State of Florida Resource Manual on Holocaust Education

Grades 7-8

A Study in Character Education

A project of the
Commissioner's Task Force on Holocaust Education

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This *State of Florida Resource Manual on Holocaust Education for Grades 7-8* was written by Noreen Brand, Bernadette Bennett, Beth Mesa, Kinnan Johnston, Jenny Pantoja; and reviewed by Dr. Helen Fagin and Dr. Mary Johnson. This manual can serve as a valuable resource for teachers to introduce the events of the Holocaust and teach the effects of racism and war.

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Definition of the Term: Holocaust

It is critical that a study of the Holocaust begin with an understanding of definitions. In *Teaching About the Holocaust: A Resource Book for Educators*, the United States Holocaust Memorial Museum provides the following definition of the Holocaust:

> *The Holocaust refers to a specific event in 20th century history: the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims – six million were murdered; gypsies, the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi tyranny.*

The term **holocaust**, without a capital h, has a different meaning than **Holocaust** with a capital H. While the **Holocaust** refers to the state-sponsored persecution and annihilation of European Jews by Nazi Germany, the term **holocaust** is defined as complete destruction by fire or burning, or any widespread destruction.

In the *Days of Remembrance: A Department of Defense Guide for Annual Commemorative Observances* (Second Edition), the Department of Defense and the United States Holocaust Memorial Museum (USHMM) explain further the significance of using specific terminology:

> *To learn from history, we must record its events as accurately and as specifically as possible. We must use words with precision.*

With the passage of time, the word "holocaust" has been used in many contexts and has been given many meanings. For the purpose of recalling the Holocaust, we must remember what this event was, within the context of history. To do that, it is equally important to identify what it was not.

The Holocaust is not a term for:

- all the evils of the world;
- any tragedy of great magnitude, or widespread death and destruction;
- all war or all world wars;
- all the terrors of World War II – or all the many civilian deaths associated with that war, in cities throughout Europe.

Courtesy of the U.S.H.M.M.

Why Teach the Holocaust?

The history of the Holocaust represents one of the most effective and most extensively documented subjects for a pedagogical examination of basic moral issues. A structured inquiry into Holocaust history yields critical lessons for an investigation of human behavior. A study of the Holocaust also addresses one of the central tenets of education in the United States, which is to examine what it means to be a responsible citizen. Through a study of the Holocaust, students can learn that:

- Democratic institutions and values are not automatically sustained, but need to be appreciated, nurtured, and protected.
- Silence and indifference to the suffering of others, or the infringement of civil rights in any society can, however unintentionally, serve to perpetuate the problems.
- The Holocaust was not an accident in history; it occurred because individuals, organizations, and governments made choices which not only legalized discrimination, but which propagated prejudice, hatred and, ultimately, mass murder.

Courtesy of the U.S.H.M.M.

The Question of Rationale

The objective of teaching any subject is to engage the intellectual curiosity of the student to inspire critical thought and personal growth. It is helpful to consider these rationales offered by educators who have incorporated a study of the Holocaust into their various courses and disciplines.

- The Holocaust was a watershed event, not only in the 20th century, but in the entire history of humanity.
- Study of the Holocaust assists students in developing understanding of the ramifications of prejudice, racism, and stereotyping in any society. It helps students develop an awareness of the value of pluralism and encourages tolerance of diversity in a pluralistic society.
- Holocaust history demonstrates how a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide.
- A study of the Holocaust helps students think about the use and abuse of power and the role and responsibilities of individuals, organizations, and nations when confronted with civil rights violations and/or policies of genocide.
- As students gain insight into the many historical, social, religious, political, and economic factors that cumulatively resulted in the Holocaust, they gain a perspective on how history happens and how a convergence of factors can contribute to the disintegration of civilized values. Part of one's responsibility as a citizen in a democracy is to learn to identify the danger signs and to know when to react.

When you, as an educator, take the time to consider the rationale for your lessons on the Holocaust, you will be more likely to select content that speaks to your students' interests and which provides them with a clearer understanding of the history. Most students demonstrate a high level of interest in studying identity, peer pressure, conformity, indifference, and obedience – issues adolescents confront in their daily lives. Students are also struck by the magnitude of the Holocaust and the fact that so many people acting as collaborators, perpetrators, and bystanders allowed this genocide to occur by failing to protest or resist.

Courtesy of the U.S.H.M.M.

Florida's Legislature/Department of Education Required Instruction

In 1994, the Florida Legislature passed the Holocaust Education Bill (SB660) which amends Section 1003.42 of the Florida Statutes (Chapter 94-14, Laws of Florida), related to required instruction. The law required all school districts to incorporate lessons on the Holocaust as part of public school instruction.

Required Instruction 1003.42, Florida Statutes

Members of the instructional staff of the public schools, subject to the rules of the State Board of Education and the district school board, shall teach efficiently and faithfully, using the books and materials required, following the prescribed courses of study, and employing approved methods of instruction, the following:

> **(f) The history of the Holocaust (1933-1945), the systematic, planned annihilation of European Jews and other groups by Nazi Germany, a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramifications of prejudice, racism, stereotyping, and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions.**

Developing a Holocaust Unit

Many important themes need to be investigated when planning a unit on the Holocaust. When developing a Holocaust unit, it is important to research credible resources, to design meaningful activities for students, and to consider the time frame for the unit. One of the best ways to begin planning a unit is to answer this series of questions:

1. Why is the Holocaust important to study?
2. What do I perceive as the most important lessons to be learned from a study of the Holocaust and why?
3. If I only have time to teach, for example, five different topics/aspects of the Holocaust, what would they be and why?

4. What do I want my students to walk away with after a study of the Holocaust and why?
5. If I can only plant one seed in my students' minds for them to ponder over the long haul of their lives about the Holocaust, what would it be and why?

Teaching and Studying the Holocaust, Samuel Totten and Stephen Feinberg, 2001 Allyn and Bacon, A Pearson Education Company

These are not the typical types of questions educators ask themselves when planning a unit. When investigating human behavior with students, it is important to chart a specific course with a strong ending as well as beginning. Students need to understand the lessons of the Holocaust regardless of the length of the unit. A lack of understanding can be harmful.

As unit development begins, a foundation in the roles that people assumed during the Holocaust is a strong beginning. The roles that will be focused on in this manual are **victim, perpetrator, bystander,** and **rescuer.**

Victims - During the Holocaust, several groups of people were targeted as victims. They were targeted because of who they were or because of what they did. Groups who were targeted because of "who they were" were identified by their genetic, cultural origins, or health conditions. These groups included Jews, Gypsies, Poles, Slavs, and people with physical or mental disabilities. Groups who were targeted because of "what they did" included Jehovah's Witnesses, homosexuals, dissenting clergy, Communists, Socialists, asocials, and political enemies.

Perpetrators - Perpetrators were the people who committed and executed the crimes against the various victim groups, mostly the Jews. This group of people carried out the policies of discrimination and murder set forth by the Nazi Party. Adolf Hitler is considered the chief perpetrator; however, people from all walks of life and educational levels were perpetrators. This group had several reasons for committing these crimes including a desire for power, financial gains, displaced anger, an ideology of racial cleansing, and "following orders."

Bystanders - People who did not openly persecute the Jews and other victim groups or did not actively help them are considered bystanders. Many bystanders complied with the laws against Jews and other victim groups; however, they tried to avoid terrorizing activities. Many were fearful of the consequences for helping and/or profited from the dispossession and murder of the Jews and others.

Rescuers/Helpers - This group was the smallest group of people during the Holocaust, but the most courageous. Rescuers took great personal risk to help members of the persecuted groups, especially the Jews. These were ordinary people who became extraordinary. Rescue took many forms including leaving food by ghetto fences, hiding one person (or more) in their home for up to several years, and creating bureaucracy to help Jews to emigrate. Rescuers were politically driven, morally driven, or had established a relationship with a person

or group. They did not view Jews and other victims as the enemy, but as human beings.

Discussions regarding the roles people played during the Holocaust can open the investigation into human behavior and the choices or lack of choices that people had during this time. **Due to the sensitive nature of this material, it is important to check your resources carefully when you are researching with your students. Students should NEVER be asked to do a random search about the Holocaust.** Students should be sent to carefully chosen web sites, books, and organizations. Many reliable resources will be listed in the following chapters.

Interdisciplinary and Integrated Units

The Holocaust lends itself to interdisciplinary and integrated units. Teachers of social studies, language arts, reading, art, character education, and citizenship can plan together and create dynamic units that meet the Sunshine State Standards and Grade Level Expectations. Using themes, such as man's inhumanity to man, teachers of many subjects can choose literature selections, historical research, primary source documents, and oral histories to teach about the Holocaust.

Suggested Topic Areas for a Course of Study on the Holocaust

1933-1939

- Dictatorship under the Third Reich
- Early Stages of Persecution
- The First Concentration Camps

1939-1945

- World War II in Europe
- Murder of the Disabled ("Euthanasia" Program)
- Persecution and Murder of Jews
- Ghettos
- Mobile Killing Squads (Einsatzgruppen)
- Expansion of the Concentration Camp System
- Killing Centers
- Additional Victims of Nazi Persecution
- Resistance
- Rescue
- United States/World Response
- Death Marches
- Liberation

Post 1945

- Postwar Trials
- Displaced Persons Camps and Emigration

In addition to these covered topic areas, it is recommended that educators provide a context for the events of the Holocaust by including information about anti-Semitism, Jewish life in Europe before the Holocaust, the aftermath of World War I, and the Nazi rise to power.

Courtesy of the U.S.H.M.M.

Suggested Learning Activities

Each unit will have a section of suggested activities and active learning ideas. These are a guideline for pedagogically correct activities. **Holocaust scholars are clear that simulations, diagrams of gas chambers, and projects like this are inappropriate.** However, it is imperative that students understand why and how the Holocaust occurred and how people can make a difference.

Any type of activity should include best practice strategies to support engaged learners. Graphic organizers like a Venn diagram, a "KWL" chart, and others should be employed and used with students. The study of the Holocaust is filled with primary source documents. Using these documents can fulfill parts of the Sunshine State Standards as well as help support FCAT reading objectives.

Throughout your Holocaust unit, you may wish to have your students keep journals. Journals are a great way for students to record what they have learned, to pose questions they still have, to disclose troubling thoughts and to open a dialog with the teacher/parents.

Eyewitnesses in Your Classroom

If you are fortunate to have a survivor in your community who is willing to speak in your classroom, you will find survivor testimony to be one of your best resources. Here are some suggestions for making the most of your experience with a survivor.

1. Begin your search for your survivor when you BEGIN PLANNING your unit. They will need plenty of time to arrange their schedule as well. Many organizations will arrange for a speaker (see resource list).
2. Prior to the classroom visit, contact your guest. Discuss the types of students you have, ask what the survivor would like to talk about, and state what information you would like for the survivor to share. Tell them what they can expect in your classroom and where they will need to check in. If it is a long distance to walk to and from your classroom, you may need to make arrangements.

3. Ask your survivor if there is anything that they would like to bring to your classroom. Memorabilia are wonderful for the students to look at; however, make sure that the pieces are kept safe—they are treasured memories. A copy of a picture or a picture of an artifact may be a better way to present.
4. Be careful of time allotment. If you only have a 45-50 minute block of time, ask the survivor to speak for about 30 minutes (they will probably run over) and be sure to leave time for questions.
5. If the survivor is speaking in front of a large group, consider a microphone. Other things that can help with a testimony would be a map, posters, and visuals.
6. Be sure to have your students write thank you notes after the survivor's visit. They will treasure these!

Discussion Points/Questions for Survivors

1. Tell about your home life, parents, siblings, and your town as you remember the years before the war.
2. What are some of the customs and ceremonies that you can recall about the Sabbath or the Jewish holidays?
3. What was your schooling like?
4. What were your relationships with your neighbors who were not Jewish like?
5. What was the first incidence of anti-Semitism that you can recall?
6. Tell about one incident during the war that changed your life forever.
7. Tell about one incident during the war that was a turning point in the life of your family.
8. Tell about one incident during the war that illustrates the importance of luck in your survival.
9. Tell about one incident during the war when someone unexpected helped you to survive.
10. What were the circumstances of your liberation?
11. What gave you the courage to continue after the war was over? Tell us what you see as your personal victory.

Commonly Asked Questions by Students during a Testimony

1. Did you lose hope during the Holocaust?
2. What is your attitude toward God and religion?
3. Have you returned to your hometown and your house since you were liberated?
4. Did you tell your children? If not, why?
5. What didn't you tell your children yet?
6. Why did you keep silent all those years?
7. Doesn't talking bring back memories?
8. Do you feel different from other people or the same?

9. Why didn't your parents take the whole family and escape?
10. If you couldn't have done anything in order to escape, how is it that you survived?
11. What do you feel today toward the Germans?
12. What were you lacking most in the camps?
13. During the Holocaust, what did you think of doing after the war?
14. What did you feel at liberation?
15. Why didn't you get your number removed from your arm?
16. Do you sometimes dream about the things that happened to you?
17. What is the most awful thing that happened?
18. Did the Jews help each other during the Holocaust?
19. What helped you most during the Holocaust?
20. Over the years, does dealing with memories become easier?
21. Is there anything you regret doing during the Holocaust?
22. People say that Holocaust survivors have a special attitude toward food. Is this true?
23. Did anyone help you during the Holocaust?
24. What scares you most now?
25. Did the Holocaust change you as a person?
26. Were you afraid during the Holocaust?
27. What did you feel during the Holocaust?
28. What did you dream about during the Holocaust?
29. Have you met neighbors/classmates after the Holocaust?
30. Are you still looking for your siblings?
31. Have you met anyone that does not believe your story?
32. What is your attitude toward deniers of the Holocaust?
33. What do you feel about Switzerland and the Jewish Gold?
34. Why were the Jews hated so much?
35. Can you explain the fact that such a civilized nation destroyed human beings?
36. Did you keep the dietary laws during the Holocaust?
37. What happened to you during the Holocaust Remembrance Day?
38. I have a grandmother that doesn't talk. What shall I do?

Teaching Trunks

Where do you go to get started? Where can you get all the information you need free of charge? Where can you get class sets of books as well as literature circle selections? The Florida Holocaust Museum (www.flholocaustmuseum.org) provides teaching trunks FREE of charge. These trunks provide all you need to teach a unit of study on the Holocaust. The materials align with national, state, and local standards and are age appropriate for the students you teach.

Trunks are on loan for up to one month and are delivered to your school via UPS with no cost to the teacher.

The middle school trunk, Investigating Human Behavior, focuses on the choices individuals and groups made during the Holocaust. The trunk

examines the bystander, perpetrator, victim, and rescuer and how their choices affected their lives and the lives of others.

Tips on Researching the World Wide Web

1. Is this an authoritative source of information on the Holocaust?

a) What is the domain type?

The domain type identifies the server on which the website resides. The domain type alone does not provide any conclusive information about the *person* or *organization* that produced the content displayed on the website.

Present World Wide Web domain types include:

- .gov is the U.S. government
- .mil is the U.S. military
- .edu is an accredited post-secondary educational institution
- .k12 is a public school
- .com is a commercial, non-profit entity
- .net is a computer network, particularly an internet-related network
- .int is an international organization
- .il, .de, .at, .ca, .au, etc., are country identifiers frequently preceded by .co (the country identifiers listed above refer, in order, to Israel, Germany, Austria, Canada, and Australia)

Many colleges and universities restrict server space to professors and students. Therefore, an ".edu" domain type suggests that the information in the site is likely to have been produced, selected, or edited by a student or professor at the university. This is not a guarantee of quality, however. There is often a substantial difference between the quality of student-generated and professor-generated products, and there is no guarantee that either has specialized knowledge in Holocaust studies. In addition, some universities allow alumni and others to use their servers for personal purposes.

A ".gov" domain type designates the information contained in the site as the produce of an official U.S. government office. Although government sources have their own agendas (as does any source), they are frequently of high quality, more likely to be subject to rigorous historical review, and less likely to be polemical than commercial or personal sites.

b) Who sponsors this site?

1. Who sponsors the page? Sponsors may provide funds, host servers, or even design and edit material, but they do not necessarily author the content.
2. What is the mission of the sponsoring individual(s) or organization?
3. Does this particular website have a stated mission? If so, what methods does the author use to realize this mission and how does this affect the content?
4. What is the purpose of the website? (It may have a combination of purposes.)
   - Entertainment
   - Marketing
   - Public Service
   - Education (informational)
   - Memorial
   - News
   - Advocacy (persuasive)
   - Personal
5. Is the site free of advertising? If there is advertising, is it clearly differentiated from the informational content?
6. Is there a way of contacting the sponsor (phone number, postal address, email address)? If so, you may be able to ask these questions directly.

c) Who created or wrote the content?

1. Is the author an amateur or a professional?
2. Is the topic of the Holocaust within the author's field of expertise? Has he or she recently published books or articles on the Holocaust? Search the Museum Library and amazon.com for publications, but remember, both of these sources include publications by Holocaust deniers.
3. If the author is not a professional, does he or she have another connection to the Holocaust? How, if at all, does this connection qualify the author as an authority on the Holocaust?
4. Is it possible that the author is qualified as an authority on some aspects of the Holocaust, but not necessarily others?

Generally speaking, national museums and memorials, archives, libraries, and government institutions represent reliable and authoritative sources of information. Other authoritative sources of information on the Holocaust are books and articles written by accredited historians in the field.

The internet allows anyone with the proper resources and wherewithal to present himself or herself as an instant "expert." If an author or organization is unfamiliar to you, conduct a secondary search for information about them. Sometimes this information can be found at the homepage of the website in question. One may

also be able to find information by using a search engine, library search, or directory assistance.

When performing research, always rely on more than one source of information and remember—anyone can publish online.

2. Is this an authoritative source of information on the Holocaust?

It is often easier to identify and evaluate the authority of a source than it is to determine the accuracy, currency, and reliability of information on the website.

Accuracy refers to the historical content of the site. Is the content factually correct and are respected scholarly sources properly cited? Conversely, are opinions presented as fact? Are facts presented out of context or in a biased manner?

Currency refers to when the material was produced. When was the text authorized? When was the site first created and last updated? Is information based on the latest research? Currency can refer to closeness to an event as well as to the present. Eyewitness testimony may provide better accuracy of detail if recorded closer to an actual event. Historical analysis may become available for research.

Reliability refers to materials that are consistently of high quality both in accuracy and currency. Websites that grow quickly with little consideration for scholarly, historical, and editorial review are not reliable. Similarly, websites that build their content from a variety of outside sources, frequently via links to other websites, reduce their overall reliability.

Conduct a preliminary overview of the site as follows:

- Does the page display poorly? Are there obvious HTML or other coding errors?
- Are there spelling errors (or words that simply do not exist)?
- Are there grammatical errors (or is the page poorly written)?
- Is the material current? Are dates posted that indicate when the material on the site was originally written, posted, or last revised?
- Does the author or sponsor define what he/she means by “Holocaust?”
- Are there glaringly incorrect statements, citations, etc.?
- Does the text include footnotes, photo captions, or other citations that can be used to verify information in independent sources? (Refer to bibliographies of works by respected scholars in the field to see if content was excerpted from authoritative sources.)
- If the site incorporates an English translation of a document originally written in German or other languages, are sources for the translation credited?

- Does the site contain links to data from other sites? If so, you will need to evaluate the data independently. Remember to occasionally check the URL to see if you still are at the same site.
- Does the author make use of rhetoric or persuasive language? Does the author use precise language or does he/she frequently generalize, exaggerate, or use extreme language or profanity? Is opinion clearly separated from factual content?
- Are graphs, illustrations, photographs, and charts presented in historical context with clearly and properly labeled captions and source information? Does the author use visual images to enhance historical content, argue a point, or shock the viewer? Do the background images, graphics, or other images display an overt bias?
- How comprehensive is the historical presentation? Does the author emphasize a particular theme, experience, or perspective when presenting the history of the Holocaust (i.e., resistance, rescue, the perpetrators, survivors)? Is one perspective stressed more than others?
- How thorough is the documentation that is employed? Does the author utilize testimonies, memoirs, and documentary evidence mixed with scholarly analysis or personal opinion?
- Compare information between different websites for consistency. Repetition of information on several different sites suggests that the information reflects a widely held belief; however, a widely held belief is not necessarily a historical fact.

NOTE: Although many sites on the World Wide Web are presented in the English language, the web is indeed "world wide." Sometimes unfamiliarity with the English language can account for a web author's spelling and grammatical errors. Nonetheless, a current, well-edited site can be an indicator of the thoroughness and professionalism of an author's work.

3. Aside from the Internet, where can I find information about the Holocaust?

Do not limit yourself to computer-based resources.

Other sources of accurate, reliable, and easy-to-use information about the Holocaust include:

- Libraries: community, university, presidential, and federal
- Resource centers and community centers
- Governmental agencies and institutions (including museums, libraries, and archives)
- Religious institutions
- Private, commercial, and non-profit archives
- Veterans' organizations
- Monuments and memorial sites
- Non-profit and advocacy groups

Many of these sources have their own websites or email addresses. All should be accessible via postal mail or telephone. Frequently, organizations will offer materials in hardcopy that are not available online.

4. Selected sources of general information on evaluating websites

Alexander, J. and Tate M. (1996). Evaluating Web Resources. Wolfgram Memorial Library, Widener University. [Electronic Version] Retrieved August 3, 1999 from http://www2.widener.edu/Wolfgram-Memorial-Library/webeval.htm.

Caravello, Patti S. (1999). Judging Quality on the Web. UCLA Charles E. Young Research Library Reference Department (Online). Available: http://www.library.ucla.edu/libraries/url/reference/judging.htm (1999, October 27)

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Jonas, A. and Minarek, D. (1997). Untangling the Web: Lesson Plan. Close Up Foundation. (Online) Available: http://www.closeup.org/ncss-stu.htm (1998, March 18)

Ohio State University Libraries (1997-99). .net.Tutor (Online) Available: http://gateway.lib.ohio-state.edu/tutor/lesl/index.html (1999, August 3)

Schrock, K. (1996). Critical Evaluation of a Web Site: Secondary School Level. Kathy Schrock's Guide for Educators. (Online) Available: http://www.capecod.net/schrockguide/evalhigh.htm (1998, March 18)

Courtesy of the U.S.H.M.M.

Unit 1

Historical Foundations of the Holocaust

"Those who cannot remember the past are condemned to repeat it."
-George Santayana

Summary

Anti-Semitism

In 1879, German journalist Wilhelm Marr originated the term anti-Semitism, denoting hatred of Jews and various liberal, cosmopolitan, and international political trends of the eighteenth and nineteenth centuries often associated with Jews. These trends included equal civil rights, constitutional democracy, free trade, socialism, finance capitalism, and pacifism. The specific hatred of Jews, however, preceded the modern era. Among the most common manifestations of anti-Semitism throughout the ages were pogroms (riots launched against Jews by local residents and frequently encouraged by the authorities). Pogroms were often incited by blood libels, village rumors that Jews used the blood of Christian children for ritual purposes.

In the modern era, anti-Semitism developed a political dimension. In the last third of the nineteenth century, anti-Semitic political parties were formed in Germany, France, and Austria. Publications such as the Protocols of the Elders of Zion generated or provided support for theories of an international Jewish conspiracy. A potent component of political anti-Semitism was nationalism, whose adherents often falsely denounced Jews as disloyal citizens.

The nineteenth century xenophobic "voelkisch movement," made up of German philosophers, scholars, and artists who viewed the Jewish spirit as alien to Germandom, shaped the notion of the Jews as "non-German." Theorists of racial anthropology provided pseudoscientific backing for this idea. The Nazi party, founded in 1919 and led by Adolf Hitler, gave political expression to theories of racism. In part, the Nazi party gained populatrity by disseminating anti-Jewish propaganda. Millions bought Hitler's book Mein Kampf (My Struggle), which called for the removal of Jews from Germany.

With the Nazi rise to power in 1933, the party ordered anti-Jewish boycotts, staged book burnings, and enacted anti-Jewish legislation. In 1935, the Nuremberg Laws defined Jews by blood and ordered the total separation of "Aryans" and "non-Aryans." On November 9, 1938, the Nazis destroyed synagogues and the shop windows of Jewish-owned stores throughout Germany and Austria (Kristallnacht, November pogrom of 1938). This event marked a transition to the era of destruction in which, within the framework of World War II, genocide would become the singular focus of Nazi anti-Semitism.
Courtesy of the U.S.H.M.M.

Racism

The doctrine of racism asserts that blood is the marker of national-ethnic identity and argues that innate, inherited characteristics biologically determine human behavior.

It judges the value of a human being not on his or her individuality, but exclusively by membership in a "racial collective nation." Many intellectuals, including scientists, have lent pseudoscientific support to racist thinking. Nineteenth century racist thinkers, such as Houston Stewart Chamberlain, exerted a significant influence on many in the generation of Adolf Hitler.

Racism, especially racial anti-Semitism, was always an integral part of German National Socialism. The Nazis perceived all of human history as the history of a biologically determined struggle between races. The Nazis postulated that political movements such as Marxism, communism, pacifism, and internationalism were anti-nationalist and reflected a dangerous, racially-based Jewish intellectualism. In 1931, the SS established a Race and Settlement Office to conduct race "research" and to determine the suitability of potential spouses for members of the SS. After the Nazis came to power, they passed the Nuremberg Laws in 1935, which codified a supposedly biological definition of Jewishness.

During the war, Nazi physicians conducted bogus medical experiments seeking to identify physical evidence of Aryan superiority and non-Aryan inferiority. Despite killing countless non-Aryan prisoners in the course of these experiments, the Nazis could not find evidence for their theories of biological racial differences among human beings.

Nazi racists had always viewed the mentally and physically ill as blemishes upon the genetic landscape of the so-called master race and, insofar as they were capable of conceiving children, as a biological danger to the purity of the Aryan race. After careful planning and data collection during the last six months of 1939, German physicians began to murder disabled residents of institutions throughout Germany in an operation that they euphemistically called "euthanasia."

During World War II, the Nazi leadership set about what they referred to as an "ethnic housecleaning" in the occupied eastern territories of Poland and the Soviet Union. This policy included the murder and annihilation of enemy "races," including the genocide of European Jews and the destruction of the leadership of the Slavic peoples.
Courtesy of the U.S.H.M.M.

Treaty of Versailles, 1919

In the 1919 Treaty of Versailles, the victorious powers of World War I (the United States, Great Britain, France, Italy, and other allied states) imposed punitive territorial, military, and economic treaty terms on defeated Germany. German representatives were not permitted to participate in the treaty negotiations and terms were non-negotiable. Germany reluctantly signed the Treaty of Versailles on June 28, 1919, even as German leaders publicly rejected the treaty's contents.

The terms of the treaty required Germany to make territorial concessions, to restrict its military forces and installations, and to pay reparations. Under the territorial provisions of the treaty, Germany's national boundaries were reduced. In the west, Germany was required to return Alsace-Lorraine to France (Germany had annexed the area after the Franco-Prussian War of 1870-1871); Belgium received Eupen and Malmedy; the Saar region was placed under international administration until 1935; and, after a plebiscite, northern Schleswug was returned to Denmark.

In the east, the partitions of Poland during the eighteenth century were reversed. A resurrected Poland received most of the former German provinces of Posen (Poznan) and West Prussia, a "corridor" to the Baltic Sea (which separated East Prussia from the rest of Germany) and parts of Upper Silesia after a referendum. Czechoslovakia received the Hultschin district from Germany. The largely German city Danzig was declared a "free city" within the Polish customs union. Memel, a small strip of territory in East Prussia along the Baltic Sea, was ultimately placed under Lithuanian control. All of Germany's overseas colonies were ceded to the victorious powers to be organized as mandates of the League of Nations. In sum, Germany forfeited 13 percent of its European territory (more than 27,000 square miles) and over one-tenth of its population (between 6.5 and 7.3 million people).

The victorious powers wanted to ensure that Germany would never again pose a military threat. The Treaty of Versailles contained a number of provisions to that end. Among them was the requirement that all of Germany west of the Rhine River and up to 30 miles east of it was to be demilitarized. Strict limits were placed on the size and composition of Germany's armed forces (100,000 men). The manufacture of military aircraft, tanks, submarines, and poison gas was prohibited. The German government was also precluded from ordering military conscription.

Finally, the treaty contained a "war guilt clause." Germany accepted responsibility for causing World War I and was required to pay for all civilian damages caused during the war. The final figure was to be imposed on May 1, 1921. In the interval, Germany was to pay five billion dollars. The remainder would be paid in 30 years.

The Treaty of Versailles took effect on January 10, 1920. Most Germans viewed it as a "victors' peace." Demands for its repudiation became the central theme for politicians across the political spectrum, but especially among radical right-wing parties, such as the Nazi party, which blamed democratic parties for accepting the terms of the treaty.

Over the years, a number of the treaty's provisions were amended, mostly in favor of Germany. With the occupation of the Rhineland on March 7, 1936, all military restrictions (which had already been violated before Hitler's ascension to power) became null and void.

Courtesy of the U.S.H.M.M.

Nazi Rise to Power

Before the onset of the Great Depression in Germany in 1929-1930, the Nationalist Socialist German Workers' Party (or Nazi party for short) was a small party on the radical right of the German political spectrum. In the Reichstag (parliament) elections of May 2, 1928, the Nazis received only 2.6 percent of the national vote, a proportionate decline from 1924, when the Nazis received 3 percent of the vote. As a result of the election, a "Grand Coalition" of Germany's Social Democratic, Catholic Center, German Democratic, and German People's parties governed Weimar Germany into the first six months of the economic downturn.

During 1930-1933, the mood in Germany was grim. The worldwide economic depression had hit the country hard and millions of people were out of work. The unemployed were joined by millions of others who linked the Depression to Germany's national humiliation after defeat in World War I. Many Germans perceived the parliamentary government coalition as weak and unable to alleviate the economic crisis. Widespread economic misery, fear, and perception of worse times to come, as well as anger and impatience with the apparent failure of the government to manage the crisis, offered fertile ground for the rise of Adolf Hitler and his Nazi party.

Hitler was a powerful and spellbinding orator who, by tapping into the anger and helplessness felt by a large number of voters, attracted a wide following of Germans desperate for change. Nazi electoral propaganda promised to pull Germany out of the Depression. The Nazis pledged to restore German cultural values, reverse the provisions of the Treaty of Versailles, turn back the perceived threat of Communist uprising, put the German people back to work, and restore Germany to its "rightful position" as a world power. Hitler and other Nazi propagandists were highly successful in directing the population's anger and fear against the Jews; against the Marxists (Communists and Social Democrats); and against those Nazis held responsible for signing both the armistice of November 1918 and the Versailles treaty, and for establishing the parliamentary republic. Hitler and the Nazis often referred to the latter as "November criminals."

Hitler and other Nazi speakers carefully tailored their speeches to each audience. For example, when speaking to businessmen, the Nazis downplayed anti-Semitism, and instead emphasized anti-communism and the return of German colonies lost through the Treaty of Versailles. When addressing soldiers, veterans, or other nationalist interest groups, Nazi propaganda emphasized military buildup and return of other territories lost after Versailles. Nazi speakers assured farmers in the northern state of Schleswig-Holstein that a Nazi government would prop up falling agricultural prices. Pensioners all over Germany were told that both the amounts and the buying power of their monthly checks would remain stable.

Using a deadlock among the partners in the "Grand Coalition" as an excuse, Center Party politician and Reich Chancellor Heinrich Bruening induced the

aging Reich President, World War I Field Marshall Paul von Hindenberg, to dissolve the parliament in July 1930 and schedule new elections for September 1930. To dissolve parliament, the president used Article 48 of the German constitution. This Article permitted the German government to govern without parliamentary consent and was to be applied only in cases of direct national emergency.

Bruening miscalculated the mood of the nation after six months of economic depression. The Nazis won 18.3 percent of the vote and became the second largest political party in the country.

For two years, repeatedly resorting to Article 48 to issue presidential decrees, the Bruening government sought and failed to build a parliamentary majority that would exclude Social Democrats, Communists, and Nazis. In 1932, Hindenburg dismissed Bruening and appointed Franz von Papen, a former diplomat and Center Party politician, as chancellor. Papen dissolved the Reichstag again, but the July 1932 elections brought the Nazi party 37.3 percent of the popular vote, making it the largest political party in Germany. The Communists (taking votes from the Social Democrats in the increasingly desperate economic climate) received 14.3 percent of the vote. As a result, more than half of the deputies in the 1932 Reichstag had publicly committed themselves to ending parliamentary democracy.

When Papen was unable to obtain a parliamentary majority to govern, his opponents among President Hindenburg's advisers forced him to resign. His successor, General Kurt von Schleicher, dissolved the Reichstag again. In the ensuing elections in November 1932, the Nazis lost ground, winning 33.1 percent of the vote. The Communists, however, gained votes, winning 16.9 percent. As a result, the small circle around President Hindenburg came to believe, by the end of 1932, that the Nazi party was Germany's only hope to forestall political chaos ending in a Communist takeover. Nazi negotiators and propagandists did much to enhance this impression.

On January 30, 1933, President Hindenburg appointed Adolf Hitler chancellor of Germany. Hitler was not appointed chancellor as the result of an electoral victory with a popular mandate, but instead as the result of a constitutionally questionable deal among a small group of conservative German politicians who had given up on parliamentary rule. They hoped to use Hitler's popularity with the masses to buttress a return to conservative authoritarian rule, perhaps even a monarchy. Within two years, however, Hitler and the Nazis outmaneuvered Germany's conservative politicians to consolidate a radical Nazi dictatorship completely subordinate to Hitler's personal will.

Courtesy of the U.S.H.M.M.

Objectives

1. Students will be able to define anti-Semitism, racism, discrimination, stereotyping, and prejudice.
2. Students will be able to explain conditions in Germany after World War I that contributed to the appeal or growing popularity of the Nazi party.
3. Students will be able to explain the effects of the Treaty of Versailles on the Weimar Republic.
4. Students will be able to recognize the role of propaganda after World War I.

Suggested Learning Activities

1. Students create word maps of the following terms: anti-Semitism, racism, discrimination, stereotyping, and prejudice.
2. Students investigate history of anti-Semitism, from ancient times through 1933.
3. Students research the economic, social, and political conditions in the Weimar Republic, as well as the Nazi party's plan to improve them.
4. Students examine the causes of prejudice, racism, discrimination, and stereotyping. Using the newspaper, periodicals, and other resources, students will provide examples of each in today's society.
5. Students will compare and contrast the use of propaganda in the Weimar Republic to its use today.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

Benchmark LA.A.1.3.1: The student uses background knowledge of the subject and text structure knowledge to make complex predictions of content, purpose, and organization of the reading selection.

Benchmark LA.A.1.3.2: The student uses a variety of strategies to analyze words and text, draw conclusions, use context and word structure clues, and recognize organizational patterns.

Benchmark LA.A.1.3.3: The student demonstrates consistent and effective use of interpersonal and academic vocabularies in reading, writing, listening, and speaking.

Benchmark LA.A.1.3.4: The student uses strategies to clarify meaning, such as rereading, note taking, summarizing, outlining, and writing a grade level-appropriate report.

Benchmark LA.A.2.3.1: The student determines the main idea or essential message in a text and identifies relevant details and facts and patterns of organization.

Benchmark LA.A.2.3.2: The student identifies the author's purpose and/or point of view in a variety of texts and uses the information to construct meaning.

Benchmark LA.A.2.3.4: The student uses a variety of reading materials to develop personal preferences in reading.

Benchmark LA.A.2.3.5: The student locates, organizes, and interprets written information for a variety of purposes, including classroom research, collaborative decision making, and performing a school or real-world task.

Benchmark LA.A.2.3.6: The student uses a variety of reference materials, including indexes, magazines, newspapers, and journals, and tools, including card catalogs and computer catalogs, to gather information for research topics.

Benchmark LA.A.2.3.8: The student checks the validity and accuracy of information obtained from research, in such ways as differentiating fact and opinion, identifying strong vs. weak arguments, recognizing that personal values influence the conclusions an author draws.

Benchmark LA.B.2.3.1: The student writes text, notes, outlines, comments, and observations that demonstrate comprehension of content and experiences from a variety of media.

Benchmark LA.B.2.3.3: The student selects and uses appropriate formats for writing, including narrative, persuasive, and expository formats, according to the intended audience, purpose, and occasion.

Benchmark LA.B.2.3.4: The student uses electronic technology including databases and software to gather information and communicate new knowledge.

Benchmark LA.C.1.3.2: The student selects and listens to readings of fiction, drama, nonfiction, and informational presentations according to personal preferences.

Benchmark LA.C.2.3.1: The student determines main concept, supporting details, stereotypes, bias, and persuasion techniques in a non-print message.

Benchmark LA.D.2.3.2: The student uses literary devices and techniques in the comprehension and creation of written, oral, and visual communications.

Benchmark LA.D.2.3.4: The student understands how the multiple media tools of graphics, pictures, color, motion, and music can enhance communication in television, film, radio, and advertising.

Benchmark LA.D.2.3.6: The student understands specific ways that mass media can potentially enhance or manipulate information.

SOCIAL STUDIES, Grades 6-8

SS.A.1.3: The student understands historical chronology and the historical perspective.

Benchmark SS.A.1.3.1: The student understands how patterns, chronology, sequencing (including cause and effect), and the identification of historical periods are influenced by frames of reference.

Benchmark SS.A.1.3.2: The student knows the relative value of primary and secondary sources and uses this information to draw conclusions from historical sources such as data in charts, tables, graphs.

SS.A.3.3: The student understands the world from its beginning to the time of the Renaissance.

Benchmark SS.A.3.3.3: The student knows how physical and human geographic factors have influenced major historical events and movements.

Standard 1:

SS.B.1.3: The student understands the world in spatial terms.

Benchmark SS.B.1.3.1: The student uses various map forms (including thematic maps) and other geographic representations, tools, and technologies to acquire, process, and report geographic information including patterns of land use, connections between places, and patterns and processes of migration and diffusion.

Benchmark SS.B.1.3.2: The student uses mental maps to organize information about people, places, and environments.

Standard 2:

SS.B.2.3: The student understands the interactions of people and the physical environment.

Benchmark SS.B.2.3.5: The student understands the geographical factors that affect the cohesiveness and integration of countries.

Links to Primary Source Documents

Historical Foundations Links:

Florida Center for Instructional Technology
http://fcit.coedu.usf.edu/Holocaust/resource/document/DocPropa.htm

Anti-Semitism:

Florida Holocaust Museum
http://flholocaustmuseum.org/

Yad Vashem
http://www.yadvashem.org.il/Odot/prog/index_before_change_table.asp

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/
http://www.ushmm.org/outreach/nlawchr.htm

Simon Wiesenthal Center
http://motlc.wiesenthal.com/pages/

Treaty of Versailles:

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?ModuleId=10005425

Unit 2

The Nazi Rise to Power and the Refugee Crisis

"To sin by silence when they should protest makes cowards of men."
-Abraham Lincoln

Summary

The Third Reich

The Nazi rise to power brought an end to the Weimar Republic, a parliamentary democracy established in Germany after World War I. Following the appointment of Adolf Hitler as chancellor on January 30, 1933, the Nazi state (also referred to as the Third Reich) quickly became a regime in which Germans enjoyed no guaranteed basic rights. After a suspicious fire in the Reichstag (the German Parliament) on February 28, 1933, the government issued a decree which suspended constitutional civil rights and created a state of emergency in which official decrees could be enacted without parliamentary confirmation.

In the first months of Hitler's chancellorship, the Nazis instituted a policy of "coordination": the alignment of individuals and institutions with Nazi goals. Culture, the economy, education, and law all came under Nazi control. The Nazi regime also attempted to "coordinate" the German churches and, although not entirely successful, won support from a majority of Catholic and Protestant clergymen.

Extensive propaganda was used to spread the regime's goals and ideals. Upon the death of German president Paul von Hindenburg in August 1934, Hitler assumed the powers of the presidency. The army swore an oath of personal loyalty to him. Hitler's dictatorship rested on his position as Reich President (head of state), Reich Chancellor (head of government), and Fuehrer (head of the Nazi party). According to the "Fuehrer Principle," Hitler stood outside the legal state and determined matters of policy himself.

Hitler determined both domestic legislation and German foreign policy. Nazi foreign policy was guided by the racist belief that Germany was biologically destined to expand eastward by military force and that an enlarged, racially superior German population should establish permanent rule in eastern Europe and the Soviet Union. Here, women played a vital role. The Third Reich's aggressive population policy encouraged "racially pure" women to bear as many "Aryan" children as possible.

Within this framework, "racially inferior" peoples, such as Jews and Gypsies, would be eliminated from the region. Nazi foreign policy aimed from the beginning to wage a war of annihilation against the Soviet Union and the peacetime years of the Nazi regime were spent preparing the German people for war. In the context of this ideological war, the Nazis planned and implemented the Holocaust, the mass murder of the Jews, who were considered the primary "racial" enemy.

Open criticism of the regime was suppressed by the Gestapo (secret state police) and the Security Service (SS) of the Nazi party, but Hitler's government

was popular with most Germans. There was, however, some German opposition to the Nazi state, ranging from nonconformity to the attempt to kill Hitler on July 20, 1944.

