



**TENNESSEE HOLOCAUST COMMISSION ON EDUCATION
TENNESSEE HOLOCAUST COMMISSION, INC.**

Tennessee Educators Summer Seminar Trip to the United States Holocaust Memorial Museum 2012 Materials

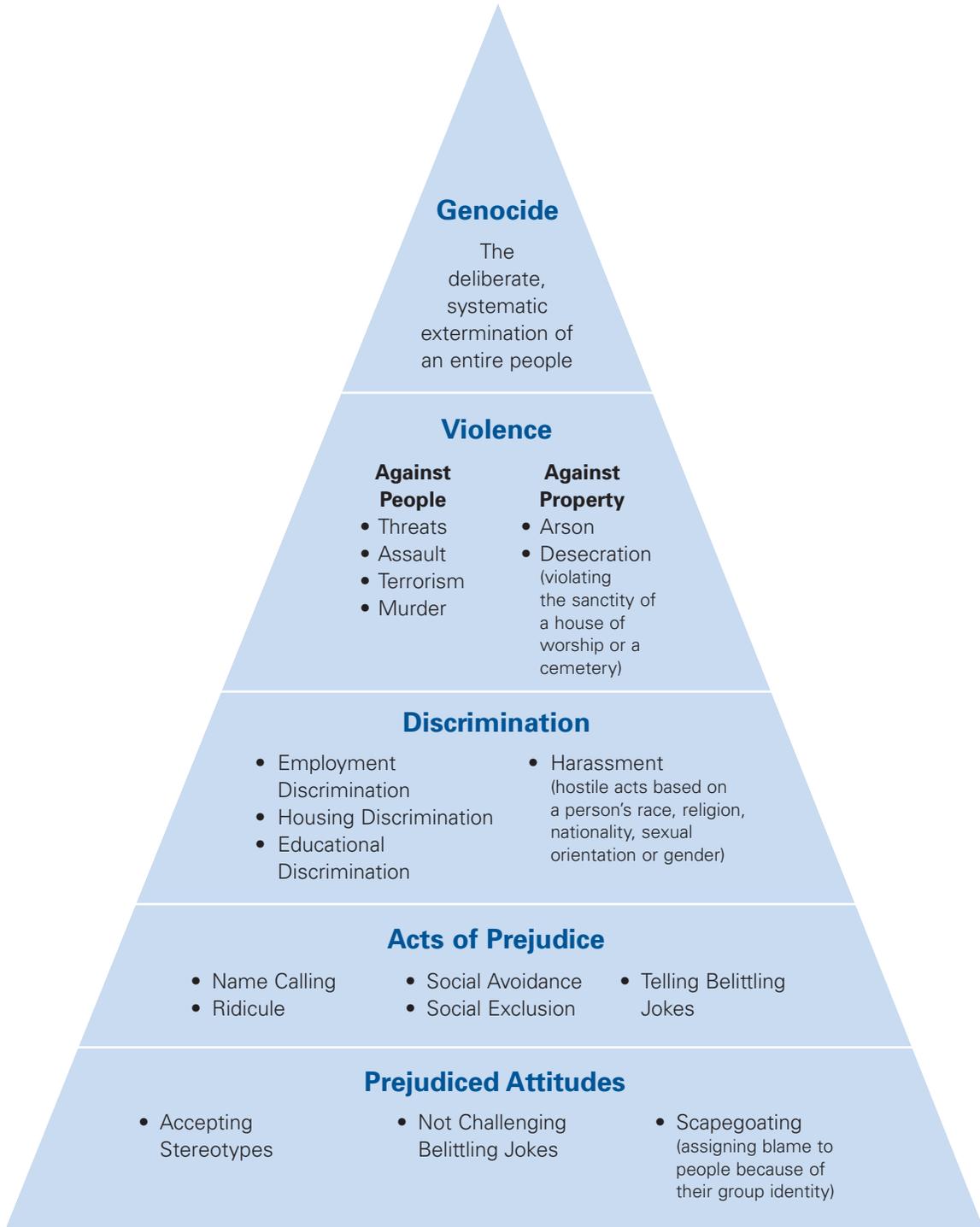


2417 West End Avenue | c/o Vanderbilt University | Nashville, TN 37240

Telephone: (615) 343.1171 or 343.2563 | FAX: (615)343.8355 | Web Address: www.tnholcom.org

Danielle Kahane-Kaminsky - Executive Director | E-mail: danielle.kahane-kaminsky@vanderbilt.edu

PYRAMID OF HATE



Why Teach About The Holocaust

The objective of teaching any subject is to engage the intellectual curiosity of the students in order to inspire critical thought and personal growth. Therefore it is essential that educators consider questions of rationale whenever they approach a subject.

When educators take the time to consider the reasons for their lessons on the Holocaust, they will be more likely to select content that speaks to their student's interest and that provides them with a clearer understanding of a complex history.

The following considerations may encourage reflection on the reasons for teaching about the Holocaust:

- The Holocaust was a watershed event, not only for the twentieth century but in the entire history of humanity. It was an unprecedented attempt to murder a whole people and to extinguish its culture. The Holocaust should be studied because it fundamentally challenges the foundations of civilization.
- A thorough study of the Holocaust helps students think about the use and abuse of power and the roles and responsibilities of individuals, organizations and nations when confronted with human rights violations. It can heighten awareness of the genocidal potential in the contemporary world.
- Study of the Holocaust assists students in developing an understanding of the ramifications of prejudice, racism, anti-semitism and stereotyping in any society. It helps students develop an awareness of the value of diversity in a pluralistic society and encourages sensitivity to the positions of minorities.
- The Holocaust demonstrates how a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide.
- The Holocaust provides a context for exploring the dangers of remaining silent and indifferent in the face of the oppression of others.
- As students gain insights into the many historical, social, religious, political and economic factors that cumulatively resulted in the Holocaust, they gain awareness of the complexity of the historical process and a perspective on how a convergence of factors can contribute to the disintegration of democratic values. Students come to understand that it is the responsibility of citizens in a democracy to learn to identify the danger signals and to know when and how to react.
- The Holocaust has become a central cultural theme. This is reflected in media representation and popular culture. Holocaust education can offer students accurate historical knowledge and critical thinking skills needed to understand and evaluate these manifestations.

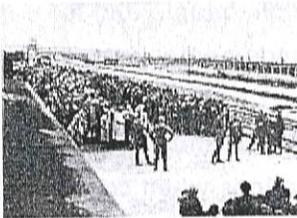
Source: THC Education working group 2002

Methodological Considerations

As a memorial museum, USHMM recommends grounding the history through the use of a variety of artifacts which are the evidence of what took place during the Holocaust. This approach also aids in meeting state and national teaching standards, which frequently endorse the use of primary sources.

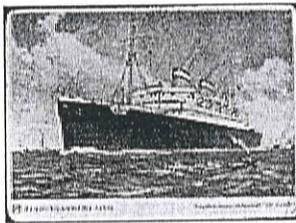
The teaching of Holocaust history demands of educators a high level of sensitivity and a keen awareness of the complexity of the subject matter. The following recommendations, while reflecting approaches that would be appropriate for effective teaching in general, are particularly relevant to Holocaust education.

- *Define the term "Holocaust"*



- The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the handicapped and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war and political dissidents, also suffered grievous oppression and death under Nazi tyranny.

- *Do not teach or imply that the Holocaust was inevitable*



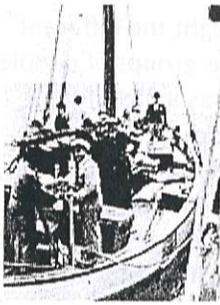
- Just because a historical event took place, and it is documented in textbooks and on film, does not mean that it had to happen. This seemingly obvious concept is often overlooked by students and teachers alike. The Holocaust took place because individuals, groups, and nations made decisions to act or not to act. Focusing on those decisions leads to insights into history and human nature and can better help your students to become critical thinkers.

