

Title: Racial prejudice and dehumanisation - the case studies of colonial slavery and the Holocaust

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Duration: 2 school lessons (45/50/55 minutes)

Age indication and place in the curriculum (Target group):

Country	France	Spain (Catalonia)	Portugal
Target group/Age indication	15 - 17	15 - 17	15 - 17
Place in the curriculum	<p>Premières, the 11th grade and Terminales, the 12 grade of High school</p> <p>Premières and Terminales Languages: the Notion of <i>Identities and exchanges</i> or <i>Territories and memories</i> Story and Geography Civics, Art</p> <p>Honours class for Premières and Terminales: History/Geography/ Geopolitics and political sciences (1°: analyse the dynamic of international powers – Study the divisions of the world: the frontiers)</p> <p>Terminales: History and Memories – New spaces of conquests</p> <p>Commemoration of the 27 January, the International Holocaust Remembrance Day,</p>	<p>Matèria comú ESO: Ciències Socials: Geografia i Història (4t ESO=10th grade) Educació en valors cívics i ètics (4t ESO) Batxillerat (11th & 12th grades): Història del món contemporani Problemàtiques socials Ciutadania, política i dret</p> <p>Characteritization of the distribution of the world, imperialism and colonialism. Analysis of the world in war: the Great War and the Second World War and their consequences on the population.</p> <p>Critical reflection, rejection and denunciation of any form of injustice. Valuation and respecte for social, ethnic and cultural diversity.</p> <p>Commemoration of the 27 January, the International Holocaust Remembrance Day</p>	<p>História B-10th grade; História A - 11th grade: The Triumph of States and economic dynamics in the centuries XVII and XVIII Relate the international political balance with the dominance of colonial spaces, recognizing, in the practices mercantilist, ways of affirming economies national; História B-11th grade; História A – 12th grade: The intensification of political and social tensions following the 30s. Analyse the persecutions carried out against Jews, the roma, Slavs, homosexuals, political opponents and others groups, within the framework of Nazi totalitarianism, characterised by the attempt at complete racial, political, social and cultural of individuals; História, Cultura e Democracia – 12th grade: Colonial slavery; Holocaust Commemoration of the 27 January, the International Holocaust Remembrance Day</p>

Teaching aims: (What do we intend to achieve by this learning activity?)

Using historical sources and the biographies of individuals, students will gain new knowledge, and deeper understanding of racial prejudice and compare its function in the two state-managed projects: colonial slavery and the Holocaust.

Colonial slavery violence was the origin of racial prejudice, first against black people, and later against any colonial subjects, leading to its becoming normative in the society. In the case of Holocaust, racial prejudice and racial norms in the society became politicised in the Nazi Germany, leading to the state-project of racial domination and extermination of 6 million European Jews during the Holocaust.

Learning outcomes (What will the learners **know, and be able to do** after taking part in this learning activity?)

Students will be able to:

- define the concepts of racial prejudice, dehumanisation, colonial slavery, the Holocaust, genocide, crime against humanity;
- recognize the connection between legal norms and dehumanisation;
- explain how the widely spread belief in the superiority of the white race leads to the destruction of individuals and communities;
- distinguish between genocide and a crime against humanity;
- understand the value of equality and the respect of human rights in society;

Rationale:

- ***an explanation of the choice of topic:***

The three countries in focus of this learning activity - France, Spain and Portugal were major colonial powers, which, starting from the 15th century, colonised lands across North and South America and gained enormous wealth from using the labour of the enslaved people on the plantations established there, for the mass-production of goods traded globally. The process of decolonisation, which began in the 18th century, lasted as far as the 2nd half of the 20th century.

Holocaust, the murder of six million European Jews by the Nazi German regime and its allies and collaborators, was an evolving process that took place throughout Europe between 1933 and 1945, based on the Nazis' belief that Jews are a dangerous "race" that could never be assimilated into European society.

