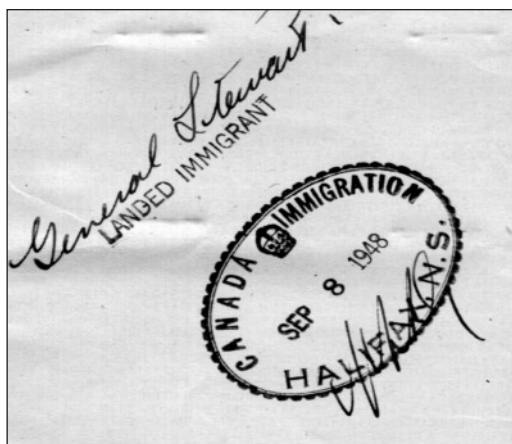
"After we were (physically) examined we were put on a train to cross Canada. I had no expectations about what Canada would be, none. The only thing I knew is that I wanted to hide who I was."

– Mariette

Arrival in Winnipeg, November 1946.  
Esther (standing) and Mariette (knelling) arrive  
with brothers Henri and Jacques

"I didn't know anything of Canada but knew it was close to America and everyone loved America and Canada was close. I didn't know a word of English. We were full of hope that we would work and build a new life."

– Larry



## STUDENT STUDY DOCUMENT

### PAMPHLET RECRUITING HOMES FOR ORPHANS

David is among the first 1000 healthy, happy boys and girls who are being brought to Canada by the Canadian Jewish Congress. Their future in Canada, their happiness, their lives depend upon people such as you. They need someone to belong to — someone to love them — someone to want them.

David most likely will soon be working and will be able to pay his own way — but he needs a home — now!

*David  
does  
not  
need  
more  
than  
your  
own  
child*

That spare room in your home can fulfill a promise for David.

He has come a long way from war-torn Europe.

He needs a home, a room in your home.



*David  
does  
not  
need  
more  
than  
your  
own  
child*



## NEWSPAPER CLIPPING

# Congress Bulletin

VOLUME 4, NUMBER 9.      MONTREAL, CANADA      SEPTEMBER 1947

## Failure Faces Orphans Movement Unless Homes are Found for Them

### JIAS ASSISTS EVERY PHASE OF PROJECT

Joseph Kage, assistant to the National Executive Director of the Jewish Immigrant Aid Society of Canada, has been loaned by his organization to the orphaned youth movement which the Canadian Jewish Congress



**Joseph Kage** is sponsoring from Europe. Mr. Kage, who as an experienced social worker has been on the staff of McGill University before coming to the JIAS, has been placed in charge of the reception center in Montreal, and supervises the group activities and the adjustment process of these youngsters before they are placed in foster homes. At the same time each of these young immigrants is attached to a trained social worker who assists in his personal problems together with the Big Brother or the Big Sister who will volunteer for this work.

Mr. Kage has also been associated with the Family Welfare Bureau of the Fed-

(Continued on page 5)



The youngest member of the European refugee children to land on these shores is seen disembarking from a specially-chartered plane which brought them from Halifax to Montreal. Some older members of the party are following her.

### Two Groups In Canada; Third Is Now En Route

The second group of war orphans arrived in the Dominion during the second Succoth week-end. They stayed over in Halifax for two days to avoid travelling on the festival and homes were arranged in the community for them by the local Congress committee and by the sisterhood of the Robie Street Synagogue. Noah Heinish, honorary vice-president of the Congress is supervising the arrangements. The sisterhood committee consists of Mesdames A. Newman, Charles Aron, R. Goldfarb, Julie Silverman and Nathan Rubin.

(Continued on page 3)

### JEWISH FOSTER HOMES URGENTLY NEEDED FOR ALL

The most serious difficulty facing the arrangements committee in charge of the movement of war orphans from Europe to this country is the shortage of foster homes in which these young people can be placed. Spokesmen of the committee are frank in stating that unless many more homes are immediately found for this project the entire movement may be jeopardized.

David Weiss, director of the Family and Child Welfare Bureau of the Federation of Jewish Philanthropies of Montreal, outlined for the Congress Bulletin the nature of the needs.

"The children coming are all in their teens; they are healthy, cheerful, well-bred youngsters, considerate and alert, and the social workers of the Jewish Child Welfare Bureau who are assisting in the project speak highly of the contribution that these youngsters can make to home life.

"We are looking for Jewish homes where these young people can find a place to sleep and to eat, perhaps where they can bring their friends or where they can find boys and girls for whom they would be

(Continued on page 2)

## Montreal Readers Please See Page 16

## REFUGEE IN CANADA TODAY

In the past the large scale movement of refugees was thought to be a temporary aftermath of war. Today the rising tide of displaced persons has become a defining feature of our times. Current major refugee situations are found in the former Yugoslavia, West Africa, the Caucasus, Sri Lanka, Vietnam, the Horn of Africa and Sudan, Rwanda/Burundi, the Middle East, Guatemala, Mozambique, Afghanistan and Bangladesh. More than half of the world's 14.5 million refugees are children. Sadly, the end of the Holocaust did not bring an end to religious wars, ethnic cleansing and genocide.

### **CANADA'S RESPONSE**

Each student consults the immigration timeline, reads the study document on refugees and one of the following case studies:

- Vietnam
- The Former Yugoslavia
- Rwanda

After the retirement of Prime Minister Mackenzie King in 1948 Canada's immigration policies were liberalized. Within a decade, almost two million newcomers, among them thousands of Jewish survivors, were admitted. In 1986 Canada was awarded the United Nations' Nansen Medal for its compassionate refugee policies. After researching the events in Vietnam, the Former Yugoslavia and Rwanda make a case for Canada as a country with a humanitarian refugee policy. Should Canada do more? Explain and support your reasons.

### **CANADA'S IMMIGRATION SYSTEM**

Canada's immigration policies prior to World War II were "ethnically selective." Today Canada employs the more neutral point system for the selection of immigrants. Students complete the Point System form which follows, to determine what their own eligibility or that of their family might be if they were to apply as immigrants from another country. Students discuss their reactions to this selection process and what this system tells you about the types of immigrants being selected.

