Curriculum for the film

This curriculum supports the film With My Own Eyes: Holocaust. Genocide. Today. - a 20-minute documentary that weaves the testimonies and artifacts of local Holocaust survivors with contemporary issues of bullying, bystanders, and world genocides. With My Own Eyes introduces viewers to the Holocaust and connects this history to our world today.

For grades 7 and up.

The film is available to watch online at http://www.wsherc.org/education/with-my-own-eyes-film.

To request a free copy of the dvd please email ilanak@wsherc.org.

Questions? Want additional materials or suggestions? Please contact:
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This curriculum also supports “With My Own Eyes” – a series of three articles created in partnership with the Seattle Times Newspapers In Education (NIE) program published on February 7, 14, and 28, 2014. To enroll in the NIE program and receive free access to the electric version (e-Edition) of the newspaper, lesson plans and curriculum guides, as well as the in-paper content for this guide, please email nie@seattletimes.com or call 206-652-6290.

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PROGRAMS & RESOURCES

Holocaust Teaching Trunks—Trunks contain a variety of materials for teaching and learning about the Holocaust, including books, maps and posters, DVDs, and teacher guides. Free for teachers within Washington State to borrow.

Speakers Bureau—The Speakers Bureau consists of 30 individuals (Holocaust survivors, liberators, and children of survivors) who volunteer their time to share their firsthand experiences of the Holocaust with students and community groups.

Classroom Sets of Books—Sets are available for teachers to borrow. Each set includes 35 copies of a particular title, a teacher guide, and a related DVD.

Library—The Holocaust Center maintains an extensive lending library including memoirs, reference books, adult and children’s books, and lots of teaching materials. Holdings are now available to view online.

Traveling Exhibits—Three traveling exhibits are in circulation—“Anne Frank: A Traveling Exhibit,” “Everyday Objects: Artifacts from Washington State Holocaust Survivors,” and “Stories Among Us: Washington State Connections to the Holocaust.”

Everyday Objects: Artifacts from Washington State Holocaust Survivors—Everyday Objects consists of a set of twelve 8.5 x 11 double-sided posters. Each poster features an artifact and the story of either the object or the person who obtained the object. The set is ideal for use in classrooms, as an activity or display.

Stories of Local Holocaust Survivors—Available Online—Each story sheds light on a different aspect of the Holocaust including, hidden children, refugees, camps, resistance, rescue, liberation and more.

Writing and Art Contest—Open to students in grades 5-12 in the Pacific Northwest (WA, OR, ID, AK). Contest question is announced in November each year. Deadline in April. See previous winners at www.wsher.org.

Teacher Training—The Holocaust Center conducts teacher training workshops throughout the state. Teacher trainings can be tailored to your school or district’s specific needs. Topics include: general overview of the Holocaust, rescue, resistance, propaganda, and many others. All sessions and workshops strive to connect the lessons of the Holocaust to today’s world.
What was the Holocaust?

The Holocaust was the state-sponsored, systematic persecution and destruction of European Jewish people by the Nazis and their collaborators between the years 1933-1945. While Jews were the primary target of Nazi hatred, the Nazis also persecuted and murdered Roma and Sinti (Gypsies), homosexuals, Jehovah’s Witnesses, Poles, and people with disabilities. Six million Jews were murdered in the Holocaust. Of these 6 million, 1.5 million were children.

Jewish people have lived in Europe for more than 2000 years. Jewish communities existed in Eastern Europe, Western Europe, and in countries such as Greece and Turkey. These Jewish communities were diverse, varying in traditions, customs, and language.

In 1933, the Nazi party was elected in Germany; Adolf Hitler was appointed Chancellor. Hitler and the Nazi party quickly put into practice their belief that Germans were “racially superior.” Groups that were not “Aryan” (as defined by the Nazis) were considered weak and a burden to the growth and strengthening of the German/Aryan peoples. The Jewish people of Germany (less than 1 percent of the population) were not only defined as “inferior,” but became the primary target for Nazi hatred.

The situation for Jewish people in Germany under the Nazi party worsened. While many Jews searched for ways to leave the country, others regarded Germany as their home – their families having lived there for centuries. Restrictions against Jews multiplied in the 1930’s; obtaining the proper paperwork and finding a location to which to flee became increasingly difficult for Jews.

On September 1, 1939, Germany invaded Poland and World War II began. The Polish Army was quickly defeated and the German forces continued on to occupy Denmark, Norway, the Netherlands, Belgium, Luxembourg, France, Yugoslavia, and Greece.

In 1941, the German army invaded the Soviet Union, and between 1941 and 1942 six major killing centers were established in Poland: Belzec, Chelmno, Sobibor, Treblinka, Majdanek, and Auschwitz-Birkenau. These camps existed only, or primarily, for the purpose of killing people. Other camps – concentration camps and labor camps – were used for holding people and/or slave labor.

The Germans occupied Hungary in March, 1944. Ghettos were rapidly established and, only one month later, Hungarian Jews began to be deported. Between April and July of 1944 approximately 444,000 Hungarian Jews were deported, most to Auschwitz (USHMM). The Hungarian Jews were the last large group to be deported to Auschwitz. Approximately 825,000 Jews lived in Hungary in 1941; 255,000 survived the war (USHMM).

In January 1945, the Russian armies moved west, overtaking many of the areas that had been occupied by the Germans. Auschwitz, along with several other camps, was liberated. In May 1945, the war came to an end as the Allies marched into Germany and Poland and the German army surrendered. Six million of the nine million Jews in Europe were murdered in what is now called “The Holocaust.”
The word “holocaust” originally meant a sacrifice that was totally burned by fire. Today, the word “Holocaust” is used to refer to the time period of 1933-1945 when the Nazis and their collaborators systematically murdered 6 million Jewish people and targeted millions of others. The Hebrew word Shoah, which means “catastrophe” or “destruction,” is also commonly used to refer to the Holocaust.

Genocide

In 1944, Raphael Lemkin, a Polish-Jewish lawyer, introduced a new word, “genocide,” to the English language. The word is made from the ancient Greek word “genos” (race, tribe) and the Latin “cide” (killing).

Born in 1900 on a small farm in Poland, Raphael Lemkin was deeply affected by the persecution and mass murder of the Armenians. He later experienced antisemitic pogroms (riots) in his own country of Poland. He strongly believed in legal protection for groups and fought tirelessly throughout his life for this cause. When the German army invaded Poland in 1939, Lemkin escaped and came to the United States. He later learned that 49 members of his own family were murdered in the Holocaust.

Every day he spoke to government officials, national and international leaders, and to anyone who might listen on the importance of recognizing genocide as a crime.

On December 9, 1948, the United Nations approved the Convention on the Prevention and Punishment of Genocide. Lemkin continued to devote his life to the cause. He died in 1959.

The Genocide Convention became an internationally recognized law in 1951. Many of the world’s most powerful countries, including the United States, delayed support for the ratification of the Genocide Convention for various reasons. The United States ratified the Convention on Genocide in 1988.

Genocide begins with small acts of prejudice and stereotyping. Each of our actions and decisions makes a difference. As we read and study about the Holocaust and genocide, each of us must struggle with difficult questions: “What is my responsibility?” and “How do my actions and choices affect the world around me?”

Studying the Holocaust and genocide is complicated and difficult. The Holocaust Center is here to help and support educators and students of these subjects. Please feel free to contact us.
Guidelines for Teaching about the Holocaust

As determined by the United States Holocaust Memorial Museum (USHMM).
For a complete text of the guidelines with details please visit www.ushmm.org. Staff at the Washington State Holocaust Education Resource Center would be happy to answer questions, provide consultation, and assist in finding appropriate resources and lessons. Please visit www.wsherc.org or email us at info@wsherc.org.

1. **Define the term “Holocaust.”**
   The Holocaust refers to a specific genocidal 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 – 6 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.

2. **Do not teach or imply that the Holocaust was inevitable.**
   Just because a historical event took place, and it is documented in textbooks and on film, does not mean that it had to happen. The Holocaust took place because individuals, groups, and nations made decisions to act or not to act. Focusing on those decisions leads to insights into history and human nature and can better help your students to become critical thinkers.

3. **Avoid simple answers to complex questions.**
   Allow students to think about the many factors and events that contributed to the Holocaust and often made decision-making difficult and uncertain.

4. **Strive for precision of language.**
   Any study of the Holocaust touches upon nuances of human behavior. Because of the complexity of the history, there is a temptation to generalize and, thus, to distort the facts (e.g., "all concentration camps were killing centers" or "all Germans were collaborators"). Rather, you must strive to help your students clarify the information presented and encourage them to distinguish, for example, the differences between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, concentration camps and killing centers, and guilt and responsibility. Try to avoid stereotypical descriptions.

