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**Enduring Issues Essay**

An enduring issue is a challenge or problem that has been debated or discussed across time. An enduring issue is one that many societies have attempted to address with varying degrees of success.

**In your essay**

* Identify and define an enduring issue raised by this set of documents.
* Using your knowledge of social studies and evidence from the documents, argue why the issue you selected is significant and how it has endured across time.

**Be Sure to**

* Identify the issue based on a historically accurate interpretation of *at least* ***two*** documents.
* Define the issue using evidence from *at least* ***two*** documents
* Argue that this is a significant issue that has endured by showing:
	+ ***How the issue has affected people or been affected by people***
	+ ***How the issue has continued to be an issue or has changed over time***
* Include **outside information** from your knowledge of social studies and include evidence from the documents.

**DOCUMENT 1:** In 1929, Stalin’s policy of all-out collectivization had disastrous effects on agricultural productivity. He increased the amount of grain to be exported from Ukraine. This action resulted in famine among the Ukrainian peasants and resistance among the landowners.

**Miron Dolot, eyewitness account of growing up in Ukraine under Stalin’s Soviet policy**

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| But thanks to those meetings, those of us able to attend learned that sometime in January the Communist Party of the Soviet Union, after accusing Ukraine of deliberately sabotaging the fulfillment of grain quotas, had sent [Pavel] Postyshev, a sadistically cruel Russian chauvinist, as its viceroy to Ukraine. His appointment played a crucial role in the lives of all Ukrainians. It was Postyshev who brought along and implemented a new Soviet Russian policy in Ukraine. It was an openly proclaimed policy of deliberate and unrestricted destruction of everything that was Ukrainian. From now on, we were continually reminded that there were “bourgeois-nationalists” among us whom we must destroy. They were the ones causing our “food difficulties.” Those hideous “bourgeois-nationalists” were starving us to death, and on and on went the accusations. At every meeting, we were told that the fight against the Ukrainian national movement was as important for the “construction of socialist society” as the struggle for bread. This new campaign against the Ukrainian national movement had resulted in the annihilation of the Ukrainian central government as well as all Ukrainian cultural, educational, and social institutions. There were also arrests in our village as a result of this new policy. With the arrival of Postyshev, the grain collection campaign was changed into a Seed Collection Campaign. The fact that the farmers were starving did not bother the authorities at all. What they worried about was the lack of seed for the spring sowing. I remember one of Postyshev’s speeches in which he instructed all Party organizations to collect seed with the same methods used in collecting grain. He also ordered the expropriation of grain seed which had supposedly been stolen or illegally distributed as food for the members of collective farms. It was made clear that the needed seed must be collected and delivered immediately and at all costs. But it was beyond our comprehension that the Communist authorities could so ruthlessly demand grain at a time when the bodies of starved farmers were littering the roads, fields, and backyards. As we listened to these harangues, we often thought that perhaps there was hidden sabotage at work to discredit the Communist Party. But we were naive. Devoid of all human emotions, the Party wanted grain from us; starvation was no excuse. The Party officials treated us with contempt and impatience. All this was heightened by the traditional Russian distrust and dislike of Ukrainian farmers. Thus we were forced to listen to the endless lies of these Russian officials that there was no famine; that no one was starving. Those who died were the lazy ones who refused to work at the collective farm. They deserved to die. |

**Source:** Miron Dolot, Execution by Hunger: The Hidden Holocaust, 1985

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| **ENDURING ISSUE(S)** |  |
| **MAIN IDEA** |  |
| **OUTSIDE INFORMATION** |  |

**DOCUMENT 2**

**Julius Streicher, member of the Nazi Party, March 31, 1933**

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| German national comrades! The ones who are guilty of this insane crime, this malicious atrocity propaganda and incitement to boycott, are the Jews in Germany. They have called on their racial comrades abroad to fight against the German people. They have transmitted the lies and calumnies abroad. Therefore the Reich leadership of the German movement for freedom have decided, in defense against criminal incitement, to impose a boycott of all Jewish shops, department stores, offices, etc., beginning on Saturday, 1 April 1933, at 10 a.m. We are calling on you, German women and men, to comply with this boycott. Do not buy in Jewish shops and department stores, do not go to Jewish lawyers, avoid Jewish physicians. Show the Jews that they cannot besmirch Germany and disparage its honor without punishment. Whoever acts against this appeal proves thereby that he stands on the side of Germany’s enemies. Long live the honorable Field Marshal from the Great War, Reich President Paul v. Hindenburg! Long live the Führer and Reich Chancellor Adolf Hitler! Long live the German people and the holy German fatherland! |

**Source:** Schulthess’ europäischer Geschichtskalender. Neue Folge, ed.
by Ulrich Thürauf, Vol. 49 (Munich: Beck, 1933), p. 81

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**DOCUMENT 3**

**Excerpt from unanimously adopted Resolution by the United Nations
General Assembly, December 9, 1948**

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| **Article 1** The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish. **Article 2** In the present Convention, 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: * (a) Killing members of the group;
* (b) Causing serious bodily or mental harm to members of the group;
* (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
* (d) Imposing measures intended to prevent births within the group;
* (e) Forcibly transferring children of the group to another group.
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**Source:** United Nations General Assembly, December 9, 1948, Resolution 260 (III) A

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