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The White Rose's Resistance to Nazism: The Influence of Friedrich Nietzsche

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The White Rose was a non-violent resistance organization that was run by students and a professor from Ludwig Maximilian University of Munich (LMU) that was active from 1942-1943. The organization anonymously distributed anti-Nazi leaflets and tagged public places with anti-Nazi graffiti in response to Hitler's anti-Semitic actions. The two main members were Hans and Sophie Scholl because Hans founded the organization and Sophie ran the operations of the organization, quickly becoming one of the leaders of the organization. By reading and discussing the works of Friedrich Nietzsche, members of the White Rose, particularly Hans and Sophie Scholl, solidifying their commitment to opposing Nazism, including their belief that Germans could no longer ignore the crimes of the Nazi State. Friedrich Nietzsche was a nineteenth century German philosopher, who believed in the ideas of individualism. His ideas on Good and Evil Dichotomy", the "Herd Mentality", the "Higher Man", and "The Shadows" would influence the White Rose, hints of their writings.

The White Rose was a pacifist organization, setting it apart from most of the other resistance movements and organizations during the Second World War. The actions of the White Rose were quite rare because, unlike many other resisters, they distributed leaflets. Though many people attempted to resist and thwart Hitler and his regime, few of them ever mobilized into an organization. The most infamous of resistance movements is the assassination attempt on Hitler on July 20, 1944 in East Prussia, which failed.¹ This act of resistance differs from the White Rose's form of resistance because it is a very violent act on Hitler's life. Often many resisters are connected to some form of violence, whether it be brawls or planned attacks. However, there are other resisters that took a more docile approach, such as the Confessing Church, Clemens Graf

¹ Hans Mommsen, *Alternatives to Hitler: German Resistance Under the Third Reich*, trans. Angus McGeoch, (Princeton, NJ: Princeton University Press, 2000), 1.

von Galen, and Carl von Ossietzky. The Confessing Church was one of the ways the Protestant church resisted the government during the Second World War. It started out as a way to protect members of the clergy that were of Jewish decent. However, as the Third Reich went on, it developed into this group that was against any government influence on the church because the government was trying to push all the different denominations of Protestants together.² This being said, Protestants were not the only one speaking out against the Catholics were as well. The most famous person to do this was Clemens Graf von Galen, the Bishop of Munster. In 1941, von Galen gave his “three sermons”³, which were later turned into leaflets and sent all over Germany.⁴ From this event onward, von Galen became very open about his feeling on the government. Von Galen regularly spoke out against the Nazi State mainly for their criminal methods of taking over and occupying a country, but most importantly for their “mercy killings” which he would often refer them by what they were, murder.⁵

Carl von Ossietzky was a pacifist. He edited a small paper called, “Die Weltbuhne” (“The World Stage”). In the early 1930s, von Ossietzky exposed the secret rearmament of Weimar, Germany. For this, the German government sentenced him to a jail term, which he served in the Reichstag until it burnt down in 1933 and he was moved to Oranienburg concentration camp. While in Oranienburg, von Ossietzky received the Nobel Peace Prize for his non-violent resistance to his government. Unfortunately, he never got to reap the fruits of his labor because

² Hermann Graml, Hans Mommsen, Hans-Joachim Reichhardt, Ernst Wolf, *The German Resistance to Hitler*, (Berkley and Los Angeles, University of California Press: 1970), 203.

³ Hans Rothfels, *The German Opposition to Hitler*, trans. Lawernce Wilson, (Chicago, IL: Henry Regnery Cpmpany: 1962), 42-43.

⁴ Someone other than von Galen turned his sermons into a leaflet and sent them to the German people.

⁵ Rothfels, 43.

he caught tuberculosis and died in Oranienburg in 1938. Much like the White Rose, von Ossietzky remained a pacifist down to his last breath.⁶

The White Rose was founded by students and a professor of LMU in the spring of 1942 as a pacifist organization that resisted the ideas of the Nazi State. As leaders in the organization, Hans and Sophie Scholl impacted the organization the most, influencing the foundation and thus the content of the organization. Toby Axelrod's book, *Holocaust Biographies: Hans and Sophie Scholl: German Resisters of the White Rose* discusses the upbringing of Hans and Sophie Scholl. In his book, Axelrod points out that the Scholl family played an essential role in the founding and development of the organization. Hans and Sophie were two of the six children in the Scholl family. They grew up in Ulm, Germany, which is about ninety-five miles west of Munich. Their parents, particularly their father, Robert, insisted on raising them in a liberal household that publicly showed indifference towards the Nazi government, but privately denounced the practices of the German State. Their parents openly discussed their opposition to the State with their children.⁷ Robert often prompted his children to not believe everything they are taught by the party, calling Hitler and his followers, "wolves and deceivers."⁸ Although Robert and Magdalena Scholl never forced their children to believe in the same ideologies, over time Hans, Sophie, and their siblings did start to become more defiant of the government as the government became stricter. As these restrictions became tighter, so did their need to resist and they became more brazen in their attempts to defy the government. In 1935, the Scholl children and a small

⁶ Mommsen, 9.

⁷ Toby Axelrod, *Holocaust Biographies: Hans and Sophie Scholl: German Resisters of the White Rose* (New York: The Rosen Publishing Group, Inc., 2001), 26-31.

⁸ Russell Freedman, *We Will Not Be Silent: The White Rose Student Resistance Movement That Defined Adolf Hitler* (New York: Clarion Books, 2016), 1.

group of their friends decided to meet and discuss banned literature, after the official Nazi Youth Organization they attended dissolved because the government felt the group became too liberal.⁹

In the fall of 1941, the Gestapo arrested Hans, Sophie, and their siblings Inge and Werner because of the group that had formed. The Gestapo released Sophie, Inge, and Werner soon after their arrest, however, Hans remained in jail for five weeks. In an attempt to eradicate any opposition to the German government, the Gestapo arrested people for any form of defiance to set a precedent that not even a small form of resistance would be tolerated. According to Axelrod, once released, Hans and Sophie both renounced their support for the Nazi party, seeing Hitler and his party, as a radical dictatorship.¹⁰

Shortly after his release, Hans left to attend LMU's medical program. After being there for about six months, Hans—and his friend Alexander Schmorell— started the organization. Sophie joined soon after she started at the university herself, quickly becoming one of the pivotal members of the organization.¹¹ Once the organization was formed, Hans and Sophie started working on the leaflets.

Hans wrote the first leaflet and it was distributed on November 18, 1942. Hans and Sophie co-wrote the next three leaflets, with Hans writing them initially and Sophie helping to revise and edit them. Those three leaflets were distributed between December of 1942 and January of 1943. The fifth leaflet—entitled “Leaflet of the Resistance”—was written by Hans. Hans and Sophie distributed the fifth leaflet on February 18, 1943 and it was the last leaflet ever distributed by the White Rose. Within these leaflets there are references to other philosophers,

⁹ Axelrod, 34-35.