There are numerous differences between these two historical periods and processes, but there are similarities too. One of the effects of systematic violence, either during the colonial slavery or the state-promoted antisemitism, is to essentialize individuals, then reduce them to a discriminated identity: they are deprived of individual characteristics and any other social identity.

- ***the required students' prior knowledge:***

Before carrying out this Learning Activity with students, it is recommended to check whether the learners, as part of the History curriculum of their country, learned about the historical period of colonial slavery,

and have a general understanding of what it was, who were the victims, and why they were used as slaves. Also, it is important to check whether the learners, as part of the History curriculum of their country, studied the main characteristics of the Nazi Germany and the main historical events of World War II in a European context.

Key question: How to understand racial prejudice and compare its function in two state-sponsored projects: colonial slavery and the Holocaust?

Lesson 1 (45/50/55 min)

Note for the teacher: Due to the difference in the duration of a school lesson in each country, the recommended duration for each task for students is defined in a more flexible way.

Introduction – Task 1 Picture analysis (15-20 min)

Note for the teacher:

Divide the classroom into small groups of 4-5 students to form 6 small groups. Give each small group one picture from Appendix 1 to analyse, and the Questions for students (below).

Note: give students the photos **without the caption**, i.e. the explanation what each photo represents.

Also, have all the pictures in a ppt presentation, which you will project for the whole classroom to see. Allow the small groups 5 min for answering the questions.

Project, one by one, each picture on the screen, invite the group to answer the three questions, and ask the classroom if anyone wishes to add anything. Then show the caption of each picture.

The whole group presentation and discussion should take approx 10-15 minutes.

Task & questions for students: Look at the picture and answer the questions, you have 5 minutes.

1. What do you see in the picture?
2. What period does the picture belong to?
3. What do you see that makes you say that?

Task 2: Personal stories (20-25 min)

Note for the teacher: For this task, the students remain in the same small groups from Task 1.

Give each small group one Biography from Appendix 2, related to the picture that they have analysed in Task 1, and the Questions for students (below). Give students 20 minutes for Task 2.

The answers are put to paper or digital posters, and all students tour the posters to look at the answers. While they tour the posters, their task is to find the common points of all the 6 stories.

This will take up to 10 minutes. If necessary, the Task 2 can continue and be completed in Lesson 2.

Task & questions for students: Look at the biography of a person, and answer the questions.

1. Which historical period does this personal story belong to?
2. How did this person become a victim?
3. Who were the persecutors or oppressors?

4. What happened in the end?

Ending - main ideas/key points (5-10 min)

What are the common points of all the 6 stories? Put 2-3 key words either in physical form (on a joint paper poster for the whole classroom) or in a digital form (wordle etc.)

Lesson 2 (45/50/55 min)

Note for the teacher: Due to the difference in the duration of a school lesson in each country, the recommended duration for each task for students is defined in a more flexible way.

Task 3: Comparative analysis - the biographies of individuals and the laws that regulate their status (15-20 min)

Note for the teacher: Divide the classroom into small groups of 4-5 students to form 6 small groups. It is recommended to form new groups, different from those formed for Lesson 1 to enable the students to work with diverse learning materials, and different classmates.

Give each small group one biography of an enslaved person from the period of colonial slavery and one biography of a Holocaust victim connected to one of the three countries France, Spain and Portugal in Appendix 2.

Also give the students relevant examples of colonial laws for France, Spain and Portugal in Appendix 3. Every group should also receive the example of the Nazi Nuremberg racial laws.

Give the small groups the questions for students below.

The division of the material for group-work is the following:

Group 1 and 2: Portugal - Biographies of Esperança Garcia, and Michael Fresco

Group 3 and 4: Spain - Biographies of Eloísa López, and Rachel and Fanny Gewürz

Group 5 and 6: France - Biographies of Pauline Villeneuve and Hans Callmann

The small groups put the answers to the questions on the paper/digital poster.