- *Avoid simple answers to complex questions*



- The history of the Holocaust raises difficult questions about human behavior and the context within which individual decisions are made. Be wary of oversimplification. Seek instead to nuance the story. Allow students to think about the many factors and events that contributed to the Holocaust and often made decision-making difficult and uncertain.

- *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 generalize and, thus, to distort the facts (e.g., "all concentration camps were killing centers" or "all Germans were collaborators"). Rather, you must strive to help your students clarify the information presented and encourage them to distinguish, for example, 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 encompassed partisan activity; the smuggling of messages, food, and weapons; sabotage; and actual military engagement. Resistance may also be thought of as willful disobedience such as continuing to practice religious and cultural traditions in defiance of the rules or 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 an act of spiritual resistance.

Try to avoid stereotypical descriptions. Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. 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.

- *Strive for balance in establishing whose perspective informs your study of the Holocaust*



- Most students express empathy for victims of mass murder. However, 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. One helpful technique for engaging students in a discussion of the Holocaust is to think of the participants involved as belonging to one of four categories: victims, perpetrators, rescuers, and bystanders. Examine the actions, motives, and decisions of each group. Portray all individuals, including victims and perpetrators, as human beings who are capable of moral judgment and independent decision making.

As with any topic, students should make careful distinctions about sources of information. Students should be encouraged to consider why a particular text was written, who wrote it, who the intended audience was, whether there were any biases inherent in the information, whether any gaps occurred in discussion, whether omissions 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. Strongly encourage your students to investigate carefully the origin and authorship of all material, particularly anything found on the Internet.

- *Avoid comparisons of pain*



- A study of the Holocaust should always highlight the different policies carried out by the Nazi regime toward various groups of people; however, these distinctions should not be presented as a basis for comparison of the level of suffering between those groups during the Holocaust. 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. Avoid generalizations that suggest exclusivity such as "the victims of the Holocaust suffered the most cruelty ever faced by a people in the history of humanity."

- *Do not romanticize history*



- People who risked their lives to rescue victims of Nazi oppression provide useful, important, and compelling role models for students. Given that only a small fraction of non-Jews under Nazi occupation helped to rescue Jews, an overemphasis on heroic tales in a unit on the Holocaust can result in an inaccurate and unbalanced account of the history. Similarly, in exposing students to the worst aspects of human nature as revealed in the history of the Holocaust, you run the risk of fostering cynicism in your students. Accuracy of fact along with a balanced perspective on the history must be a priority.

- *Contextualize the history*



- Events of the Holocaust and, particularly, how individuals and organizations behaved at that time, should be placed in historical context. The occurrence of the Holocaust must be studied in the context of European history as a whole to give students a perspective on the precedents and circumstances that may have contributed to it.

Similarly, study of the Holocaust should be viewed within a contemporaneous context, so students can begin to comprehend the circumstances that encouraged or discouraged particular actions or events. For example, when thinking about resistance, consider when and where an act took place; the immediate consequences to one's actions to self and family; 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 availability and risk of potential hiding places.

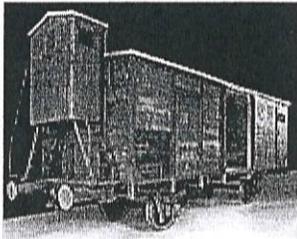
Encourage your students not to categorize groups of people only on the basis of their experiences during the Holocaust: contextualization is critical so that victims are not perceived only as victims. By exposing students to some of the cultural contributions and achievements of 2,000 years of European Jewish life, for example, you help them to balance their perception of Jews as victims and to better appreciate the traumatic disruption in Jewish history caused by the Holocaust.

- *Translate statistics into people*



- In any study of the Holocaust, the sheer number of victims challenges easy comprehension. Show that individual people—families of grandparents, parents, and children—are behind the statistics and emphasize that within the larger historical narrative is a diversity of personal experience. Precisely because they portray people in the fullness of their lives and not just as victims, first-person accounts and memoir literature provide students with a way of making meaning out of collective numbers and add individual voices to a collective experience.

- *Make responsible methodological choices*



- One of the primary concerns of educators teaching the history of the Holocaust is how to present horrific, historical images in a sensitive and appropriate manner. Graphic material should be used judiciously and only to the extent necessary to achieve the objective of the lesson. Try to select images and texts that do not exploit the students' emotional vulnerability or that might be construed as disrespectful of the victims themselves. Do not skip any of the suggested topics for study of the Holocaust because the visual images are too graphic. Use other approaches to address the material.

In studying complex human behavior, many teachers rely upon simulation exercises meant to help students "experience" unfamiliar situations. Even when great care is taken 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 that they now know what it was like to suffer or even to participate during the Holocaust. It is best to draw upon numerous primary sources, provide survivor testimony, and refrain from simulation games that lead to a trivialization of the subject matter.

Furthermore, word scrambles, crossword puzzles, counting objects, model building, 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, trivialization of the history. If the effects of a particular activity, even when popular with you and your students, run counter to the rationale for studying the history, then that activity should not be used.

WHY DIDN'T PEOPLE JUST LEAVE?

Materials:

- Documentation Required for Emigration from Germany
- Documentation Required for Immigration Visas to Enter the United States
- Diary Entry of Klaus Langer from December 19, 1938

This exercise helps to explain to students the paper walls of the bureaucracy of immigration. Ask students the following....

- How long did it take all of these letters to get to these places?
- Look at the requirements to leave Germany—What do these documents tell you about immigration to the U.S. and the money that you need?
- References the Evian Conference
- Think about who is writing this?
- What details are included?
- How might you use this in your classroom?

Teaching about the Holocaust

Documentation Required for Emigration from Germany

After 1937, Jews needed the following documents from German authorities to leave the country.

- Passport
- Certificate from the local police noting the formal dissolution of residence in Germany
- Certificate from the Reich Ministry of Finance approving emigration, which required:
 - Payment of an emigration tax of 25 percent on total assets valued at more than 50,000 RM. This tax came due upon the dissolution of German residence.
 - Submission of an itemized list of all gifts made to third parties since January 1, 1931. If their value exceeded 10,000 RM, they were included in the calculation of the emigration tax.
 - Payment of a capital transfer tax of 25 percent (levied only on Jews) of assets in addition to the emigration tax.
 - Certification from the local tax office that there were no outstanding taxes due.
 - Certification from a currency exchange office that all currency regulations had been followed. An emigrant was permitted to take 2,000 RM or less in currency out of the country. Any remaining assets would be transferred into blocked bank accounts with restricted access.
- Customs declaration, dated no earlier than three days before departure, permitting the export of itemized personal and household goods. This declaration required:
 - Submission of a list, in triplicate, of all personal and household goods accompanying the emigrant stating their value. The list had to note items acquired before January 1, 1933, those acquired since January 1, 1933, and those acquired to facilitate emigration.
 - Documents attesting to the value of personal and household goods, and written explanations for the necessity of taking them out of the country.
 - Certification from a currency exchange office permitting the export of itemized personal and household goods, dated no earlier than 14 days before departure.

With the preceding documents, emigrants could leave Germany, if and only if they had valid travel arrangements and entrance visas for another country. After the union of Germany and Austria in March 1938, emigrants from Austria holding an Austrian passport had to apply for a German exit visa before they were permitted to leave the country.

Documents Required to Obtain a Visa to the United States

The bureaucratic hurdles facing German Jews attempting to emigrate in the late 1930s were overwhelming. Nations required extensive documentation that was often virtually impossible to obtain. The following is a list of the documents required by the United States to obtain a visa.

