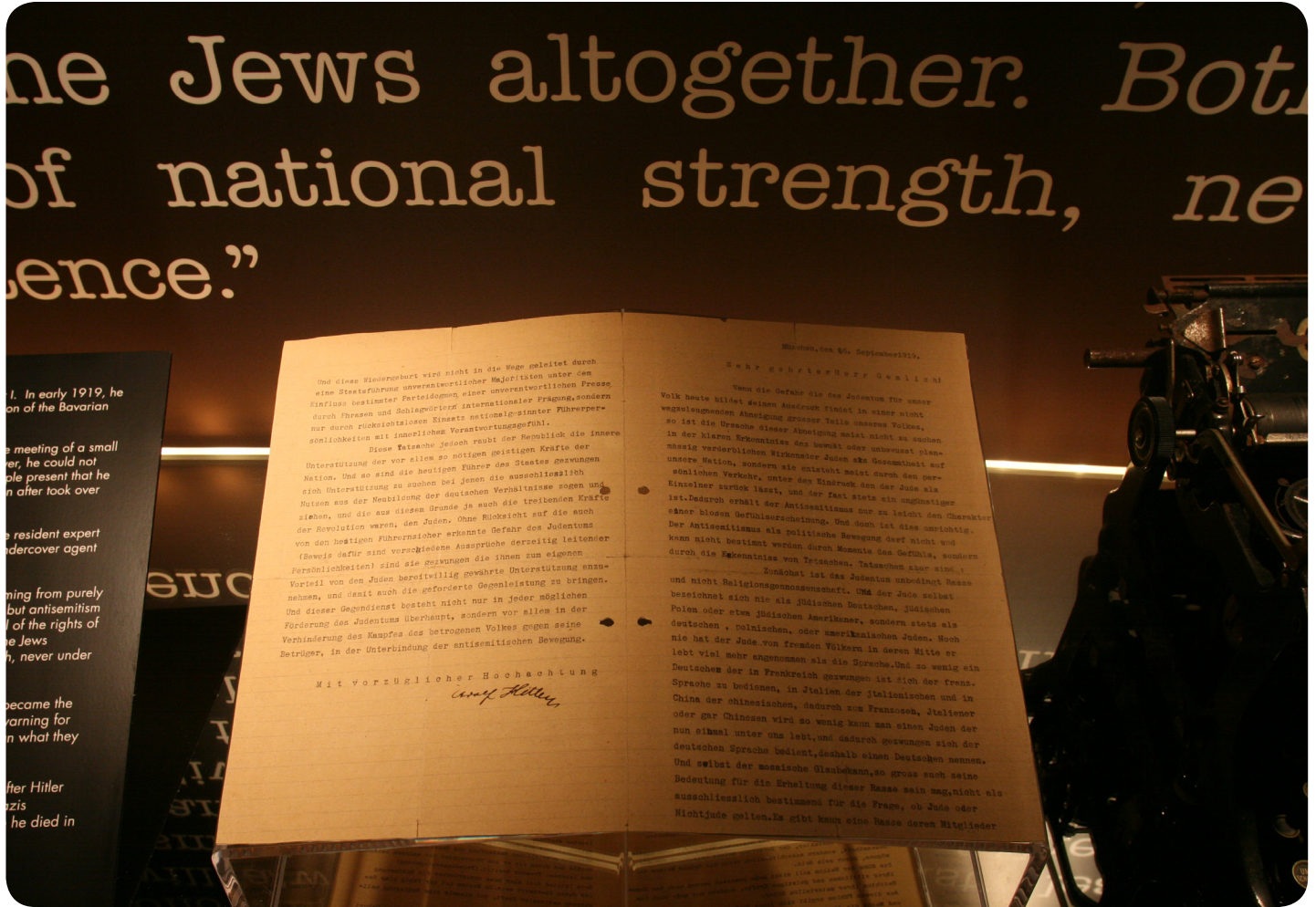




MUSEUM OF TOLERANCE
A SIMON WIESENTHAL CENTER MUSEUM

Teacher's Guide



HITLER LETTER: UNDERSTANDING THE RHETORIC OF HATE

WRITTEN BY JEFF SAPP

learn from the past engage the present shape the future

LESSON: HITLER LETTER: UNDERSTANDING THE RHETORIC OF HATE

RELATED EXHIBIT: HITLER LETTER

OVERVIEW

A 4-page letter signed by Adolf Hitler, dated September 16, 1919, six years before the publication of *Mein Kampf*, describes his hatred of Jews outlining his plans which call for “the uncompromising removal of the Jews altogether.” In this lesson, students will use ethos, pathos, and logos to analyze the letter in an effort to understand the rhetoric of hate.

OBJECTIVES

- Given a section of the Hitler letter, students will be able to analyze the language, identify elements of ethos, pathos, and logos, and explain their decision from the text itself.
- After evaluating the text of Hitler’s letter, students will be able to recognize the uses of ethos, pathos, and logos with regard to the rhetoric of hate.
- Students will be able to apply their understanding of the rhetoric of hate to modern-day examples in media sources.