Task & questions for students:

1. Looking at the biographies of the individuals, give examples of how they were dehumanised?
2. What were the reasons that caused their situation?
3. Did these individuals resist their situation? If yes, how?

Additional question:

4. If you could ask them a few questions, what would they be? (You can do research after the lesson to find the answers).

Task 4: Genocide or crime against humanity? (15 min)

Note for the teacher: For this task, the students remain in the same small groups from Task 3. Give each group the list of definitions in Appendix 4. Also, give the students the questions below.

The students look at the materials they worked on, and decide whether it is the case of genocide or crime against humanity, and provide arguments for their decision. The small groups put the answers to the questions on the paper/digital poster.

Task & questions for students:

1. Was the individual life story a case of genocide or crime against humanity?
2. What evidence supports your conclusion?
3. What is the impact of colonial slavery on the world today?
4. What is the impact of the Holocaust on the world today?
5. What are the common features of these two historical periods (Holocaust and colonial slavery)?

This task ends with the presentations of both Tasks 3 & 4 of all the 6 groups. First, the students tour the posters of other groups and note down interesting points that they noticed. Allow 10 minutes for the tour of the posters. Later follows the classroom discussion in the conclusion part of the lesson.

Conclusion (5-10 min)

Note for the teacher: Gather the students for a whole group classroom discussion. It is recommended that the students sit in a way that they can see each other. Ask the questions below one by one. You can also project them on the screen. Remind the students to use their notes from the poster tour.

Task & questions for students:

1. Which broader societal issues do these personal struggles reflect?
2. Can you think of any current examples of racism/racial prejudice and dehumanisation?
3. Which actions could be taken to prevent similar atrocities?
4. Should the reparations/restitution be made for the crimes committed, and how?

Appendix 1: Pictures



Picture 1: Self Portrait of Hans Callmann, June 1945



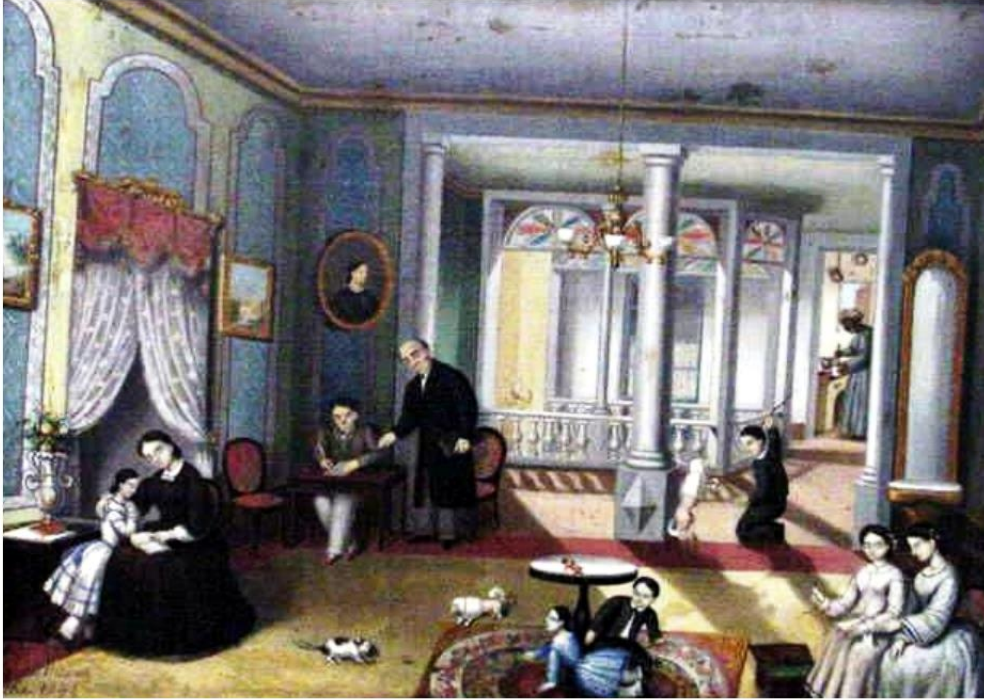
Picture 2: Fanny and Rachel Gewürz



Picture3: Michael Fresco



Picture 4: Portrait of a young woman (an illustration for the life story of Pauline Villeneuve)



