
Educators' Resource Toolkit



**Center For Literacy Studies
The University of Tennessee, Knoxville**

JULY 1998

The *Lessons from the Holocaust Project* was funded by the
Tennessee Holocaust Commission, Inc.
and
The Tennessee Office of Adult and Community Education

Center for Literacy Studies Project Coordinator and Editor of the Lessons

Lisa White Smith

Writing Assistant

Andrea Uselton

Project Working Group

Patricia Chastain, The Center School (Knoxville, TN)
Carol Ergenbright, Blount County ABE
Judy Gooden, Loudon County ABE
Carol Hooper, Tennessee Adult High School (Bristol, TN)
Darlene Williams, Knox County ABE

Pilot Phase Practitioners

Sylvia Klotz, Maury County ABE
Lynn Oglesby, Cheatham County ABE
Marva Sones, Sumner County ABE
Sherry Thompson, Chester County Families First
Susan Townsend, Maury County ABE
Becka Veazey, Chester County ABE
Kay Fann Young, Bedford County ABE

Advisory Group Members

Rev. Beverly Asbury, Tennessee Holocaust Commission
Asherah Cinnamon, National Coalition Building Institute
Kathy Goodfriend, Heska Amuna Synagogue
Elaine Gorman, Levi-Strauss
Mary Rhea Lyell, Mountain View Youth Development Center

The University of Tennessee/Knoxville • Center for Literacy Studies
600 Henley Street, Suite 312, Knoxville, TN 37996-4135
tele: (865) 974-4109
fax: (865) 974-3857
<http://cls.coe.utk.edu/>



Section A: For the Educator

Section B: Historical Context

Section C: Personal Experiences

Section D: Issues of Responsibility

Section E: Embracing Diversity

Section F: Appendices

For the Educator

Rationale for Teaching about the Holocaust in Adult Education Classrooms	A1
A Brief History of the Project	A2
The Purpose and Structure of the <i>Toolkit</i>	A4
Guidelines for Teaching about the Holocaust	A5

For the Educator

Rationale for Teaching about the Holocaust in Adult Education Classrooms

Prejudice and discrimination continue on their course through time. The people and circumstances change, but the destructive nature of hatred and intolerance is infallible.

The events in Europe between 1933 and 1945 are known as “The Holocaust.” The actions of these years exemplify prejudice and hatred taken to the extreme, but the attitudes and social structure behind this era were ensconced in the culture long before 1933. Teaching and learning about the Holocaust, and about the society that allowed these crimes to occur, is crucial to build awareness about current episodes of hatred in our own communities. We must learn to stand up for human rights for all people. We need to act against hatred in our society before intolerance approaches the level evident during the Holocaust. As the philosopher George Santayana said, “Those who ignore history are doomed to repeat it.”

Nationally, Holocaust education efforts have been directed at kindergarten through high school students, college and university students and faculty, and adults who take advantage of community education and cultural events. Missing from the audience are “undereducated” adults. One arena to reach this community is through adult education programs. In 1990, the Governors and President Bush established national education goals for improving our educational system. The literacy and life-long learning goal strives to reach a time when:

every adult will be literate and will possess the knowledge and skills necessary to compete in a global economy and exercise the rights and responsibilities of citizenship.

Adult education programs nationally are challenged to excel, to teach both skills and content, and to teach learners to be effective citizens and community members. Civic responsibilities require that people stay informed, form and express opinions and ideas, learn to work together, and take action to strengthen communities.* Likewise, the directive of Holocaust education includes teaching and learning these same skills and responsibilities to reduce the likelihood of similar episodes in the future.

Teaching and learning about the Holocaust, and about the society that allowed these crimes to occur, is crucial to build awareness about current episodes of hatred in our own communities.

**The Equipped for the Future Initiative is developing a framework of the skills and knowledge which enable adults to carryout their roles as citizens, family members and workers. For more information, contact the Center for Literacy Studies.*

At some time in their lives, every adult learner confronts some form of prejudice or discrimination, either resulting from their lack of formal education, or from their race, culture, sex, religious beliefs, or sexual orientation.

At some time in their lives, every adult learner confronts some form of prejudice or discrimination, either resulting from their lack of formal education, or from their race, culture, sex, religious beliefs, or sexual orientation. Many learners, both knowingly and unknowingly, prejudge or harbor unfounded hatred against people who they view as “different” from themselves. However, most have little or no knowledge about the Holocaust and the lessons to be learned about unbridled racism, anti-Semitism, and prejudice. With a steadily growing population of adult learners, development of Holocaust education materials specifically addressing their academic abilities/needs, social maturity, and life experiences is imperative.

A Brief History of the Project

The *Lessons from the Holocaust* project grew out of general literacy and life-long learning goals, a void in Holocaust materials for adult educators and their students, and a well-planted idea. In 1994, Dr. John Gaventa, a professor at the University of Tennessee and member of the Tennessee Holocaust Commission, challenged The Commission to reach beyond the traditional boundaries of Holocaust education. As a result of this challenge, the Tennessee Holocaust Commission, Inc. funded the Center for Literacy Studies to develop Holocaust teaching

materials specifically designed for adult education classrooms.

In 1996, five adult education practitioners applied to be part of the “project working group” for the *Lessons from the Holocaust* project. They taught in a variety of adult education settings including adult basic education, adult high school, English speakers of other languages, and GED preparation. They agreed to document their experiences and efforts at teaching about the Holocaust over the course of the year, as well as review and develop resources for other teachers. The group met monthly with members of the CLS staff to share their experiences and exchange ideas. Quarterly, an advisory group joined in to discuss some of the broader implications and finer nuances of Holocaust education.

Very early in the project, the teachers

“

On my way home from the first meeting, I felt like I was totally ignorant. I had been in a room with educated people—many of them I’m sure had similar backgrounds to myself—but I had felt like I couldn’t keep up. The group was certainly open and friendly. The exchange of ideas was certainly non-threatening, so why did I feel ignorant? I spent a lot of the time driving home contemplating that.

The reason I came up with was that many of the people in the room had made the Holocaust part of their lives and part of their teaching. I had taught it simply as history—I hadn’t touched on the issues surrounding it and hadn’t spent a great deal of time in the classroom or my personal life learning about its lessons. Perhaps there is a little guilt...

I ended up the drive home that night still feeling ignorant but also feeling like I was on the right track. I was still very excited about the project and pleased about the doors it might open—in the classroom as well as within myself.

”

discovered that they had overestimated most of their students' awareness of the Holocaust. Many students had never heard the word "Holocaust." Some had heard that "6 million Jews" were put in concentration camps. A few read *Anne Frank* when they attended traditional middle or high school classes. Their knowledge about this period was sketchy at best, non-existent at worst.

Along with slim prior knowledge, the teachers began to realize that many students' feelings of hatred toward other groups of people were extremely close to the surface. A group of young male students in one class, after learning about groups of "other" Nazi victims, began to vocalize support for terrorizing homosexuals. To circumvent the hateful conversation, the teacher addressed whether a person's "differences" justifies violence and hatred. Although the conversation eventually returned to the intended course, the teacher was shaken by its diversion.

In the course of working with their students, the project working group learned as much about themselves as they did about their students. They discovered their own knowledge gaps about the Holocaust and its veiled influence on their own upbringing. Their experiences with the project and teaching about the Holocaust in general increased their awareness of their family's history, and its importance in shaping their personal outlooks.

Poignant survivor memoirs magnify the symbolic value of the "little things in life," like family photographs and conversations with grandparents. As the project teachers worked with adult learners, they began to realize the importance of teaching about people—individuals whose histories are unique yet historically intertwined—who were forced to make critical decisions amid confusion and chaos. The "facts" of the Holocaust—like dates, places, and events—are important, but we learn the most from this history through an empathetic understanding of human experiences; therefore, the *Educators' Toolkit* concentrates on putting these experiences in historical context, rather than replicating historic facts readily available from other sources.

In the Fall of 1997, seven adult education teachers from Middle and West Tennessee "piloted" the existing lessons in their classrooms, making suggestions for revisions and developing new ideas. The primary purpose of the pilot phase was to test the transferability of the already developed lessons. However, through the pilot phase teachers' unending energy and enthusiasm, the results were much greater than predicted.

The addition of an electronic listserv accelerated the lesson development and

“

When I first introduced the material to my reading class, I was surprised at their total lack of background information.... While this lack of a knowledge base is disturbing, it also provides a justification for teaching content-centered classes such as this. The basic background materials included will enhance the learners' overall knowledge base and can thus improve the potential score on the GED reading passages, especially in the area of social studies.

”

“

One student in the class asked him where he learned such hateful things, and why he felt the way he did. He answered, “My father taught me, and I’ve been taught to respect my father.” Most of the class looked at him and didn’t say much. It really brought the point home to me about where all this gets started.

”

As a “starting point,” one educator showed her students 2 photographs from this period. Without giving her students any information, she asked them to write down ideas about the photographs. Then they went to the public library with an assignment to research these questions about the Holocaust—Who? What? When? Where? Why? and How? “They did a good job of finding the resources and I could see that by reading about the Holocaust made the pictures come to life. They were beginning to understand.”

“

I find myself being very aware now of anything and everything that has to do with the Holocaust. It’s almost like, “Wow! There’s a connection there now!” and I can relate—a little.

”

testing process. The pilot phase teachers used the listserv to brainstorm with each other, make suggestions, and, after trying the new ideas, provide each other with results. The listserv radically changed the dynamics of the project, allowing geographically distant teachers to work together as a close-knit group. Furthermore, the archived files of the listserv

provide extensive documentation of the pilot phase efforts. Throughout this resource book, you will find quotes from the teachers who worked on both the development and pilot phases of the project.

The Purpose and Structure of the *Toolkit*

The *Educators’ Toolkit* is not intended as a curriculum, but instead is a collection of resources, ideas, and suggestions for teaching important lessons from the Holocaust to your adult education students. It provides a framework of facts, readings, photographs, and maps on which to develop your own materials. The *Toolkit* is designed for educators who want to emphasize: the importance of community awareness; taking action against prejudice, discrimination, and acts of hatred; and social responsibility. Although the lessons work well together, they are designed to stand alone if required. Likewise, they are not intended to be sequential, but some work better than others as starting points.

Like other adult education practitioners, the project working group encountered a number of systemic hazards: class turnover is rapid and unpredictable, students’ attendance is sometimes sporadic, class time is limited, and interruptions are frequent. These teaching conditions are likely to be evident in many, if not most, adult education classrooms; therefore, these resources were designed to be readily adaptable to a variety of conditions.

Adult students’ individual backgrounds present interesting challenges. Like all of us, their life experiences have shaped their outlook and beliefs. Tackling racism and hatred in adult classrooms can provoke unpredictable or disturbing situations. The *Lessons from the Holocaust* practitioners recorded their own teaching experiences—especially those least expected—in journals and on the listserv.

Excerpts from these records are included in the *Toolkit* to brace you for potential pitfalls and provide you with reassurance as you encounter similar difficulties.

Like the earlier practitioners, you are not expected to be an “instant” expert on the historic context and details of the Holocaust. The practitioners who worked on the initial stages of the project explained to their students that they would be acting as partners in learning new materials. This approach worked well; the students learned research methods and critical thinking skills as they uncovered new information with their teacher.

Most of the practitioners who have worked on this project express astonishment at their new awareness of both the historical events of the Holocaust and its links to today. Once the door is open to learning, for both the practitioner and the adult learner, the flood of ideas is boundless.

The *Educators’ Resource Toolkit* should be considered as a springboard for your teaching, rather than as an all-inclusive set of Holocaust teaching materials. Other excellent resources are available (many of which are referenced in this Resource Book), and more are being published or produced each year; thus, the contents of this set of resources will evolve over time.

Guidelines for Teaching about the Holocaust

Before you begin teaching about the Holocaust, important suggestions from other teachers’ experiences are available. The United States Holocaust Memorial Museum (USHMM) in Washington, D.C. developed a set of teaching guidelines which have proved useful for learners of all ages. Rather than rewriting their excellent “Methodological Considerations,” we include the 14 guidelines here, with their full descriptions located in *Appendix A*. We encourage you to read the Museum’s full descriptions and pay close attention to their logic.

Guidelines Specific to Teaching

Adult Learners About the Holocaust

These considerations were developed specifically for teaching adult learners about this history and its lessons.

1. Teach your students more than just skills.

Most adult education students enter the classroom with a specific goal (or goals) in mind. Some want to learn to read, others want to pass the GED, and still others want to earn a high school diploma.

As you help your students reach their expressed goals by teach-

United States Holocaust Memorial Museum’s Guidelines for Teaching about the Holocaust

1. Define what you mean by “Holocaust.”
2. Avoid comparisons of pain.
3. Avoid simple answers to complex history.
4. Just because it happened, doesn’t mean it was inevitable.
5. Strive for precision of language.
6. Make careful distinctions about sources of information.
7. Try to avoid stereotypical descriptions.
8. Do not romanticize history to engage students’ interest.
9. Contextualize the history you are teaching.
10. Translate statistics into people.
11. Be sensitive to appropriate written and audio-visual content.
12. Strive for balance in establishing whose perspective informs your study of the Holocaust.
13. Select appropriate learning activities.
14. Reinforce the objectives of your lesson plan.

“

This has been a life-encompassing project. Everywhere I looked, something seemed to relate to the Holocaust. It was almost as if I had grown a set of antenna that picked up signals about relevant topics and interpreted seemingly unrelated materials in a relevant way.

”

ing skills, you can increase their ability to succeed in their community with content-based lessons. Teach your students to research an issue, to analyze their findings, to make informed decisions, and to be socially responsible while you reinforce specific academic skills.

Content-based lessons which introduce the events of the Holocaust era provide avenues for students to learn about human potential—at its

worst and at its best. Lessons from this period require more emotional involvement from the learners, drawing them in to the process of learning voluntarily rather than forcibly.

Adult Learners Speak Out

“It is a whole lot of thing I didn’t know about the Holocaust but I can learn.”

“It is learn me that we was not the only one getting treated badly in American.”

“I liked the details. They are really giving you a better understanding of what people had to live through, if they lived at all.”

2. Do not assume that your students have any prior knowledge of the Holocaust.

Many adult learners who participated in the early phases of this project had never heard of the Holocaust prior to this introduction, much to their teachers’ surprise. Some learners knew fragments of information but were significantly misinformed on the details. Although your students are adults, it is not safe to assume any prior knowledge about this period in history. An overview of the historical context is necessary for even the briefest unit on this subject, but context does not have to be taught first. Rather than boring learners with facts and details, draw them in with people’s experiences during this period. As your learners ask for more information, the facts and details will be welcomed.

3. Be aware that each of your students has their own “history” which may shape their reactions to the materials—in both negative and positive ways.

Many adult students have experienced difficult times in their own lives, ranging from the death of a loved one to being a victim of a hate crime. The students’ life experiences shape their reactions in both negative and positive ways. The Holocaust materials you introduce may re-open old wounds. For example, one of the project teachers introduced “A Letter Written to a Child by her Mother” to a student who was struggling with depression. She found that the exercise was too emotionally difficult for this particular student. Some lessons in the *Educators’ Toolkit*, like the ID Card project, provide avenues for you to learn more about your students’ personal histories, and may alert you to potential problems.

Your students’ past difficulties may help you teach empathy for the victims of the Holocaust, as well as other groups in today’s society. Students who recognize parallels to their experiences with prejudice and discrimination are quick to point out subtle commonalities. The *Lessons from the Holocaust* can help heal old emotional

injuries for students who begin to realize that events in their own history were sometimes beyond their control.

4. Just because you can show adult students extremely graphic images from the Holocaust, doesn't mean you should (*reinforcing the USHMM guideline number 11*).

Unlike teaching children, "parental permission" is not required for showing extremely graphic images to adult learners. Some exposure to the graphic images of the Holocaust catches the attention of adult students, but too much exposure may dull students' senses to this atrocity. Rather than desensitizing students with a vast collection of graphic photos or films, carefully select a few images for use in your classroom. If students do further research independently, they undoubtedly will encounter more of the horrific images over time. Remember, some of the more compelling images of this period are not inherently horrific at all.

“

One student was going to take the assignment home with him, but instead he started reading and did not stop until he had finished the assignment. Another took it home and reported that she read it with her boyfriend and discussed her responses.

”

5. The internet provides a wealth of information about the Holocaust, but BEWARE!

In recent years, Holocaust teaching and learning materials have proliferated on the internet; however, Holocaust revisionists and deniers exploit this medium to spread their myths. The only internet addresses included in this Resource Book are those of reputable organizations. We recommend accessing these organizations' web sites first to find links to other reliable Holocaust sites, rather than having students do broad-based "Holocaust" searches.

6. It is impossible to teach or learn "everything" about the Holocaust, so embrace your successes.

Do not expect to teach your students "everything" about the Holocaust. Often the lessons that reach adult learners best are those that focus on experiences of individuals, rather than lessons that explain the complicated sequence of events. Through individual experiences, adult learners see the relevance of past events to their own experiences. Then, they ask to learn more.

Learning about the Holocaust and its lessons is an ongoing challenge for all of us. If your efforts encourage students to ask questions; to open their eyes, ears, and mind to events of the past and present; to speak out against injustices; and to treat other people with renewed respect, you have taught the "lessons" from the Holocaust.

Historical Context

Historical Context: Suggestions for the Educator	B1
The Holocaust: Over Twelve Years of Fear	B3
Vocabulary Words	B17
Timeline Lesson	B21
Sentence Structure Exercise	B23
Unemployment Rates	B27
Population Statistics	B29
Learning through Looking: Photograph and Artifact Inquiries	B33

Establishing the Historical Context: Suggestions for the Educator

One of the most difficult aspects of teaching about the Holocaust is establishing the historical context clearly. Several problems arise for many educators:

- few people, educators included, have a clear understanding of the events that led up to the Holocaust;
- this period in history is extremely complex; and
- events of the Holocaust progressed over a number of years and varied from one place to the next.

Rather than hoping to become an “instant expert,” you may choose to tap into some of the excellent resources already available. In this section of the resource book, *The Holocaust: Over Twelve Years of Fear* provides an overview of the events of this period written specifically for adult learners. The reading specifically links to social conditions that adult learners know firsthand, like prejudice, unemployment, and the loss of a family member. A vocabulary list and lessons are included specifically for this reading, and you will find references to it throughout the *Resource Toolkit*. Written at an accessible reading level, the history is complicated enough that it can be used by students at many academic levels and can be used several times to grasp different details.

Another especially useful resource is the book *Tell Them We Remember* by Susan Bachrach. Each stand-alone chapter is one to two pages long, includes photographs, and is written at an intermediate reading level. These chapters pair well with videos or other read-

“

The GED class took turns reading the history out loud. (Susan and I had copied the history from the Toolkit and put it in folders. I like the fact that this is the 3rd time we have used [“Over Twelve Years of Fear”], so some people have read parts of it 3 times (and that is good), but we also had some new students today.

”

“

Another day we did a lesson using “The Holocaust: Over Twelve Years of Fear” through 1942. First, I wrote the vocabulary words on the board. I told the students to write down at least ten that they did not know. I made copies of the story for the students. I handed these out, and told the students to listen for these words as we read to see if they could define them using context clues. We then read aloud. I did much of the reading, but I did have a few student volunteers. I showed the picture of the two Rosenthal brothers (ages 2 & 5) wearing their Stars of David. As we read, we stopped occasionally for discussion (i.e., what the unemployment rate means, what it would be like to have to wear a “badge”, etc.).

”

“

Tuesday we did the lesson using Number the Stars. I read chapter 12 aloud as they followed along. We did the Toolkit discussion questions together. I had given them the vocabulary list to define from context as we read. We did the map exercise and finally I gave them the essay assignment. I have really gotten some interesting papers as a result. This chapter sparked interest in a student who have previously shown none. She went to the library to check out Number the Stars so she could read the whole story!

”

ings. For example, to teach about pre-war Jewish life in Europe, show the first part of the video “Camera of My Family” and have the students read the chapter entitled, “Jewish Life in Europe before the Holocaust.” Keep in mind that the more you reinforce that victims were ordinary people, the more empathy you will encourage among your students. Other “pairs” of readings with videos are suggested in the section called, Teaching with Videos on pages C19-21.

For some learners, pairing factual materials with diaries, fiction, or poetry works well. By combining different writing styles about

the same subject, interest is heightened. The chapter entitled “Rescue” in *Tell Them We Remember* works well with the fictional rescue account in *Number the Stars* and with the video “Courage to Care.” Although based on factual events, the fictional account is extremely exciting. With some students, the fictional excitement is necessary to spark the interest in the factual circumstances—other students are frustrated when they discover that the person in the story was not “real.” Utilizing effective combinations of factual readings, videos, and literature helps you set historical context as well as link to other topics, skills, and academic subjects.

The Holocaust: Over Twelve Years of Fear

When people say “The Holocaust,” they are talking about events that happened in Europe from 1933 to 1945. That was just over 50 years ago. The **Nazis** were in power in Germany then. Their leader was Adolf Hitler. For 12 years, the Nazis and Adolf Hitler tried to get rid of people they hated.

Millions of people were hurt and killed during the Holocaust. A lot of the people who were killed were **Jewish**, but many other people died, too. This reading will tell you more about the Holocaust. It will help you understand why so many innocent people were killed by a government that did not believe in **equality** or **freedom**.

From World War I to 1933: Shame and Hunger

Before you start learning about the Holocaust, you need to know about some things that happened before 1933. The Holocaust began slowly, when Germany was **unstable** in a lot of different ways. Some of these ways include:

- 1) the German people were upset about losing World War I,
- 2) they felt poor and jobs were hard to find,
- 3) they hoped the government would solve their problems,
- 4) and they were suspicious of people who they thought were different.

When World War I ended in 1918, Germany was blamed for starting the war. The **peace treaty** that was signed after the war said the German government had to pay a lot of money for war damages. The people of Germany were furious! They thought it was unfair to have to pay so much money. They had a lot of damage in their country, and many Germans died in the war, too. The German people were usually



Portrait of the Raboy family in Berezno, USSR. Pictured are Abraham and Feiga Raboy and their four children: Bunica, Shaindel, Beila, and Aron. Only Aron survived the war.