ENDURING UNDERSTANDING(S)

Students will take away some of the following enduring understandings:

- Those who want to have power over us often use the rhetorical elements of ethos, pathos, and logos to have sway over us.
- Language matters deeply and the words we use can be powerful weapons of violence or tools of inspiration and liberation.
- The path to hate often begins with language.

ESSENTIAL QUESTION(S)

- How powerful are words?
- What aided Hitler in his rise to power?
- Can we be aware of how media and politicians are attempting to sway us?

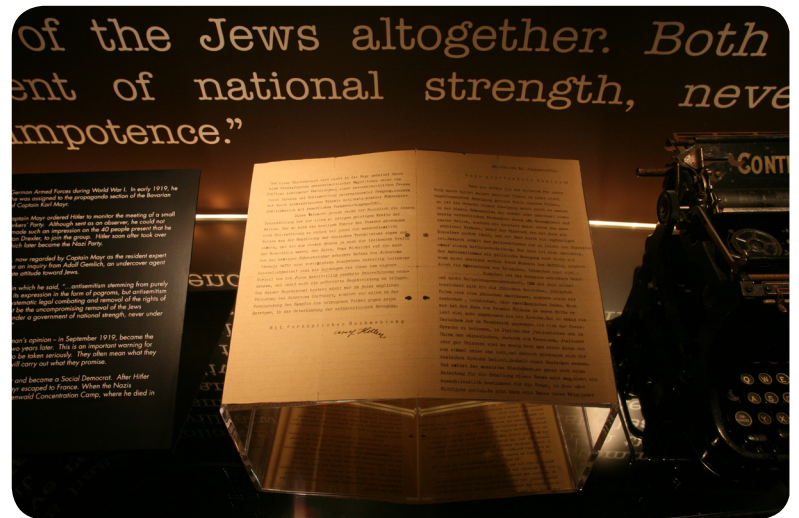
KEY ISSUES/CONCEPTS

- Language matters
- Dehumanization
- The power of words

For definitions related to this lesson see key *Vocabulary and Terms*

SUBJECT AREA/CONTENT AREA CONNECTIONS

Social Studies, U.S. History, World History, Civics, Government, Politics, Global Studies, English Rhetoric



TIME/MATERIALS

- 2-3 periods
- Google Hermann Otto Hoyer's "In the Beginning Was the Word" painting and place it in a PowerPoint for the whole class to see and analyze
- One copy for each student of Hitler's letter, Edlund's "Three Ways to Persuade," and Understanding Ethos, Pathos, & Logos Handout
- One copy each of Handouts A-I

STUDENT ACCOMMODATION(S)

To accommodate students who respond to kinesthetic materials, print out a copy of the original Hitler letter written in German, and continually wrinkle it until it has the texture of an old document. This gives kinesthetic students a sense of the antiquity of the 1919 letter.

RESOURCES/LINKS www.museumoftolerance.com

PROCESS

STEP 1: ENGAGEMENT

Show students Hermann Otto Hoyer's painting "In the Beginning Was the Word" on the overhead projector (the image is readily available on the Internet). As students look at and study the images, ask them the following questions:

- What is the first thing you notice in the picture? Why?
- Notice Hitler's hands and arms. What might they tell you about what he is saying? What do you think is the tone of the speech?
- Notice the colors in the art piece. Why do you think the artist chose such muted and pale colors for this art? What does colorlessness connote?
- What do you notice about the shading and use of light in the piece? What might this mean?
- What do you notice about the faces and body positions of those seated in the audience who are listening? Does this tell you that the speaker is interesting or boring?
- There is one young woman on the left side of the picture that seems to be illuminated differently than the others. Can you see her? Why do you think she is lighted differently?
- What significance is there in the artist using the opening line of the (New Testament) Gospel of John as the title for the piece?
- What do you think is the main message of this piece of art?

Explain to students that Hoyer's art piece highlights the fact that Hitler was known as a great orator who was able to move and persuade groups of people to his toxic ideology. The use of rhetoric – the art of speaking and writing effectively and persuasively – was a major component of Hitler's rise to power.



STEP 2: UNDERSTANDING ETHOS, PATHOS, & LOGOS

Have students read out loud “Three Ways to Persuade” by John Edlund. Go over the discussion questions in the text of the article with students so that they develop a deep understanding of ethos, pathos, and logos.

STEP 3: REVIEW ETHOS, PATHOS, & LOGOS

Give each student a copy of the Understanding Ethos, Pathos, & Logos Handout and go over the information one more time to assure comprehension. Invite students to make notes on their handout for self-clarification.

STEP 4: BACKGROUND INFORMATION TO HITLER LETTER

After WWI, Hitler was assigned to the propaganda section of the Bavarian Army. He worked in the Munich office, which was run by Captain Karl Mayr. When Mayr received a report from Captain Lauterbach, who was in charge of troop indoctrination at Camp Lechfeld, that returning German soldiers who had been repatriated by the allies were being contaminated with Communist beliefs, he asked Hitler to investigate.

Hitler went to Camp Lechfeld to speak to the troops and get a first-hand reaction. Soon, reports filtered back that Hitler had dominated the meeting and was a passionate speaker, who, according to Captain Lauterbach, “compels the attention of his listeners and makes them think his way.” Lauterbach also cautioned Mayr that Hitler was supposed to speak about Capitalism, but instead spoke very bluntly about Jews.