### **ATTITUDES TOWARDS IMMIGRANTS**

Research has demonstrated that immigrants and refugees have contributed much to Canada in the way of skills and economic benefits. However, public opinion does always reflect this research.

Do your own research by contacting groups in your community that provide services to refugees, Citizenship and Immigration Canada, and the United Nations High Commission on Refugees in Ottawa. Read the study document "Immigration, as it should be." Interview a refugee worker or someone who has

been a refugee. Find out why refugees flee their homelands and what challenges face them in Canada. Use these answers to develop ideas of ways in which individuals and communities can support new refugees.

### **IMMIGRATION ISSUES IN THE MEDIA**

Never before have the plight of so many people in so many parts of the world been so quickly and graphically communicated via the mass media to such an extensive public audience.

Gather newspaper articles and/or record the discussion on radio and television about immigration issues. Identify and discuss the attitudes reflected by these sources and compare them with your own attitudes.

Write a letter to a newspaper editor, design a poster or produce a short video segment listing contributions made by immigrants and refugees to Canada.



## STUDENT STUDY DOCUMENT

### REFUGEES

Refugees, unlike immigrants or migrant workers, leave home not out of choice, but because they are forced; they flee persecution. There is a long standing tradition in many cultures of offering sanctuary to those fleeing persecution. Black Americans fleeing slavery were given protection in Canada during the US Civil War.

Sometimes, however, the doors are closed to refugees, leaving them exposed to their persecutors. During the 1930's, for example, many countries, including Canada, were opposed to accepting Jewish refugees from Europe. As of January 1996, the United Nations High Commissioner for Refugees estimates that there are 26 million people of concern to them around the world.

#### **The Geneva Convention**

Following World War II and the Holocaust, there was a recognized need to develop a formal international framework to protect those fleeing persecution. This framework first appeared in the 1951 Geneva Convention relating to the Status of Refugees. The Convention defines a refugee as someone who has a well-founded fear of persecution because of race, religion, nationality, membership in a social group, or political opinion.

#### **The Canadian Refugee System**

No country has an obligation to accept refugees, and only a few of the world's 180 states, Canada among them, do so on a regular basis. Canada provides refuge in two ways. Refugees who flee directly to Canada claim status here through the "inland" process. Others are selected in refugee camps through the "overseas" process. Because of its geographical isolation, Canada receives a relatively small number of refugees. By far the largest proportion of refugees are received by developing countries.

In 1995, 25,817 refugees claims were made in Canada. The acceptance rate in 1995 was 70 percent of all claims heard to completion.

Some of the information included here has been taken from: "Learning More About Refugees and Human Rights," The Activist, Amnesty International Canadian Sec., December 1996/January 1997.

## STUDENT STUDY DOCUMENT

### VIETNAM

#### A Brief History

In 1975 the United States withdrew from Vietnam, ending a presence which had begun in the 1950s. Shortly thereafter, the Saigon (south Vietnamese) government fell to the Communists. With the victory of the Communists came a massive exodus of people from Vietnam, with most landing in Hong Kong, Indonesia, Malaysia, the Philippines, Singapore and Thailand. Media attention, and fear that these first asylum countries would push the boat people back to sea, compelled the world's wealthier nations to provide resettlement for Vietnamese who succeeded in leaving their homeland.

Over 840,000 refugees and asylum seekers left Vietnam, often on small unseaworthy boats, between 1975 and 1995, with the numbers falling drastically in the latter years. According to the United Nations High Commissioner for Refugees, 750,000 of these "boat people" resettled in other parts of the world, primarily in the United States, Canada, the United Kingdom, France and Germany. Those who remained in the first asylum camps of South-East Asia are now returning to Vietnam.

#### Canada's Response

Private efforts by Canadians in 1979 led to the arrival of 30,000 Vietnamese "boat people." The following year, the Canadian government sponsored another 30,000. The departure of the United Nations High Commissioner for Refugees reports that 70,000 have returned to their own country and 307,000 remain as refugees.



Returnees reception centre, Ho Chi Minh City, Vietnam

## STUDENT STUDY DOCUMENT

### THE FORMER YUGOSLAVIA

#### A Brief History

Slovenia and Croatia were the first regions to declare their independence from Yugoslavia (in effect, Serbia). Slovenia, where no Serbs lived, obtained independence through a brief mini-war with Yugoslavia. Fighting broke out between Serbia and Croatia for several reasons. Croatian Serbs felt vulnerable and cut-off from relatives in Serbia, and Serbia wanted Croatia to be part of a "Greater Serbia."

The world was anxious to avoid a similar conflict in Bosnia (sometimes referred to as Bosnia and Herzegovina). However, Bosnia declared independence in March of 1992. As Bosnia was home to sizable populations of Serbs, Croats and Muslims, all three ethnic groups became involved in the fighting, with each group trying to defend their own populations.



Refugees from Bosnia-Herzegovina at the Crnomelj Camp Shelter, Slovenia

Ethnic loyalties and hatred drove the fighting and policies of Serbs, Croats and Muslims in Bosnia. Atrocities and massacres were committed by all sides. Serbs, and to a lesser degree Croats, have been reported to have been involved in "ethnic cleansing," the forced removal of unwanted groups.

It was not until 1995 that a true cease-fire was established. The uneasy peace still holds today as Bosnia is divided among the three groups, with the international community, Canada included, providing peacekeeping forces and other assistance. The war created a refugee crisis as ethnic groups either left their homes in fear or were driven out. Resettlement has been difficult and many fear that fighting will resume as soon as the international forces leave Bosnia.

#### Canada's Response

By 1995, 3.7 million people who had been displaced or affected by the war in the former Yugoslavia were receiving humanitarian assistance from the United Nations, 2.7 million in Bosnia alone. In 1994 the United Nations counted over 320,000 Bosnian refugees. Between 1992 and 1997, 12,808 Bosnian refugees entered Canada.

