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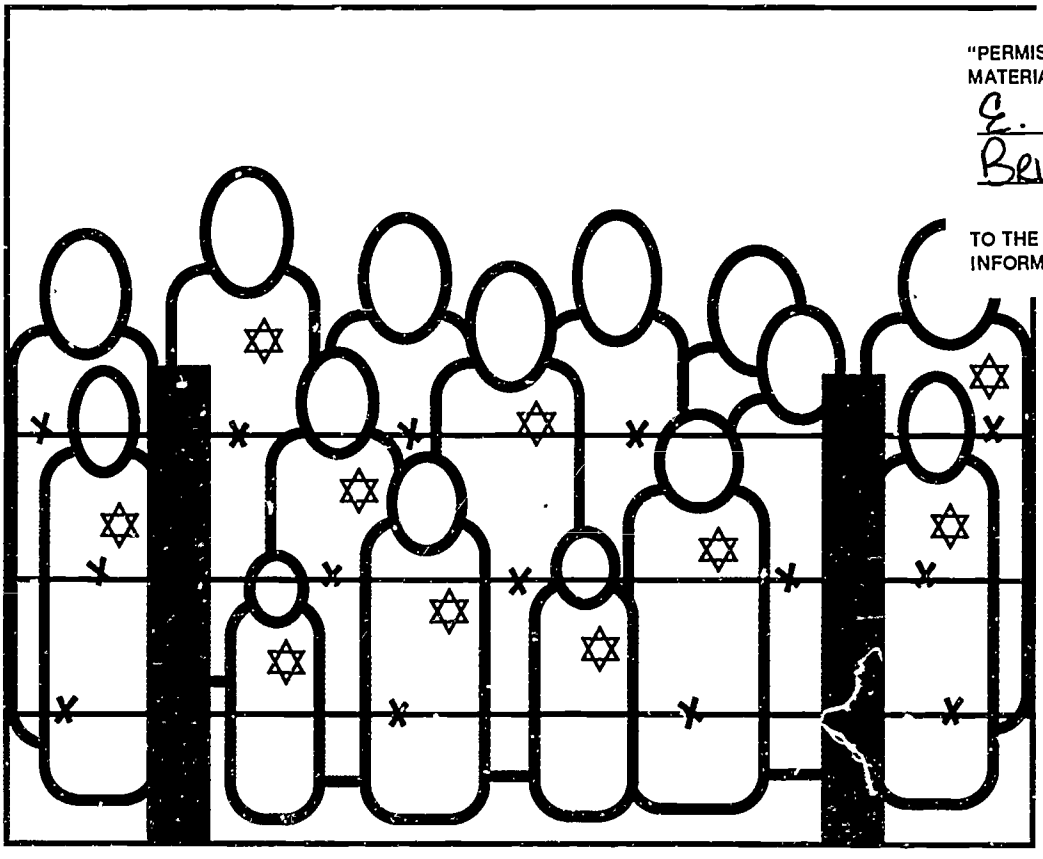
ABSTRACT

A guide for teaching about the Holocaust, this document is divided into three main parts: overviews, lesson plans, and student handouts. Seven overviews provide short summaries of a topic related to the Holocaust. Intended to supplement the information in textbooks and provide a background for teaching the lessons that follow, the topics include a history of Anti-Semitism; Hitler's rise; prewar Nazi Germany; the Holocaust; the resisters, bystanders, and rescuers; and remembering and forgetting. Each of the 10 lessons in this guide contains lists of necessary materials, key vocabulary terms that may be unfamiliar to students, a three-step instructional plan, and one or more student handouts. There are 21 handouts in all, most of which are primary source documents. A Holocaust time line, a glossary of terms, an annotated bibliography of related books and audio-visual materials conclude this guide. (DB)

THE HOLOCAUST

A North Carolina Teacher's Resource



NORTH CAROLINA COUNCIL ON THE HOLOCAUST

NORTH CAROLINA DEPARTMENT OF PUBLIC INSTRUCTION
BOB ETHERIDGE, STATE SUPERINTENDENT

About the North Carolina Council on the Holocaust

Funding for this teacher's resource guide was provided by the North Carolina Council on the Holocaust. The Council was established by the State General Assembly in 1980. The Council's purpose is to prevent future atrocities similar to the systematic program of genocide of six million Jews and others by the Nazis. It carries out that purpose by development of educational materials, by sponsoring special programs and memorial observances and by having its members serve as guest speakers to school classes and other groups.

About the Cover

The cover was designed by Ingrid Cooper, the daughter of concentration camp survivors. Her parents, Hania and Simon Cooper (formerly Kupferminc), were liberated from Mauthausen and Goisern (near Mauthausen) respectively, in May 1945.

Bruce Terzian assisted on the Macintosh computer.
Nicole Schildcrout assisted with the mechanicals.

THE HOLOCAUST

A North Carolina Teacher's Resource

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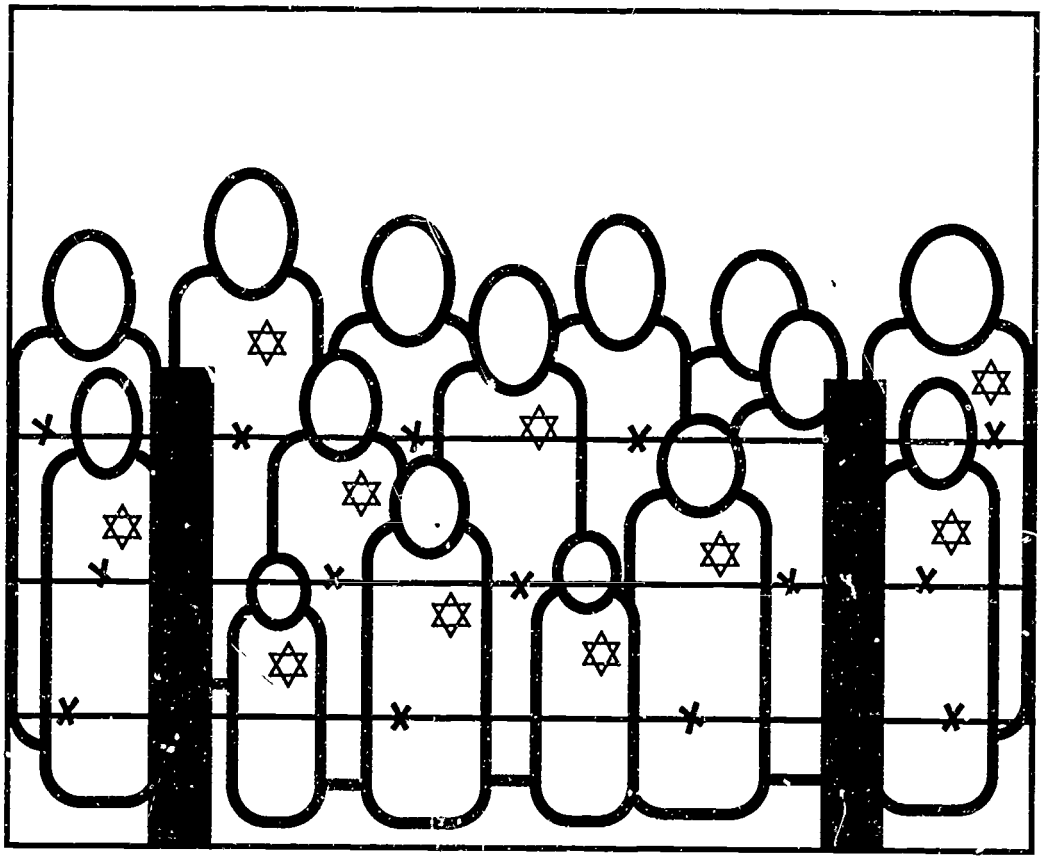

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Preface

When I was asked to provide an introduction for this guide, I could think of no statement that more accurately expresses my feelings on the importance of this subject than the remarks that that I made at the North Carolina Holocaust Memorial Service held in Raleigh on May 8, 1989.

We meet tonight on a note of profound sadness for the six million helpless human beings obliterated by the most efficient killing machine the world has ever known. The casualty figure from Hitler's Holocaust is so monstrous that reason refuses to accept it, for the heart cannot fathom horror of that magnitude.

While we cannot fully appreciate the torment visited upon the Jewish people, we must face the appalling facts. To the injustice committed, we must not add the injustice of forgetting. There must never be a repetition of what Winston Churchill called "a monstrous tyranny never surpassed in the dark, lamentable catalogue of human crime." Ninety percent of Germany's Jews were killed in this madness; 90 percent of Poland's; 89 percent of Czechoslovakia's; 70 percent of Hungary's; 75 percent of Holland's; 77 percent of Greece's Jewish population.

Since we cannot comprehend the numbers, we are forced to look at those terrifying photographs. We see the innocent, uncomprehending looks on the faces of the children. We see the desperate eyes of the victims after liberation, faces which have seen Hell and returned. And we see the bodies, always the bodies. We would all sleep more peacefully if we felt that humanity would never allow itself to repeat the Holocaust. But we all know that what humans have done once, they can do again. Our sacred obligation, then, must be to see that the Holocaust never happens again.

For this task, we must rely on learning and faith. We begin with learning. How can we prevent a future Holocaust when even today some would deny the dimensions of this unspeakable tragedy, while others hope simply to get on with their lives? Our children must learn what happened. They must learn that the madman who demanded the Holocaust could not have carried out his plan without the cooperation of thousands of everyday people, people who were just doing their duty, people who did not care to speak up.

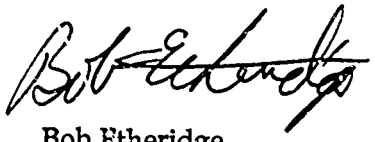
One victim of the Nazis, a Protestant clergyman, described the lesson this way:

> When the Nazis went after the Jews, I was not a Jew, so I did not react. When they persecuted the Catholics, I was not a Catholic, so I did not stand up. When they went after the workers, I was not a worker, so I did not stand up. When they went after the Protestant clergy, I moved, I reacted, I stood up, but by then it was too late.

We must teach our children that, as the great Israeli statesman Abba Eban has written, "Any attempt to classify people by race or creed or color into superior and inferior beings is bound to end in doom and disaster for them all." These classifications roll like an endless, deadly stream throughout our history. And each classification rests on hatred, fear, and suspicion.

Humans do not come into the world hateful of one another. They do not take a pill and suddenly find themselves inferior or superior to those who look or believe differently. The hard fact is that in teaching our children not to hate, we are working against one of the most fundamentally consistent activities in human history. Blacks and whites, Muslims and Jews, Sikhs and Buddhists, and earlier in our history, whites and Indians — the tragic pattern goes back centuries. But if we do not try to stop it, even to reverse it, who will? How many more must die first?

We must remember, for only with remembering can come the wisdom to see that humanity never again shames itself. It is the duty of the living to preserve the memory of the dead. We must not deny the dead the honor they deserve.



Bob Etheridge
Superintendent of Public Instruction
State of North Carolina

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Acknowledgments

Many people gave generously of their time and talents to create this teacher's resource. The idea for this guide originated with Rabbi Arnold Task. He provided invaluable assistance as did William Shrago and Morris Kiel. Judith B. Tulchin shared her knowledge of Holocaust education, her commitment to its importance, her years of teaching experience, and her skills as a writer. Ingrid Cooper worked tirelessly on the design and cover.

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Several teachers read the lessons in this guide and used them in their classrooms. Special thanks go to Mike Ludwick and John Rothenberg, Jr., East Wake High School; Karen Rectanus, Carroll Middle School; Joanne Watkins and Joni Robison, Garner High School; and Denise West, East Millbrook Middle School. Mike Ludwick and John Rothenberg also contributed ideas for the handouts in Lesson Two.

Several Holocaust survivors shared their experiences and their knowledge of this subject. Gizella Abramson's commitment to educating others was an inspiration. Shelly Weiner, Esther Mordecai, and Dr. Susan Cernyak-Spatz, professor of foreign languages at the University of North Carolina at Charlotte, brought their unique insights to this project as did Celia Scher. Jess Nathan, professor emeritus of international law, shared his first-hand knowledge of the Nuremberg Trials. Rabbi Robert Eisen reviewed these materials promptly and carefully as did Lawrence Katzin. Special thanks also go to Rabbi Abe Schoen for his assistance in the publication process.

Pat Poppleton Silva provided editorial assistance and Mana Johnson prepared the correlation with the North Carolina course of study. Marcia Covington Blake and Davey Leveridge assisted in manuscript preparation. Thanks go also to Janet Lucas of the North Carolina Department of Human Resources for her help in the printing of this guide. Harold and Paula Scher not only supported and encouraged this project, but also taught their children pride in their own traditions and respect for the traditions of others.

Dear Teacher:

North Carolina has been a leader in Holocaust awareness and education. In 1980, North Carolina was the first state in the nation to create a state council on the Holocaust. Since that time, forty-nine other states have followed North Carolina's example. In 1980, the governor also proclaimed an annual period of commemoration for the victims of the Holocaust. Every year since that time, the governor has designated one week in May as "Days of Remembrance of the Victims of the Holocaust." North Carolinians can be very proud of the leadership the state has taken in this area.

With the publication of *The Holocaust: A North Carolina Teacher's Resource,* the state adds another distinction. It joins the growing number of states that have developed Holocaust educational resources for teachers. The North Carolina Department of Human Resources has provided ongoing administrative support for all projects of the North Carolina Council on the Holocaust. This department has been called the "people" department. It administers over 500 programs to help our youth, older adults, the sick and the poor of our state. We are proud to count the work of the North Carolina Council on the Holocaust among our programs.

David T. Flaherty
Secretary of Human Resources
State of North Carolina

Introduction

At a recent conference of teachers, one of the speakers noted that "Today you can flip on the TV and watch one live disaster after the next. Death and extermination are common. They've lost their meaning. Children are in danger of losing their sensitivity to the value of human life." It is not the intent of this guide to provide teachers with materials that will shock or scare students. It is the purpose of this guide to give teachers materials that will help them "re-sensitize" their students to the importance of human life and to the dangers of prejudice. The Holocaust was not just a Jewish tragedy anymore than slavery in America was a tragedy for black Americans only. Both were human tragedies.

The lessons in this guide can be used to help students understand the Holocaust as a human tragedy. Most of the survivors who tell their stories in these lessons are North Carolinians. They are individuals who lost parents, grandparents, sisters, brothers, sons and daughters to Nazi persecution. In this way they are different from the students who will read their stories. But, in most other ways, they are alike. Many of them were the same ages as the students who will learn about them. Some were younger when the Holocaust began.

Some months ago in a letter to the editor of the Raleigh *News and Observer*, a reader complained that young people today spend too much time learning about the "dark side" of history. Along with slavery and the treatment of American Indians, he also mentioned the study of the Holocaust. To teach about the worst in human nature in no way detracts from the magnificent achievements of Western civilization and of the American people. Throughout history, human beings have learned from their mistakes as well as their accomplishments. It is one measure of our intelligence. One especially disturbing dimension of the Holocaust was the trusting, unquestioning way many German people responded to Nazi orders. Hitler almost succeeded because many otherwise thoughtful and caring people became unthinking — apathetic or indifferent to the fate of their neighbors. In government and civics courses, we teach our students that the ideal citizen is a questioning and concerned citizen. As students study the Holocaust they learn how flawed the decision-making process can become when decent, responsible people let the government do as it pleases.

Genocide, which means the killing of an entire people, is a relatively new word. It was coined less than fifty years ago to describe the crimes committed by the Nazis. In the twentieth century, the Armenians, the people of Cambodia and Uganda, and the Russian people under Joseph Stalin, experienced tragedies of great proportions. However, the Holocaust was unique in several ways. First, people were killed not because of what they did, but because of who they were. Second, the Holocaust was carried out by educated government officials backed by the courts, the civil service, the police, the schools, and the state legislatures. It was legal and legitimate. Finally, it occurred in one of the most civilized countries of Europe using the most advanced science and technology available. These were not random acts of violence, but calculated mass murders.

Some have argued that a tragedy like the Holocaust could not happen again. But, no one can predict the future with certainty. As educators, what we can do is give our students the tools to think critically and thoughtfully about the present. Through a study of the Holocaust students

will learn that when people allow tolerance, respect for human differences, and decency to give way to prejudice and discrimination, every one loses. The events of the Holocaust show this all too clearly.

We were delighted to be a part of this project and hope you will join us in making it a meaningful part of the North Carolina curriculum.

John Ellington
Director, Division of Social Studies
State Department of Public Instruction

How To Use This Guide

Teaching about the Holocaust is often limited by teachers' familiarity with the subject and the amount of time available for this topic. The materials in this guide were designed with these concerns in mind. The guide is divided into three main parts: overviews, lesson plans, and student handouts. In the back of the guide, teachers will find a Holocaust time line, a glossary of key terms, and an annotated bibliography.

Overviews. There are seven overviews in this guide. Each provides a short summary of a topic related to the Holocaust. Teachers can summarize these mini-lectures for their students or share them with more able readers. In the overviews, unfamiliar words are printed in bold, or darker type and indicate that the term is defined in the Glossary. The overviews are intended to supplement the information in students' textbooks on each topic and provide a background for teaching the lessons that follow each overview.

Lesson Plans. Each lesson is designed to highlight a topic discussed in an overview and related to an aspect of the Holocaust. This will give the teacher flexibility in using these materials. There are ten lessons in this guide. Depending on the amount of time available for this topic and the course in which it is taught, a teacher might use all ten or one or two of these lessons. Each is designed to be used within one class period with average students. The lesson plans are called "Teaching Lesson One," "Teaching Lesson Two," and so on. Each lesson plan contains a list of materials needed to teach the lesson, a list of key terms or vocabulary introduced in the lesson that may be unfamiliar to students, and a three-step plan for teaching each lesson. A motivational activity introduces each lesson. This is followed by suggestions for developing the lesson and concludes with ideas for extension or enrichment activities. Wherever possible, the extension activity suggests ways to connect the study of the Holocaust to other topics in American or world studies.

Handouts. Each lesson contains one or more handouts for students. There are twenty-one handouts in this guide. Most of these handouts are primary source documents. Many are interviews with North Carolina survivors. Others are original newspaper accounts of events in Germany during this period, parts of speeches given by Nazi officials, or testimony at the Nuremberg Trials. Maps of Eastern Europe are included for a map activity. In classes with less able readers, teachers may want to read the handouts aloud or tape record and replay them. The handouts which are interviews with North Carolina survivors or Nazi officers work especially well as oral presentations. Groups of students can also be assigned to read these handouts aloud to the class. Advance preparation will be required for student readers to allow them to become familiar with the readings.

Supplementary Materials. The guide also contains a Holocaust time line, a glossary of the terms introduced in the overviews or in the lessons, and an annotated bibliography of books and audiovisual materials that can be used to teach about the Holocaust. Included in the bibliography are several videotapes that feature interviews with North Carolina survivors or liberators. These are available from the social studies coordinators at the regional education centers.

Appendixes. There are three appendixes. Appendix A contains the poem "The Hangman" which is suggested for use with Lesson Two. Appendix B is a transcript of a portion of the videotape "Ripples in Time" suggested for use with Lesson Ten. Appendix C contains a correlation with the North Carolina Course of Study.

I think the Holocaust happened because someone said, "you're different, you don't belong."

— High School Student

I can't remember the age, but I couldn't figure out why everyone else had grandparents and I didn't, and I thought it was unfair. That's when I knew I was different.

— Daughter of Holocaust Survivor

Overview

A Short History of Anti-Semitism

The roots of anti-Semitism — prejudice against the Jews — go back to ancient times. Throughout history, the seeds of misunderstanding can be traced to the position of the Jews as a minority religious group. Often, in ancient times, when government officials felt their authority threatened, they found a convenient scapegoat in the Jews. Belief in one God (monotheism) and refusal to accept the dominant religion set the Jews apart from others.

Romans Persecute Christians

The Romans conquered Jerusalem, center of the Jewish homeland, in 63 B.C. During the early period of Roman rule, Jews were allowed to practice their religion freely. At that time, the first targets of Roman persecution were Christians, considered by the Romans to be heretics or believers in an unacceptable faith. However, once Christianity took hold and spread throughout the empire, Judaism became the target of Roman authorities.

Christianity Becomes State Religion

When Constantine the Great, in the early fourth century, made Christianity the state religion of the Roman Empire, religious conformity became government policy as well as Church doctrine. Christianity teaches love and brotherhood, but not all early Christians practiced these teachings. Some wanted to convert all "non-believers." Jews had their own religion. They did not want to become Christians. The more the Jews remained true to their faith, the harder some worked to convert them. When Jews clung to their religion, distrust and anger grew. The Church demanded the conversion of the Jews because it insisted that Christianity be the only true religion. The power of the state was used to make Jews out-

casts when they refused to give up their faith. They were denied citizenship and its rights.

By the end of the fourth century, Jews had been stamped with one of the most damaging myths they would face. For many Christians, they had become the "Christ-killers," blamed for the death of Jesus. While the actual crucifixion of Jesus was carried out by the Romans, responsibility for the death of Jesus was then placed on the Jews.

Religious Minorities Harshly Treated in Middle Ages

In Europe, during the Middle Ages — from 500 A.D. to about 1450 A.D. — all religious nonconformists were harshly treated by ruling authorities. Heresy, holding an opinion contrary to Church doctrine, was a crime punishable by death. Jews were seen as a threat to established religion. As the most conspicuous non-conforming group, they were attacked. At times it was easy for ruthless leaders to convince their largely uneducated followers that all "non-believers" must be killed. Sometimes, the leaders of the Church led the persecutions. At other times, the Pope and bishops protected the Jews.