- Five copies of the visa application
- Two copies of the applicant's birth certificate
- Quota number (establishing the applicant's place on the waiting list)

Two sponsors:

- Close relatives of the prospective immigrant were preferred
- The sponsors were required to be US citizens or to have permanent resident status, and they were required to have completed and notarized six copies of an Affidavit of Support and Sponsorship

Supporting documents:

- Certified copy of most recent federal tax return
- Affidavit from a bank regarding applicant's accounts
- Affidavit from any other responsible person regarding other assets (affidavit from sponsor's employer or statement of commercial rating)

Certificate of Good Conduct from German Police authorities, including two copies of each:

- Police dossier
- Prison record
- Military record
- Other government records about individual

Affidavits of Good Conduct (after September 1940) from several responsible disinterested persons

Physical examination at US consulate

Proof of permission to leave Germany (imposed September 30, 1939)

Proof that prospective immigrant had booked passage to the Western hemisphere (imposed September 1939)

Primary Source Documents for the study of Kristallnacht “the night of the broken glass” November 9-10, 1938

- **Heydrich’s Instructions**
- **Klaus Langer’s Diary Entry-November 11, 1938**
- **New York Times Article-November 11, 1938**

- Think about who is writing this?
- What details are included?
- How do the details differ depending on the source?
- Do you find similarities between all three descriptions?
- How might you use this in your classroom?

How does the use of primary source documents enhance student understanding?

Heydrich's Instructions For Kristallnacht*

(November 10, 1938)

Secret

Copy of Most Urgent telegram from Munich, of November 10, 1938, 1:20 A.M.

To

All Headquarters and Stations of the State Police

All districts and Sub-districts of the SD

Urgent! For immediate attention of Chief or his deputy!

Re: Measures against Jews tonight

Following the attempt on the life of Secretary of the Legation vom Rath in Paris, demonstrations against the Jews are to be expected in all parts of the Reich in the course of the coming night, November 9/10, 1938. The instructions below are to be applied in dealing with these events:

1. The Chiefs of the State Police, or their deputies, must immediately upon receipt of this telegram contact, by telephone, the political leaders in their areas – Gauleiter or Kreisleiter – who have jurisdiction in their districts and arrange a joint meeting with the inspector or commander of the Order Police to discuss the arrangements for the demonstrations. At these discussions the political leaders will be informed that the German Police has received instructions, detailed below, from the Reichsfuehrer SS and the Chief of the German Police, with which the political leadership is requested to coordinate its own measures:

- a) Only such measures are to be taken as do not endanger German lives or property (i.e., synagogues are to be burned down only where there is no danger of fire in neighboring buildings).
- b) Places of business and apartments belonging to Jews may be destroyed but not looted. The police is instructed to supervise the observance of this order and to arrest looters.
- c) In commercial streets particular care is to be taken that non-Jewish businesses are completely protected against damage.
- d) Foreign citizens – even if they are Jews – are not to be molested.

2. On the assumption that the guidelines detailed under para. 1 are observed, the demonstrations are not to be prevented by the Police, which is only to supervise the observance of the guidelines.

3. On receipt of this telegram Police will seize all archives to be found in all synagogues and offices of the Jewish communities so as to prevent their destruction during the demonstrations. This refers only to material of historical value, not to contemporary tax records, etc. The archives are to be handed over to the locally responsible officers of the SD.

4. The control of the measures of the Security Police concerning the demonstrations against the Jews is vested in the organs of the State Police, unless inspectors of the Security Police have given their own instructions. Officials of the Criminal Police, members of the SD, of the Reserves and the SS in general may be used to carry out the measures taken by the Security Police.

5. As soon as the course of events during the night permits the release of the officials required, as many Jews in all districts – especially the rich – as can be accommodated in existing prisons are to be arrested. For the time being only healthy male Jews, who are not too old, are to be detained. After the detentions have been carried out the appropriate concentration camps are to be contacted immediately for the prompt accommodation of the Jews in the camps. Special care is to be taken that the Jews arrested in accordance with these instructions are not ill-treated....

signed [Heydrich](#),
SS Gruppenfuehrer

* "Night of the Broken Glass."

Klaus Langer's Diary Entry- November 11, 1938

The past three days brought significant changes in our lives. On November 7 a German legation member was assassinated in Paris. He died two days later. The day following, on November 10 [*sic*], came the consequences. At three o'clock the synagogue and the Jewish youth center were put on fire. Then they began to destroy Jewish businesses. During the morning, private homes also were being demolished. Fires were started at single homes belonging to Jews. At six-thirty in the morning the Gestapo came to our home and arrested Father and Mother [. . .] Mother returned after about one and a half hours. Dad remained and was put in prison. In the morning I went to the Ferse home. Bobby was at the synagogue and at the youth center in the morning and saw how they burned. Later we went to the day care center where the children had been brought from the community home, which they had to flee during the night.

We [. . .] returned to our neighborhood by two o'clock. Not far from us we saw a gang vandalizing a home, throwing things out of the window. When I went around the corner and looked up my street there was nothing to see. It looked peaceful. I, therefore, returned directly to our house. When I turned into the front yard I saw that the house was damaged. I walked on glass splinters. In the hallway Frau Baum, who lived upstairs. I ran into our apartment and found unbelievable destruction in every room. It was the same in the apartment of the caretaker below us. Mother and Grandmother were there. My parents' instruments were destroyed, the dishes were broken, the windows were broken, furniture upturned, the desk was turned over, drawers and mirrors were broken, and the radio smashed. The kitchen and there bathroom were untouched. The upstairs room also left alone, including my father's cello. The cellar was also not disturbed. The apartment of the caretaker, Bachrach, was in much worse condition.

In the evening, mother brought gold and other valuables for safekeeping to Christian acquaintances. We wanted to spend the night at home, but the caretaker, Frau Bachrach, urged us to go to our relatives, the Herzfelds, where we spent the night. I read until late. In the middle of the night, at 2:30 a.m., the Storm Troopers [Sturmabteilung, or SA, also known as the Brownshirts] smashed windows and threw stones against the store shutters. After a few minutes they demanded to be let into the house. Allegedly they were looking for weapons. After they found no weapons they left. After that no one was able to go back to sleep. Everyone sat in one room. I tried but could not sleep. After a while I went back to where they were setting and found they had dozed off. The time passed terribly slowly. Then we thought there was still another person in the house who was making noise. Finally, at 5 a.m. I saw a policeman outside who walked back and forth. I shall never forget that night.

The next day, rumor had it that children under sixteen years of age would also be arrested. I wanted to flee and ride my bicycle to Christian friends of my parents who lived in Rhineland. Mother objected, however, and I remained at home, of course. The next night we all wanted to sleep at home, but we were too upset. At nine-thirty at night we went to the Kosmann's where the gangsters had already been, that is, they had destroyed everything. We had calmed down somewhat and slept there quite well.

Books could be written about all that had happened and about which we now begin to learn more. But, I have to be careful. A new regulation was issued that the Jews in Germany had to pay one billion reichmarks for restitution. What for? For the damage the Nazis had done to the Jews in Germany. I shall return to that subject later. My room will stay as is. I am not going to school as long as Dad is not at home. I now want to get to Erez Isreal as quickly as possible, maybe with the first Youth Aliyah. The plan for making aliyah was made some time ago. The Bund of course had come to standstill. Its leaders were arrested.

JEWIS ARE ORDERED TO LEAVE MUNICH

Some Told They Must Get Out
of Germany Despite Fact
They Lack Passports

FINE SHOPS ARE WRECKED

Four Synagogues Set on Fire
in Frankfort on the Main
—Many Jews Arrested

Wireless to THE NEW YORK TIMES.

MUNICH, Germany, Nov. 10.—All Jewish families were ordered this morning to leave Munich within forty-eight hours and were instructed to inform the political police by 6 P. M. when they would hand over the keys to their dwellings and garages.

Instructions were issued to confiscate all Jewish-owned cars and the sale of gasoline to Jews was forbidden. In some cases Jews were told that they must leave Germany and they were forced to sign a statement to this effect. No notice was taken of the objection that most Jews were without passports. The only Jews with passports are those who have already made preparations to emigrate.