## STUDENT STUDY DOCUMENT

### RWANDA

#### A Brief History

Rwanda gained its independence in 1962, after forty years as part of Belgian controlled Rwanda-Urundi. Before leaving, the Belgians heightened ethnic tension between Tutsis and Hutus, both of whom had been living in relative peace until then. As a result, Hutus no longer accepted the superior social status of the minority Tutsis, and violence forced many Tutsis to flee into the neighbouring countries of Uganda and Burundi.

The Tutsis in Uganda founded the Rwandese Patriotic Front (RPF) for the purpose of reclaiming power in Rwanda. Fighting between Rwandan government forces (Hutus) and the Rwandese Patriotic Front broke out in October of 1990 along the Ugandan-Rwandan border. Several cease-fires failed and the United Nations finally established a monitoring presence in hope of implementing the Arusha peace agreement. The April of 1994 downing of a plane carrying both presidents of Rwanda and Burundi led to more violence and massacres, usually along ethnic lines. Safe havens, such as the one established in Zaire (mainly for fleeing Hutus) have not always been safe as hard-line Tutsis have been accused of targeting the camps for further killing, while it is alleged that extremist Hutus are using the camps as launching pads for military operations.



Mass return from Tanzania,  
Rusumo Border Crossing, Rwanda


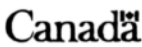
The violence in Rwanda has caused untold human suffering and created a major refugee crisis. In addition to providing services in resettlement camps, the United Nations has the difficult job of convincing nervous Hutus, who fled the killing, to return to Rwanda. Hutu refugees who do return face the threat of violence from Tutsis and militant Hutus. Militant Hutus object to fellow Hutus returning since they believe it legitimizes the Tutsi return to power in Rwanda.

#### Canada's Response

In mid-1994 more than one million Rwandese poured into Zaire, one of the largest and most sudden refugee movements ever witnessed. By the end of the year the United Nations counted over two million refugees. From 1991-97, 609

## STUDENT STUDY DOCUMENT

Rwandan refugees entered Canada.

 Citizenship and Immigration Canada    Citoyenneté et Immigration Canada		Updated July 1997				
<b>A SUMMARY OF THE POINT SYSTEM</b> For use by Independent Immigrants						
Factors	Criteria				Maximum Points	
1. Education	0 points - Secondary school not completed 10 points - Secondary school completed 13 points - Post secondary program of at least one year 15 points - First level university degree 16 points - Second or third level university degree				16	
2. Educational and Training Factor	Educational and Training Factor (ETF) refers to the length of training, education, and/or apprenticeship required to work in Canada. Give yourself the number of points listed under ETF in the National Occupational Classification (NOC) list.				18	
3. Experience	ETF POINTS	1YR	2YRS	3YRS	4YRS OR MORE EXPERIENCE IN OCCUPATION	8
	1 - 3	2	2	2	2	
	5 - 7	2	4	4	4	
	11 - 15	2	4	6	6	
	17 -18	2	4	6	8	
4. Occupational Demand	Points awarded on the basis of employment opportunities available in Canada in the occupation in which the applicant is qualified for and is prepared to follow in Canada. Labour market demands on an area and national basis are considered.				10	
5. Arranged Employment OR Designated Occupation	Arranged employment is a guaranteed offer of employment from a Canadian employer. This offer must be validated by Human Resources Development in Canada showing that employment of that person would not interfere with the job opportunities of Canadian citizens or permanent residents. The person must also be able to meet all licensing requirements. Designated Occupations are identified by a province as being especially in demand in that region. Periodic changes occur.				10	
6. Demographic Factor	Points awarded for demographic factors in effect on the day an application was received.				10	
7. Age	Ten points if applicant is 21 to 44 years of age. Two points are subtracted for each year if under 21 or over 44 years old.				10	
8. Knowledge of English or French	First official language (English)	Read	Write	Speak	15	
	Fluent	3	3	3		
	Well	2	2	2		
	With difficulty	0	0	0		
	Second official language (French)	Read	Write	Speak		
	Fluent	2	2	2		
	Well	1	1	1		
	With difficulty	0	0	0		
9. Personal Suitability	Points are awarded based on an interview with the person to reflect the personal suitability of the person and his/her dependents to become successfully established in Canada based on the person's adaptability, motivation, initiative, resourcefulness and other similar qualities.				10	
<b>PASS MARK:</b> Independents need 70 points Entrepreneurs and Investors need 25 points Self-employed persons need 40 points					<b>BONUS POINTS</b> 5 points if one has a relative living in Canada 45 points for entrepreneurs and investors 30 points for self-employed	
This is not a legal document. For precise legal information refer to the Immigration Act and Regulations. Aussi disponible en français					<b>Total Possible Points: 107</b>	
						



## STUDENT STUDY DOCUMENT

### CANADA'S POINT SYSTEM

#### "IMMIGRATION, AS IT SHOULD BE"

— Adrienne Clarkson

*The Globe and Mail has asked several prominent Canadians to reflect on where they would like Canada to be at the dawn of the new millennium, and what it will take to get us there.*

BY ADRIENNE CLARKSON  
Toronto

IT'S not only because I'm an immigrant and a refugee that I believe that the movement of peoples and their acculturation, or what we call immigration, will be one of the most important questions of the 21st century for Canada. As the 19th century was about the adaptation of humans to machines, and the 20th century has been about the attempts of humans to split matter and their consequences for war and peace, the 21st century will be about vast and unprecedented movements of people from continent to continent, from what we so naively call nation-state to nation-state.

Canada is in a unique situation to provide leadership in this change, especially if we listen to and include the Native peoples who had this land before us. They are entitled. We have come here after. We are a country built like no other, on voluntary refugee immigration but, importantly, without a history of slavery. Our immigration is based on a kind



#### Canada in the new millennium

of emancipation for everyone, from the Old Worlds that either rejected us as unsuitable or couldn't cope with us because of war or famine. Instead of being rendered passive by these hard political or economic facts, we got on the boat or plane to get here.

And where is here? A place renowned for its tidy orderliness, its sullen decency, its violent climate. A place with parliamentary democracy, English common law, the Napoleonic code, officially bilingual in two major European-origin languages, and with a relationship to the land and nature embodied in its indigenous peoples.