5. **Strive for balance in establishing whose perspective informs your study of the Holocaust.**
   There exist multiple perspectives, including: victims, bystanders, perpetrators, children, adults, etc. Consider examining the actions, motives, and decisions of each group. Portray all individuals, including victims and perpetrators, as human beings who are capable of moral judgment and independent decision making.

6. **Avoid comparisons of pain.**
   One cannot presume that the horror of an individual, family, or community destroyed by the Nazis was any greater than that experienced by victims of other genocides.

7. **Do not romanticize history.**
   People who risked their lives to rescue victims of Nazi oppression provide useful, important, and compelling role models for students. However, given that only a small fraction of non-Jews under Nazi occupation (estimated at .005%) helped to rescue Jews, an overemphasis on heroic tales can
result in an inaccurate and unbalanced account of history.

8. **Contextualize the history.**
   Study of the Holocaust should be viewed within a contemporaneous context, so students can begin to comprehend the circumstances that encouraged or discouraged particular actions or events. Encourage your students not to categorize groups of people only on the basis of their experiences during the Holocaust: contextualization is critical so that victims are not perceived only as victims.

9. **Translate statistics into people.**
   Show that individual people’s families of grandparents, parents, and children are behind the statistics and emphasize that within the larger historical narrative is a diversity of personal experience.

10. **Make responsible methodological choices.**
    Be sensitive to appropriate written and audiovisual content. Graphic materials should be used judiciously and only to the extent necessary to achieve the objective of the lesson. Avoid simulation activities and activities that attempt to re-create situations. Such activities oversimplify complex events and can leave students with a skewed view of history. Even worse, they are left with the impression at the conclusion of the activity that they now know what it was like during the Holocaust.
Viewer’s Guide -
*With My Own Eyes*

As you watch the film, keep track of any new terms or words.

____________________  ____________________  __________________

____________________  ____________________  __________________

____________________  ____________________  __________________

After watching the film, respond to the following questions and be prepared to share with a partner.

What are your immediate thoughts and feelings after viewing this film?

What do you remember most about the film?

What images or people stand out?

What was new information?

What surprised you?
What did you find upsetting or disturbing?

What questions did the film raise?

What do you want to know more about?

How did the voices of these individuals who experienced the Holocaust inform your understanding of this overall time period?

If you could ask Steve, Henry, or Magda a question, what would you ask?
*If you would like to have your question answered, please email your question, along with the survivor’s name, your name, and your school, to Ilanak@wsherc.org. You will receive an answer either from the Holocaust Center or from the survivor.

The title of the film is “With My Own Eyes: Holocaust. Genocide. Today.” How is your life and/or our world, affected by the Holocaust and genocide?
Henry Friedman was born in 1928 to a Jewish family in Brody, Poland. He recalls the discrimination he faced at the onset of the war when, at ten years old, a classmate told him to, “Wait until Hitler comes, he’ll take care of you!” In 1939 when the Russians occupied Brody, his family lost its business and many of their private possessions. After the Nazis invaded Brody in 1941, they swiftly deprived Jews of their basic rights, forbidding Jews to attend school or teach and forcing them to wear armbands bearing the Star of David. The police once caught Henry’s mother without her armband and beat her so badly she could not raise her arms for a month.

One day in February 1942, a young Ukrainian woman, Julia Symchuck, ran to the Friedmans’ house and warned Henry’s father that the Gestapo was coming for him. Henry’s father was thus able to flee in time. Jews not forewarned were sent to camps to be put to work or were murdered. These round-ups, called “akitions,” sent 4,500 Jews to the Belzec death camp. The final order came in the fall of 1942, when the remaining 6,500 Jews in the area were to move into a small ghetto in Brody. In October, 1942, the Friedmans were ordered to move into the ghetto. As a result, they went into hiding in the village of Suchowola where two different Ukrainian families helped them. Henry, his younger brother, mother, and their female teacher went to a barn owned by Julia Symchuck’s parents and moved into a tiny space about the size of a queen-size bed. Henry’s father went to a separate hiding place half a mile from the Symchucks’ barn. They learned that from May to June of 1943, the Nazis were liquefying the ghetto in Brody. Most of the Jews in the ghetto were sent directly to Majdanek death camp.

For eighteen months, the Friedmans remained in hiding, freezing cold and slowly starving as food became scarce. Finally, in March of 1944, the Russians liberated the village of Suchowola and the Friedmans.

Later, Julia Symchuck was recognized as one of the Righteous Among the Nations by Yad Vashem and was reunited with Mr. Friedman in Seattle in 1989.
Magda Schaloum

Magda Altman Schaloum was born in 1922 in Gyor, Hungary. Following the German occupation of Hungary on March 19, 1944, the Nazis began systematically depriving Jews of their rights and forcing them into ghettos. They forced Magda and her family to leave their home and deported her, her brother, and her mother to Auschwitz.

Through the window of the cattle car, Magda saw her father desperately trying to give them a package filled with food and essentials. The guards treated him brutally, but took the package and told him they would give it to his family. Instead, they kept it for themselves. Magda's father was held for forced labor in the coal mines, and the Nazis eventually transported him to the Buchenwald slave labor camp in Germany. Magda's sister avoided deportation thanks to one of the protective papers from the Swedish diplomat Raoul Wallenberg, later declared a Righteous Among the Nations.

After riding for days in the fetid cattle car, Magda arrived in Auschwitz, only to be separated from her brother, 15, and her mother, 56. The Nazis forced Magda to processing where they tattooed a number on her arm.

At the end of June, 1944, Magda was sent to the infamous slave-labor camp Plaszow, near Krakow. At the end of August, she was sent to Augsburg, Germany, to work as a slave laborer in a factory. She and other workers looked out a window and saw the first snow beginning to fall. In a chain reaction, one worker began crying, then another, until everyone was in tears and wondering what was happening to their families and loved ones. Were they out in the snow without any protection? Were they even alive?

In April of 1945, Magda was transported by cattle car to Mühldorf, a sub-camp of Dachau in Germany. As Allied bombs fell, prisoners were trapped in the cattle cars for days. A German officer defied orders to deliver the prisoners to a mass execution site. He also redirected the train to avoid bombings by Allied forces. After days of waiting and listening to gun shots, on May 1, 1945, the Americans liberated the cattle cars.

“When we heard about groups that denied the Holocaust, we decided that we had to speak out,” Magda says. “If you hear somebody deny the Holocaust, you can say, ‘I have seen and heard a survivor.’”
Stephen Adler

Stephen (Steve) Adler was born in Berlin, Germany in 1930. He was the younger son in a middle-class, Jewish family. At age 7, he was forced to leave his neighborhood school and to enter a Jewish private school.

In the wake of Kristallnacht, the SS and Gestapo arrested more than 30,000 Jewish males including Steve’s father. On November 10th, 1938, the morning after Kristallnacht, he was arrested and taken to the Sachsenhausen concentration camp where he was held prisoner for six weeks before returning on December 23.

Over the next few months, conditions for Jews continued to deteriorate. In January of 1939, the Nazi government required all Jews to carry identity cards revealing their heritage, and danger became much more immediate for Steve and his family. In March 1939, three months after his father’s release from Sachsenhausen, Steve was sent by train to Hamburg to join a Kindertransport, or children’s transport, going to England by ship. Steve arrived in England knowing only one sentence in English and was taken in by a kindly widow.

When the war started in September 1939, Steve was evacuated with his schoolmates to a small town north of London. In spring of 1940, Steve and his brother and mother were reunited in London during the London Blitz. His father joined them in the fall and they traveled by ship for twelve days across the Atlantic and settled with his family in Chicago.

Mr. Adler was a member and speaker for Holocaust Child Survivors of Connecticut before moving to Seattle. He is also a member of the Board of Directors of the World Federation of Jewish Child Survivors of the Holocaust, an international educational and advocacy organization of child survivors.
Definitions of Terms

**Auschwitz**

The Auschwitz concentration camp was the largest of its kind established by the Nazis. It included three main camps, all of which included forced labor, and one of which also functioned as a killing center. The camps were approximately 37 miles west of Krakow, near the prewar German-Polish border. Auschwitz had three purposes: to imprison perceived enemies of the Nazi regime, to have a supply of forced laborers for construction, weapon production, and other war-related projects, and to serve as a site to eliminate groups of the population whose death was determined necessary to the security of Nazi Germany.