New Laws set Jews Apart

The Justinian Code, compiled by scholars for the Emperor Justinian, 527-65 A.D., excluded Jews from all public places, prohibited Jews from giving evidence in law suits in which Christians took part, and forbid the reading of the Bible in Hebrew. Only Greek or Latin were allowed. Church Council edicts forbade marriage between Christians and Jews and outlawed the conversion of Christians to Judaism in 533. In 1215, the Fourth Lateran Council stamped the Jews as a people apart with its decree that Jews were to wear special clothes and markings to distinguish them from Christians.

The Council of Basel (1431-43) established the concept of physical separation in cities with **ghettos**. It decreed that Jews were to live in separate quarters, isolated from Christians except for reasons of business. Jews were not allowed to go to universities. Attendance for them at Christian church sermons was required.

The Crusades, which began in 1096, resulted in increased persecution of Jews. Religious fervor reached a fever pitch as the Crusaders made their way across Europe towards the Holy Land. Although anger was originally focused on the Muslims controlling Palestine, some of this intense feeling was redirected toward the European Jewish communities through which the Crusaders passed. Massacres of Jews occurred in many cities en route to Jerusalem. In the seven-month period from January to July 1096, approximately one fourth to one third of the Jewish population in Germany and France, around 12,000 people, were killed. The persecutions of this period caused many Jews to leave western Europe for the relative safety of central and eastern Europe.

Many Occupations Closed to Jews

In western and southern Europe, Jews could not become farmers because they were forbidden to own land. Gradually more and more occupations were closed to them. Commerce guilds were also closed to them. There were only a few ways for Jews to make a living. Since Christians believed lending money and charging interest on it — usury — was a sin, Jews were able to take on that profession. It was a job no one else wanted.

Because they filled an important need in managing money and finances in a changing economy, their role expanded over the years. Jewish moneylenders became the middlemen between the wealthy landowning class and the peasants. Rulers gave Jews the unpopular job of tax collecting, causing deep hostility among debt-ridden peasants. In times of economic uncertainty, dislike of the Jew as tax collector and moneylender was coupled with religious differences to make Jewish communities the targets of attacks.

Black Death Leads to Scapegoating

The Black Death, or bubonic plague, led to intense religious **scapegoating** in many communities in Western Europe. Between 1348 and 1350, the epidemic killed one third of Europe's population. Many people believed the plague to be God's punishment of them for their sins. For others the plague could only be explained as the work of demons. This group chose as their scapegoat people who were already unpopular in the community.

Rumors spread that the plague was caused by the Jews who had poisoned wells and food. The worst massacre of Jews in Europe before Hitler's rise to power occurred at this time. For two years, a violent wave of attacks against Jews swept over Europe. Tens of thousands were killed by their terrified neighbors despite the fact that many Jews also died of the plague.

Not only were Jews blamed for the Black Death, but they were also believed to murder Christians, especially children, to use their blood during religious ceremonies. The "blood libel," as it is known, can be traced back to Norwich, England, where around 1150, a superstitious priest and an insane monk charged that the murder of a Christian boy was a part of a Jewish plot to kill Christians. Despite the fact that the boy was probably killed by an outlaw, the myth persisted. Murdering Jews was also justified by other reasons. Jews were said to desecrate churches and to be disloyal to rulers. Rulers who tried to protect the Jews were ignored or they themselves were attacked.

Expelled from Western Europe

By the end of the Middle Ages, fear and superstition had created a deep rift between Jews and Christians. As European peoples began to think of themselves as belonging to a nation, Jews were thought of as "outsiders." They were expelled from

England in 1290, from France in 1306 and 1394, and from parts of Germany in the fourteenth and fifteenth centuries. They were not legally allowed in England until the middle of the 1600s and in France until the French Revolution.

Golden Age and Inquisition in Spain

Unlike Jews in other parts of western Europe, the Jews of Spain enjoyed a Golden Age of political influence and religious tolerance from the eleventh to the fourteenth centuries. However, in the wave of intense national excitement that followed the Spanish conquest of Granada in 1492, both Jews and Muslims were expelled from Spain. Unification of Spain had been aided by the Catholic Church which, through the Inquisition, had insisted on religious conformity. Loyalty to country became equated with absolute commitment to Christianity. From 1478 to 1765, the Church-led Inquisition burned thousands of Jews at the stake for their religious beliefs.

Protestant Reformation

The Protestant Reformation, which split Christianity into different branches in the sixteenth century, did little to reduce anti-Semitism. Martin Luther, who led the Reformation was deeply disappointed by the refusal of the Jews to accept his approach to religion. In his booklet *Of Jews and Their Lies*, Luther advised:

> First, their synagogues or churches should be set on fire....Secondly, their homes should likewise be broken down and destroyed....They ought be put under one roof or in a stable, like gypsies.... Thirdly, they should be deprived of their prayerbooks....Fourthly, their rabbis must be forbidden under threat of death to teach anymore....

Separate Way of Life Develops in Ghettos

Religious struggles plagued the Reformation for over 100 years as terrible wars were waged between Catholic and Protestant monarchs. Jews played no part in these struggles. They had been separated completely during the Middle Ages by Church law, which had confined the Jews to ghettos. Many ghettos were surrounded by high walls with gates guarded by Christian sentries. Jews were allowed out during the daytime for business dealings with Christian communities, but had to be back at curfew. At night, and during Christian holidays, the gates were locked.

The ghettos froze the way of life for the Jews because Jews were segregated and not permitted to mix freely. They established synagogues and schools. They developed a life separate from the rest of the community.

Enlightenment and French Revolution

In the 1700s, the Age of Faith gave way to the Age of Reason. In the period known as the Enlightenment, philosophers stressed new ideas about reason, science, progress, and the rights of individuals. Jews were allowed out of the ghetto. The French Revolution helped many western European Jews

get rid of their second-class status. In 1791, an emancipation decree in France gave Jews full citizenship. In the early 1800s, the German state of Bavaria, Prussia, and other European countries passed similar orders.

Although this new spirit of equality spread, many Jews in the ghetto were not able to take their places in the "outside world." They knew very little about the world outside the ghetto walls. They spoke their own language, Yiddish, and not the language of their countrymen.

The outlook of thinkers of this period shifted from a traditional way of looking at the world which stressed faith and religion to a more modern belief in reason and the scientific laws of nature. A new foundation for prejudice was laid which changed the history of anti-Semitism. Now semi-scientific reasons were used to prove the differences between Jews and non-Jews and to set them apart again in European society.

Nationalism in Germany

In the early nineteenth century, strong nationalistic feelings stirred the peoples of Europe. Much of this feeling was a reaction against the domination of Europe by France in the Napoleonic Era. In Germany, many thinkers and politicians looked for ways to increase political unity. Impressed by the power France had under Napoleon, they began to see solutions to German problems in a great national Germanic state.

The word *anti-Semitism* first appeared in 1873 in a book entitled *The Victory of Judaism over Germanism* by Wilhelm Marr. Marr's book marked an important change in the history of anti-Semitism. In his book Marr stated that the Jews of Germany ought to be eliminated because they were members of an alien race that could never fully be a part of German society.

Aryan Superiority

Marr's ideas were influenced by other German, French, and British thinkers who stressed differences rather than similarities among people. Some of these thinkers believed that Western European Caucasian Christians were superior to other races. Although the term *Semitic* refers to a group of languages not to a group of people, these men made up elaborate theories to prove the superiority of the Nordic or **Aryan** people of northern Europe and the inferiority of Semitic people, or Jews.

Russia and France in late 1800s

In other parts of Europe, anti-Semitism took different forms. In nineteenth-century Russia, **pogroms**, massacres of Jews by orders of the czars, occurred. In France from 1894 to 1906, the Dreyfus Case revealed the depth of anti-Semitism in that country. Captain Alfred Dreyfus, the first Jew to be appointed to the French general staff, was falsely accused of giving secret information to Germany. Although cleared of all charges, his trial brought strong anti-Jewish feelings to the surface in France.

Until the late 1800s, anti-Semites had considered Jews dangerous because of their religion. They discriminated against Jews because of their beliefs, not because of who they were. If they converted, resentment of them decreased. After 1873, Jews were thought of as a race for the first time. Being Jewish was no longer a question of belief, but of birth and blood. Jews could not change if they were a race. They were basically and deeply different from everyone else. That single idea became the cornerstone of Nazi anti-Semitism.

Teaching Lesson One

Materials

Handout 1A: Imagine This
Handout 1B: Fact — Not Fantasy

Key Terms

Kristallnacht/Crystal Night, Gestapo, Heil Hitler

Procedure

Motivate

Read **Overview** and summarize for students. Then distribute **Handout 1A**. Have students discuss the reading, using the questions that follow. If students say that such events could not happen in their community, have them give reasons for their opinions. What would prevent such events from happening? (public opinion and public protest, laws, police, government leaders) What rights do private citizens have in the United States that protect them from being evicted from their homes or arrested? (Bill of Rights, habeas corpus, and so on)

Develop

After a brief discussion of **Handout 1A**, tell students that the next account they will read is fact, not fiction. It is part of the testimony of a survivor of the Holocaust whose name is Walter. Like all but one of the other survivors students will read about in this resource guide, he lives in North Carolina. Tell students that in 1935, when the Nazis took over in Germany, Walter was eleven years old. His mother was a widow. His father, a veteran who had fought in the German army in World War I, had died some years earlier. They lived in an apartment in the town of Karlsruhe, near Berlin. You may also want to review the events of Kristallnacht with the class and note the key terms listed above.

Distribute **Handout 1B**. Use the following questions to discuss the reading:

1. What was the first change Walter noticed in his school?
2. Why do you think Walter was not permitted to say "Heil Hitler" or wear a uniform?
3. How were the other students and the teachers told to act towards Walter and other Jewish students?
4. What was the effect of these restrictions on Walter and other students? (Through discussion, students should recognize that such rules were a deliberate attempt to isolate and humiliate these students, to make them outsiders or different from their classmates, and to encourage their classmates to think of them as both different and inferior.)

Encourage students to think about how they might feel if they were not permitted to dress like others in their school or if they learned that they would be sent to another school in the middle

of the year? What might they or their parents do about these rules if they were unhappy about them? Why couldn't Walter's mother do anything about these rules? Emphasize that these rules were government policy, not school rules. Then ask:

1. What changes did Walter notice after Crystal Night?
2. What happened to the teacher and the principal at Walter's school? Why do you think they were taken away?
3. How did the "good Nazi" help Walter and his family?
4. Why do you think Walter says the man was a good Nazi, "if there is such a thing?"

Conclude by discussing the final sentence in the reading. Why do students think the grandmother's neighbor wanted to help Walter's family, even though he belonged to a political party that actively preached hatred of Jews? (Students might suggest that although the neighbor was prejudiced against Jews, the grandmother did not fit his negative stereotype of a Jew. Because he knew and liked her, he saw her as different from other people of this religion that he had only heard or read about.) Is a person who helps others whom he knows personally, while carrying out actions that violate the rights of those he does not know, a "good" person?

Extend

Encourage students to think of experiences which have made them question stereotypes or misconceptions that they have had about groups of people. For example, the belief that all girls are poor drivers or all Southerners speak slowly may change after driving with or listening to people who don't fit these stereotypes. Students might think of how their attitudes have changed after meeting and getting to know people from other parts of the state or country, from schools that have sports rivalries with students' school, from a different neighborhood, who dress or drive a car very different from the way those students and their friends drive, from a social group within the school that is different than their own.

Imagine This

Imagine this. It's late in the afternoon on a weekday. You are home after school watching television. You hear people making loud noises outside on the street. So you get up and look out the window. You see people being marched down your street, at gun point by men in uniforms. The people are your neighbors. You also recognize some of the men in uniform. One of them works at the grocery store where your family shops. One of the people being marched down the street is the lady from the corner house with her two kids. "What's going on?" you call out to people walking quickly by on the street.

"Never mind," says one.

"Don't ask," says someone else.

"It doesn't concern you," says a third person. Then the street is deserted again and it's very quiet.

The next day at school you notice several empty seats in your English class. By the end of the week more kids are missing from your school. None of your friends seem to know where any of them have gone. Then one of your teachers disappears, replaced by a substitute. No one can offer any explanation. "Never mind," they say. "A new teacher will come. Maybe she'll give less homework."

Then one Saturday you call a friend to see about going to a movie. The phone rings and rings. Finally a recorded message comes over the line: "Sorry — this number is no longer in service." You hurry over to your friend's house. The door is open. Strangers are carrying away furniture and other things that belong to your friend's family. Your friend is nowhere around. You try to enter the house, but a police officer stops you. "Sorry," he says. "This house is off limits. It now belongs to the government."

"But why?" you say.

"The people who lived here have been taken away," he says.

"What did they do wrong?" you ask.

"People like them, they didn't have to do anything wrong to get in trouble. Now if I were you, I'd move along and not ask any more questions."

1. Do you think the events described in this story could happen to anyone in the community where you live? Why or why not?

2. Do you think this could happen anywhere? If so, where?

Fact — Not Fantasy: Walter in Germany

At first I went to public school like everyone else in my town, but I was not permitted to say "Heil Hitler" or wear a uniform. This set me apart from the rest of my classmates. I had to attend school parades and listen to propaganda speeches.

The attitude towards Jewish people became worse as time went on. The other students were told not to socialize with Jews. The teachers were not supposed to speak to our parents. In 1937 we were separated from other German children and placed in a school with children who were mentally handicapped.

On the day after Kristallnacht began, the first thing I noticed as I went to school that morning was that the Jewish shoe store downstairs had all the windows smashed. Glass and shoes were all over the street.

I went off to school and the first thing we were told in school was that the teacher would be late because the synagogue was burning and he had gone there. The next hour was uneventful. The teacher returned. Then some plainclothesmen, I guess they were from the Gestapo, came and they took the teacher and the headmaster [principal] away and I went home.

Getting home, I found my mother in tears because two men had been up to our apartment and searched it. They had torn the curtains and a few pictures off the wall. I suppose they were looking for valuables. My mother was very upset.

My mother said, "Let's go to Grandma's" and that's what we did. We went to the railroad station and took the train. My Grandma lived about an hour and a half away in a small village. Everything was calm there. There was a Nazi in uniform standing in front of Grandma's house. He happened to be the next door neighbor. This man put on his Nazi uniform and stood in front of the house so that no one would do anything to Grandma. He looked out for us. So he was a good Nazi, if there is such a thing.

[After Kristallnacht, Walter applied for a visa to leave Germany. In 1939 he was able to go to England where a family friend lived. His mother also applied for an exit visa which she received a few days before the war started. She was not allowed to use it. Walter never saw his mother or grandmother again. Both died in concentration camps. Walter emigrated to the United States when the war ended. He and his wife have lived in North Carolina since 1960.]

In general the art of all great popular leaders at all times consists ... in not scattering the attention of a people but rather in concentrating it always on one single opponent.

— Adolf Hitler, *Mein Kampf*

A little lie may not be believed by all, but a big lie, if repeated with sufficient frequency, will eventually take deep root in the minds of the uninformed masses.

— Paul Joseph Goebbels, Nazi Chief of Propaganda

Overview

Hitler's Rise

In the century and a half before 1933, the people of Germany created more enduring literature and music, more profound theology and philosophy, and more advanced science and scholarship than did the people of any other country in the world. Germans were highly cultured. Their universities were the most respected in Europe. And yet it was in this country that Nazism developed.

Many factors played a part in Adolf Hitler's rise to power. Hitler's arresting personality and his skills as a public speaker and a propagandist contributed to his political success. His ability to attract followers can also be attributed to the bitterness many Germans felt following their country's defeat in World War I, resentment of the terms of the Versailles Treaty, weaknesses of the Weimar Republic, the Depression, and extreme nationalism of the German people.

Weimar Republic Blamed for Germany's Defeat

In 1919 after defeat in World War I, Germany set up a republic. The Weimar Republic was created during the period of general exhaustion and shock that followed the war. The Kaiser, Germany's ruler, fled to Holland and although the military had lost the war, the new government was blamed for the defeat.

Germans were not prepared for a democratic government. The country had always known authoritarian leaders and had been ruled by an emperor since 1871. Most Germans saw the Weimar Republic as a interim government. When Germany held elections, it became a "Republic without Republicans." It did not have an elected majority and was disliked by all sides.

Resentment of Versailles Treaty

At the end of World War I, the Weimar government had been forced to sign the Treaty of Versailles. The treaty fostered feelings of injustice and made many Germans want revenge. Article 231, the "war guilt" clause, declared that Germany was the principal aggressor in the war and declared it responsible for the destruction. Germany was forced to give up land and pay massive **reparations.**

Following Germany's defeat, the German mark became almost worthless. In 1914 $1 was equal to 4 marks; in 1921 $1 was equal to 191 marks; by 1923 $1 was equal to 17,792 marks; and by 1923 $1 was worth 4,200,000,000 marks. Hitler benefitted from the country's economic problems. Economic uncertainty offered a rich soil for the seeds of fascism.

Hitler's Early Years

Adolf Hitler was born on April 20, 1889, in Austria. He was the fourth of six children. Hitler's stepfather, a custom's official, died when Adolf was fourteen. Hitler's first years at school were successful until he entered a technical school at age eleven. There, his grades became so poor that he left school at sixteen.

After his mother's death in 1907, Hitler moved to Vienna, where he lived for seven years. While there, he applied for admission to the Academy of Art, but was rejected for lack of talent. In 1913 Hitler moved to Munich, Germany and joined the German army. In World War I, he took part in heavy fighting. He was wounded in 1916 and gassed in 1918. He was recovering in a hospital when the Armistice was signed on November 11, 1918. From Hitler's wartime experiences came the central ideas he pursued later: his belief in the heroic virtues of war, his insistence that the German army had never been defeated, and his belief in the inequality of races and individuals.

Nazi Party Formed

In 1919, at age thirty, Hitler returned to Munich, where former soldiers embittered by their experiences had formed associations. Many of these groups blamed Germany's defeat on Jews who had "stabbed the army in the back." Hitler joined the German Workers Party and within a year's time, had transformed it into the National Socialist German Workers' Party, or **Nazi Party.** By 1922, Hitler had become a well-known figure around Munich. He rented beer halls and hammered away at his basic themes: hatred of Communists and Jews, the injustice of the Treaty of Versailles, and the betrayal of the German army by Jews and pacifists.

On November 8, 1923, Hitler and his followers attempted a takeover of the government in Munich. The failure of this attempt resulted in a five-year jail sentence for Hitler. He served only nine months of his sentence, during which time he wrote the book *Mein Kampf* (My Struggle). This book would

become the bible of the Nazi movement. Hitler made no secret of his program; it was clearly spelled out in *Mein Kampf*. In the book Hitler announces his intention to manipulate the masses by means of propaganda, forecasts a worldwide battle for racial superiority, and promises to free Germany from the limitations imposed by the Treaty of Versailles.

Released from prison in 1924, Hitler realized the Nazis must come to power legally. "Democracy must be defeated with the weapons of democracy," he said. His task was to reorganize his outlawed party and work toward his goals. The popularity of Hitler's racist ideas coupled with his magnificent gift of oratory united the disillusioned of every class: the bankrupt businessman, the army officer who couldn't adjust to civilian life, the unemployed worker or clerk, and the university student who had failed his exams.

Professionals and Workers Attracted to Nazi Party

Hitler's ideas found support among all classes from lawyers, doctors, and scientists to factory workers. However, his strongest supporters were members of the lower middle class — small shopkeepers, clerks, tradesmen. On average, young Protestant men favored the party, while women, older people, and Catholics continued to oppose it.

Hitler offered something for everyone: the glories of Germany would return; war is a normal state of life; the common enemy of the German people is the Jew; the salvation of the world depends on the German race. Hitler's racist appeals attracted anti-Semites, but most Germans were more attracted by other aspects of his program. His followers believed his promises and rallied at Nuremberg to follow the **Fuhrer** — the leader.

Depression Brings New Supporters

His chance came during the Depression years. After 1929, many people blamed the Weimar government for the country's economic problems. By the early 1930s Germany was in a desperate state. Six million people were out of work. Hitler alone spoke of recovery.

Hilter Appointed Chancellor

The Nazi party surprised observers with its success in the parliamentary elections of 1930, winning 107 seats in the **Reichstag**, or parliament. By July 1932, the Nazis had gained control of 230 seats and become the strongest single party. In January 1933, an aging President Paul von Hindenburg was persuaded to appoint Hitler Chancellor of the Reich. Hitler called a new election for March 1933. The Nazi-controlled Reichstag then passed the Emergency Decree. All civil rights — free speech, freedom of the press, the right to assemble, the privacy of the mails — were suspended.

Until the election, Hitler used the power of emergency decrees to rule. All open opposition came ended. Newspaper

offices and radio stations were wrecked. In a final move, Hitler had the Reichstag building set on fire and blamed the blaze on the Communists.

Civil Rights Suspended by Enabling Act

On the first day the new Reichstag met, the Nazis helped push through the Enabling Act. This act provided legal backing for the Nazi dictatorship. No charges had to be filed to lock people up. Warrants did not have to be issued for arrests. "Enemies of the people and the state" were sent to **concentration camps**. The Reichstag adjourned, never again to have an effective voice in the affairs of Germany during Hitler's rule.