The news of the death of Ernst vom Rath in Paris was the signal for a reign of terror for the Jewish community in Munich, which began with the wrecking of shops during the night and continued with incendiarism during the morning and wholesale arrests and notices of expulsions during the day.

Crowds Fill Main Streets

Large crowds filled the main streets this morning to gaze on the destruction wrought in last night's riots, the full extent of which was visible only by daylight. Kauffingerstrasse, one of Munich's main streets, looked as if it had been raided by a bombing plane. A half-dozen of the best shops were converted into wreckage overnight with plate-glass windows splintered on the pavement, shelves torn down and goods lying broken and trampled on the floor.

So far as can be gathered every Jewish-owned shop in town was completely or partly wrecked as well as several "Aryan" businesses, which shared the general fate for having previously belonged to Jews.

An orthodox synagogue was set on fire early this morning; the alarm was raised about 8 A. M. but the flames caused much havoc before they could be controlled. The synagogue was reduced to a shell and the Jewish school adjoining it was also completely burned. It was reported that synagogues in Bernberg, Baireuth and Treutlingen were also burned.

JEWISH SHOP AND SYNAGOGUE WRECKED BY NAZIS



Associated Press Radiophoto

A store in Berlin after it had been damaged and looted yesterday



Associated Press Radiophoto

A synagogue set afire by Nazis in an unidentified German city

Arrests of male Jews began at their homes at an early hour. It was estimated that so far about 400 had been taken into custody and also a half dozen women.

The windows of the well-known banking house of H. Aufhaeuser were stoned last night and this morning a Nazi commissar took control of the business which was already in the process of being "Aryanized." Aufhaeuser is one of Germany's most important banking concerns. Martin Aufhaeuser, the senior partner, was arrested. Another partner, Emil Kramer and his wife killed themselves at their home today.

The home of Karl Bach, a wealthy manufacturer who was arrested today, was set on fire last night. Among other prominent Jews taken into custody were three well-known surgeons, Professor Alfred Haas and Dr. Josef Rosenbaum (both of them had received permits to go to England) and Dr. M. Klar, Munich's leading orthopedic surgeon. Some Jews escaped arrest by remaining away from their homes and offices.

Frankfort Synagogues Burned

Wireless to THE NEW YORK TIMES.

FRANKFORT ON THE MAIN, Germany, Nov. 10.—Since an early hour today anti-Jewish demonstrations and attacks against Jewish-owned property have occurred here as well as in many other places in Southwestern Germany.

All Jewish-owned shops, cafes and restaurants were demolished here apparently without exception. Four synagogues—and possibly more—were set on fire. A large synagogue on the Promenade was seriously damaged when it burned, but the walls and roof still stand. Another large synagogue in the neighborhood of the old Rothschild family house in the ancient ghetto burned the entire morning, but the flames were finally extinguished about noon. The Rothschild house itself—a fine, medieval building—was not attacked, evidently because it is a museum now belonging to the city. A synagogue in the fashionable west end was totally destroyed.

The chief synagogue situated in the old ghetto near the world-famous ancient Jewish cemetery was also burned this morning and this afternoon and is a total wreck. The incendiarism also included Jewish-owned shops and houses and fire brigades from neighboring towns and villages had to be called to assist in fighting all these fires.

Demonstrators assembled outside Jewish houses all day. They smashed windows and in many cases penetrated the homes.

The police came with motorbuses, taking the Jews into "protective custody"—a measure no doubt necessary in view of the demonstrators' fury.

The aggressors, however, seem to have refrained from bodily attacks. They let the Jews alone but smashed their property.

The Jewish-owned Hotel Ullman, in the center of the city, was attacked, many windows were

smashed and furniture was thrown into the street.

The shops of a few American Jews residing here bore posters saying "American business" on the windows; they were not molested. American residents also posted signs on the doors of their homes.

The police and uniformed Storm Troopers are now patrolling the streets or are placed as sentries outside Jewish-owned shops and homes.

Jewish hospitals and schools were not attacked—among them is the well known Philantropen College, one of Europe's leading Jewish schools.

Reports From Other Towns

Wireless to THE NEW YORK TIMES.

BERLIN, Nov. 10.—The wave of destruction of Jewish synagogues, homes, shops and other buildings in towns outside Berlin was reported as follows in the press today:

Eberswalde: Roof and interior of the synagogue in the Bismarckstrasse opposite ancient city walls destroyed by fire this morning.

Stettin: The Jewish temple opposite the Gruene Schanze (green bulwarks) was ablaze this morning. The fire brigade was unable to save any of the contents of the building and military pioneers were called to blast the ruins.

Landsberg: The synagogue's interior was ruined by fire in the early hours this morning.

Konstanz on the Bodensee: The synagogue was destroyed this morning.

Cologne: Jewish-owned shops were attacked and the Cologne synagogue was burned down last night.

Luebeck: Jewish-owned shops were demolished and synagogue windows smashed.

Lelpzig: The windows of Jewish-owned shops were smashed and the Bamberger and Hertz Company, a department store, was set on fire as well as the synagogue.

Nuremberg: Jewish-owned shops were demolished.

Essen: In Essen and Duesseldorf

the synagogues were reported blazing. A large Jewish youth home at Essen, just completed, was burned down.

Hamburg: Furicous crowds demonstrated before Jewish-owned shops. Synagogues were attacked.

Potsdam: Jewish-owned shop windows were smashed and a synagogue on the Wilhelmplatz also suffered. Weapons were reported found in them.

Kottbus: A Jewish temple was set on fire.

Brandenburg: A Jewish temple was burned down.

Using Journal Prompts to Make Connections in the Study of the Holocaust

Journal

Read the following excerpts from the play. Discuss the content of each excerpt. Read the Journal Prompts and take 15 minutes to write in your journals, responding to the quotes in light of Anne's words.

Excerpt One

ANNE: I couldn't sleep tonight, even after Father tucked me in and said my prayers with me. I feel wicked sleeping in a warm bed when my friends are at the mercy of the cruelest monsters ever to walk the earth. And all because they're Jews. We assume most of them are murdered. The BBC says they're being gassed. Perhaps that's the quickest way to die. Fine specimens of humanity, those Germans, and to think I'm actually one of them! No, that's not true, Hitler took our nationality away long ago.

Excerpt Two

ANNE: Tonight, after the radio broadcast, Pim asked what was the first thing we wanted to do when we're liberated. For me, I'd be so thrilled I wouldn't know where to begin. I long to be back in school with my friends, ride a bike, swim, whistle, laugh so hard it hurts. I wonder if anyone will ever not think about whether I'm Jewish, and just see me as a teenager badly in need of some good plain fun.

Journal Prompts

"All the people like us are we, and everyone else is they."

Rudyard Kipling

"A lie, repeated often enough, eventually gains acceptance."

Josef Goebbels

"Goodness, like evil, often begins in small steps. Heroes evolve; they aren't born."

Ervin Staub

*** Teacher Note: Asking students to respond to these journal prompts in context to their particular school environment is a good jumping off point to making a connection with a particular society/government that started a genocide through classification of different groups.**

Why should students keep a journal?

* A journal can serve as an avenue of expression about a powerful subject such as the Holocaust, especially if students don't have the opportunity or feel uncomfortable expressing themselves in class.

* A journal can set up a personal dialogue between student and teacher, as students will often express themselves more seriously and thoughtfully in writing as opposed to speaking in front of a classroom full of their peers.

* A journal can create opportunities for genuine reflection about both the universal ideas and individual experiences within this subject matter and offer greater understanding of both through written expression.

* A journal can serve as a creative outlet for students to create poetry, songs, and drawings in response to studying about the Holocaust.

Activity Two



Journal

***Teacher Note: You may want to assign the following journal activity as a homework assignment.**

Excerpt Three

ANNE: Unless you write yourself, you can't know how wonderful it is. When I write I shake off all my cares. But I want to achieve more than that. I want to be useful and bring enjoyment to all people, even those I've never met. I want to go on living even after my death!