¹⁰ Axelrod, 37.

¹¹ Axelrod, 55.

thinkers, and bodies of text, such as Johann Wolfgang von Goethe, Lao-Tzu, and Ecclesiastes chapter 4 in the Bible.¹²

The leaflet that are used in this paper are from an English translated, second edition copy of *The White Rose: Munich 1942-1943* by Inge Scholl, that was published in 1983.¹³ Hans wrote the first leaflet and it was distributed on November 18, 1942. Hans and Sophie co-wrote the next three leaflets, with Hans writing them initially and Sophie helping to revise and edit them. Those three leaflets were distributed between December of 1942 and January of 1943. Hans wrote the “Leaflet of the Resistance”. On February 18, 1943 Hans and Sophie distributed the fifth leaflet. This was the last leaflet ever distributed by the organization.

Along with these five leaflets Hans and Sophie had written letters—to a variety of people—and kept personal journals for the last few years of their lives. Richard Gilman published a collection of these correspondences and journal entries in his book, *At the heart of the White Rose: Letters and Diaries of Hans and Sophie Scholl*, which J. Maxwell Brownjohn translated into for its 1987 English publication¹⁴. Gilman’s book covers from 1937 up to the last days before Hans and Sophie’s death. Gilman broke this book up into sections by person and date. For example, Gilman’s titled his first section, “Hans Scholl: 1937 to 1939”¹⁵ and all of the different sections of the book are portioned out the same way, starting with the person’s name and then the years that accompany the letters or journal entries that were written during those years.

¹² Inge Scholl, Dorothee Sölle, *The White Rose: Munich, 1942-1943*. trans. by Arthur R. Schultz. (Middletown, CT: Wesleyan University Press, 1983). 76, 80, 86-87.

¹³ The original copy Inge Scholl’s book was entitled *Students Against Tierney* and was translated into English and published in 1970.

¹⁴ Richard Gilman, Hans Scholl, Sophie Scholl, *At the Heart of the White Rose: Letters and Diaries of Hans and Sophie Scholl*, Ed. Inge Jens. Trans. J. Maxwell Brownjohn, (New York: Harper & Row, 1987).

¹⁵ Gilman, 1.

Due to language barriers, this historiography is only from the perspective of English authors and translations. After reading, watching, and analyzing the following articles, books, and films, the three main ideas about how the White Rose that was influenced came to light. Most academics—through an analysis of these two sets of sources—have come to believe that the inspiration of the organization falls into one of three categories: solely religious, religious and intellectual, or solely intellectual. The authors that believe that the organization was only religiously influenced are H.D. Leuner, Russell Freedman and Toby Axelrod.

H. D. Leuner's book titled, *When Compassion Became a Crime: Germany's Silent Hero, 1933-45* was published in 1966. Within this book, he has a small paragraph on the White Rose and their influence on the general populous. Leuner believed that though students and young adults were the first to accept the ideologies of National Socialism, they were also the first to challenge it. He names the White Rose as the organization that had the most impact on the youth in Germany because of their resistance. He states that it was their pacifism and religious ideologies that shaped their organization. In his passage on the White Rose, he states that Hans, Sophie, and, one of their professors and comrades, Kurt Huber, became the "spiritual fathers"¹⁶ and leaders of the group. He states that their leaflets publicly denounce the ideologies of the National Socialist Party and Hitler on a religious standpoint because of the Nazi State's ideological belief that the Jewish people are inferior and their hand in exterminating the Jewish people from Germany. He also states that the organization pleaded with the German people to open their eyes to the atrocities happening around them to their Jewish comrades and pleaded to them from a moral and logical standpoint. In his passage, Leuner uses a quote from the second

¹⁶ H. D Leuner, *When Compassion Became a Crime: Germany's Silent Hero, 1933-45* (London: Oswald Wolff, 1966), 79.

leaflet that states, “Germans! do you want you and your children to suffer the same fate as has been meted to the Jews.”¹⁷ He uses this quote to justify his idea that the organization’s ideologies are mainly from their religious background, stating that the organization used this statement to tell people that they do not want anyone to suffer because God does not want anyone to suffer. Thus, solidifying his point that the White Rose is founded mainly upon religious ideas.

However, because Leuner only utilizes the White Rose as a transitional paragraph in his writing passage between the chapters about the treatment of the Jews in Germany from 1941 to around 1943 and the idea and discussion about the fact that Germany had declared itself “free of Jews.”¹⁸ It is apparent, yet understandable, that he only focuses on the pertinent information that is relevant to his topic and that Leuner does not go into much depth on the topic of the organization’s influences. Therefore, due to the context and placement of this information, it is only necessary for Leuner to go into the religious aspects of the organization.

Russell Freedman is an award-winning author, who has written forty-seven books in the children’s and biographical literature genres.¹⁹ In his book, *We Will Not be Silent*, which was written in 2016, Freedman expresses his beliefs that religion and Clemens August Graf von Galen greatly influenced the White Rose. Von Galen is a Catholic bishop from Munster, Germany during the Second World War who gave a sermon in August of 1941 that denounced the practices of the National Socialist party, particularly their arrest and extermination practices towards the Jewish people.²⁰ This sermon got turned into a leaflet and mailed throughout

¹⁷ Leuner, 79.

¹⁸ Leuner, 79-80.

¹⁹ “Russell Freedman,” Goodreads, accessed March 2, 2017, http://www.goodreads.com/author/show/9263.Russell_Freedman.

²⁰ Axelrod, 56.

Germany, with one of those leaflets ending up in the Scholl's family mailbox. Freedman makes the point that this had a large impact on Hans and his views on his place in society, stating that, "Hans had been examining his conscience. He felt compelled by his times to embark on an inner journey of discovery."²¹ Freedman uses this quote to explain his idea that von Galen and his sermon became the foundation for Hans's motivation to start the White Rose. On page thirty-six, he uses a quote from one of Hans's journal entries, which states, "Finally a man has had the courage to speak out."²² Freedman believes that von Galen's sermon mentally pushed Hans to start the organization. Freedman also believes that Sophie's motivations for joining the group were also religiously based and that she too has learned from von Galen's sermon. In his book, he quotes one of Sophie's letters to one of her friends, which says, "I've an urge to act on what has so far existed within me merely as an idea..."²³ Freedman uses this quote to solidify his idea von Galen greatly inspired Sophie, like Hans, and that his sermon helped propel her to join the organization.

Along with Freedman, Toby Axelrod also believes that von Galen influenced the development of the White Rose. Axelrod is a journalist for Hadassah Magazine.²⁴ His book, published in 2001, called *Holocaust Biographies: Hans and Sophie Scholl: German Resisters of the White Rose*, depicts the lives and deaths of Hans and Sophie, as well as their influence on the organization.²⁵ In the chapter, "Time to Act", Axelrod states that von Galen's sermon was the reason that the Scholl children and Franz Muller began to meet in private with a Catholic priest

²¹ Freedman, 36.