Third Reich Comes to Power

When Hindenburg died in August 1934, Hitler saw his chance to consolidate his power. Hitler, with a vote of 90 percent, united the offices of President and Chancellor to become the Supreme Head of State and Commander-in-Chief of the Armed Forces. The democratic state was dead. Hitler's **Third Reich** had come to power.

Teaching Lesson Two

Materials

Handout 2A: The News from Germany
Handout 2B: Top Secret

Procedure

Motivate

Read **Overview** and summarize for students. Then write the following quotation from the British philosopher Edmund Burke on the board: "All that is necessary for the forces of evil to win is for good men to do nothing." Ask students what they think this quote means. (Bad things happen because good people do nothing to stop them.) Ask students to suggest reasons why otherwise "good people" might not act when confronted with behavior that they know to be wrong. (Fear of physical harm, fear of hurting standing in the community or of public disapproval, apathy, indifference, ignorance of how the problem can be solved.)

At the lower grades, this lesson can begin with the poem "The Hangman" by Maurice Ogden, reprinted in **Appendix A**. This poem is also used in a powerful film "The Hangman" listed in the bibliography.

Tell students that in this lesson they will be reading about some German men and women who did try to protest against Nazi policy. This handout can be used to help students contrast the way dissent or opposition to government policy is treated in a democratic society like the United States with the treatment of dissenters in a totalitarian state.

Develop

Distribute **Handout 2A**. Make sure students realize that each of these newspaper reports comes from newspaper articles of the 1930s. As students read each article, have them note the date and the place where each occurred. Explain that Martin Niemoeller was a German Protestant minister who served with distinction in the German navy as a submarine commander in World War I. In the years after World War I, he was at first a supporter of the Nazi party. However, after Hitler came to power in 1933, he preached against the Nazis and became the leader of the Confessing Church. The purpose of this group was to systematically oppose the Nazi-sponsored German Christian Church. He was imprisoned briefly in 1937 and then spent eight years in prison from 1938 to 1945 when the Allies liberated the camps.

When students have completed the reading, make a chart like the one on the next page on the board. Have students complete the chart and use it to compare the articles.

Crime	Persons Accused	Punishment
failed to give Nazi salute	German citizen	two weeks in prison
marched in a protest against a ban on public prayer meetings for imprisoned ministers opposed restrictions on churches	several hundred Protestant church leaders	demonstrators jailed but later released, Niemoeller 8 years in prison
opposed Nazi ideas, told children not to give Nazi salute, were pacifists	German citizens	children taken away from parents

Ask students what effect they think the punishments for these acts had on German citizens who did not agree with Nazi policies. (Through discussion, students should recognize that the increasing severity of punishments in the decade before the war had a chilling effect on dissent.) You may want to point out that without the cooperation and support of major institutions of German society such as the Church or the universities, individual resistance, even if it had existed on a larger scale, would not have been very effective.

Next ask students whether any of the actions described in these newspaper articles would be considered a crime in the United States. (No) What rights do Americans have that protect them from arrest for such activities? (constitutional rights of freedom of speech, freedom of assembly)

Have students think of periods in American history when opposition to government policies have been strong. A good example is the Vietnam era. Some of the ways opponents of the Vietnam War expressed their views were through marches, protests, refusing to salute the flag, refusing to sing the national anthem. None of these actions was illegal. What would have been the response to such actions in Nazi Germany? (Clearly, such actions would have been considered criminal acts in Nazi Germany. Point out that in the United States opposition to the war expressed through such activities as flag burning, refusing to register for the draft, and takeovers of buildings were illegal, and students might consider reasons for this.)

As a follow-up activity for this lesson, groups of students can answer **Handout 2B**. (Groups can consider such responses as diplomatic protests, secret negotiations, the League of Nations, economic sanctions, breaking off relations with Germany, and other strategies for the President.)

Students can also write short newspaper articles indicating how the same information might appear in a German newspaper of the period. Students should be made aware that these newspapers were used as propaganda tools of the Nazi government.

Extend

Examine with the class the difficult choices a democracy faces in determining the limits of dissent. Should a civil rights group be allowed to hold a protest march or a rally? Should the same rights be given to the Ku Klux Klan? Should members of an American Nazi party be given a parade permit?

Students can research an actual incident that took place in Skokie, Illinois, in 1977. Skokie is a suburb of Chicago. Many of its residents are Jewish and a large number are concentration camp survivors. The incident began when Nazi party members requested a permit to hold a rally in Skokie. Many members of the community objected strongly to the request. Skokie town leaders responded by obtaining a court order banning the rally and passing local laws that prohibited the rally.

The Nazi party asked the American Civil Liberties Union to defend its right to hold the rally. The lawyer for the Nazi party argued that to deny the Nazis the right to march violated their rights under the First Amendment. The Supreme Court refused to stop the planned rally in Skokie. However, the Skokie rally was not held, because Nazi party members decided to rally in Chicago instead after the US District Court overruled the Chicago Park District's opposition to their appearance there. Interested students might use the *Reader's Guide to Periodical Literature* for 1977 and 1978 to find out more about this incident.

The News from Germany

The New York Times January 8, 1935

Jailed for Failing to Salute

STRASLUND, Germany, January 7, 1935. Because he failed to give the Nazi salute when a band played the Nazi anthem, a German citizen was sentenced today to two weeks imprisonment. A Nazi paper in nearby Stettin asserts that he stood with his hands in his pockets while the band played the song which is sacred to every good National Socialist.

The Associated Press August 8, 1937

115 Seized in Niemoeller Parade

BERLIN, Germany, August 8. The police arrested, but later released 115 demonstrators who marched through the streets tonight in protest against a ban on public prayer meetings for imprisoned pastors who had opposed Nazi church restrictions. The parade was believed to be the first public mass demonstration against any measure taken by the Government under Nazi rule.

Several hundred members of the church of the Reverend Martin Niemoeller, Protestant leader in the fight against government control of church affairs, joined in the March. Niemoeller goes on trial Tuesday charged with having opposed Nazi church restrictions.

The New York Times November 30, 1937

Reich Court Takes Children from Parents

WALDENBERG, Germany, November 29. A district court in this town today deprived a father and mother of their children because they opposed the National Socialist idea, taught their children not to give the Hitler salute, and were pacifists. Both parents are members of a Christian sect known as International Bible Researchers. They had adopted a number of pacifist ideas of the Quakers.

The father denied that he had tried to influence the children's attitude toward the present political regime. The court ruled that the children could not live in such an atmosphere without becoming "enemies of the state."

Handout 2B

Top Secret

Imagine you are an intelligence analyst for the US Defense Department. Based upon the newspaper articles you have just read, write a memo to the President describing the situation, what might happen, and the courses of action the President can take.

Genocide is always a conscious choice. It is never just an accident of history.

— Irving Horowitz, Author

The ideal state is that in which an injury done to the least of its citizens is an injury done to all.

— Solon, Athenian Statesman

Overview

Prewar Nazi Germany

Seizure of power gave the Nazis enormous control over every aspect of German life. The Nazis could use the machinery of government — the police, the courts, the schools, the newspapers and radio — to implement their racist beliefs. In April 1933 Hitler began to make discrimination against Jews government policy. All non-Aryans were expelled from the civil service. A non-Aryan was defined as anyone who had Jewish parents or two or more Jewish grandparents. In this same year the government called for a general boycott of all Jewish-owned businesses and passed laws excluding Jews from journalism, radio, farming, teaching, the theater, and films.

Nuremberg Laws

In 1934, Jews were dismissed from the army. They were excluded from the stock exchange, law, medicine, and business. But it was the **Nuremberg Laws** of 1935 that took away the citizenship of Jews born in Germany and labeled them "subhuman." With these laws Hitler officially made anti-Semitism a part of Germany's basic legal code. Under these laws, marriage between Jews and German citizens was forbidden. Jews were not to display the German flag and could not employ servants under 45 years of age. These laws created a climate in which the Jews were viewed as inferior people. The systematic removal of Jews from contact with other Germans made it easier for Germans to think of Jews as less human or different.

German Jews lost their political rights. Restrictions were reinforced by identification documents. German passports were stamped with a capital "J" or the word *Jude*. All Jewish people had to have a recognizable Jewish name. Jewish men had to use the middle name "Israel"; Jewish women the middle name "Sarah." These names had to be recorded on all birth and marriage certificates.

SS Gains Power

Hitler's position was challenged from within the Nazi party by the SA, an abbreviation for the German word for

storm troopers. Also called brown shirts, they were Hitler's private army. In 1934 Hitler ordered a purge of the SA by the SS, the elite group of soldiers who served as his personal bodyguard. The Night of Long Knives ended any challenge to Hitler's position of power. Once the SS State was created, resistance to the Nazi regime was destroyed. Communists, Catholics, Jews, intellectuals, and others were the targets of the Gestapo, or secret police.

Dachau Is First Concentration Camp

The SS was responsible for setting up concentration camps throughout Germany. Anyone suspected of disloyalty or disobedience could be sent there. The first concentration camp was at Dachau close to Munich. It was built to hold political dissenters and "enemies of the state." No charges had to be filed against the detainees. No warrant for their arrest was necessary; no real evidence was required.

In 1935, Hitler reintroduced the military draft in violation of the Versailles Treaty. In 1936 German troops occupied the Rhineland. That same year Hitler signed an agreement with Mussolini to establish the Berlin-Rome Axis.

Night of Broken Glass

On November 9, 1938, the Nazis carried out what the German press called a "spontaneous demonstration" against Jewish property, synagogues, and people. Dr. Josef Goebbels, the propaganda minister, claimed the demonstration was in reaction to the shooting of a diplomat at the German embassy in Paris. A young Jewish boy attempted to assassinate a lower-level diplomat because his father had been deported to Poland. Throughout Germany, fires and bombs were used to destroy synagogues and shops. Store windows were shattered, leaving broken glass everywhere. By the time it ended, nearly 100 people had been killed. That night became known at the **Night of Broken Glass**, or **Kristallnacht**. German documents found later showed that Kristallnacht had been carefully planned weeks in advance by the Nazis.

In March 1938, German troops marched into Austria and met no resistance. Austria became a part of greater Germany. This *Anschluss*, or joining, would be justified under the Treaty of Versailles, which stated that all people of one nationality had the right to live under one government.

Hitler next seized the Sudetenland, an area where many Germans lived. For a short time he persuaded the British Prime Minister, Neville Chamberlain, that he was right in doing so. But when he invaded and occupied the rest of Czechoslovakia, no justifications could be found.

World War II Begins

Poland would be next. On September 1, 1939, German forces, spearheaded by tanks and bombers, marched into Poland and crushed all organized resistance. England and France declared war against Germany on September 3, 1939 and the world was once again at war.

Teaching Lesson Three

Materials

Handout 3A: The Shame of Nuremberg
Handout 3B: Diary Entry: Anne Frank

Key Terms

Reichstag, Nuremberg Laws

Procedure

Motivate

Read the Overview and summarize for students. Then write the terms *democracy* and *dictatorship* on the board. Have students identify the major differences between these two forms of government. Through discussion, students should recognize that a dictatorship is a government in which power is held by one person or a small group. A key characteristic of a dictatorship is that it is not responsible to the people and cannot be limited by them. Those in power have absolute authority over the people they govern.

Many modern dictatorships are also *totalitarian*. This means that those in power exercise total control over every aspect of their citizens' lives from school to the workplace, from what people read to how they spend their leisure time. In a democracy, political authority rests with the people and democratic leaders govern with the consent of the governed. The rights of citizens are protected by law. The majority rules, but the minority has rights that are protected by law. Among these rights are freedom of religion, assembly and petition, speech, and press.

Develop

After a brief review of the differences between these forms of government, distribute **Handout 3A** to all students. Tell the class that this is a copy of an actual newspaper article that appeared in the *New York Herald* in 1935. Use the following questions to start discussion:

1. What lawmaking body passed the Nuremberg Laws?

2. To what political party did most members of the Reichstag belong?

3. The members of the Reichstag were elected by the people of Germany. Does this mean that it was a democratic legislature? Why or why not?

4. What is meant by the statement in the article that the Reichstag is "now nothing more than a rubber stamp"?

5. Was there any discussion of this law before it was passed? Did any members of the Reichstag oppose the laws? How

do you think opposition to the laws would have been treated?

6. Who was hurt by these laws?

7. What restrictions were put on Jews by these laws? What were the penalties for breaking these laws?

8. What do you think the Nazi party hoped to achieve with these laws?

Focus discussion on the following question: What is the difference, if any, between individual acts of prejudice and discrimination and those which are carried out through government laws? (Through discussion, students recognize that the passage of the Nuremberg Laws by the Reichstag encouraged and supported prejudice and made hatred of the Jews acceptable. A society that tolerates or legalizes bigotry through its government is different from a society where discrimination is unlawful. In a democratic society like the United States, individual acts of discrimination and prejudice do occur. However, they are not sanctioned by the government and are often actively opposed by government laws and regulations. Furthermore, in countries where discrimination is against the law, people who believe they have been treated unfairly can seek redress through the legal system and the courts.)

Next have students suggest ways laws such as these would have been discussed in a democratic legislature like the Congress. Point out that German Jews had no way of protesting these laws, because they were not represented in the legislature. Ask students how Americans opposed to the passage of such laws could have protested against them in the United States before their passage. (contact their legislative representatives, public petitions and protests) How would a minority group in a democracy protest such laws once they were passed? (legal actions, public protests)

Distribute **Handout 3B**. Have students read the handout. Then list on the board the restrictions Anne describes such as riding on a train or subway, driving a car, going to the movies. Emphasize that German Jews faced these restrictions solely because they were born Jewish or had Jewish parents, grandparents, or great grandparents. Prejudice rather than illegal activities by Jews made them subject to these laws.

Ask students to imagine that these laws were applied to all families with children between the ages of fourteen and eighteen in your school. The reasons why these laws apply only to this set of students and their school has not been made clear to students. However, they must follow the rules or face serious penalties. Have each student write a paragraph or diary entry describing how his or her life would change if students and

their families were faced with such laws. Have students describe a typical school day and a weekend day. How would students' after-school activities change? their jobs change? their schooling change?

Extend

Encourage students to think of periods in American history when citizens have been treated unfairly through government legislation because of prejudice and discrimination. Compare and contrast the Nuremberg Laws with such laws as the Indian Removal Act during the presidency of Andrew Jackson, the black codes and Jim Crow laws during the period following Reconstruction, and the internment camps for Japanese-Americans during World War II. Areas for comparison and contrast include purpose or aims of such laws, groups affected by the laws, responses of citizens to such laws, and differences in ways citizens in a democracy and authoritarian society could respond to such laws.

Provide students with a copy of the Bill of Rights. Have students decide which of the Nuremberg Laws and the laws cited by Anne Frank in her diary would be illegal under the Bill of Rights.

New York Herald Tribune September 16, 1935

The Shame of Nuremburg

by Ralph Barnes

NUREMBURG, Germany, September 15, 1935. Strict new laws depriving German Jews of all the rights of German citizens were decreed by a cheering Reichstag here tonight after an address by Chancellor Adolf Hitler. Tonight's decrees are among the most sweeping measures taken since the Nazis came into power two and a half years ago. Under the new laws, Jews in Germany will be put back abruptly to their position in Europe during the Middle Ages.

The new laws, which go into effect January 1, help to realize the anti-Jewish part of the Nazi program. They are described as "laws for the protection of German blood and German honor." As read before the Reichstag by the president of the legislative body, they are:

1. Marriages between Jews and German citizens are forbidden.

2. Physical contact between Jews and Germans is forbidden.

3. Jews are not permitted to employ in their household German servants under the age of 45.

4. Jews are forbidden to raise the swastika emblem (now the national flag).

Violation of any of the first three laws is punishable by imprisonment at hard labor. Violation of the fourth law is punishable by imprisonment.

Tonight's session of the Reichstag was called unexpectedly by Hitler. All but two or three of the 600 members are Nazi party men. The Reichstag, which is now nothing more than a rubber stamp, was called to order by the president of the Reichstag at 9 P.M. After speaking of the three laws, the President asked the Reichstag for unanimous approval. Six hundred men, most of them in brown uniforms, leaped to their feet.

With the anti-Jewish wing of the Nazi party now in power, further anti-Semitic measures are expected to be enacted soon.

Diary Entry: Anne Frank

SATURDAY, June 20, 1942. The arrival of the Germans was when the sufferings of us Jews really began. Anti-Jewish decrees followed each other in quick succession. We must wear a yellow star. We must hand in our bicycles. We are banned from trams [trains or subways] and forbidden to drive. We are only allowed to do our shopping between three and five o'clock and then only in shops which bear the sign "Jewish shop." We must be indoors by eight o'clock and cannot even sit in our own gardens after that hour. We are forbidden to visit theaters, cinemas, and other places of entertainment. We may not take part in public sports. Swimming, tennis courts, hockey fields and other sports grounds are all prohibited to us. We may not visit Christians. We must go to Jewish schools, and many more restrictions of a similar kind.

And then my mother said, like through a dream I heard, "I'm going to the gas chamber. Try to survive and tell it to the world." And they took her away from me.

— Concentration Camp Survivor

The inability to comprehend evil on such a scale gives evil an advantage. It allows evil to slip away from memory and be forgotten. It must not be forgotten, or it will come back again.

— Miriam Chaikin
Author of *A Nightmare in History*

Overview

The Holocaust

The term *Holocaust* comes from a Greek word that means "burnt whole" or "consumed by fire." Between 1939 and 1945, nearly six million Jews died in the Holocaust along with five million non-Jews. Among the non-Jewish groups the Nazis singled out for murder and persecution were the Gypsies, Polish intellectuals, Serbs, resistance fighters of all nations, and German opponents of Nazism. These were not accidental deaths or casualties of war, but planned mass executions. Along with these eleven million human beings, a way of life, an entire culture rich in traditions vanished as well.

Policy of Emigration Abandoned

In the prewar years, Hitler tried to rid Germany of its Jewish population by a series of harsh, discriminatory laws intended to make Jews want to leave Germany. If this failed, he planned forced expulsion. At the time World War II began, many historians argue that the Nazis had not yet devised a plan for the murder of the Jews. Although Hitler had begun setting up concentration camps in 1934 for the persecution of political and religious dissidents, the **Final Solution** may not have been decided upon until after the invasion of the Soviet Union.

The war enabled the Nazis to apply their racial theories, particularly against the "subhuman" Poles, Slavs, Gypsies, and Jews. Starting in October 1939, following the invasion of Poland, Heinrich Himmler created a new department of the SS whose purpose was to deal with deportations and emigration. Once groups were categorized as "subhuman," they no longer had to be treated by the normal rules of civilized behavior. Nazi leaders felt justified in making them victims of mass brutalization.

Wansee Conference

In June 1942, Hitler decided to move from a policy of forced emigration to one of annihilation. It became official at a conference held in the Berlin suburb of Wannsee. At the **Wannsee Conference**, SS officers and other top Nazi leaders learned that a new policy was soon to be put into effect. Instead of forcing Jews to emigrate, Nazi officials would deport them to **death camps**. A death camp would have facilities designed specifically for mass murder.

The Nazis euphemism for this policy was "evacuation to the East." At the conference, Nazi leaders received instructions for the deportation of Jews from all Nazi-occupied countries to death camps in Poland. Nazi leaders had a two-step plan. Jews were to be gathered at "concentration points" in cities on or near railroad lines and then taken by train to mass killing centers.

New Technology for Killing

At the beginning of the war, the SS, directed by Heinrich Himmler, had organized mobile killing squads, the *Einsatzgruppen*, that followed the German armies into occupied Poland and, later, into the Baltic countries. Jews were rounded up in towns and villages and driven to the forests or into the countryside. As soon as they were stripped of their clothes and any possessions, victims were executed by gunfire and buried in huge pits. Fearing this method of execution would be discovered, the Nazis abandoned mass shootings and relied, instead, upon specially equipped vans that were used to gas the passengers within.

Death Camps in Poland

While the killing vans did the job, the process itself was slow. The Nazis felt a new, faster method had to be found. At first the Nazis experimented with **gas chambers** at small concentration camps in Germany. But after the Wannsee Conference, orders were given to build death camps in Poland, easily reachable by direct rail lines from any point in occupied Europe.

Eastern Europe was selected as the site for these camps for two reasons. First, the largest number of Jews lived in Eastern Europe. Second, many non-Jews living in these areas had age-old traditions of anti-Semitism and were unlikely to oppose the activities of the Nazis. In fact, many offered assistance. Starting in 1941, death camps were being built in Poland at Auschwitz, Treblinka, Sobibor, Chelmno, Belzec, and Maidanek.

Jews Forced into Ghettos

The Nazis began to round up Jews throughout Europe. The victims were first put in ghettos and told that, when labor camps were built, they would be resettled in special work areas. In the ghettos, the Germans allowed starvation and deprivation to weaken the captives. Then, whenever the officials in charge decided, a certain number of ghetto residents

were ordered to report to rail stations for resettlement "to the East."