Picture 5: Interior of the Juan Bautista Sagarra Residence (an illustration for the life story of Eloísa López)



Picture 6: Illustration of Esperança Garcia

Appendix 2: Biographies

Esperança Garcia

The separation from family

Esperança was born on the Algodões farm, a property that belonged to Brazilian Jesuit priests. There, she learned to read and write. When she turned 16, Garcia got married and had her first child.

However, the priests were expelled by the Portuguese diplomat Marquês de Pombal and the farm was transferred to other slave owners. Soon after, at the age of 19, Garcia was separated from her children and husband, and sent to other lands. After being separated from her children and husband, and with the intention of being rescued and finding them again, she reported the situations of violence she suffered to the Government of Piauí.

The petition

In a letter, dated September 6, 1770, Garcia reported the mistreatment suffered by her and other black men and women on a farm in the region.

“I am a slave of Your Lordship from the administration of Captain Antônio Vieira do Couto, married. Since the captain went there to manage and took me from the Algodões farm, where I lived with my husband, to be a cook in his house, I still had a very bad time there. (...)

I ask Your Lordship, for the love of God, to look at me and order, I mean, send the prosecutor to send me to the farm where he took me from so I could live with my husband and baptise my daughter. From you. your slave Esperança Garcia”

It is not known whether Esperança's request was granted and whether she was reunited with her family.

Eloísa López

The arrival to Barcelona

Born in Africa and raised in Santiago de Cuba, Eloísa López had received the surname of her owner, Antonio López. Antonio López, Marquis of Comillas, banker, businessman, shipowner, senator, patron and slave trader, was a key figure in the 19th century Barcelona. Eloísa lived for almost fifty years in Barcelona, until her death in 1900. She always lived under the same roof as her former owners, the Marquises of Comillas.

Although the legal abolition of slavery in peninsular Spain came in 1837 many slave owners continued to move their residence to Barcelona accompanied by their slave servants, and some found a way to extend the servile condition of the personnel in their service, also in peninsular Spain.

The inheritance

Eloísa López never allowed herself to use the amounts that were paid to her monthly in the family bank. For this reason, she had managed to accumulate a real fortune in Barcelona, 118,815 pesetas at the time of her death. She never enjoyed, however, that money. When she died, she made the son of her former

owners, Claudio López Bru, her universal heir. She did so, in a will that the famous Catalan poet Ramon Picó i Campanar wrote in her name, since Eloísa López never learned to write.

One of the grandchildren of the López-Bru couple, talks in his memoirs about Eloísa López: "One of the people we loved as if she were family was a black woman, bought when she was twelve years old by General López de Vega, in Cuba, and given to my grandfather when she was sixteen. She lived at home until her death, when she was nearly eighty years old. She was the daughter of an African king, stolen by slavers. She didn't know how to read and only knew how to sign."

The remembrance

Eloísa López, was buried in the pantheon that the López family had in the Eastern Cemetery (today Cementiri del Poblenou), in Barcelona. She was probably one of the last slaves, if not the last, to live (and die) in Catalonia. On March 4 2018, the statue of Antonio López, Marquis of Comillas, was removed from the square named after him.

Pauline Villeneuve

The arrival to France

Pauline Villeneuve was born into slavery in Guadeloupe in 1697. In 1714, she arrived in France as the personal servant of her owner, Madame Villeneuve. When Madame Villeneuve set off from the coast to visit Paris, she left Pauline with the Benedictines of the convent of Notre-Dame du Calvaire in Nantes. The young woman spent her time studying with the nuns and went so far in her training that she asked to become a nun herself and remain in the convent.