There will be increasing pressure for us to accept and integrate people from all over the world who have not the slightest idea what these institutions and relationships mean. Our job as Canadians is to remain open and welcoming because (a) we have had a pretty good record on this since we stopped being

overtly and officially racist some 30 years ago, and (b) we have started to learn how to help people become part of us.

WHEN I say "started to learn," I mean that for all the English-as-a-second-language courses, welcoming programs and heritage-language classes, we are still stumbling around in a partly lit room. We are doing a lot better than the old European countries, where tribal tom-toms beat strongly and odious haters such as France's Jean-Marie Le Pen and Austria's Joerg Haider espouse the blind pride of blood and that curious figment, pure race. But we *want* to do better, and in that wanting lies intelligence linked to emotion.

Our first instinct, because that is the way we are brought up in this country, is to say *yes*, to affirm, to deal with the situation. We are not, and haven't been for a long time, simply trying to put off the situation. We are *in* the situation. We just have to do it better than anyone else in the world, because we are already so far ahead.

If you take public transport almost every day in a city such as Vancouver or Montreal or Toronto, you would be hard put to say which country you were in. Eight out of 12

passengers (a personal as-available survey) are not pink with a disposition toward freckling. Yet they are all Canadian; they all dress for yesterday — an anorak in May or shirtsleeves after Thanksgiving.

If we continue to hone our now somewhat clumsy skills with our Pollyanna optic to a more sharply focused intelligent acculturation, we will be able to really show the world how to accept other human beings without deforming them into stereotypes, how to free them from the tyranny of their past — and let's not kid ourselves: 95 per cent of our immigrants come from places where you wouldn't want to go as an immigrant — and how to make them part of our continuing history, our mainstream of Canadian life.

If we can do that, we can teach the world how to do it. We could export those skills of teaching and acculturation to the European Union and elsewhere. We could light the way to a new world for everyone, not just in Canada.

Broadcaster Adrienne Clarkson is chairwoman of the Canadian Museum of Civilization Corporation and former agent-general for Ontario in France.

## IMMIGRATION TIMELINE

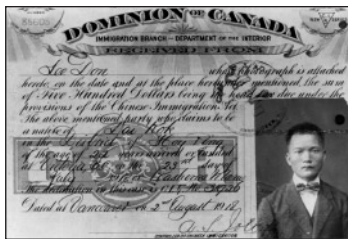
**Pre-1492** Before European contact, Aboriginal and Inuit peoples prevail in Turtle Island (North America) as diverse peoples with over 50 language groups and complex, highly developed social, political and economic systems.

**1689** France allows colonies to import enslaved Africans.

**1777** First people of African descent in Canada are freed slaves from the American War of Independence.

**1858** Chinese and Black workers first arrive in British Columbia.

**1869** Race and ethnicity are not officially mentioned as criteria in Immigration Act, but the governor can prevent “destitute” immigrants from landing at any Canadian port.



**1885** Chinese Immigration Act and Head Tax Act requires Chinese immigrants to pay a tax of \$50 which is later raised to \$500 and not lifted until 1923.

**1908** Under the Hayashi-Lemieux Gentleman's Agreement, Japan voluntarily agrees to restrict the number of passports issued to male labourers and domestic servants to an annual maximum of 400.

**1910** Changes to the Immigration Act allow for the rejection of immigrants “belonging to any race deemed unsuitable to the climate or requirements of Canada.”

**1914** Three hundred and fifty-four immigrants from India aboard the Komagata Maru are forced to depart from Vancouver after challenging the “continuous voyage” policy, which prevented South Asians from entering Canada.



**1923** Chinese Exclusion Act, virtually stops Chinese immigration. It is repealed in 1947.

**1938** At the Evian Conference, Canada and 31 other countries refuse to accept Jewish refugees. Fewer than 5,000 Jews are permitted into Canada between 1933-1945.



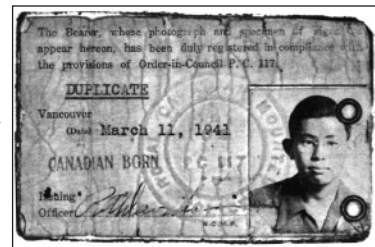


**1939** The Canadian government denies entry to 907 Jewish refugees fleeing Nazi Germany aboard the SS St. Louis, forcing the ship to return to Europe.

Two girls look out the porthole of the St. Louis

**1942** All people of Japanese origin are required to leave coastal BC and are forced into work camps, segregated into housing projects in the interior or farms on the Prairies.

**1946** Almost four thousand Japanese people, many of whom are Canadian citizens, are “repatriated” to Japan.



**1947** Federal cabinet order-in-council on deportation of Japanese Canadians is repealed after protests by churches, academics, journalists and politicians.

**1947-48** After years of lobbying by Canadian Jewish communities 1,123 Jewish orphans enter Canada.

**1948** Canada liberalizes immigration policies. Almost two million newcomers admitted within a decade, including thousands of Jewish survivors.

**1956-57** Canada admits nearly 40,000 Hungarian refugees following the Hungarian uprising.

**1962-1967** Canada changes its immigration admission criteria from country-of-origin restrictions favoring northwestern Europe, Great Britain and the US, to an education and skills criteria.

**1976** Revised Immigration Act spells out principles of immigration policy and includes identifiable category for refugees.

**1979** Thirty thousand Indochinese boat people (Vietnamese, Laotian and Cambodians) enter Canada, largely through private efforts. Another 30,000 are sponsored by the federal government in 1980.

**1986** Canada is awarded the United Nations' Nansen Medal for its compassionate refugee policies.

**1993** Immigration and Refugee Board recognizes the special persecution that women face as refugees.

**1992-97** Almost thirteen thousand Bosnian refugees arrive in Canada from their war-torn country.

**1991-97** Six hundred and nine Rwandan refugees, fleeing the bloodshed in their homeland, arrive in Canada.

Adapted from Westcoast Coalition for Human Dignity's *Choose Dignity – A Kit for Fighting Hate*.

## GLOSSARY

### **Anti-Semitism**

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.

### **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.

### **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 men had fled from the camp by April 11, the day the camp and the remaining 21,000 prisoners were liberated by American forces.