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

very proud of their country. After the treaty, they were embarrassed and ashamed.

For a few years, Germany began to recover from the war. Banks in other countries, like the United States, loaned money to Germany to help. The German people pushed their anger aside.

Then in 1929, **the Great Depression** began. The entire world was hurt by the depression. After the **stock market crash** in 1929, businesses closed, and people lost their jobs. By 1932 in the United States, for every 100 people old enough to work, 25 of the people did not have a job. This means that there was a 25% **unemployment rate**. If you read or listen to the news, you will hear about today's unemployment rate.

When the Great Depression began, the banks decided to “call in”

their loans. To call in a loan means they wanted their money back—now! Many Germans got angry about the treaty again, because Germany's **war debt** meant the government could not help its own people.

In the early 1930s, even more people were out of work in Germany than in the United States! The German unemployment rate went as high as 42%. People were unable to pay their bills. It took a lot of money to buy food, so most families were hungry.

At the end of 1932, there was an election in Germany. The government in power was weak, and people were unhappy. They wanted change *quickly*!

Several people were running for President, including Adolf Hitler. He told the people that he would make them proud of Germany again, and give them a better life. Hitler made a lot of promises that sounded good—even simple ones like promising people bread and jobs! He also told people that Jewish people were the real problem.



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

A woman reads a boycott sign posted in the window of a Jewish-owned department store. The sign reads: “Germans defend yourselves against Jewish atrocity propaganda, buy only at German shops!”

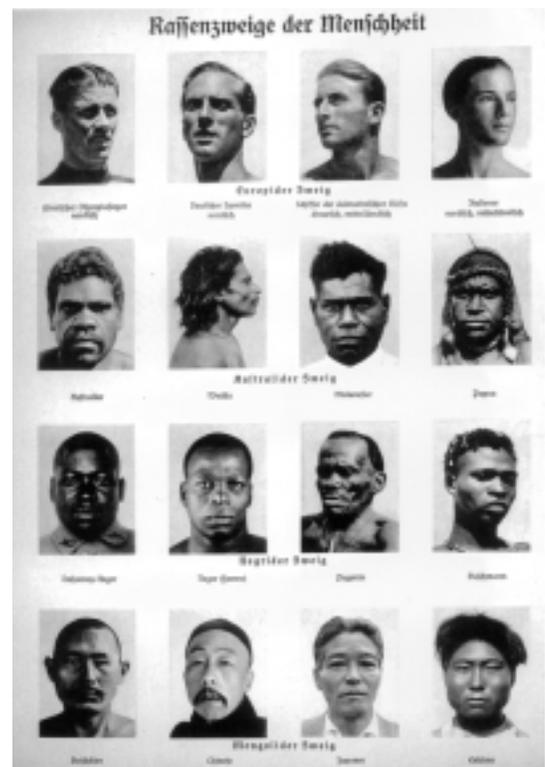
The hard times were not caused by Jewish people, but Hitler knew it would help him win votes. There were very few Jews in Germany, and some people already considered them “different.” People often look for people who seem different to blame when there are problems. Falsely blaming other people for a problem is called “finding a **scapegoat**.” Think of your own community. Can you think of people who are used as scapegoats?

From 1933 to 1938: The Nazis Come to Power

In the 1932 election, Paul von Hindenburg, who was already the President of Germany, was **re-elected**. Hitler came in second place, but neither man had a **majority** of the votes. Von Hindenburg was worried because the German people were still upset. They had no faith in the government. In 1933, he decided to **appoint** Hitler to be **Chancellor** of Germany so more people would trust the government. He thought Hitler would help him rebuild the country. Von Hindenburg was wrong about that assumption!

When Hitler became Chancellor, he and the Nazis quickly took over. They declared a **state of emergency** and took away people’s **rights**. This meant that the Nazi police could read anyone’s mail, listen to their telephone calls, and search their homes. People who spoke out against the Nazis were called **enemies of the state**. Some people were sent to **makeshift** prisons called **concentration camps**. Books they wrote were burned. Many people were hurt or killed.

About one year later, President von Hindenburg died. Adolf Hitler decided he should be the only leader in Germany. He called himself the **Führer**. In German, this means “the Leader.” Then things began to get much worse for a lot of people!



A racial chart from the book *Genetics and Racial Science: A Photographic Portrayal*

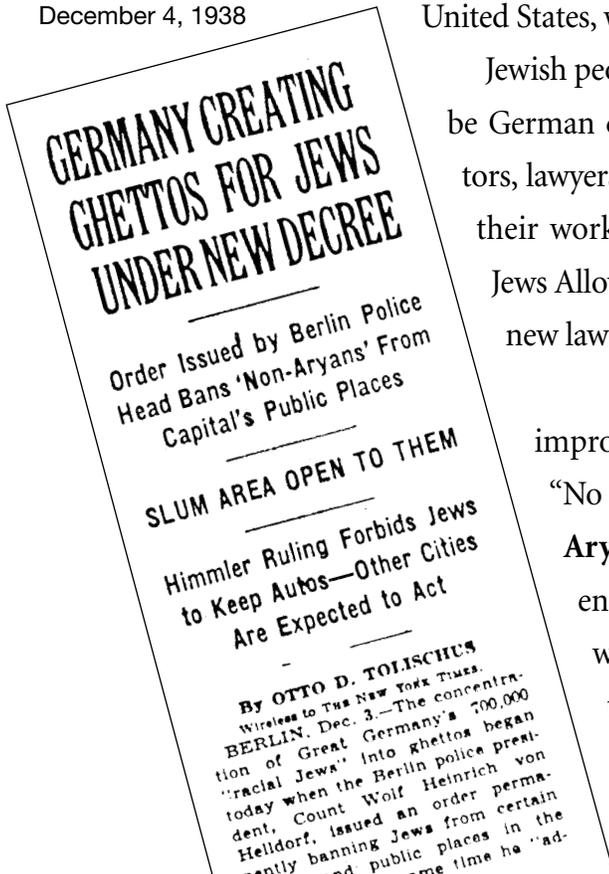
UNITED STATES HOLOCAUST MEMORIAL MUSEUM



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

The facial features of a young German woman are measured during a racial examination.

New York Times
December 4, 1938



Adolf Hitler and the Nazis believed that some groups of people were better than others. They wanted to create a **master race**. They called the master race the Aryans. To the Nazis, the “perfect Aryan” had blonde hair, blue eyes, and light skin. They were supposed to be tall and strong. Look at a photograph of Adolf Hitler. Does he look like a perfect Aryan to you?

The Nazis thought some people were **inferior**. These groups included Jews, Gypsies, and people who were **mentally** or **physically handicapped**. The Nazis made laws forbidding them from getting mar-

ried or having children. Many people tried to leave Germany, but other countries were having hard times, too. Most countries, including the United States, were having trouble feeding their own people.

Jewish people were treated extra badly by the Nazis. They could not be German **citizens** anymore and were kicked out of schools. Doctors, lawyers, or people who owned businesses were forbidden to do their work. Park benches and the beaches had signs saying, “No Jews Allowed.” Jews even had to give away their pets! Every month new laws were written by the Nazis to hurt the Jews and others.

For Nazis or people who helped them, life began to improve. They were given jobs, like painting signs that said, “No Jews Allowed.” The jobs that were taken away from **non-Aryans** had to be done. Lots of police were needed to enforce all of the new laws. People who helped the Nazis were allowed more food than people who disagreed with them, too. In a country that had been so poor after the first World War, more food sounded great.

Many people were happy and excited to be Nazis. The Nazi men wore fancy uniforms with shiny, tall,



Adolf Hitler and Heinrich Himmler review SS troops during Reich Party Day ceremonies.



UNITED STATES HOLOCAUST MEMORIAL MUSEUM (2)

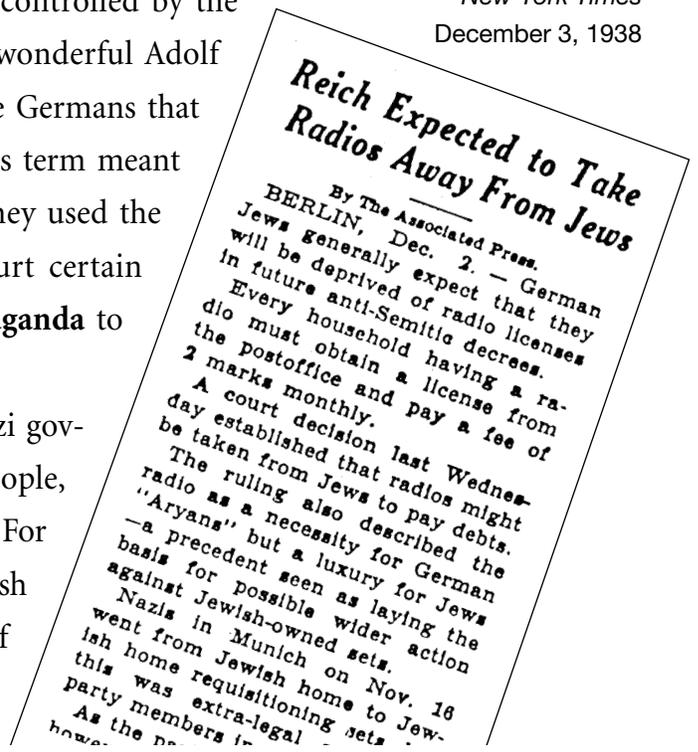
Adolf Hitler rides in a motorcade through the Brandenburg Gate to the opening ceremonies of the 11th Olympiad in Berlin.

black boots. Aryan women were expected to have lots of perfect Aryan children. Even the children were supposed to join the “Hitler Youth,” a club that taught them how to be Nazis. The Nazis paraded through towns with their flags. They made it seem exciting to be a Nazi.

The radio stations and newspapers were controlled by the Nazis. They played Nazi songs. They told how wonderful Adolf Hitler and the Nazis were. They **convinced** some Germans that people who were different were **sub-human**. This term meant that they were considered “less than human.” They used the **mass media**, like radios and newspapers, to hurt certain groups of people. The Nazis used a lot of **propaganda** to gain support from the German people.

In November 1938, things changed. The Nazi government began to use violence against Jewish people, instead of just passing laws and saying bad things. For two days all over the country, they destroyed Jewish businesses. They burnt down the Jewish places of worship, called **synagogues**. Homes were broken into. People were beaten. About 30,000 people

New York Times
December 3, 1938





UNITED STATES HOLOCAUST MEMORIAL MUSEUM

"Night of the Broken Glass"

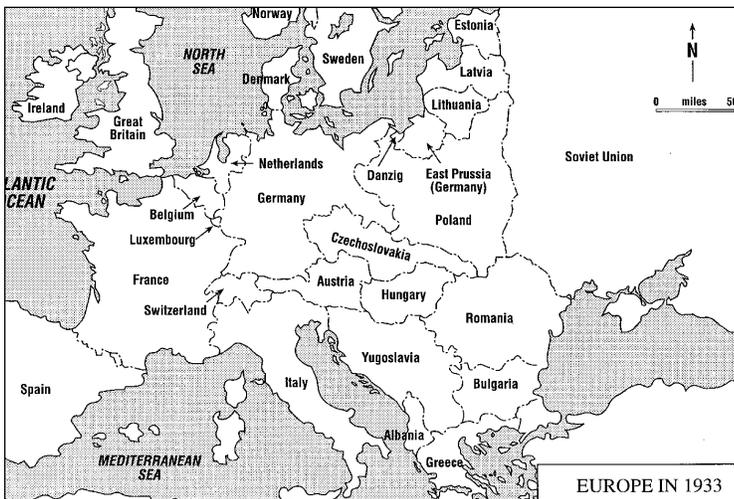
were arrested, and many were never seen again. Every Jewish person was in danger: children and old people, women and men, rich people and poor. These two days are now called **Kristallnacht**, or the "Night of Broken Glass." Some Jewish people thought times were as bad as they could get, but then they got much worse.

From 1939 to 1942: World War II and the "Final Solution"

Adolf Hitler and the Nazis had big ideas. They wanted to create a master race, the Aryans. They wanted other groups of people to be their slaves. They also wanted to have more space to live. Adolf Hitler hoped to control all of Europe.

Poland is a country that is east of Germany. Controlling Poland would give the Nazis more living space. In 1939, Germany **invaded** Poland, and World War II began. Germany took over Poland in just a few days. Soon Germany invaded many other countries. By 1941, they had over taken Poland, France, Belgium, Luxembourg, Netherlands, Denmark, and Norway. Find these countries on a map to see how much **territory** the Nazis controlled.

As the Nazis took over more countries, they had even more Jewish people under their control. The Nazis made all Jews wear a **Star of David** on the outside of their clothing, so they were easy to find. They



were forced to move out of their homes and into **ghettos**. A ghetto is an area of the city where a **minority group** is forced to live. The word "ghetto" is still used today.

The ghettos in Europe were dirty and crowded. Food was scarce, and many people were sick and dying. Often, when the ghettos were too full, the Nazis would send people to concentration camps or

labor camps. They also killed lots of people to make more space.

World War II was still going on. Germany was fighting two wars. One war was against other countries. The other war was against Jews and other groups of people the Nazis hated. That list of people was getting longer. Some groups of people were considered inferior, like Jews, **Poles**, Gypsies, handicapped people, and **African-Germans**. The Nazis wanted to get rid of these people.

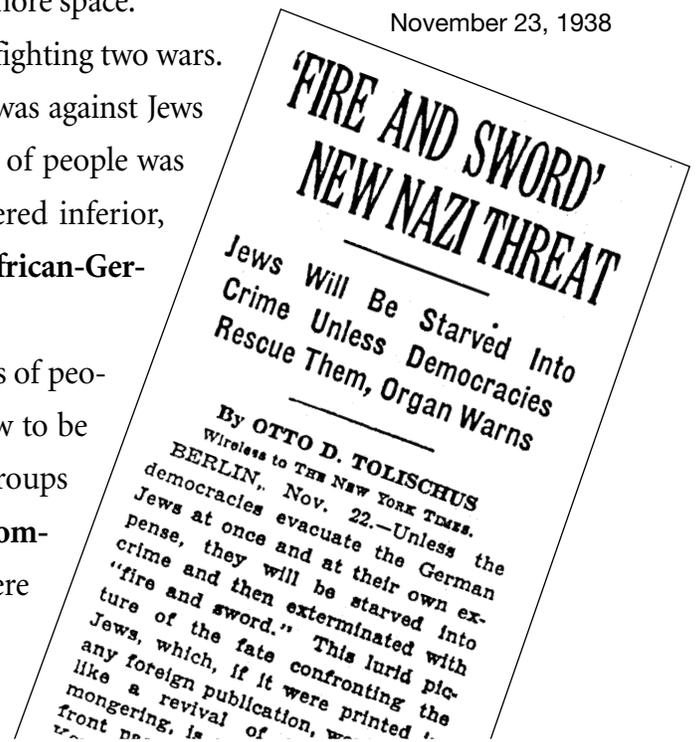
The Nazis wanted to “**re-educate**” other groups of people. In other words, the Nazis wanted teach them how to be good Nazis or punish them if they refused. These groups included **homosexuals**, **Jehovah’s Witnesses**, and **communists**. People who helped any of these groups were “enemies of the state” also.

In January 1942, fifteen Nazi officials met in **Wannsee**, a suburb of Berlin, Germany. They wanted to close the ghettos and get rid of the Jewish people. They came up with a plan called the “**Final Solution.**” For 9 years, the Nazis had killed many Jews, but the new plan was even more serious. They decided to kill all of the Jewish people in Europe—about 11 million people!

From 1942 to 1944: The Death Camps

Killing millions of people takes a lot of planning and space. The Nazis built killing centers called **death camps**. They wanted to keep their homeland pure, so most of the death camps were in Poland. They hid the purpose of these camps, so people would not **resist** as much. The largest death camp was called Auschwitz. There were only six death camps but hundreds of concentration, labor and transit

New York Times
November 23, 1938



Waffen SS search a group of Jewish men arrested during the suppression of the Warsaw ghetto uprising.



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

A group of Gypsies in Belzec in the early 1940s.



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

camps. Lots of people died in the concentration camps, too.

People who arrived at the death camps were unaware of the “Final Solution.” They were afraid of the Nazis, but they were unsure how bad they really were. Sometimes they told each other, “It can’t get any worse than it is now,” but then it would get much worse!

The death camps were like factories to kill people. First, people were sent to the camp in crowded, locked **boxcars** on very long trains. The train boxcars were like the kind used for cows. Most of the people rode in the boxcars for days without food, a place to sit, or even a bathroom. They were hungry, dirty, and scared. They thought they were going to a labor camp to work.

When the doors were opened, they were told to leave their suitcases behind. Men had to line up in one area, women in different area. Old people, sick people, and mothers with young children and babies were sent to another area. People who **objected** were shot in front of everyone. The people felt confused and afraid. The Nazis told them that they would get food after they took a shower. If you had ridden on a dirty train for days, a shower would probably sound good to you, too.

The showers at the death camps had two uses. One use was to bathe a lot of people at once. People who could work as slaves for the Nazis

were showered with ice cold water. Then all of the hair on their bodies was shaved off. They were shaved for two reasons: to make them look different so it would be hard to escape, and to reduce problems with **lice**, a small bug that gets in your hair and makes you itch. The new prisoners were given a number to use instead of their name. At some camps, the number was **tattooed** on their arm to mark them as prisoners forever.



UNITED STATES HOLOCAUST MEMORIAL MUSEUM (2)

Jews from the Lodz ghetto board deportation trains for the Chelmno death camp.

The second use for the showers was to kill people. **Poison gas** came out of the shower heads and killed people who could not work as slaves (especially the old people, sick people, and young children). Millions of people died on the day they arrived at the death camp. Their families found out later that they were killed immediately.

The people who were chosen as slaves were shocked by what they saw. Thousands of people were forced to live in **bunkers**, which were like barns. They slept on wooden platforms. Each platform held so many people that they had to roll over at the same time when they slept.



Dutch prisoners wearing prison uniforms marked with a yellow star and the letter 'N', for Netherlands, stand at attention during a roll call at the Buchenwald concentration camp.



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

Survivors in Dachau sit on the steps of a barracks after liberation.

In most camps, the only food was watered down soup, bread made with sawdust, and fake coffee. If the prisoners were worked hard and fed very little, the Nazis knew they would die quickly.

Most of the camps were surrounded by electric, barbed wire fences and guard stations. Guards shot anyone who tried to escape. Each day, everyone in the camps was counted. If anyone was missing, the rest of the

prisoners stood in lines for hours. A few people did escape. When they were not at roll call, other people were killed or punished. Many people did not try to escape because they did not want to feel **responsible** for other peoples' deaths.

New York Times
April 29, 1945

ATROCITY REPORT ISSUED BY ARMY

Buchenwald an 'Extermination
Factory,' SHAEF Is Told
by Official Inspectors

PARIS, April 28 (AP)—The Buchenwald concentration camp is termed an "extermination factory" in an official report to Supreme Allied Headquarters by Brig. Gen. Eric F. Wood, Lieut. Col. Charles Ott and Chief War-rant Officer S. M. Dye, who inspected it on its liberation by American troops.

Not only were prisoners exterminated by starvation, abuse, beatings, torture and unsanitary conditions, but many internees were used as "guinea pigs" for testing new toxins and anti-aving. as a result, the re- were accom- tour

From 1944 to 1945: The Last Days

At the beginning of World War II, the Nazis were very strong and powerful. Later, more countries including the United States became **Allies** to fight the Nazis. In late 1944, the Allies were winning the war in Europe.

The Nazis wanted to win their "war against the Jews," even if they lost World War II. They tried to kill people faster. As the Allies came close to the concentration camps and death camps, the Nazis forced their prisoners to walk to camps in Germany. These are called the **death marches**. The winter was cold and snowy. Many people were too weak to walk and died on the side of the roads.

Finally, in the spring of 1945, the Allies won the war in Europe. Camps that were still being used were **liberated**. Their prisoners

were now free. The soldiers who found the camps were shocked. Dead and dying people were everywhere. Many soldiers took photographs so other people would believe them later.

At some camps, the **local townspeople** were forced to visit the camps, so they would know what happened in their own community. Sometimes the soldiers even made the townspeople help bury the dead people. The soldiers wanted to make sure that no one could ever **deny** knowing about the murders.

What happened to the **perpetrators**—the people who participated in the killing? As the Allied troops approached, the Nazis and other people who helped them, called **collaborators**, tried to destroy **evidence** of their crimes. When time ran out, they fled or hid. Some even put on prisoner uniforms and pretended to be prisoners, but they looked too healthy! Some of the perpetrators were caught by the troops. Some committed suicide. Some were tortured by their victims in revenge, but many went back to their “normal lives” and denied what they did during the war. Some escaped to other countries. They began new lives with new names and a made-up story about their past.

From 1946 to 1948: The Aftermath of the Destruction

Many people wonder how many people were in the camps or how many people died. It is difficult to estimate a **population** of people even in calm times. During the Holocaust, it was even harder. People often hid or pretended to be someone else so the Nazis would not arrest them. Many people left Europe illegally.

No one knows the exact number of people who were imprisoned in the camps during the years they were used by the Nazis. However, the Nazis kept records about the trains and people that arrived at the camps. They wrote down how many people were on each train. They kept long lists of the prisoners who died or were murdered each day.

When the Allies were close to liberating the camps, the Nazis tried to



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

A portrait of Marjanna Pass, a child separated from her family during the Holocaust. Children's photographs were published in newspapers after the war to help reunite families.

millions of people, but the exact number will never be known.

When people worry about how many million people died, they sometimes forget that every single person who died had someone who loved her or him. Think about how much it hurts when a friend or family member dies. *Now think about how you would feel if all of your friends and family died.* For many people, the Holocaust means the time when all of their friends and family were killed. For most of us, that is impossible to imagine.