Excerpt Four

ANNE: It's utterly impossible for me to build my life on a foundation of chaos, suffering and death. I see the world slowly being transformed into a wilderness, I hear the approaching thunder which will destroy us too, I feel the suffering of millions.

Journal Prompts

What does it mean to be an "educated" person? What specific characteristics does this kind of person have? What is the purpose of education when, in the case of Nazi Germany, over 50% of all doctors, lawyers, and teachers were members of the Nazi party?

"Where they burn books, they will soon burn people."

Heinrich Heine (19th century German Poet)

"The law of existence requires uninterrupted killing, so that the better may live."

Adolf Hitler

***Teacher Note: Ask students to reflect on the importance of books and libraries by asking: Is it a problem to burn/destroy books, especially unpopular ones? Why do you think the Nazis, in one of their first acts as a new government, burned thousands of books in May of 1933? Is it possible that more than just the book is destroyed when this occurs?**

Your Own Diary of Anne Frank

Begin a diary focusing on your experiences preparing for and viewing *The Diary of Anne Frank*. What types of lessons or activities did you carry out? Did you read the novel? Do you view your world differently after knowing a little about Anne's world and experience inside the Secret Annex? After the performance, reflect upon what you've written and add new insights. Write a review of the performance. How were you affected? What part of the set stood out to you? With which actors did you connect?

***Teacher Note: You may choose to collect the diaries or ask students to read excerpts aloud in class during a post-performance discussion.**



Lesson Plan for Use with “Beyond Anne Frank: Other Holocaust-Era Diaries”

Rationale/Purpose for the Lesson

The activity that is contained in this packet will allow teachers to extend a unit of study that focuses on the writings on Anne Frank to include other Holocaust-related adolescent voices. A close reading of the diaries led to the development of seven topics to consider through different writer's voices. The writers of selected diary entries are diverse in gender and geographic location. Through the excerpts selected for each topic, learners can consider what was happening throughout Europe during the Holocaust as they develop a more complex understanding of the events that were occurring. This activity can be used in several ways, including work by small groups who read about one topic, or used in its entirety for a Socratic seminar. An important note to this activity is that the diaries do not reflect experiences inside concentration or extermination camps; teachers would need to supplement their unit of study with this information. This could be done with videotaped survivor testimony, such as Holocaust Museum Houston's "Where Is My Family?," which contains testimony by those who were adolescents during the Holocaust.

Dutch cabinet minister Gerritt Bolkestein gave a speech via radio in March 1944: "History cannot be written on the basis of official decisions and documents alone. If our descendants are to understand fully what we as a nation have had to endure and overcome during these years, then what we really need are ordinary documents – a diary, letters from a worker in Germany, a collection of sermons given by a parson or priest. Not until we succeed in bringing together vast quantities of this simple, everyday material will the picture of our struggle for freedom be painted in its full depth and glory." This statement galvanized Anne Frank to begin editing her diary for possible inclusion in such a collection. Teachers now have the opportunity to include other such voices to paint a picture of the struggles adolescents faced during the Holocaust in its full depth.

Focus Quote for Lesson

Alexandra Zapruder, editor of "Salvaged Pages," remarked in a podcast for the U.S. Holocaust Memorial Museum (USHMM):

"You know Anne Frank's diary was the first diary that was published. And her voice was so powerful that it captured the voices of all the children and all the people who had been killed. That's the way it's framed. And that by reading her diary and sort of taking her into our hearts, we could redeem her life.

And it never rung true to me.

And I had these diaries. I had this cache in a way of primary sources, each of which kept saying to me: 'That's not [what] we're about. You know, we're not about the triumph of the human spirit. We're about something else, which is as simple as a mark in the world.' If a life is gone and what's left are 20 or 30 or 50 or 100 pages, that is not a life. That is a fragment of a life. And let's call it what it is."

Materials/Teaching Resources

1. Text Resources

- a. Frank, A. (1993). "The Diary of a Young Girl" (B.M. Mooyart-Doubleday, trans.). New York: Bantam Books. (Original work published 1952).
- b. Zapruder, A. (ed.). (2002). "Salvaged Pages: Young Writers' Diaries of the Holocaust." New Haven: Yale University Press.
- c. **Note:** a class set of "Salvaged Pages" is available in Holocaust Museum Houston's High School Language Arts Curriculum Trunk

2. Materials in this Packet

- a. Background Information for Each Diarist
- b. Contextual Map for Activity
- c. Contextual Timeline for Activity
- d. Seven Topics/Handouts
 - i. Why Keep a Diary?
 - ii. How Did Nazi Occupation and Policies Affect Life and Relationships?
 - iii. What Awareness of the "Final Solution" Existed?
 - iv. How Did Hunger Affect People?
 - v. What Was School Like During the Holocaust?
 - vi. Did Any Issues of Faith Arise Under Nazi Control?
 - vii. Did People Think About Life After the War?

Activities (one to two class periods)

Note: *This activity will work best for students who have some knowledge of the Holocaust. If your school has a unit of study based on Anne Frank, this activity could be done in the middle or at the end of that unit.*

1. **Copy and give** to students the "Background Information for Each Diarist," the "Contextual Map for Activity" and the "Contextual Timeline for Activity." Have students find the country each diarist is from and review the timeline to consider how events affected each diarist.
2. **Model the Activity:** Give students the "Why Keep a Diary?" handout. Review the questions with the students; then, have the class take turns reading the diary entries. Have students review the timeline and maps that are relevant to the readings to ground their understandings. After all of the entries have been read, discuss the questions.
3. **Begin the Activity:** Break students into six groups. Give each group copies of the remaining handouts. Have students:
 - a. Review the question at the top of the page and the questions in the box,
 - b. Read the diary entries as a group, using the timeline and maps to place the readings in context of the historical events,
 - c. Discuss possible answers to the questions,
 - d. Discuss other items from the entries the group would like to tell their classmates, and
 - e. Prepare a brief five-minute presentation for their peers.
4. Have groups present their handout, with a focus on the question at the top of the page and the questions in the box. They could reference the timeline and maps in their presentations as well.
5. If permitted, view segments of the film "I'm Still Here." Ask students to consider how the use of imagery with voice was used to create a story.

6. After the presentations, review the activity by asking students some of these questions:
- How were experiences similar/different between the western and eastern fronts of the war?
 - How did the voice of the diarists affect your understanding of the Holocaust?
 - Based on these excerpts, did gender affect the writings of the diarists?
 - How useful are these diaries in forming an understanding of the events of the Holocaust?
 - None of these entries are from a concentration camp or an extermination camp. Why do you think this is the case? What knowledge about the Holocaust do you think we are missing because of this?
 - If all a person knew about the Holocaust was the experience of Anne Frank, what would they not have known about the Holocaust?

Assessment of Student Learning

There are a variety of ways to informally assess this lesson. For formal assessment, options include using the questions listed above or assigning a biographical report about a person who experienced the Holocaust. Some of the extensions below could also serve as writing prompts or assessment ideas.

Extensions

- Have students compare the diaries they read to another person's memoir of similar events (e.g., Elie Wiesel's "Night" or Gerda Weissmann Klein's "All But My Life"). Students could also read other diaries from this period or diaries from other genocides.
- Have students research a particular ghetto from this time period and then present the information to their peers. The USHMM has background information about many of the ghettos. Students could read histories or accounts from people imprisoned in the same ghetto to get a "big picture."
- Have students view survivor testimony and consider the language used to express these experiences. How is the language the same as that of the diarists? How is it different?
- Reflect on this quote by Lawrence Langer: "In the absence of a sequel, we are left with the unfinished saga of Anne Frank's life and mind. In spite of her fears, the controlling premise of her diary is that she will avoid deportation and whatever might lie beyond it. The nostalgia of preservation that fills its pages and comforts those who read it long after the event verifies a principle that seems to exert greater and greater force in our encounters with the Holocaust: that many of us seek and find the Holocaust we need. This is the real if unintended legacy of Anne Frank, and it bears with it an enduring danger: by embracing the need she fulfills, we may fail to identify and thus neglect the truths she did not know."