²² Freedman, 36.

²³ Freedman, 36.

²⁴ "Toby Axelrod," Hadassah Magazine, accessed March 2, 2017, <http://www.hadassahmagazine.org/author/toby-axelrod/>

²⁵ Axelrod

about ways to resist the State while they were living in Ulm.²⁶ Just like Freedman, Axelrod uses the same quote, though his is a different translation, that Hans states in his journal, “At last somebody has had the courage to speak out.”²⁷ Axelrod uses this to show Hans’s religious moral compass, and how von Galen’s sermon shaped and inspired him enough to make a resistance organization, with von Galen’s ideas being the basis of their morals.

In Axelrod’s book, he also quotes Jud Newborn, a lecturer, author, and curator from New York, who has written many books on the White Rose,²⁸ including co-authoring *Shattering the German Night: The Story of The White Rose* with Annette E Dumbach.²⁹ The quote that Axelrod uses is, “The fact that there was any significant opposition was extraordinary.” He uses this quote by Newborn to commend the idea that this group even happened. He also uses it to lead into the idea that the reason this happened was for religious purposes and the group was formed on a foundation of “moral conviction.”³⁰ This moral conviction, Axelrod believes, comes from their religious and liberal upbringing. This idea is different from Newborn, who believes that intellectuals and their writings influenced the White Rose the most.

Though both Freedman and Axelrod make good points, they seem to make quite a few assumptions. Though von Galen’s did motivate both Hans and Sophie through his sermon, it was far from their sole motivation or even strongest reasoning behind Sophie and Hans’s motives. Though they are correct when they state that von Galen’s sermon did influence the group, they almost blatantly favor him, as both of their sections on the organizations motivation are made up

²⁶ Axelrod, 57

²⁷ Axelrod, 57

²⁸ Baranov design, “Dr. Jud Newborn: Lecturer, Historian, and Curator,” accessed March 2, 2017, <http://www.judnewborn.com/>.

²⁹ Annette E. Dumbach and Jud Newborn, *Shattering the German Night: The Story of The White Rose*, (Boston: Little, Brown and Company, 1986).

³⁰ Axelrod, 22.

almost solely of his influence on Hans and Sophie. Although von Galen did influence the group some scholars believed that the White Rose is based on both religious and intellectual ideas, rather than solely religious ideas. One author who wrote about this idea was Richard Hanser.

Richard Hanser is an American author and screen writer, who was a psychological warfare specialist in Europe during World War II.³¹ His book, *A Noble Treason: The Revolt of the Munich Students Against Hitler*, was written in 1979 and was the first American academic study written solely about the White Rose.³² Hanser's book is written in an interesting way. The main portion of it, which is no doubt due to his screenwriting ability, is written as a semi-fictional novel rather than as an analysis; but his book does contain historical facts stated within it. In his book, Hanser believes that the foundational ideologies of the White Rose came half from religious viewpoints and the other half from intellectual viewpoints, like Friedrich Nietzsche.

From a religious standpoint, Hanser believes that Thomas Aquinas influenced the White Rose, particularly Hans. Hanser feels that Aquinas writes in a way that Hans can relate to. Aquinas write about life on Earth, stating "he [Aquinas] also wrote about life on earth in a way that Hans could respond to without reservation."³³ Hanser states that Hans's connections with Aquinas are in regard to peoples' sovereignty. He feels that Aquinas believes that government officials should only have power so long as the people determine they should have it, which was something that Hans could relate to, due to the resistance that Hans was a part of against Hitler.

³¹ "Richard F. Hanser, A Television Writer and Newspaperman", The New York Times, accessed March 2, 2017, <http://www.nytimes.com/1981/12/10/obituaries/richard-f-hanser-a-television-writer-and-newspaperman.html>

³² Richard Hanser, *A Noble Treason: The Revolt of the Munich Students Against Hitler*, (New York: G. P. Putnam's Son. 1979), 5.

³³ Hanser, 89

However, Hanser did not just believe in the religious aspect of the White Rose, he also thought that there was an intellectual basis to the White Rose's foundational ideologies as well.

The other half of Hanser's ideas is the influence of intellectuals. In his book Hanser quotes a line from one of Nietzsche's works³⁴ that he believes that Hans might have learned from, stating, "the feeling of insecurity at last becomes so great that men fall in the dust before any sort of will power that commands."³⁵ What Hanser means by this is that Hans felt so unsafe and insecure, that his anxiety may have been very high. Hanser believes that Hans undoubtedly felt the tension and pressure in his everyday life after his arrest in 1941. Later, Hanser goes on to say that though Hans like Nietzsche, it did was not enough to fill the "burning emptiness" inside of him, which is why he would later turn to Thomas Aquinas.³⁶ Along with Hanser, the two films on the organization also imply that the influence of the organization were both religious and intellectual.

In the films, *Die Wiesse Rose*³⁷ (1982) and *Sophie Scholl – Die Letzen Tage*³⁸ (2005), directors Michael Verhoneven and Marc Rothmund display their interpretations of the White Rose. In *Die Wiesse Rose*, Verhoneven portrays the organization as a mainly intellectual organization with some religious ideologies. At the beginning of the movie, the students all attend a lecture by Karl Huber, where he states that the goals of politics are to constantly evolve and for the people to fight for that evolution. This links to the idea that the organization is partially an intellectual group. However, at the end of the movie, just before Sophie goes to be executed, Sophie's mother, Magdalena, tells her to keep her faith and to believe in Jesus and

³⁴ Hanser does not cite which Nietzsche work this is from.

³⁵ Hanser, 34.

³⁶ Hanser, 88-89.

³⁷ Translated to *The White Rose*

³⁸ Translated to *Sophie Scholl – The Last Days*

Sophie says the same back to her. This shows that though Sophie uses intellectual, rational thought, she also relies on her religion to propel her forward in her conviction.³⁹ Rothemund does this as well

Throughout *Sophie Scholl – Die Letzen Tage*, Rothemund depicts the organization as both religious and intellectual. Throughout the film, Sophie can be seen praying. She also speaks about the organizations convictions about religion. Stating that their ideologies do have connections to reality and that the ideas of “decency, morals, and God...” make them relevant.⁴⁰ However, he also depicts Sophie as a person with intellectual convictions. In the movie she states, “Germany will be disgraced forever if its youth doesn’t topple Hitler and build a new intellectual Europe.”⁴¹ This quote shows that Ruthemund is trying to portray Sophie as not only religious but also intellectual..