### **Bulk Labour Scheme**

A plan to target specific occupational groups, such as those in the clothing and garment industries, for immigration because they fulfilled a need in the Canadian labour market

### **Canadian Jewish Congress**

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**

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.

### **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.

### **Displaced Persons**

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.



**Greta Fischer** (d. 1988)

Worked as part of team of child experts with UNRRA Team 182 in Germany, which was stationed at UNRRA's International Children's Centre in Kloster Indersdorf, Germany.

### **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.

### **Saul Hayes** (1906-1980)

National Executive Director of the CJC from 1938-1974. A graduate of McGill Law School, Hayes directed the revitalization of the CJC and lobbied on behalf of the Canadian Jewish community, particularly in aiding Jewish immigrants and refugees.

**Head Tax**

A discriminatory tax levied upon Chinese immigrants to Canada in 1885. Initially the tax was set at \$50 per Chinese immigrant. In 1901 it was raised to \$100 and finally to \$500.

**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.

**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.

**Joint Distribution Committee**

American Jewry’s overseas relief and rehabilitation agency, established in 1914. The JDC had foreseen the need for mass emigration of German Jews as early as 1930. It helped German Jews find new bases for economic survival in Germany and emigrate.

**William Lyon MacKenzie King (1874-1950)**

Canadian Prime Minister from 1921-1930 and again from 1935-1948. Concerned with growing French Canadian nationalism, MacKenzie King saw Jewish immigration as a potentially divisive issue for French Canada and opposed liberalizing Canada’s immigration policies to allow more Jewish refugees.

**Komagata Maru**

Ship that carried 376 prospective immigrants from India, arriving in Vancouver Harbor on May 23, 1914. The ship was denied the right to disembark its passengers because, according to Canadian immigration law, all immigrants had to come directly from their country of origin, and India had no direct steamship line to Canada. For two months the Komagata Maru sat in the harbour while the legality of the exclusion order was debated. The order was upheld and the ship was forced to turn back.

**Lottie Levinson** (d.1989)

European field worker with UNRRA who oversaw the required documentation of child refugees as part of the War Orphans Project.

**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 anti-Semitism, 6) imperialism and 8) militarism.

**Ethel Ostry**

Director of UNRRA-run DP camp in Hohenfeld, Germany, who was assigned the task of working out the details of assembling children who met the requirements of the War Orphans Project.

**Order-in-Council**

Order formulated by the Cabinet or a committee of Cabinet and formally approved by the governor general. Some orders simply make appointments. About a third are legislative, forming part of the law and enforceable by the courts.

**Privy Council**

Prime Minister's government department/administrative agency. It co-ordinates the activities of Cabinet and Cabinet committees. Responsible for preparing Orders-in-Council.

**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.

**Manfred Saalheimer (1896-1957)**

Canadian Jewish official sent by the UJRA to postwar Europe to arrange for the collection and emigration of 1000 Jewish orphans to Canada under the Canadian government-approved War Orphans Project.

**SS St. Louis**

On May 15, 1939, 907 German Jews with visas fled to refuge in Cuba. Upon arrival, Cuba failed to recognize their visas. The St. Louis then sailed to Argentina, Uruguay, Paraguay, the United States and Canada but were refused permission to land, forcing the ship to return to Europe.

**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**

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.

**War Orphans Project**

Privy Council Order 1647 gave permission for 1000 Jewish war orphans, under age 18, to be brought to Canada after World War II 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 Orphans Team**

Assigned by the CJC to select 1000 Jewish war orphans who satisfied the requirements of the War Orphans Project. The team consisted of Manfred Saalheimer, Lottie Levinson and Ethel Ostry. A fourth member, Greta Fischer, was added as a key member in Europe.

**Visa**

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



**Cairine Wilson** (1885-1962)

First woman appointed to the Canadian Senate in 1930. Outspoken in her opposition towards anti-Semitism in Canada. Wilson worked in close cooperation with the UJRA and in 1949 became the first woman delegate to the United Nations. In 1938 Wilson founded the Canadian National Committee on Refugees and Victims of Political Persecution (CNCR), a non-sectarian organization of Canadian citizens to promote the pro-refugee movement.

**World War II**

The war fought from 1939 -1945 between the Axis and the Allied powers. The war began when Germany invaded Poland in September 1939. Germany surrendered on May 7, 1945. On August 6, 1945, the US. dropped the first atomic bomb on Hiroshima, Japan. On August 15, Japan surrendered. The war ended with the signing of a peace treaty on September 2, 1945.

**Yiddish**

A mixture of German and Hebrew spoken by Jews from, or in, eastern Europe.

## BOOKS

Available at the Vancouver Holocaust Education Centre

### JEWISH ORPHANS AND THE HOLOCAUST

Draper, Paula & Harold Troper. **Archives of the Holocaust: Volume 15**. Garland Publishing, 1991.

This volume contains a collection of Canadian documents dealing with the destruction of the European Jews and related topics from 1933-1950. The documents are housed in the National Archives of Canada in Ottawa and the National Archives of Canadian Jewish Congress in Montreal.

Gilbert, Martin. **The Boys**. Douglas & McIntyre, 1996.

True story of the 732 young survivors of the Holocaust who were allowed into Britain following the War. With their families destroyed, these boys and girls had to create a new life among themselves. Grades 11-12

Lappin, Ben. **The Redeemed Children**. University of Toronto Press, 1963.

Describes the Canadian Jewish Congress Project to permit the entry of Jewish refugees to Canada. How a small community was able to put into practice a plan of rescuing those who had avoided destruction is a remarkable story. Grades 10-12

Martz, Fraidie. **Open Your Hearts**. Vehicule Press, 1996.

Unique story of the 1,123 Jewish War Orphans brought to Canada between 1947 and 1949. These children and adolescents, traumatized by the Holocaust and deprived of everything considered essential for normal development, amazingly flourished and became productive citizens in the care of a protective community. Grades 11-12

Martz, Fraidie. "**Remembering Greta Fisher**." *Outlook*. June 1993, 16-17.