The Allies defeated Nazi Germany and forced a German surrender on May 8, 1945.
Courtesy of the U.S.H.M.M.

Nazi Propaganda

"Propaganda attempts to force a doctrine on the whole people...propaganda works on the general public from the standpoint of an idea and makes them ripe for the victory of this idea." Adolf Hitler wrote these words in his book *Mein Kampf* (1926), in which he first advocated the use of propaganda to spread the ideals of National Socialism--among them racism, anti-Semitism, and anti-Bolshevism.

Following the 1933 Nazi party rise to power, Hitler established a Reich Ministry of Public Enlightenment and Propaganda headed by Joseph Goebbels. The Ministry's aim was to insure that the Nazi message was successfully communicated through art, music, theater, films, books, radio, educational materials, and the press.

Films in particular played an important role in disseminating racial anti-Semitism, portraying Jews as "subhuman" creatures infiltrating Aryan society. Some films, such as "The Triumph of the Will" by Leni Riefenstahl, glorified Hitler and the National Socialist movement. Her "Festival of the Nations" and "Festival of Beauty," both depicting the 1936 Berlin Olympic Games, fostered a sense of national pride in the successes of the Nazi regime.

Newspapers in Germany, above all *Der Stuermer* (*The Attacker*), printed cartoons that used anti-Semitic caricatures to depict Jews. After the Germans began World War II with the invasion of Poland in September 1939, the Nazis employed propaganda to impress upon German citizens that the Jews were subhuman and that German lands must be cleared of Jews.

Later, as word of Nazi genocide spread to Allied nations, the Nazis used propaganda for a very different reason: to cover up atrocities. The Nazis forced concentration camp prisoners to send postcards home, stating that they were treated well and living in good conditions.

In June 1944, the Nazis permitted an International Red Cross team to inspect the Theresienstadt ghetto in the former Czechoslovakia. In preparation for the visit, the ghetto underwent a beautification program. In the wake of the inspection, the Nazis produced a film using ghetto residents to show the benevolent treatment Jews supposedly received in Theresienstadt. When the film was completed, almost the entire "cast" was deported to the Auschwitz extermination camp.
Courtesy of the U.S.H.M.M.

Anti-Jewish Legislation in Prewar Germany

Anti-Semitism and the persecution of Jews represented a central tenet of Nazi ideology. In the 25-point Party Program, published in 1920, Nazi party members publicly declared their intention to segregate Jews from "Aryan" society and to abrogate Jews' political, legal, and civil rights. Nazi leaders began to make good on their pledge to persecute German Jews soon after their assumption of power. The first law to curtail the rights of Jewish citizens was the "Law for the Restoration of the Professional Civil Service" of April 7, 1933, according to which Jewish and "politically unreliable" civil servants and employees were to be excluded from state service.

The new Civil Service Law was the Nazis' first formulation of the so-called Aryan Paragraph, a regulation to exclude Jews (and often other "non-Aryans") from organizations, professions, and other aspects of public life. In April 1933, German law restricted the number of Jewish students at German schools and universities. In the same month, Nazi legislation sharply curtailed "Jewish activity" in the medical and legal professions.

At the annual party rally held in Nuremberg in 1935, the Nazis announced new laws which institutionalized many of the racial theories prevalent in Nazi ideology. The laws excluded German Jews from Reich citizenship and prohibited them from marrying or having sexual relations with persons of "German or related blood." Ancillary ordinances to the laws disenfranchised Jews and deprived them of most political rights.

The Nuremberg Laws, as they became known, did not define a "Jew" as someone with particular religious beliefs. Instead, anyone who had three or four Jewish grandparents was defined as a Jew, regardless of whether that individual identified himself or herself as a Jew or belonged to the Jewish religious community. Many Germans who had not practiced Judaism for years found themselves caught in the grip of Nazi terror. Even people with Jewish grandparents who had converted to Christianity were defined as Jews.

For a brief period after Nuremberg, in the weeks before and during the 1936 Olympic Games held in Berlin, the Nazi regime actually moderated its anti-Jewish attacks and even removed some of the signs saying "Jews Unwelcome" from public places. Hitler did not want international criticism of his government to result in the transfer of the Games to another country. Such a loss would have been a serious blow to German prestige.

In 1937 and 1938, the Nazis again stepped up legislative persecution of German Jews. The government set out to impoverish Jews by requiring them to register their property and then by "Aryanizing" Jewish businesses. This meant that Jewish workers and managers were dismissed, and the ownership of most Jewish businesses was taken over by non-Jewish Germans who bought them at bargain prices fixed by Nazis. Jewish doctors were forbidden to treat non-Jews and Jewish lawyers were not permitted to practice law.

Following the *Kristallnacht* ("Night of Broken Glass") pogrom of November 9-10, 1938, Nazi leaders enforced measures that succeeded increasingly in physically isolating and segregating Jews from their fellow Germans. Jews were barred from all public schools and universities as well as from cinemas, theaters, and sports facilities. In many cities, Jews were forbidden to enter designated "Aryan" zones. Nazi decrees and ordinances expanded the ban on Jews in professional life.

In January 1939, Jewish men and women bearing first names of "non-Jewish" origin were required to add "Israel" and "Sara," respectively, to their given names. All Jews were obliged to carry identity cards that indicated their Jewish heritage and by October 1939, all Jewish passports were stamped with the letter "J".

Courtesy of the U.S.H.M.M.

***Kristallnacht*: A Nationwide Pogrom, November 9-10, 1938**

Kristallnacht--literally, "Night of Crystal"--is usually referred to as the "Night of Broken Glass." It is the name given to the violent anti-Jewish pogrom of November 9 and 10, 1938. Instigated primarily by Nazi party officials and the SA (Nazi Storm Troopers), the pogrom occurred throughout Germany (including annexed Austria and the Sudetenland region of Czechoslovakia). The name *Kristallnacht* has its origin in the untold numbers of broken windows of synagogues, Jewish-owned stores, community centers, and homes plundered and destroyed during the pogrom. The term became a euphemism for this brutal pogrom and does not adequately convey the suffering it caused.

The Germans officially explained *Kristallnacht* as a spontaneous outburst of public rage in response to the assassination of Ernst vom Rath, a low-ranking official at the German embassy in Paris. Herschel Grynszpan, a 17-year-old Polish Jew, had shot vom Rath on November 7, 1938. A few days earlier, Grynszpan had received a postcard from his sister; she wrote that she and his parents, together with tens of thousands of Jews of Polish citizenship living in Germany (Grynszpan's parents had lived in Germany since 1911), had been expelled from Germany without notice. Initially denied entry into their native Poland but then physically driven across the border, Grynszpan's parents and the other expelled Polish Jews were stranded in a refugee camp near the town of Zbaszyn in the border region between Poland and Germany.

Vom Rath died on November 9, 1938, two days after the shooting. The Nazis blamed "World Jewry" for the assassination and, ostensibly as reprisal, unleashed a massive pogrom against Jews within the Third Reich.

Hundreds of synagogues all over Germany and Austria were vandalized, looted, and destroyed. Many were set ablaze and firemen were instructed to let the synagogues burn but to prevent flames from spreading to nearby structures. The shop windows of an estimated 7,500 Jewish-owned commercial establishments

were smashed and the wares within looted. Jewish cemeteries were desecrated. Mobs of SA men roamed the streets, attacking Jews and killing about 100 people. In despair at the destruction of their homes, many Jews, including entire families, were driven to suicide.

The pogrom was especially destructive in Berlin and Vienna, home to the two largest Jewish communities in the German Reich. Most of Berlin's synagogues were burned down and Jewish-owned stores and homes were looted and vandalized. Dozens of Jews were killed. In Vienna, most of the city's synagogues and small prayerhouses were destroyed, burned in full view of the fire departments and the public.

While for the most part not directly involved in the pogrom, the SS and the Gestapo (secret state police) used it as a pretext for the arrest of about 30,000 Jewish males. Most were sent to the Dachau, Buchenwald, and Sachsenhausen concentration camps. Subjected to brutal treatment, most were released over the next three months, on the condition that they begin the process of emigration from Germany. In all, it is estimated that 2,000-2,500 deaths, including those in concentration camps, were directly or indirectly attributable to the *Kristallnacht* pogrom.

The Nazis immediately claimed that the Jews themselves were to blame for the pogrom and imposed a fine of one billion reichsmarks (some 400 million U.S. dollars at 1938 rates) on the German Jewish community. The Reich confiscated all insurance payments that were to have been paid to Jews whose businesses and homes were looted or destroyed and the Jewish owners were made personally responsible for the cost of all repairs.

The November pogrom heralded a new wave of anti-Jewish legislation. In the weeks that followed, the German government promulgated dozens of laws and decrees designed to deprive Jews of their property and of the means to earn a livelihood. In addition, these regulations served to exclude Jews from any sort of public social life. Laws were enacted to force the "Aryanization" (transfer to non-Jewish ownership) of Jewish-owned enterprises and property, usually for a fraction of their true value. Jewish schools were closed and those children still attending German schools were expelled. Jews were forbidden to practice most professions, required to sell their valuables to state purchasing offices, and subject to special taxation. Jewish ownership of automobiles was prohibited, drivers' licenses were withdrawn, and access to public transportation was greatly limited. Jews could no longer visit places of public entertainment to attend theater performances, concerts, and movies.

The Nazis appropriated the single act of a Jewish youth as an excuse to acquire the assets of the Jewish population for upcoming war efforts, exclude Jews from all aspects of public life, and further force Jewish emigration from Germany.
Courtesy of the U.S.H.M.M.

Jewish Resistance

Policies of oppression and genocide fueled resistance to the Nazis in the Third Reich and occupied Europe. Both Jews and non-Jews responded to Nazi oppression in various ways.

Organized armed resistance was the most forceful form of Jewish opposition to the Nazis. The largest armed uprising was the Warsaw ghetto uprising (April-May 1943), sparked by rumors that the Nazis would deport the remaining ghetto inhabitants to the Treblinka extermination camp in Poland. As German forces entered the ghetto, members of the Jewish Fighting Organization (Zydowska Organizacja Bojowa; ZOB) pelted German tanks with hand grenades. It took the Nazis 27 days to destroy the ghetto and snuff out the last resistance.

Uprisings took place in Vilna and Bialystok and in a number of other ghettos. Many ghetto fighters knew that armed resistance by a few could not save the Jewish masses from destruction, but they fought for the sake of Jewish honor and to avenge the Nazi slaughter of so many Jews.

A number of fighters resisted by escaping from the ghettos into the forests and joining the partisans. Some Jewish council (Judenrat) chairmen resisted by noncompliance and refused to hand over Jews for deportation.

Uprisings occurred at three extermination camps. At Sobibor and Treblinka, prisoners with stolen weapons attacked the SS staff and their Ukrainian auxiliary guards. Most of the rebels were shot, though several dozen prisoners escaped. At Auschwitz, four Jewish women helped Jewish crematorium workers blow up a crematorium. All four rebels were killed.

In most Nazi satellite or occupied countries, Jewish resistance focused on aid and rescue. Jewish authorities in Palestine sent clandestine parachutists such as Hannah Szenes into Hungary and Slovakia to aid Jews. In France, various elements of the Jewish underground consolidated to form the Armee Juive (Jewish Army). Many Jews fought as part of the national resistance movements in Belgium, France, Italy, Poland, and other countries in eastern Europe.

Jews in the ghettos and camps also responded to Nazi oppression with forms of spiritual resistance. The creation of Jewish cultural institutions, the continuance of religious observance, and the will to remember and tell the story of the Jews (through, for example, the Oneg Shabbat archive in Warsaw) were conscious attempts to preserve the history and communal life of the Jewish people despite Nazi efforts to eradicate the Jews from human memory.

Courtesy of the U.S.H.M.M.

Non-Jewish Resistance

Between 1933 and 1945, a variety of groups offered resistance to the Nazis. Among the earliest opponents of Nazism in Germany were Communists,

Socialists, and trade union leaders. Although mainstream church hierarchies supported the Nazi regime, individual German theologians such as Dietrich Bonhoeffer opposed the regime. Bonhoeffer was executed in 1945. Within the German conservative elite and the German General Staff, small pockets of opponents of the Nazi regime existed. In July 1944, a coalition of these groups made an unsuccessful attempt on the life of Adolf Hitler.

Resistance occurred in Nazi-occupied areas outside Germany. In France, General Charles de Gaulle advocated open resistance against the collaborationist Vichy regime. After the German occupation of Denmark in April 1940, a resistance movement began operations there; its activities included killing informers, raiding German military facilities, and sabotaging rail lines. In February 1941 the Dutch population mounted a general strike in protest against arrests and brutal treatment of Jews.

In the Soviet Union, Czechoslovakia, Yugoslavia, Greece, and Poland, guerrilla fighters, called partisans, offered armed resistance and engaged in anti-Nazi sabotage. In May 1942, Czech agents assassinated Reinhard Heydrich, the Nazi governor of the Protectorate of Bohemia and Moravia. In retaliation, the Nazis shot all of the men in the village of Lidice. In August 1944, the Polish Home Army began a revolt (Warsaw Polish uprising). Within two months, the Nazis suppressed the rebellion. That same month, Slovak partisans launched an armed struggle (the Slovak national uprising) against the pro-German Hlinka government.

Members of other victimized groups resisted the Nazis. In May 1944, SS men ordered Roma (Gypsies) to leave their barracks at the Auschwitz Gypsy family camp (presumably to be sent to the gas chambers). Armed with knives and axes, the Roma refused to leave. The SS men retreated. Jehovah's Witnesses resisted Nazism through defiance. They refused to serve in the German army and, as concentration camp prisoners, organized illegal study groups.

Other forms of non-violent resistance included sheltering Jews, listening to forbidden Allied radio broadcasts, and producing clandestine anti-Nazi newspapers.

Objectives

1. Students will understand the difference between a democratic and a totalitarian government.
2. Students will be able to explain the role of racism in Nazi Germany as national policy.
3. Students will be able to explain the role of the legal system in Nazi Germany.
4. Students will be able to cite examples of resistance among Jews and non-Jews.

Suggested Learning Activities

1. Students compare and contrast democratic and totalitarian governments.
2. Students research the role of racism as national policy in Nazi Germany, including, but not limited to, the Nuremberg Laws and Kristallnacht.
3. Students compare race laws of Nazi Germany to race laws of the United States.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

Benchmark LA.A.1.3.1: The student uses background knowledge of the subject and text structure knowledge to make complex predictions of content, purpose, and organization of the reading selection.

Benchmark LA.A.1.3.2: The student uses a variety of strategies to analyze words and text, draw conclusions, use context and word structure clues, and recognize organizational patterns.

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Benchmark LA.A.1.3.4: The student uses strategies to clarify meaning, such as rereading, note taking, summarizing, outlining, and writing a grade level-appropriate report.

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Benchmark LA.A.2.3.4: The student uses a variety of reading materials to develop personal preferences in reading.

Benchmark LA.A.2.3.5: The student locates, organizes, and interprets written information for a variety of purposes, including classroom research, collaborative decision making, and performing a school or real-world task.

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SOCIAL STUDIES, Grades 6-8

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SS.B.1.3: The student understands the world in spatial terms.

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Standard 2:

SS.B.2.3: The student understands the interactions of people and the physical environment.

Benchmark SS.B.2.3.5: The student understands the geographical factors that affect the cohesiveness and integration of countries.

Links to Primary Source Documents

The Nazi Rise to Power Links

Nazification of Germany

Florida Center for Instructional Technology
http://fcit.coedu.usf.edu/Holocaust/timeline/nazirise.htm
http://fcit.coedu.usf.edu/Holocaust/timeline/nazifica.htm

Yad Vashem
http://www.yadvashem.org.il/Odot/prog/index_before_change_table.asp

Nuremberg Laws

United States Holocaust Memorial Museum
http://www.ushmm.org/outreach/nlawchr.htm

Kristallnacht

United States Holocaust Memorial Museum
http://www.ushmm.org/outreach/nlawchr.htm

Florida Center for Instructional Technology
http://fcit.coedu.usf.edu/Holocaust/resource/document/DocKNach.htm

Unit 3

Rescue and Resistance: Courageous Acts in Desperate Times

”When you have a choice to make and you don’t make it, that in itself is a choice.”

-William James

Summary

Refugees

Between the 1933 Nazi party rise to power and 1939, more than 300,000 Jews migrated from Germany and Austria. Western nations feared an influx of refugees, especially in the wake of the *Kristallnacht* ("Night of Broken Glass," November 9-10, 1938) pogroms. Although 85,000 Jewish refugees reached the United States between March 1938 and September 1939, this level of immigration was far below the number seeking refuge. At the 1938 Evian Conference, no country except the Dominican Republic was prepared to increase immigration quotas. In 1939, both Cuba and the United States refused to admit over 900 Jewish refugees who had sailed from Hamburg, Germany, on the "St. Louis." The ship was forced to return to Europe where, ultimately, many of the passengers perished in concentration or extermination camps.

Over 50,000 German Jews migrated to Palestine during the 1930’s under the terms of the Haavara (Transfer) Agreement. However, with the enactment by Parliament of the 1939 White Paper, the British placed severe limitations on Jewish immigration to Palestine. As the number of hospitable destinations dwindled, tens of thousands of German, Austrian, and Polish Jews migrated to Shanghai, one of the few places without visa requirements.

During World War II, even as reports of Nazi genocide filtered to the West, the U.S. Department of State failed to relax its strict limits on immigration. Despite British restrictions, limited numbers of Jews entered Palestine during the war through "illegal" immigration (Aliyah Bet) or other means. Great Britain itself limited its intake of immigrants in 1938-1939, though the British government did permit the entry of some 10,000 Jewish children in a special *Kindertransport* (Children's Transport) program. At the Allies' 1943 Bermuda Conference, no concrete proposals for rescue emerged.

Switzerland took in approximately 30,000 Jews, but turned back thousands more at the border. Spain took in a limited number of refugees and then speedily sent them on to the Portuguese port of Lisbon. From there, thousands managed to sail to the United States in 1940-1941, although thousands more were unable to obtain U.S. entry visas.

After the war, hundreds of thousands of survivors (displaced persons) found shelter in camps administered by the Allies. In the U.S., immigration restrictions were still in effect. Immigration to Palestine (Aliyah) was still severely limited. The British interned illegal immigrants to Palestine in detention camps on Cyprus between 1945 and 1948.

With the establishment of the state of Israel in May 1948, Jewish refugees began streaming into that new sovereign state. The United States admitted 400,000 displaced persons (DPs) between 1945 and 1952, roughly 20 percent of them Jewish Holocaust survivors.
Courtesy of the U.S.H.M.M.

Emigration and the Evian Conference

Between 1933 and 1941, the Nazis sought to make Germany "Judenrein" (cleansed of Jews) by making life so difficult for the approximately 600,000 German Jews that they would be forced to leave the country. By 1938, about 150,000 German Jews, one in four, had already left. After Germany annexed Austria in March 1938, an additional 185,000 Jews were brought under Nazi rule. Many German and Austrian Jews who wanted to leave were unable to find countries willing to take them in. A substantial percentage tried to go to the United States but were unable to obtain the necessary immigration visas. The U.S. Congress had established immigration quotas in 1924 that limited the number of immigrants and discriminated against groups considered racially and ethnically undesirable.

President Franklin D. Roosevelt, responding to mounting political pressure, called for an international conference to facilitate the emigration of refugees from Germany and Austria, and to establish an international organization to work for an overall solution to the DP problem. In early July 1938, delegates from 32 countries met at the French resort of Evian on Lake Geneva. Roosevelt chose Myron C. Taylor, a businessman and close friend, to represent the U.S. at the conference. During the nine-day meeting, delegate after delegate rose to express sympathy for the refugees. But most countries, including the United States and Britain, offered excuses for not letting any more in. Only the Dominican Republic agreed to accept additional refugees.

The conference attendees created the Intergovernmental Committee on Refugees (ICR), charged with approaching "the governments of the countries of refuge with a view to developing opportunities for permanent settlement" and seeking to persuade Germany to cooperate in establishing "conditions of orderly emigration." The ICR received little authority and virtually no funds or other support from its member nations. Its achievements were minimal until September 1939 when the beginning of World War II largely ended all efforts.

Commenting on the Evian Conference, the German government was able to state how "astounding" it was that foreign countries criticized Germany for its treatment of the Jews, yet none of them opened their doors. Although the events of the violent *Kristallnacht* ("Night of Broken Glass") pogroms of November 1938 were widely reported in graphic detail, Americans remained reluctant to welcome Jewish refugees and the quotas remained in place. Even efforts by some Americans to rescue children failed: the Wagner-Rogers Bill, an effort to admit 20,000 endangered Jewish refugee children, was not supported by the Senate in 1939 and 1940.

Widespread racial prejudices among Americans--including anti-Semitic attitudes held by U.S. State Department officials--played a part in the failure to admit more refugees. In the midst of the Great Depression, many Americans also believed that refugees would compete with them for jobs and overburden social programs set up to assist the needy.
Courtesy of the U.S.H.M.M.

***Kindertransport*, 1938-1940**

Kindertransport (Children's Transport) was the informal name of a rescue effort which brought thousands of refugee Jewish children to Great Britain from Nazi Germany between 1938 and 1940.

The British government eased immigration restrictions for certain categories of Jewish refugees after the Nazis staged a violent attack on Jews in Germany during the November 1938 *Kristallnacht* ("Night of Broken Glass") pogrom. The British Committee for the Jews of Germany, in cooperation with the Movement for the Care of Children from Germany, persuaded the British government to permit an unspecified number of children under the age of 17 to enter Great Britain from Germany and German-occupied territories (Austria and the Czech lands). Private citizens or organizations had to guarantee to pay for each child's care, education, and eventual emigration from Britain. In return for this guarantee, the British government agreed to permit unaccompanied refugee children to enter the country on simple travel visas. Parents or guardians could not accompany the children. A few infants tended by other children were included in the program.

The first children's transport arrived in Harwich, Great Britain, on December 2, 1938, bringing about 200 children from a Jewish orphanage in Berlin. The last transport from Germany left in September 1939, just before World War II began. The last transport from the Netherlands left on May 14, 1940, the day that country surrendered to Germany. Most of the transports left by train from Berlin, Vienna, Prague, and other major cities in central Europe. The trains traveled to ports in Belgium and the Netherlands, from where the children sailed to Harwich. At least one of the early transports left from the port of Hamburg in Germany. Some of the children from Czechoslovakia were flown by plane directly to Britain. In all, the rescue operation brought about 9,000-10,000 children, some 7,500 of them Jewish, from Germany, Austria, Czechoslovakia, and Poland to Britain. However, hundreds of children from the children's transports were trapped in Belgium and the Netherlands by the German invasion.

After the children's transports arrived in Harwich, those children with sponsors went to London to meet their foster families. Those children without sponsors were housed in a summer camp in Dovercourt Bay and in other facilities until individual families agreed to care for them or until hostels could be organized to care for larger groups of children. Many organizations and individuals participated in the rescue operation. Inside Britain, the Movement for the Care of

Children from Germany coordinated the rescue effort. Jews, Quakers, and Christians of many denominations worked together to bring refugee children to Britain. About half of the children lived with foster families. The others stayed in hostels and on farms throughout Britain.

Jewish organizations inside the Greater German Reich--specifically the Reich Representation of German Jews headquartered in Berlin (and after early 1939, its successor organization the Reich Association of Jews in Germany) and the Jewish Community Organization (Kultusgemeinde) in Vienna--organized the transports. They generally favored children whose emigration was urgent because their parents were in concentration camps or were no longer able to support them. They also gave priority to homeless children and orphans.

In 1940, British authorities interned as enemy aliens about 1,000 children from the children's transport program on the Isle of Man and in other internment camps in Canada and Australia. Despite their classification as enemy aliens, some of the boys from the children's transport program later joined the British army and fought in the war against Germany.

After the war, many children from the children's transport program became citizens of Great Britain, or emigrated to Israel, the United States, Canada, and Australia. Most of these children would never again see their parents, who were murdered during the Holocaust.
Courtesy of the U.S.H.M.M.

Voyage of the *St. Louis*

On May 13, 1939, the German transatlantic liner *St. Louis* sailed from Hamburg, Germany, for Havana, Cuba. On the voyage were 937 passengers. Almost all were Jews fleeing from the Third Reich. Most were German citizens, some were from Eastern Europe, and a few were officially "stateless."

The majority of the Jewish passengers had applied for U.S. visas and had planned to stay in Cuba only until they could enter the United States. But by the time the *St. Louis* sailed, there were signs that political conditions in Cuba might keep the passengers from landing there. The U.S. State Department in Washington, the American consulate in Havana, some Jewish organizations, and refugee agencies were all aware of the situation. Tragically, the passengers themselves were not and most would be sent back to Europe.

Since *Kristallnacht* (the "Night of Broken Glass" pogrom of November 9-10, 1938), the Nazis had been trying to accelerate the pace of forced Jewish emigration. The German Foreign Office and Joseph Goebbels' Propaganda Ministry also hoped to use other nations' refusal to admit Jews to further the regime's anti-Jewish goals.

The owners of the *St. Louis*, the Hamburg-America Line, knew even before the ship sailed that its passengers might have trouble disembarking in Cuba. But the

passengers, who held landing certificates issued by the Cuban Director-General of Immigration, did not know that eight days before the ship sailed, Cuban President Federico Laredo Bru had issued a decree invalidating all landing certificates. Entry to Cuba required written authorization from Cuba's Secretaries of State and Labor and the posting of a $500 bond. (The bond was waived for U.S. tourists.)

The voyage of the *St. Louis* attracted a great deal of media attention. Even before the ship sailed from Hamburg, right-wing Cuban newspapers with pro-fascist sentiments announced its impending arrival and demanded an end to the continued admission of Jewish refugees. When the *St. Louis* passengers were denied entrance into Cuba, the American and European press brought the story to millions of readers throughout the world. Though U.S. newspapers generally portrayed the plight of the passengers with great sympathy, only a few suggested that the refugees be admitted into America.

Unbeknownst to them, the passengers were to become victims of bitter infighting between members of the Cuban government. The Director-General of the country's immigration office, Manuel Benitez Gonzalez, had come under a great deal of public scrutiny for the sale of landing certificates. He routinely sold such documents for $150 or more and, according to estimates made by American officials, had amassed a personal fortune of 500,000 to 1,000,000 dollars. Though a protégé of Cuban Army Chief of Staff (and future president) Fulgencio Batista, Benitez's corruption and the profits that he had accrued had fueled resentment in the Cuban government, which eventually led to his dismissal.

When the *St. Louis* arrived in Havana harbor on May 27, only 28 passengers were allowed to land. Six of them were not Jewish (4 Spanish and 2 Cuban nationals). The remaining 22 had valid entry documents. An additional passenger ended up in a Havana hospital after a suicide attempt.

More than money, corruption, and internal power plays were at work in Cuba. The country was economically depressed and many Cubans resented the relatively large number of refugees already in Cuba, including 2,500 Jews, who were perceived as competitors for scarce jobs.

Hostility toward immigrants had two other roots: anti-Semitism and xenophobia. The growing animosity was being fanned by agents of Germany, as well as by indigenous right-wing movements, such as the Cuban Nazi party. Several newspapers in Havana and the provinces fueled rising emotions by printing allegations that Jews were Communists. Three of the papers--Diario de la Marina, Avance, and Alerta--were owned by the influential Rivero family, which staunchly supported the Spanish fascist leader Francisco Franco.

Reports about the upcoming sailing of the *St. Louis* fueled a large anti-Semitic demonstration in Havana on May 8, five days before the ship left Hamburg. The rally, the largest anti-Semitic demonstration in Cuban history, had been sponsored by Grau San Martin, a former Cuban president. Grau spokesman

Primitivo Rodriguez urged Cubans to "fight the Jews until the last one is driven out." The demonstration drew 40,000 spectators. Thousands more listened on the radio.

On May 28, the day after the *St. Louis* arrived in Havana, Lawrence Berenson, an attorney representing the American Jewish Joint Distribution Committee (JDC), arrived in Cuba to negotiate for the *St. Louis* passengers. Berenson had been president of the Cuban-American Chamber of Commerce and had extensive business experience in Cuba. He met with President Bru, who refused to allow the passengers into the country. On June 2, Bru ordered the ship out of Cuban waters. But as the *St. Louis* sailed slowly toward Miami, the negotiations continued. Bru offered to admit the passengers if the JDC posted a $453,500 bond ($500 per passenger). Berenson made a counteroffer, which Bru rejected, then broke off negotiations.

Sailing so close to Florida that they could see the lights of Miami, passengers on the *St. Louis* cabled President Franklin D. Roosevelt asking for refuge. Roosevelt never answered the cable. The State Department and the White House had already decided not to let them enter the United States. A State Department telegram sent to a passenger stated that the passengers must "await their turns on the waiting list and then qualify for and obtain immigration visas before they may be admissible into the United States." American diplomats in Havana asked the Cuban government to admit the passengers on a "humanitarian" basis.

Quotas set out in the 1924 Immigration Act strictly limited the number of immigrants who could be admitted to the United States each year. In 1939, the annual combined German-Austrian immigration quota was 27,370 and was quickly filled. In fact, there was a waiting list of at least several years. Visas could have been granted to the passengers only by denying them to the thousands of German Jews who had already applied for them. President Roosevelt could have issued an executive order to admit additional refugees, but chose not to do so for a variety of political reasons.

American public opinion, although ostensibly sympathetic to the plight of refugees and critical of Hitler's policies, still favored immigration restrictions. The Great Depression had left millions of Americans unemployed and fearful of economic competition for the scarce few jobs available. It also fueled anti-Semitism, xenophobia, nativism, and isolationism. A Fortune Magazine poll at the time indicated that 83 percent of Americans opposed relaxing restrictions on immigration.

Few politicians were willing to challenge the mood of the nation. At about the same time that the *St. Louis* passengers were seeking a haven, the Wagner-Rogers Bill, which would have permitted the admission of 20,000 Jewish children from Germany outside the existing quota, was allowed to die in committee. On the Wagner-Rogers Bill and the admittance of the *St. Louis* passengers, President Roosevelt remained silent. Following the U.S. government's refusal to permit the passengers to disembark, the *St. Louis* sailed back to Europe on June

6, 1939. Jewish organizations (particularly the American Jewish Joint Distribution Committee) negotiated with European governments to allow the passengers to be admitted to Great Britain, the Netherlands, Belgium, and France. Many of the passengers in continental Europe later found themselves under Nazi rule.
Courtesy of the U.S.H.M.M.

Rescue

Despite the indifference of many Europeans and the collaboration of others in the murder of Jews, thousands risked their lives to help Jews. Rescue of Jews took many forms.

The most notable rescue took place in Nazi-occupied Denmark. In October 1943 Danish authorities were alerted to an impending SS roundup of Danish Jews. The Danish resistance then organized a rescue operation, in which Danish fishermen ferried some 7,200 Jews (of the country's total Jewish population of 7,800) to safety in neutral Sweden.

In Poland, there were also instances of Poles seeking to aid Jews. Zegota, the Polish underground organization which provided for the social welfare needs of Jews, began operations in 1942. Members of the nationalist Polish Home Army and the communist Polish People's Army attacked German positions during the Warsaw ghetto uprising in April 1943. However, the Polish underground provided only a minimal amount of ammunition to Jewish fighters.

Some European churches, orphanages, and families provided hiding places for Jews, and in some cases, individuals aided Jews already in hiding (such as Anne Frank and her family in the Netherlands). In France, the Protestant population of the small village of Le Chambon-sur-Lignon sheltered several thousand Jews, one of many examples of acts of rescue in France, Belgium, and Italy.

A number of individuals also used their personal influence to rescue Jews. In Budapest, Swedish diplomat Raoul Wallenberg, Swiss diplomat Carl Lutz, and Italian citizen Giorgio Perlasca provided tens of thousands of Jews with falsified "protective passes" that exempted them from most anti-Jewish measures and from deportation. The Sudeten German industrialist Oskar Schindler established an enamel works outside the Krakow ghetto, Poland, and protected Jewish workers employed therein from deportation. Bulgarian government plans to deport the Jews of Bulgaria in the spring of 1943 faltered due to energetic intervention by key political and religious figures in Bulgaria; this activity induced the Bulgarian king, Boris III, to cancel the deportation.

Other non-Jews, such as Jan Karski, a courier for the Polish government-in-exile, sought to draw attention to Nazi plans to murder the Jews. Karski met with Jewish leaders in the Warsaw ghetto and transmitted their reports of Nazi mass killings to Allied leaders, including President Franklin D. Roosevelt. Government officials in the United States did not act upon Karski's warning.

A small number of American religious groups were involved in rescue efforts. The Quakers' American Friends Service Committee coordinated relief activities for Jewish refugees in France, Portugal, and Spain. The Committee also obtained entry visas into the United States for Jewish children in France.
Courtesy of the U.S.H.M.M.

Objectives

1. Students will be able to describe emigration options of the Jewish people in Nazi Europe.
2. Students will be able to describe the purpose and outcome of the Evian Conference.
3. Students will understand possible motives for the western world's reluctance to accept Eastern Europe's Jews.
4. Students will be able to describe examples of rescue attempts that saved Jews from the Nazis.

Suggested Learning Activities

1. Students research the voyage of the *St. Louis*, including the world's response to this voyage.
2. Students investigate the United States immigration policy of the 1930's and compare/contrast it to our nation's current immigration policy.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

Benchmark LA.A.1.3.1: The student uses background knowledge of the subject and text structure knowledge to make complex predictions of content, purpose, and organization of the reading selection.

Benchmark LA.A.1.3.2: The student uses a variety of strategies to analyze words and text, draw conclusions, use context and word structure clues, and recognize organizational patterns.

Benchmark LA.A.1.3.3: The student demonstrates consistent and effective use of interpersonal and academic vocabularies in reading, writing, listening, and speaking.

Benchmark LA.A.1.3.4: The student uses strategies to clarify meaning, such as rereading, note taking, summarizing, outlining, and writing a grade level-appropriate report.

Benchmark LA.A.2.3.1: The student determines the main idea or essential message in a text and identifies relevant details and facts and patterns of organization.

Benchmark LA.A.2.3.2: The student identifies the author's purpose and/or point of view in a variety of texts and uses the information to construct meaning.

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Links to Primary Source Documents

Rescue and Resistance Links

Rescue

Florida Center for Instructional Technology
http://fcit.coedu.usf.edu/Holocaust/timeline/rescue.htm
http://fcit.coedu.usf.edu/Holocaust/people/rescuer.htm

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005260

The Jewish Foundation for the Righteous
http://jfr.org/stories/stories.html

Yad Vashem
http://www.yadvashem.org.il/Odot/prog/index_before_change_table.asp

Resistance

Florida Center for Instructional Technology
http://fcit.coedu.usf.edu/Holocaust/timeline/rescue.htm
http://fcit.coedu.usf.edu/Holocaust/people/resister.htm

United States Holocaust Memorial Museum
http://www.ushmm.org/museum/exhibit/online/phistories/
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Unit 4

The Ghettos

"The ghetto was a community ravaged by hunger, disease, and terror; a sealed-off community isolated from the world. It was a community about whose fate no one seemed to bother or care."

-Nechama Tec

Summary

The Ghettos

The term "ghetto" originated from the name of the Jewish quarter in Venice, established in 1516. During World War II, ghettos were city districts (often enclosed) in which the Germans forced the Jewish population to live under miserable conditions. Ghettos isolated Jews by separating Jewish communities from the non-Jewish population and from neighboring Jewish communities. The Nazis established over 400 ghettos.

The Germans regarded the establishment of ghettos as a provisional measure to control and segregate Jews. In many places, ghettoization lasted a relatively short time. With the implementation of the "Final Solution" in 1942, the Germans systematically destroyed the ghettos and deported the Jews to extermination camps where they killed them. A smaller number of Jews were deported from ghettos to forced-labor camps and concentration camps.

Most ghettos (situated primarily in Nazi-occupied Eastern Europe) were closed off by walls, barbed-wire fences, or gates. Ghettos were extremely crowded and unsanitary. Starvation, chronic shortages, severe winter weather, and the absence of urban services led to repeated outbreaks of epidemics and a high mortality rate.

The largest ghetto in Poland was the Warsaw ghetto, where approximately 450,000 Jews were crowded into an area of 1.3 square miles. Other major ghettos were Lodz, Krakow, Bialystok, Lvov, Lublin, Vilna, Kovno, Czestochowa, and Minsk.

The Nazis ordered Jews to wear identifying badges or armbands and also required many Jews to perform forced labor for the German Reich. Daily life in the ghettos was administered by Nazi-appointed Jewish councils (Judenraete) and Jewish police, whom the Germans forced to maintain order inside the ghetto and to facilitate deportations to the extermination camps.

Illegal activities, such as smuggling food or weapons, joining youth movements, or attending cultural events, often occurred without the approval of the Jewish councils (though in many cases the Jewish councils did in fact sponsor cultural activity).

In some ghettos, members of the Jewish resistance staged armed uprisings. The largest was the Warsaw ghetto uprising in 1943. There were also violent revolts in Vilna, Bialystok, Czestochowa, and several smaller ghettos. In August 1944, the Nazis completed the destruction of the last major ghetto, in Lodz.

In Hungary, ghettoization did not begin until the spring of 1944, after the German invasion and occupation of the country. In less than three months, the Hungarian police, in coordination with the Germans, deported nearly 440,000 Jews from ghettos in Hungary. Most were sent to Auschwitz-Birkenau. In Budapest, Jews were confined to marked houses (so-called Star of David houses). In November, following a German-sponsored coup, the Hungarian Arrow Cross party formally established a ghetto in Budapest. About 63,000 Jews were confined to a 0.1 square mile area. The 25,000 Jews granted protective passports (in the name of neutral countries) were put in an "international ghetto" at another location in the city. Soviet forces liberated Budapest in January 1945, ending the ghettoization of Hungarian Jews.

Courtesy of the U.S.H.M.M.

Jewish Councils (Judenraete)

During World War II, the Germans established Jewish councils, usually called Judenraete (sg., Judenrat). These Jewish municipal administrations were required to ensure that Nazi orders and regulations were implemented. Jewish council members also sought to provide basic community services for ghettoized Jewish populations.

Forced to implement Nazi policy, the Jewish councils remain a controversial and delicate subject. Jewish council chairmen had to decide whether to comply or refuse to comply with German demands, for example, to list names of Jews for deportation. In Lvov, Joseph Parnes refused to hand over Jews for deportation to the Janowska forced-labor camp and was killed by the Nazis for his refusal. In Warsaw, rather than aid in the roundup of Jews, Jewish council chairman Adam Czerniakow committed suicide on July 22, 1942, the day deportations began.

Other Jewish council officials advocated compliance, believing that cooperation would ensure the survival of at least a portion of the population. In Lodz, Mordechai Chaim Rumkowski, who tried in vain to persuade the Nazis to reduce the number of Jewish deportees, urged ghetto residents to report for deportation as ordered. Rumkowski also adopted a policy of "rescue through labor," believing that if the Germans could exploit Jewish labor, deportation might be averted.

Jewish council members held varied views on resistance. In Sosnowiec, Moshe Merin denounced the underground, believing that armed resistance would doom the entire ghetto. In Vilna, Jewish council chairman Jacob Gens decided to hand over underground leader Yitzhak Wittenberg, claiming that if the council did not turn Wittenberg in the Nazis would liquidate the ghetto. Jewish council opposition to resistance often prompted resentment within the underground, which sometimes accused the Jewish councils of collaboration with the Nazis (in Warsaw, the underground attacked the Jewish police).

Some Jewish council chairmen, such as Efraim Barasz in Bialystok, believed that resistance should be implemented only as a last resort--when a ghetto was about to be liquidated. In Kovno, Elchanan Elkes actively assisted the underground. In

Lachva and Tuchin, Jewish council members participated in uprisings. In Diatlovo, Jewish council members organized partisans.

The members of the Jewish councils faced impossible moral dilemmas. Often forgotten in the debates over the culpability of the Jewish councils and the Jewish police are the efforts of many Jewish council members and officials in their employ to provide a variety of social, economic, and cultural services despite the brutal and difficult conditions in the ghettos.
Courtesy of the U.S.H.M.M.

Jewish Resistance

The deprivations of ghetto life and the constant fear of Nazi terror made resistance difficult and dangerous, but not impossible. Uprisings took place in Vilna and Bialystok and in a number of other ghettos. Many ghetto fighters knew that armed resistance by a few could not save the Jewish masses from destruction, but they fought for the sake of Jewish honor and to avenge the Nazi slaughter of so many Jews. A number of fighters resisted by escaping from the ghettos into forests and joining the partisans.

In addition to armed resistance, Jews engaged in various forms of unarmed defiance. These included organized attempts at escaping from the ghettos into nearby forests, non-compliance with Nazi demands on the part of certain Jewish community leaders, illegal smuggling of food into the ghettos, and spiritual resistance. Some Jewish council (Judenrat) chairmen resisted by non-compliance, and refused to hand over Jews for deportation. The creation of Jewish cultural institutions, the continuance of religious observance, and the will to remember and tell the story of the Jews (through, for example, the Oneg Shabbat archive in Warsaw) were conscious attempts to preserve the history and communal life of the Jewish people despite Nazi efforts to eradicate the Jews from human memory.
Courtesy of the U.S.H.M.M.