People who lived through the Nazi efforts against them are called “Holocaust survivors.” At the end of the war, they could not just return to their lives before this period. Most had lost everything—their family members, their homes, their furniture, their money. Some children were so young that they did not remember their own names! Places called “Displaced Persons Camps”—or DP camps—were set up to help family members find each other, and to provide a temporary place for people

burn the lists. They did not have enough time, so many of the records still exist.

It is difficult to **estimate** the number of people who died during the Holocaust. Think about a few of the ways people died:

- in the ghettos they starved or were shot,
- on the trains going to concentration camps,
- in the gas chambers at the killing centers,
- from too much work and too little food in the concentration and labor camps,
- and on the death marches.

One common estimate of the Jewish population who died is six million people. But saying “six million Jews” leaves out the other people who died, like Poles, gypsies, homosexuals, prisoners of war, and Jehovah’s Witnesses. We know the Nazis killed

to live. Trying to rebuild a “normal” life was difficult for the Holocaust survivors.

Life after the war was different for the perpetrators. The ones who fled the country often created a new life for themselves. Many moved to the United States and Canada. Others returned to their homes and did not talk about their actions during the war.

A few Nazi leaders were tried for the crimes in the “Nuremberg Trials.” They were charged with “crimes against humanity.” Several, including Adolf Hitler, killed themselves at the end of the war before the trials began. Twenty-one men were tried in the first set of trials. Most of them, when asked, said they were “just following orders.” Of this group, 14 were sentenced to death by hanging. Later, another series of trials were held for 185 more people who were involved in these crimes. Of the thousands of people required to kill millions, very few were ever charged with a crime.

From 1945 to Now: Remembering the Past to Protect the Future

Each person who **witnessed** the Holocaust had a different experience. Some people were **victims**. Other people were **bystanders**. Some bystanders looked away and pretended they did not see such horrible things. Other bystanders were afraid for their own safety. Some people tried to help the victims. These people are called **rescuers**. They risked their lives to save others. Finally, the Nazis and their collaborators com-



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

January 27, 1945. Simon Trapetter, 83, cuts the Star of David from the coat of his friend, Joseph Keller, 84. Both stayed in the Netherlands through the war.

mitted the millions of crimes that are known as the Holocaust.

To understand the Holocaust more, read about different people's experiences. Think about the decisions each person made. Think about decisions you hope you would make in similar situations.

The Holocaust was not **inevitable**. People decided to act or not act in ways that allowed this tragedy to happen. Many people believe that times like the Holocaust will happen again unless we learn from this horrible part of history. We need to treat each other with respect, and help each other through hard times. By remembering what happened in the past, we can help protect the future.



Vocabulary Words

from "The Holocaust: Over Twelve Years of Fear"

"From World War I to 1933"

Nazis _____

Jewish _____

equality _____

freedom _____

unstable _____

peace treaty _____

The Great Depression _____

stock market crash _____

unemployment rate _____

war debt _____

scapegoat _____

Vocabulary words: "From 1933 to 1938"

Chancellor _____

state of emergency _____

rights _____

enemies of the state _____

concentration camps _____

Führer _____

master race _____

Aryans _____

inferior _____

Gypsies _____

mentally handicapped _____

physically handicapped _____

citizens _____

non-Aryans _____

sub-human _____

propaganda _____

synagogues _____

Kristallnacht _____

**Vocabulary words: “From 1939 to 1942”
and “From 1942 to 1944”**

invaded _____

territory _____

Star of David _____

ghettos _____

minority group _____

labor camps _____

Poles _____

African-Germans _____

re-educate _____

homosexuals _____

Jehovah’s Witnesses _____

communists _____

death camps _____

resist _____

boxcars _____

objected _____

lice _____

tattooed _____

poison gas _____

bunkers _____

responsible _____

**Vocabulary words “From 1944 to 1945” and
“From 1945 to Now”**

Allies _____

death marches _____

liberated _____

local townspeople _____

deny _____

population _____

illegally _____

estimate _____

witnessed _____

victims _____

bystanders _____

rescuers _____

perpetrators _____

collaborators _____

inevitable _____

Timeline Lesson

Creating a timeline of the Holocaust as a group or class project is an effective way to visually reinforce facts from the *Over Twelve Years of Fear* reading. This lesson also allows adult learners to work together toward a common goal. The timeline details can be expanded through additional student research.

Checklist of Suggestions and Ideas for Creating a Timeline

- Decide the start and end years for your timeline. Consider having the timeline continue to the present.
- Establish the types and location of events that will be included. Will the timeline include only significant events from Europe, or can events in the United States be included?
- Establish the level of detail that should be written. Do you expect a heading, a sentence, or a paragraph for each “entry” on the timeline?
- You may want to post the years or ranges of years high on a wall. Have timeline entries for that year/range posted below the date. This method allows more flexibility for especially “crowded” years.
- Be sure your ranges of years do not overlap to reduce confusion. For example, use “1931-1935” and “1936-1940”, **not** “1930-1935” and “1935-1940.”
- Record events on separate pieces of paper with their dates in a specific place. Organize the stack by dates after all events are collected.
- Begin organizing Holocaust events by having learners scan the *Over Twelve Years of Fear* reading.
- Several videotapes, including “Camera of My Family” are arranged sequentially. Suggest that students take notes about dates and events as they view the film.
- Have additional resources on hand in the classroom. For example, *Tell Them We Remember* by Susan Bachrach is an excellent resource for more Holocaust dates and information.

- Encourage learners to look for photographs or create drawings or diagrams for their entries.

- Consider having students search your local newspaper's archives for articles from the same years. Most public libraries have newspaper and magazine archives on microfilm for use by patrons. Include significant local/regional events to connect the timeline to your community.

- As questions about the Holocaust arise that you can not answer, write them down for future student research ideas. Have students report their findings back to the class—and add the new information to the timeline.

Sentence Structure Exercise

After you have read each paragraph, fill in the chart to construct a sentence to describe the reading's major point. You may omit a section of the chart if it makes your sentence sound better, but do not leave out the *subject* or *verb*! An example is shown below.

EXAMPLE

In the 1932 election, Paul von Hindenburg, who was already the President of Germany, was re-elected. Hitler came in second place, but neither man had a majority of the votes. Von Hindenburg was worried because the German people were still upset. They had no faith in the government. In 1933, he decided to appoint Hitler to be Chancellor of Germany so more people would trust the government. He thought Hitler would help him rebuild the country. Von Hindenburg was wrong about that assumption!

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?
President Von Hindenburg	appointed Hitler to be Chancellor	to gain the German people's trust	in 1933.	

READING #1

When World War I ended in 1918, Germany was blamed for starting the war. The peace treaty that was signed after the war said the German government had to pay a lot of money for war damages. The people of Germany were furious! They thought it was unfair to have to pay so much money. They had a lot of damage in their country, and many Germans died in the war, too. The German people were usually very proud of their country. After the treaty, they were embarrassed and ashamed.

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?

READING #2

In November 1938, things changed. The Nazi government began to use violence against Jewish people, instead of just passing laws and saying bad things. For two days all over the country, they destroyed Jewish businesses. They burnt down the Jewish places of worship, called synagogues. Homes were broken into. People were beaten. About 30,000 people were arrested, and many were never seen again. Every Jewish person was in danger: children and old people, women and men, rich people and poor. These two days are now called Kristallnacht, or the “Night of Broken Glass.”

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?

READING #3

World War II was still going on. Germany was fighting two wars. One war was against other countries. The other war was against Jews and other groups of people the Nazis hated. That list of people was getting longer. Some were considered inferior, like Jews, Poles, Gypsies, handicapped people, and African-Germans. The Nazis wanted to get rid of these people or use them as slave laborers.

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?

READING #4

In January 1942, fifteen Nazi officials met in Wannsee, a suburb of Berlin, Germany. They wanted to close the ghettos and get rid of the Jewish people. They came up with a plan called the “Final Solution.” For 9 years, the Nazis had killed many Jews, but the new plan was even more serious. They decided to kill all of the Jewish people in Europe—about 11 million people!

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?

READING #5

The soldiers who found the concentration camps were shocked. Dead and dying people were everywhere. Many soldiers took photographs so other people would believe them later. In some places, the local townspeople were forced to visit the camps so they would know what happened in their own community. Sometimes the soldiers even made the townspeople help bury the dead people. The soldiers wanted to make sure that no one could ever deny knowing about the murders.

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?

READING #6

The Holocaust was not inevitable. People decided to act or not act in ways that allowed it to happen. Many people believe that times like the Holocaust will happen again unless we learn from this horrible part of history. We need to treat each other with respect, and help each other through hard times. By remembering what happened in the past, we can help protect the future.

Who? <i>(subject)</i>	Did What? <i>(verb)</i>	Why?	When?	Where?

Unemployment Rates

The unemployment rate tells you the percentage of people old enough to work who do not have a job. In “The Holocaust: Over Twelve Years of Fear,” you read about how the unemployment rate affected people in both the United States and Germany.

If a community has a low unemployment rate, like 3%, it means that most people have jobs. Only 3 out of each 100 people do not have a job, but 97 do have jobs. This community probably would be a good place to look for a job.

3% means 3 out of 100

If a community has a high unemployment rate, like 20%, it means that a lot of people need a job. Out of each 100 people, 20 people do not have jobs, and 80 people do have jobs. If you looked for a job in that community, a lot of other people are trying to get the same job. It probably would be hard to find work.

20% means 20 out of 100

Unemployment rates vary in different places and at different times. For example, think about what happens when a large company moves to a town and hires a lot of people. More people have jobs, and fewer people are unemployed. *The town’s unemployment rate goes down.* But suppose that company goes out of business later. Many people will have to look for another job. *The town’s unemployment rate goes up again.*

Use the information you know about unemployment rates to fill in the chart.

PLACE	YEAR	UNEMPLOYMENT RATE	NUMBER OF PEOPLE OUT OF 100 WITHOUT JOBS	NUMBER OF PEOPLE OUT OF 100 WITH JOBS
United States	1932	25%	25	75
Germany	1933	42%		
Australia	1994	10%		
France	1994		12	
Germany	1994	7%		
Italy	1994			89
Japan	1994			97
United States	1994		6	

Looking at the 1994 rates, in which country was it easiest to find a job? _____

Looking at the 1994 rates, in which country was it hardest to find a job? _____

Further Research (go to the library, read the newspaper, or call a local government office)

1) What is the unemployment rate in your city or town now? _____

2) What is the United States unemployment rate now? _____

Population Statistics

The most common estimate of Jewish victims of the Nazis is 6 million people. Of that 6 million, about 1 1/2 million were children. Some researchers estimate that another 6 million people died who were not Jewish, including Poles, Gypsies, homosexuals, Jehovah's Witnesses, political prisoners, and others.

Imagining millions of people is difficult to do. Try counting each person you see in a normal day, including total strangers who drive by on the road. On a busy day in a city, you probably can count about six hundred—if you make it that far! One way is to compare the place value of 6 in each of these numbers:

600	Six hundred
6,000	Six thousand
60,000	Sixty thousand
600,000	Six hundred thousand
6,000,000	Six million

Comparing the actual numbers shows a huge difference between 600 and 6 million, but it is still difficult to read numbers and imagine people as people, not as numbers.

It may be easier to think about the people who died during the Holocaust by considering the people in Tennessee. This state's 1996 estimated population is between 5 and 6 million people. That number is almost equal to the number of Jewish people who died in the Nazi camps between 1939 and 1945. The 1996 populations of Tennessee and Georgia combined are about equal to all of the people murdered by the Nazis (including Jews, Gypsies, prisoners of war, homosexuals, handicapped people, and others). In this lesson, try to visualize how many people died by considering the people in your own community, town, or state.*

Place Values: In large, whole numbers, commas are used between each group of three numbers beginning at the right. The commas make it easier to read large numbers correctly.

**Adapted from an idea of Shreema Sanghvi, Christine Ngeo, and the Student Holocaust Committee at Cold Spring Harbor High School, NY.*

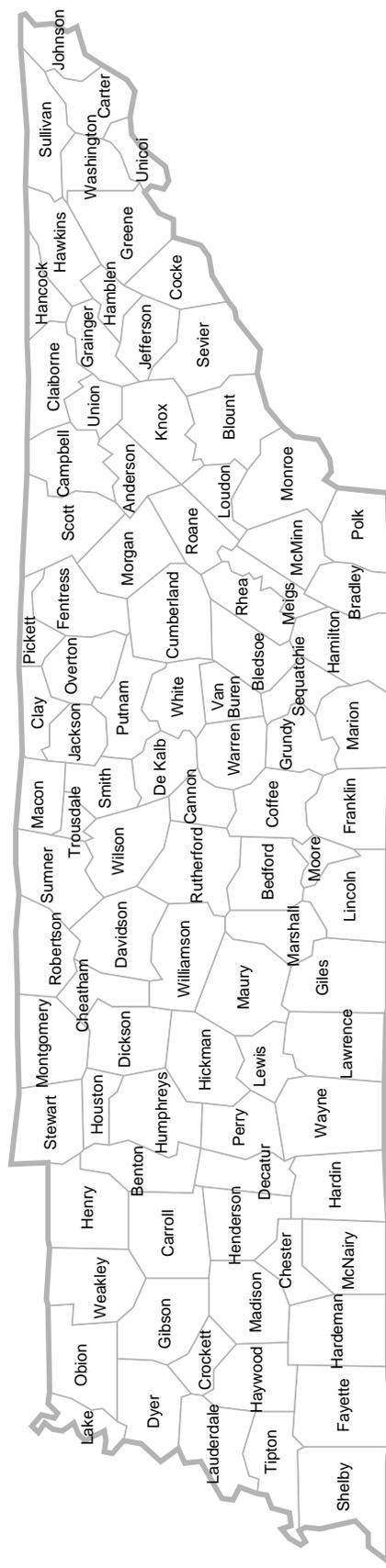
COMPARING POPULATIONS

HOLOCAUST TIME PERIOD	ESTIMATED POPULATION TO COLOR GREY	TENNESSEE COUNTIES*				
1939	250,000	Johnson	Sullivan	Carter	Unicoi	
1940	500,000	Washington Cocke Campbell	Greene Sevier Union	Hawkins Jefferson	Hancock Grainger	Hamblen Claiborne
1941	750,000	Scott Loudon Clay	Anderson Roane Overton	Knox Morgan Jackson	Blount Fentress	Monroe Pickett
1942	750,000	Macon White Warren Polk	Trousdale Cumberland Grundy Bradley	Smith Rhea Sequatchie Hamilton	Putnam Bledsoe Meigs Marion	Dekalb Van Buren McMinn
1943	1,000,000	Sumner Bedford	Wilson Coffee	Davidson Moore	Cannon Franklin	Rutherford
1944	1,250,000	Robertson Giles Lewis Houston Henderson	Cheatham Maury Lawrence Stewart Decatur	Williamson Montgomery Wayne Henry Hardin	Marshall Dickson Perry Benton McNairy	Lincoln Hickman Humphreys Carroll Chester
1945	1,500,000	Weakley Crockett Shelby	Obion Madison Fayette	Lake Haywood Hardeman	Dyer Lauderdale	Gibson Tipton

* The population estimates given for the Tennessee counties shown are higher than official population estimates for comparative purposes. The July 1996 U.S. Census estimate for Tennessee is about 5,320,000. Although “6 Million” is the number most commonly cited for Jewish deaths, a statistician named R. J. Rummel (*Democide*, 1993) explains that the actual number of Jewish victims of the Nazi camps could be as low as 3.6 million, or as high as 7.7 million. He argues that the Jewish death toll was “most likely” about 5,291,000—an estimate quite close to the 1996 estimated population of Tennessee.

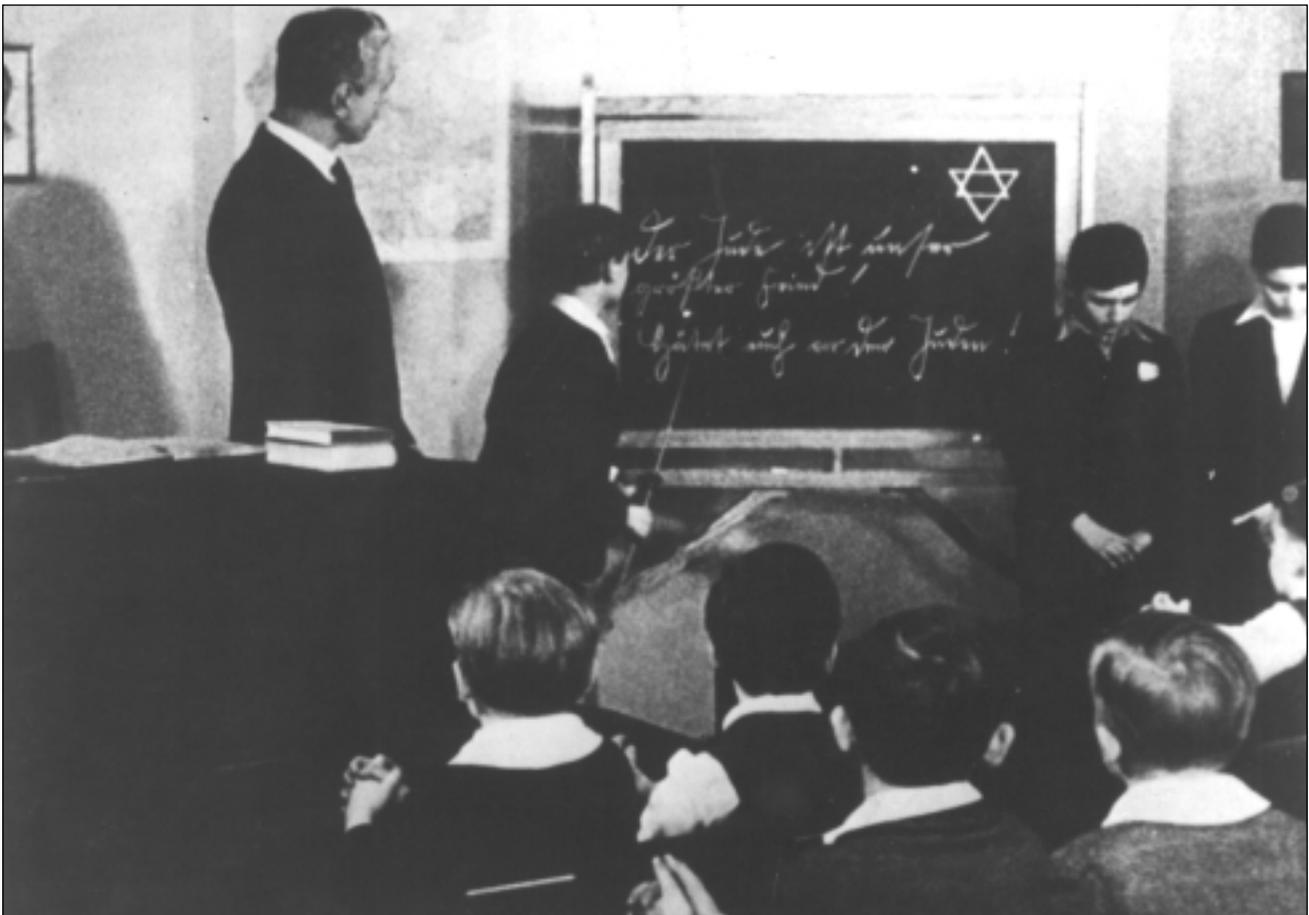
POPULATION EXERCISE

1. Study the Tennessee map with county names.
2. Find your own county and mark it with a red dot.
3. The 4 largest cities in Tennessee are Memphis, Nashville, Knoxville, and Chattanooga.
 - Put a star on Davidson County for Nashville, the state capital.
 - Put a blue dot on each county with a major city:
 - Shelby County for Memphis,
 - Knox County for Knoxville,
 - Hamilton County for Chattanooga.
4. Color counties of the Tennessee map grey to show the estimated Jewish deaths between 1939 and 1945. Use the “Comparing Populations” chart and Tennessee map for your work. Each year should be a different color.
5. Compare your colored Tennessee map with the map called *Estimated Jewish Deaths Between 1939 and 1945*. (See Appendix C.)
6. Remember, the population of Tennessee is similar to either the number of Jewish deaths or the number of deaths of the combined “other victims” of the Nazi camps. The combined number of deaths is closer the 1996 populations of both Tennessee and Georgia!



Learning through Looking: Photograph and Artifact Inquiries

As we look around each day, we learn from our surroundings. Similarly, we are able to learn about the past by studying historical photographs and objects (often called “artifacts”). Use these steps to learn more about the Holocaust and other events in the past.*



WEINER LIBRARY

*Adapted from a similar lesson developed by the Education Department of the U.S. Holocaust Memorial Museum.

1. Describe what you see. Think about the details of the photograph or artifact. Some things to look for include:

- peoples' expressions, moods, and posture
- the objects in the photographs
- peoples' clothing and style
- colors and lighting

2. Based on the details you noticed, what do you think might be happening in the photograph? Or how do you think this artifact was used? (You may have several answers to these questions.)

3. What other information can you guess about the people, objects, or setting of the photograph?

Why was the photograph taken? Who took it? Who may have used this object? For what reason or purpose?

4. Is there a way to discover more about the object or photograph's background?

Try to find more about the actual circumstances in the photograph or use of the object.

5. Put the ideas and information you have together.

Why was this object or photograph important in the past? What does it tell us about today?

Personal Experiences

Personal Experiences: Suggestions for the Educator	C1
The Identification Card Project	C3
Learning about the Personal Histories of Holocaust Victims	C4
Your Personal History: An ID Card Project	C5
ID Card Reproducible Master	C7
Influences on an Individual's Life	C11
Masking Our Identities	C13
The Masks We Wear	C16
Teaching with Videos	C19
Suggested Video and Reading Pairs	C20
Video Review Form	C21
Nutrition: Food as Weapon	C23
One Day Calorie Tally	C24
Nutrition Math and Analysis	C25
Recommended Daily Allowance Chart	C27

Linking to Personal Experiences: Suggestions for the Educator

The events of the Holocaust happened to ordinary people. Perhaps the hardest part of teaching about historical events is convincing learners that the information is relevant to their lives. Effective lessons reinforce that each person who was affected by a historical event had similar feelings, thoughts, hopes, and dreams as each of us. Understanding personal experiences helps learners relate history—and the importance of its lessons—to their own lives. A clearer understanding of history helps us avoid the mistakes of the past.