The last scholars that will be discussed are Jud Newborn and Annette E. Dumbach. Newborn, as previously discussed, is a lecturer, author, and curator from New York, who has written many books on the White Rose.⁴² Annette E. Dumbach is an author, journalist, and university lecturer, who currently lives in Munich, Germany.⁴³ Together they wrote the *Shattering the German Night: The Story of the White Rose* in 1986.⁴⁴ In their book, Newborn and Dumbach, discuss the ways in which the White Rose was effected by different ways of thinking, mainly academic thinking, rather than theological thinking. They state that all the members of the White Rose would have shared a “rich heritage of the German intelligentsia” and

³⁹ *Die Weisse Rose*. Directed by Michael Verhoveven. September 24, 1982. DVD, 108 minutes

⁴⁰ *Sophie Scholl – Die Letzen Tage*. Directed by Marc Rothemund. February 24, 2005. DVD, 68 minutes.

⁴¹ *Sophie Scholl – Die Letzen Tage*. Directed by Marc Rothemund. February 24, 2005. DVD, 66 minutes.

⁴² “Dr. Jud Newborn: Lecturer, Historian, and Curator”

⁴³ “Annette Dumbach”, One World Publications, accesses March 2, 2017,

<https://oneworld-publications.com/annette-dumbach.html>

⁴⁴ Dumbach

that they would have all, “undoubtedly have agreed on the definition of the perfect human being—a German definition.”⁴⁵ This definition was made by Nietzsche about Johann Wolfgang von Goethe. In this definition, he states:

He did not desert life, but placed him at its center. He was not fainthearted but took as much as possible upon himself, into himself. What he aimed at was totality; he fought against separating reason from sanity, feeling, will. He disciplined himself into wholeness, he created every gesture, self-controlled, having respect for himself as a creature who might dear afford the whole range and wealth of being natural, of being strong enough for such freedom, the man of tolerance, not from weakness but from strength, because he knows how to use his advantage what would destroy the average character. Such a mind, having attained real freedom, lives in the very center of things with a joyful and confident acceptance of fate, lives in the faith that only in particular in it separation is objectionable, and that in the wholeness of the life everything is affirmed and redeemed. He no longer negates.⁴⁶

Dumbach and Newborn go on to say that this was the standard of perfection by which the people of the organization lived. Due to their middle-class values, education, and background, each member of the organization could relate in one way or another to it. At any rate, this is all that Dumbach and Newborn feel was contributed by Nietzsche, referring to him as a “nihilist-existentialist,” who would soon vanish into obscurity.

There are many different views on the foundational ideologies of the White Rose. Some authors, like Leuner, Axelrod, and Freedman, believes that the most important of the White Rose’s foundational ideologies are based on Hans’s and Sophie’s religious background. They are partially right, some of their foundational ideologies are from religious leaders like von Galen, but it is not the overall majority. Other authors, like Hanser, believe that it is a mixture of both intellectual and religious ideologies, with religious ideologies taking the forefront. Which, to some extent is also true; but intellectual beliefs seem to out-weigh the religious ideologies more

⁴⁵ Dumbach, 116.

⁴⁶ Dumbach, 116.

than the other way around. Lastly, there are the authors, like Dumbach and Newborn, who believe that though religious ideologies are present, they often take a back seat to the intellectual ideologies because the religious ones most often tend to be, in normal circumstances, common human morals. Though Dumbach and Newborn disagree on the effect of Nietzsche on the White Rose, they do believe that he would have been a large portion of their shared “German intelligentsia”. Which itself is a contradicting argument because to be highly talked about he would need to be one of the more known and more influential people in their organization because, according to Newborn and Dumbach, Nietzsche is part of that “German intelligentsia”. Thus, he would be one of the core founders of the White Rose’s foundational ideological beliefs.

However, because of the near obliteration of the White Rose by the Nazi State, there are few introspective primary sources from the organization and its members. Within this hypothetical conversation, the impact of philosopher Friedrich Nietzsche is greatly overlooked. Nietzsche often came up in the discussions of the members of the organization before it had formed, as most of them happened to be learning about his works in school around the time of the organization’s inception⁴⁷ because he was one of the main philosophers the State allowed to be taught in a philosophy class.

Friedrich Nietzsche was born in 1844 and lived until 1900. Throughout his life, he wrote on many topics such as history, nihilism, power, consciousness, and the meaning of existence. He was also very influential in the field of intellectual history, in which he foresaw the “Death of God”, foreseeing the dissolution of the traditional religious structure.⁴⁸ He believed that religion would not be able to survive in a place that is so oppressive to its people.

⁴⁷ Gilman, 19.

⁴⁸ Dale Wilkerson, “Friedrich Nietzsche (1844-1900)”, Internet Encyclopedia of Philosophies, accessed

Throughout the duration of the National Socialist Party, they taught and promoted Nietzsche's ideas to shape the minds of the German people. The party often distorted the ideas of Nietzsche to fit their own agenda. David B. Dennis, a professor of European cultural history from Loyola University in Chicago, argues his interpretation of this idea in his article, "Culture War: How the Nazi Party Recast Nietzsche".⁴⁹ In his article Dennis states, "The picture of Nietzsche had to be corrected to bring out his political side." Dennis uses this quote to illustrate the fact that the Nazi party had to warp many of Nietzsche's views to fit their own political agenda. He notes that the Nazi party often relied on a phrase that Nietzsche had written, the phrase, "as it is understood today." The party, and later the state, would apply this phrase to any of Nietzsche's ideas that either did not coincide with their beliefs or could not be altered into something more flattering for the party. For example, Nietzsche did not support the concept of large government bodies, stating, "Nationalism as it is understood today is a dogma that requires limitation." This implies that though Nationalism is often presented as unfathomable, Nietzsche believes that the truth in the matter is often quite the opposite to the way it is presented, having its own limitations and short comings. At any rate, the Nazi party still used the phrase, "as it is understood today" to try and force the understanding of this quote stating that it only applied to the period Nietzsche lived in.

Alternatively, the Nazi party would use different ideas, Nietzsche's idea of what it meant to be German, to promote their own agenda. In his writing, Nietzsche calls Germans, "earnest, manly, and stern" and "consistently, strongly, and happily conscious of the virtues." These characteristics would become part of the German identity during the Third Reich.⁵⁰ Altogether

March 2, 2017, <http://www.iep.utm.edu/nietzsch/>.

⁴⁹ David B. Dennis, "Culture War: How the Nazi Party Recast Nietzsche", 35, no. 1 (Jan.-Feb. 2014): 47.

⁵⁰ "Culture War: How the Nazi Party Recast Nietzsche", 38.

the National Socialist Party implemented these ideas of Nietzsche, along with other ideas, to promote the overarching desire for the unification of the German people. In 1944, at a commemoration for Nietzsche's one-hundredth birthday, Alfred Rosenberg stated, "[Germany] stood as a unified whole against the rest of the world, just as Nietzsche stood as an individual against the violent forces of his time." This quote clearly shows that the Nazi State used Nietzsche's ideas to promote their own agenda on unification.⁵¹ Although the Nazi State only taught Nietzsche's writing to promote their own ideas of unification and citizenship, Nietzsche's teachings would have had some sort of impact on anyone reading his works because of their current political situation. However, Nietzsche made an impact on the White Rose that would go in the opposite direction that the State had intended. Nietzsche's writings solidified the organization's foundational ideologies, solidifying the member's morals and compelling them to speak out and attempt to become Germany's lost moral compass.