Spiritual Resistance Within the Ghettos

Spiritual resistance refers to attempts by individuals to maintain their humanity, personal integrity, dignity, and sense of civilization in the face of Nazi attempts to dehumanize and degrade them. Most generally, spiritual resistance may refer to the refusal to have one's spirit broken in the midst of the most horrible degradation. Cultural and educational activities, maintenance of community documentation, and clandestine religious observances are three examples of spiritual resistance.
Courtesy of the U.S.H.M.M.

Culture and Education

Throughout occupied Poland, hundreds of clandestine schools and classes were organized inside the ghettos. Going to and from class in various apartments and basements, students hid their books under their clothing. Jews smuggled books

and manuscripts into many ghettos for safekeeping, and opened underground libraries in numerous ghettos. These underground libraries included the secret library at Czestochowa, Poland, which served more than 1,000 readers. Activists established a 60,000-volume library in the Theresienstadt ghetto, near Prague.

In the ghettos, Jews also engaged, insofar as possible, in a variety of cultural activities. Unlike the schools, these were not always forbidden by German authorities. Concerts, lectures, theatrical productions, cabarets, and art contests took place in many ghettos, despite the hardships of daily life.
Courtesy of the U.S.H.M.M.

Documentation of Community Life

Groups in many ghettos established secret archives and methodically wrote, collected, and stored reports, diaries, and documents about daily life in the ghettos. These efforts served to gather evidence on the situation of Jews in occupied Europe and also sought to reaffirm a Jewish sense of community, history, and civilization in the face of both physical and spiritual annihilation.

The best known of these archives was that of the Warsaw ghetto, code-named Oneg Shabbat ("Joy of the Sabbath") and founded by historian Emanuel Ringelblum (1900-1944). Some of the containers holding the archives were dug up from the rubble of the Warsaw ghetto after the war. The papers found inside have provided valuable documentation of life and death inside the ghetto. In the Bialystok ghetto, activist Mordechai Tenenbaum, who had come to Bialystok from Warsaw in November 1942 to organize the resistance movement, established ghetto archives modeled after Oneg Shabbat. An archive was also kept in the Lodz ghetto, but unlike the Warsaw and Bialystok archives, it was not entirely clandestine and therefore operated under certain limitations. These and many other smaller collections documented daily life in the ghettos.
Courtesy of the U.S.H.M.M.

Religious Activities

The Germans forbade religious services in most ghettos, so many Jews prayed and held ceremonies in secret, for example, in cellars, attics, and back rooms, as others stood guard. In Warsaw alone in 1940, 600 Jewish prayer groups existed. Rabbinical authorities adjudicated religious disputes on the basis of religious law and attempted to adapt this law to the changed and difficult circumstances in which the community found itself. Prayer helped sustain morale, reaffirmed a cultural and religious identity, and supplied spiritual comfort. Many Orthodox Jews who opposed the use of physical force viewed prayer and religious observances as the truest form of resistance.

Warsaw

The city of Warsaw, capital of Poland, flanks both banks of the Vistula River. Warsaw was established as the capital of the resurrected Polish state in 1919.

Before World War II, the city was a center of Jewish life and culture in Poland. Warsaw's prewar Jewish population of more than 350,000 constituted about 30 percent of the city's total population. The Warsaw Jewish community was the largest in both Poland and Europe and was the second largest in the world, behind only New York City.

Following the German invasion of Poland on September 1, 1939, Warsaw suffered heavy air attacks and artillery bombardment. German troops entered Warsaw on September 29, shortly after its surrender.

Beginning in late September 1939, German officials required Warsaw's Jews to wear white armbands with a blue Star of David. On German orders, Jewish community leaders named candidates for a Jewish council (Judenrat), whom the Germans confirmed. The German authorities closed Jewish schools, confiscated Jewish-owned property, and conscripted Jewish men into forced labor. They dissolved prewar Jewish organizations and would not allow Jews to manage welfare or self-help organizations.
Courtesy of the U.S.H.M.M.

The Warsaw Ghetto

On October 12, 1940, the Germans announced a decree ordering the establishment of a ghetto in Warsaw. The decree required all Jewish residents of Warsaw to move into a designated area, which German authorities sealed off from the rest of the city in November 1940. The ghetto was enclosed by a wall that was over 10 feet high, topped with barbed wire, and closely guarded to prevent movement between the ghetto and the rest of Warsaw.

The Jewish council offices were located on Grzybowska Street in the southern part of the ghetto. Jewish organizations tried to meet the needs of the ghetto residents, who were constantly struggling for survival. Among the welfare organizations active in the ghetto were the Jewish Mutual Aid Society, the Federation of Associations in Poland for the Care of Orphans, and the Organization for Rehabilitation through Training.

Emanuel Ringelblum, a historian prominent in Jewish self-aid efforts, founded a clandestine organization that aimed to provide an accurate record of events taking place in the country throughout the ghetto's existence. This record came to be known as the "Oneg Shabbat" ("In Celebration of Sabbath," also known as the Ringelblum Archive). Only partly recovered after the war, the Ringelblum Archive proved an invaluable source about life in the ghetto and German policy toward the Jews of Poland.

German SS and police units carried out the first deportations from the Warsaw ghetto to the Treblinka extermination camp in July 1942. By September 6, the Germans had deported about 300,000 Jews from Warsaw. They carried out a second deportation in January 1943, in which around 5,000 Jews were deported. The third and final wave ended that spring, on May 16. Some 50,000 survivors of

the Warsaw ghetto were deported in April-May 1943 to Treblinka, the Poniatowa and Trawniki forced-labor camps, and Majdanek, after the Germans defeated a month-long armed revolt by remaining ghetto Jews.

In August 1944, the Polish Home Army, a non-Communist underground resistance group with units throughout occupied Poland, rose against the German occupiers in an effort to liberate Warsaw. While Soviet forces remained on the east bank of the Vistula River, the Germans crushed the revolt and razed the center of the city.

Soviet troops liberated a devastated Warsaw in January 1945.
Courtesy of the U.S.H.M.M.

Warsaw Ghetto Uprising

Between July and mid-September 1942, the Germans deported at least 300,000 Jews from the Warsaw ghetto. For the 60,000 Jews remaining in the Warsaw ghetto, deportation seemed inevitable.

In response to the deportations, several Jewish underground organizations created an armed self-defense unit known as the Jewish Fighting Organization (Zydowska Organizacja Bojowa; ZOB). The Revisionist Party (right-wing Zionists) formed another resistance organization, the Jewish Fighting Union (Zydowski Zwiazek Wojskowy; ZZW). Although initially there was tension between the ZOB and the ZZW, both groups decided to work together to oppose German attempts to destroy the ghetto.

The Germans tried to resume mass deportations of Jews from Warsaw in January 1943. A group of Jewish fighters infiltrated a column of Jews being forced to the Umschlagplatz (transfer point) and, at a prearranged signal, broke ranks and fought their German escorts. After seizing 5,000-6,500 ghetto residents to be deported, the Germans suspended further deportations. Encouraged by the apparent success of the resistance, which they believed may have halted deportations, members of the ghetto population began to construct subterranean bunkers and shelters in preparation for an uprising should the Germans begin the final deportation of all remaining Jews in the reduced ghetto.

The Germans intended to begin deporting the remaining Jews in the Warsaw ghetto on April 19, 1943, the eve of Passover. When they entered the ghetto that morning, its streets were empty. The renewal of deportations was the signal for an armed uprising within the ghetto. Though organized military resistance was soon broken, individuals and small groups hid or fought the Germans for the following month, until May 16, 1943. The Warsaw ghetto uprising was the largest, symbolically most important Jewish uprising and the first urban uprising in German-occupied Europe.

ZOB commander Mordecai Anielewicz led resistance forces in the Warsaw ghetto uprising. In the first days of fighting, Anielewicz commanded the Jewish

fighters in street battles with the Germans. On the third day of the uprising, forces under German commander SS General Juergen Stroop began burning the ghetto, building by building, to force the remaining Jews out of hiding. Jewish resistance fighters made sporadic raids from their bunkers, but the Germans systematically reduced the ghetto to rubble. Anielewicz and those with him were killed in an attack on his command bunker, which fell to German forces on May 8.

On May 16, 1943, Stroop ordered the Great Synagogue on Tlomacki Street destroyed to symbolize German victory. The ghetto itself was in ruins. Stroop reported that he had captured 56,065 Jews and destroyed 631 bunkers. He estimated that his units killed up to 7,000 Jews during the uprising. Approximately another 7,000 were deported to Treblinka, where they were killed. The Germans deported virtually all of the remaining Jews to the Poniatowa, Trawniki, and Majdanek camps.

The Germans had planned to liquidate the Warsaw ghetto in three days, but the ghetto fighters held out for more than a month.

Courtesy of the U.S.H.M.M.

Objectives

1. Students will define and state the purpose of ghettos.
2. Students will describe the living conditions and community life within the ghettos.
3. Students will describe acts of physical and spiritual resistance within the ghettos.
4. Students will recognize the fate of victims upon liquidation of the ghettos.

Suggested Learning Activities

1. Students will create a timeline beginning with the Holocaust. As works of literature, art, primary source documents, or survivor testimony are studied, place events from these sources on the timeline as well.
2. Students can study survivor testimony, memoirs, diaries, primary source documents, and the suggested literature sources to explore how holidays and rituals were celebrated in the ghetto. Students should also explore how celebrating holidays and keeping with rituals were forms of spiritual resistance.
3. During the Holocaust, many young people experienced "growing up" while they were in the ghettos. Using survivor testimony, memoirs, and literature selections, students can compare how "growing up" in the ghetto was different from the traditional experience of "growing up."
4. Inhabitants of the ghettos faced many moral choices and were often confronted with choiceless choices. Students can examine survivor testimony, memoirs, diaries, and literary sources to find examples of choiceless choices. Using these same types of sources, students should analyze the choices available to and made by victims, perpetrators, bystanders, and rescuers.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

Benchmark LA.A.1.3.1: The student uses background knowledge of the subject and text structure knowledge to make complex predictions of content, purpose, and organization of the reading selection.

Benchmark LA.A.1.3.2: The student uses a variety of strategies to analyze words and text, draw conclusions, use context and word structure clues, and recognize organizational patterns.

Benchmark LA.A.1.3.3: The student demonstrates consistent and effective use of interpersonal and academic vocabularies in reading, writing, listening, and speaking.

Benchmark LA.A.1.3.4: The student uses strategies to clarify meaning, such as rereading, note taking, summarizing, outlining, and writing a grade level-appropriate report.

Benchmark LA.A.2.3.1: The student determines the main idea or essential message in a text and identifies relevant details and facts and patterns of organization.

Benchmark LA.A.2.3.2: The student identifies the author's purpose and/or point of view in a variety of texts and uses the information to construct meaning.

Benchmark LA.A.2.3.4: The student uses a variety of reading materials to develop personal preferences in reading.

Benchmark LA.A.2.3.5: The student locates, organizes, and interprets written information for a variety of purposes, including classroom research, collaborative decision making, and performing a school or real-world task.

Benchmark LA.A.2.3.6: The student uses a variety of reference materials, including indexes, magazines, newspapers, and journals, and tools, including card catalogs and computer catalogs, to gather information for research topics.

Benchmark LA.A.2.3.8: The student checks the validity and accuracy of information obtained from research, in such ways as differentiating fact and opinion, identifying strong vs. weak arguments, recognizing that personal values influence the conclusions an author draws.

Benchmark LA.B.2.3.1: The student writes text, notes, outlines, comments, and observations that demonstrate comprehension of content and experiences from a variety of media.

Benchmark LA.B.2.3.3: The student selects and uses appropriate formats for writing, including narrative, persuasive, and expository formats, according to the intended audience, purpose, and occasion.

Benchmark LA.B.2.3.4: The student uses electronic technology including databases and software to gather information and communicate new knowledge.

Benchmark LA.C.1.3.2: The student selects and listens to readings of fiction, drama, nonfiction, and informational presentations according to personal preferences.

Benchmark LA.C.2.3.1: The student determines main concept, supporting details, stereotypes, bias, and persuasion techniques in a non-print message.

Benchmark LA.D.2.3.2: The student uses literary devices and techniques in the comprehension and creation of written, oral, and visual communications.

Benchmark LA.D.2.3.4: The student understands how the multiple media tools of graphics, pictures, color, motion, and music can enhance communication in television, film, radio, and advertising.

Benchmark LA.D.2.3.6: The student understands specific ways that mass media can potentially enhance or manipulate information.

SOCIAL STUDIES, Grades 6-8

SS.A.1.3: The student understands historical chronology and the historical perspective.

Benchmark SS.A.1.3.1: The student understands how patterns, chronology, sequencing (including cause and effect), and the identification of historical periods are influenced by frames of reference.

Benchmark SS.A.1.3.2: The student knows the relative value of primary and secondary sources and uses this information to draw conclusions from historical sources such as data in charts, tables, graphs.

SS.A.3.3: The student understands the world from its beginning to the time of the Renaissance.

Benchmark SS.A.3.3.3: The student knows how physical and human geographic factors have influenced major historical events and movements.

Standard 1:

SS.B.1.3: The student understands the world in spatial terms.

Benchmark SS.B.1.3.1: The student uses various map forms (including thematic maps) and other geographic representations, tools, and technologies to acquire, process, and report geographic information including patterns of land use, connections between places, and patterns and processes of migration and diffusion.

Benchmark SS.B.1.3.2: The student uses mental maps to organize information about people, places, and environments.

Standard 2:

SS.B.2.3: The student understands the interactions of people and the physical environment.

Benchmark SS.B.2.3.5: The student understands the geographical factors that affect the cohesiveness and integration of countries.

Links to Primary Source Documents

The Ghettos Website Links

General Information

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Florida Center for Instructional Technology
http://fcit.usf.edu/holocaust/timeline/ghettos.htm

Mapping the Holocaust
United States Holocaust Memorial Museum
http://www.ushmm.org/museum/exhibit/focus/maps/

Warsaw Ghetto

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Warsaw Ghetto Uprising

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Jewish Councils

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Survivor Testimony

United States Holocaust Memorial Museum: ghettoization
http://www.ushmm.org/museum/exhibit/online/phistories/index.php?content=phi_ghettos_ghettoization_uu.htm

United States Holocaust Memorial Museum: conditions in ghetto
http://www.ushmm.org/museum/exhibit/online/phistories/index.php?content=phi_ghettos_conditions_uu.htm

Florida Center for Instructional Technology
http://fcit.usf.edu/holocaust/people/people.htm

Unit 5

The Final Solution

"Never shall I forget that night, the first night in the camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget that smoke."

-Elie Wiesel

Summary

The Final Solution

It remains uncertain when the Nazi leadership decided to implement the "Final Solution," the plan to annihilate the Jewish people. The genocide of the Jews was the culmination of a decade of Nazi policy under the rule of Adolf Hitler.

The persecution and segregation of the Jews was implemented in stages. After the Nazi party achieved power, state-enforced racism resulted in anti-Jewish legislation, boycotts, "Aryanization," and the *Kristallnacht* ("Night of Broken Glass") pogroms, all of which aimed to systematically isolate the Jews from German society and drive them out of Germany.

After the September 1939 German invasion of Poland (the beginning of World War II), anti-Jewish policy evolved into a comprehensive plan to concentrate and eventually annihilate European Jewry. The Nazis first established ghettos in the Generalgouvernement (a territory in central and eastern Poland in which the Germans established a German civilian government) and the Warthegau (an area of western Poland annexed to Germany). Polish and western European Jews were deported to these ghettos.

After the June 1941 German invasion of the Soviet Union, Einsatzgruppen (mobile killing units) began killing operations aimed at entire Jewish communities. The SS, the elite guard of the Nazi state, soon regarded the mobile killing methods, mainly shooting or gas vans, as inefficient and as a psychological burden on the killers. On July 31, 1941, Hermann Goering authorized Reinhard Heydrich to make preparations for the implementation of a "complete solution of the Jewish question."

In the autumn of 1941, Heinrich Himmler entrusted SS General Odilo Globocnik (SS and police leader for the Lublin District) with the implementation of a plan to systematically murder the Jews of the Generalgouvernement. The code name Aktion Reinhard was eventually given to the plan, after Reinhard Heydrich (who had been tasked with implementing the "Final Solution" and who was assassinated by Czech partisans in May 1942). Three extermination camps were established in Poland as part of Aktion Reinhard: Belzec, Sobibor, and Treblinka. Upon arrival at the camps, Jews were sent directly to the gas chambers. Globocnik's assistant, SS Major Hermann Hoefle, was in charge of organizing the deportations to the Aktion Reinhard camps.

The Nazis also gassed Jews at other extermination camps in Poland: Auschwitz-Birkenau (which was the largest camp), Majdanek, and Chelmno. At Majdanek,

groups of Jews deemed incapable of work were gassed. At Chelmno, Jews were gassed in mobile gas vans. The Nazis systematically murdered over three million Jews in the extermination camps.

In its entirety, the "Final Solution" called for the murder of the Jews of Europe by gassing, shooting, and other means. Up to six million Jews lost their lives, two-thirds of the Jews living in Europe in 1939.
Courtesy of the U.S.H.M.M.

The Einsatzgruppen (Mobile Killing Unit)

Einsatzgruppen (mobile killing units) were squads of German SS and police personnel. Under command of Security Police (Sipo) and Security Service (SD) officers, the Einsatzgruppen had among their tasks the murder of those perceived to be racial or political enemies found behind the front lines in the occupied Soviet Union. These victims included Jews (men, women, and children), Roma (Gypsies), and officials of the Soviet state and the Soviet Communist party. The Einsatzgruppen also murdered thousands of residents of institutions for the mentally disabled. Many scholars believe that the systematic killing of Jews in the occupied Soviet Union by Einsatzgruppen and Order Police (Ordnungspolizei) battalions was the first step of the Nazi program to murder all of the European Jews.

During the invasion of the Soviet Union in June 1941, the Einsatzgruppen followed the German army as it advanced deep into Soviet territory. The Einsatzgruppen, often drawing on local support, carried out mass-murder operations. In contrast to the process of deporting Jews from ghettos to camps, Einsatzgruppen came directly to the home communities of Jews and massacred them.

The German army provided logistical support to the Einsatzgruppen, including supplies, transportation, and housing. At first the Einsatzgruppen shot primarily Jewish men. Soon, wherever the Einsatzgruppen went, they shot all Jewish men, women, and children, without regard for age or sex, and buried them in mass graves. Beginning in late July 1941, battalions of Order Police, under the command of higher SS and police leaders recently appointed for the occupied Soviet Union, engaged in systematic annihilation operations against larger Jewish communities.
Courtesy of the U.S.H.M.M.

The Wannsee Conference

On January 20, 1942, 15 high-ranking Nazi party and German government officials gathered at a villa in the Berlin suburb of Wannsee to discuss and coordinate the implementation of the "Final Solution." Reinhard Heydrich, SS Chief Heinrich Himmler's head deputy and head of the Reich Main Security Office, held the meeting in order to involve key members of the German ministerial bureaucracy, including the Foreign and Justice Ministries, whose cooperation was needed to implement the killing measures.

The "Final Solution" was the Nazis' code name for the deliberate, carefully planned destruction of European Jewry. The Wannsee Conference determined the way in which Hitler's decision to solve the "Jewish Question" through systematic mass murder was to be transmitted to the appropriate ministries and bureaucracies. Invitees to the conference did not deliberate whether such a plan should be undertaken, but instead discussed the realization of a decision that had already been made.

At the time of the Wannsee Conference, most participants were already aware that the National Socialist regime had embarked on the mass murder of Jews. Some had learned of the actions of the Einsatzgruppen, which were already slaughtering tens of thousands of Jews in the German-occupied Soviet Union. Others were aware of the killing of Jews in a "local solution to the Jewish question" in Serbia. None of the officials present at the meeting objected to the policy announced by Heydrich.

Heydrich indicated that approximately 11,000,000 Jews were eventually to be subjected to the "Final Solution," with the Nuremberg Laws serving as a basis for determining who was a Jew. "Under suitable supervision, the Jews shall be...taken to the east," Heydrich announced, "and deployed in appropriate work....able-bodied Jews, separated by sex, will be taken to those areas in large work details to build roads, and a large part will doubtlessly be lost through natural attrition. The surviving remnants...will have to be treated appropriately..." Despite the euphemisms which appeared in the protocols of the meeting, the aim of the Wannsee Conference was clear: the coordination of a policy of genocide of European Jews.
Courtesy of the U.S.H.M.M.

Nazi Camps

The Germans established a series of detention facilities to imprison and eliminate "enemies of the state." Most prisoners in the early concentration camps were German Communists, Socialists, Social Democrats, Roma (Gypsies), Jehovah's Witnesses, homosexuals, and persons accused of "asocial" or socially deviant behavior.

After Germany's annexation of Austria in March 1938, the Nazis arrested German and Austrian Jews and imprisoned them in Dachau, Buchenwald, and Sachsenhausen, all in Germany. After the *Kristallnacht* pogroms in November 1938, the Nazis conducted mass arrests of adult male Jews and incarcerated them in camps for brief periods.

SS Death's-Head Units guarded the camps, rivaling each other in cruelty. During World War II, Nazi doctors performed medical experiments on prisoners in some camps. Under the impact of the war the Nazi camp system expanded rapidly. After the German invasion of Poland in September 1939, the Nazis opened labor camps where thousands of prisoners died from exhaustion and starvation.

Following the June 1941 German invasion of the Soviet Union, the Nazis increased the number of prisoner of war (POW) camps. Some of the camps were built at existing concentration camps, such as Auschwitz, in occupied Poland. The camp at Lublin, later known as Majdanek, was established in the autumn of 1941 as a POW camp and became a concentration camp in 1943. Thousands of Soviet POWs were shot or gassed there.
Courtesy of the U.S.H.M.M.

Forced Labor

Nazi ideology held hard manual labor to be a preferred means not only of punishing intellectual opponents, but also of "educating" Germans to be "racially conscious" and to support the racial goals of National Socialism. From the establishment of the first concentration camps and detention facilities in the winter of 1933, forced labor, often pointless, humiliating, and imposed without proper equipment, clothing, nourishment, or rest, formed a core part of the concentration camp regimen.

Beginning in 1938, the Nazis increasingly exploited the forced labor of "enemies of the state" for economic gain and to meet desperate labor shortages. This practice escalated in the spring of 1942, following changes in the Nazi administration of concentration camps. For example, at the Auschwitz-Monowitz camp in Poland, tens of thousands of Jewish prisoners were put to forced labor in the I.G. Farben Buna rubber plant.

The Nazis imposed forced labor on Jewish civilians, both inside and outside the concentration camps, even before the war. By the end of 1938, most Jewish males residing in Germany were required to perform forced labor for various Reich authorities. In occupied Poland, the German authorities organized forced labor for Jews around ghettos, whether they were sealed or not, and in special forced-labor camps for Jews under SS, German civilian, or German military jurisdiction. For example, in the Lodz ghetto, the Nazis established 96 plants and factories that produced goods for the German war effort. In the occupied Soviet Union, and elsewhere after the Germans began to systematically murder the Polish Jews, Jewish forced labor was exploited almost exclusively in concentration camps.

For Jews, the ability to work often meant the potential to survive after the Nazis began to implement the "Final Solution." Jews deemed unable to work were the first to be shot or deported.

Immediately after the establishment of the Generalgouvernement in German-occupied Poland in October 1939, all Jewish males and many Poles were required to perform unpaid forced labor for the benefit of the German occupation authorities. Beginning in 1940, the German authorities rounded up Polish civilians, male and female, and deported them to the Reich for forced labor in German factories and on German farms.

The Nazis also pursued a conscious policy of "annihilation through work," under which certain categories of prisoners were literally worked to death; that is, put to work under conditions that would directly and deliberately lead to illness, injury, and death. For example, at the Mauthausen concentration camp, prisoners were forced to run up the 186 steps out of the stone quarry carrying heavy boulders.

Following the German invasion of the Soviet Union in June 1941, the Germans allowed Soviet prisoners of war (POWs) to die through neglect (insufficient food, clothing, shelter, or medical care). However, in the spring of 1942, the German authorities began to deploy Soviet POWs as forced labor in various war-related industries. Hundreds of thousands of Soviet civilians were also deported by force to Germany, Austria, and Bohemia-Moravia where most, incarcerated in so-called residence camps, were put to forced labor.

At the end of the war, millions of non-German displaced persons were left in Germany, victims of Nazi policies of deportation to the Reich for labor.
Courtesy of the U.S.H.M.M.

Extermination Camps

Nazi extermination camps fulfilled the singular function of mass murder. Unlike concentration camps, which served primarily as detention and labor centers, extermination camps were almost exclusively "death factories." Over three million Jews were murdered in extermination camps, by gassing and by shooting.

The first extermination camp was Chelmno, which opened in the Warthegau (part of Poland annexed to Germany) in December 1941. Mostly Jews, but also Roma (Gypsies), were gassed in mobile gas vans. In 1942, in the Generalgouvernement (a territory in the interior of occupied Poland), the Nazis opened Belzec, Sobibor, and Treblinka (under Aktion Reinhard) to systematically murder the Jews of Poland. More than 1.7 million Jews were gassed (by carbon monoxide in gas chambers) at the Aktion Reinhard camps by October 1943. There were about 120 survivors.

Almost all of the deportees who arrived at the camps were sent immediately to the gas chambers (with the exception of small numbers chosen for special work teams known as Sonderkommandos). The largest extermination camp was Auschwitz-Birkenau, which by spring 1943 had four gas chambers (using Zyklon B gas) in operation. At the height of the deportations, up to 8,000 Jews were gassed each day at Auschwitz-Birkenau in Poland. Over a million Jews and tens of thousands of Roma, Poles, and Soviet prisoners of war were gassed there by November 1944.

Another camp in Poland, Majdanek, initially a prisoner of war camp and later a concentration camp, was also a site of mass killing. About 170,000 prisoners died in Majdanek; virtually all of them were Jews, Soviet soldiers and civilians, and Polish civilians. Approximate figures on those killed by gas and other means (shooting, hanging, beating) cannot be determined from the available

documentation. The last of the camp's 18,000 Jewish prisoners were shot in pits on November 3, 1943, in the "Harvest Festival" operation (Aktion "Erntefest"), while powerful loudspeakers broadcast loud music.

The SS considered the extermination camps top secret. To obliterate all traces of gassing, special prisoner units (Sonderkommandos) were forced to remove the corpses from the gas chambers and cremate them. The grounds of some of the camps were re-landscaped; others were camouflaged.
Courtesy of the U.S.H.M.M.

Auschwitz

Auschwitz was the largest camp established by the Germans. A complex of camps, Auschwitz included a concentration, extermination, and forced-labor camp. It was located 37 miles west of Krakow (Cracow), near the prewar German-Polish border in Eastern Upper Silesia, an area annexed to Germany in 1939. Three large camps established near the Polish town of Oswiecim constituted the Auschwitz camp complex: Auschwitz I, Auschwitz II (Birkenau), and Auschwitz III (Monowitz).
Courtesy of the U.S.H.M.M.

Auschwitz I

Auschwitz I, the main camp, was the first camp established near Oswiecim. Construction began in May 1940 in a suburb of Oswiecim, in an artillery barracks formerly used by the Polish army. The SS continuously expanded the physical contours of the camp with forced labor. The first prisoners were German criminal prisoners deported from the Sachsenhausen concentration camp in Germany and Polish political prisoners from Tarnow.

Although Auschwitz I was primarily a concentration camp, serving a penal function, it also had a gas chamber and crematorium. An improvised gas chamber was located in the basement of the prison, Block 11, and a larger, more permanent gas chamber was later constructed in the crematorium.

SS physicians carried out medical experiments in the hospital, Barrack (Block) 10. They conducted pseudoscientific research on infants, twins, and dwarfs and performed forced sterilizations, castrations, and hypothermia experiments on adults.

Between the crematorium and the medical-experiments barrack stood the "Black Wall," where SS guards executed thousands of prisoners.
Courtesy of the U.S.H.M.M.

Auschwitz II

Construction of Auschwitz II, or Auschwitz-Birkenau, began in the vicinity of Brzezinka in October 1941. Of the three camps established near Oswiecim, the Auschwitz-Birkenau camp had the largest total prisoner population. It was divided

into nine sections separated by electrified barbed-wire fences and, like Auschwitz I, was patrolled by SS guards and some dog handlers. The camp included sections for women, men, Roma (Gypsies), and families deported from the Theresienstadt ghetto.

Auschwitz-Birkenau played a central role in the German plan to exterminate the Jews of Europe. In September 1941, in Auschwitz I, the SS first tested Zyklon B gas as an instrument of mass murder. The "success" of these experiments led to the adoption of Zyklon B for all the gas chambers in Auschwitz. At first, the SS gassed prisoners at two farmhouses that were converted into gas chambers. Provisional gas chamber I went into operation in January 1942 and was later dismantled. Provisional gas chamber II operated from June 1942 through the fall of 1944. The SS judged these facilities to be inadequate for the scale of gassing they planned at Auschwitz-Birkenau. Four large crematorium buildings were constructed between March and June 1943. Each had three components: a disrobing area, a large gas chamber, and crematorium ovens. The SS continued gassing operations at Auschwitz-Birkenau until November 1944.
Courtesy of the U.S.H.M.M.

Deportations to Auschwitz

Trains arrived at Auschwitz-Birkenau almost daily with transports of Jews from virtually every country in Europe occupied by or allied to Germany. These transports arrived from 1942 to the end of summer 1944.

With the deportations from Hungary, the role of Auschwitz-Birkenau as an instrument in the German plan to murder the Jews of Europe achieved its highest effectiveness. In May 1944, deportations from Hungary began, which proved to be the largest wave of deportations to Auschwitz. By July 1944, nearly 440,000 Hungarian Jews had been deported to Auschwitz-Birkenau. The SS sent most of them directly to death in the gas chambers.

New arrivals at Auschwitz-Birkenau underwent selection. The SS staff determined the majority to be unfit for forced labor and sent them immediately to the gas chambers, which were disguised as shower installations to mislead the victims. The belongings of those gassed were confiscated and sorted in the "Kanada" (Canada) warehouse for shipment back to Germany. Canada symbolized wealth to the prisoners.

At least 1.1 million Jews were killed in Auschwitz. Other victims included between 70,000 and 75,000 Poles, 21,000 Roma, and about 15,000 Soviet prisoners of war.

On October 7, 1944, several hundred prisoners assigned to Crematorium IV at Auschwitz-Birkenau rebelled after learning that they were going to be killed. During the uprising, the prisoners killed three guards and blew up the crematorium and adjacent gas chamber. The prisoners used explosives smuggled into the camp by Jewish women who had been assigned to forced

labor in a nearby armaments factory. The Germans crushed the revolt and killed almost all of the prisoners involved in the rebellion. The Jewish women who had smuggled the explosives into the camp were publicly hanged.

Gassing operations continued, however, until November 1944, at which time the SS disabled the gas chambers that still functioned. The SS destroyed the remaining gassing installations as Soviet forces approached in January 1945.
Courtesy of the U.S.H.M.M.

Auschwitz III

Auschwitz III, also called Buna or Monowitz, was established in nearby Monowice to provide forced laborers for the Buna synthetic rubber works. The German conglomerate I.G. Farben established a factory in order to take advantage of cheap concentration camp labor and the nearby Silesian coalfields. It invested more than 700 million Reichsmarks (about 1.4 million U.S. dollars in 1942 terms) in Auschwitz III.

Prisoners selected for forced labor were registered and tattooed with identification numbers on their left arms in Auschwitz I. They were then assigned to forced labor in Auschwitz or in one of the many subcamps attached to Auschwitz III.
Courtesy of the U.S.H.M.M.

The Liberation of Auschwitz

In mid-January 1945, as Soviet forces approached the Auschwitz camp complex, the SS began evacuating Auschwitz and its satellite camps. Nearly 60,000 prisoners were forced to march west from the Auschwitz camp system. Thousands had been killed in the camps in the days before these death marches began. Tens of thousands of prisoners, mostly Jews, were forced to march to the city of Wodzislaw in the western part of Upper Silesia. SS guards shot anyone who fell behind or could not continue. Prisoners also suffered from the cold weather, starvation, and exposure on these marches. More than 15,000 died during the death marches from Auschwitz.

Upon arrival in Wodzislaw, the prisoners were put on unheated freight trains and transported to concentration camps in Germany, particularly to Flossenbuerg, Sachsenhausen, Gross-Rosen, Buchenwald, and Dachau, and also to Mauthausen in Austria. The rail journey lasted for days. Without food, water, shelter, or blankets, many prisoners did not survive the transport.

In late January 1945, 4,000 prisoners were forced on a death march from Blechhammer, a subcamp of Auschwitz. About 1,000 prisoners died during the march to the Gross-Rosen concentration camp. After a brief delay, the remaining prisoners were moved to the Buchenwald camp in eastern Germany.

On January 27, 1945, the Soviet army entered Auschwitz and liberated more than 7,000 remaining prisoners, who were mostly ill and dying. It is estimated that at minimum 1.3 million people were deported to Auschwitz between 1940 and 1945; of these, at least 1.1 million were murdered.
Courtesy of the U.S.H.M.M.

Death Marches

In January 1945, the Third Reich stood on the verge of military defeat. Soviet forces stretched across eastern Europe, poised to push German forces back towards the interior of the Reich. After the failure of the surprise German western offensive through the Ardennes in December 1944, Allied forces in the west were ready to invade Germany. The Soviet army had publicized Nazi atrocities at Majdanek, which its troops overran in July 1944. SS authorities, therefore, ordered commandants of concentration camps to evacuate prisoners. This plan was designed to prevent the prisoners from falling into Allied hands and providing further evidence of Nazi mass murder. These evacuations were often carried out by forced marches on foot.

The term death march was probably coined by concentration camp prisoners. It referred to forced marches of prisoners over long distances under heavy guard and extremely harsh winter conditions. During these death marches, SS guards brutally mistreated the prisoners. Following explicit orders to shoot prisoners who could no longer walk, the SS guards shot hundreds of prisoners en route. Thousands of prisoners also died of exposure, starvation, and exhaustion. Death marches were especially common in late 1944 and 1945, as the Nazis attempted to transfer prisoners to camps deeper within Germany. The largest death marches began at Auschwitz and Stutthof, shortly before Soviet forces liberated these camps.

Nevertheless, as Allied forces advanced into the heart of Germany, they liberated hundreds of thousands of concentration camp prisoners. On April 25, 1945, Soviet forces linked up with American forces at Torgau, on the Elbe River in central Germany. The German armed forces surrendered unconditionally in the west on May 7 and in the east on May 9, 1945. May 8, 1945, was proclaimed Victory in Europe Day (V-E Day). Virtually to the last day of the war, German authorities marched prisoners to various locations in the Reich.

Objectives

1. Students will state the implications of the decision made at the Wannsee Conference.
2. Students will state the difference between a killing order, labor camp, and a transit camp.
3. Students will describe the basic conditions of the concentration camps.
4. Students will describe the selection process.
5. Students will recognize the acts of heroism and spiritual resistance within the camps.

Suggested Learning Activities

1. Discuss the term “euphemism” and explain why euphemisms were used during the Holocaust. Students can compile a list of Nazi euphemisms used during the Holocaust.
2. Students will create a Venn diagram in which they compare themselves to a character in a piece of literature or to a survivor whose testimony they have heard. Students should consider age, religion, hobbies, school experiences, family relationships, etc.
3. Students will identify and locate six major extermination camps. Using a map of Poland, ask students why the Nazis chose to build their extermination camps in the rural areas of Poland.
4. Have students investigate the experiences of the Allied soldiers who liberated the concentration and extermination camps. How did the soldiers feel when they first liberated the camps? How do those same soldiers feel today when they reflect upon their experiences?
5. Students can keep a journal to help them process their emotional responses to their study of the Final Solution. In their journals, they could create poems, songs, essays, art pieces, or short narratives in which they explore their reactions to the material.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

Benchmark LA.A.1.3.1: The student uses background knowledge of the subject and text structure knowledge to make complex predictions of content, purpose, and organization of the reading selection.

Benchmark LA.A.1.3.2: The student uses a variety of strategies to analyze words and text, draw conclusions, use context and word structure clues, and recognize organizational patterns.

Benchmark LA.A.1.3.3: The student demonstrates consistent and effective use of interpersonal and academic vocabularies in reading, writing, listening, and speaking.

Benchmark LA.A.1.3.4: The student uses strategies to clarify meaning, such as rereading, note taking, summarizing, outlining, and writing a grade level-appropriate report.

Benchmark LA.A.2.3.1: The student determines the main idea or essential message in a text and identifies relevant details and facts and patterns of organization.

Benchmark LA.A.2.3.2: The student identifies the author's purpose and/or point of view in a variety of texts and uses the information to construct meaning.

Benchmark LA.A.2.3.4: The student uses a variety of reading materials to develop personal preferences in reading.

Benchmark LA.A.2.3.5: The student locates, organizes, and interprets written information for a variety of purposes, including classroom research, collaborative decision making, and performing a school or real-world task.

Benchmark LA.A.2.3.6: The student uses a variety of reference materials, including indexes, magazines, newspapers, and journals, and tools, including card catalogs and computer catalogs, to gather information for research topics.

Benchmark LA.A.2.3.8: The student checks the validity and accuracy of information obtained from research, in such ways as differentiating fact and opinion, identifying strong vs. weak arguments, recognizing that personal values influence the conclusions an author draws.

Benchmark LA.B.2.3.1: The student writes text, notes, outlines, comments, and observations that demonstrate comprehension of content and experiences from a variety of media.

Benchmark LA.B.2.3.3: The student selects and uses appropriate formats for writing, including narrative, persuasive, and expository formats, according to the intended audience, purpose, and occasion.

Benchmark LA.B.2.3.4: The student uses electronic technology including databases and software to gather information and communicate new knowledge.

Benchmark LA.C.1.3.2: The student selects and listens to readings of fiction, drama, nonfiction, and informational presentations according to personal preferences.

Benchmark LA.C.2.3.1: The student determines main concept, supporting details, stereotypes, bias, and persuasion techniques in a non-print message.

Benchmark LA.D.2.3.2: The student uses literary devices and techniques in the comprehension and creation of written, oral, and visual communications.

Benchmark LA.D.2.3.4: The student understands how the multiple media tools of graphics, pictures, color, motion, and music can enhance communication in television, film, radio, and advertising.

Benchmark LA.D.2.3.6: The student understands specific ways that mass media can potentially enhance or manipulate information.

SOCIAL STUDIES, Grades 6-8

SS.A.1.3: The student understands historical chronology and the historical perspective.

Benchmark SS.A.1.3.1: The student understands how patterns, chronology, sequencing (including cause and effect), and the identification of historical periods are influenced by frames of reference.

Benchmark SS.A.1.3.2: The student knows the relative value of primary and secondary sources and uses this information to draw conclusions from historical sources such as data in charts, tables, graphs.

SS.A.3.3: The student understands the world from its beginning to the time of the Renaissance.

Benchmark SS.A.3.3.3: The student knows how physical and human geographic factors have influenced major historical events and movements.

Standard 1:

SS.B.1.3: The student understands the world in spatial terms.

Benchmark SS.B.1.3.1: The student uses various map forms (including thematic maps) and other geographic representations, tools, and technologies to acquire, process, and report geographic information including patterns of land use, connections between places, and patterns and processes of migration and diffusion.

Benchmark SS.B.1.3.2: The student uses mental maps to organize information about people, places, and environments.

Standard 2:

SS.B.2.3: The student understands the interactions of people and the physical environment.

Benchmark SS.B.2.3.5: The student understands the geographical factors that affect the cohesiveness and integration of countries.

Links to Primary Source Documents

The Final Solution Links

General Information

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Florida Center for Instructional Technology
http://fcit.usf.edu/holocaust/timeline/camps.htm

Mapping the Holocaust
http://www.ushmm.org/museum/exhibit/focus/maps/

Wannsee Conference

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

House of Wannsee Conference
http://www.ghwk.de/engl/kopfengl.htm

Einsatzgruppen

United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Labor and Death Camps

The Camp System
United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005144

Forced Labor
United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/

Auschwitz-Birkenau
United States Holocaust Memorial Museum
http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005151

Auschwitz-Birkenau Official Site
http://www.auschwitz-muzeum.oswiecim.pl/html/eng/start/index.php

Dachau Official Site
http://www.kz-gedenkstaette-dachau.de/english/index.html

Buchenwald
http://www.buchenwald.de/index_en.html

Survivor Testimony

Florida Center for Instructional Technology
http://fcit.usf.edu/holocaust/people/people.htm

Unit 6

The Aftermath: The Pursuit of Justice and Life

"History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again."

-Maya Angelou

Summary

Displaced Persons: Administration

Even in the midst of the war years, the Allied powers anticipated that a refugee crisis would follow the defeat of Nazi Germany. As early as 1943, Allied forces began drafting plans to meet the challenge of liberating, rehabilitating, and repatriating the millions of displaced persons (DPs) who would come under Allied control. Expecting that DPs would want to return quickly to their native lands, the American, British, Soviet, and French allies designated their armies (each of which occupied a sector of Germany and Austria) as the immediate providers of relief to the refugees.