Those who ignore history are doomed to repeat it. —George Santayana

The Holocaust is recent enough in the past that many people who were affected by it are still alive. Eyewitnesses to this event—including survivors, liberators, people who escaped, or others—can teach effective lessons by telling their own experiences. Whenever possible, ask an eyewitness to speak to your class. Remember, many Holocaust survivors experienced an interruption in their education like adult learners! Do not assume that there are no eyewitnesses in your area—they look just like the man next door or the woman in front of you in the grocery line.

To find a local survivor who is willing to speak to classes, contact your local Jewish Federation or a rabbi. Remember that not all survivors are Jewish! It is more difficult—but not impossible—to find “other victims.”

To find a concentration camp liberator, contact your local Veterans Administration office or Veterans of Foreign Wars (VFW) Post.

If eyewitnesses to the Holocaust are not available to speak to your students, many excellent videos are available. “One Survivor Remembers” is a compelling HBO documentary in which Gerda Weismann Klein describes her own experiences. The video is a manageable 30 minutes long and provides some historical context. For those who want to know more about her experiences, her memoir is entitled, *All But My Life*.

Linking Holocaust experiences to the personal histories of your students also reinforces the humanness of history. In this section, you will find several lessons in

Each survivor of the Holocaust has a unique personal history. When you invite someone to speak to your class, briefly interview the person so you can appropriately prepare your students.

Consider these variations between survivors:

- some fled Europe early, leaving behind their family and friends
- some hid during the worst of the period
- some adopted false identities
- some children were given to other families for safety
- some went to labor camps, concentration camps, or death camps
- and many experienced several of these conditions

Adult Learners Speak Out

Mr. Reiss touched me deeply, for some reason, the reason—his loss. I related to that. The mourning over his father, reminded me of the loss of my father 2 years ago. I know what it is like to mourn a father and what might have been.

Adult Learners Speak Out

“They were both interesting. the things they talked about were sad because it happen to them and their family. After they finished everybody sit around, Began to talk about the things they’ve seen and how would it feel if something like that would happen to you or your family. Then, it got real sad. Everybody was getting emostional. You could feel the things everybody was relating to.”

“[I liked] how she told everything that happened to her not leaving out the bad things. Leting people now know how they were treated.”

“I felt a small part of the pain that a person felt during the Holocaust. I learned how bad the Holocaust really was.”

“It was very sad that the lady in this movie did not get to have a normal childhood. I am glad she now gets to live the rest of her years in peace.”

which adult learners are encouraged to record their own life experiences. These lessons reinforce writing and critical thinking skills as they draw on the subject they know best—their own lives. For some learners, these lessons are difficult reminders of a painful past, but many of the teachers find that commonalities between students—both positive and negative—help unite members of a class.

Other ideas to focus on personal experiences during the Holocaust include:

- **Using diaries**

- *The Diary of Anne Frank* is widely available.
- *Children in the Holocaust and World War II: Their Secret Diaries* has excerpts from 22 diaries that can be read separately.
- Have students read all or parts of memoirs, like *All But My Life*.
- *The Big Lie* is a beginning reading level memoir.

- **Reading poetry**

- *Tales from a Child of the Enemy*, by Ursula Duba, is a volume of poems describing her introduction to the Holocaust as a young German gentile.
- *I Never Saw Another Butterfly* is a volume of poems and drawings by children who were prisoners in the Terezin Concentration Camp.

- **Viewing videotapes**

- “Heil Hitler: Confession of a Nazi Youth” tells of a German youth’s experiences.
- “Courage to Care” includes interviews with rescuers from different parts of Europe.
- “Camera of My Family” tells of the plight of one Jewish family.

The Identification Card Project

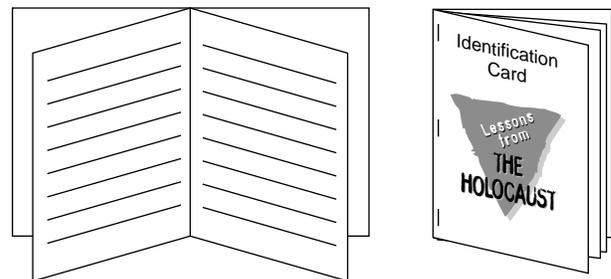
History is most often learned as a set of facts about big events, but each person who “was there” had a unique experience. Each person’s perspective (or view) is different. To understand perspectives better, think about what happens during a car wreck. All witnesses see different details, depending on where they are and what they are doing at the instant the wreck occurs.

Often when we study history, the stories of past events seem distant and lifeless. Remember that ordinary people experienced “history” as their daily lives, just like the today’s events are a part of our lives. Our experiences will be part of “history” in the future.

The United States Holocaust Memorial Museum created Identification (ID) Cards for museum visitors to “meet” individuals whose lives were affected by the Holocaust. Each ID card tells about the experiences of a real person during the Holocaust.

In this project, you will first study the ID card for a person who experienced the Holocaust. As you read their card, think about the person’s life. How are they similar to you? How are they different? Next, you will be creating an ID card for yourself. What people and events have shaped your life?

On your ID card, you will be asked to think about your goals and what you would like to do in the future. Finally, you will be asked to compare your life to the life of the person on the Holocaust ID card.



To assemble: copy ID Card pages front to back, fold in half and staple at the crease.

Learning about the Personal Histories of Holocaust Victims

1. **Select an Identification Card.** You may want to choose a “partner” who is the same sex as you.

2. **Read the top of the first page of the card.**

a. Whose ID card do you have? _____

b. Can you say your new partner's name? yes no

(Note: If the name on your ID card is difficult, you may want to use a similar name that is easier for you to remember. Many names and places are difficult to pronounce for people from other parts of the world.)

c. When was your partner born? _____

d. In what country was your partner born? _____

Find that country on your *1933 Map of Europe*.

3. **In your own words, describe an interesting detail from your partner’s personal history before 1933.**

4. **In your own words, describe a detail from 1933 to 1939.** *(These were the years after Hitler came to power but before World War II)*

5. **In your own words, describe a detail from 1940 to 1945.** *(During World War II)*

6. **After 1945.** *(After World War II)*

Your Personal History: An ID Card Project

Each person has a unique personal history. Just like the people who are on the ID cards in the first part of this lesson, your history is unique—it is yours alone. Other people (your family, friends, and community) share parts of your history, but their story is not identical to yours. Writing your personal history helps you understand your unique place in the world.

1. Complete this questionnaire to begin gathering and organizing information about your personal history. Include the names of places you have lived.
2. Collect a few photographs or other important mementos of your life (you may want to photocopy these rather than turning in your originals).
3. On a map, find and mark the places you have lived.
4. Finally, create your own ID card on the form provided OR create a new format for your ID card.

Name: _____ Date of Birth: _____

Place of Birth: _____

Parents' Names: _____

Brothers and Sisters: _____

Family Background: _____

Important events as baby or a young child: _____

Important events as a youth: _____

Important events as an adult: _____

Your current situation or future goals: _____

Other information you would like to include: _____

Identification Card

*This Project was adapted from
The United States Holocaust Memorial Museum
Identification Card Project.*

*It was designed to help adult learners
document their life experiences and future goals
as they learn more about the Holocaust.*

*Like every victim of the Holocaust,
we each have our own personal history
of good times and bad.*

Adult Education Program

NAME OF PROGRAM:

ADDRESS:

TELEPHONE NUMBER:

()



Influences on an Individual's Life

A personal history—for you and every other person—is shaped by a variety of factors. These factors include:

- your family's background (*like wealth, race, and religion*)
- personal decisions you make (*like a decision to get married, have a child, or finish school*)
- other people's actions (*like a parent's decision to move*)
- unavoidable natural events (*like a family death, a flood, or a house fire*)
- and political or community conditions (*like a depression or war*).

Study the Holocaust ID Card that you read in the first part of this lesson and the personal ID Card you made in the second part of the lesson. Fill in the chart on the next page to discover how personal histories are shaped. In some categories, you may have to infer (to figure out by reasoning) an answer. For example, the Holocaust ID Cards do not say that the war started in 1939, but we know it did from reading *The Holocaust: Over Twelve Years of Fear*. We can infer how the war changed the person's life.

INFLUENCES ON AN INDIVIDUAL'S LIFE

FACTORS	PERSONAL HISTORY FROM A HOLOCAUST ID CARD	YOUR PERSONAL HISTORY
Family Background		
Personal Decisions		
Other People's Actions		
Unavoidable Natural Events		
Political/ Community Conditions		

Note: Some sections may not have examples and others may have several.

Masking Our Identities

Most people choose to hide parts of their identity or their feelings from public view. Some people rarely discuss a painful experience of their past. Others create a false “history” rather than telling the truth. The focus of this lesson is “masking”—or hiding—either true feelings or part of a person’s identity.

The first reading is a poem by Paul Laurence Dunbar called “We Wear the Mask.” This poem describes how African-Americans in the late 1800’s hid their true feelings about their treatment in America. Their pain was hidden, “With torn and bleeding hearts we smile,” but certainly present.

During the Holocaust, many people who were normally honest found themselves having to lie in order to fight the Nazi government. Some people managed to survive the Holocaust because they hid their true identity. Others protected victims through lies and deception. In *Maus: A Survivor’s Tale* (Pantheon Books, 1991), Art Spiegelman draws his father’s experiences during the Holocaust. The short excerpt included provides one example of masking from *Maus*.

The purpose of this lesson is to think critically about how and why people mask information about themselves. To think more about how people masked information during the Holocaust, read individual chapters from *A Place to Hide: True Stories of Holocaust Rescues* by Jayne Pettit. You will find many examples of masked identities, feelings, and actions. By thinking about masked identities, we can learn more about both ourselves and other people.

Examples of Masking from *A Place to Hide*

—**Oskar Schindler** pretended to be a “good Nazi” as he and his wife, **Emilie**, saved over a thousand Jews from certain death.

—**Odette Meyers**, a young Jewish child, was put in a convent as if she was Catholic.

—**André Trocmé** and the townspeople of a small French village, Le Chambon, created an elaborate system to protect people who fled from the Nazis.

Masking Our Identities

We Wear the Mask

—a poem by Paul Laurence Dunbar

We wear the mask that grins and lies,
It hides our cheeks and shades our eyes—
This debt we pay to human guile;
With torn and bleeding hearts we smile,
A mouth with myriad subtleties.

Why should the world be over-wise,
In counting all our tears and sighs?
Nay, let them only see us, while
 We wear the mask.

We smile, but, oh great Christ, our cries
To thee from tortured soul arise.
We sing, but oh the clay is vile
Beneath our feet, and long the mile;
But let the world dream otherwise,
 We wear the mask!

About the Poet

Paul Laurence Dunbar was an African-American poet who lived from 1872 to 1906. In his poem, “We Wear the Mask,” he shares the experience of hiding true feelings and pains from the rest of the world. He uses the pronoun “we” to indicate that the experience of “masking” feelings was a common coping mechanism for African-Americans during his lifetime. Sometimes groups of people cover their feelings by smiling or pretending they are unaffected by conditions or events in their lives.

Maus: A Survivor's Tale

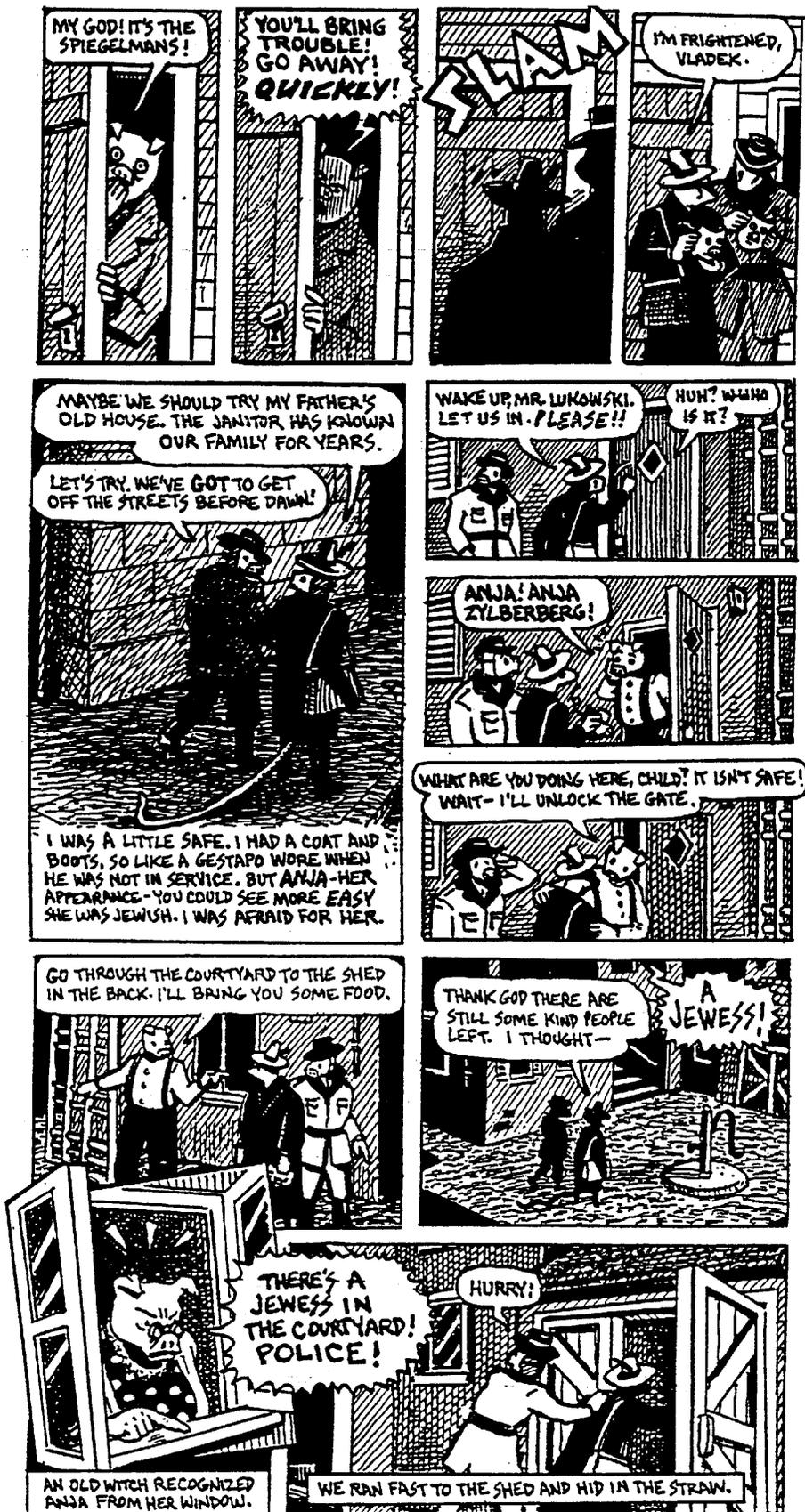
—by Art Spiegelman
(Pantheon Books, 1991)

About the Cartoon Format Biography

In *Maus: A Survivor's Tale*, Art Spiegelman describes his father's experiences. Although his drawings are symbolic, the biography of his father's life is factual. Spiegelman uses masks to describe times when his father and mother chose to hide their Jewishness as a survival mechanism in Nazi-controlled Europe.

Pay attention to how each character is drawn. Jewish people are drawn as mice, Poles as pigs, and Nazis as cats. When a Jew is passing as a non-Jewish Pole, he or she is drawn wearing a pig mask.

Excerpt from *MAUS: A Survivor's Tale* by Art Spiegelman. Reprinted with permission from Pantheon Books.



The Masks We Wear

Writing Assignment

After reading both the poem “We Wear the Mask” and the excerpt from *Maus: A Survivor’s Tale* (by Art Spiegelman, pages 136-137), consider other times when people choose to hide information about themselves from other people. You are welcome to use your own experiences.

A. Pre-Writing Exercise

1) Briefly describe a situation where you, another person, or a group of people tries to hide information about themselves from other people. For example: you may want to describe a situation where you choose to “mask” that you participate in adult education classes.

2) Which is being hidden: true feelings or an aspect of personal identity? Why?

3) From whom are you/they hiding information?

4) What would most likely happen if the hidden information were revealed? Would the situation be life-threatening? Job-threatening? Or is information hidden to protect a person’s pride?

5) Briefly describe a “safe” person or place where you, the person or group could reveal this information about themselves.

B. Essay Writing Assignment

Use your answers to the Pre-Writing Exercise to plan, organize, and develop a 200-word essay on either masked identities or masked feelings.

Teaching with Videos

Excellent video resources are available to teach adult learners about the Holocaust and related issues. Often they include personal testimonies, reminding classes that these were real people's experiences not long ago. In multi-level classrooms, the videos serve to unify otherwise academically diverse groups of students, and allow classroom discussions between students of varying abilities. Finally, videos are a relatively fast, interesting way to convey detailed information and to encourage students to want to know more about a subject.

“

This has been a life-encompassing project. Everywhere I looked, something seemed to relate to the Holocaust. It was almost as if I had grown a set of antenna that picked up signals about relevant topics and interpreted seemingly unrelated materials in a relevant way.

”

Adult Learners Speak Out

“[The video] has made me aware of the conditions and the emotions that they must have felt. The people were a little hard to understand, due to there accents.”

(On Courage to Care): “It has told me that no matter what kind of situation they were in and that they could be killed they still tried to help the others.”

(On One Survivor Remembers): “It was one of those films that was so great, but then again, so awful.”

(On One Survivor Remembers): “My reaction to the film. My heart was touch. About the things that those women and their parent had to go through. I know that you have to have very strong will power. Some survive, some didn't. It was very sad.”

Suggested Video and Reading Pairs

The following list is a starting point for selecting videos for your classes—many others are available. Videos often bridge directly to specific readings and lessons, which are noted in the chart in descending order of difficulty (full bibliographical information is available in the appendix).

VIDEO	RELATED BOOKS, CHAPTERS, AND READINGS
Camera of My Family	Tell Them We Remember (Parts One and Two) The Big Lie Promise of a New Spring
One Survivor Remembers	Promise of a New Spring Tell Them We Remember (Selected Chapters in Part Two) All But My Life
Courage to Care	The Lily Cupboard A Place to Hide Twenty and Ten Number the Stars USHMM Pamphlet, “Resistance during the Holocaust”
Schindler’s List	A Place to Hide (Chapter 2) Schindler’s List
Confessions of a Hitler Youth	Behind the Bedroom Wall Tales of a Child of the Enemy
Anne Frank Remembered	Anne Frank: Beyond the Diary The Diary of Anne Frank A Place to Hide (Chapter 1) Tell Them We Remember (“Afterword: Remembering the Children”)
The Purple Triangles	USHMM, “The Other Victims, Jehovah’s Witnesses” pamphlet Tell Them We Remember (“Enemies of the State”) The Other Victims
Voyage of the Damned	Tell Them We Remember (“Rescue”)
Nuremberg: Tyranny on Trial	Tell Them We Remember (“The Nuremberg Trials”) Tales from a Child of the Enemy (“Who Knew the Murderers”)



Videotape Review Form

Name of the videotape _____

Please rate this videotape: Excellent Good Poor

What did you learn from this videotape that you did not know before?

Did this videotape help you understand some part(s) of the Holocaust better? If so, what?

What did you like most about this videotape?

What did you dislike about this videotape?

Would you suggest showing this videotape to other adult learners? Why?

Nutrition: Food as a Weapon

When the United States stock market crashed in 1929, the economic effects were felt worldwide. Germany, like the U.S., was pushed into a severe depression during the 1930's. Food became scarce and extremely expensive. Some people describe the hard times by saying that it took a wheelbarrow full of money to buy a loaf of bread.

During World War II (1939-1945), the Nazis used food—ordinary food—as a weapon in their efforts to punish or kill their enemies. To understand how food was used as a weapon, consider the following information.

- The food allotment for Jewish ghetto residents was only enough to feed about 20% of the population. People starved to death daily in the ghettos. For example, in the Warsaw ghetto, food rations (or allowances) were as low as 300 calories for each person per day. Some people were able to smuggle or buy food from outside the ghetto. They ate as many as 1,100 calories on a “good” day.
- In concentration camps, most prisoners were allowed about 500 calories per day. Many of these people were forced to do slave labor. The Nazis planned to feed prisoners so little that they would die “naturally” from starvation in about 3 months. This method of killing people was “more efficient” than using bullets or poisonous gas. Efficiency was a big concern to the Nazis.

Holocaust survivor Noemi:

“The only food they gave us was so-called black coffee, what most of us used for washing our face. Water was not available. Later on, we got a little bread. We had to stand in line, 5 of us in one row and they put in the hand of the first one a big pail. Some vegetables, some dried vegetable, and something was swimming in that water. And without any cup or utensil, some of them had to drink it, give it to the next one, and give it to the next one. Most of the time, I didn’t even taste them.”

Holocaust survivor Livia:

“Lunch was a soup that had all kinds of vegetables in it, including grass, pebbles—the meat must have been horse meat if any...if we were lucky, we had potatoes. One of the vegetables...turnips. I can’t stand them. They were cut up in whatever was in it. You see, in Hungary, as I knew it, turnips were eaten by animals.... Supper time, I remember having a black piece of bread with a little square of margarine. Uh...but it got very bad later on.”

One Day Calorie Tally

Keep track of everything you eat for one day. Add all of your calories together for one day in order to understand better how the Nazis used food as a weapon.