The ideas of Nietzsche that were analyzed for this paper were the "Good and Evil Dichotomy", "herd mentality",⁵² the "Higher Man",⁵³ and "The Shadows"⁵⁴. The "Good and Evil Dichotomy" is about not manipulating people, as well as not falling into the "herd mentality".⁵⁵ The "herd mentality" is a concept where people follow a leader blindly, meaning they follow and believe whatever this leader says without hesitation or question. This is usually associated with negative events, such as the Holocaust.⁵⁶ The idea of the "Higher Man" is an introspective concept. Nietzsche believes that each person is able to find the truest and highest form of themselves, or their "Higher Man". To do this a person would have to look within

⁵¹ "Culture War: How the Nazi Party Recast Nietzsche", 47.

⁵² Nietzsche, *Basic Writings of Nietzsche*, 236-237.

⁵³ Nietzsche, *Thus Spoke Zarathustra*, 245-253.

⁵⁴ Nietzsche, *Thus Spoke Zarathustra*, 233.

⁵⁵ Nietzsche, *Basic Writings of Nietzsche*, 236-237.

⁵⁶ Nietzsche, *Basic Writings of Nietzsche*, 236-237.

themselves and question anything they have ever learned, been taught, or believe, essentially they are questioning everything they had ever believed to be true. Nietzsche believed that this process would be very painful, but that out of pain came success and perfection. However, they have to do this for themselves, using their own thought to address these ideas. If they do not do this process themselves then they are not finding their true self, they are finding someone else's true "Higher Man". Nietzsche believes that by doing this a person could find their core truths, the ideas they hold most important to them. Then they will find their "Higher Man". Lastly, Nietzsche's idea of "The Shadows" was analyzed for this paper. "The Shadows" is anything that is having a negative effect on someone's life.⁵⁷ Nietzsche often breaks up this idea into two parts within his works. The first portion of this idea is that "The Shadows" are a place where intellectuals go to hide in times of turmoil and persecution. "The Shadows" portion of *Thus Spoke Zarathustra* is also about a person's ability to deter and throw off "The Shadows".⁵⁸ Within this fictional story "The Shadows" are portrayed as a monster that some fear and others overcome. The subtle nuances of Nietzsche are all over the letters and journal entries of Hans and Sophie Scholl, as well as in the writings of the White Rose leaflets.

There are only a few times that Friedrich Nietzsche was directly mentioned in *At the Heart of the White Rose: Letters and Diaries of Hans Sophie Scholl*. This book is an collection of letters and diary entries from Hans and Sophie Scholl that was put into a collection by Richard Gilman and translated by J. Maxwell Brownjohn.⁵⁹ Within this collection itself Friedrich Nietzsche was only directly mentioned in Hans' portions of the letters. The first time Nietzsche is mentioned in Hans' writing is in letter to his parents, that Hans sent on April 17, 1939.⁶⁰ This

⁵⁷ Nietzsche, *Thus Spoke Zarathustra*, 245-253.

⁵⁸ Nietzsche, *Thus Spoke Zarathustra*, 245-253.

⁵⁹ Gilman.

⁶⁰ Gilman, 18.

is where Nietzsche really gets his start in the group because Hans starts to learn about him in school and Hans asks his father for a full collection of Nietzsche's works. It is later said by Gilman, that Nietzsche was often a topic within his friends group from Ulm. They had often talked about Nietzsche's idea that "God is Dead", which is not as atheistic as it sounds because their interpretation of it is that God cannot live in a church that supports such a destructive and inhumane society and government.⁶¹ The last place that Nietzsche is directly mentioned is in a letter from Hans to his parents from Versailles, on August 4, 1940. In this letter, Hans mentions that he really likes a French Philosopher named Andre Gide and that he, "In many respects [was] a French Nietzsche."⁶² This in many ways shows his respect towards Nietzsche and shows that it is almost certain that he was influenced by his ideas because he does like his work and he finds similar works and people to enjoy based off the knowledge that he had received from Nietzsche. One way that Nietzsche affected Hans' letter writing was that it seemed to get more complicated as it goes by, starting at the point in which he got Nietzsche's books. An underlying idea of Nietzsche's can be found in a letter that he wrote to his sister Inge, from Russia as he served there, on October 15, 1942.⁶³ In this letter he states "I can tell you this much: Every letter I've had to write was pain and agony..." but as he goes further into writing the letter he discusses the pain of winter becoming spring and that in some ways he enjoys the pain.⁶⁴ This is a direct correlation to Nietzsche's ideas of becoming the "Higher Man" because Nietzsche believes that for one to become the "Higher Man" then one must suffer for it.⁶⁵ In saying this it is almost as though Hans is attempting to become his form of the "Higher Man".⁶⁶

⁶¹ Gilman, 19.

⁶² Gilman, 56.

⁶³ Gilman, 241.

⁶⁴ Gilman, 241-242.

⁶⁵ Nietzsche, *Thus Spoke Zarathustra*, 245-253.

⁶⁶ Nietzsche, *Thus Spoke Zarathustra*, 245-253

Within Sophie's writing the nuances of Nietzsche are much more faint than Hans in Hans' writings, but they are still there. So, these ideas are found in the background of the smallest of places. Like in one of her letters to her friend Lisa, from Ulm, in September of 1942, she writes, "I'm finding my factory work awful. It effects one not only physically but above all mentally, this deadly, soulless work, this purely mechanical activity, this minute to minute contribution to a task whose entirety is beyond our ken and whose purpose appalls me."⁶⁷ This shows Sophie's unwillingness to comply with the task orientated style the National Socialism party had put together and thus unwillingness to be a sheep in the "Herd Mentality".⁶⁸

The leaflets of the White Rose are the main platform of the organization. As their main platform, these documents hold the key to understanding their motivation behind why they resisted the Nazi State. Though the leaflets never explicitly mention Nietzsche, they often allude to his aforementioned ideas in their own work. "The First Leaflet", was written by Hans in the early fall of 1942 and was distributed on November 8, 1942. In this leaflet, Hans challenges the German people to look at the true facts in front of them about their government. Hans believes that the people are following a questionable government and that if the German people follow the government down the path they are currently on, then they deserve the punishment awaiting them at the end of the war.

Within this message, he alludes to three main ideas of Nietzsche: the "herd mentality", the idea of the "Higher Man", and the "Good and Evil Dicotomy". In the very first line of this leaflet Hans states, "Nothing is so unworthy of a civilized nation as allowing itself to be 'governed' without opposition by an irresponsible clique that has yielded to base instinct."⁶⁹ This

⁶⁷ Gilman, 244.