The colossal relief effort was expected to take no longer than six months. Between May and December 1945, the military, along with civilian rescue teams of the United Nations Relief and Rehabilitation Administration (UNRRA), successfully repatriated more than six million DPs. However, the army was ill-prepared to handle the one million DPs, mostly from eastern Europe and including 50,000 Jews, who refused to return to the lands where their families had been massacred and where anti-Semitism still ran rampant. The Jewish DPs (known as the "Sh'erit ha-Pletah"--the "Surviving Remnant") became long-term wards of UNRRA and the occupying forces, especially the American and British armies. The often harsh treatment of these displaced persons between April and August 1945 blighted the record of the United States and Britain in the months following liberation.

Courtesy of the U.S.H.M.M.

From Military Rule to Internal Autonomy

Three days after the liberation of Bergen-Belsen, Josef Rosensaft was elected head of the first Jewish DP committee. Similar committees were set up in other DP camps. However, relations between the Jewish DPs and the Allied military authorities soon became strained. Curfews were imposed and the DPs were given limited rations. Many had to wear concentration camp uniforms and they were often housed in camps with non-Jewish Poles and other Europeans, sometimes even with Nazi collaborators.

American Jewish army chaplains served as representatives of the Jewish displaced persons in the first few months by carrying mail and requests for them. Still, relations between Jewish DPs and the army deteriorated to the point that President Harry Truman commissioned Earl G. Harrison, Dean of the University of Pennsylvania Law School and American envoy to the Inter-Governmental Committee on Refugees, to survey the DP camps. In August 1945, Harrison recommended that the Jews be recognized as a distinct nationality, housed in

exclusively Jewish camps, and aided in their eventual emigration from Germany. Under the guidance of President Truman, General Dwight D. Eisenhower responded swiftly to the recommendations. By late 1945, camp operations were administered entirely by UNRRA and other voluntary agencies, most notably the American Jewish Joint Distribution Committee. Early in 1946 those agencies and the Allied armies recognized a new de facto authority--the organized Jewish DPs themselves.

In February 1946, a Congress of the Sh'erit ha-Pletah elected the Central Committee of Liberated Jews in the American zone. Zalman Grinberg and Samuel Gringauz became its official representatives. Similarly, in September 1945 in Bergen-Belsen, Josef Rosensaft became the recognized representative in the British zone. With the Americans allowing Jews fleeing Poland to enter the American zone, the UNRRA and JDC providing supplies to the DP camps, and a Jewish Committee managing each camp, the "Sh'erit ha-Pletah" prepared to enter a brief period of autonomy.
Courtesy of the U.S.H.M.M.

Establishing a Jewish Society

By mid-1947, the number of Jewish DPs in Germany, Austria, and Italy had reached 250,000. This number included 150,000 Polish Jewish survivors, repatriated from the Soviet Union, who fled eastern Europe after the Kielce pogrom in Poland on July 4, 1946. This pogrom claimed 42 Jewish lives. Widespread anti-Jewish violence in southern Poland convinced many survivors that they could not return to their prewar homes.

The Central Committees of the American and British zones established working societies in the DP camps with the aid of UNRRA, from 1948, with its successor agency (the International Relief Organization; IRO), and with Jewish relief organizations like the JDC and its British counterpart the Jewish Relief Unit (JRU). They created services that helped survivors trace their relatives, gather religious and educational supplies, and attend cultural and athletic events. The Organization for Rehabilitation through Training (ORT) trained Jews to enter the work force. The leaders of the Central Committees served as recognized representatives for the Jewish DPs to the Allied authorities.

Eventually, members of the "Sh'erit ha-Pletah" began to protest their extended stay in DP camps and to denounce the British for refusing both to recognize Jews as a distinct nationality and to open immigration to Palestine. In late 1946, President Truman ordered that preference be given to the DPs with regard to restrictive U.S. immigration quotas. Under this Truman directive, 17,000 Jewish DPs entered the U.S. In 1948 and again in 1950, Congress passed laws allowing more open immigration for refugees to America. With the passage of the 1948 and 1950 DP Acts and the establishment of the state of Israel in 1948, the Jewish DPs left Europe en masse and settled predominantly in Israel and the United States.

The Central Committees dissolved in 1951, and by 1952 all but one DP camp had closed.
Courtesy of the U.S.H.M.M.

Daily Life

Soon after liberation, survivors began searching for their families. UNRRA established the Central Tracing Bureau to help survivors locate relatives who had survived the concentration camps. Public radio broadcasts and newspapers contained lists of survivors and their whereabouts. The attempt to reunite families went hand-in-hand with the creation of new ones; there were many weddings and many births in the DP camps.

Schools were soon established and teachers came from Israel and the United States to teach the children in the DP camps. Orthodox Judaism also began its rebirth as yeshivot (religious schools) were founded in several camps, including Bergen-Belsen, Foehrenwald, and Feldafind. Religious holidays became major occasions for gatherings and celebrations. Jewish volunteer agencies supplied religious articles for everyday and holiday use.

The DP's also transformed the camps into active cultural and social centers. Despite the often bleak condition—many of the camps were former concentration camps and German army camps—social and occupational organizations soon abounded. Journalism sprang to life with more than 170 publications. Numerous theater and musical troupes toured the camps. Athletic clubs from various DP centers challenged each other.
Courtesy of the U.S.H.M.M.

Zionism

Zionism (the movement to return to the Jewish homeland in what was then British-controlled Palestine) was perhaps the most incendiary question of the Jewish DP era. In increasing numbers from 1945-1948, Jewish survivors, their nationalism heightened by lack of autonomy in the camps and having few destinations available, chose British-controlled Palestine as their most desired destination. The DPs became an influential force in the Zionist cause and in the political debate about the creation of a Jewish state. They condemned British barriers to open immigration to Palestine.

Agricultural training farms and communes that prepared the DPs for the pioneering life were founded in many DP camps. Zionist youth groups instilled an affinity for Israel among the young. David Ben-Gurion, leader of the Jewish community in Palestine, visited DP camps several times in 1945 and 1946. His visits raised the DPs' morale and rallied them in support of a Jewish state. The Jewish Agency (the de facto Jewish authority in Palestine) and Jewish soldiers from the British Army's Jewish Brigade further consolidated the alliance between the DPs and the Zionists, often assisting illegal immigration attempts. Mass protests against British policy became common occurrences in the DP camps.
Courtesy of the U.S.H.M.M.

Emigration

After liberation, the Allies were prepared to repatriate Jewish displaced persons to their homes, but many DPs refused or felt unable to return. The Allies deliberated and procrastinated for years before resolving the emigration crisis, although some Allied officials had proposed solutions just months after liberation. Earl Harrison, in his August 1945 report to President Truman, recommended mass population transfer from Europe and resettlement in British-controlled Palestine or the United States. The report influenced President Truman to order that preference be given to DPs, especially widows and orphans, in U.S. immigration quotas. Great Britain, however, claimed that the United States had no right to dictate British policy insofar as the admission of Jews to Palestine was concerned.

Truman alone could not raise restrictive U.S. and British immigration quotas, but he did succeed in pressuring Great Britain into sponsoring the Anglo-American Committee of Inquiry. This bi-national delegation's suggestions included the admission of 100,000 Jewish DPs to Palestine. Britain's rejection of the report strengthened the resolve of many Jews to reach Palestine and, from 1945-1948, the Brihah ("escape") organization moved more than 100,000 Jews past British patrols and illegally into Palestine.

British seamen captured many of the ships used in the operations and interned the passengers in camps on the island of Cyprus. The British attack on one such ship, the "Exodus 1947," attracted worldwide publicity and strengthened support for the DPs' struggle to emigrate.

On May 14, 1948, the United States and the Soviet Union recognized the state of Israel. Congress also passed the Displaced Persons Act in 1948, authorizing 200,000 DPs to enter the United States. The law's stipulations made it unfavorable at first to the Jewish DPs, but Congress amended the bill with the DP Act of 1950. By 1952, over 80,000 Jewish DPs had immigrated to the United States under the terms of the DP Act and with the aid of Jewish agencies.

With over 80,000 Jewish DPs in the United States, about 136,000 in Israel, and another 20,000 in other nations, including Canada and South Africa, the DP emigration crisis came to an end. Almost all of the DP camps were closed by 1952. The Jewish displaced persons began new lives in their new homelands around the world.

Courtesy of the U.S.H.M.M.

The Survivors: Returning Home

For the survivors, returning to life as it had been before the Holocaust was impossible. Jewish communities no longer existed in much of Europe. When people tried to return to their homes from camps or hiding places, they found that, in many cases, their homes had been looted or taken over by others.

Returning home was also dangerous. After the war, anti-Jewish riots broke out in several Polish cities. The largest anti-Jewish pogrom took place in July 1946 in Kielce, a city in southeastern Poland. When 150 Jews returned to the city, people living there feared that hundreds more would come back to reclaim their houses and belongings. Age-old anti-Semitic myths, such as Jews' ritual murders of Christians, arose once again. After a rumor spread that Jews had killed a Polish boy to use his blood in religious rituals, a mob attacked the group of survivors. The rioters killed 41 people and wounded 50 more. News of the Kielce pogrom spread rapidly and Jews realized that there was no future for them in Poland.

Many survivors ended up in displaced persons' (DP) camps set up in western Europe under Allied military occupation at the sites of former concentration camps. There they waited to be admitted to places like the United States, South Africa, or Palestine. At first, many countries continued their old immigration policies, which greatly limited the number of refugees they would accept. The British government, which controlled Palestine, refused to let in large numbers of Jews. Many Jews tried to enter Palestine without legal papers and when caught, some were held in camps on the island of Cyprus, while others were deported back to Germany. Great Britain's scandalous treatment of Jewish refugees added to international pressures for a homeland for the Jewish people. Finally, the United Nations voted to divide Palestine into a Jewish and Arab state. Early in 1948, the British began withdrawing from Palestine. On May 14, 1948, one of the leading voices for a Jewish homeland, David Ben-Gurion, announced the formation of the State of Israel. After this, Jewish refugee ships freely landed in the seaports of the new nation. The United States also changed its immigration policy to allow more Jewish refugees to enter.

Although many Jewish survivors were able to build new lives in their adopted countries, many non-Jewish victims of Nazi policies continued to be persecuted in Germany. Laws which discriminated against Roma (Gypsies) continued to be in effect until 1970 in some parts of the country. The law used in Nazi Germany to imprison homosexuals remained in effect until 1969.
Courtesy of the U.S.H.M.M.

Emigration: Finding Home

Resettlement of the Jewish displaced persons (DPs) outside continental Europe proved to be a nearly impassible political obstacle immediately after liberation. The Allies were prepared to help the Sh'erit ha-Pletah reclaim their homes, but no one was ready to open their gates and offer the DPs new homes. Influenced by outright anti-Semitism, stereotypes that identified Jews as Communists, and notions that the survivors would only hamper already war-weakened domestic environments, the Allies deliberated and procrastinated for years before resolving the emigration crisis.

Proposed solutions to the Allies' quandary were presented months after liberation. Earl Harrison, in his 1945 report to President Truman, recommended

mass "Evacuation from Europe" for the Sh'erit ha-Pletah and resettlement in British-controlled Palestine or the United States. The report convinced President Truman to order that preference for U.S. immigration quotas be given to DPs, especially widows and orphans. But Great Britain bristled at the plan, claiming that the United States had no right to dictate British policy. "America's request would be more impressive had she opened her doors wide to Hitler's victims," stated the British New Statesman and Nation.

Truman could not raise the restrictive U.S. and British immigration quotas alone but did succeed in pressuring Great Britain into sponsoring the Anglo-American Committee of Inquiry, a bi-national delegation whose suggestions included admission of 100,000 Jewish DPs to Palestine.

England rejected the report, thereby compounding the resolve of many Jews to reach Palestine. In 1945-48, a mass illegal immigration scheme called Bricha organized and transported more than 100,000 Jews past British patrols and into Palestine. The mass movement, staffed jointly by members of the Sh'erit ha-Pletah and the Jewish armed forces from Palestine, used hachsharot (vocational training farms) and assembly centers in Europe as the staging grounds for moving survivors onto boats and across the Mediterranean Sea.

Sometimes Bricha's efforts failed. British seamen captured many covert transport ships and interred the passengers in transit prisons on the island of Cyprus. The Exodus 1947 was carrying 4,515 Jewish DPs when it was stopped by British forces on July 17, 1947. The crew and passengers resisted surrender, prompting a British attack in which three men from the Exodus 1947 were killed and many others wounded. The debacle attracted worldwide publicity, embarrassing the British and garnering support for the DPs' struggle to emigrate.

By mid-1948, the United Nations, with both American and Soviet support, recognized the state of Israel and Congress passed the Displaced Persons Act, authorizing 200,000 DPs to enter the United States. Though the law's stipulations made it unfavorable at first to members of the Sh'erit ha-Pletah, Congress amended the bill with the DP Act of 1950 and by 1952, over 80,000 Jewish DPs had immigrated to the United States with the aid of Jewish agencies.
With over 80,000 Jewish DPs in the United States, roughly 136,000 in Israel, and another 20,000 in other nations, including Canada and South Africa, the emigration crisis came to an end. Almost all of the DP camps were closed by 1952 and in countries around the world, the Sh'erit ha-Pletah began new lives in their new homelands.

Zionism (the movement to return to the Jewish homeland in what was then British-controlled Palestine) was perhaps the most incendiary question of the Jewish displaced persons (DPs) era and it demonstrated the plight and will of the Sh’erit ha-Pletah. In numbers that steadily increased from 1945-48, Jewish survivors chose British-controlled Palestine, out of ideological desire and pragmatic will for a haven, as their most desired destination. In doing so, the masses of Jewish DPs became an influential force in the Zionist cause and in the

political debate about the creation of a Jewish state in the Holy Land. They condemned British claims that open immigration to Palestine would upset diplomatic balance.

Evidence of many Jewish DPs' identification with the Zionist cause was abundant. Hachsharot and kibbutzim (agricultural training farms and communes that prepared members of the Sh'erit ha-Pletah for the principles of Zionism and the rigors of the pioneering life) were founded in many DP camps. Zionist youth groups like Ha-Shomer ha-Tsa'ir instilled an affinity for Israel among the young DPs. David Ben-Gurion, chairman of the Jewish Agency in Palestine (the representative body of Zionist organizations) and leader of the Zionist cause, visited DP camps several times in 1945 and 1946, addressing the DPs not as victims, but as comrades in a new struggle. His visits raised the morale of the DPs and helped rally them politically on behalf of a Jewish state. The Jewish Agency and Jewish soldiers from Palestine further consolidated the alliance between the Sh'erit ha-Pletah and the Zionists, often assisting illegal immigration to Palestine. Mass protests against the British policies of closed immigration and tight rule of Palestine became common occurrences in the DP camps, giving the Sh'erit ha-Pletah a central rallying cry. Sh'erit ha-Pletah leader Abba Kovner urged fellow survivors to "transform the Jewish tragedy from a sea of tears and blood into a form of revolutionary strength."

With the creation of the state of Israel in May 1948, the doors of immigration to Israel were thrown open and more than 100,000 Jewish DPs immigrated there, achieving the dream of a Jewish homeland.
Courtesy of the U.S.H.M.M.

The Search for Perpetrators

Following postwar trials of Nazis, the search continued for perpetrators of the Holocaust. Only a small percentage of these criminals have been brought to justice.

On May 11, 1960, three members of the Israeli Security Service captured Adolf Eichmann near Buenos Aires, Argentina, where he had been in hiding since 1950. This ended Israel's decade-long search for Eichmann, a key figure in the implementation of the "Final Solution." An Israeli court in Jerusalem subsequently convicted Eichmann of multiple charges including crimes against the Jewish people. Eichmann was sentenced to death and executed; this is the only time that Israel has enacted a death sentence.

The United States as well, through the Office of Special Investigations (OSI) in the U.S. Department of Justice, has tracked down suspected Nazi offenders. According to American law, U.S. courts do not have jurisdiction to try individuals for crimes committed outside the United States unless the crimes were committed against American citizens. Therefore, OSI litigates against Nazi war criminals for violating U.S. immigration and naturalization laws. In the 21 years since it was created, OSI has investigated hundreds of cases and sought the

denaturalization and/or removal from the United States of more than 117 Nazi war criminals. The vast majority have involved Lithuanian, Latvian, Ukrainian, and ethnic German collaborators who immigrated to the United States shortly after the war from displaced persons camps in Germany and Austria. The OSI is still active today.

Private citizen Simon Wiesenthal operates a Nazi documentation center in Vienna. Among the most prominent Nazis he helped locate were Franz Stangl, commandant of the Treblinka and Sobibor camps, Gustav Wagner, deputy commandant of Sobibor, Franz Muerer, commandant of the Vilna ghetto, and Karl Silberbauer, the policeman who arrested Anne Frank.

In 1971, another noted private citizen Nazi hunter, Beate Klarsfeld, tracked down Klaus Barbie ("the butcher of Lyon"), who served as a Security Police official and SD station chief in Lyon, France. After the war, Barbie worked for American military intelligence in Germany. In 1951, he settled in Bolivia under the pseudonym of Klaus Altmann. During his 1987 trial in France, Barbie was charged with, among other atrocities, responsibility for a raid on the General Union of French Jews in Lyon, where some 85 Jews were arrested and deported to the Auschwitz camp in Poland. On July 4, 1987, Barbie was found guilty of crimes against humanity and sentenced to life in prison.

Josef Mengele, the notorious SS doctor who performed medical experiments on prisoners in Auschwitz, was the target of decades of searching by many parties. In 1949, he was granted asylum in Argentina. In 1960, West Germany asked Argentina to extradite Mengele. He escaped to Brazil and from there to Paraguay. His fate remained unknown for years. According to one account, he drowned in Brazil in 1979. In 1985, an analysis of human remains suspected to be Mengele's confirmed his death.

The search for and prosecution of Holocaust criminals raises complex moral questions, as well as tangled problems of international law and jurisdiction. As they reach the end of their lives, the vast majority of Nazi offenders have escaped punishment.

Courtesy of the U.S.H.M.M.

War Crimes Trials

Beginning in the winter of 1942, the governments of the Allied powers announced their determination to punish Nazi war criminals. On December 17, 1942, the leaders of the United States, Great Britain, and the Soviet Union issued the first joint declaration officially noting the mass murder of European Jewry and resolving to prosecute those responsible for violence against civilian populations.

The October 1943 Moscow Declaration, signed by U.S. President Franklin D. Roosevelt, British Prime Minister Winston Churchill, and Soviet leader Josef Stalin, stated that at the time of an armistice persons deemed responsible for war crimes would be sent back to those countries in which the crimes had been

committed and adjudged according to the laws of the nation concerned. Major war criminals, whose crimes could be assigned no particular geographic location, would be punished by joint decisions of the Allied governments. The trials of leading German officials before the International Military Tribunal (IMT), the best known of the postwar war crimes trials, took place in Nuremberg, Germany, before judges representing the Allied powers.

Between October 18, 1945, and October 1, 1946, the IMT tried 22 "major" war criminals on charges of conspiracy, crimes against peace, war crimes, and crimes against humanity. The IMT defined crimes against humanity as "murder, extermination, enslavement, deportation...or persecutions on political, racial, or religious grounds."

Twelve of those convicted were sentenced to death, among them Hans Frank, Hermann Goering, Alfred Rosenberg, and Julius Streicher. The IMT sentenced three defendants to life imprisonment and four to prison terms ranging from 10 to 20 years. It acquitted three of the defendants.

Under the aegis of the IMT, American military tribunals conducted 12 further trials of high-ranking German officials at Nuremberg. These trials are often referred to collectively as the Subsequent Nuremberg Proceedings. Gestapo (German secret state police) and SS members, as well as German industrialists, were tried for their roles in implementing the Nuremberg Laws, "Aryanization," mass shootings of Jews in concentration camps, shootings by Einsatzgruppen (mobile killing units), deportations, forced labor, sale of Zyklon B, and medical experiments.

The overwhelming majority of post-1945 war crimes trials involved lower-level officials and officers. They included concentration camp guards and commandants, police officers, members of the Einsatzgruppen, and doctors who participated in medical experiments. These war criminals were tried by military courts in the British, American, French, and Soviet zones of occupied Germany and Austria as well as in Italy.

Other war criminals were tried by the courts of those countries where they had committed their crimes. In 1947, a court in Poland sentenced Auschwitz camp commandant Rudolf Hoess to death. In the courts of West Germany, many former Nazis did not receive severe sentences, with the claim of following orders from superiors often ruled a mitigating circumstance. A number of Nazi criminals therefore returned to normal lives in German society, especially in the business world.

The efforts of Nazi hunters (such as Simon Wiesenthal and Beate Klarsfeld) led to the capture, extradition, and trial of a number of Nazis who had escaped from Germany after the war. The trial of Adolf Eichmann, held in Jerusalem in 1961, captured worldwide attention.

Many war criminals, however, were never brought to trial or punished. The hunt for Nazi war criminals continues.
Courtesy of the U.S.H.M.M.

Objectives

1. Students will discuss what liberators found at the concentration camps and how they tried “to help.”
2. Students will discuss what survivors encountered as they were liberated.
3. Students will describe life in the displaced persons camps.
4. Students will chart options for people in the displaced persons camps.
5. Students will explore Israel and the reasons for its importance.
6. Students will investigate the Nuremberg Trials and the search for perpetrators.

Suggested Learning Activities

1. Students can search on the USHMM and FHM websites for liberator testimony. Students can also contact veterans’ organizations to locate willing liberators in their community to speak.
2. Students can create a PowerPoint presentation depicting life in the DP camps.
3. Students can produce a map of Israel and discuss the cultural life and geography in Israel.
4. Using newspaper clippings that begin in 1946, students can discuss the past and present situation in Israel.
5. After investigating the Nuremberg Trials through primary source documents, students can create a mock Nuremberg Trial.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

Benchmark LA.A.1.3.1: The student uses background knowledge of the subject and text structure knowledge to make complex predictions of content, purpose, and organization of the reading selection.

Benchmark LA.A.1.3.2: The student uses a variety of strategies to analyze words and text, draw conclusions, use context and word structure clues, and recognize organizational patterns.

Benchmark LA.A.1.3.3: The student demonstrates consistent and effective use of interpersonal and academic vocabularies in reading, writing, listening, and speaking.

Benchmark LA.A.1.3.4: The student uses strategies to clarify meaning, such as rereading, note taking, summarizing, outlining, and writing a grade level-appropriate report.

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Benchmark LA.A.2.3.2: The student identifies the author's purpose and/or point of view in a variety of texts and uses the information to construct meaning.

Benchmark LA.A.2.3.4: The student uses a variety of reading materials to develop personal preferences in reading.

Benchmark LA.A.2.3.5: The student locates, organizes, and interprets written information for a variety of purposes, including classroom research, collaborative decision making, and performing a school or real-world task.

Benchmark LA.A.2.3.6: The student uses a variety of reference materials, including indexes, magazines, newspapers, and journals, and tools, including card catalogs and computer catalogs, to gather information for research topics.

Benchmark LA.A.2.3.8: The student checks the validity and accuracy of information obtained from research, in such ways as differentiating fact and opinion, identifying strong vs. weak arguments, recognizing that personal values influence the conclusions an author draws.

Benchmark LA.B.2.3.1: The student writes text, notes, outlines, comments, and observations that demonstrate comprehension of content and experiences from a variety of media.

Benchmark LA.B.2.3.3: The student selects and uses appropriate formats for writing, including narrative, persuasive, and expository formats, according to the intended audience, purpose, and occasion.

Benchmark LA.B.2.3.4: The student uses electronic technology including databases and software to gather information and communicate new knowledge.

Benchmark LA.C.1.3.2: The student selects and listens to readings of fiction, drama, nonfiction, and informational presentations according to personal preferences.

Benchmark LA.C.2.3.1: The student determines main concept, supporting details, stereotypes, bias, and persuasion techniques in a non-print message.

Benchmark LA.D.2.3.2: The student uses literary devices and techniques in the comprehension and creation of written, oral, and visual communications.

Benchmark LA.D.2.3.4: The student understands how the multiple media tools of graphics, pictures, color, motion, and music can enhance communication in television, film, radio, and advertising.

Benchmark LA.D.2.3.6: The student understands specific ways that mass media can potentially enhance or manipulate information.

SOCIAL STUDIES, Grades 6-8

SS.A.1.3: The student understands historical chronology and the historical perspective.

Benchmark SS.A.1.3.1: The student understands how patterns, chronology, sequencing (including cause and effect), and the identification of historical periods are influenced by frames of reference.

Benchmark SS.A.1.3.2: The student knows the relative value of primary and secondary sources and uses this information to draw conclusions from historical sources such as data in charts, tables, graphs.

SS.A.3.3: The student understands the world from its beginning to the time of the Renaissance.

Benchmark SS.A.3.3.3: The student knows how physical and human geographic factors have influenced major historical events and movements.

Standard 1:

SS.B.1.3: The student understands the world in spatial terms.

Benchmark SS.B.1.3.1: The student uses various map forms (including thematic maps) and other geographic representations, tools, and technologies to acquire, process, and report geographic information including patterns of land use, connections between places, and patterns and processes of migration and diffusion.

Benchmark SS.B.1.3.2: The student uses mental maps to organize information about people, places, and environments.

Standard 2:

SS.B.2.3: The student understands the interactions of people and the physical environment.

Benchmark SS.B.2.3.5: The student understands the geographical factors that affect the cohesiveness and integration of countries.

Links to Primary Source Documents

The Aftermath Links

Nuremberg Web Resources

United States Holocaust Memorial Museum
http://ushmm.org/outreach/wcrime.htm

The Florida Holocaust Museum
http://www.flholocaustmuseum.org

Court TV
http://www.courttv.com/archive/casefiles/nuremberg

Unit 7

Genocide: Never Again and the 20th Century

"Each time a man stands up for an idea, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope…and crossing each other from a million different centers of energy and daring those ripples build a current that can sweep down the mightiest wall of oppression and resistance."

-Robert Kennedy

Summary

Lemkin and Genocide

Raphael Lemkin was a Jewish refugee. Like many others, he left his native Poland behind in 1941. Lemkin was also very different. As a child, he was very curious about massacres. He was home schooled and his mother helped him find historical information regarding massacres. He had many questions regarding why and how people could do this and get away with the crimes.

When Lemkin was 21 years old, he was studying linguistics at the University of Lvov and became fascinated by Soghomon Tehlirian. Tehlirian was an Armenian survivor who murdered Talaat, the Turkish leader involved in targeting the Armenians for genocide, a term not developed at the time. Lemkin was puzzled; it was a crime for Tehlirian to kill a man, but it was not illegal for Talaat to kill more than a million men in his own country. This enigma brought Lemkin back to his childhood fascination with massacres and was also a personal turning point for Lemkin; he graduated from Lvov and began law school. Lemkin believed that "impunity for mass murderers like Talaat had to end and retribution had to be legalized." (Power, pg. 19)

As Lemkin began to work towards this end, he knew he had to describe the atrocities accurately. In 1933, he linked the words "barbarity" and "vandalism." "Barbarity" he defined as "the premeditated destruction of national, racial, religious, and social collectivities." "Vandalism" he classified as the "destruction of works of art and culture being the expression of the particular genius of the collectives." (Power, pg. 21) As Hitler came to power, he saw the groundwork being laid for another series of massacres, that of the Jews. Lemkin could not get the world to listen. As he left Europe, he began a quest for a new word that would describe the atrocities—he would give the ultimate crime a name. (During World War II, he served in the underground and escaped and left Poland in 1941 for the United States.)

Circa 1945, Lemkin's research came to fruition when he created a term that united atrocities with moral judgement. He coined the term "genocide," "geno" from the Greek word meaning race or tribe with the Latin word "cide" meaning killing. According to Lemkin, "genocide was a coordinated plan of different actions aiming at the destruction of essential foundation of the life of national groups with the aim of annihilating the groups themselves. The perpetrators of genocide would attempt to destroy the political and social

institutions of the culture, language, national feeling, religion, and economic existence of national groups. They would hope to eradicate the personal security, liberty, health, dignity, and lives of individual members of targeted groups."

"Genocide has two phases: one, destruction of the national pattern of the oppressed group; and two, the imposition of the national pattern of the oppressor. This imposition, in turn, may be made upon the oppressed population which is allowed to remain or upon the territory alone, after removal of the population and colonization of the area by the oppressor's own nationals." (Power, pg. 43)

Genocide and the Law

Where did Lemkin go from there? He developed a word to describe the most horrific types of crimes, but what was done with that word? Lemkin, by himself, spent his life to making the word a crime.

In 1945, as WWII ended and the preparations for Nuremberg began, Lemkin decided that this was the opportunity to have the act of genocide tried as a crime. He spent much of his time working with attorneys persuading them to use the term "genocide." At Nuremberg, Nazis were prosecuted for the crimes against humanity, but not for genocide. Therefore, had Hitler only murdered Jews of Nazi Germany, he and his henchmen would not have been able to be persecuted. Only when he crossed the border into Poland could he be tried for murder and crimes against humanity. This notion was very upsetting to Lemkin, understanding that under these rules of persecution, genocide could happen again.

Nuremberg was also a very difficult time for Lemkin. He found his brother, sister-in-law, and two nephews. The Nazis, through ghettos, concentration camps, and death marches, murdered the other 49 members of his family. This information made Lemkin even more determined to get genocide tried as a crime.

In October 1945, Lemkin achieved the first step of his plan to have the act of genocide tried as a crime. The Nuremberg indictment stated that all the defendants were accused of genocide. The defendants, however, were convicted of crimes against peace, war crimes, and crimes against humanity. This step was the first in a very long list that would take Lemkin back to the U.S. and to the U.N.

On the plane back to the U.S., Lemkin drafted a sample General Assembly resolution condemning genocide for which he became very well known. Many delegates tried to avoid him, but he would not allow that to happen. He was alone in the world and poor. He sought the delegates in the U.N. cafeteria, but the delegates never saw him eat. He spent many nights wandering the streets of New York. This made him even more determined.

One of the first delegates and countries to support Lemkin was Andrei Vishinsky of the Soviet Union. Finally on December 11, 1946, the General Assembly of the United Nations passed a resolution that condemned genocide "as the denial of the right of existence of entire human groups." The resolution also committed the U.N. to draft a treaty banning genocide. Lemkin was on his way.

Lemkin understood that people would probably not stop committing these crimes simply because a law was written but he also understood that if the law was not written, the perpetrators would not be prosecuted.

On December 9, 1948, two years after the resolution to condemn genocide was passed, The Convention on the Prevention and Punishment of the Crime of Genocide was complete. The crime of genocide was defined as any of the following acts committed with intent to destroy in whole or in part a national, ethnic, racial, or religious group such as:

A. Killing members of the group
B. Causing serious bodily or mental harm to members of the group
C. Deliberately inflicting on the group the conditions of life calculated to bring about its physical destruction in whole or in part
D. Imposing measures intended to prevent births within the group
E. Forcibly transferring children of the group to another group

To be found guilty:

A. Carry out any of the aforementioned acts
B. With the intent to destroy all or part of the group
C. One of the groups protected

http://www.hrweb.org/legal/genocide.html

The laws did not require for the whole group to be exterminated, but a large part. The perpetrator also had to target a national, ethnic, or religious group.

This convention closed most of the loopholes that existed in Nuremberg. Now, all that was necessary for genocide to become a punishable crime was for the countries of the U.N. to ratify *The Prevention and Punishment of the Crime of Genocide Treaty*.

On August 28, 1959, Raphael Lemkin died of a heart attack. The United States still had not signed the Genocide Convention. On January 11, 1967, Senator William Proxmire, Democrat-Wisconsin, took up the cause of the Genocide Convention. From that day forward, he spoke about ratification of the Genocide Convention. In 1988, after over 3,000 speeches, the United States finally passed the Genocide Convention. Over 40 years had passed since the U.N. and Lemkin has introduced the ideas.

Universal Declaration of Human Rights

Where did the idea of a Universal Declaration of Human Rights come from? Who began pushing this idea? Why would the world embrace this idea? Where is the bar for "never again?"

So many questions come to mind when discussing the Universal Declaration of Human Rights. World War II and the Holocaust were part of a catalyst for the declaration. These two events showed the world what people could do to each other. Another catalyst was Franklin Roosevelt's 1941 "Four Freedoms Speech." This speech linked "future peace and security to respect for freedom of speech and expression, freedom to worship God in one's own way, freedom to want and freedom to fear." This speech was part of the groundwork for human rights. In 1945, as the United Nations was formed, part of the U.N. charter included the idea of universal human rights. However, at that time, no outline or explanation of what those rights would look like had been developed.

President Harry Truman asked former first lady Eleanor Roosevelt (wife of deceased President Franklin Roosevelt) to be a member of the U.S. delegation to the U.N. The Senate, with only Senator Theodore G. Bilbo of Mississippi voting against her, voted her in. Senator Bilbo was concerned about her views on racial equality. For many years Roosevelt had spoken and written about women's rights, ending racial discrimination, and improving living conditions. Due to her humanitarian efforts, she was asked to serve on the U.N.'s Third Committee on Social Humanitarian and Cultural Affairs. She worked specifically with the social, humanitarian, and cultural division. She was the only woman on the delegation.

Once the committee convened, the decision to write the bill of human rights became the first order of business. This task was much easier said than done in a political climate where the Soviet Union was a large communist country that did not believe in the rights of the individual versus the rights of the community. However, Eleanor Roosevelt was unanimously elected chairman of the committee.

The document that the committee was to produce was a preliminary document. The bill would have at least six revisions, including approval by the full Commission on Human Rights and circulation to all member states for comments. Revisions based on these comments were to be sent back to the full Commission. Once those steps were taken, it would be sent for review by the Economic and Social Council which would have the power to recommend it to the General Assembly's Third Committee on Social, Humanitarian, and Cultural Affairs. Finally, with these steps complete, it could be voted on by the General Assembly. The process would take three years. The declaration was introduced to the General Assembly of the United Nations on December 9, 1948, the same day the Genocide Convention was ratified. The General Assembly passed the Declaration of Human Rights on December 10, 1948.

Once the General Assembly passed the Declaration of Human Rights, there was still a battle over whether to have a binding Covenant. At the same time, communism and the cold war were in full force. Both sides of the cold war were in violation of human rights and were not interested in passing the Declaration of Human Rights. In 1953, President Eisenhower announced that the United States would not participate actively in the Human Rights Commission's work on a binding Convention and would not support the Covenant.

The work of creating and passing the Covenant was very slow. However, in 1953, the United Nations established a Commission on Human Rights. This was the first time a tribunal was established where people could present complaints against their own government.

It was not until 1992 that the United States signed but did not ratify the Universal Declaration of Human Rights. It took 44 years for the U.S. government to embrace this Convention. Many people in the United States had already embraced this Declaration, including Martin Luther King, Jr.

The Declaration, however, had much support in the years before the ratification in the United States. Many arms of the Declaration, including Amnesty International and Human Rights Watch, advocate, lobby, and monitor what is going on in the world.

Human Rights and Your World

How do students become global citizens? The first step is getting familiar with the Declaration of Human Rights as well as the U.N. Convention on Children's Rights. Students need to understand that the world they live in does not always support the rights of the individual. Students need to examine what it means to be a citizen of the world and understand civic responsibility.

There are many situations locally, nationally, and internationally that violate human rights. As students begin to understand the ideas of inherent dignity, respect, and protection, they can identify situations in their own schools. Once students identify these situations from newspapers, news programs, and the like, they can begin to look at ways they can help the situation. Students can email or mail representatives of their local, state, and national government explaining the situation and asking for input. Students can also help support local charities through donations and drives. Students can educate other students and citizens through posters and discussions.

There are many ways to get involved. Teachers and students know and understand the situations in their school and local community. What can one student or a group of friends do to help educate others to solve a local problem? Becoming involved in the policital process, helping with a charity, contacting a local or national politician, and explaining a situation are just a few of the ways students can become global citizens.

Objectives

1. The students will investigate Raphael Lemkin and the origins of the word "genocide."
2. The students will explain the difference between murder and genocide.
3. The students will explore the Declaration of Human Rights and the role of Eleanor Roosevelt.

Suggested Learning Activities

1. Looking at the definition of genocide, students can examine current events and discuss other instances of genocide in the 20th century.
2. Students can compare laws in the U.S. and the Declaration of Human Rights.
3. Research reasons why the U.S. took so long to ratify the Declaration of Human Rights. Students can become familiar with the U.N. Convention on Children's Rights and explain the process that is taking place.

Sunshine State Standards Correlations

LANGUAGE ARTS, Grades 6-8

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Benchmark SS.B.1.3.2: The student uses mental maps to organize information about people, places, and environments.

Standard 2:

SS.B.2.3: The student understands the interactions of people and the physical environment.

Benchmark SS.B.2.3.5: The student understands the geographical factors that affect the cohesiveness and integration of countries.

Links to Primary Source Documents

Genocide Links

General Information

The Florida Holocaust Museum
http://www.flholocaustmuseum.org

The Center for Holocaust and Genocide Studies, University of Minnesota
http://www.chgs.umn.edu/

The United Nations
http://www.un.org/

The Convention on the Prevention and Punishment of the Crime of Genocide
http://www.hrweb.org/legal/genocide.html

The Declaration of Human Rights
http://www.un.org/rights/50/decla.htm

Human Rights Watch
http://www.hrw.org/

Amnesty International
http://www.amnesty.org/

Appendix

THE HOLOCAUST: A HISTORICAL SUMMARY

Source: United States Holocaust Memorial Museum

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

The concentration camp is most commonly associated with the Holocaust and remains an enduring symbol of the Nazi regime. The first camps opened soon after the Nazis took power in January 1933; they continued as a basic part of Nazi rule until May 8, 1945, when the war, and the Nazi regime, ended.

The events of the Holocaust occurred in two main phases: 1933-1939 and 1939-1945.

I. 1933-1939

On January 30, 1933, Adolf Hitler was named Chancellor, the most powerful position in the German government, by the aged President Hindenburg. Hindenburg hoped he could lead the nation out of its grave political and economic crisis. Hitler was the leader of the right-wing National Socialist German Workers Party (called the "Nazi Party" for short). By 1933, it was one of the strongest parties in Germany, even though – reflecting the country's multiparty system – the Nazis had only won a plurality of 33 percent of the votes in the 1932 elections to the German parliament (*Reichstag*).

Once in power, Hitler moved quickly to end German democracy. He convinced his cabinet to invoke emergency clauses of the constitution that permitted the suspension of individual freedoms of press, speech, and assembly. Special security forces – the Special State Police (*Gestapo*), the Storm Troopers (SA), and the Security Police (SS) – murdered or arrested leaders of opposition political parties (Communists, socialists, and liberals). The Enabling Act of March 23, 1933, forced through the *Reichstag,* already purged of many political opponents, gave dictatorial powers to Hitler.

Also in 1933, the Nazis began to put into practice their racial ideology. Echoing ideas popular in Germany as well as most other western nations well before the 1930s, the Nazis believed that the Germans were "racially superior" and that there was a struggle for survival between them and the "inferior races." They saw Jews, Roma (Gypsies), and the handicapped as a serious biological threat to the purity of the "German (Aryan)[1] Race," which they called the "master race."

Jews, who numbered nearly 600,000 in Germany (less than one percent of the total population in 1933), were the principal target of Nazi hatred. The Nazis mistakenly identified Jews as a race and defined this race as "inferior." They also spewed hate-mongering propaganda that unfairly blamed Jews for Germany's economic depression and the country's defeat in World War I (1914-1918).

In 1933, new German laws forced Jews out of their civil service jobs, university and law court positions, and other areas of public life. In April 1933, a boycott of Jewish businesses was instituted. In 1935, laws proclaimed at Nuremberg made Jews second-

class citizens. These "Nuremberg Laws" defined Jews not by their religion or by how they wanted to identify themselves but by the religious affiliation of their grandparents. Between 1937 and 1939, new anti-Jewish regulations segregated Jews further and made daily life very difficult for them: Jews could not attend public schools, go to theaters, cinemas, or vacation resorts; or reside, or even walk, in certain sections of German cities.

Also between 1937 and 1939, Jews were forced from Germany's economic life: the Nazis either seized Jewish businesses and properties outright or forced Jews to sell them at bargain prices. In November 1938, after a German diplomat was attacked by a Jewish youth, this economic attack against German and Austrian[1] Jews escalated into the physical destruction of synagogues and Jewish-owned stores, the arrest of Jewish men, the destruction of homes, and the murder of individuals. This centrally organized riot (pogrom) became known as *Kristallnacht*.

Although Jews were the main target of Nazi hatred, the Nazis persecuted other groups they viewed as racially or genetically "inferior." Nazi racial ideology was buttressed by scientists who advocated "selective breeding" (eugenics) to "improve" the human race. Laws passed between 1933 and 1935 aimed to reduce the future number of genetic "inferiors" through involuntary sterilization programs: about 500 children of mixed (African-German) racial backgrounds[2] and between 320,000 and 350,000 individuals judged physically or mentally handicapped were subjected to surgical or radiation procedures so they could not have children. Supporters of sterilization also argued that the handicapped burdened the community with the costs of their care. Many of Germany's 30,000 Romas (Gypsies) were also eventually sterilized and prohibited, along with Blacks, from intermarrying with Germans. Reflecting traditional prejudices, new laws combined traditional prejudices with the new racism of the Nazis which defined the Roma, by "race," as "criminal and asocial."