While, theoretically, her status as a slave prohibited her from deciding her destiny, she received the support of her congregation: in the convent registers, the act of reception to the novitiate of Pauline on January 26, 1715 does not mention her slave status, and Ms. Villeneuve is described as "family" and not as owner.

The legal dispute

Ms. Villeneuve attempted to assert her rights over Pauline before the Nantes court, based on the Code Noir, which governs relations between free people and slaves in the French colonies. However, twenty-three years earlier, King Louis XIV had issued a set of rules that defined slavery as legal in the French sugar islands. But when two slaves managed to reach France, he freed them—saying they became free "as soon as they [touched] the soil" of France. For the judges, as for King Louis, slavery far off across the seas was completely different from enslaved individuals in France. Slave owners fought back, arguing that owners should be able to list their slaves as property when they arrived in France and take them with them when they left.

The life in convent

Pauline was admitted to pronounce her vows in January 1716, which she did, under the religious name of Sister Pauline Rose of Saint Thérèse. She remained for more than 50 years in her congregation in Nantes, until her death in 1765. She had acquired the status of "Venerable Mother", a sign that her origins did not prevent her from progressing in the hierarchy of her order.

Hans Callmann

The escape from Germany

Hans Callmann was a German Jew, who worked as a banker in Frankfurt. Hans left Germany suddenly in 1931, after a nightmare about the dictatorship that Germany was becoming. At the age of 32, he moved to Paris in France, where he found refuge, and the rest of his family followed. He earned his living by selling female stockings and continued to draw and found love.

The beginning of World War II

When France declared war to Nazi-Germany in September 1939, Hans Callmann ended up in an internment camp for foreigners from enemy countries. The nationals of enemy countries, who lived and worked, or found refuge in France, were arrested and interned. Among them, there were a lot of German anti-Nazi intellectuals, or German Jews who fled persecution. Thanks to falsified documents, he escaped the camp and went to Lyon with a group of Legionnaires.

When he was discharged from the Foreign Legion in 1940, he decided to stay in Lyon and brought his mother from Paris. Hans lived there in hiding, and sold pastel paintings in the neighbourhood to survive. However, four years later, on May 16 1944, he was racially profiled and arrested in a street of Lyon. He was first deported to Drancy, the major transit camp for the deportation of Jews from France, and then to Auschwitz on May 30 1944 with the train 75.

The detention in Auschwitz

Thanks to the goodness and generosity of other prisoners, the atheist that Hans was, began to believe in God. His faith allowed him to resist his fellow German torturers. Moreover, his affection for mythic stories of Germany, where he was born, helped him keep his love for the country where he was born, because in his eyes, it was still a brilliant nation and he was proud to belong to it. That is why it was so painful for him to hear people speak German in Auschwitz. In fact, in those most troubled years in Auschwitz, he kept in mind the German myths from his childhood, and identified himself with those literary figures. He was liberated from Auschwitz, and found his mother and his fiancée, who also survived.

Fanny and Rachel Gewürz

The escape from Germany

Rachel and Fanny Gewürz left Karlsruhe (Germany) in November 1938, when the persecution against the Jews intensified. Rachel left first and Fanny some time later, with no documents and one suitcase. They were only 14 years old. Their mother, desperate and alone – her husband had been deported to Poland – feared for the lives of her children after the Kristallnacht, and sent them to Strasbourg, where the twin sisters reunited.

The outbreak of World War II

With the outbreak of World War II, they had to separate again. Rachel got a visa and left to Tel-Aviv. Fanny, however, began a five-year journey through France. It was hard, and she lived hidden in convents and other places. Fanny wrote a diary, in French, where she recounts her dramatic escape through the Pyrenees.

The Pyrenees

The expedition, guided by Floreal Barberà, a Catalan antifascist volunteer, consisted of 62 people, two of whom never set foot in Catalonia. On May 7 1944, Fanny wrote: "We are dying of hunger and we are exhausted. The oldest in the convoy is walking almost without strength and is dying."