Between 1941 and 1945, the Nazis built and operated twenty major concentration camps in Germany and Eastern Europe. The concentration camps, including Dachau, Buchenwald, Mauthausen, and Ravensbruck were set up as work camps. Prisoners were worked to death as slave laborers or used in medical experiments conducted by German physicians and university scientists. Scores of other, smaller concentration camps were built too in other areas. These camps tied up men and material in their operation and were a drain on German manpower. This policy did not advance the war effort. However, it showed the strong commitment of the Nazis to the Final Solution.

At first, thinking that life could only be better away from the disease-ridden ghettos, the victims willingly accepted resettlement. In order to avoid panic in the ghettos, the Nazis allowed families to travel together to the death camps. Herded into cattlewagons, the families received little water and no food as the trains made the slow trip into Poland.

Deportation "to the East"

The victims seldom knew what was about to happen to them. Although rumors from the death camps began to filter back into the ghettos after 1942, few Jews could believe that mass extermination was the final aim of the Nazis — a nation many had considered to be the most cultured and advanced in Europe. Even when a number of death camp escapees managed to return to the ghettos and report what they had seen, their accounts were dismissed as wild stories.

Under the "resettlement plan," the Nazis first emptied out the major areas of Jewish settlement in Eastern Europe. Poland was first, followed by Czechoslovakia, Bulgaria, Rumania, Yugoslavia, Hungary, and the Soviet Union. As Nazi victories in Western Europe brought even more Jews under Nazi control, victims were brought to these camps from France, Holland, Belgium, and finally, Germany itself. The policy of **genocide** was in full force in Europe by mid-1943.

Auschwitz is Largest Camp

The largest death camp was built west of Krakow in **Auschwitz**. Beginning in late 1941, Russian prisoners of war and several thousand Jewish prisoners worked nonstop to build the gas chambers and **crematoria**, as well as hundreds of barracks to house slave laborers. German engineers and architects supervised the construction. Scores of German doctors and medical researchers were given permission to carry out medical experiments on human beings in specially equipped laboratories built on the grounds of the camp.

The camp began accepting large numbers of prisoners in 1942, and was soon operating at full capacity. While the Nazis used some prisoners as slave laborers, killing was the major goal of the camp. By mid-1944, when vast numbers of Hungarian Jews began arriving at Auschwitz, 10,000 people or more were murdered daily. Even as the war brought the Soviet armies deep into Eastern Europe after 1944, trains filled with victims continued to arrive in Auschwitz.

The trains, packed with terrified prisoners, arrived in the death camps several times each day. Prisoners were unloaded from the trains by waiting guards. Once they were separated by sex, victims waited in long lines to be checked by an SS doctor who decided who would go to the gas chambers. The young, the healthy, and those with skills needed by camp officials were sent into the camp itself. In the camp, their heads were shaved and they were herded into overcrowded barracks. Old people, sick people, women with children under fourteen, and all pregnant women were sent to the gas chambers.

Nazis Try to Destroy Evidence of Camps

In late 1944, the Allied armies crossed into Germany and the Soviet forces liberated sections of eastern Poland. Fearful that the secret of the death camps would be discovered, the Nazis began destroying them. Treblinka had already been plowed under after a Jewish revolt in August 1943, and Auschwitz was partially taken apart in 1945.

As the Allies approached several of the remaining camps, the killing continued, with nearly a half million victims murdered in 1945 alone. The SS forcibly marched the surviving prisoners from the Polish death camps into Germany, where they remained in concentration camps until they were freed by the Allies. These final death marches killed thousands, and tens of thousands of starving victims were eventually left to die in abandoned German trains.

Hitler Commits Suicide

On April 30, 1945, shortly before he took his own life, Hitler wrote his last political testament. He blamed the war on the Jews. They were, he said, solely responsible for causing the war and their own eventual destruction.

Teaching Lesson Four

Materials

Handout 4A: Gizella
Handout 4B: Anatoly

Key Terms

ghetto, anti-Semitism

Procedure

Motivate

Read **Overview** and summarize for students. Then tell the class that in this lesson they will learn from firsthand accounts what life was like for the survivors of the Holocaust. Emphasize again that the people students will read about are real people. Review the definition of a ghetto with the class and make sure students understand that the ghettos created by the Nazis were not like the ghettos the Jews had lived in the Middle Ages. The medieval ghettos protected Jews and their institutions. Within them, Jews were able to study, pray, and socialize as they pleased. The ghettos devised by the Nazis were a part of the Nazi extermination plan. In these places the residents were deliberately starved. Many others died of exposure and the epidemics of typhoid and other diseases that spread through the ghetto.

Develop

Give half the class **Handout 4A** and the other half **Handout 4B**. Tell students with **Handout 4A** that Gizella lived in Poland in 1939 when the Nazi invaded her country. She was ten years old. Explain to students with **Handout 4B** that Anatoly lived in the Ukraine, which was a part of the Soviet Union at the beginning of the war. During fighting between Germany and the Soviet Union, the Germans captured the Ukraine. After students have read the handout assigned to them, use the following questions to summarize and compare the two readings.

1. How did the person you read about get to the ghetto? Who sent them? Why?

2. What were the most serious problems the people in the ghetto faced? Judging by what you read, what would be the worst thing about life in the ghetto?

3. How did people in the ghetto get food?

The group with **Handout 4A** can also be asked to explain where they think the trucks took the people they transported out of the ghetto. Why were the people taken from the ghetto forced to write postcards to those left behind?

The group with **Handout 4B** can be asked: Why didn't Anatoly's family try to escape when the Germans took over his city? What two things helped Anatoly survive in the ghetto? This group can also contrast the way the Ukrainians and Romanians treated the people in the ghetto.

The following illustration can be used to help students understand how crowded conditions were within the ghettos. One of the largest ghettos, the Warsaw Ghetto in Poland, was about 1 1/3 square miles in area. Identify an area within your community that is about 1 1/3 square miles. A university campus or a residential neighborhood might be an example. Choose an area students are familiar with. Estimate the number of people living in this area. Then explain that in this area where (*use the statistics for your community*) live, the Nazis put anywhere from 330,000 to 500,000 people. This is more than the population of Charlotte, Raleigh, Greensboro, or Winston-Salem. Students can also be asked to imagine what it would be like to have 20 extra people living in their home.

Conclude by looking at the effects of ghetto life on both the people living within the ghetto and those on the outside. Ghetto life isolated the Jews and set them apart from other citizens. Putting people in the ghettos, forcing them to wear the Yellow Star, depriving them of food, medicine, and sanitary facilities — all were methods of dehumanizing. The goal of this treatment was to make both Jews and non-Jews feel that this group was inferior. Making the Jews "less than human" helped anti-Semites justify their treatment of them.

Students often ask why more prisoners of the ghetto didn't attempt to escape. Explore this question with the class. (Through discussion, students should recognize that ghetto life deprived its victims of their dignity, their resources, and their health; that many believed this imprisonment was temporary and would end when Germans came to their senses and rejected Nazi rule; that many were old or sickly, and that most had no other place to go. Even if residents could have escaped the ghetto, few countries were willing to accept those trying to flee Europe. The United States and the Western European democracies had strict quotas limiting the number of immigrants from Germany and the Eastern European countries.)

Extend

Examine with the class the ways people with strong prejudices attempt to make the victims of their bigotry seem less then human. Techniques range from ethnic and racial jokes and cartoons to segregation by law as well as denial of access to economic and educational opportunities. Parallels may be drawn to the laws that dehumanized black Americans during slavery and after to the depiction of Chinese Americans in cartoons and newspapers, to the "pass laws" which forced black South Africans to carry special travel permits under apartheid.

Gizella

My family was very unusual because they owned land, and not many Jews owned land. My memories are of the house and of the soil, and of how the house smelled on Shabbat [the Jewish Sabbath]. It was scrubbed clean and I remember the smell of the Sabbath dinner. The candles were on the table. Later when times were bad and I felt lonely, so alone and hungry, I always thought of the candles and of the family. And I always hoped that I would be able to experience this feeling once again.

In 1939, war broke out. My family was forced to leave their farm for an apartment in a nearby city. We lived in one room. Soon Jewish children were separated from other youngsters and sent to an all Jewish school. Then little by little, my schoolmates and their families began to disappear. One day, my friends came to school, the next day they didn't. I don't remember how many friends disappeared. I kept asking, "What happened to them? The whole family disappeared."

I was sent to stay with an aunt and uncle in Lutsk, Poland. Then all of us were herded into a ghetto. Our property — including jewelry, most clothing and household furniture — were taken. The Nazis created a ghetto at the edge of town and moved all the Jews into shacks. All of us had to wear yellow patches [Stars of David] on our chest and backs. On public streets we could not walk beside Christians. In the ghetto there was only one water pump and it was locked except for one hour a day. There was no food, no sanitation. There was typhoid and starvation everywhere.

They brought Jews from all over. Imagine the entire population of Durham, Chapel Hill, and Raleigh crammed into an area the size of the North Carolina State University campus. Sometimes children in the ghetto risked their lives, sneaking beyond the ghetto's wall and then trying to sell a piece of clothing or other valuables smuggled in earlier. Whatever they could sell or trade went for food.

Each day trucks came and took people away and every day the line at the water pump was smaller and smaller. You could hear the sound of screaming and moaning every night. The Germans said they were relocating people to safety where they could work with honor. A Jewish committee was forced to select who was to go. They forced the deported people to write postcards back to the ghetto so the people would not panic.

Anatoly

The war between Germany and Russia started on June 22, 1941. Nobody expected the war. Most people didn't have time to leave our city, Zmerinka. And anyway, Jewish people thought that the German soldiers would be good to them. The place where we lived was in the Ukraine and the Ukraine was one of the most anti- Semitic republics in the Soviet Union. Jews suffered a lot from the Ukrainian people. So when the German Occupation started, many Jews did not try to leave because they didn't believe what they had read about the Germans in the Russian newspapers. They thought it was Soviet propaganda.

The Germans divided Zmerinka into two parts. Under an agreement between Germany and Romania, which was a satellite of Germany, part of the city belonged to Romania. All the Jews living in the Romanian part of the city were put in a ghetto. In the other part of the city, all were killed.

My mother and I and my two younger sisters and brothers were sent to the ghetto. In the ghetto, adults were used for labor to work on the roads being built by the Germans or to fix bridges destroyed during the German invasion or by the Soviet army when they left.

It was not legal but you would exchange your clothes for a meal, for food. That was the only way to try and survive. Our house, a three bedroom house, was crowded. Six families, including my own, squeezed into the same home, somehow managing to fit twenty people into a house meant for five.

It was only a place to sleep, but our house had a big garden and we had a lot of vegetables. This gave us the chance to survive. We ate potatoes, I remember. That was all we had to eat.

Another thing which helped us was that a lot of Romanian Jews were sent from Romania to our ghetto. The Romanian government sent food and other things to the Jews from their nation. The Romanian Jews shared with their fellow prisoners.

[Anatoly's family survived this way for three years until their ghetto was liberated by the Soviet Army in April 1944. By then only 300 of the 3000 people sent to the ghetto at the beginning of the war were still alive.]

Teaching Lesson Five

Materials

Handout 5A: Esther and Elias
Handout 5B: Judith
Handout 5C: Shelly

Key Terms

Auschwitz, concentration camp, underground, Resistance, displaced persons camp

Procedure

Motivate

In the following quotation, a North Carolina survivor describes his feelings during his imprisonment in a concentration camp: "With my brother in the camp we used to talk about our lives. Sometimes we said, 'Maybe this is a dream. Maybe it's not true. How could we live like this?' But we did." Read this quotation aloud to the class. Tell students that they will be reading about the experiences of three North Carolina survivors, who each in his or her own words, tells about the experiences of this period. Ask students as they read to think about what made this time and these experiences so dream-like or nightmarish and to think about what helped these people to survive. Students can also consider why these people wanted to tell others about their experiences even though for many it was painful and sad to recall this time in their lives.

Develop

Divide the class into three groups. Give all groups **Handouts 5A, 5B,** and **5C.** Provide students with the following information about each of the people they will read about. Students can also be asked to locate the countries in which each of these people lived on a map of Europe.

Handout 5A: Both Esther and Elias were born and grew up in the village of Janina in Greece. Neither knew the other well until World War II ended. At the time that the Nazis came to her village, Esther was twenty-two years old. She had been married less than a year to her first husband. Elias was at this time in his early thirties. He and his first wife had a four-year-old daughter.

Handout 5B: Judith was born in a small town in Lithuania. She was the youngest of three children. According to the standards of her country, her family was well off. Her father died in 1938, three years before the Germans invaded Lithuania. In 1941, when she was ten years old, the Gestapo came to her house in the middle of the night. The windows of her house were smashed and "the neighbors cheered and threw rocks at us as we left my house of childhood for the last time." She and hundreds of other Jewish families were put in a ghetto where she remained until the events in **Handout 5B** began.

Handout 5C: Shelly was born in Rovno, Poland, a town near the border of the Soviet Union. Of the 100,000 people who lived in Rovno, about 25,000 were Jews. Members of Shelly's family had lived in Rovno since the early 1700s. When the Nazis invaded Rovno, Shelly was almost four years old. Shelly's father survived the war because he was drafted into the Russian army in 1939, but Shelly's grandfather, and many of her aunts, uncles, and cousins did not.

Have groups read and answer the questions at the end of each handout. When all groups have completed the assignment, ask each to select a spokesperson to summarize the group's answers for the class. Then use the following questions to compare handouts:

1. In what ways were the experiences of the people you have read about alike? (Through discussion, students might note that all of these people had lost their freedom and their control over their time. They all lived in fear and uncertainty, but tried, in accordance with their abilities, to react in a way that would help them survive.)

2. What do you think helped these people to survive their experiences? (Among the things students might mention are personal courage, the help of others, religious faith, intelligence or cleverness, determination to survive, luck, the ending of the war. In the case of Judith it might also be suggested that having her sister to care for and look after helped her survive.)

3. Why do you think the people you have read about wanted to tell others about their experiences? Tell students that when the speaker in **Handout 5C** was asked why she was willing to visit schools and talk to students about her experiences, she said:

   "When you read about something in a book, it's entirely different from when you meet a person face to face and you realize that they've got two hands, two arms, and two eyes, and they're very much like you. It helps you realize that they have the same right to exist as anybody in this world."

Explore the ways meeting people face to face helps to change stereotypes.

As a concluding activity, students might write a diary entry describing the feelings or the hopes and fears of one of the people they have read about as they experienced the events they describe. Others might create short skits dramatizing one of these events described in a reading or creating a second scene describing the return to freedom of the person they have chosen.

Extend

Students can compare the wartime experiences of the people they have read about with the experiences of Anne Frank or of Annie and Sini in the book the *Upstairs Room* by Johanna Reiss. Students can note the dates of the experiences described in these handouts and interview adults who lived during this period, asking them to describe what their lives were like during this time and what they knew or did not know about what was going on in Eastern Europe at this time. The labor camp experiences described in *One Day in the Life of Ivan Denisovich* by Alexander Solzhenitsyn might be read looking for areas of comparison and differences.

Esther and Elias

ESTHER: On a Saturday morning, 1944, early in the morning around 7 o'clock, somebody knocked on the door very hard. We didn't know what was happening. The Germans were outside. They gave us exactly two hours to get ready. Two of my brothers were begging my mother for permission to let them go up in the attic and hide. My mother was screaming like anything. She said she was not going to leave anybody behind. Everybody — the whole family was going. We were very close. The whole family was going to go together. So my two brothers didn't have any choice. We all got ready.

We took a couple of loaves of bread and a quilt or a blanket. They took us to a big place and gathered everybody together. The Germans were organized. They had a schedule. Everybody's name was written down. They knew how many people were there. And that afternoon they sent trucks like they carry horses in. Everybody got in the trucks. It was March 25 and it was snowing. They called our names out and checked a list before they put us in the truck. I was completely lost. I was twenty-two years old. I said, "What are they going to do to us? Where are they going to take us?"

ELIAS: They put us in a big truck without food or anything and we went to a little town. There we were put in one big building that used to be a warehouse. Over 2000 people in one building without food, not a thing. After eight days, a train came. Seventy-five people — children, old people, families — were put in each car of the train. The train traveled through Yugoslavia, Bulgaria, through Czechoslovakia, and stopped at Auschwitz, Poland. Eight days and nights. A lot of people died in the train cars by the time the train reached Auschwitz.

ESTHER: When we arrived at Auschwitz, everybody was asking, "What are they going to do?" Two German men came and took us out of the train. You know if you sit ten days in a train and you don't stretch your feet, it's very hard to walk. They separated us when we came out of the train. They put the young people on the right, the old people on the left. Of all my family, only one of my brothers and me came out of Auschwitz. Everybody else went that same night to the gas chambers. I told the German officer, "I want to go with my mother," and he said, "You cannot go with your mother because she cannot walk. You're going to walk. And you're going to meet them tonight." And we walked. And we never saw them again.

[Both Esther and Elias survived, they said, because of a combination of determination to live, religious faith, and luck. Esther remembers eating rotten potato peelings. Elias used to eat grass when no other food was available. Once Elias and his brother rubbed their faces with snow and ice to redden them. Their idea was to look healthy enough to be selected for a forced labor program — one way to delay extermination.

While Esther and Elias survived their stay in the camps, other members of their families did not. Esther's sisters and brothers, her first husband, her mother and many relatives died at Auschwitz. Elias never saw his first wife and child again after the night the trains unloaded. After the war both returned to their village hoping to find their

families again. It was at this time that Esther and Elias became friends and eventually married. In 1951 they moved to North Carolina.]

1. How did Esther's family first learn that the Nazis were coming?

2. How long were they given to get ready to leave their home?

3. Why didn't Esther's brothers try to escape by hiding in the attic of their house?

4. What was the first thing that happened to the family after they left their home?

5. How long did the train trip take? Where was the train going? What do you think would be worst part of the train trip?

6. What happened to the people on the train after it got to Auschwitz?

7. What were three things that Esther and Elias say helped them to survive?

Judith

It was towards the end of 1942 -- one day our work group did not return to the ghetto. We were packed into trucks and taken to a train station. Men and women were separated and packed into coal cars. We could hardly move our hands and feet. We rode all night until the cars came to a standstill.

After being pushed out of the cars, we entered through the gates of Auschwitz. A woman appeared. Her name was Irma. She was in charge of our section. Her first order was to have all children shot. She changed her mind, saying that bullets were too expensive to use.

We were ordered to remove all our clothes and shoes. Gold teeth were yanked out. A striped dress became our uniform. Forms were filled out with our age, other information, and the number of our uniform. It was winter, and I can remember standing in the snow without shoes. After a long time, I felt no pain. We were then assigned to barracks — five people to one bunk bed — 500 to one small barrack. Every morning we were lined up in the barracks as those who would be sent to the gas chambers were picked.

One loaf of bread made out of sawdust was to be shared by ten people, without a knife. Each crumb was precious as our lives depended on it. Sometimes those given the bread would run off, leaving the others without any. A soup made from potato peelings was served in a rusty dish. Once in a while a piece of meat might be found floating in it.

One day in the summer or early fall of 1944, we were once again hauled into trucks and transported through the gates of Auschwitz to another concentration camp — Stutthof. Electrical barbed wire surrounded the camp.

Every morning, as in Auschwitz, we stood in line. One day as I stood in line, I saw something thrown over from the men's section. I ran over and picked it up. It was a note telling us that the Allies were winning. I quickly swallowed the note. The guard saw me, and because I would not reveal what the note had said, I was forced to remain in the yard all night and was severely punished. I have scars from that dreadful evening. I was now 14 years old.

One day my mother was taken to the gas chamber. I clung to her as she was herded along with the others. A guard approached us and said to me, "You are too young to die." Raising his gun, he told me that if I could get out of his range before he counted to ten, I could live. It was terrible leaving my mother like that. I remember running so very fast, hearing my mother's last cry to me to run faster, and I saw her no more.

With the war almost lost, the Germans decided to liquidate the concentration camps. By now my sister Rachel had gotten typhus. Next to the gas chambers, typhus was the worst killer in the camps. I feared for her life, but she did not die. In the winter of 1944-45, the death marches began. Anyone who could not walk was shot. I practically carried

my sister the whole way. All of a sudden the sky lit up with the Allies bombing as they flew over. Able to walk no further, I fell into a ditch with my sister still clinging to me.

The Germans walked right by our ditch. We remained there most of the night. It was a very cold winter night, and we desperately needed shelter. I dragged my sister through the deep snow to a coal bin of a nearby house. We both fell asleep inside.

We woke in the morning to find three men staring at us, an Englishman, a Frenchman, and a Russian. They took us into the house and fed us some food. They were all POW's (prisoners of war) who were working on a farm owned by a top SS official. The Russian took us outside the house. Using a scissors, he cut off the yellow stars which had branded us as Jews. He then told us to pretend that we were Lithuanians who had escaped from the Elbe River. He told us to change our names. I became Uta and Rachel, my sister, became Anna. He directed us to a nunnery nearby as it was unsafe to remain by the house any longer. The nuns welcomed us and gave us shelter.

1. Where was Judith living when the events described here began?

2. Where was she taken? What kind of camp was she taken to? How did she get there? What do you think was the worst part of this journey for her?

3. Did anyone from her family go with her?

4. What was the first thing that happened to her when she got there? Why do you think the Nazis made the prisoners wear uniforms?

5. How many people shared a bed at Auschwitz? How many people lived in the same building? Why do you think the Nazis made living conditions so crowded?

6. What did the prisoners eat each day? Why do you think a prisoner sometimes ran away with the bread? Would the people who acted this way have done so under normal circumstances? Explain your answer.