Another consequence of Hitler's ruthless dictatorship in the 1930s was the arrest of political opponents and trade unionists and others the Nazis labeled "undesirables" and "enemies of the state." Some five to fifteen thousand homosexuals were imprisoned in concentration camps; under the 1935 Nazi-revised criminal code, the mere denunciation of a man as "homosexual" could result in arrest, trial, and conviction. Jehovah's Witnesses, who numbered 20,000 in Germany, were banned as an organization as early as April 1933, since the beliefs of this religious group prohibited them from swearing any oath to the state or serving in the German military. Their literature was confiscated, and they lost jobs, unemployment benefits, pensions, and all social welfare benefits. Many Witnesses were sent to prisons and concentration camps in Nazi Germany, and their children were sent to juvenile detention homes and orphanages.

Between 1933 and 1936, thousands of people, mostly political prisoners and Jehovah's Witnesses, were imprisoned in concentration camps, while several thousand German

[1] On March 11, 1938, Hitler sent his army into Austria, and on March 13 the incorporation (*Anschluss*) of Austria with the German empire (*Reich*) was proclaimed in Vienna. Most of the population welcomed the *Anschluss* and expressed their fervor in widespread riots and attacks against the Austrian Jews numbering 180,000 (90 percent of whom lived in Vienna).

[2] These children, called "the Rhineland bastards" by Germans, were the offspring of German women and African soldiers from French colonies who were stationed in the 1920s in the Rhineland, a demilitarized zone the Allies established after World War I as a buffer between Germany and western Europe.

Roma were confined in special municipal camps. The first systematic round-ups of German and Austrian Jews occurred after *Kristallnacht*, when approximately 30,000 Jewish men were deported to Dachau and other concentration camps and several hundred Jewish women were sent to local jails. At the end of 1938, the waves of arrests also included several thousand German and Austrian Roma.

Between 1933 and 1939, about half the German Jewish population and more than two-thirds of Austrian Jews (1938-39) fled Nazi persecution. They emigrated mainly to Palestine, the United States, Latin America, Shanghai (which required no visa for entry), and eastern and western Europe (where many would be caught again in the Nazi net during the war). Jews who remained under Nazi rule were either unwilling to uproot themselves or unable to obtain visas, sponsors in host countries, or funds for emigration. Most foreign countries, including the United States, Canada, Britain, and France, were unwilling to admit very large numbers of refugees.

II. 1939-1945

On September 1, 1939, Germany invaded Poland and World War II began. Within days, the Polish army was defeated, and the Nazis began their campaign to destroy Polish culture and enslave the Polish people, whom they viewed as "subhuman." Killing Polish leaders was the first step: German soldiers carried out massacres of university professors, artists, writers, politicians, and many Catholic priests. To create new living space for the "superior Germanic race," large segments of the Polish population were resettled, and German families moved into the emptied lands. Thousands of other Poles, including Jews, were imprisoned in concentration camps. The Nazis also kidnapped as many as 50,000 "Aryan-looking" Polish children from their parents and took them to Germany to be adopted by German families. Many of these children were later rejected as not capable of Germanization and sent to special children's camps, where some died of starvation, lethal injection, and disease.

As the war began in 1939, Hitler initiated an order to kill institutionalized, handicapped patients deemed "incurable." Special commissions of physicians reviewed questionnaires filled out by all state hospitals and then decided if a patient should be killed. The doomed were then transferred to six institutions in Germany and Austria, where specially constructed gas chambers were used to kill them. After public protests in 1941, the Nazi leadership continued this euphemistically termed "euthanasia" program in secret. Babies, small children, and other victims were thereafter killed by lethal injection, pills, and by forced starvation.

The "euthanasia" program contained all the elements later required for mass murder of European Jews and Roma in Nazi death camps: an articulated decision to kill, specially trained personnel, the apparatus for killing gas, and the use of euphemistic language like "euthanasia" that psychologically distanced the murderers from their victims and hid the criminal character of the killings from the public.

In 1940 German forces continued their conquest of much of Europe, easily defeating Denmark, Norway, the Netherlands, Belgium, Luxembourg, and France. On June 22, 1941, the German army invaded the Soviet Union and by September was approaching Moscow. In the meantime, Italy, Romania, and Hungary had joined the Axis powers led by Germany and opposed by the Allied Powers (British Commonwealth, Free France, the United States, and the Soviet Union).

In the months following Germany's invasion of the Soviet Union, Jews, political leaders, Communists, and many Romas were killed in mass executions. The overwhelming majority of those killed were Jews. These murders were carried out at improvised sites throughout the Soviet Union by members of mobile killing squads (*Einsatzgruppen*) who followed in the wake of the invading Germany army. The most famous of these sites is Babi Yar, near Kiev, where an estimated 33,000 persons, mostly Jews, were murdered. German terror extended to institutionalized handicapped and psychiatric patients in the Soviet Union; it also resulted in the mass murder of more than three million Soviet prisoners of war.

World War II brought major changes to the concentration camp system. Large numbers of new prisoners, deported from all German-occupied countries, now flooded the camps. Often entire groups were committed to the camps, such as members of underground resistance organizations who were rounded up in a sweep across western Europe under the 1941 "Night and Fog" decree.

To accommodate the massive increase in the number of prisoners, hundreds of new camps were established in occupied territories of eastern and western Europe.

During the war, ghettos, transit camps, and forced labor camps, in addition to the concentration camps, were created by the Germans and their collaborators to imprison Jews, Romas, and other victims of racial and ethnic hatred as well as political opponents and resistance fighters. Following the invasion of Poland, three million Polish Jews were forced into approximately 400 newly established ghettos, where they were segregated from the rest of the population. Large numbers of Jews were also deported from other cities and countries, including Germany, to ghettos in Poland and German-occupied territories further east.

In Polish cities under Nazi occupation, like Warsaw and Lodz, Jews were confined in sealed ghettos where starvation, overcrowding, exposure to cold, and contagious diseases killed tens of thousands of people. In Warsaw and elsewhere, ghettoized Jews made every effort, often at great risk, to maintain their cultural, communal, and religious lives. The ghettos also provided a forced labor pool for Germans and many forced laborers (who worked on road gangs, in construction, or other hard labor related to the German war effort) died from exhaustion or maltreatment.

Between 1942-1944, the Germans moved to eliminate the ghettos in occupied Poland and elsewhere, deporting ghetto residents to "extermination camps" – killing centers equipped with gassing facilities – located in Poland. After the meeting of senior German government officials in late January 1942 at a villa in the Berlin suburb of Wannsee, the decision to implement "the final solution of the Jewish question" became formal state policy, and Jews from western Europe were also sent to killing centers in the East.

The six killing sites, chosen because of their closeness to rail lines and their location in semi-rural areas, were at Belzec, Sobibor, Treblinka, Chelmno, Majdanek, and Auschwitz-Birkenau. Chelmno was the first camp in which mass executions were carried out by gas, piped into mobile gas vans; 320,000 people were killed there between December 1941 and March 1943 and between June and July 1944. A killing center using gas vans and later gas chambers operated at Belzec, where more than 600,000 people were killed between May 1942 and August 1943. Sobibor opened in May 1942 and closed one day after a prisoner rebellion on October 14, 1943; up to 200,000 people were killed by gassing. Treblinka opened in July 1942 and closed in

November 1943; a revolt by the prisoners in early August 1943 destroyed much of the facility. At least 750,000 people were killed at Treblinka, physically the largest of the killing centers. Almost all of the victims at Chelmno, Belzec, Sobibor, and Treblinka were Jews; a few were Roma. Very few individuals survived these four killing centers, where most victims were murdered immediately after arrival.

Auschwitz-Birkenau, which also served as a concentration camp and slave labor camp, became the killing center where the largest numbers of European Jews and Roma were killed. After an experimental gassing there in September 1941 of 250 malnourished and ill Polish prisoners and 600 Russian POWs, mass murder became a daily routine; more than 1.25 million people were killed at Auschwitz-Birkenau, 9 out of 10 of them Jews. In addition, Roma, Soviet POWs, and ill prisoners of all nationalities died in the gas chambers. Between May 14 and July 18, 1944, 437,402 Hungarian Jews were deported to Auschwitz in 8 trains. This was probably the largest single mass deportation during the Holocaust. A similar system was implemented at Majdanek, which also doubled as a concentration camp and where 275,000 persons were killed in the gas chambers or died from malnutrition, brutality, and disease.

The methods of murder were the same in all the killing centers, which were operated by the SS. The victims arrived in railroad freight cars and passenger trains, mostly from ghettos and camps in occupied Poland, but also from almost every other eastern and western European country. On arrival, men were separated from women and children. Prisoners were forced to undress and hand over all valuables. They were then driven naked into the gas chambers, which were disguised as shower rooms, and either carbon monoxide or Zyklon B (a form of crystalline prussic acid, also used as an insecticide in some camps) was used to asphyxiate them. The minority selected for forced labor were, after initial quarantine, vulnerable to malnutrition, exposure, epidemics, medical experiments, and brutality; many perished as a result.

The Germans carried out their systematic murderous activities with the active help of local collaborators in many countries and the acquiescence or indifference of millions of bystanders. However, there were instances of organized resistance. For example, in the fall of 1943, the Danish resistance, with the support of the local population, rescued nearly the entire Jewish community in Denmark from the threat of deportation to the east by smuggling them via a dramatic boat lift to safety in neutral Sweden. Individuals in many other countries also risked their lives to save Jews and other individuals subject to Nazi persecution. One of the most famous was Raoul Wallenberg, a Swedish diplomat, who led the rescue effort that saved the lives of tens of thousands of Hungarian Jews in 1944.

Resistance movements existed in almost every concentration camp and ghetto of Europe. In addition to the armed revolts at Sobibor and Treblinka, Jewish resistance in the Warsaw ghetto led to a courageous uprising in April-May 1943, despite a predictable doomed outcome because of a superior German force. In general, rescue or aid to Holocaust victims was not a priority of resistance organizations whose principal goal was to fight the war against the Germans. Nonetheless, such groups and Jewish partisans (resistance fighters) sometimes cooperated with each other to save Jews. On April 19, 1943, for instance, members of the National Committee for the Defense of Jews, in cooperation with Christian railroad workers and the general underground in Belgium, attacked a train leaving the Belgian transit camp of Malines headed for Aushcwitz and succeeded in assisting hundreds of Jewish deportees to escape.

After the war turned against Germany and the Allied armies approached German soil in late 1944, the SS decided to evacuate outlying concentration camps. The Germans tried to cover up the evidence of genocide and deported prisoners to camps inside Germany to prevent their liberation. Many inmates died during the long journeys on foot known as “death marches.” During the final days, in the spring of 1945, conditions in the remaining concentration camps exacted a terrible tool in human lives. Even concentration camps never intended for extermination, such as Bergen-Belsen, became death traps for thousands, including Anne Frank, who died there of typhus in March 1945.

In May 1945, Nazi Germany collapsed, the SS guards fled, and the camps ceased to exist as extermination, forced labor, or concentration camps. Some of the concentration camps, including Bergen-Belsen, Dachau, and Landsberg, all in Allied occupied Germany, were turned into camps for displaced persons (DPs), which included former Holocaust victims unable to be repatriated.

The Nazi legacy was a vast empire of murder, pillage, and exploitation that affected every country of occupied Europe. The toll in lives was enormous. The full magnitude and the moral and ethical implications of this tragic era are only now beginning to be understood more fully.

PROFESSIONAL RESOURCE BOOKS

Abells, Chana Byers. *The Children We Remember.* New York: Greenwillow Books, 1983. Through moving photographs from the Yad Vashem Archives in Jerusalem, Israel, archivist Chana Byers Abells has created an unforgettable essay about children who lived and died during the Holocaust. While it is a story of death and loss, it is also a story of courage and endurance that must be told to all of today's children. Pre-reading and editing is advisable.

Adler, David A. *We Remember the Holocaust.* New York: Henry Holt, 1989. Childhood memories of humiliation, fear, and dehumanization echo across the decades to remind readers of the horror, suffering, and tragedy that was the Holocaust. More than 25 survivors share their stories, many of them gruesome—Jewish children forced to eat grass, the maxim at Auschwitz that the only way out was through the chimney, people tortured and killed—but in their telling, students discover what it was like to be a Jew in Europe during World War II. Includes an index, glossary, chronology, bibliography, and the survivors quoted in the book.

Allport, Gordon W. *ABC's of Scapegoating.* Ninth ed. New York: Anti-Defamation League, 1983. Allport outlines definitions of scapegoating, motives for and types of scapegoaters, forms of scapegoating and its effects upon its victims, and methods for combating scapegoating. 36pp., bibliography.

Anti-Defamation League. *The Wonderful World of Difference: A Human Relations Program for Grades K-8.* New York: Anti-Defamation League, 1986. Twenty classroom activities, organized into seven primary objectives, are provided to help students learn through experience. The objectives focus on helping students to understand individual and group similarities and differences, to appreciate diversity, and to recognize the consequences of prejudice and discrimination. Glossary.

Arendt, Hannah. *Eichmann in Jerusalem.* New York: Viking Press, 1963.

Ayer, Eleanor, Waterford, Helen, Heck, Alfons. *Parallel Journeys.* New York: Antheneum, 1995. Presenting a stark contrast, two true stories of Hitler's Germany are told in alternating sections: the account of Helen, who hides in Holland, gives up her child to the care of a non-Jewish family, and is shipped to Auschwitz; and the story of a young Alfons, whose blind faithfulness to Fuhrer and his own sense of self-importance allowed him to rise to the top of the Hitler Youth. Candid excerpts from autobiographies of both illuminate their drastically different characters and perspective.

Bachrach, Susan D. *Tell Them We Remember: The Story of the Holocaust.* Boston: Little Brown and Company, 1994. The United States Holocaust Memorial Museum reaches beyond its walls to show children how the lives of

innocent people throughout Europe were affected by the tragedy of the Holocaust.

Baker, Michael O. *What Would You Do? Developing and/or Applying Ethical Standards.* Pacific Grove, CA: Midwest Publications, 1989. Thirty ethical problems, designed to help students develop critical thinking skills about ethics, comprise this workbook. Each problem consists of a problem statement, possible beginning response, and two sets of modifying circumstances. Some of the problems are not appropriate for young children, but can be adapted. For young children beginning to develop ethical standards, the problem-solving methods can be used to develop individual and classroom ethical standards. 30pp.

Bauer, Yehuda. *A History of the Holocaust.* New York: Franklin Watts, 1982.

Ben-Asher, Naomi and Hayim Leaf, eds. *The Junior Jewish Encyclopedia.* 11th ed. New York: Sheingold, 1991. This is a comprehensive, one-volume reference book of Jewish history, customs, communal life, biography, and religion written for middle and secondary students. It is, however, also useful for teachers and media specialists. The articles are short, but thorough, and do not oversimplify the complexity and richness of Jewish life. Teachers can use the encyclopedia to fill gaps in their knowledge, and to encourage third and fourth graders to look up answers to questions about Judaism. 352pp.

Berenbaum, Michael. *The World Must Know: The History of the Holocaust as Told in the United States Holocaust Memorial Museum.* New York: Harper Collins. A skillfully written and illustrated account that documents the human stories of the Holocaust. This book journeys back in time to a world where Jewish culture thrived in Central Europe and proceeds to the moment when the most unspeakable events in history occurred.

Blackaby, Susan. *One World: Multicultural Projects and Activities.* Troll Associates, 1992. Taking the same approach as *The Spirit That Moves Us*, this resource guide focuses on African American, Native American, Latino American, and Asian American cultures. Each section has a brief introduction to the relevant culture, activities for students, and detailed annotations of children's books. 96pp.

Boas, Jacob. *We Are Witnesses: The Diaries of Five Teenagers Who Died in the Holocaust.* New York: Scholastic, 1995. The journal entries of four youths from war-torn Belgium, Poland, Lithuania, and Hungary, as well as Anne Frank of Holland, are presented to show the enduring hope that can prevail even in the most heinous times. Their words serve as testament to the evil that was the Holocaust and provide a message of peace for future generations.

Borowski, Tadeusz. *This Way to the Gas, Ladies and Gentlemen.* New York: Penguin Books, 1976.

Brecher, Elinor J. *Schindler's Legacy: True Stories of the List Survivors.* New York: Plume, 1994. Traveling throughout America, the author and photographer found more than 40 of the men and women whose collective experience was dramatized in the film.

Cargas, Harry J. *Voices from the Holocaust.* Lexington: University Press of Kentucky, 1993.

Chartock, Roselle K. and Jack Spencer, eds. *Can It Happen Again? Chronicles of the Holocaust.* New York: Black Dog and Leventhal, 1995.

Dawidowicz, Lucy. *The War Against the Jews.* New York: Holt, Rinehart and Winston, 1975.

Drew, Margaret A. *Annotated Bibliography.* Washington, D.C.: United States Holocaust Memorial Council, 1993. Designed to help teachers choose appropriate books for themselves and their students, the bibliography identifies books appropriate to middle school students, high school students, and adults. Each section is further divided into general and specialized history, biography, fiction, and art and literacy criticism, making it easy to locate books that meet teachers' specific needs. 31pp.

Dwork, Deborah. *Children with a Star: Jewish Youth in Nazi Europe.* New Haven: Yale University Press, 1991.

Fink, Ida. *A Scrap of Time.* New York: Schocken, 1989.

Frank, Anne. *Anne Frank, the Diary of a Young Girl: The Definitive Edition.* Edited by Otto Frank and Mirjam Pressler. New York: Doubleday, 1995. A fresh, more complete version of Anne Frank's classic account of life in the hidden annex. The original edition, edited by Anne's father, suppressed nearly 30 percent of the original diary—mostly passages containing details of Anne's emerging sexuality and her often-stormy relationship with her mother. The restored material serves to reinforce the fact that Anne was first and foremost a teenage girl, not a remote and flawless symbol.

Frank, Otto and Mirjam Pressler. *Reader's Companion to The Diary of A Young Girl: Anne Frank.* New York: Doubleday, 1995.

Friedman, Carl. *Nightfather*. New York: Persea Books, 1994. Survivor's children live in the everyday world and also in their father's nightmare world of the camps. The tragedy of the Holocaust is passed down from parent to child through the bond of love.

Friedlander, Albert H. *Out of the Whirlwind: A Reader of Holocaust Literature.* New York: Schocken Books, 1976. This anthology features selections of literary works about the Holocaust, including excerpts from works of Anne

Frank, Elie Wiesel, Leo Baeck, and other writers, novelists, historians, and theologians.

Gies, Miep. *Anne Frank Remembered: The Story of the Woman Who Helped to Hide the Frank Family.* New York: Anne Frank Center USA. The story of the woman who helped hide the Frank family.

Gilbert, Martin. *Atlas of the Holocaust.* London: Michael Joseph/Board of Deputies of British Jews, 1982. Gilbert uses 316 original maps, supplemented by brief explanatory text, to trace each phase of the Holocaust. The maps document early random killings; mass expulsion of Jews from thousands of towns; the establishment of concentration, slave labor, and death camps; deportations; sites of resistance; and forced death marches. To personalize the movement and death of millions of Jews, Gilbert includes maps tracing the fate of individuals caught in the Holocaust. 256pp., bibliography.

Gollnick, Donna M. and Phillip C. Chinn. *Multicultural Education in a Pluralistic Society. Second Ed.* Columbus, OH: Merrill, 1986. Taking a different approach from most books on multicultural education, these authors present cultural overviews from the perspectives of socio-economic status, ethnicity, religion, gender, exceptionality, and age. Additional chapters explore the pervasive influence of culture; why teachers need to understand their own cultural background as well as that of their students; ideas for implementing multicultural education. Important concepts, such as the difference between race and ethnicity, are explained throughout the book. 291pp., bibliography.

Greenberg, Irving. *The Jewish Way Living the Holidays.* New York: Summit Books, 1988. For teachers who want an in-depth study of Jewish Holidays, this book is an excellent reference. Greenberg explains each holiday's background, ceremonial rituals, and religious significance. Taking into consideration the different branches within Judaism, he gives instructions for observance, stressing how rituals, prayers, foods, and songs used to celebrate the holiday reflect and reinforce their central message. Of particular interest to Holocaust study is a chapter on Yom Hashoah, the Holocaust Day of Remembrance. 463pp., bibliography, glossary.

Hilberg, Raul. *The Destruction of the European Jews.* New York: Holmes and Meier, 1985.

Hilberg, Raul. *Perpetrators, Victims, Bystanders: The Jewish Catastrophe, 1933-1945.* New York: Harper Collins, 1992.

Humanaka, Sheila. *The Journey: Japanese American Racism and Renewal.* New York: Orchard Books, 1990. With a text illustrated by the author's paintings, this book describes discrimination against Japanese Americans in the 1930's, the incarceration of Japanese Americans during World War II, the simultaneous service of Japanese Americans in the military, and the struggle

during the 1960's and 1970's to win reparations from the U.S. Government. The book is written for students in grades 5 and up, but teachers can simplify the story without losing its historic value and impact. 39pp.

Knight, Margy Burns and Thomas V. Chan. *Talking Walls Activity Guide.* Gardiner, Me: Tilbury House, 1992. The companion to *Talking Walls*, this guide features activity-based lessons to teach geography, language, poetry, world culture, ethnic heritage, religion, science, math, art, architecture, and basic concepts related to numbers, color, shapes, and sizes. In Part 1, "Over and Walls," activities help students see ways in which walls are similar the world over. In Part 2, "Within the Walls," activities relate specifically to each wall. 65pp., bibliography.

Lanzmann, Claude. *Shoah: An Oral History of the Holocaust.* New York: Pantheon, 1985. This book contains the complete text of the devastating film that recorded dozens of eye-witness accounts of the events of the Holocaust.

Langone, John. *Spreading Poison: A Book About Racism and Prejudice.* Boston: Little, Brown, 1993. Written for teenagers but useful for adults, this book examines many different kinds of prejudice—racial, religious, ethnic, sexual—along with the historical events and social conditions that foster them. The author gives contemporary examples of prejudice in America. The chapter on race and racism is particularly useful in clarifying the fallacies behind racial classification. 178pp.

Leitner, Isabella and Irving A. Leitner. *Isabella: From Auschwitz to Freedom.* New York: Doubleday, 1994.

Levi, Promo. *Survival in Auschwitz.* New York: Collier Books, 1993.

Levi, Promo. *The Drowned and the Saved.* New York: Vantage Books, 1988.

Lipstadt, Deborah. *Beyond Belief.* New York: The Free Press, 1986.

Lipstadt, Deborah. *Denying the Holocaust: The Growing Assault on Truth and Memory.* New York: The Free Press, 1993.

Levin, Jack and William Levin. *The Functions of Discrimination and Prejudice. Second ed.* New York: Harper & Row, 1982. This is a concise introduction to the study of discrimination and prejudice from a variety of disciplines: sociology, political science, economics, and psychology. The book argues that majority-minority relations cannot be understood apart from the consequences of prejudice and discrimination. The authors analyze the functions that prejudice and discrimination serve for individuals and groups. 258pp., bibliography.

Matas, Carol. *Daniel's Story.* New York: Scholastic Inc., 1993.

National Council on Disability. *The Education of Students with Disabilities: Where Do We Stand?* Washington, D.C.: National Council on Disability, 1982. In a report to the President, the Council surveys the effectiveness of the Individuals with Disabilities Education Act (IDEA, P.L. 94-142). The report addresses many of the educational issues faced by teachers, such as effective school programs that integrate students with disabilities. Parents' perspectives on special education effectiveness may also be useful to regular education teachers grappling with integration issues. 77pp.

Petrovello, Laura R. *The Spirit That Moves Us, Volume I, Grades K-4: A Literature-Based Resource Guide, Teaching About Diversity, Prejudice, Human Rights, and the Holocaust.* The Holocaust Human Rights Center of Maine, 1994. An excellent resource that offers strategies, lesson plans, and resources for teaching students about the fundamental causes of human rights violations and an awareness of ongoing social issues.

Quenk, Rachel. *The Spirit That Moves Us, A Literature-Based Resource Guide, Teaching About the Holocaust and Human Rights, Volume II, Grades 5-8.* Maine: Tilbury House Publishers, 1997. An outstanding resource guide that places emphasis on the broader issues of identity and prejudice. Moving from general to more specific themes to place prejudice and the Holocaust in the context of an ongoing social problem. This resource guide will help add to any curriculum that is concerned with diversity.

Raboff, Ernest. *Marc Chagall.* New York: Harper and Row, 1988. A brief biographical sketch of Chagall precedes the principle content of the book: the symbolism, meaning, and use of color in a number of Chagall's paintings. The text is supplemented by beautiful full-color reproductions of his paintings. 27pp.

Rittner, Carol and John K. Roth, ed. *Different Voices.* New York: Paragon House, 1993.

Ritt, Eva L. and Tess Wise, eds. *Bibliography.* Maitland, FL: Holocaust Memorial Resource and Education Center of Central Florida, 1990. An extensive, annotated bibliography and videography. This resource is subdivided into numerous topics, making it easy to locate specific materials on the Holocaust. 339pp.

Rogasky, Barbara. *Smoke and Ashes: The Story of the Holocaust.* New York: Holiday House, 1988. A brief history of the roots of Nazi anti-Semitism and some of the reasons for Hitler's rise to power begin this account. Then, step-by-step, it follows the development of the plan for the Jews' extermination. Over eighty photographs, many taken by Nazis at the scene, form a stark background to this chillingly objective account.

Sender, Ruth Minsky. *The Cage.* New York: Bantam Books, 1986. Sender relates her experiences from the last days before the Nazi occupation in 1939 to the Russian liberation of the Camp at Grafenort where she was confined.

Senesh, Hannah. *Hannah Senesh: Her Life and Diary.* New York: Schocken Books, 1972.

Stephens, Elaine C., Brown, Jean E., Rubin, Janet E. *Learning About…The Holocaust Literature and Other Resources for Young People.* Library Professional Publications, The Shoestring Press , 1995. This is a resource book and teaching tool for teachers and librarians who want to select and use materials about the Holocaust with children from Kindergarten age through high school. This gives a true pathway through the recent proliferation of Holocaust literature.

Stewart, Gail B. *The Facts About Discrimination.* New York: Crestwood House, 1989. Written for elementary and middle school students, this picture book explains prejudice, stereotyping, scapegoating, and discrimination. The author uses the history of discrimination against Jews, African Americans, and Native Americans to illuminate the concepts of prejudice and discrimination. 48pp.

Stadtler, Bea. *The Holocaust: A History of Courage and Resistance.* West Orange, N.J.: Behrman House, 1974. An enduring question, why did the Jews not resist genocide, is answered in this book. Jews did resist. A second enduring question, why governments and individuals did not try to stop the killing, also is answered. The answer is a few, but only a few, did try. Stadtler addresses these two questions by describing armed and spiritual resistance by Jews, and attempts by "Righteous Gentiles" to rescue Jews targeted for destruction. 210pp., bibliography.

Tatelbaum, Itzhak B. *Through the Eyes: Children Witness the Holocaust.* Chicago: IBT Publishing, 1985.

The New York Times, Page One. *1896-1996 Special Commemorative Edition Celebrating the 100th Anniversary of the Purchase of New York Times by Adolph S. Ochs.* New York: Galahad Books, 1996. Front pages of the past 100 years of the New York Times. A reference and resource book to help explore and understand what was happening in the world from a historical context.

The Committee to Remember the Children, The U.S. Holocaust Memorial Council. *The Wall of Remembrance: Teaching Guide.*, 2000 L Street N.W., Suite 588, Washington, D.C. 20036-4907.

Anti-Defamation League of B'nai B'rith, New York. *The Wonderful World of Difference.*, 1986. An education program of 20 lessons for grades K-8 that

introduces the concept of prejudice which occurs when differences are not accepted or understood.

Totten, Samuel and Stephen Feinberg. *Teaching and Studying the Holocaust.* Allyn and Bacon, 2001. Eminent scholars discuss key educational issues, presenting a range of teaching strategies (what works, what doesn't) and incorporating success stories from history, social studies, and literature classrooms.

Totten, Samuel. *Teaching Holocaust Literature.* Allyn and Bacon, 2001. Eleven educator-written essays explain how to incorporate novels, poetry, drama, and memoirs into Holocaust teaching.

United States Holocaust Memorial Museum. *Teaching About the Holocaust, A Resource Book for Educators.* Washington, D.C, 1995. Includes the museum's Guidelines for Teaching about the Holocaust, an annotated bibliography, annotated videography, frequently asked questions, and a historical summary and chronology. Discusses children and the Holocaust.

Volavkova, Hana, ed. *I Never Saw Another Butterfly: Children's Drawings and Poems from Terezin Concentration Camp 1942-1944.* New York: Schocken Books, 1978. Children's poems and drawings from the ghetto of Terezin (Theresienstadt) located in the hills outside Prague, was an unusual concentration camp that was created to cover up the Nazi genocide of the Jews. The children in this model camp were condemned to die. The art through the eyes of innocent children tell what life was like in the ghetto. The poems and drawings reveal a maturity beyond their years and are haunting reminders of what no child should ever have to see.

Wiesel, Elie. *Night.* New York: Bantam Books, 1960. Wiesel's shocking account of his memories of evil.

Wyman, David. *The Abandonment of the Jews.* New York: Pantheon, 1986.

Yahil, Leni. *The Holocaust.* New York: Oxford University Press, 1990.

Professional Materials

For Secondary Educators

All referenced materials are available for checkout from the Pinellas County Schools Center for Multicultural Education and at the Florida Holocaust Museum. Please call to make arrangements.

Center for Multicultural Education 772-893-2284
10th Avenue North (Area 2 Offices)
St. Petersburg, Florida 33703

Florida Holocaust Museum 772-820-0100
55 5th Street South
St. Petersburg, Florida 33701

Some available titles from the Multicultural Education Center:

- *The Holocaust*, Jackdaw G81, Jackdaw Study Guide, New York: Golden Owl Publishing Company, 1993.
- The Complete Maus (CD Rom)
- Gilbert, Martin. *The Holocaust*
- *Facing History and Ourselves*
- *Krakow Ghetto Notebook* (Music CD)
- Holland and Knight Previous Contest Booklets (these contain outstanding lessons and bibliography materials)

Class Sets of the Following:

- Anne Frank – Beyond the Diary
- The Children We Remember
- The Devil in Vienna
- Tunes for Bears to Dance To
- I Am a Star
- In Kindling Flame
- Children in the Holocaust & WWII: Their Secret Diaries
- Night
- Atlas of the Holocaust
- Friedrich
- We Survived the Holocaust
- The Other Victims
- Smoke and Ashes
- I Never Saw Another Butterfly
- Alicia – My Story
- Tell Them We Remember

Videos:

- Alicia – My Story
- America and the Holocaust – Deceit and Indifference
- Auschwitz: If You Cried, You Died

- Courage to Care – Rescuers of Jews During the Holocaust
- The Camera of My Family
- The Longest Hatred: The History of Anti-Semitism
- Never Forget: An Orientation to the Holocaust
- Triumph of the Will – A Nazi Propaganda Film
- The Wave
- Witness to the Holocaust/Time to Remember

Posters:

- Holocaust 1933-1945 (20 posters)
- Rise & Fall of Nazi Germany Photos
- Nazi Holocaust – Series 1 Photos
- Nazi Holocaust – Series 2 Photos
- USHMM Poster Set

Teaching About the Holocaust: A Resource Book for Educators. Washington, D.C.: United States Holocaust Memorial Museum, 1995. This publication incorporates a number of documents, which were produced and distributed separately by the Museum during the first years of its outreach and support programs. Including answers to several frequently asked questions, a concise chronology, a narrative overview of Holocaust history, an annotated bibliography for readers of various ages and differing abilities, an annotated videography , and an expanded version of the teaching guidelines which are included in this study guide. Available free of charge to educators and can be requested by: 1. email at education@ushmm.org; 2. U.S. mail at Resource Center for Educators/U.S. Holocaust Memorial Museum, 100 Raoul Wallenberg Place S.W., Washington, D.C. 20024-2150; and 3. phone at 202-488-2661 or fax at 202-488-6137.

Dimensions: A Journal of Holocaust Studies. New York: Anti-Defamation League's Braun Center for Holocaust Studies, 823 United Nations Plaza, New York, NY 10017. An outstanding periodical. Features articles, book reviews. It is a worthwhile investment and practical way to stay informed about trends and issues.

Available for checkout from the Florida Holocaust Museum are:
(See Resource List for address and phone number)

- Teaching Trunks filled with class sets of literature, teaching materials, and posters for:
  - Grades 1-2, Grades 3-4, Grade 5, Middle School, High School
  - Many of the referenced videos
  - Many of the referenced texts
  - Additional sets of books for classroom use
  - Slides
  - Computer research
  - Learning Resource Center that offers text, CD, video, teacher resource files, reference materials, and curriculum guides. (Call museum for specific information.)

- Poster sets
- Photographs and artifacts

Materials are being added and updated on an ongoing basis. Please call and check to see what materials and resources have been added.

Matas, Carol. *After the War.* New York: Aladdin, 1996.

Story Summary

After being liberated from Buchenwald concentration camp at the end of World War II, Ruth tries to return home. The fifteen-year-old believes her entire family of more than eighty relatives have been killed in the Holocaust. With no one to turn to, Ruth joins the underground organization Brichah. This organization aids in dangerous quests to smuggle illegal immigrants to Jewish Palestine (now Israel). Ruth risks her life to help lead a group of children on a dangerous journey over half a continent and across the sea. Ruth's story is based on true historical incidents. It focuses on the period after the war when most stories end. She wonders why she survived when so many others did not. This is a concept many survivors have struggled with for years after the Holocaust.

Student Objectives

- Explain the historical and social context in which the Holocaust took place.
- Give examples of the courage and determination of many of the victims of the Holocaust.
- Analyze and understand the effect of Hitler's regime on individual lives and the lives of Jews as a whole.
- Empathize with the characters and understand how the Nazis shattered their lives.
- Explain the effect of resistive acts by people to help others.
- Understand the importance of learning from history and remembering the horror human beings are capable of inflicting on one another.
- Recognize the strength and determination of survivors to rebuild their lives.

Suggested Topics of Discussion

- Explain how you would describe Ruth before the war and after the war.
- What do you think Ruth meant by, "That was stupid of me of course. I will never hope for anything again," on page 14? Explain the reason for your answer.
- Tell what adjectives you would use to describe Leah and why.
- What do the passages in italics represent? Explain why you think Matas has included these passages throughout the book.
- Even though the situation is quite different, why does Leah still feel the need to steal from the fruit vendor?
- On page 48, Ruth says she is now a person with an "identity." Why is this such an unusual comment? Explain.
- There are several instances when Ruth describes the weather and she seems very moved by the conditions. Explain why she has this reaction to everyday conditions that we take for granted.
- After the children begin to feel comfortable about playing again, why are they still hiding when they play house?

Suggested Learning Activities

- Research the British rule in Palestine and the creation of the Jewish State of Israel.
- Use the poem, "Immigrant Experience," located before the first chapter to create a piece of artwork which represents its meaning or feeling.
- Research immigration to the United States during and after the war. What was the United States' immigration policy during and after the war?
- Read the sequel to *After the War*, *The Garden,* and present a book talk to the class.
- Compile a list of the Hebrew words and their meanings used in the book.
- Trace Ruth's travels on a map of the world.

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley,1982.
- Gurko, M. *Theodore Herzl: The Road to Israel.* Philadelphia: Jewish Publication Society, 1988.
- Oppenheim, S. *The Lily Cupboard.* New York: HarperCollins, 1992.
- Orgel, D. *The Devil in Vienna.* New York: Puffin, 1988.
- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War II.* London: Macmillan, 1995.
- Ray, K. *To Cross a Line.* New York: Orchard Books, 1993.
- Richter, H. *I Was There.* New York: Penguin, 1987.
- Schloss, E. *Dear Anne Frank.* London: Penguin, 1995.
- Siegal, A. *Grace in the Wilderness: After the Liberation, 1945-1948.* New York: Farrar Straus Giroux, 1985.
- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

Frank, Anne. *Anne Frank: The Diary of a Young Girl.* Translated from the Dutch by B.M. Mooyaart. New York: Doubleday, 1972.

Story Summary

On her thirteenth birthday, June 12, 1942, Anne Frank received a diary as a gift. At that time, she and her family were living peacefully in Amsterdam, Holland, after being forced to flee Hitler's anti-Jewish regime in Germany. One month after receiving her diary, Anne and her family must go into hiding in the "Secret Annex," a hidden portion of the building where Anne's father worked. The diary chronicles two years in hiding with Anne, her family, and four other people. The Holocaust is only revealed by Anne's circumstances and her entries about radio broadcasts. The majority of the diary focuses on Anne's desires and fears for the future and the tension between the inhabitants, especially Anne's strained relationship with her mother. On August 4, 1944, the Gestapo raids the Secret Annex and all of its inhabitants are sent to concentration camps. Anne, along with her mother and sister, died in Bergen-Belsen, two months before the liberation of Holland. Anne's father was the only resident of the Secret Annex to survive the war.

Student Objectives

- Explain how Hitler's rise to power slowly and systematically took away basic human rights from Jews.
- Understand that Jews were productive members of German society before Hitler's rise to power.
- Recognize the courage and determination of many non-Jews to help those persecuted by the Nazis.
- See the characters as human beings and adolescents with very similar concerns and hopes as his or her own.
- Empathize with the characters and understand how the Nazis shattered their lives.

Suggested Topics of Discussion

- Describe the different birthdays Anne has shared in her diary. What were they like and how did they change over the course of time?
- Explain why you think Anne decided to name her diary. Does having a name at the beginning of Anne's entries help in the telling of her life? Explain.
- At the beginning of the diary, Anne explains that paper is more patient than people. Explain what you think she meant by that statement and whether you agree or disagree with her.
- The Frank family had to gather together the belongings that they were taking with them into hiding. Imagine that your family had to flee. Tell what it would be like to select only a few of your belongings and leave, knowing that you would probably never return to your home, friends, and possessions? What would you choose to take with you and why?
- Explain what influence the setting has on the events in the story. How might the story have been different if the group was hidden in the country or in a smaller space?

- Explain why Anne's experience of hiding is different from most that were forced to hide during the Holocaust.
- What have you learned about the different ways people responded to the Nazis treatment of the Jewish people and others during World War II?
- If someone asked you to describe each of the people in the annex, what words would you use to describe them? Explain the reason for your choices.
- Explain how Anne's entries changed from the start of her time in the annex to the end.
- If you had an opportunity to speak to Anne Frank after reading her diary, what would you want to say and why?
- Describe how this book is different from others you have read about the Holocaust.

Suggested Learning Activities

- Keep a diary throughout the unit. Name it as Anne did. Use it to express feelings about what you are reading and your reactions to Anne's entries.
- Compare and contrast Anne's diary with Zlata's diary, then create a display representing your findings.
- Select a scene or event from the diary. Rewrite it in the form of a play and perform it for your classmates. To extend the learning experience, you should memorize lines, stage the movements, and set the stage using available furniture and props.
- Research the historical events which were described in the radio broadcasts and write a research paper on one of them.
- Watch the movie, *"The Diary of a Young Girl,"* and compare it to the diary to determine its accuracy of content and events.
- Using what you know about Anne Frank, write a paper in which you describe what might have become of Anne Frank had she lived. Consider what her career may have been, where she would live, and what kind of family of her own she would have. Share them in class and compare the descriptions.

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley, 1982.
- Gurko, M. *Theodore Herzl: The Road to Israel.* Philadelphia: Jewish Publication Society, 1988.
- Oppenheim, S. *The Lily Cupboard.* New York: HarperCollins, 1992.
- Orgel, D. *The Devil in Vienna.* New York: Puffin, 1988.
- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War II.* London: Macmillan, 1995.
- Ray, K. *To Cross a Line.* New York: Orchard Books, 1993.
- Richter, H. *I Was There.* New York: Penguin, 1987.
- Schloss, E. *Dear Anne Frank.* London: Penguin, 1995.
- Siegal, A. *Grace in the Wilderness: After the Liberation, 1945-1948.* New York: Farrar Straus Giroux, 1985.
- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

Grossman, Joan Adess. *Clara's Story, as told to Joan Adess Grossman.* New York: Jewish Publication Society of America, 1984.

Story Summary

On the eve of World War II, Clara Heller and her family lived in Antwerp, Belgium. Her family moved there from Romania when her father, on his way to vote, was beaten because he was a Jew. In Belgium, the family was a prosperous member of the community and enjoyed religious freedom. Clara was a happy, active teenager, but her life changed dramatically when the Germans invaded Belgium. Her family attempted to flee without success, first to France, and then to England. Conditions deteriorated as the Jews were systematically stripped of their basic rights and freedoms. Clara's family was helped by the Resistance, and had to go into hiding, moving from one place to another for two and a half years. Although her father and brother died, Clara and the rest of the family survived the dangers, hardships, and betrayal all too familiar during World War II, while also helping others to survive.