Fanny finally made it to Sort (Catalonia, Spain), shortly before going to Lleida and Barcelona, then Cádiz, to embark for Palestine. On this journey, Fanny met her future husband, whom she married after arriving in Palestine. The two sisters, separated at the age of 14, met again when they were 19, in November 1944 in Palestine, but never lived together again.

Their life story was reconstructed by the historian Josep Calvet. He received a letter, hidden for 73 years in an old folder at the Martí Cases hostelry in Sort. The letter, written in May 1944 and addressed to Rachel Gewürz, in Tel-Aviv, had been sent and had many stamps on it, but it had never reached Rachel and had returned to Sort. Rachel finally received the letter 73 years later in Rishon LeZion (Israel) in 2018.

Michael Fresco

Family life

Michael Joseph Fresco was a Portuguese Jew, born in Lisbon in 1911. He was one of the six children of Nissim and Sultana Fresco, two Turkish Jews from Constantinople who had settled in Lisbon at the end of the 19th century. He was affectionately nicknamed "Michael Strogoff" by his family, after the tsar's courier, at a time when Jules Verne's books were very popular. He had left Portugal to settle in the French city of Nantes, as a merchant.

The outbreak of World War II

Michael Fresco lived at Quai d'Orléans, no. 11, in Nantes, before being arrested. He may have been denounced to the Germans "by a French brother-in-law", but this has never been confirmed. It may have happened that, like other passengers on train no. 813, Michael Fresco voluntarily responded to the summons for presentation to the authorities made to all foreign Jews residing in France, on May 14, 1941, by the Vichy regime, and which would become known as the *Green ticket roundup* (*fr. rafle du billet vert*).

The deportation to Auschwitz

The train left at 6:15 am. It was June 25, 1942 and a thousand men were packed inside. All Jews. They had spent the last few months in the Pithiviers internment camp, 87 kilometres south of Paris, but now were ordered to leave. The destination, unknown to the passengers of train no. 813, was the Auschwitz concentration camp, in Poland. Michael died at 3:20 pm on July 24, 1942, of heart failure, less than a month after arriving at the camp. However, the Nazi "death certificates" should be viewed with caution. For those who were not immediately selected for the gas chambers, life expectancy was a few months, thanks to the slave labour they were forced to endure, malnutrition or the medical experiments carried out there. Michael Fresco died at the age of 30, simply because he was Jewish. Of the six siblings, Michael is the only one whose death in the Nazi concentration camps is confirmed.

Appendix 3: Legislation related to colonial slavery and the Nazi race laws

Portugal: Laws of King Manuel I and the Laws of Philippe I / Ordenações Manuelinas e Filipinas

The Ordenações Manuelinas (1521) were the first Portuguese legal code to include regulations on manumission and on revoking manumission in the event of ingratitude and violent acts by enslaved Africans against their masters or others. It also included regulations on masters' duty to baptise enslaved Africans under their rule. All the legal texts on slavery and slave trading included in the Ordenações Manuelinas were subsequently reproduced, either partially or entirely, in the Ordenações Filipinas (1595 – 1867).

Ordenações Filipinas included some new legal texts on slavery. These new texts aimed, on the one hand, to control the mobility and forms of sociability of enslaved, it intended to exclude enslaved Africans from most civil and judicial rights, including the possibility of making a will, of being a witness in judicial cases and in wills, and of being tutors or guardians of orphans. Therefore, the Ordenações Filipinas attempted to dehumanise and objectify enslaved Africans from a legal perspective and also to control their movements and opportunities for resistance. "If any slave who has run away is found, the finder will inform his master, or the judge... and if someone doesn't do it this way, there will be a penalty for theft."

France: The Black Code / Code noir (1685-1789) / Edit de Colbert

This document established the main lines for the policing of slavery in France until 1789. The Code's sixty articles regulated the life, death, purchase, religion, and treatment of slaves by their masters in all French colonies. The very first article expels all Jews from the colonies; Jews played a significant but hardly dominant role in the Dutch colonies of the Caribbean region but were not allowed to own property or slaves in the French colonies. The edict also insisted that all slaves be instructed as Catholics and not as Protestants.