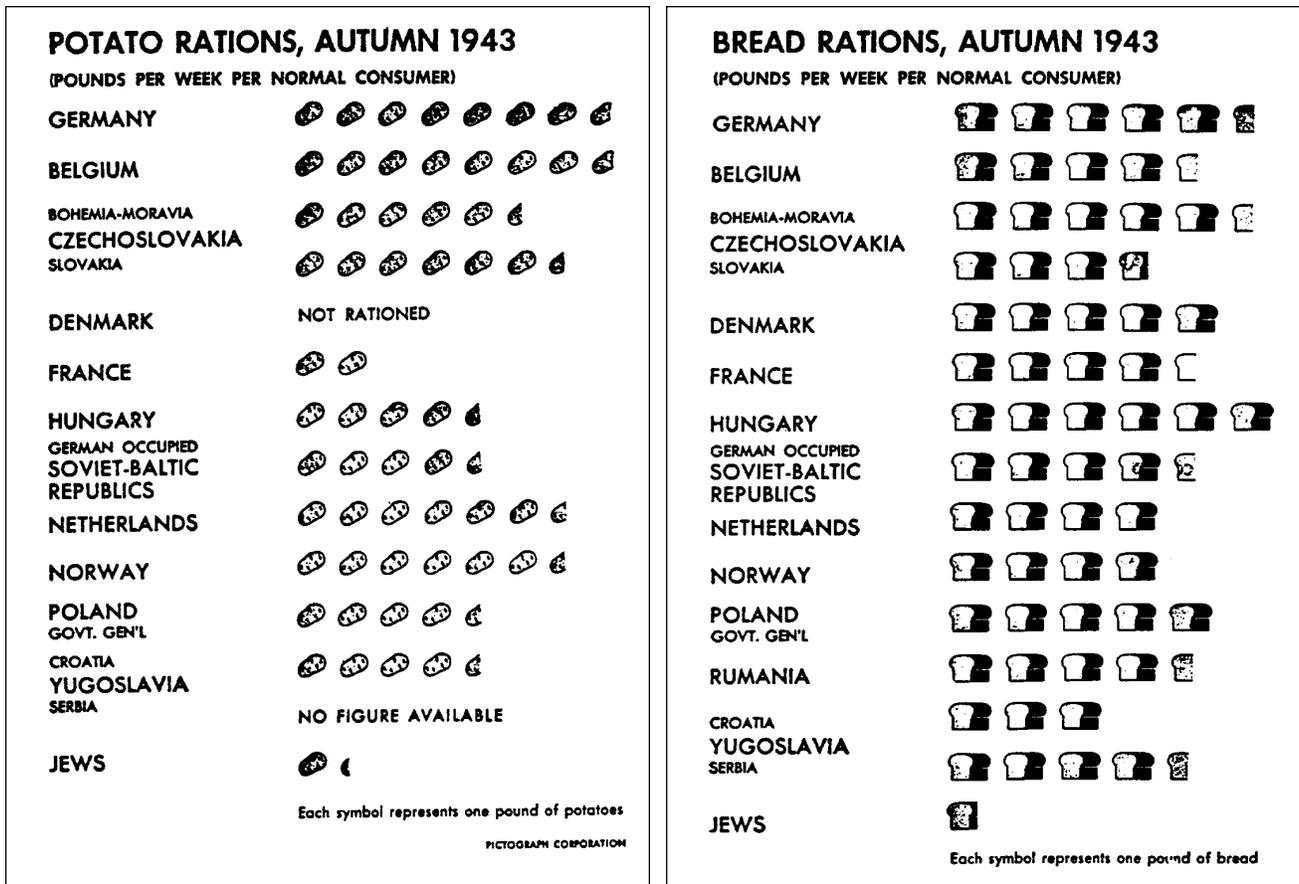
To track your calories, read the “Nutrition Facts” on the labels of the foods you eat or consult a “calorie counter” book. For example, if you eat cereal for breakfast, find the “serving size” at the top of the “Nutrition Facts” panel and measure out your cereal. Then read the number of calories per serving. Record that number of calories on your chart. You will have to estimate the calories for some foods. At the end of the day, add all of the calories together to find out how many calories of food you ate that day.

	FOOD	CALORIES
Breakfast	_____	_____
	_____	_____
	_____	_____
	_____	_____
Lunch	_____	_____
	_____	_____
	_____	_____
	_____	_____
Dinner	_____	_____
	_____	_____
	_____	_____
	_____	_____
Snacks	_____	_____
	_____	_____
	_____	_____
	_____	_____
	TOTAL CALORIES FOR ONE DAY	_____

Typical Nutrition Facts Label



Nutrition Math and Analysis



Answer the following questions by reading the two ration charts about Nazi Europe.

- Which group(s) had the highest ration of potatoes?
Of bread?
- Which group had the smallest ration of potatoes?
Of bread?
- Which group had the second smallest ration of potatoes?
Of bread?
- How many total pounds of potatoes were rationed each week?
Of bread?
- What percentage of the total potato ration was for Jews?
What percentage of the total bread ration was for Jews?

Recommended Daily Allowance Chart

The Recommended Daily Allowances shown below are the average daily intakes needed by a healthy person in the United States. This chart shows only a few of the nutrients people need each day. More information on nutritional needs is available through the U.S. Food and Drug Administration.

AGE (YR)	WEIGHT (LB)	HEIGHT (IN)	CALORIES (KCAL)	PROTEIN (G)	CALCIUM (MG)
Infants					
0.0-0.5	13	24	650	13	400
0.5-1.0	20	28	850	14	600
Children					
1-3	29	35	1300	16	800
4-6	44	44	1800	24	800
7-10	62	52	2000	28	800
Males					
11-14	99	62	2500	45	1200
15-18	145	69	3000	59	1200
19-24	160	70	2900	58	1200
25-50	174	70	2900	63	800
51+	170	68	2300	63	800
Females					
11-14	101	62	2200	46	1200
15-18	120	64	2200	44	1200
19-24	128	65	2200	46	1200
25-50	138	64	2200	50	800
51+	143	63	1900	50	800
Pregnant			+300	60	1200
Lactating					
1st 6 mo.			+500	65	1200
2nd 6 mo.			+500	62	1200

Questions for Recommended Daily Allowances

Answer the following questions using the Recommended Daily Allowances Chart and information in the Nutrition: Food as a Weapon reading.

1. What is the total daily calories recommended for you based on your age and sex?
2. What is the difference between your actual one day calorie intake (on the chart you completed) and the total recommended for you?
3. Suppose you are pregnant. How many calories should be added to your diet?
4. If you are lactating (breast-feeding), how many calories should be added to your diet?
5. What is the recommended amount of calcium for a female in the 11-14 age group?
For your age group?
6. How much protein does a child in the 1-3 age group need? How much calcium?
7. What is the difference between your recommended calorie intake and that allowed for a Jewish prisoner in a concentration camp?
8. Compare recommended daily allowances for men and women your age.
 - A. Which group requires more calories per day?
 - B. Based only on nutritional needs, which group (men or women) do you think would have a greater chance of surviving a concentration camp?
9. Think about things you know about the Holocaust. Name two other factors that you think might have affected a person's chance at survival in a Nazi concentration camp. Briefly explain why you think these might have helped a person to survive.

Issues of Responsibility

Issues of Responsibility: Suggestions for the Educator	D1
Odette Meyers	D3
Sequence Exercise	D5
The Work of Rescuers	D7
Vocabulary Words	D9
Context and Situation Inference Questions	D10
Essay Writing Skills	D11
The Nuremberg Trials	D13
Vocabulary Words	D16
Learning about the Nazi Criminals	D17
Critical Thinking: Analyzing Quotations	D18
“Who Knew the Murderers”	D19
The Voyage of the St. Louis	D21
Immigration, Quotas, and Refugees	D23
Reviewing Math Skills	D24

Issues of Responsibility: Suggestions for the Educator

One of the most common questions when studying the Holocaust is, “Why couldn’t anyone stop the Nazis?” There are no easy answers to this dilemma, but several ways to approach it.

- 1) Look at the ways that victims did resist.
- 2) Study the actions of rescuers, their motivations, and the risks they faced.
- 3) Learn how Nazis justified their actions.
- 4) Look at world responses to the plight of refugees.

The following lessons are linked to a variety of skills, ranging from math skills to sequencing, but all address the actions of different groups of people during the Holocaust. The first reading captures several subtle ways that victims did resist: by hiding, by organizing warning systems, and by passing as someone else. The second series of lessons are based on rescuers’ efforts. The third section focuses on the Nuremberg Trials, when the highest ranking Nazis were tried for some of the crimes committed during this period. Finally, you will find lessons on the voyage of the S.S. St. Louis—a ship of Jewish refugees who were trying to flee to safety in the United States.

Each of the lessons in this section has an underlying theme: “What did various people do—or not do—during this period? And what were the results of their actions?” The issue of responsibility is difficult to address. Expect that close inspection will yield more questions than answers.

Scholars estimate that less than one-half of one percent of the non-Jewish population in Nazi-occupied Europe helped rescue Jews.

Odette Meyers

Many of the people hunted by Nazis were children at the time. Odette Meyers, a small French Jewish girl, spent much of her young life resisting the Nazi efforts to make Europe “free of Jews.” The following excerpt tells how she and her mother were hidden by a kind neighbor when two soldiers came to arrest them.

Later, Odette pretended to be Catholic and attended a convent school in a small French village. She spent the war years going to mass and learning just like any other “Catholic child.” Many Jewish children were saved in this manner.

Both Odette and her mother survived the Nazi efforts and were reunited after the war. To learn more about Odette Meyers’ experiences, watch the video “Courage to Care.” This video includes an interview with her as an adult.

Madame Marie, excerpt from *A Place to Hide: True Stories of Holocaust Rescues*
by Jayne Pettit (Scholastic, Inc.; New York, 1993)

Early on the morning of the raid, Madame Marie heard the rumbling of German trucks and the screams of Jewish neighbors being taken from their homes. Running upstairs to warn Odette and her mother about what was happening, she ordered the two to follow her into her own apartment, and hurriedly shoved them into a broom closet seconds before the Germans appeared at her door.

sequence clue

With no time to lose, Marie greeted the soldiers with a flourish of hospitality, uncorking a bottle of wine and showing them to her kitchen table. As the search team emptied their glasses, the Frenchwoman thanked them repeatedly for what they were doing.

sequence clue

sequence clue

sequence clue

sequence clue

While Odette and her mother huddled in the tiny closet, Marie poured a second glass of wine for the Germans who, by now, had started asking questions about the two Jews they had come to arrest. Marie responded with a stream of anti-Semitic insults about Odette and her mother. And all the while, she continued to pour the wine.

Then, one of the Germans began threatening Madame Marie and demanded to see the Meyers apartment. Flying into a tirade, Marie insisted that they would not want to step into such a filthy place. And besides, she grumbled, the Meyers had left for a vacation in the country, something she herself couldn't possibly afford.

sequence clue

sequence clue

As the last of the wine was emptied, the Germans staggered to the door and left. Marie listened as the soldiers moved on down the hallway and then ran to the phone to call her husband, Henri. Like Odette's mother and many others, Henri was active in the French Resistance and had helped many Jews find safety in the countryside. Hurrying home from his job, Henri told Odette to follow him immediately.

Sequence Exercise

For Odette Meyers

In both written and spoken language, we use certain words or phrases to explain a sequence of events. Sequence is another word for the order or arrangement of objects or actions. Sometimes, to clarify or explain a situation, you need to tell about something that happened earlier in time. Understanding sequence words and learning how to use them effectively helps you communicate clearly with other people.

PART I

Many sequence words are used in English. Here are a few sequence words:

first next before until when finally

Write a list of at least 6 more sequence words. If you have a hard time thinking of six, look at the Madame Marie reading, other readings, or even at a cookbook! We use sequence words so often that we forget their purpose!

1. _____

4. _____

2. _____

5. _____

3. _____

6. _____

The Work of Rescuers

Many Holocaust survivors were saved from death by heroic acts of friends, neighbors, and complete strangers. Some of these acts seem minor, like sharing food or passing a message, but helping any “enemy of the state” was punishable by imprisonment. Other acts by rescuers were truly heroic, like the Danish Resistance’s efforts to transport people by boat to Sweden, a much safer country. As you can see on the map, both Sweden and Denmark are close to Germany by water, so much of their work took place at night.

The number of rescuers in Nazi-occupied Europe during the Holocaust was extremely small. Some people estimate that $\frac{1}{2}$ of 1% (or .5%) of the non-Jewish population helped rescue people who were at risk. This percentage means that out of 100 people, only about $\frac{1}{2}$ of a person would have helped. Since you can not split a person in half, another way to think of this percentage is that only one person out of each 200 helped as a rescuer!

The next three lessons refer to an excerpt from *Number the Stars* by



Jewish refugees are ferried out of Denmark aboard Danish fishing boats bound for Sweden (1943).



Lois Lowry (Yearling Books, 1990). Chapter 12 is a “cliff-hanger” reading about a young girl who is waiting for her mother to return from a risky rescue effort. After you read this chapter, you will probably want to read the entire book—few people are able to stop here!

Although *Number the Stars* is fiction, the circumstances are similar to those that occurred in Denmark in 1943. To learn more about the actual circumstances, read “Rescue” in *Tell Them We Remember*, or watch the video, “Courage to Care.”

Vocabulary Words

for *Number the Stars* (Chapter 12)

Use the context of each word below to infer its meaning. Write the meaning of each word, then write a sentence using the word.

1. crumpled _____

2. gnarled _____

3. heap _____

4. peered _____

5. pried _____

6. scampering _____

7. squinted _____

8. unnecessarily _____

Context and Situation Inference Questions

for *Number the Stars* (Chapter 12)

The chapter you have read is from the middle of *Number the Stars*. If you read carefully, you will be able to uncover a lot of information about the story's characters and context. You will "infer" details like a detective: you collect the details, then predict how they fit together. You use these skills everyday to understand the world around you.

1. Who are the characters in this chapter? What do you know about each character?

2. What is the central theme of the chapter? What is the overall mood?

3. In what country does this chapter take place? What other places are mentioned?

4. Think about the setting for the chapter. Sketch the setting as you imagine it in your mind. Compare your sketch with other students to find similarities and differences. Read over the chapter to check or compare details about the setting.

5. What do you think happened to Annemarie's mother? Imagine and describe what might happen next as if you were the author of the book.

Essay Writing Skills

for *Number the Stars* (Chapter 12)

Steps to Writing an Essay:

1. After reading Chapter 12 of *Number the Stars*, select one of the following questions for your 200 word essay. The underlined part of the question is the main idea for your essay.
2. Before you begin writing your essay, follow these steps:
 - a. “Brainstorm” by writing a list of your thoughts and ideas about the topic.
 - b. Organize your list. Group together things that are similar. Think about the best order for your categories or groups.
 - c. Plan your essay. Be sure to include an introduction and an ending that link your ideas to the main idea.
3. Write your essay. Be sure to write complete sentences, follow your plan, and support the main idea.
4. When you are finished, read your essay to yourself (silently or aloud). Answer the following questions.
 - a. Does your essay make sense?
 - b. Have you used complete sentences?
 - c. Does your essay support the main idea?
5. Revise your essay if any answers are “no.” Repeat step 4 until you can answer “yes” to all 3 questions.

Essay Questions (*select one*)

1. **Can children be as brave as adults?** State your opinion and give reasons for your answer. You may want to support your reasons with examples.
2. Reflect on your own childhood. **Can you remember an experience that was especially exciting or important to you as a child?** Describe the experience and discuss why it is memorable to you.
3. **Do you think childhood experiences affect a person’s life after they become an adult?** State your opinion and give reasons for your answer. Support your reasons with examples.

The Nuremberg Trials

After the war, some of those responsible for the crimes of the Holocaust were brought to trial. The trials were held in Nuremberg, Germany. Nuremberg was known as the “mystic homeplace of Nazism” hosting annual Nazi party pageants. Judges from the allied powers—Great Britain, France, the Soviet Union and the United States—presided over the hearings. The U.S. President Harry Truman appointed Justice Robert Jackson to head the prosecution team for the U.S.

Who Was Charged?

Twenty-two Nazi criminals were indicted at Nuremberg, although an estimated 4 1/2 million people belonged to the “brown shirts” or Nazi storm troopers. Twenty-one of the indicted actually went to trial because one person committed suicide. Adolf Hitler, the Nazi leader and person most often blamed for the Holocaust, was missing at the trials. He committed suicide in the final days of the war, as did several of his closest aids.

Overcoming Language Barriers

Most of the people who were charged spoke German, but the prosecutors spoke other languages including English, French and Russian. New technology from IBM provided a solution. Each person in the courtroom wore headphones for instant translation to their native language.

The Charges

The crimes of the Nazi government were unique, so no one knew exactly how to proceed with an international trial. Agreements were reached on how to try the Nazis. Justice Jackson from the United States came up with an idea to try the Nazis with a conspiracy. The conspiracy consisted of three crimes: waging an aggressive war, crimes against humanity (murder, enslavement, and other acts), and other war crimes.

Adult Learners Speak Out

“I would like to understand how all of the Nazis got away with all of those murders after it was all over with. Why wasn't anything done to the soldiers?”

Finding Proof

The next step for the four prosecution teams was deciding how to present evidence. Originally, the prosecutors thought that eyewitness testimony was their best option. Then they realized that the Nazis documented and organized a lot of information about every prisoner, camp, and action. Justice Jackson wanted to use documentation rather than eyewitnesses to be sure of a guilty verdict and provide a clear record of the Nazi crimes. Other justices wanted to rely on eyewitness testimony. They thought it would capture more of the world's attention. Jackson's idea prevailed, and documentation was used to prove the case.

Their Plea

All accused Nazis pleaded “not guilty.” Many of them claimed they did not know what was happening. Some complained that they were being singled out for actions of an entire nation. The most common defense, though, was a denial of personal responsibility. The Nazis claimed they were “simply following orders.”

Nazi war criminals trial in
Nuremberg, Germany, 1946.



NATIONAL ARCHIVES

The Outcome

Of the twenty-one men who stood trial, fourteen were sentenced to death by hanging. The remaining seven received prison sentences. Before one of the men could be hanged, he committed suicide with poison smuggled into his cell.

Later, a second set of trials took place in Germany. It included 185 defendants, including doctors, military officers, concentration camp directors, judges, and business executives. Again, all pleaded “not guilty.” Some defended themselves with the same “simply following orders” excuse.

Those who were directly involved in the killing—doctors and concentration camp heads—received the most severe sentences. Some were sentenced to death by hanging. Business executives who used slave labor received short prison sentences. Thirty-five defendants were not proven guilty.

Reactions to the Trials

Many people were frustrated that so few people were punished for the crimes of the Holocaust. In later years, other trials took place to charge the worst Nazi offenders. Often their punishment did not fit their crimes. For example, Kurt Möbius, who ordered at least 100,000 people killed, was sentenced to eight years in prison as an accessory to murder.

Many top Nazis escaped to other countries (including the United States) and took on new identities. Ever since the end of World War II, “Nazi hunters” have searched the world for these criminals. For the victims of the Holocaust, justice is an impossible goal, but survival and success are their greatest revenge.



Vocabulary List For the “The Nuremberg Trials”

Define each word. Write a sentence using the word correctly.

Accessory _____

Barriers _____

Conspiracy _____

Defendants _____

Documentation _____

Evidence _____

Indicted _____

International _____

Mystic _____

Prosecution _____

Suicide _____

Learning About the Nazi Criminals

For the “The Nuremberg Trials”

To learn more about the fate of some Nazi criminals, watch “Nuremberg: Tyranny on Trial,” an A&E Home Video. This video lasts approximately 50 minutes, providing historical context with original film clips. Beware of some graphic archival footage!

Developing Critical Thinking Skills

The following questions can be used either for class discussion or for essays.

Revenge vs. Justice

1. Many people expressed a feeling that all Nazi criminals should be put up against a wall and shot. Instead, an international trial was held. If the Nazi criminals had been lined up and killed, would we know much about the Holocaust today?

Who Was Charged vs. Who Should Have Been Charged

2. Many Nazis charged with crimes against humanity claimed that their “hands were clean.” Although some never physically killed anyone, they ordered the deaths of millions of people. Who is guilty: the person who gave the orders or the one who pulled the trigger? Explain your answer.

3. “I was simply following orders” was the defense given by most all Nazi criminals. In Nazi-occupied Europe, the government and its agents committed mass murder. How are these killings different from today’s crimes like drive-by shootings or the Oklahoma City bombing?

Language Barriers vs. a Fair Trial

4. The Nazi criminals on trial spoke German while the prosecutors spoke other languages including English, French, and Russian. Headphones were worn by all so instant translation could occur during the trials. Many words have different meanings when translated to another language. How can language barriers pose a problem for clear communication?

Who Knew the Murderers?

A poem by Ursula Duba

Ursula Duba's poem, "Who Knew the Murderers," is excellent for addressing questions of responsibility. Ms. Duba is a German gentile who recalls her childhood in her book, *Tales from a Child of the Enemy* (Penguin Books, 1995). She was born in Germany during World War II. She learned of the Holocaust as a young adult and felt betrayed by her country for its silence.

"Who Knew the Murderers" is a thought-provoking poem for readers of all academic abilities. Although the vocabulary is relatively easy, readers need a basic grasp of the Holocaust's historical context to understand the ideas presented. Due to its lack of punctuation, this poem works best if read aloud to low-level readers.

Discussion Questions

1. What images in the poem are most vivid for you? Why? Look at photographic images from the Holocaust years and consider what jobs were necessary to create each situation or event.
2. Read the 10-line passage starting with "forbidding Jews." Discuss ways the discrimination in this poem is similar to that in other times and places (for example, during segregation in the United States in the 1950s).
3. Are there events of your childhood that took years to understand? Compare your newfound awareness to the author's. How did her conversation with the survivor (as told in "Who Knew the Murderers") change her perspective?
4. After reading and discussing the context of the poem, discuss its style and form. If it had punctuation, would it be as effective?

The Voyage of the St. Louis

Why didn't more people leave Germany and Europe when conditions began to get hostile? This question can be answered a lot of different ways. Each family had different reasons and faced different problems with leaving. Learn more about the conditions people faced by studying the voyage of the S.S. St. Louis.

Many Jewish families were desperate to leave Germany after *Kristallnacht*, “The Night of Broken Glass.” The S.S. St. Louis, a German ocean ship, was scheduled to leave Hamburg, Germany to go to Havana, Cuba. When the ship left on May 13, 1939, there were 936 passengers on board.

All but 6 of those passengers were Jewish.