⁶⁸ Nietzsche, *Basic Writings of Nietzsche*, 236-237.

⁶⁹ Scholl, 73.

depicts Hans's view of the Nazi government, that he views the members of this party as members of a "herd mentality" and that he essentially sees these people as an irresponsible group of animals. This idea leads to the idea that members of the Nazi Party, essentially meaning all Germans who choose not to resist in some way, follow Hitler blindly just because everyone else is doing so. Later in the leaflet Hans discusses his ideas on the German people who believed the Nazi State was infallible. In this passage he states, "...if they are so devoid of all individuality [and] have already gone so far along the road toward turning into a spiritless and cowardly mass—then, yes, they deserve their downfall."⁷⁰ Within this passage Hans calls these people a "spiritless and cowardly mass", showing his belief that anyone who follows the Nazi State and believes in their values is only doing so because other people are doing so and that they are all doing it out of fear. Along with this Hans also refers to Hitler's followers as, "a spineless, will-less herd of hangers-on."⁷¹ This statement is about as close of a connection to Nietzsche's "herd mentality" as it can be without out right quoting him. Here Hans is literally calling members of the National Socialist Party a herd that has no mind of their own, that hang on and follow Hitler blindly. However, it is not just the "herd mentality" that Hans alludes to in this leaflet, he also touches on the ideas of the "Higher Man".

In the beginning of the leaflet Hans states that if people give up their ability to have free will and think for themselves, then "they surrender man's highest principle".⁷² Meaning that if the German people give in to what the Nazi State says and just follow blindly then they are giving up their free will. This is an essential portion of Nietzsche's "Higher Man" concept. In Nietzsche's idea of the "Higher Man" free will is essential to finding said "Higher Man". If a

⁷⁰ Scholl, 74.

⁷¹ Scholl, 74

⁷² Scholl, 73.

person is looking for their “Higher Man” then they must be questioning their morals and beliefs on their own terms. If someone else is influencing the way that person thinks then that person is not challenging their morals with their own questions, but rather they are challenging their morals with the questions of the influencer.

This idea of manipulation has direct connections to Nietzsche’s idea of the “Good and Evil Dichotomy”. In the first paragraph of the first page Hans stated, “If the German people are already so corrupted and spiritually crushed that they do not raise a hand, frivolously trusting in a questionable faith in lawful order in history... then, yes, they deserve their downfall.”⁷³ This means that if the German people have let Hitler corrupt them so much that they do not stand for his injustice, then they deserve the punishment awaiting them. However, for the German people to get to this point someone, such as Hitler, would have to be manipulating them for negative purposes. Showing that Hans in some way believes that Hitler is manipulating the German people and that he is evil because of this, thus connecting him to Nietzsche’s idea of the “Good and Evil Dichotomy”. Although the First Leaflet has connections to the “Herd Mentality”, the “Higher Man”, and the “Good and Evil Dichotomy” concepts, those are not the only connection to Nietzsche’s writings in the White Rose’s leaflets. In the Second Leaflet, there are striking connections with Nietzsche’s concept “The Shadows”.

The White Rose’s second leaflet, entitled “The Second Leaflet”, was written by Hans, but it was revised by the other members of the organization, mainly Sophie. Though there is no official date as to when the leaflet was distributed it was most likely distributed in mid-November of 1942. This leaflet is different than the first leaflet. Rather than trying to persuade

⁷³ Scholl, 73-74.

people by telling the organization's beliefs to the public, this leaflet displays more ideas based on factual and logical connections than on emotional beliefs. The second leaflet displays the organization's beliefs about Hitler's intentions as a leader, citing a line from *Mein Kampf* where Hitler says that to rule a people you must betray them.⁷⁴ The leaflet also displays the facts of the war, particularly by displaying the amount of death that had happened since the invasion of Poland in 1939, stating, "...since the conquest of Poland *three hundred thousand* Jews have been murdered in this country in the most bestial way... For Jews, too, are human beings—no matter what position we take with respect to the Jewish question—and a crime of this dimension has been perpetuated against human beings."⁷⁵ Also in this quote, the organization is attempting to show the public that the Jewish people are humans, rather than the animals or pests the government portrays them to be.

Also in the second leaflet, there are direct parallels to Nietzsche's idea known as "The Shadows". On the first page of the leaflet the organization stated, "The greater part of its [the National Socialist Party] former opponents went into hiding."⁷⁶ This connects to Nietzsche's "shadows" because it is about intellectuals and resisters going into hiding out of fear, which is exactly what Nietzsche felt most intellects did in times of great stress and opposition. Along with this quote, the organization went on to say, "The German intellectuals fled to their cellars, there, like plants in the dark, away from light and sun, gradually to choke to death."⁷⁷ This only connects further to "The Shadows" because these German intellectuals had literally gone into the shadows to hide from their oppressive regime. This quote also covers the idea that The Shadows were choking the intellectuals. This connects to Nietzsche's idea that "The Shadows" are not

⁷⁴ Scholl, 77.

⁷⁵ Scholl, 78.

⁷⁶ Scholl, 77.

⁷⁷ Scholl, 77.

only a place to hide but that it is a monster that can overtake a person and suffocate them. Lastly, the leaflet states, “Now the end is at hand. Now it is our task to find one another again, to spread information from person to person, to keep a steady purpose, and to allow ourselves no rest until the last man is persuaded of the urgent need of his struggle against this system.”⁷⁸ In this quote the organization is stating that it is time for the other intellectuals to come out of hiding and to band together to inform people of the facts about their regime and that in doing so will allow Germany to come together and thwart the government. This connects to Nietzsche’s idea that if intellects are in “The Shadows” then it is the job of other intellectuals to bring them out of “The Shadows”, to brave the world and band together to inform everyone else about the truths of their situation. Lastly, at the beginning of the second page it states, “...we yearn for the light in the midst of the deepest night, summon our strength and finally help in shaking of the yoke which weighs on our world.”⁷⁹ This quote connects to “The Shadows” because it shows the organization’s desire to leave their oppression (“The Shadows”) and enter a time where they are no longer oppressed, throwing off the yoke that hindering them.

Along with the idea of “The Shadows”, there is one section in particular that connects with the idea of the “Higher Man”. This section states, “...it will be only by virtue of fact that we are cleansed by suffering, we yearn for the light in the midst of the deepest night, summon our strength and finally help in shaking of the yoke which weighs on our world.”⁸⁰ Nietzsche feels that to find ones “Higher Man” they must suffer. In this quote the organization states that it is only by the virtue of suffering that they will be taken out of the darkness and into the light, which can very easily be taken as a metaphor for the process of the “Higher Man” as a whole. The

⁷⁸ Scholl, 77.

⁷⁹ Scholl, 78

⁸⁰ Scholl, 78

members of the organization are suffering in the darkness but this suffering is a good thing because once they are able to leave the darkness and “[shake] yoke which weighs on [their] world” they will enter the light, summoning their full potential.