This activity is based on these sources:

Frank, A. (1993). "The Diary of a Young Girl" (B.M. Mooyart-Doubleday, trans.). New York: Bantam Books. (Original work published 1952).

Langer, L. (2006). "Using and Abusing the Holocaust." Bloomington: Indiana University Press.

Lazin, L. (director/producer). Zapruder, A. (writer/producer) and Leikind, A. (producer). (2008). "I'm Still Here: Real Diaries of Young People Who Lived During the Holocaust" [DVD]. New York: SISU Home Entertainment, Inc.

Zapruder, A. (ed.). (2002). "Salvaged Pages: Young Writers' Diaries of the Holocaust." New Haven: Yale University Press.

Alexandra Zapruder podcast link:

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/transcript/?content=20080327>

Anne Frank online exhibit:

http://www.ushmm.org/museum/exhibit/online/af/htmlsite/artifact_11_0.html

Background Information for Each Diarist

Anne Frank/Amsterdam, Holland (born June 12, 1929) – Though born in Frankfurt, Anne's family sought refuge in Holland when the Nazis came to power. Germany invaded Holland in 1940, though life for the Frank family continued nearly normally until July 1942, when Margot (Anne's sister) was placed on a deportation list. The family went into hiding and were joined by the Van Daan family (Anne fell in love with their son Peter), and later by Albert Dussel. Four people helped them, bringing food, news and other needed supplies. On Aug. 4, 1944, the *Gestapo* arrested the eight Jews who were hiding in the "Secret Annexe." Anne would be sent to Westerbork, Auschwitz and finally Bergen-Belsen, where she perished from typhus in March 1945.

Anonymous Boy/Lodz Ghetto, Poland (date of birth unknown) – Written in the spring and summer of 1944, this diary was written in the margins and endpages of a book. At the time of these writings, the Lodz ghetto was the only Jewish ghetto still standing in occupied Poland. The diarist writes of his father, who died from starvation in the ghetto, and his sister. The diarist was fluent in four languages and moved between them with ease. In August 1944, the ghetto faced final liquidation. Nothing specific is known of the fate of this diarist, though it is believed he and his sister perished.

Anonymous Girl/Lodz Ghetto, Poland (date of birth unknown) – We do not know the name of this diarist, but we do know her parents and her two siblings were with her in the ghetto. From the writings, it is supposed that she was the youngest in the family. The inhabitants of the Lodz ghetto were forced to rely almost entirely on allocations of necessary resources from the German authorities. For this reason, hunger, starvation and death from malnutrition were rampant in Lodz. Many of the diary entries reflect a growing obsession with food and the consequences of hunger and want on her family. The diary ends in the middle of a sentence on March 18, 1942; nothing specific is known of her fate.

Elsa Binder/Stanislawow, Poland (date of birth unknown) – When World War II broke out, Stanislawow was located in the part of Poland annexed by the Soviet Union; the Germans would invade this area in June 1941. While relaying thoughts about her family and having her first boyfriend, Elsa's diary is very clear about death and its proximity. Her last entry was written in mid-June 1942; the ghetto was liquidated in February 1943. It is certain that Elsa and her family perished; her diary was found in a ditch on the side of the road leading to the cemetery, which was the execution site for the Stanislawow Jews.

Alice Ehrmann/Terezin Ghetto, Czechoslovakia (born May 5, 1927) – Alice did not have a Jewish upbringing, but she "always knew that she was Jewish." She was classified by the Nazis as *mischlinge* and deported to Terezin on July 13, 1943, though her diary begins in October 1944. She reflects on the many events in Terezin: the visit by Red Cross officials, the deportations, the trains that came from Auschwitz near the end of the war and liberation. Alice and her sister returned to Prague in mid-June 1945.

Peter Feigl/France (born March 1, 1929) – Sensing the rising threat of Nazism in Europe, Peter's father had him baptized as a Catholic in 1937 in hopes it would save him from persecution (Peter's family did not practice Judaism, though culturally they were Jewish). Sent into hiding alone in mid-July 1942, Peter's diary reflects what was happening around him and his deep sense of hope of connecting with his parents soon. In May 1944, an organization helped Peter escape into neutral Switzerland. In 1946, Peter immigrated to the United States. Peter learned after the war that his parents were sent to Auschwitz-Birkenau in September 1942.

Moshe Flinker/Brussels, Belgium (born Oct. 9, 1926) – Moshe's family lived in The Hague in Holland. After receiving a deportation notice in July 1942, he and his family went into hiding in Brussels under false identity papers that said they were non-Jews. His diary reflects an intense belief in God and the religious teachings of his faith. In May 1944, he and his family were turned in by an informer. Moshe and his parents were sent to Auschwitz-Birkenau where they were murdered.

Petr Ginz/Terezin Ghetto, Czechoslovakia (born Feb. 1, 1928) – Petr Ginz and his sister Eva Ginzová were classified as *mischlinge* by the Nazis when they took control of Czechoslovakia in 1939. His family was separated during the war, with Petr being deported to the Terezin ghetto in October 1942. Petr's diary is not in the form of a narrative; instead, it is composed of two parts: "plans" and "reports" relating to his goals and the meeting of those goals, each month. Petr was the editor of the secret publication "Vedem." In September 1944, Petr and his cousin Pavel were placed on a transport to Birkenau. Petr was murdered in the gas chambers upon arrival.

Eva Ginzová/Terezin Ghetto, Czechoslovakia (born Feb. 21, 1930) – Eva Ginzová and her brother Petr Ginz were classified as *mischlinge* by the Nazis when they took control of Czechoslovakia in 1939. Eva's brother was deported to Terezin in October 1942; she was deported to the same ghetto in May 1944. Unlike her brother, Eva's diary was in narrative form and described life inside Terezin: living in a collective home, being moved around as new arrivals came and being placed on labor details. She also writes much about her feelings of separation from her family, especially about Petr after his deportation. Her father was sent to Terezin in February 1945. In April 1945, as prisoners from further east were sent west to Terezin, an awareness of the "Final Solution" began to be apparent in Eva's writings. She was in Terezin when it was liberated by the Soviet army in May 1945.

Elisabeth Kaufmann/Paris, France (born March 7, 1924) – Elisabeth began her diary while a refugee in France, and it reflects on the difficulties of being a refugee and the rise of xenophobia in France. The invasion of France by Nazi Germany in the spring of 1940 led Elisabeth and her mother to flee to the south of France. After having been an *au pair* for the family of Pastor André Trocmé, Elisabeth was told by her father to go to Lyons as visas had come through for the United States. Her family immigrated to the United States, arriving there in early 1942.

Miriam Korber/Transnistria, Romania (born 1923) – Miriam's diary is unique among those in the text "Salvaged Pages" because it was written in Romania, where the fascist regime there carried out the genocide of its own Jewish population. In October 1941, Jews, including Miriam and her family, were forced from their towns to an area known as Transnistria, where the Jews were left to die in unsealed ghettos through exposure and hunger. Miriam's family settled into the ghetto of Djurin. Upon her father's deportation in October 1943, she stopped writing. Miriam survived the war and returned home in May 1944; her immediate family survived, though her extended family was decimated by the war.

Klaus Langer/Essen, Germany (born April 12, 1924) – Klaus began his diary in March 1937. The entries reflect on the events that occurred in Nazi Germany and efforts to emigrate. On Sept. 2, 1939, Klaus was able to emigrate with a group of 300 other Jewish youngsters, after having been abruptly separated from his parents and grandmother, none of whom he ever saw again.

Dawid Rubinowicz/Krajno, Poland (born July 27, 1927) – Dawid's diary opens without any introduction, similar to other diaries. As the diary progresses, Dawid shows his growing responsibilities when he created the distribution list for rations or traveled between towns with news and information. His entries discuss what was happening around him. In June, his diary ends in the midst of a sentence; the remaining pages of his final notebook are missing. In September 1942, the Jewish residents of this area were marched to another town, placed in cattle cars and transported to the death camp of Treblinka. It is believed that Dawid and his family were among them.