Most of the Jews on the ship to Cuba planned to move to the United States as soon as possible, but they were on a waiting list. Many of the families thought it would be safer and closer to wait in Cuba than in Germany—where conditions became worse each day. The people on the ship were forced to leave all of their money and possessions behind. The Nazis did not let valuables leave the country. The people who boarded the ship were happy to be able to leave a country so full of hate, but sad to leave their friends, their homes, and often, other family members.

As the St. Louis arrived in the harbor of Havana, the captain was told that the people on board were not welcome in Cuba. Obviously, the passengers were fearful. They gave up everything to get away from the Nazis, but now they had nowhere to land.

In 1939 when the captain of the S.S. St. Louis asked the United States for permission to dock in Miami, Florida, the U.S. had a immigration “quota system” in effect. Although the Nazis’ abusive treatment of the Jews was well known, the captain’s request was turned down. The

Vocabulary to Know

quota system: a set of laws that limited the number of people who could come into the country each year.

refugees: people who leave their countries because of a threat to their safety.

immigrants: people who choose to leave their homeland to live in another country.

prejudice: a negative attitude or opinion about a group of people without regard to individual differences within the group.

Jewish men, women, and children were not welcome here either.

With nowhere left to turn, the S.S. St. Louis headed back to Europe. Four countries opened their doors to passengers: Belgium, Holland, England, and France. The people who stayed in England were relatively safe, but the Nazis soon invaded the other three countries. Many of the people who tried to flee for safety in Cuba but were forced to return to Europe later and died during the Holocaust.

To learn more about what happened on this voyage, watch the video, “Sea Tales: The Doomed Voyage of the St. Louis” (A&E Home Video) or read the chapter about this voyage in *Tell Them We Remember*.

About Immigration, Refugees, and Quotas

Even though the United States is called the “land of immigrants,” people from other countries are not always welcomed into the country. Laws governing immigration change from time to time. Sometimes laws change because of economic conditions. During hard times, people do not want immigrants taking scarce jobs. Sometimes the laws reflect common attitudes—including prejudice against specific groups of people.

Examples U.S. immigration laws:

- 1882** Chinese immigrants could not enter the U.S.
- 1907** Japanese immigrants could not enter the U.S.
- 1917** Immigrants over 16 had to pass test to prove they could read and write at least one language.
- 1921** The Quota Act limited immigration based on the number of people who had already immigrated from a particular country.
- 1929** The National Origins Act revised details of the Quota Act and set a maximum of 150,000 immigrants per year.
- 1965** The National Origin System was stopped, but preference was given to people with special skills and those with family members already in the U.S.
- 1978** Congress set the total number of immigrants allowed at 290,000 per year.



Questions on Immigration, Quotas, and Refugees

For the Voyage of the St. Louis

1. Based on the immigration laws shown and the *Voyage of the St. Louis* reading, why do you think the U.S. refused to allow the passengers of the S.S. St. Louis to land in 1939?

2. Do you see any examples of prejudice in the immigration laws on the list? If so, describe how one law seems to be prejudiced.

3. Do you think there are still prejudiced attitudes about immigrants coming to the U.S. today? Explain your answer.

Reviewing Math Skills

For the Voyage of the St. Louis

Use *Tell Them We Remember* (pg. 28-29) for this exercise.

1. Use the map on page 29 of *Tell Them We Remember*.

A. Estimate how many miles the passengers of the S.S. St. Louis traveled to get to Cuba. _____

B. About how many miles did the passengers travel altogether? _____

2. Using the information shown on the map, how many days did the passengers travel? _____

(The month of May has 31 days).

3. There were 936 passengers total. All but 6 passengers were Jewish.

Rounding to the nearest whole number, what percentage of the passengers were Jewish? _____

4. Of the 936 passengers, 288 got off in England where they were relatively safe.

Rounding to the nearest whole number, what percentage of the passengers stayed in England? _____

Embracing Diversity

Embracing Diversity: Suggestions for the Educator	E1
Prejudice and Friendship: Using Picture Books	E3
Remembering What You Read	E5
Recognizing Symbolic Meaning	E7
Critical Thinking Exercise	E9
Labeling and Stereotypes	E10
Speaking Out for Others	E11
Critical Thinking: Speaking Out for Others	E13

Embracing Diversity: Suggestions for the Educator

An emphasis on remembering the past to protect the future from similar tragedies is central to all Holocaust education efforts. The ultimate goal of these lessons, therefore, is the development an adult learner population who embrace their community's diversity and respect the human differences in the world. Reinforcement of basic human rights helps bridge between dissimilar groups. As people learn to value each person as an individual, the community's tendency to stand up against social injustices increases.

An explicit goal of adult education is to encourage people to see learning as a lifelong process rather than just a means to a specific end, like learning to read better or passing the GED test. These lessons, based on such compelling content, generate a heightened interest among adult learners to learn more. Non-readers have elected to check out books from the library, and passive learners have begun to take an active, enthusiastic role in the learning process.

In the classes that used these lessons in their early phases, the abusive treatment of children universally bridged over all other differences. Adult learners who harbored hostile attitudes about specific groups because of religious or racial differences let those hostilities fall when they learned about the abusive treatment of children—often drawing parallels to their own children. Finding this type of bridge between groups is a key to encouraging intergroup unity.

Adult Learners Speak Out

"That would have been my daughter. They would have killed my little girl just because she's different."

“

I asked my students if they felt they could intervene to save people from certain death. Some said 'yes' without hesitation. One remarked that if children were involved then she would help. A couple stated until they were in a situation, they were not sure how they would react.

”

“

It created a spark, and when you can ignite someone's interest, that's what you want to do. You want people to learn forever, and when it happens it makes you glad you're in this business.

”

Prejudice and Friendship: Using Picture Books

Some experiences from our childhood are unforgettable. Their memories stir us even as adults. Among the most traumatic childhood memories for many people is the loss of a good friend. To many adults, tears still fall when they think of a friend they lost. In each of the books in this lesson, a young person loses a friend.

During every war, ordinary people's lives are changed. Even children are not protected from the impact of war. Each story in this lesson takes place during war years. One story takes place during the Civil War. The other two take place during World War II. The story settings are three different places: Georgia, France, and California.

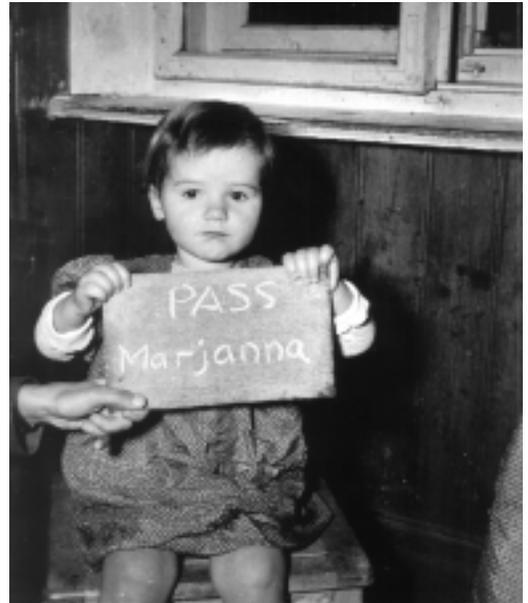
Read the three books. Think about how the stories are similar. Think about how they are different. Think about ways a war has affected you, a friend, or a family member.

Books:

Pink and Say, by Patricia Polacco

The Bracelet, by Yoshiko Uchida, illustrated by Joanna Yardley

Star of Fear, Star of Hope, by Jo Hoestlandt, illustrated by Johanna Kang



UNITED STATES HOLOCAUST MEMORIAL MUSEUM

A portrait of Marjanna Pass, a child separated from her family during the Holocaust. Children's photographs were published in newspapers after the war to help reunite families.

Directions for “Remembering What You Read”

Before you begin, read the *Remembering What You Read* questions. Knowing the questions before you begin will help you notice details in each story.

First, read one of the three books. You may read it by yourself or with a group.

Next, answer the *Remembering What You Read* questions for the book. You may scan the book to recall details if necessary.

Then, read each of the other two books. Answer the questions for each book.

Finally, re-read your answers to the questions. Think about the three stories as well as your own experiences. Write an essay. Choose one of the essay topics or think of your own topic.

Essay Topic Suggestions:

- Friendships Between People Who Are Different from Each Other
- The Effects of War on Ordinary People
- The Effects of War on Children
- Prejudice and War
- The Strength of Childhood Experiences

Group Discussion Ideas:

- 1) Think about the descriptions you read or heard in the story. A good writer can reach your physical and emotional senses. Recall details that you were able to hear, smell, taste, feel, and see.

- 2) This story is based on events that really happened in history. Have you ever heard of these events? What do you know about that time period? What else would you like to understand about the time period of the story?

Remembering What You Read

Complete these questions for each book.

Name of Book: _____

Where did the story take place? _____

What year did the story take place? _____ Or what war was happening? _____

(Pink and Say does not tell the exact year)

What are the two friends names? _____ and _____

How old are the 2 children in the story? _____ and _____

(You may have to guess their ages by looking for clues in the text)

Why are the 2 children treated differently? Who treats the children differently?

Does the story tell what happened to each child?

If yes, tell the fate of each of the friends.

If no, tell what you think happened to each child.

Recognizing Symbolic Meaning

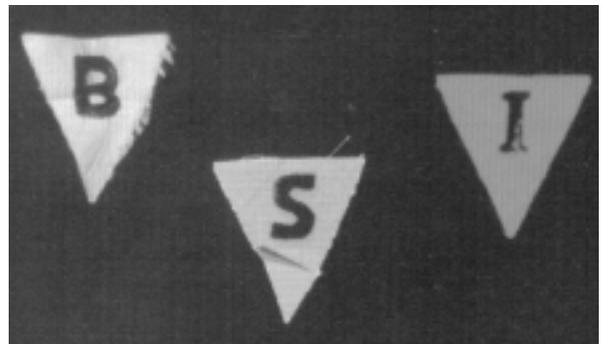
In Nazi-occupied Europe, labels—including armbands and patches—were used to differentiate between people. Nazis, in order to identify themselves as figures of authority, wore swastika armbands on their left arm. The high, shiny black boots and stiffly starched uniforms made Nazis easily identifiable.



Labels often identify—and isolate—groups being victimized. Jewish people in Nazi-occupied Europe were often required to wear a yellow Star of David. The star, often with a “J” or “Jew” written in the center, had to be worn on their outer clothing. The Nazis quickly forced “enemies of the state” to register with government officials.



Once in the concentration camps, different victim groups were identified with distinctive patches. Gypsies were forced to wear a black triangle. Homosexuals were identified with a pink triangle. Jehovah's Witnesses wore a purple triangle. Criminals wore green triangles. Jewish prisoners were generally labeled with a Star of David.



At times, a person's fate was shaped by their initial labeling. For example, a Jewish member of the Resistance was labeled as a “criminal,” not as a Jew. The risk of death was lower for a criminal than for someone who was Jewish, so he partially contributes his survival to his initial labeling.

Our culture, like that in Nazi Europe, uses labels to differentiate between people. A common cultural label is the wedding band. The wedding band, worn on a particular finger on a certain hand, indicates that a person is married.

Magda Herzberger,

a survivor of Auschwitz:

“In the first month, they already wanted to find out who was Jewish or not. All Jewish people were forced to wear a yellow star—then you are like a target. My father was very worried for me. We did not dare to go out on the street. That was the first time that [the danger] came home to us.”

Titles also differentiate between groups of people. Although men can be uniformly recognized as “Mr.,” women are designated by either “Mrs.”—for a married woman—or “Miss” for an unmarried woman. A relatively recent addition in our culture is the “Ms.” designation, which does not indicate a woman’s marital status. Another title, “Dr.”—used for either people who have a recognized medical degree or a Ph.D., the highest academic degree—generally provokes thoughts of intelligence, wealth, and respect.

Word labels in our culture represent specific aspects of a person’s life, like religious affiliation, race, sex, age, or education levels. For example, if you are labeled by your religious beliefs, you might be called Christian, Jewish, or Muslim. Labeling can be positive or negative—both shape the way people perceive themselves and others.

Pay attention to the labels you hear and use each day. Often negative labels build barriers between people who are otherwise very similar to each other. Rather than paying attention to differences between people, look for similarities!

Critical Thinking Exercise

For Recognizing Symbolic Meaning

Think about the ways that people are labeled in society to answer the following questions..

1. How does labeling shape the way you see yourself?

2. How does labeling shape the way others treat you?

3. How have other people labeled you in the past?

4. Write a list of labels that you like to use to describe yourself.

5. Read the following list of label pairs. Try to add at least three more pairs to the list.

SYMBOLIC LABELS

WORD LABELS

Star of DavidJew

swastikaNazi

wedding bandMrs.

Labeling and Stereotypes

Labeling and stereotypes can be based on personal aspects that can not be changed, like race or sex. Other labels are based on family characteristics, like religion and economic status. Some are individualized, like those based on a person's weight, clothing, or car type. Labels can also be based on someone's actions. The discussion questions below address several different aspects of labeling.

Discussion or Essay Questions

1. The narrator of the video "Nuremberg: Tyranny on Trial" tells how Justice Jackson used cutting names to describe the accused Nazis. He used labels like "banker of gold teeth," "the poisoner of youth," and "the cruelest slaver since the Pharaohs." What effect do you think the use of these labels had on the judges? Why? Do you think the use of opinion-shaping labels is ever justified in a court case?
2. Think about a time in your life when you were a victim of stereotyping, prejudice, or discrimination. How were you labeled? Describe how this episode affected you.
3. Think about a time when you have been guilty of stereotyping, prejudice, or discrimination. What shaped your view about the person or group of people? Do you think the label affected the other person?
4. Do you believe the use of labels to describe individuals is justified? Why or why not?

Vocabulary to Know

Discrimination – singled out for unfair treatment

Label – a term used to describe a person based on only one characteristic

Prejudice – beliefs or attitudes about an individual or group that are not based on facts

Stereotype – exaggerated beliefs consisting of unfounded generalizations of what people are like

Speaking Out for Others

As we all know, it is difficult to predict the future. A charismatic leader who sounds good at first can persuade people to head down the wrong path later. Nazi Germany provides an excellent example, especially when you look at the case of Pastor Martin Niemöller:

A Biography of Martin Niemöller

Martin Niemöller was born in 1892. During World War I, he was a German U-boat commander. After the war, he was considered a hero. In 1924, Martin Niemöller was ordained as a Lutheran minister.

When Adolf Hitler was trying to gain political support, the Nazi newspapers said that he was a World War I hero, too. At first Pastor Niemöller believed what he read about Hitler, but very quickly he changed his mind. Hitler and the Nazis wanted to revise the New Testament of the Bible to fit in Nazi beliefs. They also wanted ministers to preach, “One People, One Reich, One Faith.” Pastor Niemöller said he would rather burn down his church than preach like the Nazis required.

From 1933 to 1937 Pastor Niemöller spoke out against the Nazis, a dangerous thing to do in Nazi Germany. Eventually, he was arrested for treason. He was found guilty, but was given a suspended sentence. When that happened, Hitler ordered his police to re-arrest Niemöller. He was held at the Sachsenhausen and Dachau concentration camps until the end of WW II. At one point, he was almost executed.

In 1967, Pastor Niemöller received the Lenin Peace Prize and the West German Grand Cross of Merit in 1971. He received these honors because he stood up for the rights of all people. Pastor Martin Niemöller died in Germany on March 6, 1984. He was 92-years-old.

Pastor Niemöller’s poem (or statement) that follows has many different variations. The first version, written as a poem, is commonly read by people studying the Holocaust. The second version came from a statement he made. It is recorded in the 1968 Congressional Record.

First They Came for the Jews*Poem: Version 1*

First they came for the Jews
and I did not speak out—
because I was not a Jew.

Then they came for the communists
and I did not speak out—
because I was not a communist.

Then they came for the trade unionists
and I did not speak out—
Because I was not a trade unionist.

Then they came for me—
and there was no one left
to speak out for me.

First They Came for the Jews*Statement: Version 2*

When Hitler attacked the Jews
I was not a Jew,
therefore I was not concerned.

And when Hitler attacked the Catholics,
I was not a Catholic,
and therefore, I was not concerned.

And when Hitler attacked the unions
and the industrialists,
I was not a member of the unions,
and I was not concerned.

Then Hitler attacked me and the
Protestant church—
and there was nobody left to be concerned.



Critical Thinking: Speaking Out for Others

Speaking out for the rights of another person is difficult, especially if that person is significantly different from you.

1) Read and think about the poem “First They Came for the Jews.” What is Pastor Niemoller saying about his own actions? Does this “moral” apply to other people?

2) Consider a situation in which you are a witness to a stranger being abused. How does your response to the situation change if you know that person? Or if that person is your best friend? Or if that person is your child?

3) Describe a situation that you have experienced in which you either spoke up for another person or chose to be silent. If you could change your own actions of the time, what would you do differently?

Appendices

APPENDIX A:

Methodological Considerations of the US Holocaust Memorial Museum

APPENDIX B:

Glossary

APPENDIX C:

Maps

APPENDIX D:

Suggested Books, Videos, and Web Sites

APPENDIX A

Methodological Considerations from the United States Holocaust Memorial Museum

1. Define what you mean by “Holocaust.”

The Holocaust refers to a specific event in 20th century history: The systematic, bureaucratic annihilation of six million Jews by the Nazi regime and their collaborators as a central act of state during World War II. In 1933 approximately nine million Jews lived in the 21 countries of Europe that would be occupied by Germany during the war. By 1945 two out of every three European Jews had been killed. Although Jews were the primary victims, up to one half million Gypsies and at least 250,000 mentally or physically disabled persons were also victims of genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed because of their nationality. Poles, as well as other Slavs, were targeted for slave labor, and as a result of the Nazi terror, almost two million perished. Homosexuals and others deemed “anti-social” were also persecuted and often murdered. In addition, thousands of political and religious dissidents such as communists, socialists, trade unionists, and Jehovah’s Witnesses were persecuted for their beliefs and behavior and many of these individuals died as a result of maltreatment.

2. Avoid comparisons of pain.

A study of the Holocaust should always highlight the different policies carried out by the Nazi regime towards various groups of people; however, these distinctions should not be presented as a basis for comparison of suffering between them. Avoid generalizations which suggest exclusivity, such as “the victims of the Holocaust suffered the most cruelty ever faced by a people in the history of humanity.” One cannot presume that the horror of an individual, family or community destroyed by the Nazis was any greater than that experienced by victims of other genocides.

3. Avoid simple answers to complex history.

A study of the Holocaust raises difficult questions about human behavior, and it often involves complicated answers as to why events occurred. Be wary of oversimplifications. Allow students to contemplate the various factors which contributed to the Holocaust; do not attempt to reduce Holocaust history to one or two catalysts in isolation from the other factors which came into play. For example, the Holocaust was not simply the logical and inevitable consequence of unbridled racism. Rather,

racism, combined with centuries-old bigotry, renewed by a nationalistic fervor which emerged in Europe in the latter half of the 19th century, fueled by Germany's defeat in World War I and its national humiliation following the Treaty of Versailles, exacerbated by worldwide economic hard times, the ineffectiveness of the Weimar Republic, and international indifference, and catalyzed by the political charisma, militaristic inclusiveness, and manipulative propaganda of Adolf Hitler's Nazi regime, contributed to the eventuality of the Holocaust.

4. Just because it happened, doesn't mean it was inevitable.

Too often, students have the simplistic impression that the Holocaust was inevitable. Just because an historical event took place, and it was documented in textbooks and on film, does not mean that it had to happen. This seemingly obvious concept is often overlooked by students and teachers alike. The Holocaust took place because individuals, groups, and nations made decisions to act or not to act. By focusing on those decisions, we gain insight into history and human nature, and we can better help our students to become critical thinkers.

5. Strive for precision of language.

Any study of the Holocaust touches upon nuances of human behavior. Because of the complexity of the history, there is a temptation to overgeneralize and thus to distort the facts (e.g., "all concentration camps were killing centers" or "all Germans were collaborators"). Rather, teachers must strive to help students distinguish between categories of behavior and relevant historical references; to clarify the differences between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, concentration camps and killing centers, and guilt and responsibility.

Words that describe human behavior often have multiple meanings. Resistance, for example, usually refers to a physical act of armed revolt. During the Holocaust, it

also meant partisan activism that ranged from smuggling messages, food, and weapons to actual military engagement. But, resistance also embraced willful disobedience: continuing to practice religious and cultural traditions in defiance of the rules; creating fine art, music and poetry inside ghettos and concentration camps. For many, simply maintaining the will to remain alive in the face of abject brutality was the surest act of spiritual resistance.

6. Make careful distinctions about sources of information.

Students need practice in distinguishing between fact, opinion, and fiction; between primary and secondary sources, and between types of evidence such as court testimonies, oral histories, and other written documents. Hermeneutics—the science of interpretation—should be called into play to help guide your students in their analysis of sources. Students should be encouraged to consider why a particular text was written, who the intended audience was, whether there were any biases inherent in the information, any gaps in discussion, whether gaps in certain passages were inadvertent or not, and how the information has been used to interpret various events.

Because scholars often base their research on different bodies of information, varying interpretations of history can emerge. Consequently, all interpretations are subject to analytical evaluation. Only by refining their own "hermeneutic of suspicion" can students mature into readers who discern the difference between legitimate scholars who present competing historical interpretations, and those who distort or deny historical fact for personal or political gain.

7. Try to avoid stereotypical descriptions.

Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. Simplistic views and stereotyping take place when groups of people are viewed as monolithic in attitudes and actions. How ethnic groups or social clusters are labeled and portrayed

in school curricula has a direct impact on how students perceive groups in their daily lives. Remind your students that although members of a group may share common experiences and beliefs, generalizations about them, without benefit of modifying or qualifying terms (e.g., “sometimes,” “usually,” “in many cases, but not all”) tend to stereotype group behavior and distort historical reality. Thus, all Germans cannot be characterized as Nazis, nor should any nationality be reduced to a singular or one dimensional description.