Student Objectives

- Explain the historical and social factors which helped to foster the Holocaust.
- Recognize how Hitler's rise to power slowly and systematically took away basic human rights from the Jews while fulfilling the social and psychological needs of the German people.
- Give examples of how Jews were productive members of German society before Hitler's rise to power.
- Recognize the courage and determination of many of the victims of the Holocaust.
- Explain the effect of Hitler's regime on individual lives and the lives of Jews as a whole.
- Empathize with the characters and understand how the Nazis shattered their lives.
- Find examples of the courageous acts of resistance shown by the characters in the story.

Suggested Topics of Discussion

- Discuss how people change as a result of adversity in their lives. How are some people able to meet the challenges of adversity, while others are not? Describe changes you have experienced in your life as a result of adversity.
- If you were only to read the chapter titles, explain what you believe the story might be about.
- Why did Clara's parents want to stay in Belgium despite the threat of Nazi terror?
- How were the lives of Clara and Anne Frank similar and how did they differ?
- The announcer on the radio said that Antwerp was being "liberated" by the Third Reich. Explain why this wording was chosen and what the announcer was really telling the citizens.

- Give examples of how the Nazis used propaganda throughout the story. Tell why the use of propaganda is so essential to a war.
- How would you describe Clara's relationship with Sonya prior to the invasion and after the invasion? Explain what caused Sonya to act differently toward Clara. Do you believe Sonya truly understood why she had to sever her relationship with Clara?
- On page 77 are the words to the song Mama left for Clara. Explain why you think Mama chose that song to leave her daughter.

Suggested Learning Activities

- Create a parallel timeline. On the top of the timeline, note the dates listed in the book and the events from Clara's life which correspond with each. On the bottom, using the same dates, note events that were occurring in other parts of Europe.
- Design a new cover for the book and give it a new title based on the story. Display it for the class and explain the reason for your choice in title and design.
- Choose a chapter in the book and rewrite it in a play format. Be sure to include stage directions, scenery, and set design in the final draft.
- In the prologue, Clara shares how Elie Wiesel influenced her decision to speak about her experiences. The author of Job also recounts a similar experience with Elie Wiesel. Research Wiesel and some of his well known speeches, such as his Nobel Prize address and the opening address at the U.S. Holocaust Museum. Create a display board that highlights Wiesel's personal history and accomplishments.
- Design a piece of artwork based on one of the chapter titles.
- Keep a double entry journal as you read. Draw a line vertically down the center of your paper and on the left describe the events you read about in the book and on the right write a letter to Clara about your feelings, reactions, and questions to the events.
- Create a poster using drawings or pictures, which depicts the major events in the story. For each illustration, write a caption.

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley, 1982.
- Gurko, M. *Theodore Herzl: The Road to Israel.* Philadelphia: Jewish Publication Society, 1988.
- Oppenheim, S. *The Lily Cupboard.* New York: HarperCollins, 1992.
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- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War II.* London: Macmillan, 1995.
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- Richter, H. *I Was There.* New York: Penguin, 1987.
- Schloss, E. *Dear Anne Frank.* London: Penguin, 1995.

- Siegal, A. *Grace in the Wilderness: After the Liberation, 1945-1948.* New York: Farrar Straus Giroux, 1985.
- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

Richter, Hans Peter. *Friedrich.* Translated from the German by Edite Kroll. New York: Puffin Books, 1987.

Story Summary

This is the story of a German Jewish boy, Friedrich, and his best friend, who is not Jewish, growing up together in Germany from 1925-1942. Told from the first-person perspective of his friend, Friedrich is a moving account of how the persecution of Jews affected ordinary families—Jewish and Gentile alike. Neither the narrator nor Friedrich truly understands the events taking place around them. As a result, this complex idea is told in a poignant and simplistic fashion. Friedrich's father had lost his job due to the new laws put into effect against Jews and by 1936 the narrator's father, who had been out of work, has gained a good job because of his membership in the Nazi party. The narrator's father joined the Nazi party because he had to, to help his family, not because he believed in the ideals of the party. Because of his Nazi involvement, he struggles to maintain his friendship with Friedrich's family. In 1938, Friedrich's mother is killed in a pogrom, and in 1941, the Nazis take his father while he is away. Friedrich lives on his own in hiding until 1942, when he reappears at the narrator's door starving and scared. During an air raid, the narrator's family allows Friedrich to stay in their apartment while they go down to the shelter, but Friedrich becomes very frightened and begs to be let into the shelter as well. The air raid warden refuses to let him in, and when the air raid is over, the narrator and his family find Friedrich dead on the doorstep. The characters in this book are all victims of Hitler's control and manipulations, but it is Friedrich and his family who are destroyed as a result.

Student Objectives

- Give examples of how Hitler's rise to power affected the people of Germany.
- Understand that German Jews contributed to the community and to society before Hitler gained power.
- Empathize with the characters and understand how the Nazis shattered their lives.
- Explain how war can change lives.

Suggested Topics of Discussion

- Give examples of anti-Semitism prior to Hitler's rise to power. Explain how Friedrich and his family were affected by these anti- Semitic acts.
- Tell what the Friedrich's family and his best friend's family had in common and how they were different.
- Friedrich wants to be in the Jungvolk. Explain why, and why this is not possible.
- Explain what caused Mr. Schneider to lose his job. How did this event affect the family?
- Tell why you think the narrator and his family do not consider the Schneiders to be the enemy, and why they do not turn on them.

- Give reasons why the narrator's father joins the Nazi Party. If you were Friedrich, do you think you would have remained friends with the narrator after his father joins the Party? Explain your answer.

Suggested Learning Activities

- Research the Jungvolk. Write a paper that explains the creation of the organization, its impact on Germans and the Nazi party, and its appeal to children.
- Friedrich is told from the narrator's point of view as he observes what is happening to his friend. Rewrite a chapter from Friedrich's point of view and then discuss with the class how the two points of view alter the telling of the story.
- Watch the movie *Swing Kids* to see how the Hitler youth movement impacted the lives of young Germans. After viewing the film, choose a character and trace his progression through the story and his fate at the conclusion of the film.
- Create a double entry timeline that illustrates the major events in the story and the specific events Friedrich faces. Display it in class.
- Research the practice of book banning or burning, and explain why it is done. Compile a list of books that have been banned in the United States throughout history.

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley, 1982.
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- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

I Never Saw Another Butterfly. Edited by Hana Volavkova. New York: Schocken Books Inc., 1993.

Story Summary

This collection of poetry, diary entries, and artwork was created by children who were imprisoned in the Terezin concentration camp from 1942 to 1944. Terezin was a ghetto/camp for Jews on their way to concentration camps and the Germans used this camp as a "model camp." There were facades of stores, houses, and cafes all used to fool the Red Cross. The children held in Terezin played, secretly attended school, drew, wrote, and acted. Within the camp, they saw two very different realities: meadows, hills, and birds in some areas; and flies, food lines, starving people, concrete bunks, beatings, and executions in others. They saw reality for what it was and yet continued to believe in truth and hope. To pass the time and express their overwhelming emotions, they used whatever materials had been smuggled into the camp to create these pieces of art.

Student Objectives

- Explain how and why the Nazis used Terezin to manipulate and deceive the International Red Cross.
- Recognize the courage and determination of many of the victims of the Holocaust.
- Understand that the artists and writers in this book had similar concerns and hopes as his or her own.
- Empathize with the young artists and writers and understand how the Nazis shattered their lives.
- Give examples of how the young people of Terezin shared their feelings and experiences.

Suggested Topics of Discussion

- What kinds of images do you see in the artwork? Explain why you think these images were used by the children in their art.
- Tell why you believe the pieces of writing done by children are short in length.
- List the themes or topics of the writings. What similarities do you find between them? Explain the reasons for the similarities.
- On page 69 there is an untitled poem. Tell what title you would give it and why.
- On page 3, Teddy describes how children first react when they come to Terezin. Describe how new children react when arriving in camp and how you think Teddy feels about their reactions.

Suggested Learning Activities

- Find a piece of artwork or writing that you particularly liked and read the biographical notes on its creator located at the back of the book. Share these notes as a class.

- Write a letter to one of the young artists or writers in response to one of their pieces. Explain why you chose that piece, its effect on you, and your feelings about their experiences in Terezin.
- Using one of the pieces of artwork as a springboard, create a poem to accompany it. Display them around the classroom.
- Listen to the CD "Innocent Voices" and discuss as a class how the CD affects the poetry of the children.

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley, 1982.
- Gurko, M. *Theodore Herzl: The Road to Israel.* Philadelphia: Jewish Publication Society, 1988.
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- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

Hesse, Karen. *Letters from Rifka.* New York: Penguin Books, 1993.

Story Summary

In 1919, Rifka's brother Nathan has deserted the Russian army. To protect him, and themselves, Rifka's family flees Russia hoping for a better life in America. After a narrow escape from Russia into Poland, Rifka and her family are on their way to Warsaw where they will purchase steamship tickets to America. On the train, Rifka contracts ringworm from a passenger and is refused passage to America. Her family leaves without her. She is sent to Belgium to be treated for the disease. When she is cured, she sets out on a steamship for America. Despite the fact that the ringworm is gone, her hair has not yet grown back. When she reaches Ellis Island, she is detained because of the ringworm and because the doctors fear that without hair she will be unable to find a husband and will instead become a "ward of the state." She remains in a hospital, where she is interviewed and it will be determined whether she will be able to remain in the U.S. or be sent back to Russia. She uses her intelligence, confidence, and newfound strength to ensure that she will remain. The story is told in a series of letters from Rifka to her cousin Tovah. The letters are written on the pages of a volume of poetry. Finally, Rifka is able to send the letters to her cousin. The underlying causes of Rifka's family needing to flee to Russia are anti-Semitism and government policies. Social classes also play a role in the story; Rifka's cousin's family is able to safely remain due to her uncle's wealth and position in the community. Rifka is uncertain about her own strengths at the start of the book but gains confidence and strength that allow her to rise above the hatred and hardships that she has had to endure.

Student Objectives

- Understand the reasons Rifka and her family left Russia for the U.S.
- Identify and analyze instances of injustice in the story.
- Recognize the courage of, and difficulties faced by, people immigrating to the United States from Eastern Europe in the early part of the Twentieth century.

Suggested Topics of Discussion

- Explain why Rifka's family had to leave Russia.
- Find evidence in the story of the restrictions placed on Jews, described in the Historical Note. Have the students work in Literature Circle groups to generate a chart of restrictions.
- Discuss the concept of justice. What obstacles are in the way of Rifka reaching America? List them from the beginning of the book to the end. Keep a page in your journal to do so. State page number and passage.
- While Rifka is on the train in Poland talking with the Polish girl, she reflects, "For a moment I saw Poland as she saw it…" (p.38). What do you think she means? Why does she then see Poland as "bleak" a moment later?
- Think about how it would feel to lose your hair. Do you know anybody that has experienced this? How do you suppose Rifka gained new insights about herself and others from this tragedy?

- Do you agree with Rifka's conclusion that in America, looks are more important than cleverness (pg.96)? Explain how you feel and why.
- Why doesn't Rifka hate "all things Russian" as her family does?

Suggested Learning Activities

- Before students read, read aloud and discuss the Historical Note at the end of the book. Allow students to understand that in historical fiction, often these notes will be found. This brief history will provide a context for the events and circumstances to which Rifka refers in her letters.
- Students might explore what other events were happening around the world in 1919 in science, music, art, politics, and literature.
- On page 54, Rifka celebrates her birthday by "doing a mitzvah," celebrating her passage into womanhood. Research the history of bar or bat mitzvah and share with the class.
- Study the history of the immigrant experience at Ellis Island, making reference to Rifka and her family. Explain in a presentation what life was like on Ellis Island.
- Research a notable person who emigrated from Eastern Europe to the United States during the early part of this century. Find out when and why these individuals left their homeland, what difficulties and prejudices they encountered, and what they did to become famous. Present a creative presentation (interview, impersonation, news report, poster).
- Immigrants such as Rifka and her family faced many hardships and difficulties in the United States. Once immigrants made it to the United States, they often tried to help other family members. Research and discuss the many challenges new immigrants faced. Present the findings to the class.
- Choose a famous Jewish conductor, singer, or composer (Mendelsohn, Gershwin, Streisand, Sills, Horowitz, Perlmann, Zuckerman, Brendel, Bruch, Stern). Creatively tell their story.

Lowry, Lois. *Number the Stars.* New York: Dell, 1990.

Story Summary

In 1943 Denmark, the lives of all Jews are in danger. Ten-year-old Annemarie's best friend, Ellen, is Jewish. Annemarie's family takes the responsibility to smuggle Ellen and her family to Sweden aboard a fishing boat that belongs to Annemarie's uncle. However, when Annemarie's mother is injured, and the special package that was to be delivered to Annemarie's uncle on the fishing boat is found beside the porch, Annemarie must take the package and safely deliver it. Along the way, she contends with German soldiers, and her own fear. Annemarie spends much time trying to understand what it means to be brave. She feels she is not brave because she has fears. Yet she comes to realize that bravery and fear often go hand in hand. This book is a dramatization of the heroism of the Danish people and of individuals like Annemarie and her family. The afterword explains the historical facts that were involved.

Student Objectives

- Understand the courage and heroism of the Danish and Swedish people and all others who resisted the Nazis.
- Realize that each of us has the capacity to do good as well as evil.
- Analyze and understand the reasons and motivations that caused some people to take a stand.
- Recognize how to work for justice and make a difference in one's own society and culture.

Suggested Topics of Discussion

- Tell why Kirsti's reaction to the soldiers in Chapter One is different from Ellen's and Annnemarie's.
- Explain what Henrik means when he says, "It is easier to be brave if you do not know everything" (pg.76).
- Explain the thought that Annemarie feels that she and her mother were equals (pg.79).
- What are the "other sources of pride" to which Annemarie is referring on pages 93-94?
- Explain why it is "harder for the ones waiting" (pg.98).
- Why doesn't Annemarie's mother tell her what is in the package?
- Why doesn't Annemarie think she was brave (pg.122)? Do you agree with her? Explain why or why not. Use text reference to back up your response.

Suggested Learning Activities

- Have students use classroom resource materials and media center resources to find out about when the German occupation of Copenhagen began. Investigate the response of the people of Denmark.
- Using a map of Europe, have students locate and label Denmark, Norway, Holland, Belgium, France, Sweden, the Baltic Sea, the North Sea (and the part of the North Sea called Kattegat, pg.16), Hillerod, and Norrebro (pg.7).

- Have students research the culture, economy, and history of Denmark. Have students research and find out about places Annemarie remembered that her family enjoyed prior to the war (pgs.30-31). Have them present findings to the rest of their literature group, or to the class in a creative way.
- Have students write a story or poem that explores the meaning of bravery. Annemarie wonders what it means to be brave. Students can express their thoughts to Annemarie.
- Annemarie sets out to deliver the package containing the handkerchief. While doing this, she tells herself the story of Little Red Riding Hood. Writers often use metaphor and allegory to help bring a deeper meaning to their text. Use examples of metaphor and allegory to help students understand how these devices are used.
- Ask students to find an image that Lois Lowry created that helps them understand the story. Ask students to create a work of art that would help express these thoughts.
- Danish boats took Jews to safety in Sweden from the following points on the map: Gillelje, Rungsted, Copenhagen, and Mon. Locate these places on a map, research the boats, and tell about how the people helped bring the Jews to safety.
- Provide students with quotes from the novel and ask them to write their own responses.
- Students can design a postcard to send to Papa in Copenhagen. Have them use descriptions from the book to draw the postcard (countryside, farm of Uncle Henrik, the seashore, or a fishing boat). Have them write a message to Papa telling him of the trip to Uncle Henrik's. Remind the students that Nazis might intercept the mail and that they need to write in code. Display the finished postcards. (Do front and back on two pieces of 3" x 5" oak tag.)

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley, 1982.
- Gurko, M. *Theodore Herzl: The Road to Israel.* Philadelphia: Jewish Publication Society, 1988.
- Oppenheim, S. *The Lily Cupboard.* New York: HarperCollins, 1992.
- Orgel, D. *The Devil in Vienna.* New York: Puffin, 1988.
- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War II.* London: Macmillan, 1995.
- Ray, K. *To Cross a Line.* New York: Orchard Books, 1993.
- Richter, H. *I Was There.* New York: Penguin, 1987.
- Schloss, E. *Dear Anne Frank.* London: Penguin, 1995.
- Siegal, A. *Grace in the Wilderness: After the Liberation, 1945-1948.* New York: Farrar Straus Giroux, 1985.
- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

Ayer, Eleanor. *Parallel Journeys.* New York: Atheneum Books for Young Readers, 1995.

Note: One copy of this book has been included in the trunk to be used as a read-aloud or for an individual to read. The book can be read in its entirety or in portions. Students will benefit from hearing an experienced reader reading fluently; they will benefit from hearing how others interpret passages differently through the spontaneous discussions that occur; and they will benefit from writing their thoughts, feelings, and predictions in a reading log.

Story Summary

Alfons Heck was a proud, patriotic young German when Adolf Hitler and his Nazi henchmen stormed to power in 1933. During the next twelve years, Alfon's faithfulness to his Fuhrer and his blind obedience to Nazi ideals allowed him to rise to high rank in the Hitler Youth, Germany's national organization of young people. Not far from Heck's home in the beautiful German Rhineland, Helen, a young Jewish girl, watched Hitler's rise to power with fear and foreboding. Finally, Helen was forced to flee her homeland for Holland. In desperation she went into hiding, until she was snared by the Gestapo and shipped to the Auschwitz death camp in Poland. Nearly four decades later, Alfons and Helen met for the first time and found they shared a common purpose: to show young people that if peace and understanding are possible between a Jew and a former Nazi, then the same is attainable on a larger scale. *Parallel Journeys* is the overwhelming account of the nightmare that was World War II, told in alternating fashion from Alfons' and Helen's drastically different perspectives. Accurate historical information is combined with actual excerpts from the two subjects' autobiographies, which will give students an overall perspective of the years 1930-1945. It also gives some information about the time before and after the rise and fall of Hitler and the Nazis.

Student Objectives

- Explain the historical and social context in which the Holocaust took place.
- Understand how Hitler's rise to power slowly and systematically took away basic human rights from the Jews while fulfilling the social and psychological needs of the German people.
- Identify how Jews were productive members of German society before Hitler's rise to power.
- Recognize the characters as human beings and adolescents with very similar concerns and hopes as his or her own.
- Explain the importance of learning from history and remembering the horror human beings are capable of inflicting on one another.
- Recognize the strength and determination of those affected by the Holocaust to learn from the event and rebuild their lives.

Suggested Topics of Discussion

- Discuss the similarity between Helen and Alfons. Where do the similarities stop? Under different circumstances, do you think the two could have been friends? Explain the reason for your answer.
- How does the format of the parallel stories effect the telling of the events? Tell if you think this is or is not an effective method and why.
- In the introduction there is the quote, "Tis strange but true; for truth is always strange, stranger than fiction." Explain the meaning of this quote. Why do you think it is the first thing that you read when you begin this book?
- What factors effected Alfons' decision to join the Hitler Youth? Can you understand why he decided to join? Explain.
- Alfons explains that the Hitler Youth became so powerful that the parents of those children involved feared them. Tell how you think this could be. What power do you think children had over their parents and how did they use it?
- Imagine that life in your community changes. A powerful political leader promotes actions to persecute your friends and associates. What could you do to stand up to these actions and prevent harm from coming to others?
- One of the justifications that we heard from members of the Third Reich was: "I just followed orders." Is this a valid excuse? Explain if it is ever right to abandon one's own beliefs and values to obey an external order.
- On page 17, Hitler is quoted as saying that, "peace is our dearest treasure." What is the irony in this statement?
- Do you believe in fortunetellers? Tell if you think Helen's meeting with the fortuneteller was coincidence or really a look into the future.
- Explain how you feel about Alfons and Helen speaking together. Do you think it is a good idea? Why?
- Why is it so important for Helen and Alfons to tell others about their experiences? Explain what can be learned from the reading of this book. What does it teach us about their lives and their goals for future generations?

Suggested Learning Activities

- Explore the Jungvolk. In an essay, explain the purpose of the organization and its impact on the Nazi Party.
- As a class, select a quotation from both Alfons and Helen. Copy the quotes onto a large sheet of paper that has been separated by a line down the center. On one side is Helen's quotes and on the other Alfons'. Once everyone has added his or her quotes, examine the sheet. Create a Venn Diagram which compares and contrasts Helen and Alfons based on the quotes.
- Write a letter to Helen and Alfons after reading the book. Explain to them what you have learned through their stories and how you hope to continue spreading their message.
- Design a collage that represents the life of either Helen or Alfons. Share it with the class and explain its representation.
- Try to create a parallel timeline for the lives of Alfons and Helen that notes major events in their stories.
- Examine photographs on pages 95-97. What do the events in this group of photos remind you of? Explain the reason for your answer.

- In a journal, respond to both Alfons and Helen as you read the story. Use the journal to express your feelings to the events in the book, ask questions you are unsure about, and share ideas about the lives of Alfons and Helen.
- Compare and contrast Helen's life to a character in another book you have read about the Holocaust.

Related Resources

- Adler, D. *Hilde and Eli.* New York: Holiday House, 1994.
- Adler, D. *Child of the Warsaw Ghetto.* New York: Holiday House, 1995.
- Friedman, I. *Escape or Die: True Stories of Young People Who Survived the Holocaust.* Reading, MA: Addison-Wesley, 1982.
- Gurko, M. *Theodore Herzl: The Road to Israel.* Philadelphia: Jewish Publication Society, 1988.
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- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War II.* London: Macmillan, 1995.
- Ray, K. *To Cross a Line.* New York: Orchard Books, 1993.
- Richter, H. *I Was There.* New York: Penguin, 1987.
- Schloss, E. *Dear Anne Frank.* London: Penguin, 1995.
- Siegal, A. *Grace in the Wilderness: After the Liberation, 1945-1948.* New York: Farrar Straus Giroux, 1985.
- Wilde, M. *Let the Celebration Begin.* New York: Orchard Books, 1991.
- Yolen, J. *The Devil's Arithmetic.* New York: Penguin, 1990.

Ippisch, Hanneke. *Sky: A True Story of Resistance During World War II.* New York: Simon & Schuster, 1996.

Story Summary

This memoir retells the author's experiences as a child growing up in Holland and her decision as a teenager to join the Dutch Resistance. This group of brave men and women risked their lives to aid Jews in escaping Nazi persecution and death. Ippisch began her work in the resistance by escorting Jews to safety and later by finding safe meeting places for key members of the underground to discuss their plans. It was during one of these meetings that Ippisch and her colleagues were discovered and arrested. Ippisch was sent to a German prison, where she endured inhuman conditions and was interrogated about her involvement in the organization. During these interrogations, she refused to reveal any information that would help the Germans. In telling her own story, Ippisch shares not only her own moral courage, but also the strength of the exiled Dutch government, and the resilience of thousands of ordinary people in Holland during the war. Perhaps the most moving aspect of *Sky* is the fact that Ippisch comes across as an ordinary person and not someone with extraordinary strength or courage. Ippisch was simply doing what she believed was right. But it is interesting to note that in the memoir's epilogue, she also reflects on the moral problems inherent in what she and other members of the resistance did such as breaking laws, stealing, and even murdering, all for the good of "the cause." Rather than justifying these acts, Ippisch identifies them as problematic and encourages readers not to take lightly the cost of doing what is right.

Student Objectives

- Give examples of the courage and heroism of people who resisted the Nazis.
- Understand and explain the reasons and motivations that caused certain people to take a stand.
- Realize his or her own ability to work for justice and make a difference in one's own society and culture.
- Think critically about the moral conflicts involved in taking a stand.
- Analyze and explain the factors that led the governments and citizens of some occupied countries to continue to resist the Nazis throughout the war.

Suggested Topics of Discussion

- How would you define the word "resist" or "resistance"? How did you come to that conclusion?
- What would you consider to be Ippisch's first act of resistance? Explain.
- Tell why you think the author joined the underground.
- Why do you think Hanneke did not ask her father about his involvement in the underground?
- Explain why you think Ippisch chose to place "Story of Martin" so early in the book, rather than in chapters that take place after the war was over? What does the story teach? How did you reach that conclusion?
- Why does Hanneke carry the large amount of money in plain view, rather than hidden? Explain.

- Tell which chapter was most important in the telling of her story and why.
- "Nothing that is normal in peacetime is normal in war, but all the horrible happenings during wartime become normal eventually." Tell what Ippisch was trying to say about war in this statement.
- Discuss the ideas brought up in the chapter called "Why". Which moral dilemma is Ippisch struggling with? Do you believe it is okay to steal or kill for the "good of the cause?" Explain.
- Why do you think Ippisch decided to end the book the way she did? What was the significance of including the description of her life in Montana in 1996?
- Explain how this book in enhanced or weakened by the use of documents and photos. Why do you think Ippisch chose to include them?

Suggested Learning Activities

- Place a large picture of butcher-block paper vertically on a wall and create a chart listing the author's acts of resistance starting from the beginning of the book to the end. Write her first act of resistance at the top and progress down the paper. Once this is finished, discuss as a class how her involvement changed and what the consequences of her actions were.
- Research the culture, economy, and political system of Holland prior to World War II. Consider the factors in the country's history and politics that might have contributed to its determination in resisting the Nazis.
- Write a poem based on the photo found on page 95.
- Create a map of Holland showing the location of the places mentioned in the story.
- Design a diorama from a shoebox based on one of the scenes of chapters in the book.
- Write an essay explaining the author's use of the sky as an image. Site specific instances of the author's use of references to the sky.
- In a written or visual format, compare the events occurring in Holland from Ippisch and Anne Frank's points of view.

Related Resources

- Benchley, N. *Bright Candles: A Novel of the Danish Resistance.* New York: Harper, 1974.
- Bishop, C. *Twenty and Ten*. New York: Puffin, 1988.
- Dillon, E. *Children of Bach.* New York: Scribner, 1992.
- Drucker, M. *Jacob's Rescue: A Holocaust Story.* New York: Dell, 1993.
- Drucker, O. *Kindertransport.* New York: Henry Holt & Company, 1992.
- Fry, V. *Assignment Rescue: An Autobiography.* New York: Scholastic, 1968.
- Hallie, P. *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There.* New York: Harper & Rowe, 1985.
- Linnea, S. *Raoul Wallenberg: The Man Who Stopped Death.* Philadelphia: Jewish Publication Society, 1993.
- Morpugo, M. *Waiting for Anya.* New York: Viking, 1991.
- Petit, J. *A Place to Hide: True Stories of Holocaust Rescue.* New York: Scholastic, Inc., 1993.

- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War 2.* London: Macmillan, 1995.
- Prager, A. *World War II Resistance Stories.* New York: Dell, 1980.
- Ten Boom, C. *The Hiding Place.* New York: Bantam, 1971.

Orlev, Uri. *The Man From the Other Side.* New York: Puffin Books, 1995.

Story Summary

This book is based on the true experiences of a Polish journalist, now dead, whom Uri Orlev met in Israel when they were both adults. Marek, his mother, and stepfather are a family living outside the Warsaw Ghetto in Poland. When Marek turns fourteen, his stepfather tells him of his smuggling operations, which provide food and sometimes weapons to Jews in the ghetto and includes him in the illegal activity. When Marek's mother discovers that Marek has joined two young thugs to steal from a ghetto escapee, she reveals the true identity of his father, who is Jewish. Marek's remorse leads him to befriend another escapee and find him shelter. When the Jews in the ghetto erupt into battle against the Nazis, Marek's new friend insists on returning to fight. Marek accompanies him and engages in battle until his stepfather rescues him and several Jews.

Student Objectives

- Give examples of courage and heroism demonstrated by people who resisted the Nazis.
- Explain the reasons and motivations that caused certain people to take a stand or help others in need.
- Consider the moral conflicts and factors involved in taking a stand.
- Explain how those in the ghetto, though limited in their resources, fought for their freedom.

Suggested Topics of Discussion

- Discuss Marek's relationship with his stepfather. Describe what it is like in the beginning and how their relationship changes throughout the story. Explain the reasons for these changes.
- Explain why Marek wanted to help his stepfather smuggle food into the Jewish ghetto. How and why did his feelings change during his first trip into the sewers?
- When Marek shaved the Jew he was faced with great peer pressure. Describe a time when you have felt pressured to do something that you knew was wrong. What does Marek do to make up for his actions?
- Think about the different characters in the story. Explain what makes each of them unique.
- Describe Marek's reaction when he discovers the true identity of his real father. How does this news change Marek?
- Explain how Pan Josek had different effects on the characters in the story.
- If the people in the Warsaw Ghetto knew they were outnumbered and lacked sufficient arms, why do you think they went ahead with the uprising? Explain why you agree or disagree with their decision.
- Explain how Marek reacted to Pan Josek's death. Would you have done what he did? Why or why not?
- Would you consider Marek to be a hero? Explain. If you don't consider Marek to be a hero, then who were the heroes in the story and why?

- Explain why Marek decided to let Antony adopt him. Explain what this adoption meant to both of them.
- On page 2, Marek shares his apprehension about telling his story. After reading this book, why do you think Marek was so afraid to have people know about his life? If you could say something to Marek today, what would it be and why?

Suggested Learning Activities

- Write a character sketch describing one of the characters in the story. Each one has a unique personality developed in the story.
- Write a research paper about the Warsaw Ghetto uprising. Be sure to include information such as how they acquired arms and intelligence, and the uprising's effect on the ghetto's inhabitants and the Nazi government.
- Divide the class into small groups and assign each group one of the profiles included in *The Rescue: The Story of How Gentiles Saved Jews*. Then have the small groups create a display and a presentation for the rest of the class about the people they studied.
- View the video *Courage to Care*. Then design posters that promote the ideas in the video. Display the posters in the classroom or halls.
- Research what has become of the area where the Warsaw Ghetto was located and if anything remains as a symbol of what occurred there.

Related Resources

- Benchley, N. *Bright Candles: A Novel of the Danish Resistance.* New York: Harper, 1974.
- Bishop, C. *Twenty and Ten*. New York: Puffin, 1988.
- Dillon, E. *Children of Bach.* New York: Scribner, 1992.
- Drucker, M. *Jacob's Rescue: A Holocaust Story.* New York: Dell, 1993.
- Drucker, O. *Kindertransport.* New York: Henry Holt & Company, 1992.
- Fry, V. *Assignment Rescue: An Autobiography.* New York: Scholastic, 1968.
- Hallie, P. *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There.* New York: Harper & Rowe, 1985.
- Linnea, S. *Raoul Wallenberg: The Man Who Stopped Death.* Philadelphia: Jewish Publication Society, 1993.
- Morpugo, M. *Waiting for Anya.* New York: Viking, 1991.
- Petit, J. *A Place to Hide: True Stories of Holocaust Rescue.* New York: Scholastic, Inc., 1993.
- Petit, J. *A Time to Fight Back: True Stories of Children's Resistance During World War 2.* London: Macmillan, 1995.
- Prager, A. *World War II Resistance Stories.* New York: Dell, 1980.
- Ten Boom, C. *The Hiding Place.* New York: Bantam, 1971.
- Vinke, H. *The Short Life of Sophie Scholl.* New York: Harper & Row, 1984.

Romm, J. Leonard. *The Swastika on the Synagogue Door.* Los Angeles: Alef Design Group, 1984.

Story Summary

This story has themes similar to that of *Tunes for Bears To Dance To*. The need for revenge, justice, and an understanding of why people do bad things for no apparent reason are concepts covered in this book. Another important part of the story is Henkin coming face-to-face with a perpetrator from his past, a Nazi war criminal living in his own town. The Belwyn Jewish Center was defaced with a three-foot square, spray painted black swastika. Rabbi Rosen called the local police. Robert, oldest of the Lazarus children, had his own theory about the vandalism and Terri Lazarus wondered why Ms. Feingold, her teacher, was so set against printing anything about anti-Semitism in the Belwyn High Blast. Jeff, the youngest Lazarus, was angry and looking for revenge. For Henkin, the mystery brought back painful memories.

Student Objectives

- Build an awareness of current events and social issues in his or her own community and elsewhere in the world.
- Find examples of hate and discrimination in their own city and ways their community is combating it.
- Seek to find ways to make a positive contribution to the lives of others in his or her own community and abroad.
- Share with classmates how they have been affected by hate and discrimination.
- Understand that people of different races, religions, cultures, and origins can work together to build a strong community.

Suggested Topics of Discussion

- Discuss the first incident in the book where the yellow Camaro hits the parked sedan. Explain why the witness didn't do anything about it. Do you believe people have an obligation to step in and assist if they witness a crime or someone being harassed or harmed? Explain the reason for your answer.
- How do the students feel about the vandalism at the synagogue? Have you ever been involved in a hate crime either as a perpetrator, victim, or witness? Share the event with the class.
- Tell whether you agree or disagree with how the rabbi chose to handle the situation. What would you have done if you were the rabbi?
- Explain why Henkin was so affected by this crime.
- Describe the different reactions of the Lazarus children and the members of the community to the hate crime. Explain why their reactions were or were not reasonable.
- Tell why you think Ms. Feingold gives Terri such a hard time about writing a story about the swastika in the school newspaper. Do you think publicizing hate crime acts in the media is a good idea? Explain.
- Discuss Jeff's relationship with Keith Anderson. Why does Keith pick on Jeff?

- Describe the relationship between Robert and Lauren. Why does Lauren break up with Robert? How would you feel if you were Robert? What would you do?
- Explain why Henkin goes to the neo-Nazi group's meeting. Who is Heinrich Hoffman? What is his relationship with Henkin? Explain your feelings about the young man who stands up for Henkin. Did he do the right thing?
- Discuss Henkin's story. How do you think hearing Henkin's story affects the Lazarus children? Why is it important for Terri to write down his story?
- Why did a car hit Henkin? What was Hoffman's involvement?
- Explain why Jeff decides to take revenge on Keith Anderson. How does he feel about himself afterwards? What are the consequences of his actions? How does this affect Keith and his mother?

Suggested Learning Activities

- Research the Jewish customs and services mentioned in the story and invite a rabbi from your community to speak about them.
- Research what happened to Nazis after the war. Include the Nuremberg Trials and countries that harbored Nazis after the war.
- This book was not simply about an act of vandalism. Consider the events and themes of the story and in an essay, choose a new title for the book and explain the reasons for your choice.
- Read *The Christmas Menorahs* to the class. Use the library and online resources to find the facts behind the story told in the book and design a poster about the book and event to display in class.
- Design a diorama out of a shoebox for one of the scenes in the novel.
- Sit down with students who read *Tunes for Bears to Dance To* and compare the events in the two stories. Create a visual display that illustrates the two novels' similarities and differences.
- Create a book with descriptions of each of the characters in the book. On each page, include a picture or drawing of the character, their personal traits or characteristics, and their involvement in the story. Bind the pages together and illustrate the cover.

Related Resources

- Adams, P. *The Helping Hands Handbook: A Guidebook for Kids Who Want to Help People, Animals, and the World We Live In: Over 100 Projects Kids Can Really Do!* New York: Random House, 1992.
- Arrick, F. *Chernowitz!* New York: Penguin, 1983.
- Bar-Lev, G. *Jewish Americans Struggle for Equality.* Vero Beach, FL: Rourke, 1992.
- Duvall, L. *Respecting Differences: A Guide to Getting Along in a Changing World.* Minneapolis, MN: Free Spirit Publishing, 1994.
- Greenburg, K. *Children in Crisis: The Middle East Struggle for a Homeland.* Woodbridge, CT: Blackbirch Press, 1997.
- ----------. *Children in Crisis: Bosnia: Civil War in Europe.* Woodbridge, CT: Blackbirch Press, 1997.
- ----------. *Children in Crisis: Rwanda: Fierce Clashes in Central Africa.* Woodbridge, CT: Blackbirch Press, 1997.

- ----------. *Children in Crisis: Vietnam: The Boat People Search for a Home.* Woodbridge, CT: Blackbirch Press, 1997.
- Hoose, P. *It's Our World Too!: Stories of Young People Who Are Making a Difference.* New York: Little, Brown, 1993.
- Kallen, S. *Holocaust in Other Lands.* Austin, TX: Raintree/Steck-Vaughn, 1995.
- Kronenwetter, M. *Taking a Stand Against Human Rights Abuses.* New York: Franklin Watts, 1990.

Cormier, Robert. *Tunes For Bears To Dance To.* New York: Laurel-Leaf Books, 1992.

Story Summary

Henry, with his parents, moves to a new town after the death of Henry's brother. Henry's mother struggles to earn enough money to support the family as a waitress, while Henry's father suffers from depression over his son's death. Henry tries to help his family by working for the local grocer, Mr. Hairston. Mr. Hairston is a bigot who abuses his daughter and wife. While working in the store, Henry befriends Mr. Levine, an elderly survivor of the Holocaust who spends his days carving a replica of his childhood village that was destroyed during World War II. Mr. Hairston learns of Henry's friendship with Mr. Levine and asks Henry to do something terrible. Henry is to smash Mr. Levine's village in exchange for a monument for his brother's grave. At the end of the story, Henry realizes that Mr. Hairston's request has nothing to do with Mr. Levine, but rather, Mr. Hairston wants Henry, who is a "good boy," to do a bad thing. By refusing, Henry is able to reaffirm that he is a good person and can do the right thing. The pressures that lead to Henry's attempt to carry out his orders are similar to those faced by many young people during World War II and today.

Student Objectives

- Find examples of persecution and genocide in today's world.
- Understand how peer pressure can lead to people being hurt for others' gain.
- Recognize the importance of critical decision making.
- Explain his or her own civic and social responsibility as a member of society.
- Seek to find ways to make a positive contribution to the lives of others in his or her own community and abroad.

Suggested Topics of Discussion

- Describe the characters of Henry and Mr. Hairston based on the information given in the first chapter.
- Explain how the death of Henry's brother affects each member of the family. Why do you think their reactions were so different?
- Tell how you would describe Mr. Levine when you first read about him in the book. Do you maintain the same impression of him throughout the book? Explain the reason for your answer.
- Explain why art can heal the pain people have. What specifically does art do for Mr. Levine?
- What words would you use to describe Mr. Hairston? Explain why.
- What is Mr. Hairston's initial interest in Mr. Levine? Tell why Henry is first pleased and then uneasy about the situation.
- What are some of the circumstances in Henry's life that make him vulnerable to Mr. Hairston? Have you ever been in a similar situation where you felt like you had to do something for someone else because they had control of the situation? Explain the experience.

- Why does Mr. Hairston want Mr. Levine's village destroyed? Can you think of any other reasons why he would want it destroyed other than the ones mentioned? What are they?
- How did Mr. Hairston control and manipulate Henry? Explain what you might have done in Henry's place.
- Explain how and why Henry makes the decision not to smash the village.
- Describe what happens between Henry and Mr. Hairston after the village is destroyed. Tell why it didn't matter to Mr. Hairston that Henry told him smashing the village had been an accident, not a choice. Why does Henry refuse the "rewards" from Mr. Hairston?
- Explain why you would or would not consider the destroying of the village a hate crime. What kinds of hate crimes are you more familiar with? What do all these acts have in common?
- Why was Mr. Levine not devastated at the loss of his art?
- Discuss how Henry is changed by the events which take place in the story. Do you think he will see life differently in the future? Explain why.
- Explain why you believe Cormier chose the title he did for his story.

Suggested Learning Activities

- Locate Poland on a map. Have students research the basic facts about Polish society and culture: prewar, postwar, and present day.
- Recreate artistically something that you have lost—it could be a person, an object, a place, or even a feeling and then write an essay explaining how you lost the object and its significance in your life.
- Compare this story with *The Swastika on the Synagogue Door* by J. Leonard Romm. On a chart, illustrate how the stories are alike and how they are different.
- View the video *Not In Our Town* in small groups and research and report on hate crime in America. Create a brochure on hate groups for your school library. Include a cover, bibliography of resources for further research, hotline phone numbers for assistance, 10 facts about hate crimes, and a novel summary for *Tunes for Bears To Dance To.*
- Invite a police officer from your community to your classroom to speak on hate crime activity in your city and then write an article for your school newspaper about the existence of hate crimes in your community.
- Visit the Tampa Bay Holocaust Memorial Museum and Educational Center in St. Petersburg, Florida and view the artwork of Michael Smuss, a survivor of the Holocaust. Share with the class how he used art as therapy in his own life. Research to find other survivors who have used art as a type of therapy.

Related Resources

- Adams, P. *The Helping Hands Handbook: A Guidebook for Kids Who Want to Help People, Animals, and the World We Live In: Over 100 Projects Kids Can Really Do!* New York: Random House, 1992.
- Arrick, F. *Chernowitz!* New York: Penguin, 1983.
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Story Summary

The diary of Zlata Filipovic begins with the typical concerns of an eleven-year-old girl: piano lessons and birthday parties, new skis and grades at school. Eight months later, as blasts of gunfire destroy her happy world, Zlata witnesses and records instead the horrors of war: the deaths of friends, food shortages, and days spent seeking refuge from bombs and artillery in a neighbor's cellar. In a voice both innocent and heartbreakingly wise, Zlata tells her remarkable story in this moving and ultimately inspiring account of a childhood destroyed by war. This is current history. This Bosnian diary is compared to the *Diary of Anne Frank*. Zlata is a modern day Anne. This book conveys the bewilderment and horror of modern day conflict. One of Zlata's gifts lies in throwing a human light on intolerable events. Children will vividly sense what it means to be in a war-torn nation. Zlata had no idea that her weekend home would be destroyed, her best friends would be killed, and her next holiday would not happen. Zlata wrote about typical things that any thirteen-year-old would think about: music, movies, boys, and skiing in the mountains. Her life changes rapidly, and she captures the essence with a candid view.