The code defined the condition of slavery (passing the condition through the mother not the father) and established controls over the conduct of those enslaved. The Code prohibited masters from making their slaves work on Sundays and religious holidays. It required that slaves be clothed and fed and taken care of when sick. It prohibited slaves from owning property and stated that they had no legal capacity. It also governed their marriages, their burials, their punishments, and the conditions they had to meet in order to gain their freedom.

France: Declaration for the Police of Blacks, 1777 / Déclaration du Roi, pour la police des noirs

According to the mediaeval "principle of free soil", the fact of setting foot on metropolitan France would cause an enslaved person to become free. However, as the links between France and its colonies intensified, especially in the 18th century, legal texts were issued to allow the permanence of servile status on French soil. Their aim was that masters, under certain conditions, obtained exemptions allowing them to take slaves to France without risk of losing them.

Prior metropolitan restrictions only applied **to slaves**, while the 1777 police measures concerned **all people of colour**, both those enslaved and those free since their birth, or those freed during their life. Article I concerns any person identified as "Black", "Mulatto" or belonging to the broader category "other people of colour", without mentioning their status – showing the control of the presence of people of colour in the territory of the monarchy – and the rise of racial discrimination.

Spain: Royal decree of 1789 on the education, treatment and occupations of slaves in all dominions of the Indies and the Philippine Islands / Real cédula 1789 sobre la educación, trato y ocupaciones de los esclavos en todos sus dominios de Indias, e Islas Filipinas

The Real Cédula was a royal decree issued by King Carlos IV of Spain aimed at regulating slavery in the Spanish colonies. Inspired by the French Code Noir, the decree was a curious combination of authority, regulation and paternalism. This document recognized the humanity of the slaves and required their masters to fulfil a number of duties to assure the protection and conservation of their lives, for example, it required teaching them Christian doctrine for their baptism.

The decree mandated that enslaved people should be provided with adequate food, clothing, and shelter. Owners were instructed to ensure that the basic needs of enslaved individuals were met to maintain their health and well-being. It also aimed to regulate the amount of work and rest: enslaved people were to have Sundays and religious holidays off from work. In the field, the tasks must be adapted to the age and strength of each person (those under seventeen years of age and those over sixty are excluded). Women cannot dedicate themselves to tasks inappropriate for their sex. Regarding punishments, it might be adjusted to the crime, as it happened with non enslaved criminals. It proposed fines for owners who failed to comply with the law, as well as annual visits by inspectors to the *haciendas*.

Germany: The Nuremberg Race Laws (1935-1945)

On September 15, 1935, the Nazi regime announced two new laws related to race. These laws informally became known as the Nuremberg (Race) Laws, because they were first announced at a Nazi Party rally held in the German city of Nuremberg.

The Nazis believed in the false theory that the world is divided into distinct races that are not equally strong and valuable. The Nazis considered Germans to be members of the supposedly superior “Aryan” race, the strongest, and most valuable race of all. According to the Nazis, Jews belonged to a separate race that was inferior to all other races, and their presence threatened the German people.

The Reich Citizenship Law defined a citizen as a person who is “of German or related blood.” This meant that Jews, defined as a separate race, could not be full citizens of Germany. They had no political rights.

The Law for the Protection of German Blood and German Honour was a law against what the Nazis viewed as race-mixing or “race defilement” (“Rassenschande”). It banned future intermarriages and sexual relations between Jews and people “of German or related blood.” According to the Nuremberg Laws, a person with three or four Jewish grandparents was a Jew.