Martz, Fraidie. "**How Child Survivors Came to Canada**." *Viewpoints*. 18:2 1990, 6-7.

Matas, Carol. **After The War**. Scholastic, 1996.

Story of fifteen year old Ruth who, after Buchenwald, leads a group of children across Europe to Palestine. Winner of 1997 Canadian Jewish Book Award for young fiction and the American Library Association best book of the year for young adults. Grades 4-8

Michaels, Anne. **Fugitive Pieces**. McClelland & Stewart, 1996.

A child survivor, whose parents were killed in the Holocaust, has different experiences with memory and history from a person whose parents survived. Winner of the Beatrice Fischer Prize in Fiction. Grade 12

Watts, Irene Kirstein. **Goodbye Marianne**. Scirocco Drama, 1995.

Play that is a documentary fiction. Based on author's own experiences and the Kindertransports that left Berlin and rescued 10,000 children from almost certain death. Will be published in spring of 1998 as a novel by McClelland & Stewart (Tundra Children's Books). Grades 4-8

### **JEWISH IMMIGRATION TO CANADA**

Abella, Irving & Harold Troper. **None Is Too Many**. Lester & Orpen Dennys, 1983.

Examines why Canada was closed to the Jews of Europe between 1933 and 1945. An anonymous senior Canadian official's response to the question of how many Jews would be allowed into Canada provides the title of this important historical work. Grades 10-12

Borkas-Nemetz, Lillian. **The Old Brown Suitcase**. Ben-Simon, 1994.

Slava, a fourteen-year-old immigrant from Poland, arrives in Canada after the Second World War. Slava must overcome the memories of a painful past and the challenge of starting a new life. The author is herself a child-survivor. Grades 7-10

Draper, Paula & Harold Troper. **Archives of the Holocaust: Volume 15**. Garland Publishing, 1991.

This volume contains a collection of Canadian documents dealing with the destruction of the European Jews and related topics from 1933-1950.

The documents are housed in the National Archives of Canada in Ottawa and the National Archives of Canadian Jewish Congress in Montreal.

Little, Jean. **From Anna**. Harper Trophy, 1973.

Anna Solden and her family immigrate to Canada due to the deteriorating situation in Germany in 1933. The Solden's world changes dramatically as they must adjust to a new country. The reader experiences Anna's feelings, fears and thoughts. Grades 4-7

- Thomas, Gordan and Max Morgan Witts. **Voyage of the Damned**. Stein and Day, 1974.  
Reconstruction of the tragic voyage of the St. Louis, the boat carrying 937 Jewish refugees who were fleeing Nazi Germany. Chilling reminder of how indifference can be as destructive as hatred. Grades 8-12
- Tzuk, Yogev. **History of the Jews in Canada: A Textbook for High School Students**. TOR Publications, 1993.  
Book covers material from the early years through the present. Each chapter includes assignments and list of sources. Grades 8-12
- Westcoast Coalition for Human Dignity. **Choose Dignity – A Kit for Fighting Hate**. Westcoast Coalition for Human Dignity, 1997.  
Is produced for young people aware of bigotry in Canadian society and who want to get serious about fighting hate. The booklet provides information on hate in history, organized hate and suggestions and resources for fighting hate within the Canadian context. Accompanied by a poster with a history of hate and resistance and a flyer for responding to hate.
- Whitaker, Reg. **Double Standard: The Secret History of Canadian Immigration**. Lester & Orpen Dennys Limited , 1987.  
History of Canada's immigration policies from World War II to the mid-eighties. A disturbing and informative work. Grades 10-12
- Wiseman, Eva. **A Place Not Home**. Stoddart, 1996.  
Thirteen-year-old Nellie and her family escape from Hungary after the 1956 revolution brings on a wave of anti-Semitic activity. Once in Montreal, the family faces the problems of adjusting to a new culture. Nellie has a hard time fitting-in but grows into a brave and understanding teenager. Wiseman, who herself emigrated from Hungary, hopes this book will teach children to be more sympathetic to those of other cultures. Grades 5-8

## JEWISH IMMIGRATION TO OTHER COUNTRIES

Gefen, Aba. **Unholy Alliance**. Express Printing, 1973.

Fascinating review of the Brichah, the clandestine organization whose mission was to smuggle Jewish survivors across Europe into Israel. A quite different story of immigration. Grades 11-12

Hest, Amy. **When Jessie Came Across the Sea**. Illustrated by P.J. Lynch. Candlewick, 1997.

Young Jessie, who lives with her grandmother in a poor village in eastern Europe, is chosen by the village Rabbi to travel to America. A tribute to all who seek a better life. Grades 1-7

Levitin, Sonya. **Journey to America**. Aladdin Books, 1970.

Fictional account of young Lisa Platt and her family, who flee Nazi Germany in 1938. Lisa's father leaves for America and promises to send for his family when he has enough money. Until then, Lisa, her mother, and two sisters must wait in Switzerland. Similarities to author's own life. Winner National Jewish Book Award. Grades 4-7

Matas, Carol. **After The War**. Scholastic, 1996.

Story of fifteen year old Ruth who, after Buchenwald, leads a group of children across Europe to Palestine. Winner of 1997 Canadian Jewish Book Award for young fiction and the American Library Association best book of the year for young adults. Grades 4-8

Morse, Arthur D. **While Six Million Died**. Random House, 1967.

Indictment of the American Government in its indifference to save Jews from Hitler's Final Solution. A clear case where immigration would have saved lives. Grades 10-12

Rabinowitz, Dorothy. **New Lives: Survivors of the Holocaust Living in America**. Alfred A. Knopf, 1976.

A portrait of the survivors who came to live in America. Based on the personal stories of more than 100 immigrants who have managed to lead new lives in a new land. Grades 9-12

Rothchild, Sylvia. **Voices From the Holocaust**. NAL Books, 1981.