The first prisoners at Auschwitz included German prisoners transferred from Sachsenhausen concentration camp and Polish political prisoners. In total, approximately 1.1 million Jews were deported to Auschwitz, at least 960,000 of whom were killed, as well as 140,000-150,000 non-Jewish Poles, 23,000 Roma and Sinti (Gypsies), 15,000 Soviet prisoners of war, and 25,000 others (Soviet civilians, Lithuanians, Czechs, French, Yugoslavs, Germans, Austrians, and Italians). Additionally, Auschwitz was the only camp to tattoo incoming prisoners.

In January 1945, as Soviet forces approached the Auschwitz concentration camp complex, the SS began evacuating Auschwitz and its subcamps. SS units forced nearly 60,000 prisoners to march west from the Auschwitz camp system, away from the Soviets. At least 15,000 prisoners died during the evacuation marches. On January 27, 1945, the Soviet army entered the complex of Auschwitz, Birkenau, and Monowitz and liberated around 7,000 prisoners, most of whom were ill and dying.

**Concentration camp**

A concentration camp is a guarded compound for the detention or imprisonment of foreigners, members of ethnic minorities, political opponents, etc. This term especially refers to any of the camps established by the Nazis prior to and during World War II for the confinement and persecution of prisoners.

**Death camp**

A death camp is a kind of concentration camp in which the inmates have been sent to be executed and the primary purpose of the camp is murder.

**Ethnic cleansing**

A purposeful policy designed by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic or religious group from certain geographic areas.
Gas chambers

The Nazis began experimenting with poisonous gas for the purpose of mass murder in late 1939 with the killing of mental patients. "Euthanasia," a Nazi euphemism, referred to the systematic killing of Germans whom the Nazis deemed "unworthy of life" because of mental illness or physical disability. Six gassing installations were established as part of the Euthanasia Program. These killing centers used pure, chemically manufactured carbon monoxide gas. The Nazis began to use gas to kill prisoners after soldiers complained of fatigue and mental anguish caused by shooting large numbers of people. Gassing also proved to be less costly than other forms of murder.

In 1941 it was decided that the deportation of Jews to death camps in order to be gassed was the most efficient way of achieving the “Final Solution.” The Nazis constantly searched for more efficient means of extermination. At the Auschwitz camp in Poland, they conducted experiments with Zyklon B, a cyanide-based pesticide, by gassing around 600 Soviet prisoners of war and 250 ill prisoners in September 1941. Zyklon B pellets converted to lethal gas when exposed to air. In 1942, systematic mass killing in gas chambers with carbon monoxide gas generated by diesel engines began in Poland.

As victims were unloaded from cattle cars, they were told that they had to be disinfected in showers. Victims were ordered to enter the “showers” with raised arms to allow as many people as possible to fit into the gas chambers. The tighter the gas chambers were packed, the faster the victims suffocated. At the height of the deportations, up to 6,000 Jews were gassed each day at Auschwitz.

Genocide

The term “genocide” was first introduced by Raphael Lemkin (1900–1959), a Polish-Jewish lawyer in 1944. Lemkin, seeking a term to describe the systematic murder of a people, combined the Greek “genos” meaning race or tribe, with -cide, from the Latin word for killing. On December 9, 1948 the United Nations established “genocide” as an international crime defined as:

- any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
  - (a) Killing members of the group;
  - (b) Causing serious bodily or mental harm to members of the group;
  - (c) Deliberately inflicting on the group 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.

Ghetto

Ghettos are city districts, often enclosed, in which the Germans concentrated the municipal and regional Jewish population and forced them to live under miserable conditions. Ghettos isolated Jews by physically separating Jewish communities from the non-Jewish population and from other Jewish communities. The Germans established at least 1,000 ghettos in German-occupied Poland and the Soviet Union alone.

Homosexuals: Non-Jewish Victims of the Holocaust

Nazi theory held that inferior races produced more children than "Aryans," so anything that diminished Germany's reproductive potential was viewed as a racial danger. Nazi
Germans saw gays as unlikely to increase the German birthrate, thus making them a target. Gay women, however, were not regarded as a threat to Nazi racial policies and were persecuted less. Similarly, the Nazis generally did not target non-German homosexuals unless they were active with German partners. In most cases, the Nazis were prepared to accept gays into the “racial community” provided that they became “racially conscious” and gave up their “lifestyle.”

In the early stages, the Nazis drove gays underground, destroying their support networks. In 1934, the secret state police instructed local police forces to keep lists of all men engaged in “homosexual activities” and the Nazis used these “pink lists” to hunt down men during raids. In 1935, the category of “criminal indecent activities between men” was expanded to include any act that could be interpreted as homosexual, making even intent or thought a crime. Between 1933 and 1945, the police arrested around 100,000 men for homosexuality, half of whom spent time in regular prisons. Between 5,000 and 15,000 were put in concentration camps, where they were marked by a pink triangle. According to many survivors, gays were among the most abused groups in the camps. Because Nazis believed homosexuality was a sickness, they designed policies to “cure” their “disease” through humiliation and hard work. Nazis interested in finding a “cure” for homosexuality conducted medical experimentation on gay inmates of concentration camps. These experiments caused illness, mutilation, and even death, and yielded no scientific knowledge. Gays were segregated in order to prevent homosexuality from spreading to other inmates and guards. Even in the 21st century, homosexuality is illegal in over 70 countries and punishable by death in 5.

Jehovah’s Witnesses: Non-Jewish Victims of the Holocaust

Jehovah’s Witnesses, a branch of Christianity, were persecuted under the Nazi regime because of their unwillingness to accept the authority of the Nazi Party and their strong opposition to the war. While Witnesses contended that they were politically neutral and that their actions were not anti-Nazi, their unwillingness to give the Nazi salute, join party organizations, let their children join the Hitler Youth, participate in the elections, and adorn their homes with Nazi flags made them suspect. While the religion was not outright banned, many of the activities related to the faith came under attack. A special unit of the secret police compiled a list of all persons believed to be Jehovah's Witnesses, and agents infiltrated their Bible study meetings. For refusing to be drafted and continuing to meet illegally, Jehovah's Witnesses were arrested and incarcerated in prisons and concentration camps. By 1939, an estimated 6,000 Witnesses were detained in prisons or concentration camps, where they were marked by purple triangular patches. Others fled Germany, continued their religious observance in private, or ceased to observe altogether. Some Witnesses were tortured in attempts to make them renounce their faith, but few surrendered. Camp authorities considered Witnesses to be relatively trustworthy because they refused to escape or physically resist their guards, so officers and guards often used Witnesses as domestic servants.

The number of Jehovah's Witnesses who died in concentration camps and prisons during the Nazi era is estimated at 1,000 Germans and 400 from other countries, including about 90 Austrians and 120 Dutch. In addition, about 250 German Jehovah's Witnesses were executed for refusing to serve in the German military.

Jewish resistance

Persecution and mass murder fueled resistance to the Nazis both in Germany and throughout Europe. Armed resistance was the most forceful form of Jewish opposition. In 1943, Jews in the Warsaw ghetto rose in armed revolt after hearing that they were to be deported to the Treblinka killing center. Members of the Jewish Fighting Organization and other similar groups attacked German tanks with Molotov cocktails, hand grenades, and a handful of small arms. During the same year, ghetto inhabitants rose against the Nazis in Vilna, Bialystok, and a number of other ghettos. The fighters took up arms knowing that the majority of ghetto inhabitants had already been deported.
to the killing centers, that their resistance could not save the remaining Jews who could not fight, and that they were vastly outnumbered by the Germans. They fought, however, for the sake of Jewish honor and to avenge the slaughter of so many people. Similarly, Jewish prisoners rose against their guards at three killing centers: Treblinka, Auschwitz, and Sobibor. Thousands of young Jews resisted the Germans by escaping from the ghettos into the forests, where they joined Soviet units or formed separate units to harass the German occupiers.

In many countries, Jewish resistance often took the form of aid and rescue. Jewish authorities in Palestine sent secret parachutists into Hungary and Slovakia in 1944 to give whatever help they could to Jews in hiding. In France, various elements of the Jewish underground combined to form different resistance groups. Many Jews fought as members of national resistance movements in Belgium, France, Italy, Poland, Yugoslavia, Greece, and Slovakia.

Jews in the ghettos and camps also responded to Nazi oppression with various forms of spiritual resistance. They attempted to preserve the history of the Jewish people despite Nazi efforts to eradicate them from human memory. These efforts included creating cultural institutions, continuing to observe religious holidays and rituals, providing underground education, publishing secretive newspapers, and collecting and hiding documentation.