8. Do not romanticize history to engage students’ interest.

One of the great risks of Holocaust education is the danger of fostering cynicism in our students by exposing them to the worst of human nature. Regardless, accuracy of fact must be a teacher’s priority. People who risked their lives to rescue victims of Nazi oppression provide useful and important role models for students, yet an overemphasis on heroic tales in a unit on the Holocaust results in an inaccurate and unbalanced account of the history. It is important to bear in mind that “at best, less than one-half of one percent of the total population [of non-Jews] under Nazi occupation helped to rescue Jews.” [Oliner and Oliner, 1991, p. 363]

9. Contextualize the history you are teaching.

Events of the Holocaust, and particularly how individuals and organizations behaved at that time, must be placed in an historical context so that students can begin to comprehend the circumstances that encouraged or discouraged these acts. Frame your approach to specific events and acts of complicity or defiance by considering when and where an act took place; the immediate consequences to oneself and one’s family of assisting victims; the impact of contemporaneous events; the degree of control the Nazis had on a country or local population; the cultural attitudes of particular native populations historically toward different victim groups, and the avail-

ability, effectiveness, and risk of potential hiding places.

Students should be reminded that individuals and groups do not always fit neatly into the same categories of behavior. The very same people did not always act consistently as “bystanders,” “collaborators,” “perpetrators,” or “rescuers.” Individuals and groups often behaved differently depending upon changing events and circumstances. The same person who in 1933 might have stood by and remained uninvolved while witnessing social discrimination of Jews, might later have joined up with the SA and become a collaborator or have been moved to dissent vocally or act in defense of Jewish friends and neighbors.

Encourage your students not to categorize groups of people only on the basis of their experiences during the Holocaust: contextualization is critical so that victims are not perceived only as victims. Although Jews were the central victims of the Nazi regime, they had a vibrant culture and long history in Europe prior to the Nazi era. By exposing students to some of the cultural contributions and achievements of two thousand years of European Jewish life, you help students to balance their perception of Jews as victims and to better appreciate the traumatic disruption in Jewish history caused by the Holocaust.

Similarly, students may know very little about Gypsies, except for the negative images and derogatory descriptions promulgated by the Nazis. Students would benefit from a broader viewpoint, learning something about Gypsy history and culture, and understanding the diverse ways of life among different Gypsy groups.

10. Translate statistics into people.

In any study of the Holocaust, the sheer number of victims challenges easy comprehension. Teachers need to show that individual people are behind the statistics, comprised of families of grandparents, parents, and children. First-person accounts and memoir literature provide students with a way of making meaning out of collective numbers. Although students should be careful about overgeneralizing from first-person accounts such as those from sur-

vivors, journalists, relief workers, bystanders, and liberators, personal accounts can supplement a study of genocide by moving it “from a welter of statistics, remote places and events, to one that is immersed in the ‘personal’ and ‘particular.’” [Totten, 1987, p. 63].

11. Be sensitive to appropriate written and audio-visual content.

One of the primary concerns of educators is how to introduce students to the horrors of the Holocaust. Graphic material should be used in a judicious manner and only to the extent necessary to achieve the objective of the lesson. Teachers should remind themselves that each student and each class is different, and that what seems appropriate for one may not be for all.

Students are essentially a “captive audience.” When we assault them with images of horror for which they are unprepared, we violate a basic trust: the obligation of a teacher to provide a “safe” learning environment. The assumption that all students will seek to understand human behavior after being exposed to horrible images is fallacious. Some students may be so appalled by images of brutality and mass murder that they are discouraged from studying the subject further; others may become fascinated in a more voyeuristic fashion, subordinating further critical analysis of the history to the superficial titillation of looking at images of starvation, disfigurement, and death. Many events and deeds that occurred within the context of the Holocaust do not rely for their depiction directly on the graphic horror of mass killings or other barbarisms. It is recommended that images and texts that do not exploit either the victims’ memories or the students’ emotional vulnerability form the centerpiece of Holocaust curricula.

12. Strive for balance in establishing whose perspective informs your study of the Holocaust.

Often, too great an emphasis is placed on the victims of Nazi aggression, rather than on the victimizers who forced people to make impossible choices or simply left them

with no choice to make. Most students express empathy for victims of mass murder. But, it is not uncommon for students to assume that the victims may have done something to justify the actions against them, and thus to place inappropriate blame on the victims themselves.

There is also a tendency among students to glorify power, even when it is used to kill innocent people. Many teachers indicate that their students are intrigued and in some cases, intellectually seduced, by the symbols of power which pervaded Nazi propaganda (e.g., the swastika, Nazi flags and regalia, Nazi slogans, rituals, and music). Rather than highlight the trappings of Nazi power, teachers should ask students to evaluate how such elements are used by governments (including our own) to build, protect, and mobilize a society. Students should be encouraged to contemplate as well how such elements can be abused and manipulated by governments to implement and legitimize acts of terror and even genocide.

In any review of the propaganda used to promote Nazi ideology, Nazi stereotypes of targeted victim groups, and the Hitler regime’s justifications for persecution and murder, teachers need to remind students that just because such policies and beliefs are under discussion in class does not mean they are acceptable. It would be a terrible irony if students arrived at such a conclusion. Furthermore, any study of the Holocaust should address both the victims and the perpetrators of violence, and attempt to portray each as human beings, capable of moral judgment and independent decision-making but challenged by circumstances which made both self-defense and independent thought not merely difficult but perilous and potentially lethal.

13. Select appropriate learning activities.

Just because students favor a certain learning activity does not necessarily mean that it should be used. For example, such activities as word scrambles, crossword puzzles, and other gimmicky exercises tend not to encourage critical analysis, but lead instead to low level types of thinking

and, in the case of Holocaust curricula, trivialize the importance of studying this history. When the effects of a particular activity run counter to the rationale for studying the history, then that activity should not be used. Similarly, activities that encourage students to construct models of killing camps should also be reconsidered since any assignment along this line will almost inevitably end up being simplistic, time-consuming, and tangential to the educational objectives for studying the history of the Holocaust.

Thought-provoking learning activities are preferred, but even here, there are pitfalls to avoid. In studying complex human behavior, many teachers rely upon simulation exercises meant to help students “experience” unfamiliar situations. Even when teachers take great care to prepare a class for such an activity, simulating experiences from the Holocaust remains pedagogically unsound. The activity may engage students, but they often forget the purpose of the lesson, and even worse, they are left with the impression at the conclusion of the activity that they now know what it was like during the Holocaust. Holocaust survivors and eyewitnesses are among the first to indicate the grave difficulty of finding words to describe their experiences. Even more revealing, they argue the virtual impossibility of trying to simulate accurately what it was like to live on a daily basis with fear, hunger, disease, unfathomable loss, and the unrelenting threat of abject brutality and death.

The problem with trying to simulate situations from the Holocaust is that complex events and actions are oversimplified, and students are left with a skewed view of history. Since there are numerous primary source accounts, both written and visual, as well as survivors and eyewitnesses

who can describe actual choices faced and made by individuals, groups, and nations during this period, teachers should draw upon these resources and refrain from simulation games that lead to a trivialization of the subject matter. If they are not attempting to recreate situations from the Holocaust, simulation activities can be used effectively, especially when they have been designed to explore varying aspects of human behavior such as fear, scapegoating, conflict resolution, and difficult decision-making. Asking students in the course of a discussion, or as part of a writing assignment, to consider various perspectives on a particular event or historical experience is fundamentally different from involving a class in a simulation game.

14. Reinforce the objectives of your lesson plan.

As in all teaching situations, the opening and closing lessons are critically important. A strong opening should serve to dispel misinformation students may have prior to studying the Holocaust. It should set a reflective tone, move students from passive to active learners, indicate to students that their ideas and opinions matter, and establish that this history has multiple ramifications for themselves as individuals and as members of society as a whole. A strong closing should emphasize synthesis by encouraging students to connect this history to other world events as well as the world they live in today. Students should be encouraged to reflect on what they have learned and to consider what this study means to them personally and as citizens of a democracy. Most importantly, your closing lesson should encourage further examination of Holocaust history, literature, and art.

APPENDIX B

Glossary

African-Germans – German citizens of African descent.

Allies – Twenty-six nations led by Britain, the U.S., and the Soviet Union that joined in the war against Nazi Germany.

Aryan – termed used by Hitler & the Nazis to describe the “master race”: generally of Nordic descent.

Assumption – the act of believing without real proof.

Axis Powers – Nazi Germany, Italy, Japan & other countries who joined the war in support of Nazi Germany.

Chancellor – title given in some countries to high government officials.

Chanukah – See Hanukkah

Collaborator – a person who cooperates with the enemy, often for their personal benefit.

Concentration Camps – a prison camp used to confine people who are considered a threat to the government in power, often because of their political beliefs, religion, or race/ethnic group.

Convinced – to win someone over to one’s opinion or belief; persuade

Deniers – group of people who very vocally deny that the Holocaust ever occurred.

Discrimination – singled out for unfair treatment

Enemies of the State – a group who are said to be against the government, trying to undermine the current powers.

Equality – being treated the same, or equal to another.

Extermination – to kill or murder, used commonly for pests but also used by the Nazis to “clean up” their actions.

Führer – literally, German for “the leader,” title assumed by Adolf Hitler as head of Nazi Germany.

Genocide – first applied to the attempted extermination of Jews by Nazi Germany; the systematic killing of, or a program of action intended to destroy a whole nation or group.

Gestapo – the secret police force in the German Nazi state, notorious for its terrorism, brutality, etc.

Ghettos – in certain European cities, a section to which Jews were restricted, any section of a city in which many members of some minority group live, or to which they are restricted as by social discrimination.

Gypsies – member of a wandering people with dark skin and black hair, found throughout the world and believed to have originated in India.

Hanukkah – Jewish religious holiday that is celebrated in December & lasts eight days, also called the Festival of Lights.

Inferior – low or lower in order, status, rank, etc.; subordinate

Jewish – of or having to do with Jews or Judaism, religion based on the laws & teachings of the Holy Scripture and the Talmud. Basis for early Christianity.

Kaddish – in Judaism a hymn of praise of God, recited as part of the daily service or, in one form, a mourner’s prayer.

Kristallnacht – “Night of Broken Glass;” two days in which the Nazis destroyed Jewish businesses and synagogues. Buildings were burned, homes were broken into, people were beaten. This action marked the beginning of widespread physical violence in Nazi Germany.

Kugel – a crusty baked pudding made as of potatoes or noodles.

Label – a term used to describe a person based on only one characteristic

Master Race – group of people the Nazis believed were superior to others, the Aryans. The perfect Aryan had blonde hair, blue eyes, and light skin. Nazi teaching said the Aryans should control the world.

Matzo – flat, thin, unleavened bread eaten by Jews during Passover

Nazi – nickname for members of the German fascist political party called “National Socialist German Workers’ Party,” founded in 1919 and abolished in 1945

Neo-Nazi – a person who has similar beliefs to the Nazis but in today’s society. Sometimes known as “skin-heads” because of the hairstyle many neo-Nazis wear.

Non-Aryan – according to Nazis any person not belonging to what the Nazis called the “Aryan” race.

Orthodox – conforming to the usual beliefs or established doctrines. In most religions, an orthodox person is generally very religiously observant.

Partisan – member of a resistance group operating secretly within enemy lines, making surprise raids against occupying forces.

Passover – Jewish holiday celebrated for eight days and commemorating the deliverance of the ancient Hebrews from slavery in Egypt.

Peace Treaty – agreement signed at the ending of a war, establishing the parameters for peace.

Perished – to be destroyed, ruined, or wiped out.

Pogrom – Russian word for “devastation.” Organized violence against Jews. (*Kristallnacht is an example of a Pogrom*).

Poles – a native or inhabitant of Poland

Prejudice – beliefs or attitudes people hold that are not based on facts

Propaganda – information and ideas spread by a group of people to try to change the way other people think about something. Propaganda often presents only one side of an issue and is usually unfair and not completely true.

Racism – prejudice and discrimination that results from a belief that one race is superior to another

Reich – Germany or the German government. The Third Reich was the German fascist state under the Nazis from 1933 to 1945.

“SA” – (Nazi Storm Troopers) also called “Brownshirts” because of their striking uniforms consisting of brown shirts and high leather boots. Members of special armed and uniformed branch of the Nazi party.

Scapegoat – a person, group, or thing upon whom the blame for the mistakes or crimes of others is thrust.

Shalom – a word used as the traditional Jewish greeting or farewell.

“SS” – (Schutzstaffel) or Protective Squad began as a special guard for Hitler & other party leaders. The black-shirted members formed a smaller elite group whose members also served as auxiliary policemen and later, as concentration camp guards. Eventually overshadowing the SA in importance, after 1934 the SS became the private army of the Nazi party.

Stock Market Crash – when the value of stocks dropped in 1929 triggering the Great Depression. Businesses closed, and many people lost their jobs and money.

Star of David – a star with six points that is the emblem of the country of Israel and of the Jewish religion.

Stereotype – a critical judgment placed on a group of people as a whole, allowing for no individuality.

Subhuman – below the human race in development; less than human.

Swastika – a traditional “bent cross” symbol that was adopted by the Nazis.

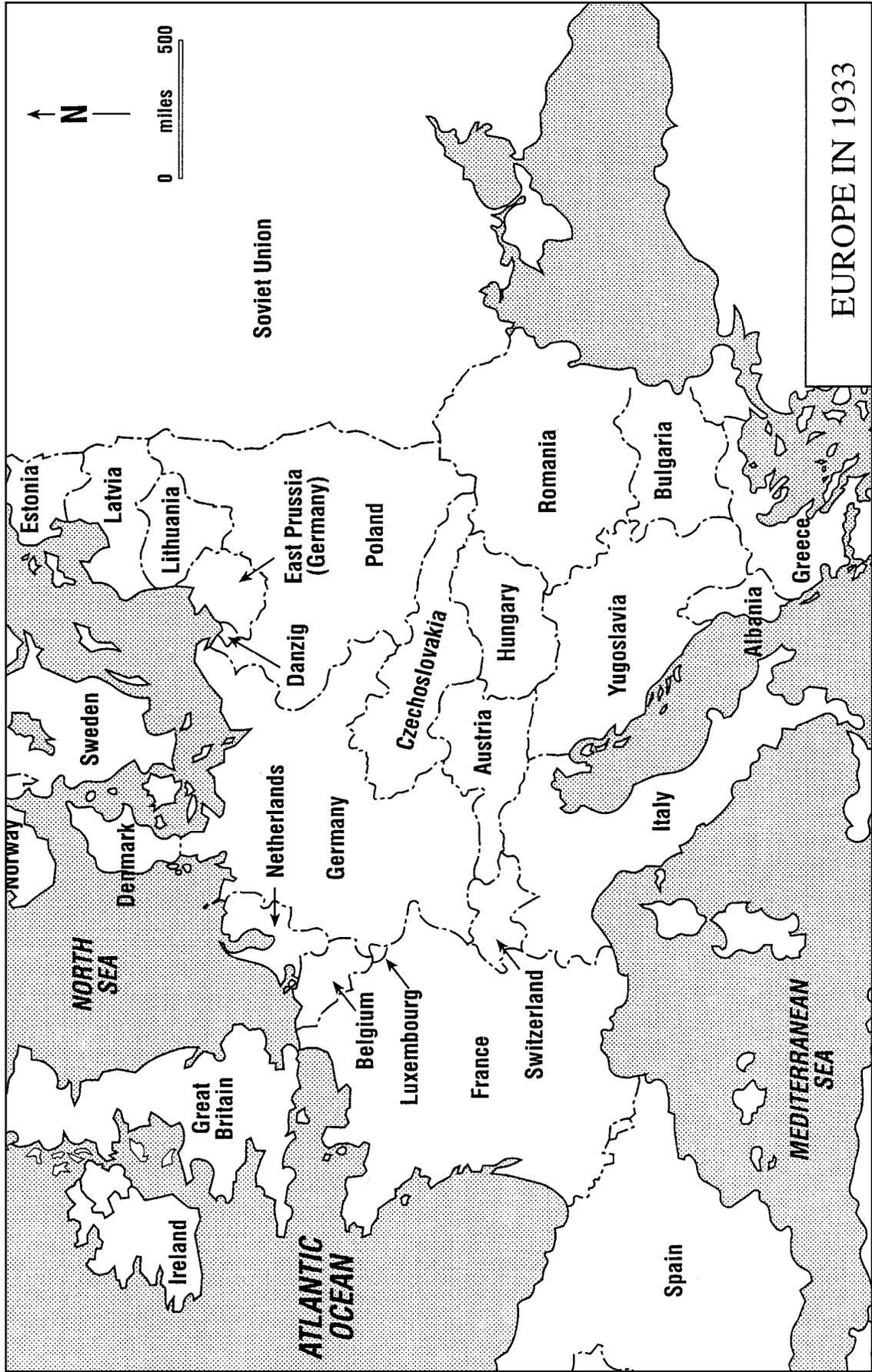
Synagogue – a place used by Jews for religious study & worship.

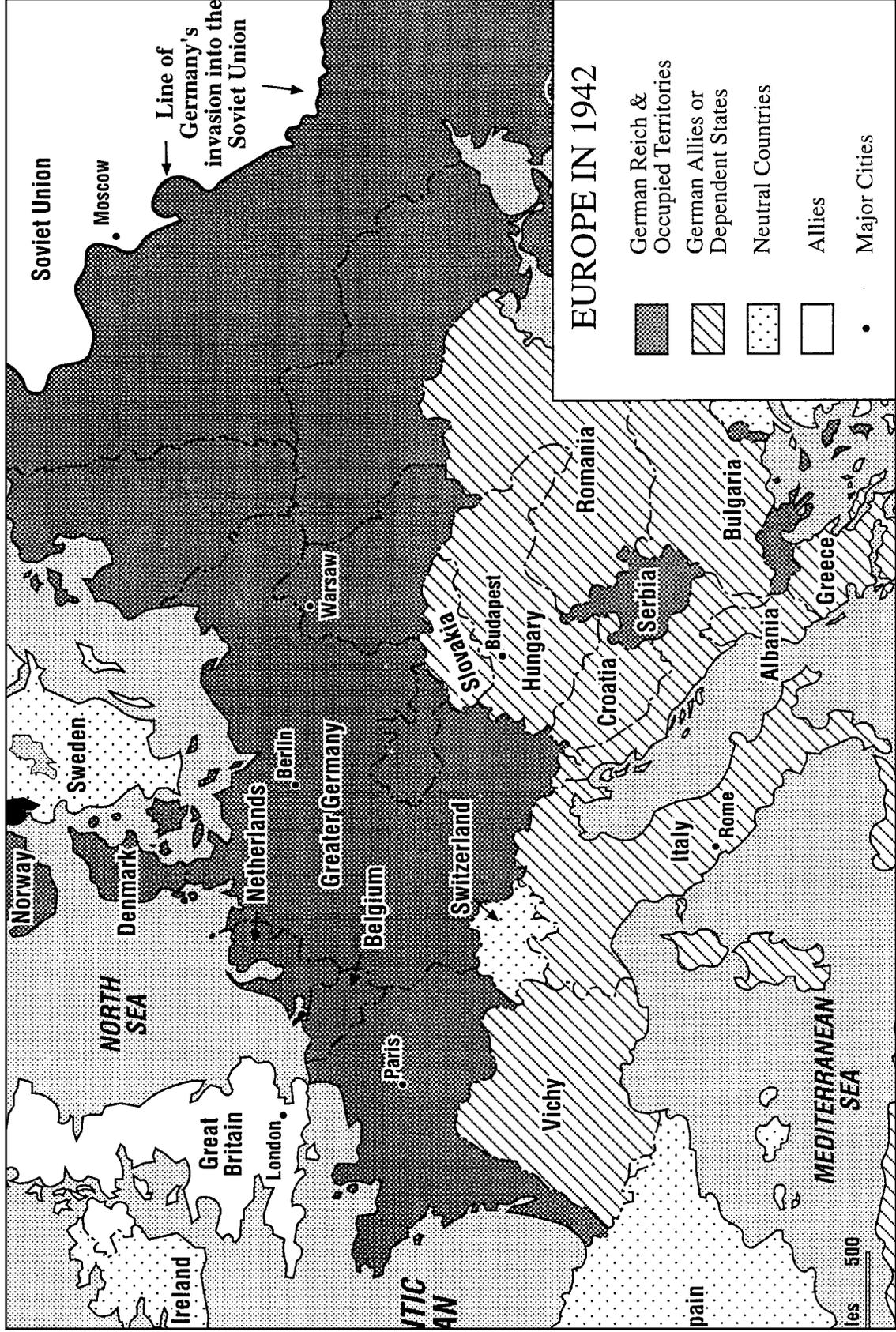
Talmud – the collection of writings constituting the Jewish civil and religious law.