Student Objectives

- Understand various types of human behavior: positive, negative, and the "neutral" bystander.
- Evaluate the role of personal values in making choices and decisions.
- Compare and contrast various types of genocide and give examples from history and present.
- Predict whether a future genocide can occur; elaborate on predictions.
- Understand the importance of moral responsibility in making choices.
- Understand the consequences of certain choices in terms of human pain and human destruction.

Suggested Topics of Discussion

- Discuss the introduction to the diary and the list of characters. Have students create a character map to understand who belongs to each family.
- Describe the type of life Zlata was having, and the reason for her to begin keeping a diary.
- Predict events.
- Discuss some of Zlata's hobbies and activities.
- Why are birthday parties so important? Compare to your own birthday parties.
- Why did the schools close? What did Zlata and her friends do about receiving an education? What would you do? Tell why.
- What is a bomb shelter? Why are they used? Why did Zlata and her family need to use a bomb shelter?
- Explain how Zlata and her mother reacted to the bombing.

- What were some of the effects of the bombing? Tell how Zlata and her family needed to manage without electricity and heat. How did they cook? Where did they have to sleep to keep warm?
- Discuss some of the feelings that Zlata expresses in her diary. Use a double entry journal. Place quote from the diary, with page number on the left side, then discuss the quote on the right side of the page.
- Tell about some of Zlata's best friends. Find quotes and page number references to support your ideas.
- Explain how Zlata and her parents change during the diary. Why do you suppose they changed? How would you deal with some of the hardships discussed?
- How did this diary get published? Why can't Zlata and her family be filmed?
- Describe how people leave a country that has been their home and tell why people emigrate.
- Explain some hardships in immigrating to a new land. Give specific facts from Zlata's diary.
- Discuss how Zlata was forced "to grow up overnight."
- On pp.155-156, Zlata wrote a message. Reread the message and then discuss how this passage made you feel. Explain. The passage begins: "Suddenly, unexpectedly, someone is using the…"
- Explain what an epilogue is in a book. Tell why the epilogue to Zlata's Diary is so important to the diary.
- How did you feel at the end of this book?
- What questions do you have? Can you find answers to them?

Suggested Learning Activities

- Locate Sarajevo on a world map.
- Research information about Sarajevo and Bosnia.
- Find articles in current magazines and newspapers about this part of the world.
- Choose a photograph and describe in detail what life was like.
- Compare and contrast life for Zlata and her friends prior to the conflict, during the struggles, and after she leaves.
- Find out how to write a diary and then research some famous diaries. Tell why they are important pieces of literature, and how they help someone learn.
- Build in response activities that deal with students' feelings and that are relevant to the questions they are posing.
- Trace emigration routes of recent refugee groups to the United States. Have students explore reasons for current emigration and immigration. Investigate the United States' policies on immigration today. Compare and contrast to the 1930-1940 period in history.
- Compare Zlata to another character in another literature circle book.
- List unknown vocabulary. Use page number references and then enter the meaning as you are able to best understand.

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TIMELINE

The following timeline has been compiled from a variety of sources including the United States Holocaust Memorial Museum in Washington, D.C.

1933

January 30	Adolf Hitler is appointed Chancellor of Germany.
February 28	The German government takes away freedom of speech, assembly, press, freedom from invasion of privacy, and from house search without warrant.
March 4	Franklin D. Roosevelt is inaugurated President of the United States.
March 20	The first concentration camp is established in Nazi Germany at Dauchau. The first prisoners are political opponents.
April 1	A nationwide boycott of Jewish-owned businesses in Germany is carried out under Nazi leadership.
April 7	Jews are barred from government services; Jewish civil servants, including university professors and school teachers, are fired from their positions.
April 25	The law against “overcrowding in German schools and universities” is adopted, restricting the number of Jewish children allowed to attend. Children of war veterans and those with one non-Jewish parent are initially exempted.
May 10	Books by Jews and opponents of Nazism are burned publicly.
July 14	Laws are passed in Germany that permit the forced sterilization of Roma (Gypsies), the mentally and physically disabled, African-Germans, and others considered “inferior” or “unfit.”
October 19	Germany withdraws from the League of Nations.

1933-1935	In all German schools it is officially taught that "non-Aryans" are racially inferior. Jewish children are prohibited from participating in "Aryan" sports clubs, school orchestras, and other extracurricular activities. Jewish children are banned from playgrounds, swimming pools, and parks in many German cities and towns.
1934	
August 3	Adolf Hitler declares himself President and Chancellor of the Third Reich after the death of Paul von Hindenburg.
October	First major wave of arrests of homosexuals occurs throughout Germany, continuing through November.
1935	
January 13	The Saar region is annexed by Germany.
March 16	Hitler violates the Versailles Treaty by renewing the compulsory military draft.
April	Jehovah's Witnesses are banned from all civil service jobs and are arrested throughout Germany.
May	"No Jews" signs and notices are posted outside German towns and villages, and outside shops and restaurants.
May 21	Jews are prohibited from serving in the German armed forces.
September 15	The Nuremberg Laws deprive German Jews of their citizenship.
1936	
March 3	Jewish doctors are no longer permitted to practice in government institutions in Germany.
March 7	Hitler's army invades the Rhineland.
July 12	The first German Roma (Gypsies) are arrested and deported to Dachau concentration camp.

August 1-16	The Olympic Games take place in Berlin. Anti-Jewish signs (i.e., "Jews Not Welcome") are removed until the Games are completed.
October 15	The Ministry of Science and Education prohibits teaching by "non-Aryans" in public schools and bans private instruction by Jewish teachers.

1937

July 2	Further restrictions are imposed on the number of Jewish students attending German schools.
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 is annexed by Germany.
May 13	The German government passes a decree requiring the registration of all Roma without a fixed address living in Austria; by June 1938, all Roma children above the age of 14 have to be fingerprinted. This is a central part of the growing racial definition of Roma as "criminally asocial."
July 6-15	Representatives from thirty-two countries meet at Evian, France, to discuss refugee policies. Most of the countries refuse to let in more Jewish refugees.
July 23	The German government announces Jews must carry identification cards.
November 7	An attempt is made by Herschel Grynzpan to assassinate a German Diplomat in Paris.
November 9-10	*Kristallnacht* (Night of Broken Glass): Nazi-organized nationwide pogroms result in the burning of hundreds of synagogues; the looting and destruction of many Jewish homes, schools, and community offices; vandalism; and the looting of 7,500 Jewish stores. Many Jews are beaten and more than 90 are killed. Thirty-thousand Jewish men are arrested and imprisoned in concentration camps. Several

	thousand Jewish women are arrested and sent to local jails.
November 12	German Jews are ordered to pay one billion Reichsmarks in reparations for damages of *Kristallnacht.*
November 15	All Jewish children are expelled from German schools and can attend only separate Jewish schools.
December 2-3	Decrees ban Jews from public streets on certain days; Jews are forbidden driver's licenses and car registrations. Jews must sell their businesses and real estate and hand over their securities and jewelry to the government at artificially low prices.
December 8	Jews may no longer attend universities as teachers and/or students.

1939

March 15	Germany invades and occupies Czechoslovakia.
June	Cuba and the United States refuse to accept Jewish refugees aboard the ship S.S. St. Louis, which is forced to return to Europe.
June 5	Two thousand Roma males above the age of 16 are arrested in Burgenland Province (formerly Austria) and sent to Dauchau and Buchenwald concentration camps; 1,000 Roma girls and women above the age of 15 are arrested and sent to Ravensbruck concentration camp.
August 23	Soviet-German Nonaggression Pact signed.
September 1	The German army invades Poland and World War II begins.
September 23	Jews are forced to turn in radios, cameras, and other electric objects to the police. Jews receive more restrictive ration coupons than other Germans. They do not receive coupons for meat, milk, etc. Jews also receive fewer and more limited clothing ration cards than do Germans.

October	Hitler extends powers to doctors to kill institutionalized mentally and physically disabled persons in the "euthanasia" program.
November 23	Germans force Jews in Poland to wear a yellow Star of David on their chests or a blue-and-white Star of David arm band.
November 28	The first Polish ghetto is established.

1940

Spring	The German army invades and defeats Denmark, Norway, Belgium, Luxembourg, the Netherlands, and France.
May 1-7	Approximately 164,000 Polish Jews are concentrated and imprisoned in the Lodz Ghetto which is established and sealed off from the outside world.
May 20	A concentration camp is established at Auschwitz, Poland.
October 3	Anti-Jewish laws are passed by France's Vichy government.
October	The Warsaw Ghetto is established.
November 15	The Warsaw Ghetto is closed off with approximately 500,000 inhabitants.
November 20	Hungary, Romania, and Slovakia join the Axis powers.

1941

March 22	Roma and African-German children are expelled from public schools.
March 24	The German army invades North Africa.
April 6	The German army invades Yugoslavia and Greece.
May 15	Romania passes law condemning adult Jews to forced labor.
June	The French Vichy government revokes civil rights of French Jews in North Africa.

June 22	The German army invades the Soviet Union. The *Einsatzgruppen*, mobile killing squads, begin the mass murders of Jews, Roma, and communist leaders.
September 1	German Jews above the age of six are forced to wear a yellow Star of David sewed on the left side of their clothes with the word “Jude” printed in black.
September 23	Soviet prisoners of war and Polish prisoners are killed in Nazi test of gas chambers at Auschwitz in occupied Poland.
September 28-29	Nearly 34,000 Jews are murdered by mobile killing squads at Babi Yar, near Kiev in the Ukraine.
October	Construction begins on Birkenau, an addition to the Auschwitz camp. Birkenau includes a killing center which begins operations in early 1942.
October-November	First group of German and Austrian Jews are deported to ghetto in eastern Europe.
November 5-9	Five thousand Roma are deported from labor and internment camps in Austria to the Lodz ghetto in Poland.
December 7	Japan attacks Pearl Harbor.
December 8	The Chelmno death camp opens near Lodz, Poland, and the first gassing of victims in mobile gas vans occurs.
December 11	Germany declares war on the United States.
December-January	Five thousand Austrian Roma from the Lodz ghetto are deported to the killing center at Chelmno where they all are killed in mobile gas vans.

1942

1942	Nazi “extermination” camps located in occupied Poland at Auschwitz, Birkenau, Treblinka, Sobibor, Belzec, and Majdanek-Lublin begin mass murder of Jews in gas chambers.

January 16	Jews in Lodz ghetto are deported to the killing center at Chelmno.
January 20	Fifteen Nazi and government leaders meet at Wannsee, a suburb of Berlin, to discuss the “final solution to the Jewish question.”
May 4-12	Approximately ten thousand Jews, who had arrived in the Lodz ghetto some six months earlier from Germany, Luxembourg, Vienna, and Prague, are deported to Chelmno. Their baggage is confiscated before they board the train.
June	The German government closes all Jewish schools.
June 1	Treblinka death camp opens.
June 1	Jews in France and the Netherlands are required to wear identifying Stars of David.
July 28	Jewish fighting organizations established in the Warsaw ghetto.
September 5-12	Approximately fifteen thousand Jews in the Lodz ghetto are deported to Chelmno, mostly children under ten and individuals over sixty-five, but also others who are too weak or ill to work. By September 16, approximately 55,000 Jews have been deported to the killing center at Chelmno.
October 4	All Jews in concentration camps in Germany are sent to the death camp at Lodz.

1943

April 19-May 16	Jews in the Warsaw ghetto initiate resistance to deportation by the Germans to the death camps.
March	All Roma in Germany and Nazi occupied countries, with few exceptions, are arrested and deported to Auschwitz-Birkenau.
June	The Nazis order all of the ghettos in Poland and the Soviet Union destroyed.
August 2	The inmates at Treblinka rebel.

Fall	Danish citizens smuggle most of the nation's Jews to neutral Sweden.
October 14	The inmates at Sobibor initiate an armed rebellion.

1944

January	The War Refugee Board is established by President Franklin Roosevelt.
March	The German army invades Hungary.
May 15	The Nazis begin deportation of Hungarian Jews. Over 430,000 Jews are sent to Auschwitz-Birkenau where most are gassed.
June 6	The Allied Powers invade Normandy, D-Day.
July 20	German officers fail and are caught in an attempt to assassinate Hitler.

GLOSSARY

Term	Definition
Aktion	Term used for any non-military campaign to further Nazi ideals of race, but most often used to refer to the assembly and deportation of Jews to concentration or death camps.
Aktion Erntefest **German: "Operation Harvest Festival"**	Code name for the liquidation and mass killings of the remaining Jews in the Lublin area that occurred on November 3, 1943. An estimated 42,000 people were shot while loud music was played to drown out the shootings. Last Aktion of Aktion Reinhard.
Aktion Reinhard	Code name for the annihilation of European Jewry. Named after Reinhard Heydrich.
Aktion T-4 (Tiergarten Strasse 4)	Code name for the Euthanasia program. Name taken from the Reich Chancellory building's address.
Aliya **Hebrew: "immigration"**	Jewish immigration into Palestine (later, Israel) through official channels.
Aliya Bet **Hebrew: "illegal immigration"**	Jewish immigration into Palestine (later, Israel) without the official immigration certificate nor with British approval - most often by ship. During the Third Reich, Zionist movements set up organizations to plan and implement these flights from Europe.
Allgemeine SS	General term for the SS, including all members except Waffen-SS.
Allies	Group of twenty-six nations, including the United States, Great Britain, the Soviet Union, and the Free French, who, during World War II, who joined the war against Germany and the other Axis countries.
Anschluss **German: "linkage"**	German annexation of Austria on March 13, 1938.
Anti-Judaism	Hatred of Jews has existed ever since there have been Jews and became more pronounced since the early Christian era (1st century C.E.). Before the nineteenth century, this hatred focused almost entirely on Jews as a

	religious group. Those Jews who left their ancestral religion and converted to Christianity were generally freed of the stigma associated with being a Jew.
Anti-Semitism	Prejudice against Jews.
Appell **German: "roll call"**	Within the camps, inmates were forced to stand at attention at least twice a day while they were counted. This was always carried out no matter what the weather and often lasted for hours. Often accompanied by beatings and punishments.
Appellplatz **German: "place for roll call"**	Location within the camps where the Appell was carried out.
Aramaic	Semitic language dating back to the ninth century B.C.E., also the official language of the Persian Empire and used for writing the Holy Scriptures.
Arbeit Macht Frei **German: "work makes one free"**	A sign placed by Rudolf Höss over the gates of Auschwitz I.
Arbeitskommando	Forced labor detachment of prisoners of war.
Arrow Cross Party	Hungarian fascist Pro-Nazi party that took power in October 1944 and was responsible for mass murders and deportations.
Bloody Monday	Infamous pogrom where the German forces entered Czestochowa, Poland on September 3, 1939, and the next day (Monday) murdered hundreds of Jews.
Blut und Boden **German: "blood and soil"**	Phrase used by Hitler to mean that all people of German blood have the right and duty to live on German soil (i.e. in the "German Fatherland").
Bounty	Reward often offered by a government for the capture of an "outlaw," often offered by the Gestapo to people who turned in Jews in hiding.
Boycott (anti-Jewish)	Organized activity in Nazi Germany that excluded Jews from social, economic, and political spheres.
B'richa/Brihah	The organized and illegal mass movement of Jews throughout Europe following World War II.
British White Paper of 1939	British policy of restricting immigration of Jews to Palestine.

Brüning, Heinrich	Appointed by President von Hindenburg in 1930, he was the first chancellor under the new presidential system which ruled by emergency decree rather than laws passed by the Reichstag.
Buchenwald	Concentration camp in North Central Germany.
Bund **German Yiddish: "league"**	Founded by The Jewish Socialist Party in 1897, it aspired to equal rights for the Jewish population. During World War II the Bund was active in the underground resistance and some Bund members were also part of some Judenrat councils. They took part in the Warsaw Ghetto Uprising.
Bunker	Ghetto slang word for Jews' hiding places within the ghettos.
Bystander	One who is present at some event without participating in it.
Cabaret	Large restaurant providing food, drink, music, a dance floor, and floor show.
Canada	Euphemism used at camps to denote storage areas.
Chancellor	Chief (prime) minister of Germany.
Chelmno	Nazi extermination camp in western Poland. Established in 1941, this was the first of the Nazi extermination camps. Approximately 150,000 Jews were murdered there between late 1941 and 1944, although not continuously. In comparison to the other extermination camps, Chelmno was technologically primitive, employing carbon monoxide gas vans as the main method of killing. The Nazis dismantled the camp in late 1944 and early 1945.
Christianity	This religion has its roots in Judaism and many Christian beliefs and principles of faith are also found in the Jewish religion. However, there are certain differences between the two faiths that mark them as two different religions. In the fourth century C.E., Christianity became the state religion of the Roman Empire and Christian theologians codified anti-Judaic

	concepts and claimed that the church had superseded Judaism as a way of attaining salvation.
C.E. (Common Era)	Neutral term for the period commonly labeled A.D. (Latin anno domino or "year of the Lord").
Collaboration	Cooperation between citizens of a country and its occupiers.
Comite de Defense des Juifs (Jewish Defense Committee)	Underground movement established in 1942 in Belgium.
Communism	A concept or system of society in which the collective community shares ownership in resources and the means of production. In theory, such societies provide for equal sharing of all work, according to ability, and all benefits, according to need. In 1848, Karl Marx, in collaboration with Friedrich Engels, published the Communist Manifesto which provided the theoretical impetus for the Russian Bolshevik Revolution in 1917.
Concentration camp (Konzentrationslager, KZ)	Concentration camps were prisons used without regard to accepted norms of arrest and detention. They were an essential part of Nazi systematic oppression. Initially (1933-36), they were used primarily for political prisoners. Later (1936-42), concentration camps were expanded and non-political prisoners--Jews, Roma, homosexuals, and Poles--were also incarcerated. In the last period of the Nazi regime (1942-45), prisoners of concentration camps were forced to work in the armament industry, as more and more Germans were fighting in the war. Living conditions varied considerably from camp to camp and over time. The worst conditions took place from 1936-42, especially after the war broke out. Death, disease, starvation, crowded and unsanitary conditions, and torture were a daily part of concentration camps.
Contra fact	A musical technique that places new lyrics into melodies of old songs. This technique was used during the

	Holocaust, when lyrics were being written faster than composers could generate the music.
Crematorium	Building that held ovens used for the burning of bodies; found frequently in concentration and death camps.
Crusades	Military expedition of Christians between the 11th and 14th centuries to recapture the Holy Sepulcher in Jerusalem from the Muslims. Before embarking on their journeys, Christians attacked Jews, considered enemies of Christ, in French and German towns. In the First Crusade (1096), about 10,000 Jews of Northern Germany and France were killed.
Czerniakow, Adam (1880-1942)	Head of the Warsaw Judenrat. Committed suicide on July 23, 1942, to protest the killing of Jewish children; he kept a diary of over 1,000 pages from September of 1939 until his death.
Czestochowa Ghetto	Established on April 9, 1941, in Czestochowa, Poland and sealed off on August 23, 1941. Site of horrid conditions, most residents were deported to Treblinka or shot.
Dachau	Nazi concentration camp in southern Germany. Erected in 1933, this was the first Nazi concentration camp. Used mainly to incarcerate German political prisoners until late 1938, whereupon large numbers of Jews, Gypsies, Jehovah's Witnesses, homosexuals, and other supposed enemies of the state and anti-social elements were sent as well. Nazi doctors and scientists used many prisoners at Dachau as guinea pigs for experiments. Dachau was liberated by American troops in April 1945.
Death camp	Nazi extermination centers where Jews and other victims were brought to be killed as part of Hitler's Final Solution. See extermination camp.
Death march	Forced marches of camp prisoners from their current camps toward Germany during the German retreat which started after the Battle of

	Stalingrad (January 1943).
DEF (Deutsche Email Fabrik)	Name of Oskar Schindler's factory in Krakow, Poland.
Degenerate art (Entartete Kunst)	Art which did not fit the Nazi ideal.
DEGESCH (acronym for German Vermin-Combating Corporation)	Part of I.G. Farben Corporation, was responsible for the production and distribution of Zyklon-B used in death camps.
Dehumanization	The Nazi policy of denying Jews basic civil rights such as practicing religion, education, and adequate housing.
Deicide	Term used to mean the killing of God and used against the Jews for centuries blaming them for the crucifixion of Jesus.
Deportation	Forced transport of people away from the place they reside.
Der Angriff **German: "The Assault"**	Nazi newspaper (actually a political pamphlet) founded in 1927 by Joseph Goebbels and ran until 1945.
Der Sturmer **German: "The Assailant"**	Anti-Semitic newspaper in Nazi Germany issued weekly and edited by Julius Streicher.
Desecrating the Host	Jews were accused of defiling the Host, the sacred bread used in the Eucharist ritual, with blood. The red substance that can grow on bread which has a blood-like appearance is now known to be a mold. This allegation was used as the reason for a series of anti-Semitic attacks.
Deustchen Polizei	Divided into Ornungspolizei (Ordinary Police) and Sicherheitspolizei (Security Police), headed by Heinrich Himmler.
Diaspora **Greek: "dispersion"**	This term dates back to 556 B.C.E. when Nebuchadnezzar exiled the Judeans to Babylonia and refers to the Jewish communities outside Israel.
Die Juden sind under Ungluck **German: "The Jews are our misfortune"**	Slogan commonly seen in Nazi Germany.
Displaced Persons (DP)	The upheavals of war left millions of soldiers and civilians far from home. Millions of DPs had been eastern European slave laborers for the Nazis. The tens of thousands of Jewish survivors of Nazi camps either could not or did not want to return to their

	former homes in Germany or eastern Europe, and many lived in special DP camps while awaiting migration to America or Palestine.
Displaced Persons Act of 1948	Law passed by U.S. Congress limiting the number of Jewish displaced persons who could emigrate to the United States. The law contained anti-Semitic elements, eventually eliminated in 1950.
Displacement	The process, either official or unofficial, of people being involuntarily moved from their homes because of war, government policies, or other societal actions, requiring groups of people to find new places to live. Displacement is a recurring theme in the history of the Jewish people.
Drancy	The camp at Drancy was a transit camp not far outside of Paris. In 1939 the camp was used to hold refugees from the fascist regime in Spain. In 1940 these refugees were given over to the Nazis. In 1941 the French police, under the authority of the Nazi regime, conducted raids throughout France that imprisoned French Jews. Many victims of these raids were taken to Drancy.
Dreyfus Affair	After the French military defeat by Prussian forces, Alfred Dreyfus (a Jewish captain in the French military) was accused of selling secrets to the Germans and was incarcerated. In light of this, anti-Jewish riots broke out all over the country. Eventually, Dreyfus was retried and exonerated.
Dulag	Abbreviated form of Durchgangslager which was a German transit camp for POWs.
Dulagluft	Abbreviated form of Durchgangsluftwaffelager which was a German transit camp for captured Allied airmen.
Eichmann, Adolph (1906 - 1962)	SS Lieutenant Colonel and head of the Gestapo department dealing with Jewish affairs.

Einsatzgruppen	Mobile units of the Security Police and SS Security Service that followed the German armies to Poland in 1939 and to the Soviet Union in June 1941. Their charge was to kill all Jews as well as communist functionaries, the handicapped, institutionalized psychiatric patients, Roma, and others considered undesirable by the Nazi state. They were supported by units of the uniformed German Order Police and often used auxiliaries (Ukrainian, Latvian, Lithuanian, and Estonian volunteers). The victims were executed by mass shootings and buried in unmarked mass graves; later, the bodies were dug up and burned to cover evidence of what had occurred.
Einstatzkommando	Small company-size component of the Einsatzgruppen.
Einsatzstab Reichsleiter Rosenberg fur die Besetzten Gebeite (ERR)	Begun in July 1940 and managed by Alfred Rosenberg; responsible for the appropriation of cultural materials from German occupied territories.
Einsatztrupp	Subdivision of the Einsatzkommando.
Eisenhower, Dwight D.	As Supreme Commander of the Allied Expeditionary Forces, General Eisenhower commanded all Allied forces in Europe beginning in 1942.
Emancipation	Refers to the full participation of Jews in the political, social, and economic activities of the nation in which they dwell.
Enlightenment	18th century intellectual movement in Western Europe. Thinkers of the "enlightenment" were known as philosophes: they believed that reason should provide a basis for beneficial changes for every aspect of life and thought.
Entartete **German: "degenerate"**	Term usually referring to anything deemed un-German or contradictory to the ideals of the Third Reich.
Ermächtigungsgesetz **German: "The Enabling Law"**	Law passed on March 24, 1933 that granted Hitler emergency powers.
Erntefest **German: "Harvest Festival"**	This massacre or 'Aktion' was the largest killing operation against Jews in the entire war murdering 42,000

	people. See AntionErntefest.
Eugenics	The social Darwinist principle of strengthening the qualities of a race by controlling inherited characteristics. Term coined by Francis Galton in 1883.
Europa Plan	Scheme for the ransom of 1,000,000 remaining European Jews to save them from extermination. Planned by the "Working Group" of Bratislava in fall 1942.
Euthanasia	Nazi euphemism for the deliberate killing of institutionalized physically, mentally, and emotionally handicapped people. The euthanasia program began in 1939, with German non-Jews as the first victims. The program was later extended to Jews.
Evian Conference	Conference held in Evian-les-Bains, France in July 1938 which was intended to try to resolve the refugee problem in Nazi Germany.
Exodus **Greek: "to exit or go out"**	Usually refers to the Israelites leaving Egypt and to the biblical book recounting that journey; also the name of a ship that left France in 1947 carrying 4,500 emigrants.
Extermination Camps	Camps that were used for the sole purpose of murder; found in Poland. The six major death camps were Chelmno, Sobibor, Auschwitz-Birkenau, Treblinka, Majdanek, and Belzec, all instrumental in the Final Solution.
Fascism	A social and political ideology with the primary guiding principle that the state or nation is the highest priority, rather than personal or individual freedoms.
Final Solution (The final solution to the Jewish question in Europe)	A Nazi euphemism for the plan to exterminate the Jews of Europe.
First Temple Period (ca. 850-586 B.C.E.)	Period in Jewish history that ended with the destruction of the First Temple and the expulsion of the Hebrews.
Flossenburg	Bavarian camp established in 1938/39 mainly for political, particularly foreign, prisoners.

Frank, Hans (1900-1946)	Governor-General of occupied Poland from 1939 to 1945. A member of the Nazi Party from its earliest days and Hitler's personal lawyer, he announced, "Poland will be treated like a colony; the Poles will become slaves of the Greater German Reich." By 1942, more than 85% of the Jews in Poland had been transported to extermination camps. Frank was tried at Nuremberg, convicted, and executed in 1946.
Freikorps **German: "Free Corps"**	Right-wing volunteer military force made up of World War I volunteers and unemployed younger people begun in 1919. Many of its members later joined the Nazis.
Freiwillige **German: "volunteers"**	Non-Germans who aided the SS troops in the mass murder of Jews.
Frick, Wilhelm (1877-1946)	Minister of the Interior in Nazi Germany who was responsible for enacting racial laws. He was tried at Nuremberg in 1946, convicted, and subsequently executed.
Führer	Leader. Adolf Hitler's title in Nazi Germany.
Führerstaat **German: "leader state"**	Used to refer to Germany after 1933 by the Nazis.
Galut **Hebrew: "exile"**	Refers to the various expulsions of Jews from the homeland (Israel) and later became known as the broader idea of Jewish homelessness.
Gas chambers	Large chambers in which people were executed by poison gas. These were built and used in Nazi death camps.
Gau **German: "district"**	Nazi Party government system that divided Germany into 32 regional districts (42 after 1939) and replaced electoral districts.
Gauleiter **German: "district leader"**	Governor in each Gau responsible for political, labor, and economic activities

	in addition to police duties and civil defense, appointed by Hitler.
Gefangenschaft	German word for imprisonment.
Gemeindepolizei	Local police in the Generalgouvernement.
Gendarmerie	Rural police in the Generalgouvernement.
Generalgouvernement (General Government)	An administrative unit established by the Germans on October 26, 1939, consisting of those parts of Poland that had not been incorporated into the Third Reich. It included the districts of Warsaw, Krakow, Radom, Lublin, and Lvov. Hans Frank was appointed Governor-General. The Germans destroyed the Polish cultural and scientific institutions and viewed the Polish population as a potential work force.
General Staff	Elite German military staff graduating from Germany's War Academy who were responsible for military strategy in both world wars; a set of red stripes down the side of their uniform denoted their position.
Genocide	Deliberate and systematic destruction of a racial, political, cultural, or religious group.
German-Soviet Non-Aggression Pact	Agreement between Nazi Germany and the Soviet Union before World War II, broken two years later with Hitler's invasion of the Soviet Union.
German Workers' Party (Deutsche Arbeiterpartei)	As the precursor to the Nazi Party, Hitler joined the right-wing Deutsche Arbeiterpartei (DAP) in 1919. The party espoused national pride, militarism, a commitment to the Volk, and a racially "pure" Germany.
Gerstein, Kurt (1905-1945)	Head of the Waffen-SS Institute of Hygiene in Berlin. He maintained ties with the resistance while

	simultaneously purchasing the gas needed for Auschwitz. He passed on information about the killing to Swedish officials and Vatican representatives. Overwhelmed with grief and remorse, he hung himself in a French jail after the war ended.
Gestapo	Acronym for Geheime Staatspolizei, meaning Secret State Police. Prior to the outbreak of war, the Gestapo used brutal methods to investigate and suppress resistance to Nazi rule within Germany. After 1939, the Gestapo expanded its operations into Nazi-occupied Europe.
Ghettos	The Nazis revived the medieval term ghetto to describe their device of concentration and control, the compulsory "Jewish Quarter." Ghettos were usually established in the poor sections of a city, where most of the Jews from the city and surrounding areas were subsequently forced to reside. Often surrounded by barbed wire or walls, the ghettos were sealed. Established mostly in eastern Europe (e.g., Lodz, Warsaw, Vilna, Riga, or Minsk), the ghettos were characterized by overcrowding, malnutrition, and heavy labor. All were eventually dissolved, and the Jews murdered.
Gleichschaltung **German: "coordination"**	Reorganizing all social, political, and cultural organizations to be controlled and run according to Nazi ideology and policy.
Goebbels, Paul Joseph (1897-1945)	Reich Propaganda Director of the NSDAP and Reich Minister of Public Enlightenment and Propaganda.
Goering, Hermann (1893-1945)	Leading Nazi, promoted to Reichsmarshal in 1940.
Goerlitz	One of sixty sub-camps of Gross-Rosen in Lower Silesia.
Gospels	Four official books were testimonies by

	the early church of the meaning of Jesus' life and teachings. The gospels were based on what the apostles had preached as well as oral traditions. They were written in Common Greek and came into their final form 40-70 years after Jesus' death.
Great Revolt (66-73 C.E.)	A massive revolt of Jews against Roman tyranny; this revolt was suppressed and Titus captured Jerusalem, destroying the second temple, in 70 C.E.
Greater German Reich	An expanded Germany that included all German-speaking peoples, one of Hitler's most important goals which became a reality for a short time with the conquest of the majority of western Europe.
Gross-Rosen	Concentration camp located in Lower Silesia that was a labor camp (holding 10,000 prisoners) and later expanded to include 60 sub-camps (holding 80,000 prisoners) for armaments production.
Grynszpan, Herschel (1921-1943)	Polish Jewish youth who shot and killed Third Reich Secretary Ernst vom Rath on November 7, 1938. The retaliation for this incident was the *Kristallnacht* Pogram.
Guerilla warfare	Fighting in small independent groups which surprise attack the enemy through raids and sabotaging communication and equipment.
Gypsies	A collective term for the Romani and Sinti peoples. A nomadic people believed to have come originally from northwest India. They became divided into five main groups still extant today. By the sixteenth century, they had spread to every country of Europe. Alternately welcomed and persecuted since the fifteenth century, they were considered enemies of the state by the Nazis and persecuted relentlessly.

	Approximately 500,000 Gypsies are believed to have perished in the gas chambers.
Haggada(h)/aggada(h) **Hebrew: “narration”**	In a general sense, in classical Jewish literature and discussion, what is not halaka (legal subject matter) is *(h)aggada* (pl. *haggadot*). Technically, "the Haggada(h)" is a liturgical manual used in the Jewish Passover Seder.
Haavara **Hebrew: “transfer”**	An agreement made between Germany, the German Zionist Federation, and the Anglo-Palestine Bank that allowed the export of Jewish assets and capital from Germany to Jewish Palestine (1932-1939).
Heeres	Army of the Third Reich.
Heimwehr	German home defense force during World War II.
Herrenvolk **German: “Master Race”**	Nazi term for the Aryan Germans who were destined to rule the world.
Hess, Rudolf (1894-1987)	Deputy to the Führer, Reich Minister Without Portfolio, and successor-designate after Hermann Göring, Hess was devoted to Hitler. Involved in the Anschluss of Austria and the administration of the Sudentenland, he used politics to gain land. In a plea for Hitler's favor, Hess flew to Scotland on May 10, 1940 (without the Führer's approval) in an effort to make a peace agreement with Britain. Britain and Germany denounced him as crazy. Hw was sentenced to life imprisonment at Nuremberg as was the sole prisoner at Spandau after 1966. In 1987, he was found in his cell, hanged with an electric cord at age 93.

Himmler, Heinrich (1900-1945)	The Reichsführer-SS. Head of the SS, the Gestapo, the Einsatzgruppen, and the German police. Under his direction, the SS grew into a massive "racially pure" Nazi elite. He was in charge of the concentration camps. Himmler believed that the liquidation of the unhealthy and bad genes from society would help better and purify the Aryan race. In April 1945, he tried to negotiate peace with the Allies, bypassing Hitler. For this, Hitler expelled him from the Nazi Party and from all offices he held. On May 21, 1945, he attempted to escape but was stopped and held by the British. After his identity was discovered, he swallowed a hidden cyanide pill that was noticed by an examining doctor. He died twelve minutes later.
Von Hindenburg, Paul	General Field Marshal who became a German national hero during World War I and was Reich president from 1925 to 1934.
Hitler, Adolf (1889-1945)	*Führer und Reichskanzler* (Leader and Reich Chancellor). Although born in Austria, he settled in Germany in 1913. At the outbreak of World War I, Hitler enlisted in the Bavarian Army, became a corporal and received the Iron Cross First Class for bravery. Returning to Munich after the war, he joined the newly formed German Workers Party which was soon reorganized, under his leadership, as the National Socialist German Workers Party (NSDAP). In November 1923, he unsuccessfully attempted to forcibly bring Germany under nationalist control. When his coup, known as the “Beer-Hall Putsch,” failed, Hitler was arrested and sentenced to 5 years in prison. It was during this time that he wrote *Mein Kampf*. Serving only 9 months of his sentence, Hitler quickly reentered German politics and soon outpolled his political rivals in national elections. In

	January 1933, Hindenburg appointed Hitler chancellor of a coalition cabinet. Hitler, who took office on January 30, 1933, immediately set up a dictatorship. In 1934, the chancellorship and presidency were united in the person of the *Führer*. Soon, all other parties were outlawed and opposition was brutally suppressed. By 1938, Hitler implemented his dream of a "Greater Germany," first annexing Austria; then (with the acquiescence of the western democracies) the Sudetenland (Czech province with ethnic German concentration); and, finally, Czechoslovakia itself. On September 1, 1939, Hitler's armies invaded Poland. By this time the western democracies realized that no agreement with Hitler could be honored and World War II had begun. Although initially victorious on all fronts, Hitler's armies began suffering setbacks shortly after the United States joined the war in December 1941. Although the war was obviously lost by early 1945, Hitler insisted that Germany fight to the death. On April 30, 1945, Hitler committed suicide rather than be captured alive.
Hitler Youth/Hitler Jugend	A Nazi youth auxiliary group for boys ages 14-18 established in 1926. It expanded during the Third Reich. Membership was compulsory after 1939.
Hohere SS-und Polizeifuhrer (HSSPF) (Higher SS & Police Leader)	Senior SS personnel who assumed responsibility for coordinating the activities of the Orpo, Sipo, SD and General SS in military administrative districts. During the war such districts were established in the occupied areas. The Higher SS and Police Leaders also coordinated the activities of the SS with the senior military personnel in the military administrative districts. The SS, under Himmler's leadership, continuously managed to

	broaden its areas of responsibility relating to policing and security matters. By the end of the war nearly all intelligence gathering, security and police matters were in the hands of the SS. The Higher SS and Police Leaders were responsible for all these functions in specific geographical areas. Their principal functions were to control the local police authorities, monitor and carry out tasks relating to intelligence and security matters and perform whatever other tasks that they were allocated by Himmler, or by the military authorities in the occupied territories.
Holocaust **Greek: "a sacrifice totally burnt by fire"**	Refers to the planned elimination of European Jewry, resulting in the murder of over six million Jews and millions of other victims of the Nazis from 1933-1945.
Holocaust denial	Attempts to disprove that the Holocaust actually happened by means of spurious evidence and pseudo-historical analysis, often by neo-fascists posing as academics or experts. A notable group is The Institute for Historical Review and notable figures include Arthur Butz, Ernst Zundel and Fred Leuchter.
Holocaust orchestras	There were 6 orchestras at Auschwitz including a women's orchestra at Birkenau and a male orchestra at Auschwitz, which consisted of 100 musicians.
Holocaust revisionists	What Holocaust deniers call themselves.
I.G. Farben	A German conglomerate of eight chemical companies, including BASF, Bayer, and Hoechst, that made extensive use of slave labor. In close partnership with Hitler, I. G. Farben established factories near concentration camps to take advantage of the large pools of forced laborers. Its Buna works near Auschwitz manufactured synthetic rubber from coal or gasoline. I. G. Farben was an important contributor to

	Hitler's rearming of Germany and the war effort.
IKL (Inspektor der Konzentrationslager)	Inspector of concentration camps.
Ilag (Abbreviation for German word Interniertenlager)	Civilian internment camp in World War II.
International Military Tribunal, Nuremberg	Established by the Allied Powers at the end of World War II to try the major German war criminals. Their were 24 defendants who were charged on one or more of four counts: (1) crimes against the peace, (2) crimes against humanity, (3) war crimes, and (4) "a common plan or conspiracy to commit" the acts listed in (1)-(3). The first session was held, symbolically, in Berlin under the chairmanship of the Soviet member, on October 18, 1945. All subsequent sessions were held in Nuremberg, also spelled Nurenberg. There were 216 sessions in all, the verdict being delivered on October 1, 1946. Ten of the accused were sentenced to death. They included Hermann Goering, who committed suicide before the sentence could be administered, Hans Frank, Julius Streicher and Alfred Rosenberg. Adolf Hitler, Joseph Goebbels and Heinrich Himmler had all previously committed suicide. Numerous other trials were held. Some of these were held by the Allied powers in their zones of German occupation. Many others were held in the occupied countries where the offenses were committed.
Iron Guard	Romanian Fascist party (politically anti-Semitic) that was established in 1927 by Corneliu Codreanu.
Jehovah's Witnesses	A religious sect, originating in the United States, organized by Charles Taze Russell. The Witnesses base their beliefs on the Bible and have no official ministers. Recognizing only the kingdom of God, the Witnesses refuse to salute the flag, to bear arms in war, and to participate in the affairs of

	government. This doctrine brought them into conflict with National Socialism. They were considered enemies of the state and were relentlessly persecuted.
Jewish Ghetto Police (OD)	In Poland, as in other occupied territories, the Nazis established Jewish police forces to control the Jewish population in the ghettos. In Krakow, the Jewish police, armed with truncheons, assisted the Nazis in the liquidation of the ghetto.
Jewish Star	The six-pointed star emblem commonly associated with Judaism, also known as the *Magen David*, the Shield of David or the Star of David.
Judaism	The monotheistic religion of the Jews, based on the precepts of the Old Testament and the teachings and commentaries of the Rabbis as found chiefly in the Talmud.
Judenfrei **German: "Jew-free"**	One of Hitler's and the Nazi's war-aims was a "Judenfrei" Europe.
Judengelb **German: "Jewish yellow"**	Term for the yellow Star of David badge that Jews were ordered to wear.
Judenjagd **German: "Jew hunt"**	The process of searching for any Jews who were in hiding after a massacre or liquidation of a ghetto had occurred.
Judenrat **German: "Jewish Council"**	Council of Jewish representatives set up in communities and ghettos under the Nazis to execute their instructions. This council, called Elders, worked with the Nazis to implement their plans for controlling and destroying Jewish life in the ghettos.
Judenrein **German: "cleansed of Jews"**	A locality from which all Jews had been eliminated; a Nazi term used to describe the ethnic cleansing of any area through murder or deportation. This was an overall goal of the Nazis.
Judischer Ordnungsdienst **German: "Jewish Order Service"**	The Jewish police in ghettos; they were largely resented due to their role in rounding up and deporting fellow Jews.
Kapo **Italian: "chief or head"**	The inmate in a camp that helped in the running of the camp in exchange for more food, clothes, and better living

	conditions.
KL (Konzentrationslager)	German for concentration camp.
Kippah **Hebrew: "skull cap"**	A Jewish headcovering worn for worship, religious study, meals, or at any other time; also called a yarmulke.
Klezmer	A musical style that developed in Eastern Europe, with songs in which the music needed no words to explain the thoughts of the Jewish heart and soul.
Kommando	Labor squads made up of camp prisoners.
Kommisarbefehl **German: "The Commissar Order"**	Issued June 6, 1941. Instructions on the liquidation of Bolshevik officials captured by the German forces invading the USSR.
Konzentrations-Lager (KZ-Lager)	Translated into concentration camp.
Korczak, Dr. Janusz (1878-1942)	Educator, author, physician and director of a Jewish orphanage in Warsaw. Despite the possibility of personal freedom, he refused to abandon his orphans and went with them to the gas chamber in Treblinka.
Krieges	German for soldiers or warriors, also reference to prisoners of war in World War II.
Kriegsmarine	The German navy.
Kripo (Kriminalpolizei) **German: "Criminal police"**	German police organization whose duties were related to nonpolitical crimes although they did assist the Gestapo and the SS with issues regarding Jews. Eventually, this organization would evolve and merge into the SD as the Sicherheitspolizei.
Kristallnacht **German: "Crystal Night" meaning "Night of Broken Glass"**	Organized destruction of synagogues, Jewish houses and shops, accompanied by arrests of individual Jews, which took place in Germany, Austria, and the Sudetenland under the Nazis on the night of Nov. 9-10, 1938.
Krupp	A German family firm that manufactured armaments for the Nazis. Krupp extensively used slave labor in its factories and operated a facility at Auschwitz.