On September 12, 1919, Hitler, on orders from Captain Mayr, attended the meeting of a tiny group called the German Workers Party. Again, although he was supposed to just monitor the group, he couldn’t hold himself back from speaking. His remarks made such an impression on the 40 people gathered that he was invited by its founder, Anton Drexler, to study their pamphlet and join the group.

This group, which Hitler not only joined but took over, became the Nazi party, with which Hitler took control of Germany. When Hitler joined the group, it had fewer than 100 members. By WWII, it had grown to nearly 10 million.

That same week, Hitler, whom Captain Mayr now regarded as the resident expert on the Jews, was asked to answer a request from an Adolf Gemlich, an undercover agent for the army, who asked for some guidelines on the appropriate attitude to take toward Jews. Hitler replied in the lengthy letter that follows.

(This information is referenced from Charles Bracelen Flood’s *Hitler: The Path to Power*.)

STEP 5: HITLER LETTER

Give each student a copy of the Hitler letter to read and make notes on. We suggest reading the letter out loud with students taking turns. Read until you get to a footnote then stop, and read the footnote as well, to assure comprehension.

STEP 6: ANALYZING THE HITLER LETTER

Inform students that they'll take what they've learned about ethos, pathos, and logos and analyze small sections of the Hitler letter to identify which form of persuasion he was attempting to use. Place students in groups of two and give each group of two one of the A-I Handouts.

Take a moment and do a think-aloud for students using the following quote from Hitler's *Mein Kampf*:

"...the personification of the devil as the symbol of all evil assumes the living shape of the Jew."

Have students look at their Understanding Ethos, Pathos, & Logos Handout while you read the above quote and ask them to identify which element of rhetoric Hitler was using. (*Using vivid words like "devil" is an element of pathos, or emotion.*) Inform students that this models for them what they'll be doing in their handouts. Emphasize that they must use text to illustrate their choices.

STEP 7: STUDENTS SHARE OUT

Going from A through to I, have pairs of students read their section of the Hitler letter out loud and inform the others what element of persuasion Hitler was utilizing in that part of the text. The teacher might keep a running record of which elements are used the most on the front board with simple tallying.

STEP 8: DRAWING CONCLUSIONS

This lesson on Hitler's letter provides students with an opportunity to see how language can be a powerful way to persuade others to further a cause, in this case a cause that we hope students will join us in our motivation to work against, that of anti-Semitism and hatefulness. Demystifying the rhetoric of hate is an important first step.

Taken from the Words Have Power Exhibit in the Museum of Tolerance, read students the following selection that emphasizes that words have consequences:

**Words have power.
Words can inspire.
Words can incite.
Words can be hateful.
Words can terrify.
Words can be destructive.
Words can intimidate.
Words can hurt.
Words have consequences.**

STEP 9: REFLECTION

End this lesson with this powerful quote from the Rev. Martin Luther King, Jr.: “We will remember not the words of our enemies, but the silence of our friends.” Have students reflect – either in writing or with each other – on the following questions:

- What is the meaning of King’s quote?
- What are two lessons you can learn from an analysis of Hitler’s letter?
- Does this lesson cause you to rethink the way you talk or make fun of others? How so? Why or why not?

STEP 10: CONNECTING LEARNING AND THE COMMUNITY – EXTENSION EXPERIENCES

Follow up this lesson with any of the following ideas:

- Have students listen to local, state, or national politicians and analyze whether they are using ethos, pathos, or logos to persuade people to their points of view.
- Make a Path of Hate timeline in the classroom and have students pin news articles somewhere on the path where they identify the hate incident/crime falls. For example, a pejorative name-calling news item would be pinned on **Hate Language**, a swastika found on a local school campus would be an example of **Hate Symbol** and/or **Vandalism**.



January 30, 1939 Hitler addressing the Reichstag Source/Credit: Bundesarchiv

München, den 06. September 1919.

S e h r g e h r t e r H e r r G e m l i c h !

Wenn die Gefahr die das Judentum für unser Volk heute bildet seinen Ausdruck findet in einer nicht wegzuleugnenden Abneigung grosser Teile unseres Volkes, so ist die Ursache dieser Abneigung meist nicht zu suchen in der klaren Erkenntniss des bewusst oder unbewusst planmässig verderblichen Wirkens der Juden als Gesamtheit auf unsere Nation, sondern sie entsteht meist durch den persönlichen Verkehr, unter dem Eindruck den der Jude als Einzelner zurück lässt, und der fast stets ein ungünstiger ist. Dadurch erhält der Antisemitismus nur zu leicht den Charakter einer bloßen Gefühlerscheinung. Und doch ist dies unrichtig. Der Antisemitismus als politische Bewegung darf nicht und kann nicht bestimmt werden durch Momente des Gefühls, sondern durch die Erkenntniss von Tatsachen. Tatsachen aber sind :