Yitskhok Rudashevski/Vilna Ghetto, Lithuania (born Dec. 10, 1927) – Lithuania was annexed by the Soviet Union in 1940. In June 1941, the Germans invaded the Soviet Union and established a ghetto in Vilna three months later. Yitskhok's diary covers the intellectual and cultural life of the ghetto's youth, including efforts by the young people to record the ghetto's history and folklore. His diary reflects on the mass executions that were happening in Ponar (a nearby forest). When the Nazis moved to liquidate the ghetto, Yitskhok and his family went into hiding, but were discovered within two weeks. They were taken to Ponar, where they were shot and killed.

Otto Wolf/Olomouc, Czechoslovakia (born June 5, 1927) – Otto had two older siblings, Felicitas (nicknamed Lici or Licka) and Kurt. In June 1941, the Nazis began to deport Czech Jews to the Terezin ghetto. When the deportation notice came for Otto and his family, they decided to go into hiding in area woods. A local gardener, Jaroslav Zdaril (called Slávek in the diary) helped his family for nearly two years, providing them with shelter, supplies, food and occasional news of the war and the outside world. In the spring of 1944, tensions between the Wolfs and Slávek led to the Wolfs seeking a new hideout. On April 18, 1945, Otto was caught by the *Gestapo* in a raid on the village. Otto was tortured by the *Gestapo*, but refused to tell where his family was or who had been helping them. He was shot two days after being captured in a nearby forest, his body being burned where it lay.

Note: The film "I'm Still Here" is based on the book "Salvaged Pages;" however, the following diarists whose writings are in that book are not depicted in the film: Anonymous Boy, Alice Ehrmann, Moshe Flinker and Otto Wolf. Ilya Gerber is depicted in the film, but none of his diary entries were selected for this activity.

Contextual Maps for This Activity
(Source: U.S. Holocaust Memorial Museum)



Contextual Timeline for Activity

This timeline provides the context of the Holocaust (1933 – 1945) for use with this activity. The highlighted lines specifically reference an event experienced by one of the diarists whose writings are the basis for this activity. Some other historical information normally relevant to a middle school course of study is included. A more complete timeline can be found at Holocaust Museum Houston’s Web site at www.hmh.org.

<u>1933</u>	
Jan. 30	Adolf Hitler appointed chancellor of Germany.
May 10	Public burnings of books authored by Jews, those of Jewish origin and opponents of Nazism.
<u>1934</u>	
Spring	The Frank family reunites in Amsterdam, having sought refuge from Nazi Germany.
<u>1935</u>	
Sept. 15	“Nuremberg Laws,” anti-Jewish racial laws, enacted. Jews could no longer be German citizens, marry Aryans, fly the German flag and hire German maids under the age of 45.
Nov. 14	Germany defines Jews as anyone with three Jewish grandparents or someone with two Jewish grandparents who has identified himself/herself as a Jew in one of the following ways: (a) belonging to the official Jewish community; (b) being married to a Jew or (c) being the child of a Jewish parent.
<u>1936</u>	
Summer	Berlin Olympics held.
<u>1938</u>	
March 13	<i>Anschluss</i> : Annexation of Austria by Germany; all German antisemitic decrees immediately applied in Austria.
Fall	Elisabeth Kaufmann and her family flee Austria after its annexation by the Germans and seek refuge in France.
Nov. 9-10	<i>Kristallnacht</i> (Night of the Broken Glass): anti-Jewish pogrom in Germany and Austria. 200 synagogues destroyed. 7,500 Jewish shops looted and 30,000 male Jews sent to concentration camps (Dachau, Buchenwald and Sachsenhausen).
<u>1939</u>	
Jan. 30	Hitler threatens in <i>Reichstag</i> speech that, if war erupts, it will mean the <i>Vernichtung</i> (extermination) of European Jews.
Sept. 1	Beginning of World War II: Germany invades Poland.
<u>1940</u>	
May 10	Germany invades Holland, Belgium and France.
June	Elisabeth Kaufmann and her mother flee to the south of France after the invasion.

1941	
June	Otto Wolf and his family go into hiding in the forest around their town in Czechoslovakia.
June 22	Germany invades the Soviet Union.
End of June	Nazi <i>Einsatzgruppen</i> (special mobile killing units) carry out mass murder of Jews in areas of Soviet Union occupied by German army with the assistance of local police.
Sept. 1	Jews in Third Reich obligated to wear yellow Star of David as distinguishing mark.
September	The Jewish residents from the area in which Dawid Rubinowicz and his family were from were marched to another town, placed in cattle cars and transported to the death camp of Treblinka. It is believed that Dawid and his family were among them.
Nov.4	Miriam Korber and her family arrive in Transnistria and move into the ghetto of Djurin.
Dec. 7	Japanese attack on Pearl Harbor.
1942	
Jan. 20	Wannsee Conference: Heydrich reveals official, systematic plan to murder all Jews.
March 18	The Anonymous Girl's diary ends mid-sentence on this date. Nothing specific is known of her fate.
Early Spring	Elisabeth Kaufmann and her family arrive in Virginia Beach, VA.
July	Moshe Flinker and his family move to Brussels, Belgium, hiding in this city under false identity papers that stated they were not Jewish.
July 6	Anne Frank and her family go into hiding at the "Secret Annexe."
October	Petr Ginz deported to the Terezin Ghetto.
1943	
April 19	Warsaw Ghetto revolt begins as Germans attempt to liquidate 70,000 ghetto inhabitants; Jewish underground fights Nazis until early June.
May	Moshe Flinker and his family are caught in Brussels and taken to the Belgian transit camp Malines. From there, he and his parents were sent to Auschwitz-Birkenau where they were immediately sent to the gas chambers.
July	Elsa Binder's diary is found in a ditch on the side of the road leading to the cemetery, which was the execution site for the Stanislawow Jews.
July 13	Alice Ehrmann deported to Terezin Ghetto.
October	Yitskhok Rudashevski and his family were taken to Ponar, where they were shot to death.

1944	
May	Eva Ginzová deported to the Terezin Ghetto.
May 2	Miriam Korber arrives back into her home town, having taken two weeks to walk there after the Soviet army had entered Romania.
June 6	Allied invasion of Normandy (D-Day).
Aug. 8	Following information provided by an informer, Anne Frank and the other inhabitants of the "Secret Annexe" are arrested and sent to Westerbork.
August	The Lodz Ghetto faces its final liquidation by the Germans. It is believed that the Anonymous Boy and his sister perished after this.
September	Petr Ginz is deported to Auschwitz-Birkenau. His family would learn after the war that he was murdered upon arrival in the gas chambers.
1945	
Jan. 17	Evacuation of Auschwitz; beginning of death march for 66,000 camp inmates.
March	Anne Frank dies in Bergen Belsen camp.
April	Soviet Army enters Germany from East; Allies enter from West.
April 18	Otto Wolf is captured by the <i>Gestapo</i> . He is murdered two days later.
April 30	Hitler commits suicide.
May 8	The Soviet army liberates Terezin; a few days later Eva Ginzová and her father return home to Prague.
May 8	Germany surrenders; ending the Third Reich.
June	Alice Ehrmann and her sister return to Prague from the Terezin Ghetto.

Why Keep a Diary?

After reviewing the background of each of the diarists and reading their diary entries below, consider these questions:

1. What purpose did each diarist give in keeping his/her diary? How could you categorize these purposes?
2. Does the purpose of a diary affect its usefulness as a primary source to be used by historians?