**Kindertransport**

*Kindertransport*, which translates to Children's Transport, was a series of rescue efforts which brought thousands of Jewish children to Great Britain from Nazi occupied countries between 1938 and 1940. Following *Kristallnacht*, the British government eased immigration laws for certain categories of Jewish refugees. Spurred by the voices of the British public and the persistent efforts of refuge aid committees, British authorities agreed to permit an undetermined number of children under the age of 17 to enter from Nazi occupied countries – Germany, Czechoslovakia, and Austria. Citizens or organizations had to guarantee to pay for each child's care, education, and eventual emigration from Britain. In return, the British government agreed to allow refugee children to enter the country on temporary travel visas. Parents or guardians could not accompany the children.

The first *Kindertransport* arrived in Harwich, Great Britain, on December 2, 1938, bringing around 200 children from a Jewish orphanage in Berlin which had been destroyed in *Kristallnacht*. Children from smaller towns and villages traveled to collection points in order to join the transports. Jewish organizations inside the Greater German Reich planned the transports and generally favored children whose parents were in concentration camps or were no longer able to support them as well as homeless children and orphans. The last transport from Germany left just as World War II began.

In all, the rescue operation brought about 9,000-10,000 children from Germany, Austria, Czechoslovakia, and Poland to Great Britain. After the transports arrived, children with sponsors went to London to meet their foster families. Children without sponsors were housed in a summer camp until individual families agreed to care for them or shelters could be organized to care for larger groups of children.

Despite their classification as enemy aliens, some boys from the transport program later joined the British army and fought against Germany. After the war, many children from the transport program became citizens of Great Britain or immigrated to other countries including Israel, the United States, Canada, and Australia. Most of these children never saw their parents again, as most of them were murdered during the Holocaust.
**Kristallnacht**

*Kristallnacht*, literally “Crystal Night,” is usually translated from German as the “Night of Broken Glass.” It refers to the violent anti-Jewish riot, also called a pogrom, which occurred November 9-10, 1938. *Kristallnacht* owes its name to the shards of shattered glass on the streets from the windows of synagogues, homes, and Jewish-owned businesses. Hundreds of synagogues all over Germany were attacked, vandalized, burgled, and then destroyed. Firemen were instructed to let the synagogues burn, but to prevent the flames from spreading to nearby buildings. The shop windows of thousands of Jewish-owned stores were smashed and the products within were stolen. Jewish cemeteries were desecrated, and many Jews were attacked by mobs. At least 91 Jews died in the pogrom, and the rioters destroyed 267 synagogues throughout Germany, Austria, and the Czechoslovakia. Police records document a high number of rapes and of suicides in the aftermath of the violence.

*Kristallnacht* is significant because it marks the first instance in which the Nazi regime arrested Jews on a massive scale simply on the basis of their ethnicity. The events of *Kristallnacht* represented one of the most important turning points in National Socialist antisemitic policy. Moreover, the passivity and inaction with which most German civilians responded to the violence signaled to the Nazi regime that the German public was prepared for more radical actions.

**Liberation**

As Allied troops moved across Europe, they encountered tens of thousands of concentration camp prisoners suffering from starvation and disease. Soviet forces were the first to approach a major Nazi camp, Majdanek in Eastern Poland, in July 1944. Surprised by their rapid advance, the Germans attempted to hide the evidence of mass murder by demolishing the camp. That summer, the Soviets invaded the Belzec, Sobibor, and Treblinka killing centers. They liberated Auschwitz in January 1945. The Nazis had forced the majority of Auschwitz prisoners to march westward in "death marches" to keep them from the Soviets and had destroyed most of the camp’s warehouses, but the Soviets found many personal belongings of the victims. They discovered, for example, men’s suits, women’s outfits, and more than 14,000 pounds of human hair that had been shaved off of the prisoners’ heads. In the following months, the Soviets liberated camps in the Baltic States and Poland and three other camps in Germany shortly before Germany's surrender. US forces liberated the Buchenwald concentration camp in April 1945. On the day of liberation, a prisoner resistance organization seized control of the camp to prevent any more atrocities by the retreating camp guards. American forces liberated more than 20,000 prisoners at Buchenwald, as well as prisoners in four other camps. Additionally, British forces liberated concentration camps in northern Germany. Some 60,000 prisoners, most in critical condition because of a typhus epidemic, were found alive. Sadly, more than 10,000 of them died from the effects of malnutrition or disease within a few weeks after liberation. Liberators confronted unspeakable conditions in the Nazi camps, where piles of corpses lay unburied and the full scope of Nazi horrors was finally exposed to the world. The small percentage of inmates who survived resembled skeletons because of the forced labor, lack of food, and months or years of maltreatment. Many were so weak that they could hardly move. Disease remained a danger, and many of the camps had to be burned down to prevent the spread of epidemics.

**National Socialist Party**

The National Socialist German Workers' Party (*Nationalsozialistische Deutsche Arbeiterpartei*) was a political party in Germany between 1920 and 1945. It is commonly known as the Nazi Party. The Nazi Party, founded by
Anton Drexler, was initially a moderate movement that sought to challenge the rise of Communism, but evolved to become something much more extreme. The party's last long-term leader, Adolf Hitler, was appointed Chancellor of Germany by President Paul von Hindenburg in 1933. Hitler rapidly established an oppressive government known as the Third Reich. Following the defeat of the Third Reich at the conclusion of World War II in Europe, the Nazi Party was "completely and finally abolished and declared to be illegal" by the Allied occupying powers.

Nuremberg Laws

At their annual rally held in Nuremberg in September 1935, Nazi party leaders announced new laws that established many of the racial theories supporting Nazi beliefs. The Nuremberg Race Laws were the foundation of the legalized persecution of Jews in Germany. They revoked German citizenship from all Jews and prohibited them from marrying or having sex with persons of “German or German-related blood.” Additional ordinances to these laws deprived German Jews of most political rights, including the right to vote or hold public office. The Nuremberg Race Laws represented a major shift from traditional antisemitism, which defined Jews by their religious belief. Under the new laws, Jews were now defined as members of a race. In other words, Jews were no longer considered a religious group but instead an ethnic group. For this reason, the Nuremberg Race Laws did not identify a “Jew” as someone practicing a particular religious faith but instead as someone with three or four Jewish grandparents. Many Germans who did not actively practice Judaism or who had not done so for years found themselves caught in the grip of Nazi terror. Even people with Jewish grandparents who had converted to Christianity could be defined as Jews.

Racially superior

The idea that one race is biologically/genetically better than another.

Roma/Sinti (Gypsies)

Roma, also called Gypsies because of the mistaken belief that they came from Egypt, originated in northern India as a nomadic people and entered Europe in the thirteenth century C.E. This minority is made up of distinct groups called tribes or nations. In 1939, about a million Roma lived in Europe, half of which lived in Eastern Europe, especially in the Soviet Union and Romania.

The Nazis judged Roma to be “racially inferior,” and German authorities subjected Roma to random imprisonment, forced labor, and mass murder. In 1942, the deportation of all Roma from Germany was ordered. There were exceptions for certain categories, including persons of Roma descent who were considered integrated into German society and therefore did not “behave like Gypsies,” as well as people and their families who had distinguished themselves in German military service, although local authorities often ignored the distinctions during roundups. Police authorities even seized and deported Roma soldiers serving in the German military while they were home on leave. The Nazis deported approximately 23,000 Roma to Auschwitz altogether, of which at least 19,000 were killed there. While exact figures or percentages cannot be established, historians estimate that the Germans and their allies killed around 25 percent of all European Roma. After the war, discrimination against Roma continued throughout Central and Eastern Europe. To this day, Roma face appalling discrimination all across Europe.

Sachsenhausen

The Sachsenhausen concentration camp was the principal concentration camp for the Berlin area. Located north of Berlin, the camp opened on July 12, 1936, when 50 prisoners were transferred from another camp to begin constructing it. In the early stage of the camp's existence, the police incarcerated mainly political opponents and criminals in Sachsenhausen. Between 1936 and 1945, however, Sachsenhausen also held Jews, homosexuals, Jehovah's Witnesses, Romas, and Soviet civilians. Almost 6,000 Jewish prisoners arrived in Sachsenhausen in the days following the Kristallnacht riots. After anti-German demonstrations in Prague in November 1939, German authorities incarcerated around 1,200 Czech university students in Sachsenhausen. The German authorities sent some of the educated elite of Poland to Sachsenhausen in an attempt to prevent organized resistance. By the end of
October 1941, about 12,000 Soviet prisoners of war (POWs) had been deported to Sachsenhausen, 11,000-18,000 of which were killed at the camp. In total, approximately 30,000 inmates died at Sachsenhausen, from a combination of murder, exhaustion, disease, malnutrition, or pneumonia.