Life of survivors before, during and after the Holocaust. The section on life in America is a tribute to the spirit of rebirth. Grades 9-12

- Thomas, Gordan and Max Morgan Witts. **Voyage of the Damned**. Stein and Day, 1974.  
Reconstruction of the tragic voyage of the St. Louis, the boat carrying 937 Jewish refugees who were fleeing Nazi Germany. Chilling reminder of how indifference can be as destructive as hatred. Grades 8-12
- Wasserstein, Bernard. **Britain and the Jews of Europe, 1939-1945**. Oxford University Press, 1979.  
Examines Britain's shameful actions in response to the plight of the Jews in Europe, including the near-total ban on Jewish refugee immigration. Grades 11-12
- Wyman, David S. **The Abandonment of the Jews**. Random House, 1984.  
Most thorough and critical examination of American policy to the fate of European Jewry between 1941-1945. A disturbing chapter of history. Grades 10-12

## GENERAL IMMIGRATION TO CANADA

Available at other libraries and bookstores

- Borovilos, John. Ed. **Breaking Through: A Canadian Literary Mosaic**. Prentice-Hall Canada, 1990.  
Anthology of short stories, poetry, essays and articles dealing with issues of emigration, immigration and self-esteem. Includes works from Roch Carrier, Gabrielle Roy, Miriam Waddington, Margaret Atwood, Pierre Berton, David Suzuki and Joy Kogawa. Grades 8-12
- Carter, Velma and Levero (Lee) Carter. **The Black Canadians: Their History and Contributions**. Reidmore Books, 1989.  
Discusses early immigration from Africa and the United States and the more recent immigration from the Caribbean. Both the hardships and contributions of Canadians of African ancestry are analyzed. Grades 4-7
- Foggo, Cheryl. **Pourin' Down Rain**. Detselig, 1990.  
Author's memories of growing up in Calgary as a fourth generation Black Canadian. In addition to her own experiences, both good and bad, Foggo also writes about the history of her family. Grades 8-12

Foon, Dennis. **New Canadian Kid; Invisible Kids: Two Plays**. Pulp Press, 1989.  
“New Canadian Kid” is the fictional account of Nick, a young boy from the country of “Homeland,” who moves to Canada where he faces racism and the many difficulties involved with adapting to a new culture. “Invisible Kids” follows five youths who lobby the government for a change in immigration policy after discovering a double standard in the law. Grades 7-12

Huang, Evelyn and Lawrence Jeffery. **Chinese Canadians: Voices from a Community**. Douglas & McIntyre, 1992.  
Personal interviews with Chinese Canadians from all walks of life and experience. Following the interviews is an essay by scholar Peter Li, giving the reader a history of Chinese Canadians. Grades 9-12

Hutcheon, Linda and Marion Richmond. Eds. **Other Solitudes: Canadian Multicultural Fictions**. Oxford University Press, 1990.  
Collection of eighteen short stories written by Canadian authors from different cultural backgrounds. The immigrant experience, racism and ethnic diversity are highlighted. Includes the Canadian Multicultural Act. Grades 11-12

Kogawa, Joy. **Naomi's Road**. Oxford Press, 1986.  
Children's adaptation of author's early work, *Obasan*. Internment of Japanese Canadians seen through the eyes of a child. Grades 4-7

Kogawa, Joy. **Obasan**. Penguin, 1981.  
Fictionalized story based on author's own experiences as a child in a Japanese Canadian internment camp. Grades 10-12

Lee, Bennett and Jim Wong-Chu. Eds. **Many-Mouthed Birds: Contemporary Writing by Chinese Canadians**. Douglas & McIntyre, 1991.  
Short stories and poems from twenty Canadian writers of Chinese ancestry. Explores issues of cultural identity and historical injustice. Racial slurs and ethnic references are included but appear in context and are not representative of the authors' thoughts. Grades 11-12

Parmer, Howard and James Frideres. **The Search for a New Homeland: Polish and German-Speaking Canadians**. Reidmore Books, 1990.  
Good resource on the immigration patterns, contributions to Canadian society and contemporary issues of Polish and German-speaking Canadians. Much focus on Western Canada, especially Alberta. Grades 4-10



Turner, Ann. **Through Moon and Stars and Night Skies**. Illustrated by James Graham. Harper & Row, 1990.

Story of a young boy from Asia who is adopted by a Western family. Addresses the fears of the youngster as he leaves an orphanage and starts a new life, as well as the general topic of inter-cultural adoption. Grades K - 3

United Nations High Commissioner for Refugees. **The State of the World's Refugees, 1995**. Oxford University Press, 1995

Describes changing approaches to the refugee problem, protecting human rights, peacekeeping, promoting development, managing migration. Includes statistics, tables and maps.

Weiss-Fuoco, Star. Ed. **Kitchen Culture: The Lives and Foods of Immigrant Women in the Cowichan and Chemainus Valleys**. New Roots Press, 1991.

Twenty-two first generation Canadian women share their lives and recipes in this multicultural cookbook. Each contributor gives her thoughts on immigrating to Canada. Grades 7-12

Westcoast Coalition for Human Dignity. **Choose Dignity – A Kit for Fighting Hate**. Westcoast Coalition for Human Dignity, 1997.

Is produced for young people aware of bigotry in Canadian society and who want to get serious about fighting hate. The booklet provides information on hate in history, organized hate and suggestions and resources for fighting hate within the Canadian context. Accompanied by a poster with a history of hate and resistance and a flyer for responding to hate.

Yee, Paul. **Saltwater City: An Illustrated History of the Chinese in Vancouver**. Douglas & McIntyre, 1988.

Pictorial account of Chinese immigration to Vancouver from before the city's incorporation to 1986. Wonderful combination of photographs and well-researched text. Grades 8-12

Yee, Paul. **Tales from Gold Mountain: Stories of the Chinese in the New World**. Illustrated by Simon Ng. Groundwood, 1989.

Set during the time of the gold rush and railway building in North America, this collection of eight original tales recounts the experiences of early Chinese Canadians. The stories deal with themes such as prejudice, racism and dishonesty, with overtones of love, separation, traditions, and links to the homeland. All Grades

## VIDEOS

Available at the Vancouver Holocaust Education Centre

### CHILDREN AND THE HOLOCAUST

**A Rough Crossing.** 0:60 min., colour.

Interviews and documentary film footage are used to chronicle the relatively little-known story of the evacuation of thousands of British school children to Canada during the summer of 1940. A personal examination of eight British child evacuees, their Canadian foster families, and their feelings of abandonment, separation and guilt. Historian Martin Gilbert and authors Jack Granatstein and Irving Abella provide some historical and political background. Raises the question of who was chosen to come to Canada and why were Jewish children not welcome.