Zunächst ist das Judentum unbedingt Rasse und nicht Religionsgenossenschaft. Und der Jude selbst bezeichnet sich nie als jüdischen Deutschen, jüdischen Polen oder etwa jüdischen Amerikaner, sondern stets als deutschen, polnischen, oder amerikanischen Juden. Noch nie hat der Jude von fremden Völkern in deren Mitte er lebt viel mehr angenommen als die Sprache. Und so wenig ein Deutschen der in Frankreich gezwungen ist sich der franz. Sprache zu bedienen, in Italien der italienischen und in China der chinesischen, dadurch zum Franzosen, Italiener oder gar Chinesen wird so wenig kann man einen Juden der nun einmal unter uns lebt, und dadurch gezwungen sich der deutschen Sprache bedient, deshalb einen Deutschen nennen. Und selbst der mosaische Glaube kann, so gross auch seine Bedeutung für die Erhaltung dieser Rasse sein mag, nicht als ausschliesslich bestimmend für die Frage, ob Jude oder Nichtjude gelten. Es gibt kaum eine Rasse deren Mitglieder

HITLER'S FIRST MAJOR STATEMENT ON ANTI-SEMITISM: REPLY TO ADOLF GEMLICH (September 16, 1919)

Highly esteemed Gemlich!

If the danger represented by the Jews today finds expression in the undeniable dislike of them felt by a large section of our people, the cause of this dislike is on the whole not to be found in the clear recognition of the corrupting activity of the Jews generally among our people, whether conscious or unconscious; it originates mainly through personal relationship, and from the impression left behind him by the individual Jew which is almost invariably unfavorable. Antisemitism thereby acquires only too easily the character of being a manifestation of emotion. But this is wrong. Antisemitism as a political movement must not be, cannot be, determined by emotional criteria, but only through the recognition of facts. The facts are as follows:

First, the Jews are definitely a race and not a religious community. The Jew himself never class himself a Jewish German, a Jewish Pole, a Jewish American, but only a German, a Polish, an American Jew. From the foreign nations in whose midst he lives the Jew has adopted very little more than their language. A German who is compelled to use French in France, Italian in Italy, Chinese in China, does not thereby become a Frenchman, an Italian, or a Chinese; similarly a Jew who happens to live among us and is thereby compelled to use the German language cannot be called a German. Even the Mosaic faith, however important for the maintenance of this race, cannot be considered as absolutely decisive in the question of whether or not someone is a Jew. There is hardly a single race whose members belong exclusively to one particular religion.

Through a thousand years of inbreeding, often practiced within a very narrow circle, the Jew has in general preserved his race and character much more rigorously than many of the peoples among whom he lives. And as a result, there is living amongst us a non-German, foreign race, unwilling and unable to sacrifice its racial characteristics, to deny its feeling, thinking and striving, and which none the less possesses all the political rights that we ourselves have. The feelings of the Jew are concerned with purely material things; his thoughts and desires even more so. The dance round the golden calf becomes a ruthless struggle for all those goods which, according to our innermost feelings, should not be the highest and most desirable things on this earth.

¹Hitler argues anti-Semitism must not be based on prejudices caused by personal experiences with Jews, however unsavory, but rather by facts.

²Jews are not a religious community, but a singular race that has been preserved by a thousand years of inbreeding.

³Jews are a foreign race with different values.

HITLER'S FIRST MAJOR STATEMENT ON ANTI-SEMITISM: REPLY TO ADOLF GEMLICH (September 16, 1919)

The value of the individual is no longer determined by his character, by the importance of his achievements for all, but solely by the amount of his possessions, by his money.

The value of the nation is no longer to be measured in terms of the sum of its moral and spiritual forces, but solely on the basis of the wealth of its material goods. From this feeling emerges that concern and striving for money and for the power which can protect it which makes the Jew unscrupulous in his choice of means, ruthless in his use of them to achieve this aim. In an autocratically governed state he whines for the favor of the 'Majesty' of the prince and abuses it to batten on his subjects like a leech. In a democracy he courts the favor of the masses, crawls before the 'majesty of the people' and yet knows only the majesty of money.

He destroys the character of the prince with byzantine flattery, and national pride, which is the strength of a nation, with mockery and shameless training in vice. His weapon is public opinion, which is never expressed, but is rather falsified. His power is the power of money which in the form of interest effortlessly and interminably multiplies itself in his hands and forces upon nations that most dangerous of yokes, the sad consequences of which are so difficult to perceive because of the initial gleam of gold. Everything which makes men strive for higher things, whether religion, socialism or democracy, is for him only a means to an end, to the satisfaction of a lust for money and domination.

His activities produce a racial tuberculosis among nations.

And this has the following result: Antisemitism stemming from purely emotive reasons will always find its expression in the form of pogroms. But antisemitism based on reason must lead to the systematic legal combating and removal of the rights of the Jew, which he alone of the foreigners living among us possesses (legislation to make them aliens). Its final aim, however, must be the uncompromising removal of the Jews altogether. Both are possible only under a government of national strength, never under a government of national impotence.

⁴To the Jew, the value of the individual is not determined by character or achievement, but by his possessions and money.

⁵Similarly, Jews measure a nation not by its moral and spiritual values, but by its wealth.