**Synagogue**

A synagogue is the building where a Jewish congregation meets for religious observance and instruction. It is the equivalent of a Christian church or a Muslim mosque. The term comes from the Greek word for “assembly.” Synagogues can also be referred to as temples.

**Tattoos**

During the Holocaust, concentration camp prisoners received tattoos only at the Auschwitz concentration camp complex. Authorities introduced the practice of tattooing in order to identify the bodies of registered prisoners who had died.

Originally, a metal stamp holding interchangeable numbers made up of needles approximately one centimeter long was used. This allowed the whole serial number to be punched in one blow onto the prisoner's left upper region of the chest. Ink was then rubbed into the wound. When the metal stamp method proved impractical, a single-needle device, which pierced the outlines of the serial-number digits onto the skin, was introduced. The site of the tattoo was changed from the chest to the outer side of the left forearm. Some Jewish prisoners had a triangle tattooed beneath their serial number.

Authorities introduced new sequences of numbers in May 1944. This series, prefaced by the letter A, began with “1” and ended at “20,000.” Once the number 20,000 was reached, a new series beginning with “B” series was introduced. Some 15,000 men received “B” series tattoos. For an unknown reason, the “A” series for women did not stop at 20,000 and continued to 30,000. Beginning in February 1943, authorities issued two separate series of numbers to Roma prisoners registered at Auschwitz: one for the men and one for the women. Roma prisoners were given the letter Z (“Zigeuner” is German for Gypsy) in addition to the serial number.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1933-1935</td>
<td>Nuremberg Laws passed in Germany</td>
</tr>
<tr>
<td>1938</td>
<td>German troops invaded &amp; annexed Austria</td>
</tr>
<tr>
<td>1939</td>
<td>Auschwitz occupied; start of WWII</td>
</tr>
<tr>
<td>1940</td>
<td>Jews in Germany required to wear yellow star</td>
</tr>
<tr>
<td>1941</td>
<td>Dec. - Japan bombed Pearl Harbor</td>
</tr>
<tr>
<td>1942</td>
<td>Jan. - Wannsee Conference</td>
</tr>
<tr>
<td>1943</td>
<td>April 19-May 6 - Warsaw Ghetto Uprising</td>
</tr>
<tr>
<td>1944</td>
<td>Germany occupied Hungary</td>
</tr>
<tr>
<td>1945</td>
<td>Jan. - Soviet troops liberated Auschwitz</td>
</tr>
<tr>
<td>1946-1949</td>
<td>June 6 - D Day</td>
</tr>
<tr>
<td>1950-</td>
<td>May - Germany surrendered</td>
</tr>
</tbody>
</table>

**Stephen Adler**
- Born in Berlin, Germany (1933)
- Stephen's father arrested/ Sachsenhausen
- Stephen left Germany on Kindertransport for England, age 9
- Stephen reunited with family in England and immigrated to U.S.

**Henry Friedman**
- Born in Brody, Poland (1929)
- Germany occupied Brody
- Henry went into hiding with mother, brother, & teacher
- At 15, Henry emerged from hiding
- Henry & family settled in a UN Displaced Persons camp in Austria

**Magda Schaloum**
- Born in Győr, Hungary (1922)
- 1938-1941 - Hungarian race laws passed, limiting Jewish citizenship & employment
- Magda could not become a teacher
- May 1: Magda liberated from Miehdorf
- Resettled in Feldafing Displaced Persons camp, Germany

1999 - Stephen moved to Seattle
1949 - Henry moved to Seattle
1989 - Julia Synschuck recognized as Righteous Among the Nations
1949 - Magda moved to Seattle
Genocide Studies Handbook: A Resource Tool for Students

By Lindsey Mutschler & Lin Lucas

PROJECT OUTLINE
After watching and discussing the video With My Own Eyes, students will work individually or in small groups to design handbooks on the topic of genocide. This "handbook" will contain useful terms, historical facts on the Holocaust and other acts of mass extermination, and a list of resources that can be used for further studies.

RATIONALE & BACKGROUND
In examining the Holocaust unit or other genocide/human right issues, it is critical for students to see overarching connections between acts of mass extermination and smaller acts of violence. The atrocities perpetrated during the Holocaust were not limited to one time or place; the cycle of discrimination and violence is universal and timeless. By guiding students to examine the role of scapegoating in genocide, we facilitate their understanding of the relationship between individual acts and systems that foster and perpetuate oppression.

With My Own Eyes is an ideal 20-minute introduction to the Holocaust and contemporary acts of genocide. Used as a starter film to a genocide/human rights unit, it can help narrow the focus of study to the power of choice and personal responsibility. By researching genocide and creating "handbooks," students become advocates for social change. The project becomes both a tool for education and intervention.

OBJECTIVES
- Students will work collaboratively with classmates to complete the project
- Students will identify and extract key information from film
- Students will conduct research on other acts of genocide
- Students will demonstrate understanding of key information by creating a handbook
- Students will synthesize themes of genocide and the Holocaust
- Students will realize connections between genocide and personal responsibility

REQUIREMENTS
- With My Own Eyes DVD
- Access to computer and printer
- Paper
- **Time:** Three 45-minute sessions; additional time for project research
TECHNIQUES AND SKILLS
Collaborative group work; interpreting visual testimony; analyzing written information; expressing opinions and making judgments about ideas, information, experiences and issues; developing empathy and understanding for others; identifying main idea and supporting details; creating graphic representation to communicate main ideas, issues, problems, and questions.

PROCEDURES
1. Frame
   a. Individually, have students respond to the film using the 3-2-1 Activity
      i. What are THREE words or phrases that stood out to you from this video?
      ii. What are TWO emotions that you felt while listening to survivors speak about their experiences?
      iii. What ONE question would you like to ask someone about the Holocaust/genocide?

2. Research and Investigate
   a. Individually or in groups, have students create "genocide handbooks" that pull together key ideas from the film and their own independent research on the topic. Here are some framing questions to guide group discussions and research, as well as possible elements to include in their handbook:
      i. What is Genocide? How is the term related to the Holocaust? Where does this word come from?
      ii. Make a Holocaust timeline of key events
      iii. Did you Know? Statistics, people, places, etc. - a minimum of five things that everyone should know about the Holocaust
      iv. Since The Holocaust: A timeline of post-WWII genocides
      v. Spotlight On: Have each group create a summary and fact page about a specific act of genocide not related to the Holocaust
      vi. Making Connections: Have groups discuss and write a short essay on the relationship between prejudice, discrimination, and violence. How might studying genocide help prevent it from happening in the future? What parallels do students observe between acts of bullying in their own communities and the spectrum of hate that leads to genocide?
      vii. Systems Comparison: Using a chart, Venn diagram, or other graphic organizer, compare and contrast the Holocaust with a contemporary genocide. How do political systems cultivate violence against target groups?
      viii. Allies & Upstanders: What qualities or personality traits do allies or "upstanders" seem to have in common, despite differences in time and place?
      ix. Mini Manifesto: Craft a public declaration of what youth can do to raise awareness and prevent future acts of genocide. How can you capture the interest of your peers to care
about getting involved?

x. **Resource Guide:** Identify the websites and texts used to inform the handbook and for further study.

3. **Publish & Share**
   
a. Students can print and assemble handbooks, then present their research to peers and other members of the school community. Invite teachers and staff to attend or coordinate with other related classes. Each group can select one item from their handbook to present and share via a verbal presentation, an accompanying visual aid, or an interactive student-led discussion.

**Modifications & Adaptations**

If handbooks are created as a collaborative group project, each student should select items from the suggested list above that spark his or her interest. If completed as individual projects, students could select at least five items. This project could also be used as a culminating assessment at the end of a Holocaust/genocide unit as a way for students to synthesize a large body of knowledge into a single product. If used in this manner, the handbook could be referenced and worked on in smaller sessions throughout the unit of study, rather than three consecutive classes.

**Internet resources for student research:**

- [www.dosomething.org/issues/genocide](http://www.dosomething.org/issues/genocide) | *Do Something!* - Companion website to the book *Do Something!: A Handbook For Young Activists*, which contains several action-based steps for students to investigate human rights and issues important to them.

- [www.genocidewatch.org](http://www.genocidewatch.org) | *The International Alliance to End Genocide*

- [www.standnow.org](http://www.standnow.org) | **STAND** - The student-led division of Genocide Intervention

- [www.jfr.org](http://www.jfr.org) | *Jewish Foundation for the Righteous* - Contains profiles and information on non-Jews who aided Jews and other targeted groups of the Holocaust.