Readings:

- Anne Frank: June 20, 1942 (p. 2+)
- Miriam Korber: July 15, 1942 (p. 266)
- Pierre (Peter) Feigl: Aug. 27, 1942 (p. 69)
- Moshe Flinker: Nov. 24, 1942 (p. 100)
- Petr Ginz: Feb. 9, 1944 (p. 167)
- Anonymous Boy: May 15, 1944 (p. 369)
- Eva Ginzová: June 24, 1944 (p. 175)
- Alice Ehrmann: Nov. 1, 1944 (p. 406)

How Did Nazi Occupation and Policies Affect Life and Relationships?

After reading each of the diary entries below, respond to these questions:

1. What perspectives about living under Nazi occupation are granted through the reading of these entries? How are the experiences similar? How are they different? What might account for each of these?
2. Life under Nazi occupation altered relationships people had with others, to include family, friends and teachers. What changes are evident in the entries below? Why do you think these changes came about during this time?
3. What emotions do the diarists exhibit when describing their experiences?

Readings:

- Klaus Langer: Nov. 16, 1938 (p. 21)
- Dawid Rubinowicz: March 21, 1940 (p. 276)
- Elisabeth Kaufmann: June 9, 1940 (p. 55)
- Yitskhok Rudashevski: July 8, 1941 (p. 199), Sept. 27, 1942 (p. 207)
- Elsa Binder: Dec. 23, 1941 (p. 306), March 18, 1942 (p. 323)
- Miriam Korber: Dec. 26, 1941 (p. 255), Jan. 11, 1942 (p. 257)
- Anonymous Girl: March 10, 1942 (p. 236)
- Otto Wolf: June 24, 1942 (p. 130)
- Anne Frank: June 24, 1942 (p. 8), Sept. 29, 1942 (p. 36), Nov. 8, 1943 (p. 114+), March 29, 1944 (p. 192), April 1, 1944 (p. 194)
- Anonymous Boy: June 27, 1944 (p. 375)
- Eva Ginzová: Oct. 13, 1944 (p. 180)
- Alice Ehrmann: Feb. 1, 1945 (p. 408)

What Awareness of the “Final Solution” Existed?

After reading each of the diary entries below, respond to these questions:

1. These entries reflect a growing awareness of the mass murder program the Nazis were enacting for Jews – known as the “Final Solution.” How did the diarists learn of this program?
2. In what way does each diarist personalize (or not personalize) that information?

Readings:

- Elsa Binder: Jan. 13, 1942 (p. 316)
- Anne Frank: Oct. 9, 1942 (p. 38+)
- Moshe Flinker: Dec. 22, 1942 (p. 107)
- Yitskhok Rudashevski: April 5, 1943 (p. 224)
- Eva Ginzová: April 23, 1945 (p. 187+)

How Did Hunger Affect People?

After reading each of the diary entries below, respond to these questions:

1. Jewish people living under Nazi occupation had to rely on themselves, others and even the Nazis for food rations. This group received significantly less food than any other group in part due to the policies of the "Final Solution." Young people wrote about these experiences. What does each of these entries have to say about food and hunger?
2. What were the possible effects of not having enough food? How could this have affected daily life, emotions and/or survival?

Readings:

- Miriam Korber: Jan. 21, 1942 (p. 257)
- Anonymous Girl: Feb. 24 (actually Feb. 27), 1942 (p. 231)
- Otto Wolf: July 4, 1942 (p. 130)
- Yitskhok Rudashevski: Jan. 7, 1943 (p. 219)
- Petr Ginz: March 1944 (p. 170)
- Anne Frank: April 3, 1944 (p. 195)

What Was School Like During the Holocaust?

After reading each of the diary entries below, respond to these questions:

1. Each of the diarists below believed education was important. Why do you think this was so?
2. In what way are the assignments/activities that these students engaged in similar or different to those students engage in today?

Readings:

- Dawid Rubinowicz: Aug. 12, 1940 (p. 277)
- Yitskhok Rudashevski: Oct. 5, 1942 (p. 208)
- Petr Ginz: November 1943 (p. 171)
- Petr Ginz: Feb. 8, 1944 (p. 168)
- Anne Frank: April 27, 1944 (p. 216)
- Eva Ginzová: July 1, 1944 (p. 175)

Did Any Issues of Faith Arise Under Nazi Control?

After reading each of the diary entries below, respond to these questions:

1. What issues related to faith did some of those living during the Holocaust face?
2. What requests are the diarists making of their faith?

Readings:

- Moshe Flinker: Feb. 12, 1942 (p. 114)
- Miriam Korber: Oct. 10, 1943 (p. 269)
- Anne Frank: Dec. 29, 1943 (p. 126+)
- Anonymous Boy: Undated entry/1944 (p. 394)

Did People Think About Life After the War?

After reading each of the diary entries below, respond to these questions:

1. What life plans do the diarists write about for after the war?
2. What emotions do the diarists exhibit when describing their hopes?

Readings:

- Elsa Binder: Dec. 31, 1941 (p. 312)
- Anonymous Girl: March 7, 1942 (p. 234+)
- Yitskhok Rudashevski: Dec. 10, 1942 (p. 216+)
- Moshe Flinker: Dec. 18, 1942 (p. 107)
- Anne Frank: March 7, 1944 (p. 169)
- Anonymous Boy: July 7, 1944 (p. 381)

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Recommended Resources

TN Reading & Language Arts Standards Page:

<http://www.state.tn.us/education/ci/english/reading.shtml>

TN History/Social Studies Standards Page:

<http://www.state.tn.us/education/ci/ss/index.shtml>

A Teacher's Guide To The Holocaust:

<http://fcit.coedu.usf.edu/holocaust>

TN Holocaust Commission Resource Page:

<http://www.tennesseeholocaustcommission.org/resources.php>

What can you do to make a difference?

- Learn the facts about the Holocaust and other genocides and talk with others about this history. These Web sites will help you do this.
 - [The Committee on Conscience at the U.S. Holocaust Memorial Museum](#)
 - [Teacher's Guide to the Holocaust](#)
 - [Genocide Intervention Network](#)
 - [Save Darfur](#)
 - [Student Anti-Genocide Coalition](#)
 - [Enough: The Project to End Genocide and Crimes Against Humanity](#)
- View films about genocides or host screenings. Some recommended films include "The Killing Fields" (Cambodia), "Sometimes in April" (Rwanda), "Hotel Rwanda" (Rwanda) and "Darfur Diaries" (Darfur).
- Keep informed about what is happening in places facing genocide threats. Many of the sites above include an opportunity to receive weekly updates via e-mail.
- Read the "[Report of the Genocide Prevention Task Force](#)," which sets out a blueprint for U.S. policymakers on genocide and mass atrocity prevention.
- [Write](#) to your representatives in Congress about what you want them to do in terms of preventing genocide. Many of the Web sites listed above provide advocacy advice you may want to read and use.
- Write an [op-ed article](#) or letter to the editor of your local newspaper.
- Raise funds for an organization providing relief for those facing humanitarian crises in the face of genocide. Some ideas could include hosting a "Dinner for Darfur," sell T-shirts, set up a donation box at your school or place of worship or ask your school to host a "Battle of the Bands" contest and donate the admission fee.
- Start a [STAND: Students Against Genocide Chapter](#) at your school.
- Encourage your school to adopt anti-genocide curricular materials for both its library and its classrooms.
- Ask your local bookseller and library to display books about genocide and mass atrocities.

Email Danielle.kahane-kaminsky@vanderbilt.edu submissions of original Holocaust and Genocide prevention ideas or successful projects. Selected submissions will be published on the Commission's TeacherTube website. Schools will be recognized at the Annual Day of Remembrance in the State Senate Chambers.



Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness:

Gas chambers built by LEARNED engineers

Children poisoned by EDUCATED physicians

Infants killed by TRAINED nurses

Women and babies shot and burned by HIGH SCHOOL and COLLEGE graduates.

So I am suspicious of education. My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns. Reading, writing, and arithmetic are important only if they serve to make our children more humane.

-Haim Ginott

Let all generations remember...

www.tennesseeholocaustcommission.org