HITLER'S FIRST MAJOR STATEMENT ON ANTI-SEMITISM: REPLY TO ADOLF GEMLICH (September 16, 1919)

The Republic in Germany owes its birth not to the united national will of our people but to the cunning exploitation of a series of circumstances which combined to produce a deep general discontent. But these circumstances were independent of the form of the State, and are still active today; more active, indeed, today than before. And a large sections of our people is aware that no mere change in the form of the State as such can alter or improve our position, but only the rebirth of the moral and spiritual energies of the nation.

This rebirth will be set in motion not by the political leadership of irresponsible majorities under the influence of party dogmas or of an irresponsible press, nor by catchwords and slogans of international coinage, but only through the ruthless action of personalities with a capacity for national leadership and an inner sense of responsibility.

But this fact robs the Republic of the internal support of the spiritual forces of the nation which are so necessary. And so the present leaders of the State are compelled to seek support from those who alone benefited from the changed situation in Germany and do so now, and who for this reason have been the driving forces of the revolution, namely, the Jews. Taking no account of the Jewish peril, which has certainly been recognized by present-day leaders - proof of this is the various statements of present leading figures - they are compelled to accept the support readily offered by the Jews for their own benefit, and therefore to pay the required price. And this price consists not only in giving the Jews every possible encouragement, but above all in hampering the struggle of the duped nation against their brother Jews - in the neutralizing of the antisemitic movement.

With highest respect

Adolf Hitler

¹⁰The legal removal of Jews' rights can only be achieved by a government of national strength, not of weakness.

¹¹The current government is weak and easily influenced by Jews. We need strong leaders who can confront the Jewish peril.

¹²Governments of weak majorities are readily duped by the Jews.



Hermann Otto Hoyer, "In the Beginning Was the Word," ca. 1937

German artist Hermann Otto Hoyer painted this picture in 1937. It depicts a quasi-messianic Hitler mesmerizing an audience with his oratory in the 1920s. The artist titled it from the opening line of the (New Testament) Gospel of John, which says, "In the beginning was the Word, and the Word was with God, and the Word was God."

Over 2,000 years ago the Greek philosopher, Aristotle, argued that there were three basic ways to persuade an audience that you were right: *ethos*, *logos*, and *pathos*.

ETHOS: THE WRITER'S CHARACTER OR IMAGE

The Greek word *ethos* is related to our word ethics or ethical, but a more accurate modern translation might be image. Aristotle uses *ethos* to refer to the speaker's character as it appears to the audience. Aristotle says that if we believe that a speaker has good sense, good moral character, and goodwill, we are inclined to believe what that speaker says to us. Today we might add that a speaker should also appear to have the appropriate expertise or authority to speak knowledgeably about the subject matter. *Ethos* is an important factor in advertising, both for commercial products and in politics. For example, when an actor in a pain reliever commercial puts on a doctor's white coat, the advertisers are hoping that wearing this coat will give the actor the appearance of authority to talk persuasively about medicines. Of course, in this case the actor's *ethos* is a deceptive illusion.

In our society, sports heroes, popular actors and actresses, and rock stars are often seen as authorities on matters completely unrelated to their talents. This is an instance of the power of image. Can you think of some examples?

A writer's *ethos* is created largely by word choice and style. Student writers often have a problem with *ethos* because they are asked to write research papers, reports, and other types of texts as if they have authority to speak persuasively, when in fact they are newcomers to the subject matter and the discourse community. Sometimes students try to create an academic image for themselves by using a thesaurus to find difficult and unusual words to sprinkle throughout their texts. Unfortunately, this sort of effort usually fails, because it is difficult to use a word correctly that you have not heard or read in context many times.

Sometimes a writer or speaker will use what is called an *ad hominem* argument, an argument against the man. In this strategy, you attack the character or personality of the speaker instead of attacking the substance of his or her position. This kind of argument is usually considered to be a logical fallacy, but it can be very effective, and is quite common in politics.

QUESTIONS FOR DISCUSSION:

1. What kind of image do you want to project to your audience?
2. What can you do to help project this image?
3. What words or ideas do you want to avoid in order not to harm your image?
4. What effects do misspelled words and grammatical errors have on your image?

LOGOS: LOGICAL ARGUMENTS

In our society, logic and rationality are highly valued and this type of persuasive strategy is usually privileged over appeals to the character of the speaker or to the emotions of the audience. However, formal logic and scientific reasoning are usually not appropriate for general audiences, so we must rely on a more rhetorical type of reasoning.

For Aristotle, formal arguments are based on what he calls syllogisms. This is reasoning that takes this form:

ALL MEN ARE MORTAL. SOCRATES IS A MAN. THEREFORE, SOCRATES IS MORAL.

However, Aristotle notes that in ordinary speaking and writing we often use what Aristotle calls a rhetorical syllogism or an enthymeme. This is an argument in which some of the premises remain unstated or are simply assumed. For example, no one in ordinary life would think that Socrates could be immortal. We would simply assume that Socrates could be killed or that he would die of natural causes after a normal lifespan. Not all assumptions are as trivial as this one, however.

For example, when Bubonic Plague swept through Europe and parts of Asia in the 14th century, killing as much as three quarters of the population in less than 20 years, it was not known how the disease was spread. At one point, people thought that the plague was spread by cats. If you assume that cats spread the disease, the obvious solution to the problem is to eliminate the cats, and so people began killing cats on sight. However, we now know that the plague is spread by fleas which live on rats. Because cats kill rats, killing off the cat population led to an increase in the rat population, a corresponding increase in plague carrying fleas, and thus an increase in cases of plague in humans. Killing off the cats was a logical solution to the problem of plague, but it was based on a faulty assumption.