- [www.ushmm.org](http://www.ushmm.org) | *United States Holocaust Memorial Museum* - Resource-rich database containing timelines, facts, interactive maps and online exhibitions relating to the Holocaust.

- [www.vadvashem.org](http://www.vadvashem.org) | *World Center for Holocaust Research, Education, Documentation and Commemoration*
**Lindsey Mutschler** teaches Humanities and Art at Lake Washington Girls Middle School in Seattle. A graduate of Western Washington University, she studied secondary art education and is a practicing mixed-media artist. She was an Alfred Lerner Fellow for the Jewish Foundation for the Righteous in 2011 and currently serves on the Washington State Holocaust Education Resource Center’s Education Advisory Committee. Human rights provide the framework for Lindsey’s entire Humanities curriculum, and she believes Holocaust and genocide education underscore everything that is taught in a social justice framework.

**Lin Lucas** is a visual and performing artist with a BA in elementary education from Western Washington University. A seasoned teacher with a broad range of classroom experience ages 5 to adult, Lin has been committed to developing programs and curricula that challenge students to explore issues related to human rights, culture, and heritage. Lin served as the Diversity Coordinator for Northwest School from 2005-2010 and has engaged in social justice trainings with National Association of Independent Schools, The National Coalition Building Institute, People of Color Conference, The Red Cross, and Facing History and Ourselves.
Photo Analysis: Looking at Victims, Perpetrators, Bystanders, & Collaborators

By Branda Anderson

Washington State Social Studies GLE’s

History 4.3.1 Analyzes and interprets historical materials from a variety of perspectives in world history (1450—present).

Objective:

Students will be challenged to examine print media as more than just a tool for capturing a moment in history, but also as a tool for understanding the broader and more complicated context of history, in particular in the Holocaust.

Learning Targets:

- Students will analyze point of view and audience in historical documents
- Students will analyze documents on two levels: explicit and implicit
- Students will analyze the difference between victims, perpetrators, collaborators, and bystanders in the context of the Holocaust
- Students will demonstrate a deeper understanding of the major themes of the Holocaust

Materials Needed:

- Photos from the Holocaust (hard copies, power point slides, or internet projections)
- Photo Analysis Work Sheet

Procedure:

This lesson assumes the students have a basic understanding of the themes and issues of the Holocaust, including the concept of victims, perpetrators, collaborators, and bystanders.

VICTIMS - Approximately 11 million people were killed because of Nazi genocidal policies. The explicit aim of Hitler's regime was to create a European world both dominated and populated by the "Aryan" race. The Nazi Party was dedicated to eradicating millions of people it deemed undesirable. Some people were undesirable because of who they were, meaning because of their genetic makeup, cultural origins, or health conditions. This included Jews, Roma/Sinti (Gypsies), Poles and other Slavs, and people with physical or mental disabilities. Others were Nazi
victims because of what they did. These victims of the Nazi regime included Jehovah's Witnesses, homosexuals, the dissenting clergy, Communists, Socialists, asocials, and other political enemies.

PERPETRATORS - Although Adolf Hitler is often perceived as the chief perpetrator, there were others involved as well. Perpetrators were Nazi party leaders, bankers, professors, military officials, doctors, journalists, engineers, judges, authors, lawyers, salesmen, police, and civil servants. Perpetrators committed crimes against Jews and other undesirables for many reasons. One main reason is that they wanted power, and also that they believed in an ideology of racial cleansing. They profited financially, displaced their anger from their own failures, or were perhaps "following orders."

COLLABORATORS - In Europe, antisemitism, nationalism, ethnic hatred, anti-communism, and opportunism encouraged citizens of nations occupied by Germany to collaborate with the Nazi regime in the annihilation of the European Jews and with other Nazi racial policies. Such collaboration was a critical element in implementing the "Final Solution" and the mass murder of other groups whom the Nazi regime targeted. Germany's European Axis partners cooperated with the Nazi regime by promulgating and enforcing anti-Jewish legislation and, in some cases, by deporting their Jewish citizens and/or residents into German custody en route to killing centers or labor camps.

Bystanders - Bystanders were ordinary people who played it safe. As private citizens, they complied with the laws and tried to avoid the terrorizing activities of the Nazi regime. They wanted to go on with their daily lives. During the war, the collective world's response toward the murder of millions of people was minimal.

Sources:

   www.questgarden.com/00/00/7/070330014147/process.htm


Photo analysis:

1. Ask students:
   a. Why do people take photographs?
   b. What do you take photographs of?
   c. What makes something worthy of documenting or remembering?

2. Introduce the idea of photo analysis - using photographs to understand not only the events of a historic time period but also its themes.
3. Walk students through the Photo Analysis worksheet using given example.
   a. Make sure to point out they will be dealing with the photographs on two levels:
      1. Explicit - what they see
      2. Implicit - what it might mean
   b. When dealing with the explicit make sure to have them document everything they see
   c. When dealing with the implicit ask them to use what they know of the time period to assess meaning
   d. Remind them that people always take pictures for a reason.

4. Provide students with 2 photographs and give them time to fill out the Photo Analysis sheet for each one. Give them 10 minutes for each photograph. Make sure that the students do not have the explanation of the photograph. This can be done individually or in pairs.

5. After students have worked through the photographs, call on students to share their answers for each step of the Photo Analysis sheet.
   a. If possible, display image while discussing
   b. Ask students to explain their rational where needed.

6. Questions for discussion:
   a. Who would take this picture? (Victim, perpetrator, collaborator, bystander)
   b. What was the purpose or intent of the photographer in taking this picture?
   c. Whose view are we seeing? Whose view are we not seeing?
   d. Why keep the photograph? What is its value?

   Share the given explanation with the students and continue to ask questions

7. Extend the discussion to present day.
   a. How have social media (Facebook, Twitter, YouTube, etc.) changed how and why we take pictures?
   b. How and why are photos used to bully or hurt people?
   c. What role do those sites and the internet as a whole play in bullying?
   d. What are the dangers connected with posting photographs on social media sites?
Sample

Use this photograph to walk your students through the photo analysis handout. Make them defend their answers with what they see in the photo. Do not let them assume anything. Get a feel for their prior knowledge.

![Photo of Jews captured by SS and SD troops during the suppression of the Warsaw Ghetto Uprising in Warsaw, Poland, 1943. Yad Vashem Photo Archive](image)

1. Explicit – What do they see?
   a. Try to avoid assigning meaning at this point. Just observe the photo.

2. Implicit – What can they deduce is going on based on what they see?
   a. Again, tie it back to evidence in the photo.

3. Important hints:
   a. Notice the SS officers in the back are clearly Nazis, but what about the guys in the front with guns?
   b. How might one know these are Jews without just guessing? Notice white arm band on woman in the back?

About the photo: Jews captured by SS and SD troops during the suppression of the Warsaw Ghetto Uprising in Warsaw, Poland, 1943. Yad Vashem Photo Archive
PHOTO #1:

Questions for this photograph before you give them the background information:
- Who are these people?
- What is their gender and how do you know?
- What are they doing?
- Why take this photograph? You can ask this both before and after you explain the photo’s background.
- What does this tell you about the experience of people under Nazi oppression?

Share the description with the students and continue to ask questions.

Description: A column of prisoners on their way to work to build factories for the Krupp concern. [http://tinyurl.com/8p52xmj](http://tinyurl.com/8p52xmj); Photographer: SS-man Dietrich Kamann

PHOTO #2:

Questions for this photograph before you give them the background information:
- Who are these people?
- What is their gender and how do you know?
- What are they doing?
- Why take this photograph? You can ask this both before and after you explain the photo.
- What does this tell you about the experience of people under Nazi oppression?

Share the description with the students and continue to ask questions.

Description: Female Jewish prisoners in the Plaszow camp on their way to forced labor. Five men served as camp commandant at Plaszow during its two and a half years of existence. Amon Goeth, who held the position from February 1943 to September 1944, was considered to be the most cruel and inhumane. He encouraged seletkionen, mass murders, and working the prisoners to death. He was also personally responsible for the deaths of many prisoners. [http://tinyurl.com/boelana](http://tinyurl.com/boelana)

PHOTO #3

Questions for this photograph before you give them the background information:
- Who are these people?
- What is their gender and how do you know?
- What are they doing?
• Why take this photograph? You can ask this both before and after you explain the photo.
• What does this tell you about the experience of people under Nazi oppression?