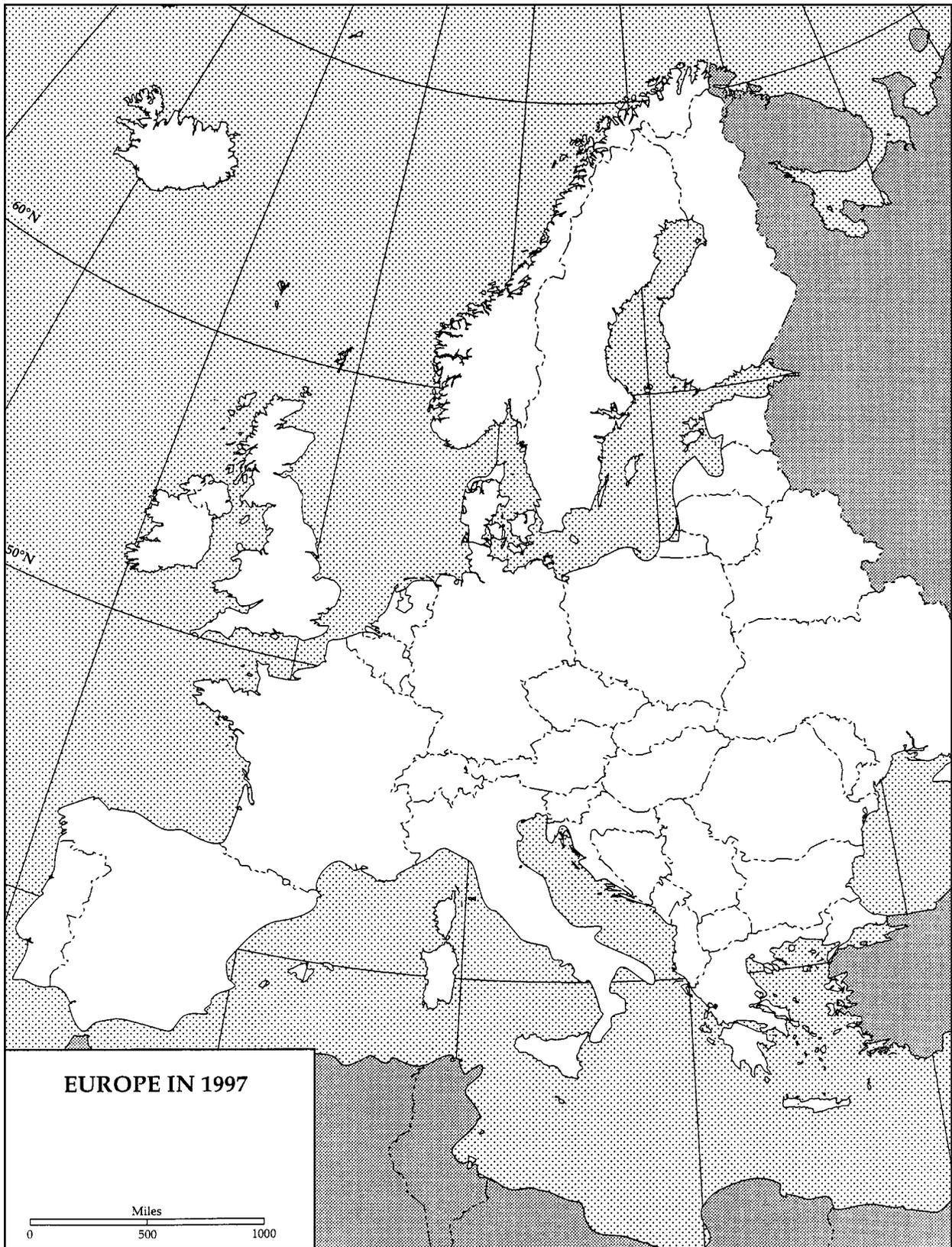
Unstable – not reliable, not steady; easily upset or unbalanced.

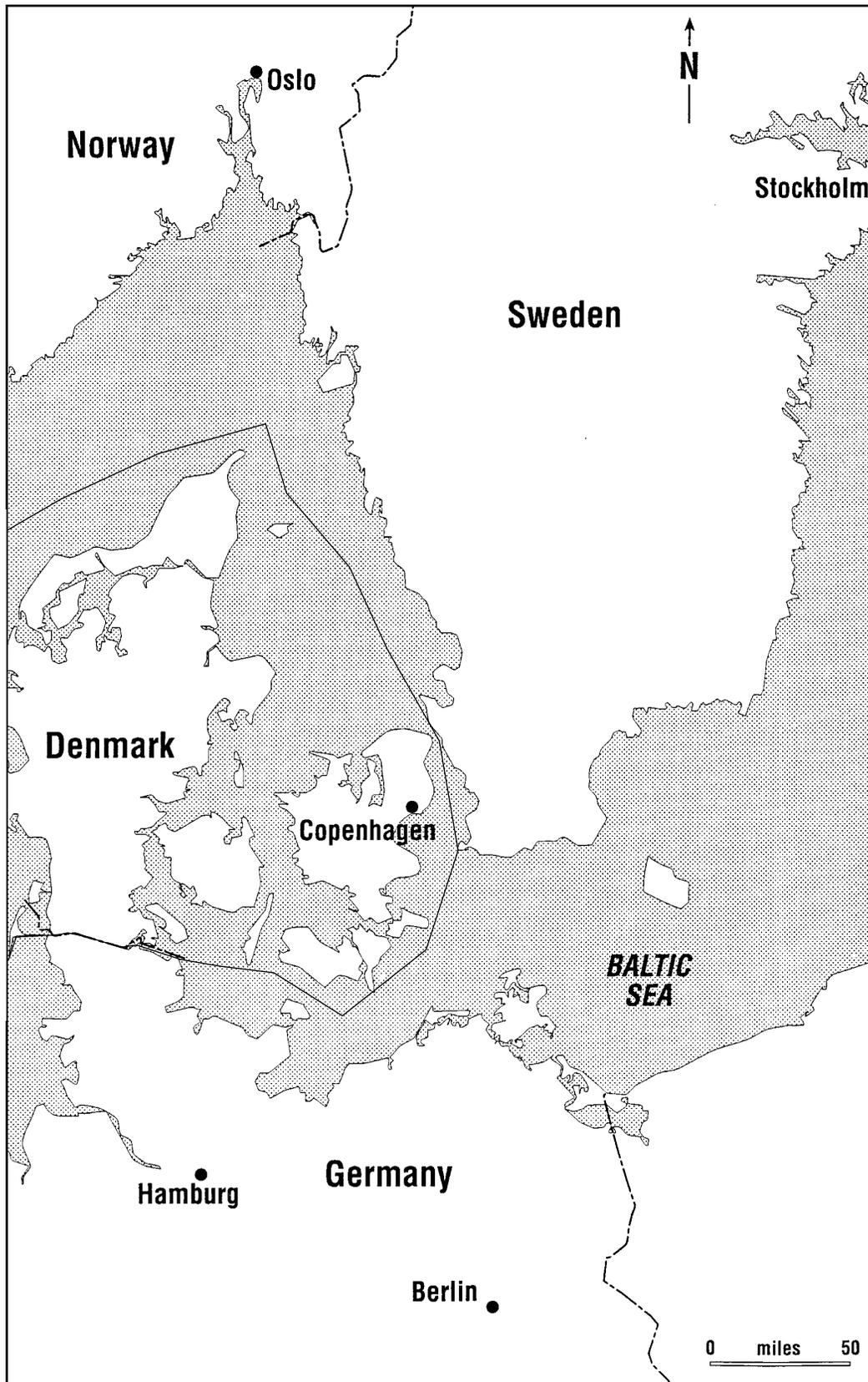
War-debt – debts incurred by a country or government as a result of war. Sometimes a fine is charged to a country as punishment to help other countries repair the damages of war.

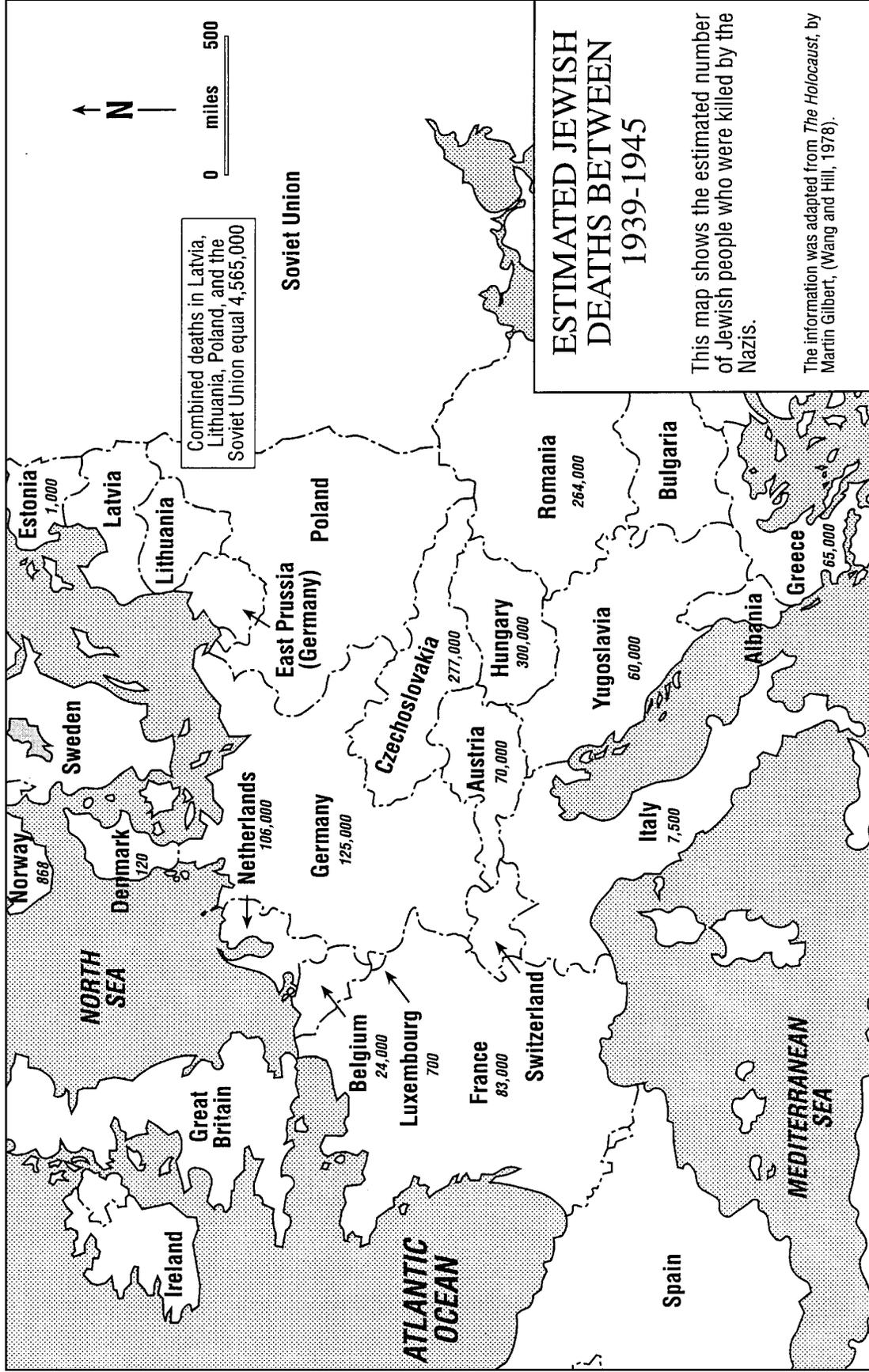
Yiddish – a language derived from Middle High German, spoken by East European Jews and their descendants in other countries. Written in the Hebrew alphabet and contains vocabulary borrowed from Hebrew, Russian, Polish, English, etc.











APPENDIX D

Suggested Videos, Books and Web Sites

VIDEOS

Camera of My Family: Four Generations in Germany 1845-1945

Anti-Defamation League of B'nai B'rith; 19 minutes.

Narrated archival photographs and films follow a family's experiences before, during, and after the Holocaust. This video sets the historical context well but does not contain extremely graphic footage.

The Courage to Care

Anti-Defamation League of B'nai B'rith; 29 minutes.

Interviews with survivors and rescuers, including several who are described in the book, *A Place to Hide*, capture the attention of any viewer. Although some of the accents are difficult to understand, this video reinforces that ordinary people are capable of extraordinary acts of heroism.

Heil Hitler: Confessions of a Hitler Youth

HBO Home Video, Inc.; 30 minutes.

A former member of the Hitler Youth describes the circumstances and excitement of the times, as well as his disbelief when he learned of the extent of the Nazi atrocities. It is an excellent resource to explore why people supported Nazi policies. Preview it for appropriateness for your specific learners!

Not in Our Town

California Working Group, Inc.; 30 minutes

This documentary describes the community's reaction to a rash of racist violence in Billings, Montana in 1993. It acts as an excellent bridge between the past and present, and examines specific ways that the people stood up for each other.

Nuremberg: Tyranny on Trial

A&E Home Video; 50 minutes.

Although this video contains some very graphic archival footage, it gives a clear description of the process used to charge top Nazis with war crimes. Preview it for appropriateness for your specific learners!

One Survivor Remembers

HBO Home Video, Inc.; 39 minutes.

Gerda Weissmann Klein eloquently describes her experiences during and after the Holocaust in this award-winning video. The video sets the historical context of the Holocaust while focusing on one person's experiences. Be sure to provide tissues for every viewer!

Sea Tales: The Doomed Voyage of the St. Louis

A&E Home Video; 50 minutes.

The story of the passengers of the S.S. St. Louis is a stark reminder that leaving a life-threatening situation is not as easy as we like to believe. U.S. immigration policies, and their effect on real people, come into question in this video.

Schindler's List

Produced by Steven Spielberg, based on the book by Thomas Keneally; 3 hours, 17 minutes.

The rescue efforts of Oskar Schindler are based on factual circumstances, although this full-length commercial movie is not a documentary. Related readings are readily accessible. Some scenes are very graphic and contain violence.

BOOKS***All But My Life**

*Klein, Gerda Weissmann
Hill and Wang
New York, 1995 (1957)*

Intermediate

Although over 200 pages, Mrs. Klein's memoir captures any readers attention and heart. She describes her own experiences in a way that few people will ever forget. This book directly links to the video "One Survivor Remembers."

Anne Frank: Beyond the Diary—A Photographic Remembrance

*van der Rol, Ruud and Verhoeven, Rian
Scholastic Inc.
New York, 1992*

Intermediate

The experiences of Anne Frank and her family are set in context with photographs, maps and drawings. The details related through this book can stand alone or accompany *The Diary of Anne Frank* or video resources.

Behind the Bedroom Wall

*Williams, Laura E.; Goldstein, A. Nancy (illustrator)
Scholastic, Inc.
New York, 1996*

Intermediate

Thirteen-year-old Korrina Rehme, member of a Nazi youth group, discovers that her parents are hiding Jews in their home. Her loyalties and sympathies are in question as she tries to decide which side she is on.

The Big Lie

*Leitner, Isabella; Pedersen, Judy (Illustrator); Leitner, Irving A.
Scholastic, Inc.
New York, 1992*

Beginning

This memoir describes the experiences of the author and her family, set in historical context. It is not recommended for young children despite the low reading level.

The Bracelet

*Uchida, Yoshiko; Yardley, Joanna (Illustrator)
Philomel Books
New York, 1976*

Beginning

Japanese concentration camps in the United States during World War II are the setting for this beautifully illustrated book. An appropriate book for parents to read to their children, it will capture the hearts of all who read it.

The Courage to Care: Rescuers of Jews During the Holocaust

*Rittner, Carol and Myers, Sondra (editors)
New York University Press
New York, 1986*

Advanced

First person accounts of people who risked their lives to save others during the Holocaust. Each chapter stands alone, and many are included in the video by the same name. Includes photographs and map diagrams.

*** Reading Level Notations**

Beginning	<i>These notations are used to approximate reading levels for each book. Use them cautiously as a starting point to select appropriate materials. Keep in mind that some of the "Beginning" level resources will be of interest to higher level readers, and vice versa.</i>
Intermediate	
Advanced	
Collegiate	

Denying the Holocaust:**The growing assault on truth and memory***Lipstadt, Deborah E.**Penguin Books, Inc.**New York, 1994*

Collegiate

An excellent educator resource to address recent “Holocaust denial” efforts. Dr. Lipstadt’s book is both thorough and interesting, but not appropriate for most adult learners.

Escape from Warsaw*Serrailer, Ian**Harper/Trophy**New York, (c. 1980)*

Intermediate

An adventurous, fictional account based on experiences in and near the Warsaw ghetto. The risks of resistance are captured in this story.

I Never Saw Another Butterfly: Children’s Drawings and Poems from Terezin Concentration Camp**1942-1944***Volavkova, Hana (Editor)**Schocken books**New York, 1993*

Beginning to Intermediate

This collection of children’s artwork, writings, and poetry personalizes the history of the Holocaust. It reminds learners of the pain that innocent children were forced endure. The “Catalog of Drawings and Poems” at the back of the book tell brief biographies of some of the children.

Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There*Hallie, Philip P.**Harper and Row, 1988*

Advanced

This 200+ page book describes how the villagers of Le Chambon, led by the Trocme family, decided to help refugees hide from the Nazis. An interview with Mrs. Trocme and one of her daughters can be found on the video, “Courage to Care.” A lower reading level chapter about Le Chambon is located in *A Place to Hide*.

The Lily Cupboard: A Story of the Holocaust*Oppenheim, Shulamith Levey; Himler, Ronald (Illustrator)**Harper/Trophy**Mexico, 1990*

Beginning

A beautifully illustrated story of a hidden child. The descriptions allow you to smell, hear, and feel the experiences of children who did not fully understand their circumstances. This book is appropriate to read to children.

The Man from the Other Side*Orlev, Uri**Houghton Mifflin Co.**Boston, 1989; translation 1991*

Intermediate

A riveting, adventurous novel about a boy who lives outside of the Warsaw ghetto, this book is difficult to set aside. The story is based on real events before and during the Warsaw ghetto uprising.

Maus I, A Survivor's Tale: My Father Bleeds History
and

Maus II, A Survivor's Tale: And Here My Troubles Began

Spiegelman, Art
Pantheon Books
New York, 1991

Intermediate

The artist/author of these graphic works describes his father's experiences before, during and after the Holocaust. Throughout the books, the past and present are intertwined. The format will attract reluctant readers, but the books appeal to a very wide audience.

Night

Wiesel, Elie
Bantam Books
New York, 1982 (1960)

Advanced

Wiesel's classic memoir is widely available and highly acclaimed. His descriptions of Auschwitz haunt readers with their realism. *Night* is relatively short but extremely powerful.

Number the Stars

Lowry, Lois
Yearling Books
New York, 1990

Intermediate

A fictional account based on historical events, this 1990 Newbery Award Medal Winner is adventurous and compelling. The Danish rescuers depicted come alive for readers of any age or academic level.

The Other Victims: First Person Stories of Non-Jews Persecuted by the Nazis

Friedman, Ina R.
Houghton Mifflin Company
Boston, 1990

Intermediate

An ALA Best Book for Young Adults, this volume includes stand-alone personal narratives of Christians, Gypsies, deaf persons, homosexuals, and Blacks who suffered at the hands of the Nazis before and during WWII.

Pink and Say

Polacco, Patricia
Scholastic, Inc.
New York, 1994

Intermediate

A beautifully illustrated story set during the U.S. Civil War, this story is guaranteed to have all readers in tears. The friendship between two young men, one black and the other white, bridges racial differences. One poignant scene discusses "Say" wanting to learn to read.

A Place to Hide: True Stories of Holocaust Rescues

Pettit, Jayne
Scholastic, Inc.
New York, 1993

Intermediate

Each chapter can stand alone to describe the heroic efforts of rescuers. Most link well to other print and video resources: *Miep* tells about the woman who hid Anne Frank and her family, *Oskar and Emilie Schindler* links directly to the movie "Schindler's List," etc.

A Picture Book of Anne Frank

Adler, David A.; Ritz, Karen (Illustrator)

Holiday House

New York, 1993

Beginning

A simple, yet interesting version of the story of Anne Frank and her family.

Promise of a New Spring: The Holocaust and Renewal

Klein, Gerda Weissmann; Tartaro, Vincent (Illustrator)

Phoenix Folios

Scottsdale, AZ, 1981

Beginning

This small, illustrated book addresses the context and impact of the Holocaust using the metaphor of a forest fire. It is concise, but not shallow, and has widespread appeal to introduce the events of the Holocaust.

Rose Blanche

Innocenti, Roberto

Harcourt Brace & Company

Orlando, FL, 1996

Beginning

This depiction of the Holocaust, as seen through the eyes of a child, is beautifully and realistically illustrated. Although it appears to be intended for children, it is more appropriate for adults of any academic level.

Star of Fear, Star of Hope

Hoestlandt, Jo; Kang, Johanna (Illustrator);

Polizzotti, Mark (Translator)

Scholastic Inc.

New York, 1993

Beginning

This well-illustrated story tells about a friendship between two girls, one Jewish and one non-Jewish. When the Jewish girl disappears, the other girl describes the lifelong loss and yearning for her friend.

Tales from a Child of the Enemy

Duba, Ursula

Penguin Books USA

New York, 1995

Intermediate

These poems tell about the Holocaust from a distinctly different perspective, that of a gentile woman who was born in Germany during World War II. Through her poetry, she describes her own experiences and confronts critical issues about this time period.

Tell Them We Remember

Bachrach, Susan

Little, Brown, & Co.

Washington, DC, 1994

Intermediate

Each stand-alone chapter with photographs addresses a specific issue about the events of the Holocaust. This volume is absolutely invaluable as an overview of the Holocaust for all academic levels. If you can only purchase one book for an adult basic education class, this book is the one to buy.

Twenty and Ten

Bishop, Clair Huchet; Du Bois,

William Pene (Illustrator)

Puffin Books (by the Penguin Group)

New York, 1952

Beginning to Intermediate

This compelling novel is based on the experiences of children hidden in France during World War II. It is adventurous, serious, funny, exciting, scary, and an all-time favorite book. Readers of all ages and academic levels will wonder what will happen on the next page, and the next, and the next.

The World Must Know: the History of the Holocaust as Told in the United States Holocaust Memorial Museum

Berenbaum, Michael

Little, Brown & Co.

Boston, MA, 1993

Collegiate

This book is an indispensable resource for educators. Each section provides a clear, detailed overview of specific aspects of the Holocaust. Use it like a teacher's companion to *Tell Them We Remember* to clarify gaps in your own knowledge. Photographs are found on every page and the index is invaluable.

WEB SITES

In recent years, Holocaust teaching and learning materials have proliferated on the internet; however, Holocaust revisionists and deniers exploit this medium to spread their myths. The only internet addresses included in this list are those of reputable organizations. We recommend accessing these organizations' web sites first to find links to other reliable Holocaust sites, rather than having students do broad-based searches.

<http://www.ushmm.gov>

The web site of the United States Holocaust Memorial Museum provides a wide range of excellent information for teachers and learners.

<http://www.wiesenthal.com>

This address leads you to both the Simon Wiesenthal Center and the Museum of Tolerance. Both address both past and present issues of tolerance.

<http://www.gfh.org.il>

The Ghetto Fighters' House in Israel has established an excellent site that focuses on resistance in its many forms.

<http://www.annefrank.nl>

The Anne Frank House's site provides information about her family and about the Holocaust in general.