Rhetorical arguments are often based on probabilities rather than certain truth. The people of medieval Europe really had no way to determine what the real cause of the plague was, but they felt that they had to do something about it, and the cat hypothesis seemed probable to them. Unfortunately, this is true of many of the problems we face even today. We can not know with absolute certainty what the real solution is, yet we must act anyway.

Persuasion, to a large extent, involves convincing people to accept our assumptions as probably true. Similarly, exposing questionable assumptions in someone else's argument is an effective means for preparing the audience to accept your own contrary position.

QUESTIONS FOR DISCUSSION:

1. Imagine some arguments that start from faulty assumptions, such as "If pigs could fly," or "If money grew on trees." What would be some of the logical consequences?
2. Do you think that logical arguments are a better support for a position than arguments that are based on authority or character? In other words, would you support a policy just because a celebrity or an important expert supported it?
3. Can you think of a time when you used a logical argument to persuade someone of something? What was it?

PATHOS: THE EMOTIONS OF THE AUDIENCE

Most of us think that we make our decisions based on rational thought. However, Aristotle points out that emotions such as anger, pity and fear, and their opposites, powerfully influence our rational judgments. Due to this fact, much of our political discourse and much of the advertising we experience is directed toward moving our emotions.

Anger is a very powerful motivating force. Aristotle points out that if we want to make an audience angry we need to know three things: 1) the state of mind of angry people, 2) who the people are that this audience usually gets angry at, and 3) on what grounds this audience gets angry at those people. The recent breakup of Yugoslavia into separate countries provides many examples of the power of this kind of rhetoric. After the Second World War, Yugoslavia was set up as a Federation of six Republics including Croatia, Serbia, Bosnia-Herzegovina, and Slovenia. Within each state there were ethnic and religious minorities with long histories of conflict. While Yugoslavia was under the control of the Communist Party, these conflicts were kept in check by military force. With the collapse of the Soviet Union and Communist rule in Europe, new political structures were necessary, and political opportunities arose for the ambitious. The leaders of various factions, understanding Aristotle's three points very well, began to mobilize their followers to war by reminding them of their historical grievances against other groups. Serbian leaders published photographs of atrocities allegedly committed by Croatians during WWII, reviving a conflict from 50 years earlier. Individuals were inspired through this angry rhetoric to attack, rape, and kill neighbors that had lived near them all their lives, simply because of their ethnicity or religion.

Many political decisions have an emotional motivation. For example, when a gunman with an assault rifle shot up a schoolyard full of children, people were suddenly interested in banning such weapons. In this case several emotions were involved, but perhaps the strongest one is pity for the small children and their families. The logical arguments for banning or not banning assault rifles had not changed at all, but people were emotionally engaged with the issue after this event and wanted to do something.

Many advertisements for consumer goods aim at making us insecure about our attractiveness or social acceptability, and then offer a remedy for this feeling in the form of a product. This is a common strategy for selling mouthwash, toothpaste, chewing gum, clothing, and even automobiles.

Appeals to the emotions and passions are a very effective rhetorical technique, and very common in our society.

QUESTIONS FOR DISCUSSION:

1. Can you think of an advertisement for a product or a political campaign that uses your emotions to persuade you to believe something? Describe it, and analyze how it works.
2. Do you think it's unfair or deceptive to try to use emotions to persuade people?
3. Have you ever made a decision based on your feelings that you regretted later?

HITLER STATES: *“The danger represented by the Jews today finds expression in the undeniable dislike of them felt by a large section of our people, the cause of this dislike is on the whole not to be found in the clear recognition of the corrupting activity of the Jews generally among our people, whether conscious or unconscious; it originates mainly through personal relationship, and from the impression left behind him by the individual Jew which is almost invariably unfavorable. Anti-Semitism thereby acquires only too easily the character of being a manifestation of emotion. But this is wrong. Anti-Semitism as a political movement must not be, cannot be, determined by emotional criteria, but only through the recognition of facts.”*

THIS MEANS: Hitler has little regard for the anti-Semitism that most people harbor based on emotions and prejudice. He argues that in order for anti-Semitism to have lasting political value, it must be based on what he considers ‘the corruptive effect’ of Jews on society.

THE FACTS: While Hitler proudly claimed that his anti-Semitism was based on facts he observed as an adult and not immature emotion, the truth is that a boyhood friend, August Kubizek, wrote that Hitler expressed anti-Semitic feelings while they were growing up as children. Moreover, all prejudice is invariably irrational. Bigotry against an entire group of people is never the result of clear thinking, but based on emotion and prejudice. “The facts” about which Hitler speaks are not facts at all.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“First, the Jews are definitely a race and not a religious community. The Jew himself never classifies himself a Jewish German, a Jewish Pole, a Jewish American, but only a German, a Polish, an American Jew. From the foreign nations in whose midst he lives the Jew has adopted very little more than their language. A German who is compelled to use French in France, Italian in Italy, Chinese in China, does not thereby become a Frenchman, an Italian, or a Chinese; similarly a Jew who happens to live among us and is thereby compelled to use the German language cannot be called a German. Even the Mosaic faith, however important for the maintenance of this race, cannot be considered as absolutely decisive in the question of whether or not someone is a Jew. There is hardly a single race whose members belong exclusively to one particular religion.”*

THIS MEANS: Jews are not a religious community, but a singular race that has been preserved by a thousand years of inbreeding.