7. Where was Judith taken from Auschwitz? How did Judith first learn that Germany was losing the war? How was she punished for not revealing what she had learned? Why do you think the Nazi leaders of the camp punished her?

8. What happened to Judith's mother at the camp? How was Judith able to escape this fate?

9. Why did the prisoners leave Stutthof? How were they transported? Why do you think this journey was called a "death march"?

10. Why was Judith carrying her sister on the death march? How did they escape from their captors? Who helped them? Who hid them? Why were they told to change their names?

Shelly

The Germans invaded Soviet Poland in June 1941. In August, they came to Rovno, my city. After the initial roundup of Jewish families for the death camps, German soldiers began collecting Jews for slave labor camps. Then, in the winter of 1940-41, the Nazis herded the city's remaining Jews into the ghetto. My mother and I were in the ghetto for about three months. We were very closely watched in the ghetto. We were not even allowed to go outside. One time, I did go outside and a soldier pointed a gun at me, so I never went out again. We were there about three months and we heard rumors that there was going to be another roundup. Although I did not know exactly how it was arranged, we managed to escape to a small village about 12 kilometers from Rovno. My Aunt Sophie had arranged with a farmer to hide me, my mother, my cousin, and herself.

There were several reasons why the farmer agreed to take such a risk. His son was a resistance fighter in the Polish Underground. The son also had a special fondness for my aunt who had been kind to him when he was a young child. Most importantly, we paid the farmer and his wife for their trouble.

At first, we hid in a small space in the top of the farmer's barn. It was large enough only for us to sit or lie down. The farmer made a tunnel through which we were brought food. After about 18 months informers alerted the Nazis to our hiding place and we decided to make a run for it, taking off into the woods. We spent a sleepless night in the forest listening to the sounds of the Nazis searching for us.

The next day, another farmer came to our aid. He had known my mother back in the days when she ran the small grocery store in Rovno. He was also a friend of the first farmer who had helped us. The second farmer took us into the wheat fields near his home where we spent three days hiding until the Nazis got tired of searching. The next hiding place was under a trough where horses drank. We lay there for several weeks, but it was too horrible and we couldn't take it. My mother said she would rather die than continue living there.

Next we moved to an underground tunnel where the farmer stored his grain. That was where we lived for three months. It was pretty bad because there was one hole that the farmer dug for air and in order to get the food we would have to crawl on our bellies through a tunnel. Our living conditions were damp, dark, and frightening. Just candles and lots of rats.

[In February 1944, when the Russians took control of Rovno, Shelly and her family came out of their hiding place. For almost two years they did not know what had happened to Shelly's father. Then in late 1945 they discovered that Shelly's father had also survived the war. The family was reunited. Together, they sneaked across the Polish-German border to the section of Germany occupied by the United States. After three years in a displaced persons camp, they emigrated to the United States. They have lived in North Carolina since 1972.]

1. Where were Shelly and her family living when the Nazis took Poland? Where were they taken by the Nazis? What happened to the other groups of people who were taken by the Nazis?

2. What happened when Shelly went outside the ghetto? What do you think might have been worst part of her experience in the ghetto?

3. Who helped Shelly and her mother escape from the ghetto? What reasons did he have for helping them?

4. Where was Shelly's first hiding place? Why did they leave that hiding place?

5. Who helped them next? Why do you think he helped them?

6. Where was the second hiding place? Describe conditions in this hiding place. How did Shelly's mother feel about staying here?

7. Where was their last hiding place? What do you think would be the hardest part of staying in this hiding place?

Teaching Lesson Six

Materials

Transparency of Handout 6A:
Concentration Camps and Death Camps
Transparency of Handout 6B:
Holocaust Casualties Overhead Projector

Key Terms

concentration camp, death camp, swastika, Final Solution

Procedure

Motivate

This activity has two purposes. It familiarizes students with the area in which the Holocaust took place and illustrates through map study, the commitment of the Nazis to the Final Solution. Before displaying these maps, make a transparency of each map to be used on an overhead projector. Then display **Handout 6A.** Cover the key to the map with a notecard. Ask students what area of the world is shown on the map. (Central and Eastern Europe) Have students make guesses about what the symbols on the map might represent.

Develop

With the map key still covered, have students name the countries in which the swastikas are found (Germany, Czechoslovakia, Austria, Holland, France) and the country in which the skull and crossbones symbols are located (Poland). Encourage students to again make guesses about what these symbols might represent based on their locations.

Uncover the key. Make sure students understand that a death camp was specifically designed for mass murder. Both terms are defined in the **Glossary.** Then use the following questions to help students think critically about the information on the map:

1. Why do you think Poland was chosen as the site for the death camps? (Through discussion, students should recognize that the Nazis chose an area that was far from Western Europe where their activities were less likely to be observed; that they chose a country that had many rural and isolated areas; and that a strong tradition of anti-Semitism existed in Eastern Europe and particularly in Poland. The Germans were assured of the cooperation or at least the indifference of the people.)

Explain that before the Holocaust, Poland had the largest Jewish community of any European nation occupied by the Nazis. About 3.3 million Jews lived there before the German invasion. Jews made up around 10 percent of the population. By the end of the war, more than 90 percent of Poland's Jews had been killed by the Nazis. In Poland, as in much of Eastern

Europe, official government policies of anti-Semitism prevented Jews from raising their economic standard. Only a very small percentage of the Jewish population were professionals or landowners. Most were small traders, craftsmen, or manual laborers.

Next, overlay **Handout 6B** on top of **Handout 6A**. Display on overhead projector. Tell the class that this map shows the numbers of Jews killed by the Nazis in each country. Ask students:

2. What countries lost the largest numbers of people? (Poland; the Baltic States: Estonia, Latvia, Lithuania; Germany/ Austria. In each of these countries 90 percent of the Jewish population was exterminated.)

3. Which countries lost the fewest people? (Denmark, Finland, Italy. Point out that Italy, Germany's partner in the war, had fewer of its Jewish citizens killed than many Nazi-occupied countries whose governments had opposed the Nazis.)

4. Why were railroads important to the Final Solution? (As the map indicates, the transport of captives from all parts of Europe to Poland was a massive undertaking for the Germans. It required transport trains or trucks, military personnel, and supplies.)

5. What else were trains, trucks, and manpower needed for at this time? (fighting the war against the Allies)

6. What evidence can you find on these maps about the importance of the Final Solution to Hitler and the Nazis? (Through discussion, students should recognize that the Nazis considered the Final Solution as important as winning the war. Jews were moved to death camps while troops for the front lines were shunted onto sidings. Even when the military situation deteriorated and the Germans were clearly losing the war, carrying out the Final Solution continued without interruption. When trains and other forms of transport were lacking, victims were forced to march the distance to the death camps. War plans could be changed, but not the plans for the Final Solution.)

Extend

Have students research and report to the class on why such countries as Denmark and Italy were able to save so many of their citizens. You may want to note that in many countries people did not have the same hatred of the Jews the Nazis did. When anti-Semitism became the official policy of the Italian Fascist party, the party began to lose supporters. Although the Italians did, at the urging of the Germans, institute discriminatory legislation against Italian Jews, Mussolini's government

refused to take part in the efforts to exterminate the Jews and consistently refused to deport Jewish residents. Italian officials protected Jews in the areas of Yugoslavia, France, and Greece they occupied and did not allow them to be deported. When, however, the Germans overthrew the Italian government in 1943, Italian Jews, as well as those under their protection in occupied areas, were sent to death camps.

Concentration Camps and Death Camps

Handout 6B

Holocaust Deaths

If you're ever on the run and have to hide, the best place is in the mouth of the wolf.

—Advice to a Resistance Fighter From Her Father

We are going to perform a desperate act whether we want to or not. Our fate is sealed, and there remains for us only the choice between one kind of death and another. I am calm.

—Resistance Fighter in the
Revolt of the Bialystok Ghetto

Overview

Resisters

When the horrors of the Holocaust were revealed, many people wondered how it was possible for the Nazis to kill so many people without meeting overwhelming resistance. Why did so many millions go to their deaths in ghettos and camps without fighting back?

Policy of Collective Responsibility

Jewish resistance to Nazi persecution was limited by circumstances in occupied Europe. With the carefully worked out plans for the Final Solution, there were few chances for massive resistance. Under the Nazi policy of **collective responsibility,** any individual or group working against the Germans faced brutal punishment. Entire communities and families were held responsible for individual acts of resistance or sabotage. Poland, for example, lived under a virtual state of terror throughout the occupation. Any contact between a Pole and a Jew was punishable by death.

Despite this, resistance to Nazi persecution took several forms: armed resistance outside the ghettos and camps, resistance within the ghettos that led to uprisings, and the passive resistance of individuals and groups who showed their opposition by continuing to practice their religion.

Armed Resistance in Countryside

Armed resistance came from those who managed to escape capture. Organizing themselves into small resistance groups in the Eastern European countryside, these people—with few arms, inadequate food, and little help from native citizens, fought against the Nazis on several fronts. Known as **partisans,** such groups attacked German supply depots, captured weapons, and served as links between the ghettos and the outside world. In both Eastern Europe and the Soviet Union, Jewish partisan groups fought against the Nazis in the

forests and countryside. When the ghettos were being evacuated and destroyed, Jewish resistors led a number of uprisings in these ghettos.

Warsaw Ghetto Uprising

The strongest armed resistance took place in the ghettos of Eastern Europe. One of the most famous uprisings took place in the Warsaw Ghetto in April 1943. With few arms and almost no outside help, a group of young ghetto residents held out for several weeks against overwhelming German superiority. The Warsaw Ghetto was destroyed soon after the uprising. Only a handful of the ghetto fighters survived. But this uprising was not unique. Revolts also took place in the Vilna Ghetto and in several smaller Polish ghettos.

Gas Chambers Destroyed by Resisters

Jewish resistance groups also operated within a number of major concentration camps and death camps. In Auschwitz, Treblinka, and Sobibor, Jews formed active resistance groups that helped prisoners in many ways. They got food from the outside, bribed camp guards, sabotaged installations, and, eventually, led armed uprisings. Jews working in the crematoriums in Auschwitz revolted in 1943, destroying one of the gas chamber-crematory facilities and killing a number of SS soldiers.

In Treblinka, prisoners spent a year organizing a full-scale revolt that took place in the summer of 1943, allowing a number of prisoners to escape. In Sobibor, nearly 700 Jews revolted and, though most were hunted down and killed, some 300 managed to escape. These revolts so enraged Hitler and Himmler that both camps were destroyed.

Teaching Lesson Seven

Materials

Handout 7A: Gizella "Joins" the Resistance
Handout 7B: Gizella in the Resistance
Handout 7C: Terrible Choices

Key Terms

ghetto, Star of David, Resistance

Procedure

Motivate

Read **Overview** and summarize for students. Tell the class that in the handouts they are about to look at they will be reading about the experiences of a North Carolina survivor who worked in the Resistance. From seeing war movies or television spy dramas or from reading detective stories, students often have the impression that such work is exciting or glamorous. As students read, encourage them to consider whether the experiences recounted in this handout support this view. Students might also consider the skills and personal traits needed to be an effective member of the Resistance.

Tell students that Gizella is the same person whose experiences are described in **Handout 4A.** Explain that at the time the war began, Gizella was nine years old. Although at first she was trapped in the ghetto, her uncle, a doctor, had more freedom of movement. Despite the fact that he was Jewish, her uncle was allowed to leave the ghetto to treat his Christian patients. Gizella was sometimes able to go with him. When her uncle was called for, Gizella sometimes was given permission to carry his medical bag or supplies. Outside the ghetto, with her blonde hair and gray-green eyes, she was often mistaken for a German or Pole. It was her physical resemblance to the Polish Christians around her that helped save her life.

Develop

Distribute **Handout 7A** to the class. Use the following questions to start discussion.

1. Where was Gizella going when she met the German soldiers?

2. How was she treated by the soldiers? Do you think she would have been treated differently if she had been wearing her yellow star? Explain your answer.

3. Why did Gizella's uncle want her to put her patches on? Who disagreed with her uncle? Why?

4. What helped Gizella to escape the ghetto? (Students might mention her uncle's help, her determination and courage, but most of all her looks.)

5. Why do you think Gizella was frightened when she learned that the men who had taken her knew where her aunt and cousins were hiding? How do you think this knowledge affected her decision to cooperate with her captors?

6. Why do you think Gizella says "And where would I go anyway?" What other choices did she have? (Through discussion, students should recognize that Gizella's choices were to return to the ghetto and almost certain deportation to a death camp, try to hide on her own or try to get across the border to a country not occupied by the Germans. Without Aryan identification papers and money, this twelve-year-old girl had very little chance of success with the last two options. Thus although she did not willingly join the Resistance, it may have seemed to her the least risky of the choices open to her.)

Ask a student to describe how Gizella was "recruited" into the Resistance. Did she have any choice about joining the Resistance? Where do students think Gizella would be safer—in the ghetto or in the Resistance? Consider risks of each.

Distribute **Handout 7B.** Read aloud or have students read silently. Use the following questions to check comprehension:

1. What skills did Gizella have that made her valuable to the Resistance fighters?

2. Why was she given a new name? How was she taught to remember her new identity? Why was it important that she remember her new name?

3. Why do you think she knew the name of only one other person in the Resistance. (Students should recognize that if she was caught and tortured, she would not endanger the lives of others by revealing their identities.)

4. What was her first job? Why does she say that her next job was the most important one?

5. How might the work she did in these two jobs have helped those fighting against the Germans?

6. What do you think would have been the most difficult part of being in the Resistance? What would have been the most rewarding?

Focus discussion on how Gizella might have felt about the work she was asked to do for the Resistance. Judging by these handouts, do students think she thought it was glamorous or exciting work? Why do students think she was willing to risk her own life by working for the Germans? (Students might

note her statement that she "would like to know that I saved someone's life.")

As an optional follow-up activity, groups of students might be given one of the three dilemmas in **Handout 7C: Terrible Choices.** Each group should write a paragraph explaining how it has decided to respond to the situation describe and explaining the reasons for its decision. Through discussion of these situations, students should recognize that in situations such as these, there is not a "best" choice, so much as a "least bad" choice.

Extend

Students may be assigned to research and report to the class on the many forms resistance took during World War II in both occupied and Allied countries. *Soldiers of the Night* by David Schoenbrun is an interesting account for high school students of the French resistance movement led by Charles DeGaulle.

Gizella "Joins" the Resistance

One day my uncle sent for me, asking me to bring a special instrument to the home of a Czech farmer he was treating. I walked out without my yellow star patches. Suddenly I heard someone say, "Where are you going, little one?" I was walking with my head bowed. They were German soldiers calling me, "Now look at her," they said, "how pretty. She looks like my _____. Look at the blonde hair. Look at those eyes. Do you want a piece of chocolate?"

I remember walking on. I didn't turn around then. I came to the farm and I must have looked a bit strange. Uncle said to me, "What's the matter with you? You look positively yellow. And where are your patches?" He turned to the wife of the farmer he was treating and said, "Do me a favor put the patches on her."

But the farmer's wife shook her head. She looked at me and said, "No I won't. She doesn't need any patches."

[Gizella's looks eventually helped her to escape from the ghetto. Her uncle arranged for her to hide in the home of one of his patients. She slipped out of the ghetto and went to meet the people who would take her to her new hiding place.]

The meeting place was a meadow on the edge of town. I went there. I heard trucks coming and hid. When they arrived, they were full of people. The Germans yelled at them to get down and I saw a shower of yellow stars as they got off. I heard shooting and then screaming. Then it got quiet. Those voices have haunted me every day of my life.

The Germans left and I crept out of my hiding place. Two men came up behind me. "What do you want?" I said. Then somebody grabbed me and I was placed under straw in a wagon. They seemed to know quite a lot about me. They said they knew where my Aunt Lucy and my two cousins were hiding. If this remark was meant to scare me, I don't know. But after they said that, I never said another word. I was afraid, and I had a feeling that I had no choice but to obey their orders And anyway, where else was I to go? My life in the Resistance had begun.

Gizella in the Resistance

I was taken to a hut in a forest. They listened to me speak German, Russian, and Polish. I spoke these languages without any difficulties. I was given the birth certificate of a young woman named Veronika. The birth certificate was authentic, but the only problem was Veronika was much older than I. At that time I was twelve years old. So in the next picture taken of me I had to put my hair up so that I looked a little bit older. To make sure I learned my new identity, a member of the Resistance would coach me. In the middle of the night he would shine a light on my face to wake me up. He would say, "What's your name?"

"Gizella."

"What's your name?" Slap.

"Veronika?"

"WHAT'S YOUR NAME?"

"Veronika!" That was how I learned my new name.

[After getting her identification papers, she began her work with the Resistance.]

At my first job I was told I would know only one person among the people working for the Resistance. The person that I knew was called Makar. I doubt that was his real name. Throughout my stay my only contact was this one man. He was my "chain man." His was my only link in this human chain of underground Nazi fighters.

I was supposed to be the granddaughter of a couple living in a house where the German commander of that city lived. My job was to polish his boots, bring his meals, and empty the waste-paper basket.

Anything I found in the wastepaper basket, I was told to bring to Makar. My job was to live in this house. Never ask any questions. And tell Makar about the comings and goings of the German officers and the types of insignias they were wearing. Makar told me to pretend I could not understand German so that I could listen to their conversations.

My next job was my most important one. I had a completely different identity. I was the cleaning person in the German commandant's headquarters in a large city in Poland. My job was to get as many copies of the identification forms issued at this headquarters as I could. People could survive with those papers. People who had identification papers could get work papers. They could prove that they were legal residents of the city and they could obtain ration cards for food. Even non-Jews without such papers might be sent to forced labor camps. I took the papers, but I never knew who they gave them to. That's what I wonder about today. I would like to know that I saved someone's life. Early in 1944, I was captured. I think somebody denounced me. I don't know for sure. At that time, I was working with a German supply unit, doing kitchen work. A Gestapo officer came. He asked many questions. Even though the Germans could not prove my identity was false, I was arrested and taken to a concentration camp.

[Gizella survived the war, but her parents and younger brother did not. After the war ended, she came to the United States to live with an aunt and uncle. Later she met her husband Paul and they moved to North Carolina.]

Terrible Choices

Situation A

Klaus Schmidt is an SS officer who has just been assigned to a concentration camp. A trainload of 300 prisoners will be arriving shortly. He has been told that as the prisoners get off the train, he should send half to the left to work in slave labor conditions. The other half must be sent to the right to the gas chambers. Which of the following responses should he choose? Select only one.

1. Send the able-bodied to the left; the sick and old to the right.

2. Send men to the left; women to the right.

3. Neither, I'd let all the prisoners escape.

Why did you choose the response you chose? What will be consequences of the response you have chosen for Klaus? for the prisoners? If you want Klaus to allow all prisoners to escape, how will he do that? What will he do once they're gone? How will he explain his actions to his superior officers? What are the likely consequences for him? for his family?

Situation B

David Klein is the leader of a council of ghetto residents. The council is responsible for making certain decisions in the ghetto. The people in the ghetto are housed here temporarily before being sent on to concentration camps. The Nazi commander in charge of the ghetto tells David that he must ship out fifty people because the ghetto is overcrowded. He will not tell David where the people are going, only that he must choose ten women, ten men, and thirty children. David's mother, father, uncle, and first cousin are in the ghetto.

1. Should he do as directed, fearing that if not all people in the ghetto will be punished?

2. Should he try to at least save his own relatives in the ghetto, if so, how should he choose those that must leave the ghetto?

3. Should he refuse to make any choices, knowing that the commander will make this decision if he does not?

Why did you make the choice you made? What are the likely consequences of your choice?

Situation C

Anna Berger is a prisoner in a concentration camp. Her job is to help the cook in the kitchen. She washes the dishes and cleans the floors. She is working in the kitchen when the cook steps outside for a minute. She sees that there are scraps of food left on the plates from the officers' dining room. Many people in her bunk are slowly starving to death. Maybe she could get some scraps of food for them. What should she do?

1. Plead with the cook to give her some food when he comes back.

2. Ignore the chance because, if she gets caught, she will be severely punished.

3. Take the food, knowing that she may be searched.

4. Ask another prisoner to divert the cook's attention by breaking a dish, while she takes the food.

Why did you choose what you selected? How often do you think the Nazis' prisoners made similar choices? What are the consequences of your choice? If you made choices 3 or 4, how do you justify the theft when you know that stealing is wrong?

The scariest thing is not the evil, but more the people who sit by and let it happen.

—Albert Einstein

In the matter of simple decency, men can vault as high as they slither low.

—Peter Hellman
Avenue of the Righteous

Overview

Bystanders and Rescuers

For the most part, the nations of the world offered little assistance to the victims of the Holocaust. German plans for the annihilation of the Jews could not have succeeded without the active cooperation of non-Germans in occupied Europe. A long tradition of anti-Semitism aided the Nazis in their efforts. Many of the death camps were, for example, staffed by Eastern Europeans, recruited and trained by the Nazis.

League of Nations Offers Little Help

During the early stages of Nazi persecution of German Jews, few countries offered to take in the victims of persecution. This was true even after it became clear that discrimination against Jews was a deliberate policy of the German government. Although its charter forbade such actions, the League of Nations was helpless to stop Hitler's plans for the forced expulsion of the Jews. The League did set up a commission to help German Jewish refugees, but League member nations offered so little assistance that the head of the commission, James McDonald, resigned in protest. No nation offered to revise its immigration policy to meet this crisis. None offered to accept German Jews while they could still get out.