Appendix 4: The key definitions

COLONIAL SLAVERY

Colonial slavery refers to the system of forced labour and exploitation of African enslaved individuals in colonial America, from the 16th to the 19th century. Slavery/enslavement was a central aspect of the colonial economy and played a significant role in the formation of racist mentality in the Iberian Peninsula and Europe, and in shaping American societies. It continues to have an impact on the modern world.

The term **enslaved person** is more accurate than the word **slave**. It means that the person was subjected, against his/her will, to slavery. In the context of colonial slavery, a slave is not a biological or racial, but **legal identity**. A slave is deprived of filiation (i. e. the father name), he or she is only the child of his mother. There is no social recognition of his/her family links, no possibility to have property, and most of all the restriction of mobility. The attempt of rebellion and escape of individuals and groups from plantations is known as “marronage”.

RACISM

The process by which systems and policies, actions and attitudes create unequal opportunities and outcomes for people based on race. Racism includes all the laws, policies, ideologies and barriers that prevent people from experiencing justice, dignity, and equity because of their racial identity.

Inequality occurs when **racial prejudice** – whether individual or institutional – is accompanied by the power to discriminate against, oppress or limit the rights of others. Racism has been the result of the practices and economy of colonial society.

GENOCIDE

The word **genocide** was first coined by Polish lawyer Raphaël Lemkin in 1944 in his book *Axis Rule in Occupied Europe*. It consists of the Greek prefix *genos*, meaning race or tribe, and the Latin suffix *cide*, meaning killing. Lemkin developed the term partly in response to the Nazi policies of systematic murder of Jewish people during the Holocaust, but also in response to previous instances in history of targeted actions aimed at the destruction of particular groups of people.

According to the [Genocide Convention](#) of 1948, and the Genocide Convention in the [Rome Statute of the International Criminal Court](#) genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: Killing members of the group; Causing serious bodily or mental harm to members of the group; Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; Imposing measures intended to prevent births within the group; Forcibly transferring children of the group to another group.

CRIME AGAINST HUMANITY

The term appeared for the first time in a treaty in the [1945 Nuremberg Charter](#) at the end of the Second World War, albeit with a different definition than today. Hersch Lauterpacht developed this concept in order to judge the Nazis.

According to the [Rome Statute of the International Criminal Court](#), adopted by the United Nations in 1998, **crime against humanity** means any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack: murder,

extermination, enslavement, deportation or forcible transfer of population, imprisonment in violation of fundamental rules of international law, torture, rape and other grave acts intentionally causing great suffering, or serious injury to body or to mental or physical health.

HOLOCAUST

The systematic, state-sponsored persecution and murder of six million European Jews by the Nazi German regime and its allies and collaborators. The Holocaust was an evolving process that took place throughout Europe between 1933 and 1945. The Nazis targeted Jews because they were radically antisemitic, and viewed the Jews as a separate and dangerous “race” that could never be assimilated into European society.

Bibliography and Resources:

Appendix 1, Pictures 1-6

Picture 1: Self Portrait of Hans Callmann, June 1945, Fondationshoah

<https://www.fondationshoah.org/Collection-temoignages/itineraire-dun-allemand-juif-les-larmes-de-la-lorelei-hans-callmann>

Picture 2: Fanny and Rachel Gewürz, portrait from the book Calvet Bellera, J. (2021). *Sort–Tel-Aviv: Dues bessones separades pel nazisme* (Col·lecció Monografies Nº 116). Editorial Milenio.

<https://www.pageseditors.cat/ca/sort-x02013-tel-aviv.html>

Picture3: Michael Fresco <https://www.publico.pt/2020/01/26/mundo/noticia/incrivel-tragica-historia-irmaos-fresco-1901571>

Picture 4: Portrait of a young woman <https://www.slam.org/collection/objects/20200/>

Picture 5: Interior of the Juan Bautista Sagarra Residence *Interior de la residencia de Juan Bautista Sagarra*, by Manuel Vicens (Museu Emilio Bacardí, Santiago de Cuba)

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Picture 6: Illustration of Esperança Garcia produced by the institute that bears her name, in Teresina

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