**As If It Were Yesterday.** 85 min., b/w, French with English subtitles.

Documents the little known heroism of the Belgian people, who hid over 4,000 Jewish children during the Holocaust.

**Au Revoir Les Enfants.** 1:03 min., colour, French with English subtitles.

Directed and written by Louis Malle. Based on his experience at boarding school during the Nazi occupation of France, this film documents the story of Julien, a Catholic schoolboy and his friend Jean, a Jew being sheltered by a courageous French priest. After an act of betrayal, the Gestapo deports Jean and the priest to Auschwitz. Julien must say good-bye to his friend and his childhood.

**Daniel's Story.** 0:14 min., colour.

Dramatization suitable for young children. Documents the events of the Holocaust from the perspective of a Jewish child growing up in Nazi Germany. The characters of Daniel and his family are composites, based on the experiences of real children and parents. Authentic photographs and film footage use. Teachers' guide available.

**Korczak.** 1:20 min., b/w, Polish with English Subtitles.

Polish-made documentary about the life of Janusz Korczak, a famous writer and director of a Jewish orphanage in the Warsaw ghetto, who accompanied "his" children to their death at Treblinka. Nominated for best Foreign Film.

**The Long Way Home.** 1:19 min., colour, 1997.

Examines the post World War II period between 1945 and 1948 and the plight of the tens of thousands of refugees who survived the Holocaust. The documentary looks at their (often illegal) attempts to get to Palestine and explores how much of the world turned its back on the tragedy of these displaced people.

**The Mind of a Child.** 0:59 min., colour.

Explores the work of Lorna Williams, who set out to help aboriginal children in Canada who are dropping out of school, losing hope and committing suicide in terrifying numbers. Her search led to Reuven Feuerstein, an Israeli psychologist who began his work with the children of the Holocaust. National Film Board.

**Miracle at Moreaux.** 0:58 min., colour.

Dramatization. Three Jewish children fleeing Nazi occupied France find refuge in a Catholic school run by Sister Gabrielle. At first the nun's young students are afraid to shelter these children, but they come to understand and sympathize with their plight. Together they devise a dangerous plan to help them reach the border and freedom.

**Sorrow: The Nazi Legacy.** 0:33 min., colour.

A group of six Swedish teenagers, Jewish and non Jewish, visit Auschwitz to seek answers to the question "How could the Holocaust have been allowed to happen?" The group meet with an Auschwitz survivor and the son of a high ranking Nazi official.

**Theresienstadt – Gateway to Auschwitz.** 0:58 min., colour.

Survivors who were children in Theresienstadt during the war tell their stories. The tape is interspersed with original art and photographs. Fifteen thousand children under 15 years of age were incarcerated in Theresienstadt and only 100 survived.

**Through Our Eyes: Children Witness the Holocaust.** 0:25 min., b/w.

Children's eyewitness accounts, diary entries and poems are read by young people. Black and white period photographs, spanning the pre-Nazi era to the Allied liberation, vivify the young narrators' descriptions of experiences such as seeing synagogues burned, riding in box cars and losing their families. Study guide available.

**Weapons Of The Spirit.** 0:38 min., colour.

The moving story of a small French village which managed to save the lives of 5,000 Jews, many of them children. The inhabitants of Le Chambon-sur Lignon, descendants of Protestants who were persecuted in previous centuries, decided to resist evil with “the weapons of the spirit.” Includes newsreel footage, interviews with rescuers and those they saved, and the personal reflections of the film maker, Pierre Sauvage, who was born in the village while his parents were being sheltered by area farmers.

## **REFUGEES**

**Hate And Destruction.** 0:04 min., colour.

Music video that deals with the dangers of hate, intolerance and xenophobia. British music group Soul II Soul and filmmaker Eugene “Pebbles” Akiwumi combine their talents to produce an effective teaching tool. Brief teaching guide and lyrics to song are available. United Nations High Commissioner for Refugees. Grades 2-5

**Make a Little Difference.** 0:14 min., colour, 1991.

Combines footage of young refugees from around the world sharing their experiences with the thoughts and feelings of a primary school class. United Nations High Commissioner for Refugees. Grades 1-7

**Suffer Little Children.** 0:10 min., b/w, 1945.

Looks at the role of the United Nations Relief and Rehabilitation Administration (UNRRA) in providing food, shelter, medical care and attention for the suffering children at the end of the Second World War. National Film Board of Canada.

## OTHER CURRICULA

### POSTERS

#### **Lost Childhoods**

From a set of posters published by the United States Holocaust Memorial Museum. Depicts photos of children who died in the Holocaust and explains each child's fate. Accompanied by a teacher's manual.

#### **Refugee Children In...**

Set of 4 posters produced by the United Nations High Commission on Refugees. Two show children living as refugees in Central America and Pakistan, with an explanation about each child. The other two depict one refugee child.

#### **Refugee Poster Set**

Set of 3 posters produced by the United Nations High Commission on Refugees which depict Lego people as refugees. Intended for a younger audience. Each poster poses interactive questions about refugees.

### TEACHING GUIDES

United Nations High Commissioner for Refugees. **Refugee Children.**

Twenty-page "magazine" produced by UNHCR with text and pictures. Good information on life in refugee camps as well as personal stories from children. Includes tips on how students can help.  
*French version available.*

United Nations High Commissioner for Refugees. **Teaching Ideas On World Refugees.**

Five-page teaching guide with activities and ideas for students of all ages. Provides addresses of refugee relief organizations and books and films of related interest.

Vancouver Holocaust Education Centre. **We Were Children Then.**

Includes eyewitness testimonies, artifacts and writings of Vancouver's child survivors. Explores family life, schooling and play, the effects of discrimination and segregation and how children survived and started new lives. Examines related issues of children's rights.