United States Keeps Immigration Quotas

The countries of the world continued to restrict immigration from Europe. The American public learned about the death camps in November 1942 when the State Department made this information public and gave it to the mass media. It was never treated as a major news story in American newspapers.

A few Church leaders worked with American Jewish organizations to urge the government to act, but on the whole, there was a deafening silence from the United States and other countries. The State Department saw no place to put the thousands of Jews that would have to come. There was no

leadership from President Roosevelt to put pressure on State Department or government officials. Despite this, several thousand Jews did manage to get out. Refugees went anywhere they could obtain a visa—China, Africa, Brazil, Japan, or India.

By late 1938, the Nazis had recognized that forced emigration of German Jews was a failure. The German Foreign Office noted that the world had closed its borders to the Jews. How could the Jews leave Hitler's Germany if there was no place for them to go?

Immigration Quotas Not Filled

Through early 1939, the United States admitted about 100,000 Jews from Germany and other Eastern European nations. However, this figure represented only about one-fourth of the places available in the United States for refugees from Nazi Germany and occupied Europe. Nearly 400,000 openings were not filled. Certain officials within the State Department resisted attempts to fill the quotas allowed for Jewish emigration. Reasons for this are complex. Throughout the Depression years, some Americans feared job competition from incoming refugees. Anti-Semitism also played a part in American policy toward the refugees. Great Britain, Canada, and a number of Latin American countries had policies similar to those of the United States.

St. Louis *Refused Entry*

While the doors to official emigration were closing to German Jews, many still tried to leave their country for a safe haven abroad. Counting on the goodwill of the United States and Canada, several shiploads of German Jews sailed for North America in 1938 and 1939. In May 1939, 937 German Jews boarded the St. *Louis*, bound from Hamburg, Germany, to the United States. The passengers on the *St. Louis* already had American quota permits but did not yet have visas.

The *St. Louis* reached Cuba. For over one month, the passengers waited for their papers to be processed by American authorities. When permission was eventually denied by the United States and a number of other nations, the *St. Louis* returned to Europe, where many of the passengers found temporary refuge in Belgium, Holland and France until the Nazis' invaded these countries.

The world's religious communities did little to protest the mistreatment of Germany's Jews. Before the war, few Catholic and Protestant clergymen in Germany officially condemned Nazi treatment of German Jews. Church leaders in Germany looked aside when in 1935 the Nazis implemented the Nuremberg Laws.

Monasteries and Convents Offer Refuge

After war broke out, however, a number of Catholic and Protestant leaders did offer some assistance to Jews, including false baptismal certificates and refuge in monasteries and convents. In Germany, Pastor Martin Niemoeller, a World War I hero, eventually spoke out against Nazi policies, as did a few other high-ranking German religious leaders. But such protest was limited and came too late to make a difference.

The Vatican, under Pope Pius XII, was silent throughout the war. Even when Italian Jews were deported from Italy within view of the Vatican, the Pope offered no official condemnation of German policies.

Denmark and King Christian

Many courageous individuals and nations did attempt to stop the Holocaust. The Danish government refused to accept German racial policies, even after that nation was occupied in 1940. The Danish king, Christian X, forcefully told German officials that he would not permit the resettlement of Denmark's small Jewish population. In 1943, when the Nazis ordered the deportation of the Danish Jews, word was quickly sent throughout the country to help the Jews escape to Sweden. The rescue that followed saved nearly 7000 lives. This number represented over 90 percent of Denmark's Jewish population.

Italy and Bulgaria

Although Italy and Bulgaria were allied with Germany in the war, both nations resisted German orders to deport Jewish citizens. The Bulgarian king and government slowed efforts to deport Bulgarian Jews, as did the Italian government. Despite severe German pressure and local anti-Semitic political parties, both governments saved three-fourths of their Jewish citizens from deportation and death.

Raoul Wallenberg in Hungary

While the Hungarian government at first resisted efforts to deport Hungarian Jews, it finally agreed to let the resettlement begin in 1944. Raoul Wallenberg, a Swedish diplomat working in Budapest, gave tens of thousands of Swedish passports to condemned Hungarian Jews, often handing out these documents to people already loaded on German trains bound for the death camps.

Wallenberg's efforts during 1944 saved about 20,000 lives, and he sought shelter for hundreds of others in "safe houses" protected by the Swedish government in Budapest. Suspected of spying for the Allies, Wallenberg was arrested by the Soviets after the liberation of Budapest in 1945 and was never heard from again.

There were also many Polish citizens who aided Jews during the war. A few Polish resistance groups supplied arms to Jewish fighters in the various Polish ghettos. Zegota, an underground organization of Polish Catholics, hid Jews from

deportation. There were many instances of individual Polish citizens hiding Jews in their homes and farms until the end of the war. However, most Polish Resistance groups ignored, or even persecuted, Jews who escaped from ghettos and camps.

Holocaust Museum Honors Rescuers

At Yad Vashem, the Holocaust memorial museum in Israel, those non-Jews who aided Jews during the war are honored as **Righteous Gentiles.** Hundreds of trees have been planted along a pathway to remind museum visitors of the courage of non-Jews who, despite risk to their own lives and families, refused to stand by while others were being persecuted or murdered.

Teaching Lesson Eight

Materials

Handout 8: Rescuers

Key Terms

Righteous Among the Nations/Righteous Gentiles, underground, Gestapo

Procedure

Motivate

Read Overview and summarize for students. Then tell the class that although many ignored the persecution of Jews and other minorities, a small number of brave men and women did not. These men and women, most of whom were Christians, have been given a special title and place of honor in Israel. In 1953, the Israeli Parliament passed a law giving the Holocaust Remembrance Authority the power to recognize and honor those who "risked their lives for the rescue of Jews." A commission headed by an Israeli Supreme Court Justice was set up to hear testimony concerning the heroic actions of each nominee. Since then, more than 2500 people have been officially honored. The country with the largest number honored is Poland. The country with the highest proportion per population is Holland.

A person accorded this honor is given a medal and a certificate of honor along with the right to plant a tree on the Avenue of the Righteous in Jerusalem. Each tree on this avenue bears a plaque which gives the name of the person honored and a brief description of his or her actions. Both groups and individuals have been honored. Among the groups are the Danish underground and groups in Poland and Holland. Tell students that in this lesson, they will look at short histories of some of the people honored as Righteous Among the Nations or Righteous Gentiles. Their actions and motivations will be explored.

Develop

Before distributing **Handout 8,** emphasize the great risks those who helped the Jews were taking. Quite often people caught aiding Jews were shot or hanged on the spot by the Germans. Other family members might be killed or severely punished as well. In many places the Gestapo offered a reward to anyone turning in Jews. A typical reward paid by the Gestapo to an informer was one quart of brandy, four pounds of sugar, a carton of cigarettes, and a small amount of money. A Dutch police investigation in 1948 indicated that an unnamed informant had been paid 7 1/2 gulden or about $1.40 per person for turning in Anne Frank and her family to the Nazis.

Even without a reward, a neighbor or relative might decide to inform on a family hiding fugitives to settle a grudge or quarrel. In addition to fearing the Germans, those who helped had

to be careful of local anti-Semites. After the war ended, it was not unusual in some Eastern European countries for those who had helped to ask their Jewish friends not to tell anyone for fear of reprisals by their neighbors.

Even those willing to help had to have a place where fugitives could be hidden. An amazing variety of places served as hiding places: from attics, annexes, and cellars to stoves, garbage bins, and cemeteries. In rural areas, pigstys, cows barns, stables, and haystacks harbored those hunted by the Nazis.

Divide the class into groups. Give the members of all groups copies of **Handout 8.** Tell the class that each of the people described in this handout was a real person who helped the Jews in some way. The people described in B, C, and D have been awarded the title "Righteous Gentile" and have had a tree planted in their memory on the Avenue of the Righteous. Ask each group to answer the questions at the bottom of the handout.

Discuss student answers to the questions on the handout. In answering Question 3, students might point out that the Ukrainian farmer described in Part D had known the man whose family he helped as a friend before the war began. This did not make the risks to him and his family any less great, but it may explain why he had no prejudices to overcome. Joop Westerweel, on the other hand, had shown evidence earlier in his life, of being willing to take a stand against injustice while in the East Indies. Students might also suggest that all of these people acted out of a conviction that Hitler's persecution of Jews and other minorities was wrong.

Focus discussion on the question of what makes a person a hero. Today the term *hero* is used to describe a wide variety of people in public life from sports personalities and Olympic gold medal winners to civil rights leaders such as Martin Luther King. In what sense are the actions of the people students have read about in **Handout 8** "heroic"? What qualities or characteristics make the people in these stories "heroic"? (courage, commitment to beliefs or principles, persistence, compassion or concern for others)

To encourage perspective-taking, students can be asked to write a paper describing how they think they would have acted if faced with the choices of one of these people. What risks would they have been willing to take, if any? What reasons would they have had for action or inaction?

Extend

Students can compare and contrast the "rescuers" of slaves during the pre-Civil War period in American history and the rescuers of Holocaust victims. What risks did those Southern-

ers take who provided way-stations on the Underground Railroad? How might they have been treated by their neighbors if discovered? What motivated participants in the Underground Railroad to help the slaves escape to freedom?

Students might be assigned to report on other Holocaust rescuers. Among the best known is Raoul Wallenberg, Swedish diplomat who helped saved thousands of Hungarian Jews. His story is told in *With Raoul Wallenberg in Budapest* by Per Anger. Students can also consult the *Reader's Guide to Periodical Literature* for recent articles on Wallenberg. *Rescue* by Milton Meltzer gives the stories of many others who helped save Holocaust victims. Information on both books can be found in the **Bibliography.**

Since 1901, the Swedish government has awarded the Nobel Peace Prize to individuals and groups who have shown the courage to care about others, sometimes at great personal risk to themselves. Students might report to the class on the reasons why this prize was awarded to Amnesty International or to such people as Bishop Desmond Tutu, Lech Walesa, Anwar Sadat, Andrei Sakharov, or Betty Williams and Mairead Corrigan of Northern Ireland.

Rescuers

A. King Christian X, Denmark

The German army invaded Denmark in 1940. For two years, the Germans did not take strong actions against the Danish Jews because of determined Danish resistance to Nazi anti-Jewish measures. It is reported that King Christian X, in a conversation with a German official who used the phrase "Jewish problem," replied, "There is no Jewish problem in this country. There is only my people."

When German officials reproached King Christian for his "negligence in resolving the Jewish problem," he answered, "Gentlemen, since we have never considered ourselves inferior to the Jews, we have no such problem here." On another occasion, King Christian announced, "I understand the Germans want to introduce the yellow star in Denmark. I and my whole family will wear it as a sign of the highest distinction." And they did.

When, in August 1943, a Nazi order was issued to deport all Jews, the Danish population mobilized all its resources to rescue the Jews. They succeeded in smuggling some 7,000 people to neutral, unoccupied Sweden. No other occupied country has achieved the distinction of rescuing the major part of its Jewish population.

B. Wladislaw Misiuna, Foreman, Poland

In the winter of 1944, many girls from the Lodz ghetto in Poland were sent to work on a rabbit farm. The workers raised rabbits whose skins were used to make coats, caps, and gloves for German troops on the Russian front. Although the work was not very hard, working conditions were very poor. Workers faced the constant threat of death from malnutrition or disease.

Nineteen-year-old Wladislaw Misiuna was one of the three Polish foreman on this farm. He allowed the girls to take vegetables from the rabbits' supply. When the girls told him his actions might mean a firing squad, he replied, "You are hungry human beings and therefore must eat."

Almost worse than the starvation was the filth which bred highly contagious disease. One of the girls developed a skin rash and was covered with sores. The foreman feared the Germans would kill her and any others who became infected, yet he knew it was impossible for her to go to the camp doctor. The foreman infected himself, went to the camp doctor and got the medicine to cure both himself and the girl.

One day, the foreman had the girls put all their clothing in a pot of boiling water. Just then, a group of SS officers came to inspect the farm. One of the SS officers asked what was in the pot. The foreman said it was food for the rabbits. But the officer was

skeptical and uncovered the pot. When he saw the laundry, he became furious and ordered the SS men to shoot the girls and the foreman.

The foreman reacted quickly and in doing so saved all their lives. "Don't you believe in cleanliness and hygiene? Do you want us to fall ill with dreadful infections?" he said. For a moment there was complete silence. Then the officer said, "Well, then, stay alive—you and these cursed girls!"

C. Joop Westerweel, Teacher, Holland

Joop Westerweel was a teacher and the principal of a school in Lundsrecht, Holland. He was married and the father of four children. As a young man, Joop had lived in the Dutch East Indies where he spoke out against the way the Dutch treated the Indonesians.

When the Nazis occupied his country, Joop rented apartments in his own name and allowed Jewish families to live in them. Then he and his wife quit their jobs and joined a Jewish underground group pledged to the rescue of Dutch Jewish children. They were the only Christian members of this group. The group, led by a young teacher named Joachim Simon, smuggled Jewish children into Switzerland. From there, the children might be sent to safety in Palestine. The trail to be taken by the children and their guides cut through the Pyrenees Mountains from France to the border with Spain.

When Simon, the group's leader, was captured by the Gestapo, Joop took over as leader. He was then forty years old. After a year of this work, Joop's wife was arrested, tortured, and sent to a concentration camp. Despite this, Joop continued his work.

Joop and members of the underground group went back and forth from Holland and France into Spain. He would take groups of children across Holland, Belgium, and Luxembourg, through France and over the Pyrenees Mountains to the Spanish border. For 20 months Joop recruited dozens of Dutch families to hide people or help them escape from Holland.

On March 11, 1944, he was captured by the Nazis while trying to smuggle two girls out of a concentration camp and into France. He was sent to the Vught concentration camp. There he was beaten and tortured, but gave no information about those who had worked with him. In August 1944, he was shot by the Nazis. His wife did survive the war. After fifteen months in a concentration camp, she was freed by the Red Cross.

D. Fiodor Kalenczuk, Farmer, Ukraine

Four people from the Ukraine survived the war because of Fiodor Kalenczuk, a Ukrainian farmer. At peril to himself and his family, Kalenczuk hid these people on his farm for seventeen months. The survivors were a grain merchant, his wife, his ten-year-old daughter, and the daughter's friend.

In 1942, the Nazis marched across Poland and Russia. The grain merchant's family managed to escape from a ghetto to the Kalenczuk's farm. Kalenczuk and the grain merchant had known, respected, and liked each other for five years, never imagining the troubles that would bring them together.

The farmer first hid the fugitives in his own home. Then he found a safer hiding place for them in his stable, bringing them meals three times a day. The farmer himself had to struggle to support his wife and eight children. In 1943, he had to surrender part of his harvest to the Germans, yet he continued to feed the four who were hiding in his stable. His wife feared that the Jews were endangering their own lives. But he refused to turn them out. In January 1944, the Germans were driven out of the Ukraine and the refugees came out of their hiding place.

1. How did each person you have read about help save others?

2. What risks was each person taking in helping others?

3. Why do you think these people were willing to help others despite these risks?

4. For what reasons would you consider each of these people "heroes"? Explain your answers.

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The wrongs which we seek to condemn and punish have been so calculated, so malignant and devastating, that civilization cannot tolerate their being ignored because it cannot survive their being repeated.

—Justice Robert Jackson
Chief American Counsel at Nuremberg

For all survivors and children of the survivors, I'm sure it's always "Why?" I'm sure that question will always be there.

—Child of Holocaust Survivor

Overview

Remembering and Forgetting

The magnitude of the Holocaust did not become evident until April 17, 1945 when the Allied forces from the West and the Russian forces from the East linked up at the Elbe River in Germany. As unsuspecting Allied soldiers entered the concentration camps in Germany, they discovered thousands of dying people. Despite the efforts of British and American medical personnel, these prisoners were rescued too late. Many of them died of typhus and other diseases or from starvation in the weeks following liberation.

Displaced Persons

Allied forces were faced with a dilemma. What was to be done with the freed prisoners of war and displaced persons? For most survivors, their homes, family, and friends no longer existed. Those who did return to their homelands were often met with hostility by their neighbors; many of whom had profited by the absence of their Jewish neighbors. When it became clear that other countries would not significantly raise their immigration quotas, the 200,000 Jews liberated from the camps were returned to their native countries. But some 65,000 Polish and Lithuanian Jews had nowhere to go.

Both political and humanitarian reasons contributed to the decision to open the doors of Palestine to the survivors of the Holocaust. In Western Europe and the United States, letters from soldiers in occupied Germany described the horrors of the death camps. In the United States the findings from committees and individuals contributed to public awareness of the Holocaust.

Israel Opens Doors to Refugees

In November 1947, the United Nations General Assembly voted to sanction a partition plan dividing Palestine into a bi-national state. The state of Israel became a haven for the surviving Jews of Europe. The modern state of Israel did not result from the Holocaust. Its roots go back to the Zionist political philosophy of the late nineteenth century, but the Holocaust experience decidedly influenced its establishment.

Nuremberg Trials

Resettlement of refugees was just one of the problems facing the leaders of the postwar world. Equally pressing was the need to understand and bring to justice those who had carried out the Holocaust. This was the purpose of the Nuremberg Trials held in Nuremberg, Germany. An international court, representing the United States, Britain, France, and the Soviet Union, was convened. Most of those who had participated in the Holocaust were charged with committing **crimes against humanity.** Such crimes were defined as the murder, extermination, enslavement, deportation and other inhuman acts committed against civilian groups on political, racial, or religious grounds.

The trials took place from November 1945 to October 1946. The twenty-two who were tried were the political, military, and economic leaders of Nazi Germany. Among the defendants were Hermann Goering, Rudolf Hess, and Albert Speer. At a second set of trials, using American judges from 1946 to 1949, the defendants were high-ranking Nazi officials including cabinet ministers, SS officers, diplomats, and doctors who had carried out medical experiments. The American Nuremberg Tribunal sentenced twenty-four to death, twenty to life imprisonment, ninety-eight to other prison terms and acquitted thirty-five.

Defendants Argue Were Obeying Orders

Defendants did not deny the charges, but argued basically that in a war situation, they were following orders and could not be held responsible for orders from a superior officer. The prosecutors argued that while war is an evil thing, there is the unwritten "custom of war" that forbids murder as distinguished from killing in legitimate combat.

Not all war criminals have been prosecuted. Between 40,000 and 50,000 were still alive in the early 1990s. Most are thought to be hiding in Europe, South America, or the United States. The search for these people continues, led by men and women known as Nazi hunters.

Adolf Eichmann Captured

One of the most famous Nazi hunters is Simon Wiesenthal, a Holocaust survivor. He has successfully tracked down over 1000 Nazi criminals. His most famous feat was the discovery of the hiding places in Argentina of Adolf Eichmann, the Nazi official responsible for arranging all transportation of Jews to the camps during the period of the Final Solution.

Eichmann was captured in Argentina in 1960 and tried and executed in Israel in 1962. Other well known Nazi hunters are the German-born Beate Klarsfeld and her French husband, Serge Klarsfeld. Through their efforts, Klaus Barbie, known as the Butcher of Lyons, was brought to trial in France and sentenced to life imprisonment in 1987.

Teaching Lesson Nine

Materials

Handout 9A: German Officers State Their Case, Part I
Handout 9B: German Officers State Their Case, Part II

Key Terms

Nuremberg Trials, crimes against humanity

Procedure

Motivate

Summarize Overview for students emphasizing Nuremberg Trials. Point out that although these trials were unique in having an international panel of judges and prosecutors, they were conducted like other criminal trials. The defendants were charged in written indictments, were represented by counsel of their own choosing, had the right to argue their own cases, could provide defense witnesses and evidence in their behalf, and could cross-examine prosecution witnesses. The accused in the Nuremberg Trials were charged with "crimes against humanity." Guilt or innocence was determined by a panel of judges from the major Allied powers: the United States, Britain, the Soviet Union, and France.

Tell students that they are about to read explanations by two German officers who gave testimony at trials about their reasons for participating in the Holocaust. Before distributing the handouts, the class can speculate briefly on what the explanations the men will offer for their behavior. Tell students that Heinrich Himmler, referred to in **Handout 9B**, was the SS chief with responsibility for the Final Solution.

Develop

Divide the class into pairs. Give each pair a copy of **Handout 9A.** Have one student make a list of the arguments Ohlendorf uses to explain his behavior. Have the other student provide a list of counterarguments for each argument stated.

Distribute **Handout 9B** to each pair and have students repeat this process with one change in procedure. Have the student who identified arguments find counterarguments and the student who found counterarguments identify Hoess's explanations for why he acted as he did.

When all pairs have completed the assignment, one member of each pair can share their list of arguments or explanations with the class. (Among the explanations suggested by the readings are the argument that the officers were just following orders, that to disobey would have been unpatriotic, that it was not the responsibility of subordinates to make decisions but only to carry them out, that the military training of German soldiers had not prepared them to make decisions, that the officers did not have enough information to make a decision about the

rightness of their actions or involvement.)

List all arguments on the board. Then have students supply counterarguments for each based on their small group discussions.

Conclude by writing the following statement on the board: "It is the duty of soldiers to obey all orders. Soldiers give up their right to judge and examine when they enter the service." Have students debate this statement or write a paper explaining their opinions.