THE FACTS: Hitler promoted a racial ideology that identified Whites (he called “Aryans”) as superior and everyone else as inferior. Since Jews in Europe were considered White, however, he classified them as a different race – a race of people that he said was not only inferior but “dangerous” and needed to be destroyed. Making them a race in Nazi ideology served to justify their mistreatment. The idea of race, then and now, is based on pseudo-scientific theories from the 18th century suggesting that humans descended from biologically differing groups. Today, science confirms that there is no such thing as the ‘race’ classification. Humans are basically the same on the inside with endless differentiation on the outside. It is a made up category. If we think of race mainly as skin color, Jews can be found among all so-called races and share the same wide variety of physical characteristics. Jews, who are associated by religion and culture, come in all colors and nationalities.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“Through a thousand years of inbreeding, often practiced within a very narrow circle, the Jew has in general preserved his race and character much more rigorously than many of the peoples among whom he lives. And as a result, there is living amongst us a non-German, foreign race, unwilling and unable to sacrifice its racial characteristics, to deny its feeling, thinking and striving, and which none the less possesses all the political rights that we ourselves have.”*

THIS MEANS: Jews are a foreign race with different values. They do not participate in society but nevertheless enjoy the same rights as others.

THE FACTS: Hitler is disingenuous with his own argument that Jews inbreed, are not part of and do not contribute to society as a whole. Yet, when the Nazis took power, they immediately implemented laws to remove Jews from German society. Nazi fury against the Jew was in fact based on the complete integration of Jews in almost all areas of German society. The Nazis passed laws barring Jews from the Civil Service, academia, law, medicine, music, literature, government and business, Jews had the same values and lifestyles as other Germans.

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HITLER STATES: *“The feelings of the Jew are concerned with purely material things; his thoughts and desires even more so. The dance round the golden calf becomes a ruthless struggle for all those goods which, according to our innermost feelings, should not be the highest and most desirable things on this earth.*

The value of the individual is no longer determined by his character, by the importance of his achievements for all, but solely by the amount of his possessions, by his money.”

THIS MEANS: To the Jew, the value of the individual is not determined by character or achievement, but by his possessions and money.

THE FACTS: In the Middle Ages, some Jews, denied access to most professions, were forced into money lending. That gave rise to the stereotype of the greedy Jew. No one can honestly say that money does not have its place. But Judaism, as is the case with most religions, teaches that a person’s value is what he is worth without his money and property. Judaism teaches that people are accompanied in the next world not by their wealth, but rather by the good deeds they have accumulated in their lives on earth. Most Jews, like most other people in Europe at the time, were poor. For the great majority, their wealth was their faith and culture. By tradition, the most respected people among the Jewish community were not business magnates, but rabbis and scholars.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“The value of the nation is no longer to be measured in terms of the sum of its moral and spiritual forces, but solely on the basis of the wealth of its material goods. From this feeling emerges that concern and striving for money and for the power which can protect it which makes the Jew unscrupulous in his choice of means, ruthless in his use of them to achieve this aim. In an autocratically governed state he whines for the favor of the ‘Majesty’ of the prince and abuses it to batten on his subjects like a leech. In a democracy he courts the favor of the masses, crawls before the ‘majesty of the people’ and yet knows only the majesty of money.”*

THIS MEANS: Hitler is saying that Jews measure a nation not by its moral and spiritual values, but by its wealth. Greed for wealth and power makes the Jew unscrupulous. He corrupts governments and uses money to prey on victims like a leech.

THE FACTS: From the beginning of Jewish history, the Hebrew prophets castigated those who measured a country’s value by its material wealth. The Hebrew Bible commands the Jewish people to be a “kingdom of priests and holy nation”. The only values that will save a nation are charity, caring for strangers, and defense of the widow, the orphan and the poor. Jewish tradition teaches that wealth only in the service of these values is commendable. The Jewish values of loving kindness and social justice were transmitted to Christianity and other faiths. As a matter of fact, the Nazis despised Christianity because it accepted the Jewish concepts of charity, mercy and conscience.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“He destroys the character of the prince with byzantine flattery, and national pride, which is the strength of a nation, with mockery and shameless training in vice. His weapon is public opinion, which is never expressed, but is rather falsified. His power is the power of money which in the form of interest effortlessly and interminably multiplies itself in his hands and forces upon nations that most dangerous of yokes, the sad consequences of which are so difficult to perceive because of the initial gleam of gold. Everything which makes men strive for higher things, whether religion, socialism or democracy, is for him only a means to an end, to the satisfaction of a lust for money and domination. His activities produce a racial tuberculosis among nations.”*

THIS MEANS: Jews take advantage of society for the purpose of sickening it for their own quest for wealth and power.