Kugel [bullet] Decree	A decree that "directed that every escaped officer and NCO prisoner of war who had not been put to work, with the exception of British and American prisoners of war, should on recapture be handed over to the SIPO and SD. These escaped officers and NCOs were to be sent to the concentration camp at Mauthausen, to be executed upon arrival, by means of a bullet shot in the neck.
Kulturkampf **German: "conflict of cultures"**	From 1873-1887, this was the conflict between the German government and the Catholic Church.
Ladino	The "international language" of Sephardic Jews, based primarily on Spanish, with words taken from Hebrew, Arabic and other languages, and written in the Hebrew Alphabet.
Lagerfuhrer	Kommandant (commander) of a concentration camp.
Lagersystem	The system of camps that supported the death camps.
League of German Girls (Bund Deustcher Madel)	Female counterpart of the Hitler Youth that was started in 1927.
Lebensborn **German: "The Fountain of Life"**	"An SS society founded in 1936.... Its main functions were to adopt suitable children for childless SS families, to succour racially sound pregnant women and their offspring, and in general to promote the racial policy of the SS." (H Krausnick, M Broszat. Anatomy of the SS State. London: Paladin, 1973).
Lebensraum **German: "living space"**	This was a basic principle of Nazi foreign policy. Hitler believed that eastern Europe had to be conquered to create a vast German empire for more physical space, a greater population, and new territory to supply food and raw materials.
Leibstandarte - SS Adolf Hitler	One of the most famous and esteemed units of the SS, being the personal bodyguard of der Führer. Formed in 1933, it was commanded by SS-Gruppenführer Josef (Sepp) Dietrich, initially with a complement of 120 men.

Lodz	City in western Poland (renamed Litzmannstadt by the Nazis), where the first major ghetto was created in April 1940. By September 1941, the population of the ghetto was 144,000 in an area of 1.6 square miles (statistically, 5.8 people per room). In October 1941, 20,000 Jews from Germany, Austria and the Protectorate of Bohemia and Moravia were sent to the Lodz Ghetto. Those deported from Lodz during 1942 and June-July 1944 were sent to the Chelmno extermination camp. In August-September 1944, the ghetto was liquidated and the remaining 60,000 Jews were sent to Auschwitz.
Lublin	City in eastern Poland that was the center of Jewish learning in Poland. In 1939, the Jewish population was 40,000, 33 percent of the city total. In the spring of 1941 the ghetto was created. On March 17, 1942, deportations began to Belzec, and then to Majdanek, walking distance from the center of town. Only a few Jews live there today.
Luftlager (Luftwaffelager)	A prisoner of war camp for Allied airmen.
Luftwaffe	The German air force headed by Hermann Goering.
Madagascar Plan	Nazi plan to relocate 4,000,000 Jews to Madagascar over a period of four years. It was taken up in the summer of 1940, but shelved February 10, 1942, after the Nazis decided to carry out the “Final Solution.”
Maimonides, or Moses ben Maimon (1135-1204)	A major medieval rabbi, physician, scientist, and philosopher, known by the acronym RaMBaM (Rabbi Moses ben Maimon). Born in Spain, Maimonides fled from persecution to Morocco and finally settled in Egypt. His major works include a legal commentary on the Mishnah, a law code called *Mishnah Torah*, and the preeminent work of medieval Jewish

	rational philosophy, *The Guide of the Perplexed*.
Majdanek (also Maidanek)	Death (or extermination) camp in eastern Poland. At first a labor camp for Poles and a POW camp for Russians, it was turned into a gassing center for Jews. Majdanek was liberated by the Red Army in July 1944, but not before 250,000 men, women, and children had lost their lives there.
Marranos **Spanish: "swine"**	An old Spanish term used for medieval Spanish Jews who converted to Christianity during the Spanish Inquisition to escape persecution but secretly kept their Judaism.
Mauthausen	A concentration camp for men, opened in August 1938, near Linz in northern Austria, Mauthausen was classified by the SS as a camp of utmost severity. Conditions there were brutal, even by concentration camp standards. Nearly 125,000 prisoners of various nationalities were either worked or tortured to death at the camp before liberating American troops arrived in May 1945.
Mein Kampf **German: "My Struggle"**	This autobiographical book by Hitler was written while he was imprisoned in the Landsberg fortress after the "Beer-Hall Putsch" in 1923. In this book, Hitler propounds his ideas, beliefs, and plans for the future of Germany. Everything, including his foreign policy, is permeated by his "racial ideology." The Germans, belonging to the "superior" Aryan race, have a right to "living space" (*Lebensraum*) in the East, which is inhabited by the "inferior" Slavs. Throughout, he accuses Jews of being the source of all evil, equating them with Bolshevism and, at the same time, with international capitalism. Unfortunately, those people who read the book (except for his admirers) did not take it seriously but considered it the ravings of a maniac. (see Hitler, Adolf).

Mengele, Josef (1911-1978?)	SS physician at Auschwitz, notorious for pseudo-medical experiments, especially on twins and Gypsies. He "selected" new arrivals by simply pointing to the right or the left, thus separating those considered able to work from those who were not. Those too weak or too old to work were sent straight to the gas chambers, after all their possessions, including their clothes, were taken for resale in Germany. After the war, he spent some time in a British internment hospital but disappeared, went underground, escaped to Argentina, and later to Paraguay, where he became a citizen in 1959. He was hunted by Interpol, Israeli agents, and Simon Wiesenthal. In 1986, his body was found in Embu, Brazil.
Mila 18	The underground bunker from which the battle of the Warsaw Ghetto Uprising was launched, and in which Mordecai Anielewicz was killed. A monument stands today on top of a pile of rubble.
Mischlinge **German: "mixed breed"**	Term used specifically in the 1935 Nuremberg Laws that identified people with one or two Jewish grandparents.
Mitzvah **Hebrew: "commandment, obligation"**	A ritual or ethical duty or act of obedience to God's will.
Munich Agreement	Agreement made at Munich between Hitler, Chamberlain, Mussolini, and Daladier on Sept. 10, 1938, providing for the cession of the Sudetenland by Czechoslovakia to Germany.
Musselmann **German: "Muslim"**	A slang Nazi term for an inmate in a concentration camp who was very weak and unable to walk, work, or even stand. The term evolved because it was said this "muselmann" looked like a praying Muslim.
Nacht und Nebel **German: "Night and Fog"**	This was Hitler's second order issued on December 7, 1941 which ordered the arrest and disappearance of any person who was suspected of being involved with underground activities

	against the Third Reich.
Napolas	Elite Nazi schools for training the future government and military leadership of the Third Reich.
Nationalism	A movement, as in the arts, based on the folk idioms, history, aspirations, etc., of a nation.
National Socialist Women's Association	The NS Frauenschaft /frou en shahft/ was an organization intended to recruit an elite group of women for the Nazis.
National Socialist Teachers' Association	Established in 1929, it assumed responsibility for the ideological indoctrination of teachers.
NSDAP The Nazi (National Sozialistische Deutsche Arbeiter Partei/National Socialist German Workers' Party)	Founded in Germany on January 5, 1919. It was characterized by a centralist and authoritarian structure. Its platform was based on militaristic, racial, antisemitic and nationalistic policies. Nazi Party membership and political power grew dramatically in the 1930s, partly based on political propaganda, mass rallies and demonstrations.
Neuengamme	Concentration camp located just southeast of Hamburg opened in 1940.
Night And Fog Decree	This was Hitler's second order issued on December 7, 1941 which ordered the arrest and disappearance of any person who was suspected of being involved with underground activities against the Third Reich. See Nacht and Nebel.
Night of Broken Glass	A violent, organized pogrom against Jewish homes, stores, and synagogues on November 9-10, 1938, in Germany, Austria, and the Sudetenland, Czechoslavakia. See *Kristallnacht.*
Night of the Long Knives	Hitler purge of the SA, which took place on June 30, 1934. During the "Night of the Long Knives" Hitler had much of the SA leadership murdered as well as others whom he viewed as a threat to his power.
Nuremberg Laws	Two anti-Jewish statutes enacted September 1935 during the Nazi party's national convention in Nuremberg. The first, the Reich

	Citizenship Law, deprived German Jews of their citizenship and all pertinent, related rights. The second, the Law for the Protection of German Blood and Honor, outlawed marriages of Jews and non-Jews, forbade Jews from employing German females of childbearing age, and prohibited Jews from displaying the German flag. Many additional regulations were attached to the two main statutes, which provided the basis for removing Jews from all spheres of German political, social, and economic life. The Nuremberg Laws carefully established definitions of Jewishness based on bloodlines. Thus, many Germans of mixed ancestry, called "*Mischlinge*," faced antisemitic discrimination if they had a Jewish grandparent.
OKH - Oberkommando des Heeres **German: "Army High Command"**	Both numerically and operationally, the Army was the most important of the armed services. Field-Marshall Walter von Brauchitsch was its Commander-in-Chief between 1938 and December 1941. This position was then assumed by Hitler. As Hitler was also Supreme Commander-in-Chief of the Wehrmacht, this meant that there was considerable overlap in practice between the OKH and the OKW.
OKM - Oberkommando der Kreigsmarine	Navy High Command.
OKL - Oberkommando der Luftwaffe	Supreme Command of the Airforce.
OKW - Oberkommando der Wehrmacht **German: "Armed Forces High Command"**	The OKW was established in February 1938 and controlled all matters of inter-service policy. It was directly responsible for the overall conduct of operations during the war. Its most senior officer was Wilhelm Keitel, Field Marshal and Chief of Staff for the whole of the period from 1938 to 1945. The most important section of the OKW, which was directly concerned with field operations, was the Armed

	Forces Operations Staff (Wehrmachtsfuehrungsstab, WFST). During the war this was commanded by General Alfred Jodl. The decree promulgated by Hitler that established the OKW also specified that "Command authority over the entire Armed Forces is from now on exercised directly by me personally." One of the principal agencies of the OKW was the General Armed Forces Office (Allgemeines Wehrmachtamt, AWA), which was concerned primarily with administrative matters. An important subdivision of the AWA was the Office of the Chief of Prisoner-of-War Affairs (Chef des Kriegsgefangenwesens, Chef Kriegs-Gef).
Obergruppenfuchrer	SS rank of General.
Odessa	SS secret escape organization founded after Germany's defeat in 1945. Many of the higher-ranking Nazi officials used it to escape justice.
Operation Barbarossa	The code name for the German invasion of the Soviet Union which began on June 22, 1941.
Operation Reinhard (or *Aktion* Reinhard)	The code name for the plan to destroy the millions of Jews in the General Government, within the framework of the Final Solution. It began in October 1941, with the deportation of Jews from ghettos to extermination camps. The three extermination camps established under Operation Reinhard were Belzec, Sobibór, and Treblinka.
Ordnungsdienst **German: "Order Service"**	The ghetto police who were made up of Jewish ghetto residents.
Ordnungspolizei (Orpo) **German: "Order Police"**	These were the uniformed police who consisted of the Schutzpolizei (National Police), the Gendarmerie (Rural Police) and the Gemeindepolizei (Local Police).
Organization Todt	Governmental unit set up in 1938 by Dr. Fritz Todt to construct military

	installations. Later, this unit was a major employer of slave labor.
Ostland **German: "Eastern Territories"**	One of the two major administrative units of the German civil administration in the occupied territories of the Soviet Union, headed by Alfred Rosenberg, as Reich Minister for the Occupied Eastern Territories; the other was Reichskommissariat Ukraine. Ostland included the three Baltic states -- Lithuania, Latvia and Estonia -- as well as western Belorussia and the western Minsk district in Soviet Belorussia.
Pale of Settlement	The area in the western part of the Russian Empire in which Russian Jews were allowed to live from 1835-1917.
Palestine	(Greek form representing "Philistines," for the seacoast population encountered by early geographers). An ancient designation for the area between Syria (to the north) and Egypt (to the south), between the Mediterranean Sea and the River Jordan; roughly, modern Israel. The name refers to the Land of Israel during the years of the Jewish exile.
Partisans	Irregular troops engaged in guerrilla warfare, often behind enemy lines. During World War II, this term was applied to resistance fighters in Nazi-occupied countries.
Passover	(*Pesach*). The major Jewish spring holiday (with agricultural aspects) also known as *hag hamatzot* (festival of unleavened bread) commemorating the Exodus or deliverance of the Hebrew people from Egypt (see Exodus 12-13). The festival lasts eight days, during which Jews refrain from eating all leavened foods and products. A special ritual meal called the Seder is prepared, and a traditional narrative called the Haggadah, supplemented by hymns and songs, marks the event.
Perpetrators	Those that do something that is morally wrong or criminal.
Plaszow	Concentration camp near Krakow,

	Poland opened in 1942.
Pogrom **Russian: “devastation”**	An unprovoked attack or series of attacks upon Jews or Jewish communities.
Ponary	A forest preserve located six miles from Vilna, Lithuania. Before the war it was used for outings and picnics, but it became a killing field for most of Vilna's Jews. The victims were shot to death by SS men and German police assisted by Lithuanian collaborators. Between 70,000 to 100,000 victims, the majority of them Jews, were murdered there.
Porrajmos **Romanian: “the devouring”**	Term used by Roma (Gypsies) for the Holocaust.
Prejudice	A judgment or opinion formed before the facts are known. In most cases, these opinions are founded on suspicion, intolerance, and the irrational hatred of other races, religions, creeds, or nationalities.
Propaganda	False or partly false information used by a government or political party intended to sway the opinions of the population.
Protectorate	Any state or territory protected and partially controlled by a stronger one.
Protocols of the Elders of Zion	A major piece of antisemitic propaganda, compiled at the turn of the century by members of the Russian Secret Police. Essentially adapted from a nineteenth century French polemical satire directed against Emperor Napoleon III, substituting Jewish leaders, the Protocols maintained that Jews were plotting world dominion by setting Christian against Christian, corrupting Christian morals and attempting to destroy the economic and political viability of the West. It gained great popularity after World War I and was translated into many languages, encouraging antisemitism in France, Germany, Great Britain, and the United States. Long repudiated as an absurd and hateful lie, the book has been reprinted and is currently widely

	distributed by Neo-Nazis and others who are committed to the destruction of the State of Israel.
Rabbi	Leader of a Jewish congregation, similar to the role of a priest or minister.
Race violators	Anyone committing an act that is contrary to the anti-Semitic edicts of the Nuremberg Laws, or of other anti-Semitic or racial orders by the German government.
Racien hygiene **German: "racial hygiene"**	This word relates to the eugenics side of the Holocaust which the Nazis used to give a "scientific" backbone to their final solution.
Radom	A city in central Poland of about 100,000 population before World War II, approximately one-third Jewish. After Radom was seized by the German army on September 8, 1939 it was incorporated within the Generalgouvernement. Anti-Jewish persecutions and abductions to forced labor preceded the establishment in March, 1941 of the Radom ghetto. Allotted rations in the ghetto were 100 grams (3.5 oz) of bread daily per person. Hundreds were shot attempting to smuggle food in from the outside. Eventually, most of the ghetto residents were deported to Treblinka extermination camp. A few hundred Jewish survivors returned after the war to settle in Radom, but soon left the city.
Rasse-und Siedlungshauptant (RUSHA) **German: "Race and Resettlement Main Office"**	The first function of this organization was to confirm Aryan ancestry of SS members but it later organized the settlement and welfare of Germans' colonizing Poland.
Rassenschande **German: "race defilement/race treason"**	Product of Nuremburg Laws forbidding intermarriage between Germans, Aryans, and Jews or Slavs.
Rath, Ernst Vom (1909-1938)	Third secretary at the German Embassy in Paris who was assassinated on November 7, 1938 by Herschel Grynszpan (see Grynszpan,

	Herschel). His assassination was used to justify *Kristallnacht.*
Rathenau, Walter (1867-1922)	German Jewish industrialist who served the state as Minister of Reconstruction in 1921 and Foreign Minister in 1922. German nationalists assassinated him.
Ravensbrück	Concentration camp opened for women in 1939.
Reformation	Name given to the Protestant Christian movements (and the period itself) in the 16th century in which Roman Catholicism was opposed in the interest of "reforming" Christianity to what was considered its earliest known form (found in the New Testament).
Reich **German: "Empire"**	Also meaning Federal or National.
Reichsban (German – state railways)	These railways were important elements in the transportation of Jewish victims to ghettos, concentration camps, and death camps. The conditions on the transports were horrendous with many people dying on the way.
Reichsfuhrer-SS **German: "Reich Leader of the SS"**	Throughout the history of the Third Reich, this position was occupied by Heinrich Himmler, who, for most of the period, was also Chief of the German Police.
Reichskammern	German term meaning Reich government departments.
Reichskommisar fur die Festingung des deutschen Volkstums **German: "Commissioner for the Consolidation of German Nationhood"**	This office was established by Hitler in 1939 in the context of the plan to reconstitute the demographic structure of German occupied Poland. Persons of German origin settled in Poland and further east were to be settled in that part of Poland that was annexed to the Third Reich. Jews and Poles resident in these areas were to be moved to eastern Poland, the area known as the Generalgouvernement.
Reichskommissariat **German: "Reich Commissioners"**	In Nazi-occupied Soviet Union, this was a governing division headed by a Nazi official.

Reichskommissariat fur das Ostland **German: "Commissioner for the Eastland"**	The name for the German civil administration in the eastern occupied territories of the USSR. There was a separate Reichskommissariat for the Ukraine. The Reichskommissariat was subdivided into smaller administrative units.
Reichssicherheitshauptamt (RSHA) **German: "Reich Security Main Office"**	The National Central Security Department formed in 1939 combining the existing Security Police (Gestapo and Kripo) and the SD. It was the central office of the Supreme Command of the SS and the National Ministry of the Interior.
Reichstag **German: "Parliament"**	The German Parliament. On February 27, 1933, a staged fire burned the Reichstag building. A month later, on March 23, 1933, the Reichstag approved the Enabling Act which gave Hitler unlimited dictatorial power. After that the Reichstag became a rubber stamp for Hitler's policies.
Reichszentrale fuer Juedische Auswanderung **German: "Center for Jewish Immigration"**	Nazi central agency for Jewish emigration matters set up in the German Ministry of' Interior on Jan. 14, 1939.
Renaissance	(Latin). Name usually given to the "rebirth" of classical knowledge that erupted in the 15th century and provided background for the Protestant Reformation and associated events in Europe.
Rescuers	Those who helped rescue Jews without regard to personal consequences.
Resettlement	German euphemism for the deportation of prisoners to killing centers in Poland.
Resistance	The word commonly used to describe how Jews fought against the Nazis.
Revisionists	Zionist Party of maximalist political Zionists founded in 1925 and led by Vladimir Jabotinsky. Holocaust revisionists deny that the Holocaust ever happened.
Riefenstahl, Leni (1902-2003)	German film director chosen personally by Hitler to make propaganda films for the Nazi regime, which include *The*

	Triumph of the Will (1935), *Olympia* (1938), and *Reichsparteitag* (1935).
Righteous among the Nations/Righteous Gentiles	Term applied to those non-Jews who saved Jews from their Nazi persecutors at the risk of their own lives. Non-Jewish people who, during the Holocaust, risked their lives to save Jewish people from Nazi persecution. Today, a field of trees planted in their honor at the Yad Vashem Holocaust Memorial in Jerusalem, Israel, commemorates their courage and compassion.
Roosevelt, Franklin Delano	Thirty-second president of the U.S., serving from 1933-1945.
SA (Sturmabteilung) German: "Storm Troopers"	Also known as "Brown Shirts," they were the Nazi party's main instrument for undermining democracy and facilitating Adolf Hitler's rise to power. The SA was the predominant terrorizing arm of the Nazi party from 1923 until "The Night of the Long Knives" in 1934. They continued to exist throughout the Third Reich, but were of lesser political significance after 1934.
Sachsenhausen	Concentration camp outside of Berlin opened in 1936.
Scapegoat	Person or group of people blamed for crimes committed by others.
SD (Sicherheitsdienst) German: "Security Service"	The SS security and intelligence service established in 1931 under Reinhard Heydrich that targeted "enemies of the state."
S.S.-Totenkopfverbande	(abb. *Schutzstaffel*). Nazi apparatus established in 1925, which later became the "elite" organization of the Nazi party and carried out central tasks in the "Final Solution." Headed by Heinrich Himmler, it became the most powerful organization of the Nazi party, virtually a state within a state.
Schlier-Redl-Zipf	Sub-camp of Mauthausen established in October 1943.
Schutzpolizie	German for National Police.
Schutzstaffel (German – Protection or Guard Detachment)	This branch was formed in 1925 by Hitler to serve as his personal guards

	and was headed by Heinrich Himmler four years later.
Second Temple Period (520 B.C.-70 C.E.)	A time of crucial development for monotheistic religions; ended with the destruction of the Temple in Jerusalem in 70 C.E. Period in which the Dead Sea Scrolls were copied.
Selection (Selektionen)	Euphemism for the process of choosing victims for the gas chambers in the Nazi camps by separating them from those considered fit to work (see Mengele, Josef).
Sennesh, Hannah (1921-1944)	A Palestinian Jew of Hungarian descent who fought as a partisan against the Nazis. She was captured at the close of the war and assassinated in Budapest by the Nazis.
Sephardi, Sephardim (pl.)	(adj. Sephardic; Sephardic). The designation Sepharad in biblical times refers to a colony of exiles from Jerusalem (Obadiah 20), possibly in or near Sardis; in the medieval period, SephardicJews are those descended from those who lived in Spain and Portugal (the Iberian peninsula) before the expulsion of 1492. As a cultural designation, the term refers to the complex associated with Jews of this region and its related diaspora in the Balkans and Middle East (especially in Islamic countries). The term is used in contradistinction to Ashkenazi, but it does not refer, thereby, to all Jews of non-Ashkenazi origin.
Shoah **Hebrew: "catastrophe"**	Denotes the catastrophic destruction of European Jewry during World War II. The term is used in Israel, and the Knesset (the Israeli Parliament) has designated an official day, called Yom ha-Shoah, as a day of commemorating the Shoah or Holocaust.
Shtetl	Jews in Eastern Europe were organized in autonomous communities known as shteltls. Each community had full jurisdiction over its members. Each community had a self-governing, administrative organization, the "kehillah." Each community also had

	its own schools, hospitals, courts of law, and welfare organizations.
Shul	Yiddish word for synagogue.
Sicherheitsdienst des RFSS **German: "Security Service of the Reichsführer-SS"**	The security service of the SS established in 1932. Its head was Reinhard Heydrich. It was the intelligence agency of the NSDAP. In 1944 it absorbed the Abwehr, the intelligence agency of the OKW, the Armed Forces High Command.
Sicherheitspolizei (Sipo)	The Security Police, which included the Kripo and the Gestapo.
Siddur **Hebrew: "to order"**	Jewish prayer book used for all days except special holidays.
Sobibor	Extermination camp in the Lublin district in Eastern Poland (see Belzec; Extermination Camp). Sobibor opened in May 1942 and closed one day after a rebellion of the Jewish prisoners on October 14, 1943. At least 250,000 Jews were killed there.
Social Darwinism	Concept based on Darwin's survival of the fittest but adapted to refer not to natural evolution but selective evolution controlled by the Nazis. The term was used to justify the sterilization and murder of millions of "enemies of the state."
Socialism	A theory or system of social organization that advocates the ownership and control of land, capital, industry, etc. by the community as a whole. In Marxist theory it represents the stage following capitalism in a state transforming to communism.
Sonderkommando **German: "Special Squad"**	SS or Einsatzgruppe detachment. The term also refers to the Jewish slave labor units in extermination camps that removed the bodies of those gassed for cremation or burial.
Spanish Exile	In 1492 the Spanish King Ferdinand ordered by a special edict to expel all the Jews from his country (except those choosing to accept Christianity). Approximately 300,000 Spanish Jews left the country in three months, many going to Portugal, only to be expelled

	from there four years later. Others went to North Africa, Turkey and the land of Israel.
Special Treatment	The Nazi euphemism for the methodic killing of Jewish men, women, and children with poisonous gas. In the exacting records kept at Auschwitz, the cause of death of Jews who had been gassed was indicated by "SB," the first letters of the two words that form *Sonderbehandlung*, the German term for “Special Treatment.”
Speer, Albert	Hitler's architect and the German minister of armaments from 1942-45. Speer was appointed minister of armaments after Fritz Todt was killed in 1942. In this position, Speer dramatically increased armaments production through the use of millions of slave laborers. After the war, Speer was tried at Nuremberg, found guilty of war crimes and crimes against humanity, and sentenced to twenty years in prison. At his trial Speer admitted his guilt and took responsibility for the actions of the Nazi regime.
SS (Schutzstaffel) **German: “Protection Squad”**	Started in 1925 as Adolf Hitler's bodyguard, it later became the elite guard of the Nazi state and its main tool of terror. The SS maintained control over the concentration camp system and was instrumental in the mass shootings conducted by the Einsatzgruppen. Led by Heinrich Himmler, its members had to submit with complete obedience to the authority of the supreme master, Hitler and himself. SS officers had to prove their own and their wives' racial purity back to the year 1700, and membership was conditional on Aryan appearance.
St. Louis	The steamship *St. Louis* was a refugee ship that left Hamburg in the spring of 1939, bound for Cuba. When the ship arrived, only 22 of the 1128 refugees were allowed to disembark. Initially no

	country, including the United States, was willing to accept the others. The ship finally returned to Europe where some of the refugees were finally granted entry into England, Holland, France and Belgium; others were forced to return to Germany.
Stalin, Joseph	Secretary General of the Communist party 1922-1953 and Premier of the USSR from 1941-1953 during the Second World War. Life under Stalin's brutally oppressive regime was hard and often dangerous.
Stapo	The State Police.
Star of David	The six-pointed star emblem commonly associated with Judaism. During the Holocaust, Jews throughout Europe were required to wear Stars of David on their sleeves or fronts and backs of their shirts and jackets.
Stereotype	Biased generalizations about a group based on hearsay, opinions, and distorted, preconceived ideas.
Streicher, Julius	An early Nazi party member who was founder of Der Sturmer and published several other anti-Semitic books and pamphlets, including *Der Giftpilz* (The Poisonous Mushroom). He was convicted during the Nuremberg Trial and sentenced to death by hanging.
Stroop, Jurgen (1895-1951)	The SS major general responsible for the destruction of the Warsaw ghetto in 1943. Later that year, as Higher SS and Police Leader in Greece, he supervised the deportation of thousands of Jews from Salonika. He was sentenced to death and executed in Poland in1951.
Sturmabteilungen	See SA.
Stutthof	Concentration camp founded in 1939 in what is now northern Poland.
Sub-camp	Auxiliary forced labor camp linked administratively to one of the major concentration camps. There were thousands of sub-camps in the concentration camp system, which

	numbered nearly 3,000 camps.
Subsequent Nuremberg Proceedings	Twelve or more trials after the initial Nuremberg Trial held from 1946 to 1949. The judges were all Americans. The focus of these trials shifted to physicians, judges, and industrialists.
Sudentenland	A section of Bohemia and Moravia in which the German population of Czechoslovakia (Volksdeutsche) was concentrated. In 1938 it was transferred to Germany as a result of agreements reached at the Munich Conference. "Munich" became a symbol of "Appeasement" which meant in this context the pursuit of a short-range policy of conciliation to an aggressive tyrant.
Swastika	Sanskrit name for a hooked cross (*Hakenkreuz* in German) used by ancient civilizations as a symbol of fertility and good fortune. It has been found in the ruins of Troy, Egypt, China and India. It was adopted by the Nazis and transformed into a symbol of Aryan supremacy.
Synagogue	(Greek for “gathering”). The central institution of Jewish communal worship and study since antiquity, and by extension, a term used for the place of gathering. The structure of such buildings has changed, though in all cases the ark containing the Torah scrolls faces the ancient Temple site in Jerusalem.
Tallis(t)	A large, four-cornered shawl with fringes and special knots at the extremities, worn during Jewish morning prayers. The fringes, according to the Bible (Numbers 15.38-39), remind the worshiper of God's commandments. It is traditional for the male to be buried in his tallit, but without its fringes.
Talmud **Hebrew: “study or learning”**	Rabbinic Judaism produced two Talmuds: the one known as the “Babylonian” is the most famous in the western world, and was completed around the fifth century CE; the other,

	known as the “Palestinian” or “Jerusalem” Talmud, was edited perhaps in the early fourth century CE. Both have as their common core the Mishnah collection of the *tannaim*, to which are added commentary and discussion (*gemara*) by the *amoraim* (teachers) of the respective locales. Gemara thus has also become a colloquial, generic term for the Talmud and its study.
Theresienstadt (Terezin)	Established in early 1942 outside Prague as a "model" ghetto, Terezin was not a sealed section of town, but rather an eighteenth-century Austrian garrison. It became a Jewish town, governed and guarded by the SS. When the deportations from central Europe to the extermination camps began in the spring of 1942, certain groups were initially excluded: invalids; partners in a mixed marriage, and their children; and prominent Jews with special connections. These were sent to the ghetto in Terezin. They were joined by old and young Jews from the Protectorate, and, later, by small numbers of prominent Jews from Denmark and Holland. Its large barracks served as dormitories for communal living; they also contained offices, workshops, infirmaries, and communal kitchens. The Nazis used Terezin to deceive public opinion. They tolerated a lively cultural life of theater, music, lectures, and art. Thus, it could be shown to officials of the International Red Cross. Terezin, however, was only a station on the road to the extermination camps; about 88,000 were deported to their deaths in the East. In April 1945, only 17,000 Jews remained in Terezin, where they were joined by 14,000 Jewish concentration camp prisoners, evacuated from camps threatened by the Allied armies. On May 8, 1945, Terezin was liberated by the Red Army.

Third Reich	Meaning “third regime or empire,” the Nazi designation of Germany and its regime from 1933-45. Historically, the First Reich was the medieval Holy Roman Empire, which lasted until 1806. The Second Reich included the German Empire from 1871-1918.
Titus’ Arch	Arch in Rome erected by Titus’ successor depicting his triumphant return after defeating the Jews.
Torah	(Heb., “teaching, instruction”). In general, torah refers to study of the whole gamut of Jewish tradition or to some aspect thereof. In its special sense, "the Torah" refers to the "five books of Moses" in the Hebrew scriptures. In the Quran, "Torah" is the main term by which Jewish scripture is identified.
Totenkofverbande **German: “Death's Head unit or detachments”**	Originally members of these units guarded the concentration camps. In 1938 they participated in the occupation of Austria, the Sudetenland and Czechoslovakia. In 1939, 6,500 of their most experienced members, under the command of the former commandant of the concentration camp Dachau, and Inspector of Concentration Camps 1933-1939, Theodore Eicke, formed the first Waffen SS unit, the *Totenkopfdivision*. Until mid-1941 its units were employed in policing occupied territories, and the supervision and implementation of deportations and executions. Immediately prior to the assault on the USSR, the Totenkopfverbände were incorporated in units of the Waffen SS.
Totenkofwachsturbanne **German: “Death's Head Guard Battalions”**	These were the units of the SS which guarded the concentration camps during the war, whose members were drawn from the Allgemeine SS. As the military situation worsened in 1942-43, their more able-bodied members were transferred to the Waffen SS. The place of these was taken by older members of the SA, soldiers from the armed services who had been

	wounded and were no longer fit for active duty, and members of the Waffen SS who were not fit for field duties.
Treaty of Versailles	Treaty designed by members of the allied powers in the aftermath of World War I, its chief objective was to keep Germany from being a future military threat. The Treaty entailed the loss of territory to Germany, the establishment of the Polish corridor which separated East Prussia from the "Fatherland", and required that the German standing army exceed no more than 100,000 men. The treaty also demanded a heavy cost on the German economy in the form of war reparations. Once in power, Hitler began to break all aspects of the treaty.
Treblinka	Extermination camp in northeast Poland (see Extermination Camp). Established in May 1942 along with the Warsaw-Bialystok railway line, 870,000 people were murdered there. The camp operated until the fall of 1943 when the Nazis destroyed the entire camp in an attempt to conceal all traces of their crimes.
Umschlagplatz **German: "collection point or transfer place"**	An area used as an assembly point for collecting and organizing Jews to be deported. They were usually found near railway lines so cattle cars could be used in the transit process.
Underground	Organized group acting in secrecy to oppose government, or, during war, to resist occupying enemy forces.
United Nations Relief and Rehabilitation Administration (UNRRA)	A relief agency formed by the Allies in 1943 and funded mainly by Americans. Its function after World War II was to help with displaced persons.
Ustasa	Croatian Fascist party, ultra nationalistic, that came to power in 1941. This group was responsible for the mass murders of Serbs, Jews, and Roma in Eastern Europe.
Vernichtung durch Arbeit	Certain concentration camps were notorious for killing inmates through

German: “destruction through work”	overwork, starvation, and brutality.
Vichy	Spa town in France that was the site of the new center of government activity after the defeat of Republican France in 1940.
Volk **German: “people”**	In Nazi times, took on a more defined meaning: People joined by blood.
Volkdeutscher	A Nazi term for a person of German ancestry living outside of Germany. They did not have German or Austrian citizenship as defined by the Nazi term Reichsdeutscher. Nazi Germany made great efforts to enlist the support of the Volksdeutshe, who constituted minorites in several countries. Nazi Germany received support from the Volksdeutsche; hundreds of thousands joined the German armed forces, including the SS.
Volksgemeinschaft **German: “people’s community”**	A community united by common German blood; i.e., no more social groups (communists, Jews, political parties, Catholics, Homosexuals, Jehovah witnesses).
Volkish **German: “of the people”**	This bland term was taken and used by the Nazis in catastrophic ways during the 1920s. The term once meant to refer to the people of Germany was twisted and then used to refer to the nationalistic and anti-Semitic policy of the Nazis.
Volkswagen **German: “people’s car”**	Hitler wanted to make a cheap car for the lower class Germans.
Vught	Concentration and transit camp in the Netherlands opened in January 1943.
Waffen-SS	Militarized units of the SS. The Waffen-SS was a part of the political SS, but not synonymous with it. The Waffen-SS was a frontline fighting organization ultimately comprised of more than 500,000 men.
Wagner-Rogers Legislation	Legislation introduced in the U.S. Congress in 1939 by Rep. Robert Wagner to admit a total of 20,000 Jewish children over a two-year period

	above the refugee quota applicable at the time.
Wallenberg, Raoul	Swedish diplomat who, in 1944, went to Hungary on a mission to save as many Jews as possible by handing out Swedish papers, passports and visas. He is credited with saving the lives of at least 30,000 people. After the liberation of Budapest, he was mysteriously taken into custody by the Russians and his fate remains unknown.
Wannsee Conference	Meeting held at a villa in Wannsee, Germany, on January 20, 1942, to coordinate the implementation of the "Final Solution." Chaired by Reinhard Heydrich and attended by Adolf Eichmann and many other civilian and military leaders, the meeting established the administrative apparatus for accomplishing Hitler's dream of a Europe free of Jews.
Warsaw Ghetto	Established in November 1940, the ghetto, surrounded by a wall, confined nearly 500,000 Jews. Almost 45,000 Jews died there in 1941 alone, due to overcrowding, forced labor, lack of sanitation, starvation, and disease. From April 19 to May 16, 1943, a revolt took place in the ghetto when the Germans, commanded by General Jürgen Stroop, attempted to raze the ghetto and deport the remaining inhabitants to Treblinka . The uprising, led by Mordecai Anielewicz, was the first instance in occupied Europe of an uprising by an urban population.
Wehrmacht **German: "defense might"**	This was the name of the Nazi army after 1935. They also assisted in the Final Solution.
Weimar Republic	Germany's political structure after defeat in World War I, 1919-1933. The Constitution called for an elected President, a Chancellor (Prime Minister) appointed by the President, a Cabinet of Ministers appointed by the Chancellor, and an elected house of representatives, i.e. Parliament, called the Reichstag. The governing powers

	rested with the Chancellor through the ministry, with the President retaining veto powers and performing ceremonial duties. The Reichstag provided more of an advisory role than an actual legislative one.
Westerbork	Transit camp in the Netherlands.
White Paper 1939	A British government statement of Palestine policy, which restricted Jewish immigration to Palestine and prohibited the purchase of land by Jews there.
Wiedergutmachung **German: "reparations"**	The German term that refers to the material reparations made to Jews and other victims of the Holocaust by the modern German government.
Wirtschafts-und Verwaltungshauptamt	The Economic and Administrative Office of the SS. Created in 1942, it controlled the vast economic interests of the SS. These were tied up with the concentration camp and extermination program through the administration of slave labor and the saleable outputs from the Jewish ghettoes and concentration and extermination camps. The SS official in charge was Obergruppenführer Oswald Pohl.
Yad Vashem	Israeli authority and museum for commemorating the Holocaust in the Nazi era and Jewish resistance and heroism at that time.
Yellow Star	Jews in Nazi occupied Europe were forced to wear a yellow Star of David as a form of identification.
Yiddish	Uses the same alphabet as Hebrew but is a blend of Hebrew and several European languages, primarily German. Yiddish was the vernacular of East European and Russian Jews.
Youth Aliyah	Organization founded in 1932 by Henrietta Szold to rescue Jewish children and young people and give them care and education in Eretz Israel.
Zentralstelle für Jüdische Auswanderung **German: "Central Office for Jewish Emigration"**	Set up in Vienna on August 26, 1938, under Adolf Eichmann.

Zigeuner	German for Roma and Sinti (Gypsies).
Zigeunerlager - Roma and Sinti (Gypsy) Camps	Municipal camps for the confinement of German Roma and Sinti, established post-1935. Roma and Sinti who were stateless, or held other nationalities, had already mostly been expelled from German soil: "These gypsy camps were in essence SS-*Sonderlager*: special internment camps combining elements of protective custody, concentration camps and embryonic ghettoes. Usually located on the outskirts of cities, these *Zigeunerlager* were guarded by the SS, the gendarmerie, or the uniformed city police. After 1935 these camps became reserve depots for forced labor, genealogical registration, and compulsory sterilization. Between 1933 and 1939, *Zigeunerlager* were created in Cologne, Düsseldorf, Essen, Frankfurt, Hamburg, and other German cities. These camps evolved from municipal internment camps into assembly centres for systematic deporation to concentration camps after 1939." [Source: "Holocaust: The Gypsies." Sybil Milton. In S. Totten, W.S. Parsons, I.W. Charny (eds.) *Century of Genocide. Eyewitness Accounts and Critical Reviews*. New York: Garland, 1997].
Zion, Zionism	(Mount) Zion is an ancient Hebrew designation for Jerusalem, but already in biblical times it began to symbolize the national homeland (see Psalm 137, 1-6). In this latter sense it served as a focus for Jewish national-religious hopes of renewal over the centuries. Ancient hopes and attachments to Zion gave rise to Zionist longings and movements since antiquity, culminating in the modern national liberation movement of that name. The Zionist cause helped the Jews return to Palestine in this century and found the

	state of Israel in 1948. The goal of Zionism is the political and spiritual renewal of the Jewish people in its ancestral homeland.
Zyklon B	The commercial name for hydrogen cyanide, a poisonous gas used in the Euthanasia Program and at Auschwitz. The poison was produced by the firm DEGESCH, which was controlled by I. G. Farben. Zyklon B was delivered to the camps in the form of pellets in air-tight containers. When the pellets were exposed to the air they turned into a deadly gas that would asphyxiate victims within minutes.

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