You may want to tell students that Otto Ohlendorf was executed in 1951. Rudolf Hoess was executed in 1947.

Extend

As a class, create a Charter of Rights for members of the armed forces. Identify rights and responsibilities of soldiers. Students can define what they believe to be the obligations of soldiers to carry out orders with which they disagree. They can also decide if soldiers will be held responsible for carrying out orders that are later judged to be criminal acts.

Interested students might research and report to the class on more recent trials of Nazi war criminals. Students can consult the *Reader's Guide* for articles on the trial of Adolf Eichmann or Klaus Barbie. Others might find out about the work of famous Nazi hunters such as Simon Wiesenthal or Beate Klarsfeld.

German Officers State Their Case, *Part I*

At the Nuremberg War Trials, Otto Ohlendorf, an officer in the German army, was questioned about his leadership of mobile execution squads. These squads moved from place to place killing groups of people beside mass graves. Under Ohlendorf's direction, Special Task Unit D ordered about 90,000 Jews. Ohlendorf was a university-educated officer who held a Ph.D. degree. A part of his testimony at the Nuremberg Trials follows.

COUNSEL: What were your thoughts when you received the order for the killings?

OHLENDORF: The immediate feeling with me and the other men was one of personal protest, but I was under direct military coercion and carried it out. The order, as such, even now I consider to have been wrong, but there is no question for me whether it was moral or immoral because a leader who has to deal with such serious questions decides on his own responsibility. This is his responsibility. I cannot examine and I cannot judge. I am not entitled to do so. What I did there is the same as is done in any other army. As a soldier, I got an order and I obeyed this order as a soldier.

1. Make a list of the main arguments this defendant uses to explain his actions during the Holocaust.

2. Next to each argument you have listed, write three or four sentences describing how you think the prosecutors at the Nuremberg Trial would answer each argument the defendant has made.

3. What person or group do you think the defendant would blame for the loss of life that occurred in the Holocaust?

German Officers State Their Case, *Part II*

Rudolf Hoess was the commander of Auschwitz, the largest of the death camps built by the Germans. Over 4 million people were systematically put to death at Auschwitz. Hoess served as head of this camp from May 1940 until the end of 1943. A part of his explanation of his actions at the camps follows.

> Don't you see, we SS men were not supposed to think about these things. It never ever occurred to us—and besides, it was something already taken for granted that the Jews were to blame for everything. We just never heard anything else. Even our military training took for granted that we had to protect Germany from the Jews. It only started to occur to me after the collapse that maybe it was not quite right, after I had heard what everybody was saying. We were all trained to obey orders without even thinking. The thought of disobeying an order would simply never have occurred to anybody and somebody else would have done just as well if I hadn't. Himmler had ordered it and had even explained the necessity and I really never gave much thought to whether it was wrong. It just seemed necessary.
>
> When, in the summer of 1941, Himmler gave me the order to prepare installations at Auschwitz where mass exterminations could take place and personally carry out these exterminations, I did not have the slightest idea of their scale or consequences. It was certainly an extraordinary and monstrous order. Nevertheless, the reasons behind the extermination program seemed to me, right. I did not reflect on it at the time. I had been given an order and I had to carry it out. Whether this mass extermination was necessary or not was something on which I could not allow myself to form an opinion, for I lacked the necessary breadth of view.
>
> Since my arrest, it has been said to me repeatedly that I could have disobeyed this order, and that I might even have assassinated Himmler. I do not believe that of all the thousands of SS officers there could have been found a single one capable of such a thought. It was completely impossible. Certainly many SS officers grumbled about some of the orders that came from the SS, but they nevertheless always carried them out.

1. Make a list of the main arguments this defendant uses to explain his actions during the Holocaust.

2. Next to each argument you have listed, write three or four sentences describing how the prosecutors at the Nuremberg Trial would answer each argument the defendant has made.

3. On what person or group do you think the defendant would place the blame or responsibility for the persecution and loss of life that occurred in the Holocaust?

Teaching Lesson 10

Materials

Handout 10A: Himmler Speaks to the SS Leaders
Videotape: Ripples in Time
Handout 10B: What Do You Say?

Key Terms

SS

Procedure

Motivate

Explain to the class that they are about to hear a part of the speech delivered by Heinrich Himmler, chief of the elite military corps known as the SS. He had much of the responsibility for carrying out the Nazi Final Solution. Because of this he was one of the most important Nazi leaders. The part of the speech students are about to hear was given to top SS leaders at a meeting in Poznan, Poland, in 1943. Ask a good reader to read **Handout 10A** aloud to the class or tape record and play the tape for students.

Develop

Discuss reactions to Himmler's speech. Were students surprised by Himmler's pride in the slaughter? Why or why not? Distribute **Handout 10A** to all students before continuing discussion. Then ask:

1. What subject does Himmler say he is discussing? (the deportation and extermination of European Jews)

2. Why does he say that his topic can be talked about openly at that meeting, but not elsewhere? (The people in this group presumably share his belief in the Final Solution and his commitment to the extermination of the Jews.)

3. Why does Himmler say that SS leaders should feel proud about their part in the murder of Jews? (They should feel proud, because they have remained "decent." It is a "glorious" page in German history.)

Before continuing discussion of Himmler's speech, write the word *decent* on the board. Then ask:

4. What do you think Himmler means when he says that the people who did this have remained "decent"? (true to their convictions, committed to their racist beliefs, patriotic or loyal to their country)

5. How does Himmler's definition of "decency" differ from what is usually meant by this term? (One definition of decent is "morally praiseworthy.")

Tell the class that they will now look at an interview with a North Carolina survivor by the name of Isaac Lepek. As students view the tape, ask them to think about these questions:

1. How might Lepek or one of the other Holocaust survivors you have read about have responded to Himmler's speech?

2. Would they have agreed with Himmler's statement that the SS officers have "remained decent"?

Show the first eight minutes of the videotape **Ripples in Time.** Preview the tape before showing. The transcript for this portion of the tape appears in **Appendix B.** Then have students write short speeches in which Lepek or one of the other North Carolina survivors that students have read about responds to Himmler's speech. Ask volunteers to read their speeches to the class.

Extend

Handout 10B may be used to help students summarize and reinforce what they have learned about the Holocaust. The handout can be used as an essay question or discussed in class.

Himmler Speaks to the SS Leaders

I want to tell you about a very grave matter in all frankness. We can talk about it quite openly here, but we must never talk about it publicly. I mean the evacuation of the Jews, the extermination of the Jewish people. Most of you will know what it means to see 100 corpses piled up, or 500 or 1000. To have gone through this and—except for instances of human weakness—to have remained decent, that has made us tough. This is an unwritten, never to be written, glorious page of our history.

Evidence Presented at the Trial of Major War Criminals at Nuremberg. A speech by Heinrich Himmler, SS Chief, before SS leaders in Poznan, Poland, in 1943.

What Do You Say?

You live in North Carolina. Your class is discussing the Holocaust. One student says that a poor German economy was the reason Adolf Hitler almost succeeded in carrying out his plan to exterminate the Jews of Europe. Another student says that such a tragedy could never happen again anyway, so why worry about it. The teacher looks straight at you. You look down hoping you won't be called on. But you are. It is up to you to respond to both of these remarks. What do you say? How do you support your opinion?

Appendix A: The Hangman

1.

Into our town the Hangman came,
Smelling of gold and blood and flame —
And he paced our bricks with a diffident air
And built his frame on the courthouse square.

The scaffold stood by the courthouse side,
Only as wide as the door was wide;
A frame as tall, or little more,
Than the capping sill of the courthouse door.

And we wondered, whenever we had the time,
Who the criminal, what the crime,
That Hangman judged with the yellow twist
of knotted hemp in his busy fist.

And innocent though we were, with dread
We passed those eyes of buckshot lead;
Till one cried: "Hangman, who is he
For whom you raise the gallows-tree:

Then a twinkle grew in the buckshot eye,
And he gave us a riddle instead of reply:
"He who serves me best," said he,
"Shall earn the rope on the gallows-tree."

And he stepped down, and laid his hand
On a man who came from another land —
And we breathed again, for another's grief
At the Hangman's hand was our relief.

And the gallows-frame on the courthouse lawn
By tomorrow's sun would be struck and gone.
So we gave him way, and no one spoke,
Out of respect for his hangman's cloak.

2.

The next day's sun looked mildly down
On roof and street in our quiet town
And, stark and black in the morning air,
The gallows-tree on the courthouse square.

And the Hangman stood at his usual stand
With the yellow hemp in his busy hand;
With his buckshot eye and his jaw like a pike
And his air so knowing and businesslike.

And we cried: "Hangman, have you not done,
Yesterday, with the alien one?"
Then we fell silent, and stood amazed:
"Oh, not for him was the gallows raised ..."

He laughed a laugh as he looked at us:
"... Did you think I'd gone to all this fuss
To hang one man? That's a thing I do
To stretch the rope when the rope is new."

Then one cried, "Murderer!" One cried, "Shame!"
And into our midst the Hangman came
To that man's place. "Do you hold," said he,
"With him that was meant for the gallows-tree?"

And he laid his hand on that one's arm,
And we shrank back in quick alarm,
And we gave him way, and no one spoke
Out of fear of his hangman's cloak.

That night we saw with dread surprise
The Hangman's scaffold had grown in size.
Fed by the blood beneath the chute
The gallows-tree had taken root;

Now as wide, or a little more,
Than the steps that led to the courthouse door,
As tall as the writing, or nearly as tall,
Halfway up on the courthouse wall.

3.

The third he took — we had all heard tell —
Was a usurer and infidel, And:
"What," said the Hangman, "have you to do
with the gallows-bound, and he a Jew?"

And we cried out: "Is this one he
Who has served you well and faithfully?"
The Hangman smiled: "It's a clever scheme
To try the strength of the gallows-beam."

The fourth man's dark, accusing song
Had scratched out comfort hard and long;
And "What concern," he gave us back,
"Have you for the doomed — the doomed and black?"

The fifth. The sixth. And we cried again:
"Hangman, Hangman, is this the man?"
"It's a trick," he said, "that we hangmen know
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,
As the Hangman tallied his bloody score;
And sun by sun, and night by night,
The gallows grew to monstrous height.

The wings of the scaffold opened wide
Till they covered the square from side to side;
And the monster cross-beam, looking down,
Cast its shadow across the town.

4.

Then through the town the Hangman came
And called in the empty streets my name —
And I looked at the gallows soaring tall
And thought: "There is no one left at all

For hanging, and so he calls to me
To help pull down the gallows-tree."
And I went out with right good hope
To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down
To the courthouse square through the silent town,
And supple and stretched in his busy hand
Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap
And it sprang down with a ready snap —
And then with a smile of awful command
He laid his hand upon my hand.

"You tricked me, Hangman!" I shouted then,
"That your scaffold was built for other men ...
And I no henchman of yours," I cried,
"You lied to me, Hangman, foully lied!"

Then a twinkle grew in his buckshot eye:
"Lied to you? Tricked you?" he said,
"Not I. For I answered straight and I told you true:
The scaffold was raised for none but you.

"For who has served me more faithfully
Than you with your coward's hope?" said he,
"And where are the others that might have stood
Side by your side in the common good?"

"Dead," I whispered; and amiably
"Murdered," the Hangman corrected me;
"First the alien, then the Jew ...
I did no more than you let me do."

Beneath the beam that blocked the sky,
None had stood so alone as I —
And the Hangman strapped me, and no voice there
Cried "Stay" for me in the empty square.

— Maurice Ogden

Appendix B: Ripples in Time

LEPEK: With my brother, we used to talk about, sometimes we'd say — maybe this was a dream. Maybe it's not true. How could we live like this? But we did.

SURVIVORS: My name is Fred Bergen ... Isaac Lepek ... I'm Marianne Liebermann. My name is Irving Mond. Susan Cernyak-Spatz ... My name is Celia Scher ... I'm Henry Hirschmann.

NARRATOR: On November 9, 1938, the Nazi government incited riots throughout Germany and Austria. Over 1400 synagogues were destroyed, and thousands of Jews were sent to concentration camps. Kristallnacht, the Night of Broken Glass, was the beginning of the end for 11 and a half million people in Europe. That figure does not represent soldiers killed in combat, but that of 6 million Jews and 5 and a half million others — Christians, intellectuals, the mentally ill, and anyone else the Nazis deemed to be undesirable. This program focuses on several people who were caught up in the events of the Holocaust and how it has affected their lives. Isaac Lepek's life, today, is much like it was in Poland in the 1930s. His was a normal life during those prewar years. He served in the army, traveled Europe, and was married.

LEPEK: 1933, we had our son; 1934-35 was good years. We lived comfortable. And in 1935, when the leader from the Polish government, Pilsudski, he died, the anti-Semitic parties took over and that was my end. And since then, we start to suffer and we suffered until the Germans came, until 1939.

NARRATOR: Even though the Polish government made existence difficult for the Jews, life took a turn for the worse under German occupation. Jewish ghettos were established in almost every town. And for Isaac and many others, it became a life of forced labor.

LEPEK: They took us everyday to work in fields — all kinds of dirty work,... All kinds of dirty work. Without pay. No pay. No food.

NARRATOR: Isaac always carries with him the only family picture of his years in Poland. It is a picture of his sister's wedding in 1941. Soon after, as he and his brother continued forced labor, the rest of his family was deported to Chelmno, one of a number of death camps in Poland.

LEPEK: All those people that you see here, not one is alive ... only myself.

NARRATOR: After two years in a labor camp, Isaac and his brother were taken to Auschwitz-Birkenau.

LEPEK: When the train stopped, they told us to go out ... *Raus*. Children, older people, sick people on the left ... right ... And the right was the healthy people. I went to right with my brother. My number is 138641. They didn't know the name. They didn't care about the name. Only about the number. And one day, I said to my brother, "If we stay here a long time, we'll be finished."

NARRATOR: In an effort to survive, Isaac and his brother volunteered to go to Kaworcho to build a new camp. For the first time they were given the striped uniforms of concentration camp prisoners.

LEPEK: We were dressed. I did not recognize my brother. My brother did not recognize me. I

did not recognize everybody who were there. Nobody recognized each other. We were different people.

NARRATOR: As Allied forces advanced through Europe, Isaac, his brother, and thousands of others were marched from camp to camp. They ended up in Theresienstadt which was now more overcrowded and had less food to go around. Isaac was sick and his weight had dropped to 60 pounds.

LEPEK: A guy passed by. He looked at me. He says to me, "Are you? Are you? Your name is so and so?" I says, "Yes, how do you know?" He says, "My name is so and so. I'm from your town. You don't recognize me? But I hardly can recognize you." So, he said to me, "Don't move, I'll bring you something." He left. A few minutes later, he came with some soup. He gave me the soup and I ate. I was a rich man.

NARRATOR: A few days later, the Germans, knowing they were defeated left the camp.

LEPEK: As they left, and nobody took over. So, whatever who could, somebody could, organize, you could. I wasn't able to organize anything. I was a dead man. All of a sudden, we heard something like buses or something like cars. Something comes down. And this was twelve o'clock. How I know that was? The people told us after that. The Russians came out ... came in and they liberated us. After the war in 1945, everybody ... not everybody, but the majority of Jewish people who survived went back to Poland. I went back to Poland, because we made a date with the wife and son that we will meet there. And so did let's say 60 or 70 percent or more, but nobody did find.

NARRATOR: What he did find was that the new socialist Poland was as anti-Semitic as prewar Poland. Isaac went to Germany where he met the widow of a man killed by the Nazis. They were married, relocated to the United States with his wife's daughter, and eventually retired in Charlotte.

LEPEK: With my brother, we used to talk about. Sometimes, we said maybe this was a dream. Maybe it's not true. How could we live like this? But we did.

Appendix C: Correlation with North Carolina Course of Study

Competency Goals and Objectives

Grade 8 — A History of an American State

Knowledge Area

COMPETENCY GOAL 14: The learner will know that North Carolina was affected by, and shared in the problems of the nation in the thirties and forties.

Objectives:

14.3 Describe North Carolina's patriotic contribution to the nation during World War II, and the impact on the state's economic, social, and political life.

Grade 9 — The Economic, Legal, and Political Systems in Action

Knowledge Area

COMPETENCY GOAL 6: The learner will understand the function and importance of the North Carolina and United States constitutions.

Objectives:

6.6 Analyze cases which demonstrate how the United States Constitution and Bill of Rights protect the rights of individuals.

COMPETENCY GOAL 10: Understand the influence of ethical and moral principles and religious beliefs on the development of our economic, legal, and political systems.

Objectives:

10.1 Know that individual and group decisions are made on the basis of a variety of standards including aesthetic, pragmatic, and ethical.

10.2 Analyze examples of conduct by public officials, corporate officers, and private citizens in a variety of situations and evaluate their conduct in terms of given criteria.

10.3 Evaluate positions on a variety of issues against given criteria.

Grade 10 — World Studies

Knowledge Area

COMPETENCY GOAL 2: The learner will know significant individual events and characteristics of various historical periods.

Objectives:

2.7 State the causes and consequences of the two world wars and discuss the tremendous changes that have occurred throughout the 20th century world.

Grade 11 — United States History

Knowledge Area

COMPETENCY GOAL 3: The learner will know the historic development of world governments, as well as compare and contrast major contemporary political systems.

Objectives:

3.4 Compare and contrast the rights of citizens in various periods of history.

COMPETENCY GOAL 15: The learner will know major causes, events and results of World War II.

Objectives:

15.2 Describe the reason for Adolph Hitler's rise to political power.

15.7 Describe the effect of World War II on social and economic groups in the United States.

15.9 Describe postwar Europe and the organizations established to maintain peace.

Grades 8, 9, 10, 11

Skills Area

COMPETENCY GOAL 1: The learner will know how to solve problems, make decisions and plan.

Objectives:

1.1 Recognize that a problem exists.

1.2 Identify the viewpoints of parties to a problem.

1.3 Identify value conflicts inherent in a problem.

COMPETENCY GOAL 2: The learner will locate and gather information.

Objectives:

2.1 Choose appropriate reference books and sources.

2.4 Read charts, graphs, and time lines found in various sources.

COMPETENCY GOAL 3: The learner will evaluate information.

Objectives:

3.2 Identify emotional words.

COMPETENCY GOAL 4: The learner will organize and analyze information.

Objectives:

4.1 Organize information.

4.2 Analyze information.

4.3 Draw conclusions.

4.4 Select a rational course of action.

COMPETENCY GOAL 5: The learner will use maps and globes.

5.2 Locate places on maps and globes.

5.4 Interpret map symbols.

5.5 Draw inferences from maps.

COMPETENCY GOALS 7: The learner will demonstrate growth in self-management.

Objectives:

7.1 Decrease self-centered perceptions.

7.2 Decrease group-centered perce; ns.

7.3 Decrease in stereotypic perceptions.

7.4 Increase the ability to empathize.

7.7 Increase the ability to resolve conflict.

7.8 Resolve dilemmas.

COMPETENCY GOAL 8: The learner will participate in group activities.

Objectives:

8.1 Participate in group activities

8.2 Engage in group decision-making

Holocaust Time Line

1933

January 30	Hitler appointed chancellor of Germany.
March 23	First concentration camp established in Nazi Germany at Dachau.
March 5	Hitler receives strong vote of confidence from German people in Reichstag elections.
March 24	Reichstag gives Hitler power to enact laws on its behalf.
April 7	Jews barred from German civil service.
April 25	Number of Jewish children admitted to German schools and universities reduced.
May 10	Books by Jews and opponents of Nazism burned publicly.
October 19	Germany withdraws from League of Nations

1934

August 3	Hitler declares himself president and chancellor of the Third Reich after death of Paul von Hindenburg.

1935

January 13	Saar region annexed by Germany
March 16	Hitler violates Versailles Treaty by renewing compulsory military draft in Germany.
March 17	German army enters Rhineland
September 15	Nuremberg Laws deprive Jews of German citizenship.

1936

March 3	Jewish doctors no longer permitted to practice in government institutions in Germany.
March 7	Jews no longer have the right to participate in German elections.
March 7	German army reoccupies Rhineland.
August 1	Olympic Games open in Berlin. Signs reading "Jews Not Welcome" are temporarily removed from most public places by Hitler's orders.

1937

July 16	Buchenwald concentration camp opens.
November 16	Jews can obtain passports for travel outside of Germany only in special cases.

1938

March 13	Austria annexed by Germany
July 23	German government announces Jews must carry identification cards.
November 7	Attempt made by Herschel Grynszpan, to assassinate German diplomat in Paris.
November 9-10	Kristallnacht, Night of Broken Glass, anti-Jewish riots in Germany and Austria, take place.
November 12	German Jews ordered to pay one billion Reichsmarks in "reparations" for damages of Kristallnacht.
November 15	All Jewish children expelled from German schools.

1939

March 15	Germany occupies Czechoslovakia.
August 23	Soviet-German Pact signed.
September 7	German army invades Poland. World War II begins.
November 28	First Polish ghetto established.

1940

April 9	German army occupies Denmark and southern Norway.
May 10	Germany invades Holland, Belgium, and France.
June 22	French army surrenders and signs armistice with Germany.
October 3	Anti-Jewish laws passed by Vichy Government in France.
November 15	Warsaw Ghetto closed off, approximately 500,000 inhabitants.
November 20	Hungary, Rumania, and Slovakia join the Axis.