**Share the description with the students and continue to ask questions.**

**Description:** German policemen supervising the deportation of Jewish men during the *Kristallnacht* riots.
Yad Vashem Photo Archive

**Questions for this photograph after you give them the background information:**

• How do we know they are Jews?
  o They are being escorted.
  o None of them is wearing hats. Point out to the students that all the men in the crowd are wearing hats, culturally appropriate for the time, while the men being walked are not. Having a hat is a symbol of being a citizen
  o Why do the Nazis want to document this?
  o What does a photograph like this do for the Nazis?
  o The town is watching this. Why would people stop work to see this?

**PHOTO #4:**

**Questions for this photograph before you give them the background information:**

• Who are these people?
• What is their gender and how do you know?
• What are they doing?
• Why take this photograph? You can ask this both before and after you explain the photo.
• What does this tell you about the experience of people under Nazi oppression?

**Share the description with the students and continue to ask questions.**

**Description:** A young man who allegedly had illicit relations with a Jewish woman is marched through the streets for public humiliation. Flanked by German police officers, he wears a sign that reads, "I am a defiler of the race." He was sentenced to 3.5 years prison and sent to concentration camps. (USHMM)

**Questions for this photograph after you give them the background information:**

• Make note of the civilians in the photo. Do they support what is happening or do they just want to be in the picture?
• The man is wearing the sign, but not the woman. Why might this be?
• Is the shop owner a bystander? Collaborator? Perpetrator?
PHOTO #5

Questions for this photograph before you give them the background information:

- Who are these people?
- What is their gender and how do you know?
- What are they doing?
- Why take this photograph? You can ask this both before and after you explain the photo.
- What does this tell you about the experience of people under Nazi oppression?

Share the description with the students and continue to ask questions.

Description: A view of the death march from Dachau passing through villages in the direction of Wolfratshausen. German civilians secretly photographed several death marches from the Dachau concentration camp as the prisoners moved slowly through the Bavarian towns of Gruenwald, Wolfratshausen, and Herbertshausen. Few civilians gave aid to the prisoners on the death marches. United States Holocaust Memorial Museum

Questions for this photograph after you give them the background information:

- In the upper right hand corner you can see the roof of the house, meaning that this photo is taken from inside a building. Why take this photo?
- Many German citizens claimed to not know what the Nazis were doing to the Jews and to other minorities. How does this photo related to that assertion?
- Is the person taking the photo a bystander? Collaborator? Perpetrator? Victim?
**Photo Analysis Worksheet**

*Study the photographs and fill in the chart as completely as possible based on what you see.*

**STEP 1: Observation**
Describe everything you see in the photo

<table>
<thead>
<tr>
<th>People</th>
<th>Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>(age, gender, clothing, facial expression, posture, etc.)</td>
<td>(tools, vehicles, animals, buildings, signs, etc.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Setting</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>(indoors or outdoors, urban or rural, time of day, time of year, background, etc.)</td>
<td>(what are people doing? how are the people relating to each other?)</td>
</tr>
</tbody>
</table>
**STEP 2: Inference**

What three inferences can you draw from the people or objects in this photo?

<table>
<thead>
<tr>
<th>Decoration</th>
<th>Personal use</th>
<th>Advertisement</th>
<th>Calendar</th>
<th>Political campaign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspaper/Magazine</td>
<td>Art</td>
<td>Public notice</td>
<td>Other (explain)</td>
<td></td>
</tr>
</tbody>
</table>

What do you think the photo was/is used for? (Circle all that apply)

What evidence from the photo led you to make your choice?

During what time period and in what place was this picture taken? What evidence do you have to back up your assertion?

Who took the photo? What evidence leads you to believe this?
STEP 3: Questions

List at least two questions you have that are not answered in the photo.
Photo #2
Branda Anderson is a World History/Social Studies teacher at Kamiak High School in Mukilteo, WA. A graduate of the University of Washington with a Masters in Teaching, Branda has participated in multiple teacher trainings through the Washington State Holocaust Education Resource Center. Branda is a frequent presenter at these trainings and a member of the Holocaust Center’s Education Advisory Committee. In 2011, she participated in the Holocaust and Jewish Resistance Teachers Program traveling to Washington DC, Israel, Germany and Poland, and in 2012 Branda attended the Jewish Foundation for the Righteous Summer Institute in New York. Currently Branda is working toward a Masters in Holocaust and Genocide Studies.
The Origins and Dangers of Scapegoating  
For Jewish Schools  

By Nance Morris Adler  

Introduction  
In difficult times, humans have a tendency to assign blame rather than accept responsibility for their own situation. The one who is assigned blame is often made to suffer as a punishment for their perceived wrongs. This does not serve to remedy the original problem.  

Essential Questions  
1. Have you ever been wrongly blamed for something so that someone else could escape the consequences of their behavior?  
2. What is the origin of the term “scapegoat?”  
3. Does having a scapegoat solve the problem?  
4. What is the difference between “blame” and “responsibility?”  
5. What happens when one group in a society is blamed for the problems of the larger society?  
6. What is the connection between bullying and scapegoating?  
7. How do we work to prevent innocent people from becoming scapegoats?  

TUNING IN - Essential Question 1  
You can use a variety of activities to introduce this concept to the students. You could do a “Think-Pair-Share” to engage all the students in the brainstorming or do a more general discussion and brainstorming activity. I would not give the name of the unit or introduce the term scapegoat prior to this Tuning In activity. See if it comes up on its own.  

Questions:  

- Have they ever been made to take the blame for something that they did not do?  
- What did that feel like? Did it solve the problem?  
- Why do they think people assign blame or try to avoid taking responsibility?
FINDING OUT - Essential Questions 2-4

Questions:

- Are they familiar with the term “scapegoat?”
- What does it mean to them?
- How would they use it? Have they heard it used?
- Is it a good thing?
- What happens when we make someone the scapegoat?
- Have they ever been made into a scapegoat?
- How does having a scapegoat “help?” How might it hurt?

TEACHING ON THE ORIGINS OF THE TERM SCAPEGOAT

What is the origin of the term scapegoat? It comes from Leviticus Ch. 16 and is related to the ceremony conducted by the Kohen Gadol, the High Priest, to atone for the sins of all the Israelite People. Read the verses to the students. You can print the excerpt out for them and read along.

Leviticus 16

The ritual of the Scapegoat is found in various verses from Ch. 16. I have put all the verses related to the goat for Azazel together as they are interspersed with the rest of the Yom Kippur ceremony for the Kohen Gadol. You could read all of Ch. 16 with the students or just this summary.

“And from the Israelite community he (Aaron) shall take two he-goats for a sin offering and a ram for a burnt offering... Aaron shall take the two he-goats and let them stand before the Lord at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for the Lord and the other marked for Azazel. Aaron shall bring forward the goat designated by lot for the Lord, which he is to offer as a sin offering; while the goat designated for Azazel shall be left standing alive before the Lord, to make expiation with it and to send it off to the wilderness for Azazel... HE shall then slaughter the people’s goat of sin offering, bring its blood behind the curtain (of the Holy of Holies) and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover...When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness... The goat was to remain there in the wilderness. He who set the Azazel goat free shall wash his clothes and bathe his body in water; after that he may reenter the camp...This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.”

(Jewish Publication Society translation 2000 edition)

Questions:

- What are their questions about the reading?
• What do they think about this ceremony? Does it make sense to them?
• Is the goat responsible for the sins of the people? Can it then be responsible for fixing their problems?
• How does this ceremony align with the idea in Judaism that we are to work each year to fix our behavior and make teshuvah? This could lead to a discussion of the nature of Yom Kippur in the Torah versus the Rabbinic idea of teshuvah and atonement that we know today. Torah Judaism focuses on the sacrificial rite and not on the behavior of the individual whereas in the absence of the Temple, the Rabbis focused on individual behavior and responsibility as the way to atone and better ourselves. This is seen as what God really wants. (See the Resource section for a passage from Avot D’Rabbi Natan on this)
• Does assigning blame to a scapegoat help us to work on ourselves?

I have included information about the word “Azazel” in the Resource section. It is a difficulty in this text and there are a variety of opinions about what it might have meant. Which of the possibilities you present should be guided by your goals and the school where you teach. I would stick with the Brown-Driver-Briggs definition and possibly the first Rabbinic interpretation. I would not necessarily introduce the idea of goat spirits in this lesson as it will most likely sidetrack the conversation.

WATCHING THE FILM, WITH MY OWN EYES

Introduction
Let’s expand the idea of a scapegoat from us placing our individual sins on a goat to be sacrificed to what might happen if an entire society looks for a place to assign blame for their problems.