THE FACTS: Hitler is trying to depict Jews as dangerous microbes, as if they must be destroyed because their very existence is a disease. The depiction of Jews and others as less than human is a common theme of Nazi racial propaganda. The Nazis, for example, portrayed Blacks as apes.

Jews formed less than 1% of Germany’s population and did not constitute a threat to society. Yet Hitler still resented the fact that Jews participated fully in the civic lives of the countries in which they lived, especially Germany and Austria. They were elected to office, practiced professions, and participated in the social, political and economic life of Germany and Austria. During World War I, more than 100,000 Jews served in the German army. Because of their contributions, however, some people believed that Jews had too much influence. Most Jews in Europe lived in Poland, Russia and other parts of eastern Europe, where wide-spread, official anti-Semitism gave them little say or influence in national policy, and severely limited their roles in society as a whole.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“And this has the following result: Antisemitism stemming from purely emotive reasons will always find its expression in the form of pogroms. But antisemitism based on reason must lead to the systematic legal combating and removal of the rights of the Jew, which he alone of the foreigners living among us possesses (legislation to make them aliens). Its final aim, however, must be the uncompromising removal of the Jews altogether. Both are possible only under a government of national strength, never under a government of national impotence.”*

THIS MEANS: Pogroms (violent attacks on Jews) are not based on the anti-Semitism of reason, and are, therefore, ineffective in the main goal of removing the rights of Jews. The government’s ultimate aim must be the removal of the Jews altogether. The legal removal of Jews’ rights can only be achieved by a government of national strength, not of weakness.

THE FACTS: Hitler believed that Jews should have no civil or legal rights. Hitler’s murderous campaign to wipe out the Jews of Europe during World War II tells us what he really meant by the “removal of the Jews” – taking away their right to live.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“The Republic in Germany owes its birth not to the united national will of our people but to the cunning exploitation of a series of circumstances which combined to produce a deep general discontent. But these circumstances were independent of the form of the State, and are still active today; more active, indeed, today than before. And a large sections of our people is aware that no mere change in the form of the State as such can alter or improve our position, but only the rebirth of the moral and spiritual energies of the nation.*

This rebirth will be set in motion not by the political leadership of irresponsible majorities under the influence of party dogmas or of an irresponsible press, nor by catchwords and slogans of international coinage, but only through the ruthless action of personalities with a capacity for national leadership and an inner sense of responsibility.

But this fact robs the Republic of the internal support of the spiritual forces of the nation which are so necessary. And so the present leaders of the State are compelled to seek support from those who alone benefited from the changed situation in Germany and do so now, and who for this reason have been the driving forces of the revolution, namely, the Jews.”

THIS MEANS: The current government is weak and easily influenced by Jews. We need strong leaders who can confront the “Jewish peril”. Only a dictatorship can express the true will of the people.

THE FACTS: Modern history has shown that democracies are the strongest and longest lasting forms of government. It is generally weak governments that look for scapegoats upon whom to blame their failings. Those nations which promote and safeguard the rights of all their people tend to be the strongest.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

HITLER STATES: *“Taking no account of the Jewish peril, which has certainly been recognized by present-day leaders – proof of this is the various statements of present leading figures – they are compelled to accept the support readily offered by the Jews for their own benefit, and therefore to pay the required price. And this price consists not only in giving the Jews every possible encouragement, but above all in hampering the struggle of the duped nation against their brother Jews – in the neutralizing of the anti-Semitic movement.”*

THIS MEANS: Leaders fail to confront the danger posed by Jews because they need their support . This harms the nation by weakening the struggle for anti-Semitism .

THE FACTS: Hitler argues as if there is a “Jewish peril,” taking the term from *The Protocols of the Learned Elders of Zion*, a book about a supposed Jewish plot to take over the world. Compiled in the early 1900s by the Czarist secret police and published under different titles, this book has been proven to be a notorious forgery. Even the Czar of Russia, for whom *The Protocols* were written, said they were fraudulent, Note that Hitler does not name any of the “present-day leaders” who supposedly recognize the so-called “Jewish peril,” because no world leader would come out with such a statement. Like *The Protocols*, Hilter argues against the concept of democracy and the will of the people. Hitler had no regard for the common man, believing he is too foolish and naïve to elect his own leaders.

Using your *Ethos, Pathos, Logos Handout*, decide which form of persuasion Hitler is using in this text. Support your claim from the text. Each section of text may have multiple forms of persuasion, so identify as many as you can, giving proof of each.

Ethos, Pathos, or Logos?	Support Your Claim from Hitler’s Letter

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1**ETHOS (ETHICS) MESSAGES**

- Restrained, sincere, fair
- Language appropriate to audience and subject
- Honesty
- Accountable & transparent
- Going beyond self-interest
- Compliant with law
- Appropriate vocabulary
- Correct grammar

2**PATHOS (EMOTION) MESSAGES**

- Vivid words, language & tone
- Emotional narratives
- Examples which bring out emotion
- Connotative meanings
- Vibrant descriptions
- Appropriate body language
- Empathy generating

3**LOGOS (LOGIC) MESSAGES**

- Factual data/statistics
- Proof points/definitions
- Theoretical, abstract language
- Denotative meanings/reasons
- Literal and historical analogies
- Third party endorsements