“The Third Leaflet”, was initially written by Hans and then edited by the group as a whole. There are no defined dates as to when the organization distributed the leaflet, however, given the timeline of events, it was most likely distributed in early to mid-December of 1942. This leaflet is made to discuss the organization’s belief on what a citizen’s role should have been for their country at their current time. The leaflet starts out by saying, “Salus publica suprema lex,”⁸¹ which means the good of the people should be the supreme law.⁸² Stating that the common goal of the people should be maintaining the common good for everyone. The leaflet continues with the idea that if the people know that the government is “evil” and a dictatorship” then it is their duty to passively resist in any way possible.⁸³

The main connection that this leaflet has to Nietzsche’s idea is the connection between the “Higher Man”. At the end of the first paragraph it states, “. . . man is intended to pursue his natural goal, his earthly happiness, in self-reliance and self-chosen activity, freely and independently within the community of life and work of the nation.”⁸⁴ This connects to the “Higher Man” concept because this is the end goal of finding the “Higher Man”. If a person was able to find their “Higher Man”, then they will reach their “natural goal” and achieve their “earthly happiness”.

⁸¹ Scholl, 81.

⁸² "Salus publica suprema lex." Google Translate. Accessed June 06, 2017. <http://translate.google.com/>.

⁸³ Scholl, 81-82.

⁸⁴ Scholl, 81.

“The Fourth Leaflet”, was written by Hans and then edited by the other organizations members. Though there is not an official record of when this leaflet was distributed, the organization most likely distributed the leaflet sometime in January. The leaflet is broken up into three parts. The first portion is an explanation of how the White Rose feels Germany is doing in the war. They state that the front in Egypt had stopped and that they were losing on the Russian front as well. Also, they state that Hitler regularly lies about how they are doing in the war and that the people go along accepting it without question. This idea leads into the second portion of the leaflet that explains that Hitler and his followers are evil and that they deserve whatever punishment awaits them on earth and in the afterlife. The last portion of this leaflet is an attempt to reassure recipients if these letter that, if they received their letter by mail, that their names were not on any official list and that the organization randomly pick the recipients from the national directory.

“The Fourth Leaflet” connects to Nietzsche’s belief in the “Good and Evil Dichotomy” because the organization uses it to show how they believe that Hitler is manipulating people. At the end of the leaflet it is stated that, “Every word out of Hitler’s mouth is a lie. When he says peace he means war...”⁸⁵ This shows that the White rose believes that Hitler is a manipulator that deceives the people. This connects to Nietzsche’s idea of the “Good and Evil Dichotomy” because to lie and manipulate people is the exact definition of the evil side of this dichotomy.

The fifth leaflet, entitled “Leaflet of the Resistance”, was written by Hans in early January of 1943 and revised by the other member of the organization. It was distributed on February 18, 1943 and would be the last leaflet ever distributed by the organization. This leaflet

⁸⁵ Scholl, 85.

is one of the most pivotal to the organization because of the change in their language. They start the leaflet by stating, “A Call to All Germans!”⁸⁶ this is a direct call to the German people, which had not been used by them before this leaflet. This leaflet is the organizations attempt to get the German people realize that Germany is losing the war.

“Leaflet of the Resistance” was one large cry to the German people who, through the influences of Hitler and the National Socialist Party, had given into the “Herd Mentality”. It starts by them saying, “A Call to All Germans!”⁸⁷ It is almost as if they are yelling at this fictional crowd of mindless people trying to get their attention as to the disaster that is in front of them. Later in this leaflet, the organization states, “Blindly they follow their seducers into ruin. *Victory at a price!* is inscribed in their banner.”⁸⁸ At this point the organization is almost literally calling the German people a group that is under a “Herd Mentality”, as they state, “Blindly they follow...”⁸⁹ meaning they are just sheep who are following their shepherd into a disaster.⁹⁰

Although this leaflet was one large cry to the people of Germany, it also has connections to “The Shadows”. The connection to “The Shadows” in this leaflet is relatively evident as well. At the end of the first page, leading into the second page, the organization states, “In the aftermath a terrible but just judgement will be meted out to those who stayed hiding, who were cowardly and hesitant.”⁹¹ This quote connects to a portion of Nietzsche’s *Thus Spoke Zarathustra*. The story is a metaphor about the journey to finding ones “Higher Man”. In this story, Zarathustra is traveling and he is accompanied by another man who is traveling with him.

⁸⁶ Scholl, 89.

⁸⁷ Scholl, 89.

⁸⁸ Scholl, 89.

⁸⁹ Scholl, 89.

⁹⁰ Nietzsche, *Basic Writings of Nietzsche*, 199

⁹¹ Scholl, 89.

In the middle of this journey Zarathustra and the other man are being followed by this monster known as “The Shadow”, which is a monster that is said to be able to engulf people in their darkness and suffocate them. Due to this, the other man gets scared and profusely begs Zarathustra to cast “The Shadows” away and after Zarathustra becomes fed up with the other man’s begging, he turns around and cast “The Shadows” away. After he does this, Zarathustra scolds the other man for not having faith in his protection.⁹² In connecting the quote from the fifth leaflet to the story in *Thus Spoke Zarathustra*. When the two—the quote and the story—are combined together, it becomes apparent, in this metaphor, The White Rose and other resisters are Zarathustra and the Germans who chose not to speak out or resist are the cowardly man. The White Rose and the other resister will be the ones to cast “The Shadows” away from Germany, while the other cowards will deal with the hard, but just, consequences.

To conclude, authors like H. D. Leuner, Toby Axelrod, and Russell Freedman, believed that the influences on the White Rose were solely religious and that the organization derived the majority of their inspiration from religious thinkers such as Clemens Graf von Galen. Whereas author Richard Hanser and Directors Marc Rothmund and Michael Verhoneven believe that the White Rose was compelled through the works of both religious and intellectual leaders, with the organization’s influence from intellectuals and their ideas dissolving into the religious portion of their ideologies. For example, Hanser believed that though the White Rose was influenced by Nietzsche, they quickly developed into a taste for, what he would call, more advanced works, such as Thomas Aquinas. Lastly, authors such as Annette E. Dumbach and Jud Newborn believed that the main influence on the White Rose was intellectuals, such as Johann Wolfgang von Goethe or Nietzsche. However, even though Richard Hanser, Annette E. Dumbach, and Jud

⁹² Nietzsche, *Thus Spoke Zarathustra*, 233.

Newborn do credit Nietzsche with influencing the organization in a small way, these three authors believe that he would have faded quickly from their repertoire. Hanser believed that Nietzsche would have faded quickly into the background as the members of the organization became more interested in more advanced writings, while Dumbach and Newborn believed that Nietzsche would have faded quite quickly due to his pessimism. However, I believe that Nietzsche's influence was greatly undervalued when it came to the inspiring Hans, Sophie, and the White Rose as a whole.