1941

May 15	Rumania passes law condemning adult Jews to forced labor.
June	Vichy Government revokes civil rights of French Jews in North Africa.
June 22	Germany invades Soviet Union.
December 8	Chelmno death camp opened near Lodz, Poland.

1942

January 20	Wannsee Conference begins.
June 1	Treblinka death camp opens.
July 28	Jewish fighting organization set up in Warsaw Ghetto.
October 4	All Jews still in concentration camps in Germany are sent to death camp at Auschwitz.

1943

April 19	Warsaw Ghetto revolt begins.
June	Nazis order all ghettos in Poland and Soviet Union liquidated.
July 24	Revolt in Italy, Mussolini deposed.
August 2	Armed revolt in Treblinka death camp.
October 2	Order for the expulsion of Danish Jews. Through rescue operations of Danish underground, 7000 Jews evacuated to Sweden, only 475 people captured by Germans.
October 14	Armed revolt in Sobibor death camp.

1944

March 19	German army invades Hungary.
May 15	Deportation of Hungarian Jews to Auschwitz begins.
June 6	Allied invasion of Normandy.
July 20	Group of German officers attempt to assassinate Hitler.
July 24	Russians liberate Maidanek death camp.

1945

January 17	Evacuation of Auschwitz, prisoners begin death march.
April	Russian army enters Germany from east, Allied army enters from the west.
April 30	Hitler commits suicide.
May 8	Germany surrenders.
November	Nuremberg Trials begin.

1962

December	Adolf Eichmann executed in Israel.

1965

February	Legislation passed in Germany to allow prosecution of Nazi war criminals to be extended for additional 20-year-period.

1987

May	Klaus Barbie trial begins in Lyons, France.

Glossary

Anti-Semitism: Acts or feelings against Jews; takes the form of prejudice, dislike, fear, discrimination, and persecution.

Aryan: A term used by the Nazis to mean a superior race of Nordic-type white people who were the "master race." In fact, it is not a racial term, but the name or a family of languages, the Indo-European languages, which include German, English, and Greek.

Auschwitz: Largest and most notorious of all the concentration camps; was both a slave labor camp and a death camp.

Collective Responsibility: The act of holding a group responsible for the actions of any of its individual members.

Concentration Camp: A prison camp where the Nazis sent people considered by them to be dangerous. Although these camps were officially considered labor camps, the people in them were not expected to survive. Prisoners were worked to death or starved to death. Over 100 of these camps existed. The larger camps included Auschwitz, Bergen-Belsen, Belzec, Chelmno, Dachau, Maidanek, Sobibor, Treblinka.

Crematorium: A large oven or furnace where bodies of death camp inmates were burned after gassing.

Death Camp: A camp whose basic purpose was to kill Jews. Gas chambers were built especially for that use. There were six death camps, all in Poland. Auschwitz was the largest camp. It was both a death camp and a concentration camp.

Deportation: Forced removal of Jews in Nazi-occupied lands from their homes under pretense of resettlement. Most were shipped to death camps.

Displaced Persons Camp: Camps set up after World War II by the Allies to house Holocaust survivors and other refugees who had no place to go home to. A temporary arrangement until the DPs could immigrate or return to their native lands.

Final Solution: The Nazi term for their plan to exterminate all European Jews. The full name is written, "The Final Solution of the Jewish Question."

Fuehrer: Title taken by Hitler, German word for leader.

Gas Chamber: A room that was sealed off and airtight so that death could be induced through the use of gas.

Genocide: Term created after World War II to describe the systematic murder of an entire political, cultural, or religious group. The Nazis used the phrases Final Solution, special treatment, and resettlement as euphemisms for genocide.

Gestapo: The secret police organization in Nazi Germany; created to eliminate political opposition. Terror, arrest, and torture were main methods used.

Ghetto: An area of a city in which Jews were forced to live until they were transported to a concentration or death camp.

Holocaust: The systematic, planned extermination of 6 million European Jews by the Nazis during World War II. Many non-Jews perished in the Holocaust. The word is derived from the Greek term meaning "burnt whole."

Kristallnacht: German term for "Night of Broken Glass," which took place in Germany and Austria on November 9 and 10, 1938. Nazi police smashed Jewish synagogues, houses, and

shops. This event signaled the beginning of the Nazi effort to exterminate the Jewish people.

Liberated: Set free.

Liberators: Soldiers who freed the inmates of concentration camps.

***Mein Kampf*:** Hitler's autobiography and political theories published in 1925. Sometimes referred to as the bible of the Nazi party.

Nazi: Name used to identify members of the National Socialist German Workers Party, a German fascist political movement which ruled Germany from 1933 to 1945 under Adolf Hitler.

Nuremberg Laws: In 1935, Hitler established anti-Semitism as a part of Germany's legal code through these laws. Laws excluded Jews from German society, deprived them of their citizenship, removed them from jobs, and expelled them from schools and universities.

Nuremberg Trials: A military tribunal set up by the United States, Britain, France, and the Soviet Union, which met in Nuremberg, Germany, from November 1945 to October 1946 to try high-ranking former Nazi leaders.

Partisan: A member of a guerrilla band operating within enemy territory.

Pogrom: A brief, planned surprise attack against a Jewish community.

Prejudice: An opinion formed before the facts are known. In most cases these opinions are founded on suspicions, ignorance, and the irrational hatred of other races, religions, or nationalities.

Reichstag: One of the two houses of the German legislature or parliament.

Reparations: The money and goods paid by Germany to the Allies after World War I.

Resistance: Acts of rebellion, sabotage, and attempts to escape committed by individuals and groups within the camps and ghettos.

Righteous Among the Nations/Righteous Gentiles: A Christian honored at Yad Vashem in Israel for risking his or her life to save a Jewish person during the Holocaust.

SS: Members of Hitler's elite force of German storm troopers. Abbreviation for *Schutzstaffel* or protection squads. Responsible for carrying out Hitler's Final Solution. Controlled the concentration and death camps.

St. Louis Incident: In May 1939, the ship *St. Louis* left Germany with 937 Jewish refugees seeking asylum in the Americas. Most were denied entry and 907 had to return to Europe where they died at the hands of the Nazis.

Scapegoat: A person, group, or thing that bears the blame for the mistakes or crimes of others. Hitler blamed the Jews for the defeat of World War I and post-war Germany's troubles.

Survivors: Person who survived Nazi persecution from 1933 to 1945.

Swastika: Symbol of the Nazi Party adopted in 19[illegible]. It is actually an ancient symbol dating back about six thousand years. It is now banned from Germany.

Synagogue: Jewish house of worship.

Third Reich: The German word *reich* means empire. The Nazis called their government the third empire. The first was the Holy Roman Empire and the second was the German Empire.

Underground: A group organized in strict secrecy among citizens in an occupied country for maintaining communications and initiating activity that will lead to the removal of the occupier.

Yellow Star: The six-pointed Star of David made of yellow cloth and sewn to the clothing of European Jews to permit easy identification.

Bibliography of Holocaust Materials

* All books and audiovisual materials preceded by an asterisk may be ordered from Social Studies School Service/ 102000 Jefferson Blvd./ PO Box 802/ Culver City, CA 90232-0802/ Telephone: (800) 421-4246

+ All books and audiovisual materials preceded by a dagger may be ordered from International Center for Holocaust Studies, Dept. G-1 Anti-Defamation League/ 823 United Nations Plaza/ New York, NY 10017

Books

*Altshuler, David A. *Hitler's War Against the Jews: The Holocaust*. New York: Behrman House, 1979. Adapted for young readers from The War Against the Jews, 1933-1945 and A Holocaust Reader by Lucy S. Davidowicz. Includes 100 photographs and original source readings. Suitable for middle and high school students.

*Anger, Per. *With Raoul Wallenberg in Budapest*. New York: Holocaust Library, 1981.
Biography of Swedish diplomat Raoul Wallenberg who saved thousands of Hungarian Jews. He stopped deportation trains and death marches to hand over Swedish passes to the deportees. Includes story of his mysterious disappearance in the Soviet Union. Suitable for grades 8 and up.

+Bauer, Yehuda. *A History of the Holocaust*. New York: Franklin Watts, 1982.
A concise historical account of anti-Semitism through the ages. Includes much material on Jewish resistance and non-Jewish rescue attempts. A useful teacher resource.

+Bernbaum, Israel. *My Brother's Keepers: The Holocaust Through the Eyes of an Artist*. New York: G.P. Putnam's Sons, 1985.
The story of the Holocaust, and in particular, the story of the Warsaw Ghetto and its destruction, told in a series of striking paintings. Uses pictures from contemporary newspapers and portraits of such well-known people as Anne Frank. Striking language, vivid colors, and telling details combine for an unforgettable impact. Suitable for middle and high school students.

*Chaikin, Miriam. *A Nightmare in History*. New York: Clarion Books, 1987.
History of life in Nazi Germany during the nightmare years which also traces the growth of anti-Semitism in Europe and the Warsaw Ghetto uprising of 1942. Includes excerpts from diaries and eyewitness accounts. Especially useful for middle school students. Grades 5 and up.

*Davidowicz, Lucy S. editor, *Holocaust Reader*. New York: Behrman House, 1976.
Original documents grouped according to pre-1933, 1933-38, 1939-45. Includes excerpts from diaries of German Jews, ghetto victims and resistance fighters as well as SS memoranda, speeches and legislation. Useful as a teacher resource. Contains many interesting primary source materials that can be used with advanced high school students.

*Eisenberg, Azriel. *Witness to the Holocaust*. New York: Pilgrim Press, 1981.
Anthology that includes over 100 eyewitness accounts. The author's introductions to each section provide background information and perspectives on events. A useful teacher resource.

*Flender, Harold. *Rescue in Denmark*. New York: Holocaust Library, 1963.
Tells of the heroism and sacrifice of the Danish people who made it possible to save most of Denmark's 8000 Jews from the Germans. Suitable for middle and high school students.

*Frank, Anne. *The Diary of a Young Girl*. New York: Washington Square Press, 1987.
Chronicles the daily life of a young girl in hiding. Includes a 64-page enrichment supplement and brief history of Anne Frank's life. All ages.

*Friedlander, Albert, editor. *Out of the Whirlwind*. New York: Schocken Books, 1968.
A reader of Holocaust literature that recaptures the emotions of those who lived through the Holocaust. A useful resource for advanced high school students and teachers.

*Friedlander, Saul. *When Memory Comes*. New York: Farrar, Straus, & Giroux, 1979.
In 1939, when he was seven years old, the author fled Czechoslovakia with his family. Before they were taken to the death camps, his parents left him in a Catholic seminary in France where he was trained for the priesthood. After the war ended, he rediscovered his true identity. High school and teacher resource.

*Friedman, Ina R. *Escape or Die: True Stories of Young People Who Survived the Holocaust*. New York: Harper Junior Books, 1982.
Contains twelve stories by Holocaust survivors who recount their experiences during that era. Although there are moments of compassion in these narratives, they are, for the most part, stark and unsparing portraits of a world gone mad. The author has provided introductory materials and background notes, and her book will be especially valuable for teachers and high school students.

*Friedman, Philip. *Their Brothers' Keepers: The Christian Heroes and Heroines Who Helped the Oppressed Escape the Nazi Terror*. New York: Holocaust Library, 1978.
Describes the actions of individuals and church groups who helped Jews during the Nazi era. Offers a country-by-country summary of protection and rescue efforts throughout Europe and gives selected portraits of such individuals as Raoul Wallenberg, champion of Jews in Budapest, Felix Kersten, Himmler's physician, and Folke Bernadotte of the Swedish Red Cross.

*Gilbert, Martin. *The Macmillan Atlas of the Holocaust*. New York: Macmillan, 1982.
An illustrated reference book which contains over 300 maps, 45 photographs and an excellent narrative, all of which are used to depict the events from 1932 to 1945. Can be used for map skill activities. Useful teacher resource.

Hellman, Peter. *Avenue of the Righteous*. New York: Bantam Books, 1980.
Tells the story of four non-Jews whose acts of courage saved the lives of those fleeing from the Nazis. The book explores their motivations as well as the risks they took. High school and teacher reference.

+Hillberg, Raul and Stanislaw Staron, editors. *The Warsaw Diaries of Adam Czerniakow*. Anti-Defamation League.
The personal diary kept by the head of the Jewish Council in the Warsaw Ghetto. Adam Czerniakow was the Nazi-sponsored mayor of the Warsaw Ghetto. Recounts his personal dealings with the German authorities and the heavy burden of personal responsibility he felt for his people. High school students and teacher resource.

Meltzer, Milton. *Never to Forget.* New York: Dell Books, 1977.
Source book of readings on the Holocaust by a well-known writer of juvenile books. Traces the roots of anti-Semitism, Hitler's rise to power, and the workings of the Nazi death machine. Nominated for the National Book Award. Suitable for middle and high school students.

Meltzer, Milton. *Rescue.* New York: Harper Junior Books, 1988.
The story of how Gentiles saved non-Jews during the Holocaust. Recounting of many individuals acts of heroism by a respected author of juvenile books. Suitable for middle and high school students.

*Oberski, Jona. *Childhood.* New York: New American Library, 1984.
Powerful memoir recorded thirty years after the war. Recaptures the experiences of a five-year-old child in a concentration camp. Suitable for middle and high school students.

*Rossel, Seymour. *The Holocaust.* New York: Franklin Watts, 1981.
Examines universal human issues raised by the Holocaust such as passive and active resistance to evil, justice and injustice, and the moral responsibility of governments. References to other human rights violations such as the genocide of Armenians give it broad applicability. Suitable for grades 9 and up.

Stadtler, Bea. *The Holocaust: A History of Courage and Resistance.* New York: Behrman House, 1974.
An easy-to-read history of the period which traces the rise of the Nazi party and Adolf Hitler. Includes thought-provoking questions for students at the end of each chapter. Simple, straightforward style makes it especially suitable for middle school students.

*Suhl, Yuri. *They Fought Back.* New York: Schocken Books, 1975.
Documents and stories about the organizers and heroes of the Jewish underground. Portraits of courageous fighters. Advanced high school students and teacher resource.

Suhl, Yuri. *Uncle Misha's Partisans.* New York: Shapolsky Publishers, 1988.
Fictional account of resistance fighters based on the lives of a real group of resistance fighters. Highly suspenseful, often moving. Suitable for grades 8 and up.

+*Volavkova, Hanna, editor. *I Never Saw Another Butterfly.* New York: Schocken Books, 1978.
Drawings and poetry by children in the Terezin concentration camp. Suitable for all grades.

White, Cecile Holmes. *Witnesses to the Horror.* Columbia, SC: North Carolina Council on the Holocaust, 1987.
Interviews with North Carolinians who are Holocaust survivors and liberators of the death camps. Written by the former religion editor of the *Greensboro News & Record.* A useful addition for any North Carolina school to its collection of books on the Holocaust. Advanced high school and teacher resource.

*Wiesel, Elie. *Night.* New York: Bantam Books, 1982.
Author's autobiographical account of his years in concentration camps and his loss of family. The author was the 1986 Nobel Peace Prize Winner. Suitable for grades 8 and up.

*Wyman, David. *The Abandonment of the Jews.* New York: Pantheon, 1986.
Examines the response of the United States to the Holocaust during World War II. Covers the role of President Roosevelt and Congress. Carefully researched and documented. Suitable for advanced high school and teacher resource.

+Ziemian, Joseph. *The Cigarette Sellers of Three Crosses Square.* Minneapolis, MN: Lerner Publications, 1975.
The true story of children who managed to escape from the Warsaw Ghetto in 1942 and survived in a Nazi-occcupied city. An exciting and moving account. Suitable for middle and high school students.

Curriculum Units

Facing History and Ourselves. Margot Stern Strom and William Parsons. Facing History and Ourselves.
Comprehensive anthology and idea book for dealing with genocide in the twentieth century. Extensive readings and activities for raising important issues. Each well-documented and thoughtful section contains teaching rationales and selected readings and activities.

Life Unworthy of Life. Sidney Bolkosky, Betty Ellias, and David Harris. Center for the Study of the Child.
Highly recommended curriculum designed for use in high school courses in world history, American history, or for an elective -- mini-course on the Holocaust. Curriculum consists of 18-lesson instructor's manual and student text plus eight 15-minute video tapes. Flexible teaching units for 5, 11, or 18 lesson units.

Audiovisual Materials

Camera of My Family: Four Generations in Germany, 1845-1945. 18 minutes/color/filmstrip/video casseite/discussion guide. Anti-Defamation League.
A photographic essay describing the life of a middle-class, German-Jewish family before and during the war years. Involves students without use of shocking or overwhelming images. The photographer was born in Germany in 1938. Only seven members of her family survived. The program describes the photographer's persistence in tracing her roots through the use of old family photographs. Suitable for middle and high school students.

The Courage to Care. 28 minutes/color/16mm film/video cassette/viewer's guide. Anti-Defamation League.
Story of ordinary people who refused to give in to Nazi tyranny. Shows Christians who risked their lives to save Jews. Examines acts of exceptional courage in war period. 1986 Academy Award nomination.

The Hangman. 12 minutes/color/film/video cassette. CRM/McGraw-Hill.
The poem "The Hangman" by Maurice Ogden provides the script for this animated short film. It is a parable in which the people of a town are hanged, one by one, by a mysterious stranger who erects a gallows in the center of a town. For each hanging the remaining townspeople find a rationale, until the hangman comes to the last survivor who finds no one left to speak up for him. Suitable for middle and high school students.

The Holocaust: A North Carolina Perspective. 32 minutes/ color/ video cassette. North Carolina Council on the Holocaust.
Documentary about Nazi oppression during World War II. The presentation looks at Hitler's rise to power in 1933 through the Nuremburg War Trials in 1945. North Carolina survivors and liberators discuss their experiences. Suitable for middle and high school students. Available through regional education centers.

The Holocaust: A Personal North Carolina History. 29 minutes/ color/ videocassette. North Carolina Council on the Holocaust.
An interview documentary by North Carolina survivors, liberators, and children of survivors. Tells the story of the Holocaust from the pre-war years to the present day. A valuable perspective for understanding the Holocaust. Useful for high school students and as a teacher resource. Available through regional education centers.

The Master Race. 20 minutes/black & white/video cassette. Films for the Humanities.
This film shows how and why the Nazi concept of racial superiority developed and how Germany was organized to achieve it. The film focuses on the 1936 Olympic games as fuel for the German propaganda machine. Students see the organized, planned persecution of the Jews as an element of government policy and Mein Kampf as Hitler's blueprint for persecution. The film shows how German youth were educated to support the goals of the Nazi state. An excellent introduction to anti-Semitism in Nazi Germany for middle and high school students.

Ripples in Time. Part 1: 29 minutes, Part 2: 29 minutes/ color/ video cassette. WTVI Video. Available through Holocaust Video.
Interviews with North Carolina survivors from the Mecklenberg County area. Produced by public television station Channel 42 in Charlotte. Might be used as a substitute for guest speakers on the Holocaust if none are available in area. In middle grades, teachers may want to show one or two of the interviews rather than entire film. Available through regional education centers.

The Wave. 45 minutes/ color/film. The Program Source.
Powerful demonstration of the effects of mass psychology. Dramatization of an actual experiment in a California high school. A student in a history class asks how the German people could claim ignorance of the slaughter of the Jews. The teacher responds by demonstrating through a classroom experiment how otherwise decent citizens can be persuaded to support an authoritarian leader. Available at many public libraries in the state.

Publishers and Producers

Anti-Defamation League, 823 United Nations Plaza, New York, NY 10017

Bantam Books, 666 Fifth Avenue, New York, NY 10103

Behrman House, 235 Watchung Avenue, West Orange, NJ 07052

Center for the Study of the Child, PO Box 9079, Farmington Hills, MI 48333-9079

Clarion Books, 52 Vanderbilt Avenue, New York, NY 10017

CRM/McGraw-Hill Films, P.O. Box 641, Del Mar, CA 92014

Facing History and Ourselves, 25 Kennard Road, Brookline, MA 02146

Farrar, Straus, & Giroux, 19 Union Square W., New York, NY 10003

Films for the Humanities, Box 2053, Princeton, NJ 08543

Harper Junior Books, 10 E. 53rd Street, New York, NY 10022

Holocaust Library, 216 W. 18th Street, New York, NY 10011

Holocaust Video, 3928 Macmillan Street, Charlotte, NC 28205

Lerner Publications, 241 First Avenue North, Minneapolis, MN 55401

Macmillan Publishing Company, 866 Third Avenue, New York, NY 10022

New American Library, 1633 Broadway, New York, NY 10019

North Carolina Council on the Holocaust, c/o Public Affairs Office, North Carolina Department of Human Resources, 101 Blair Drive, Raleigh, NC 27603

Pantheon Books, 201 E. 50th Street, New York, NY 10022

Penguin Books, 40 W. 23rd Street, New York, NY 10010

Pilgrim Press, 132 W. 31 Street, New York, NY 10001

G.P. Putnam's Sons, 200 Madison Avenue, New York, NY 10016

Schocken Books, 201 E. 50th Street, New York, NY 10022

Shapolsky Publishers, 136 W. 22nd Street, New York, NY 10011

The Program Source, 1415 Lenox Road, Bloomfield, MI 48013

Washington Square Press, Division of Simon and Schuster, 1230 Avenue of the Americas, New York, NY 10020

Franklin Watts, 387 Park Avenue South, New York, NY 10016