This paper analyzed Nietzsche's writings on the "Good and Evil Dichotomy", the "Herd Mentality", the "Higher Man", and "The Shadows". The "Good and Evil Dichotomy" is about manipulating people for nefarious purposes. This idea also has the sub category, known as the "Herd Mentality", which is the idea that people can follow leaders blindly, most often in negative situations, such as the Holocaust. The "Higher Man" is the idea that a person can look introspectively and question anything and everything they have ever learned to discover their core truths and find their highest form of being or "Higher Man". Lastly, "The Shadows" are a two-part idea in Nietzsche's writing. The first part of this idea is that "The Shadows" are a place where intellectuals go to hide during times of persecution. The second part of this idea is that, in Nietzsche's fictional works, "The Shadows" are a monster that will come and suffocate people, engulfing them in its darkness. When comparing these ideas to the writings of the White Rose it becomes evident that there are many parallels between the writings of Nietzsche and the writings of the White Rose, thus showing that there is a connection between the White Rose's core ideologies and the ideas of Nietzsche.

The main way that Nietzsche is found in the letters and journal entries of Hans was in a letter from Hans to his parents from Versailles. In this letter, Hans mentions that he really likes a

French Philosopher named Andre Gide, were he stated, “In many respects [was] a French Nietzsche.”⁹³ This shows the respect that Hans had for Nietzsche. Though the nuances of Nietzsche were much fainter in Sophie’s letters and journal entrees, they were still present, like in one of her letters to her friend Lisa, from Ulm, where she writes, “I’m finding my factory work awful. It affects one not only physically but above all mentally, this deadly, soulless work, this purely mechanical activity, this minute to minute contribution to a task whose entirety is beyond our ken and whose purpose appalls me.”⁹⁴ This task orientated style the National Socialism Party that was a very crucial portion of the Nazi’s idea of a unified Germany, the idea that every was the same and therefore acted the same. Sophie’s unwillingness to comply with the Nazi’s ideas of citizenship shows a direct way that she resisted being a part of the “Herd Mentality”. However, these ideas were not just prevalent in Hans and Sophie’s letters and journals but in the White Rose’s leaflets as well.

In “The First Leaflet” there are connections to the “Herd Mentality”, “Higher Man”, and the “Good and Evil Dichotomy”, with phrases such as, “a spineless, will-less herd of hangers-on”⁹⁵ and “they surrender man’s highest principle”⁹⁶ throughout the leaflet. In “The Second Leaflet” there were connections to Nietzsche’s ideas of “The Shadow” and has phrases such as, “The German intellectuals fled to their cellars, there, like plants in the dark, away from light and sun, gradually to choke to death.”⁹⁷ “The Third Leaflet” has connections to the “Higher Man” concept. The main quote in this leaflet that is connected to this idea is, “...man is intended to pursue his natural goal, his earthly happiness, in self-reliance and self-chosen activity, freely and

⁹³ Gilman, 56.

⁹⁴ Gilman, 244.

⁹⁵ Scholl, 74

⁹⁶ Scholl, 73.

⁹⁷ Scholl, 77.

independently within the community of life and work of the nation.”⁹⁸ This connects to the idea of what it would be like if someone found their “Higher Man”, that the end goal of that process is to find their own earthly happiness and to live freely and independently in their own nation. “The Fourth Leaflet” connects to the “Good and Evil Dichotomy” because the entire first half of the leaflet is about Hitler lying to the people of Germany, with the organization outright stating, “Every word out of Hitler’s mouth is a lie.”⁹⁹ The fifth leaflet or “Leaflet of the Resistance”, has its connections to the “Herd Mentality” and “The Shadows”. The fifth leaflet is essentially one large cry to the herd of German people, with the leaflet starting out with the phrase, “A Call to All Germans!”¹⁰⁰, almost as if the organization was attempting to yell at this fictional crowd of mindless people trying to get their attention as to the disaster that is in front of them. The connection to “The Shadows” in this leaflet is relatively evident as well. At the end of the first page, leading into the second page, the organization states, “In the aftermath a terrible but just judgement will be meted out to those who stayed hiding, who were cowardly and hesitant.”¹⁰¹ This shows stating that all those who hid in the Germany’s time of need deserve whatever punishment that is awaiting them at the end of the war. The White Rose as a whole, but particularly Hans and Sophie, received countless amounts of inspirational ideas from Nietzsche; though not directly quoted in their leaflets or often directly discussed in their letters and journal entries, many of the underlying ideas and overall concepts with the organization was affected by the group’s interactions with Nietzsche’s philosophical and fictional books. These ideas were a part of their overwhelming desire to resist, that would remain up until the death of the organization and its members.

⁹⁸ Scholl, 81.

⁹⁹ Scholl, 85.

¹⁰⁰ Scholl, 89.

¹⁰¹ Scholl, 89.

On February 18, 1943, the Gestapo arrested Hans and Sophie while they distributed the “Leaflet of the Resistance” in the lecture hall of their school. After their arrest, Hans and Sophie were interrogated and jailed. Through these interrogations, Hans accidentally ousted Christoph Probst and he was arrested as well. After six days of interrogation and imprisonment, Hans, Sophie, and Christoph were tried and found guilty of trying to shape the minds of the German youth and treason. For this they were sentenced to execution by guillotine and—even though German law stated a person had ninety-nine days to appeal to the courts—they were executed two hours later. Hans was 24, Sophie was 21, and Christoph was 24. After Hans, Sophie, and Christoph’s trial, the State mounted a full-on investigation of the White Rose, leaving none of the six core members left at the end of war.

Though the actions taken against this small organization was a heinous travesty, the organization did leave its impact on society. Although the impact of the White Rose was not fully realized until after the end of World War Two, they would come to shape the minds and souls of not only the German people but of people all over the world. The main reason for this is that in 1952, Inge Scholl, Hans and Sophie’s sister, published the book *Die Wiesse Rose* (The White Rose). Later, in 1970 and then again in 1983, the book was translated and published in English. The 1970 copy was titled *Students Against Tranny* and then it was changed to *The White Rose: Munich 1942-1943* in 1983. This translation allowed the organizations impact to reach more people. Physically, there is an American organization, baring the same name, that was formed in 2002 that promotes “Liberal/Progressive” values, such as a women’s right to choose her own health care, caring for homeless children in America, and a diverse voting pool, along with many other progressive ideas.¹⁰² However, the White Rose’s greatest impact is their

¹⁰² The White Rose Society, “Index”, accessed June 7, 2017, <http://www.whiterosesociety.org/index.html>.

philosophical impact. The organization taught, and continues to teach people, that there are other ways to resist oppression than by violence. The organization also taught people that they do not have to be a large group to make an impact on the society they are in, the White Rose was made up of six main members and they distributed thousands of leaflets all over Germany, so even the smallest of groups can make an impact.

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