Questions:

• What type of problems might cause a society to look for a scapegoat on which to assign blame?
• What do they think about this idea of placing the blame for all of a community’s problems on a designated individual or group and punishing that individual/group for the collective problems?
• Could this go wrong? How, and in what ways?
• Does it solve the original problem that is causing the community to suffer?

Background information for film
Teach a brief history lesson about Germany after WWI and the rise of Hitler on a platform of blaming the Jews for the economic crisis in Germany. You can go into more depth, but the following points will cover what is necessary for this lesson.

1. Germany did not recover quickly from the defeat of WWI. The country was in a crisis of identity and national pride as well as a severe financial depression (along with the rest of the world). There was massive inflation and severe unemployment into the early 1930s.
2. Hitler ran for Chancellor of Germany as the candidate of the National Socialist German Workers (Nazi) Party on a platform that blamed Germany’s current crisis on the Jews. Despite having fought bravely for Germany in WWI, they were blamed for Germany losing the war and were labeled as traitors. They were also blamed for the economic situation in Germany and the world. They were “paramount among the sources of misfortune and tragedy” (Through Our Eyes)

3. Once elected in January 1933, Hitler quickly began a systematic process to rid Germany of Jews. He first wanted to make them leave of their own choice. This included laws that deprived them of their citizenship, removed them from their occupations, and slowly dehumanized them in the eyes of their fellow Germans. The unwillingness of German Jews, many of whom had family histories going back hundreds of years in Germany and considered themselves more German than Jewish, to leave caused Hitler to work harder to make them feel unwanted and ultimately to murder those who had not left.

4. All resources at the Nazis’ command - media, lessons in schools, economic boycotts, books and games - were used to create a belief in the mind of the average German that Jews were to blame for their situation and that only by ridding Germany of all Jews would the native “Aryan” people be able to regain their previous glory on the world stage.

Watch “With My Own Eyes”

- You could prep your students by going over the discussion questions prior to watching the film to guide their viewing or trust that the preceding discussions will do that for you.

After viewing

The discussion can be led by their questions and observations but being sure to cover the suggested questions below will help move along the lessons of this unit.

Questions:

- What was the result of the Jews being scapegoated by Hitler and the Nazis?
- Where else has the creation of a scapegoat caused genocide?
- What is the danger of creating a scapegoat?
- What is the appeal of creating a scapegoat?
- How is creating a scapegoat connected to bullying?
- How is what happened in the Holocaust connected to bullying?
- What else did they learn or notice in the film?
SORTING OUT & CONCLUSIONS - Essential Question 5 and review of 1-4

Students should now be asked to sort out what they have learned about the Ritual of the Scapegoat, the Holocaust, and other issue brought up by the video. They should then be able to draw conclusions which will help them to use this learning to Take Action. Again, you can use a variety of engagements to help them sort out the information depending on time and course goals.

Questions:

- Does the ritual of the Scapegoat make sense today?
- What does Jewish tradition teach us that might provide a better way to “get rid” of our sins and solve our problems?
- What can we learn from this film about the dangers of scapegoating?
- How does the issue of scapegoating, and what happened in the Holocaust, connect to the problem of bullying? (Quote from Steve Adler at the end of the film about why he speaks about the Holocaust should be referred to here if the students don’t bring it up. It can be found in the Resource section.)
- What values does Judaism teach us that inspire us to not be bystanders but rather to be Upstanders? (Quote at end of film from Henry Friedman should be referred to here and discussed. It can be found in the Resource section. Full passage from Sanhedrin 37a related to his quote is in the Resource section as well.)
- Bullies often have their own problems that they are unable to solve. They are often being bullied by someone else - a parent, a sibling, an older schoolmate - and are passing their problems on to someone weaker. Their victim is a scapegoat for their own suffering at the hands of the person bullying them.
- You can additionally teach that the Judaism teaches that to embarrass a person is equal to killing them and talk about “spiritual” death or the resulting depression and withdrawal that a person who is bullied might suffer. (See Resource section for link to an excellent resource on this concept.) You can connect this to the dehumanization of the Jews by the Nazis, making them essentially “dead” even while they were living, and to how stopping these behaviors is equivalent, in Judaism, to saving a life.

TAKING ACTION - Essential Question 6

Students should now be able to make a plan to use their learning to Take Action in their community. Again, depending on time, you can either suggest an activity or allow the students to brainstorm and select their own activity. The resulting action could be individual or collective.

Questions:

- How do we help the bully so that they do not need to scapegoat?
- How do we help the scapegoat?
- What is our responsibility as Jews, and as human beings, to be Upstanders (one who acts when a wrong is being committed) rather than Bystanders?

**Suggested activity**

Make a classroom agreement on how to use the lessons of the film and their learning to address bullying and scapegoating when they see it.

**Reflection and Art Piece**

Have the students reflect on their “sins” for the past years – behaviors that they would like to discontinue or improve on for the coming year. You could have them focus on the theme of bullying and being a bystander versus an Upstander from the movie or be more general. Have them make a list of these. Give them a drawing of a goat and have them put their sins on the goat. They could write them or draw pictures. Discuss what to do with these “goats for Azazel” so that their past misdeeds are “sent away to the wilderness.” You could tie this to a discussion of the Tashlih ritual done on Rosh Hashanah.

An add on piece, focusing more on how Rabbinic Judaism sees teshuvah, could be done with some goal setting for what their future behavior will look like now that they have created a scapegoat and sent away their negative behaviors.

**RESOURCES**

**Information about the word “Azazel”** (from Wikipedia)

The Brown–Driver–Briggs Hebrew Lexicon gives Azazel as a reduplicative intensive of the stem azel “remove”, hence azazel, “entire removal”. This is supported by the Septuagint (Jewish Greek Bible translation) as the sender away. Gesenius in his Hebrew lexicon concurs with this. According to Rabbinic interpretation, Azazel is a theophoric name, combined of the words "Azaz" (rugged) and "El" (powerful/strong/of God) in reference to the rugged and strong rocks of the deserts in Judea. The Talmud, explaining the laws of Yom Kippur, states that the term "Azazel" designated a rugged mountain or precipice in the wilderness from which the goat was thrown down, using for it as an alternative the word "Ẓoḳ" (Yoma vi. 4). "Azazel" is regarded as a compound of "az," strong or rough, and "el," mighty, therefore a strong mountain. This derivation is presented by a Baraita, cited Yoma 67b, that Azazel was the strongest of mountains.

The Jewish Encyclopedia (1910) contains the following entry:

The Rabbis, interpreting "Azazel" as Azaz ("rugged"), and el ("strong"), refer it to the rugged and rough mountain cliff from which the scapegoat was cast down on Yom Kippur when the Jewish Temples in Jerusalem stood. (Yoma 67b; Sifra, Aḥare, ii. 2; Targum Jerusalem Lev. xiv. 10, and most medieval
Most modern scholars, after having for some time endorsed the old view, have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Nachmanides to Lev. xvi. 8, that Azazel belongs to the class of "se'irim," goat-like spirits, jinn haunting the desert, to which the Israelites were accustomed to offering sacrifice. (Compare "the roes and the hinds," Cant. ii. 7, iii. 5, by which Sulamith administers an oath to the daughters of Jerusalem. The critics were probably thinking of a Roman faun.)

**Teaching on the replacement of sacrifice with good deeds** – Avot D’Rabbi Natan 4:5

Once, Rabbi Yohanan ben Zakkai was walking with his disciple, Rabbi Y’hoshua, near Jerusalem after the destruction of the Temple. Rabbi Y’hoshua looked at the Temple ruins and said: “Alas for us! The place which atoned for the sins of the people Israel – through the ritual of animal sacrifice – lies in ruins!” Then Rabbi Yohanan ben Zakkai spoke to him these words of comfort: “Be not grieved my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness.” For it is written: “Lovingkindness I desire, not sacrifice.” (Hosea 6:6) (Translation from Siddur Sim Shalom for Shabbat and Festivals)


**Quote from Steve Adler** - “The story of my experience is being played out again in schools. Children who are different are singled out for bullying or other unacceptable behavior, and that is exactly what happened to me.”

**Quote from Henry Friedman** - “I believe one person can make a difference and all I hope is that one person will make the right decision and save one life because one life is as important as saving the whole world.”

**Talmud Sanhedrin 37a on saving a life** – As part of a discussion about why only one human (Adam) was created – versus the animals which were created as a group – the Rabbis arrive at this valuable lesson:

“For this reason was man created alone, to teach thee that whosoever destroys a single soul... scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul... scripture ascribes [merit] to him as though he had preserved a complete world.”

If Adam had been destroyed, all of humanity would have been destroyed. We are all seen as equal to Adam and as the source of whole worlds (our descendants and our and their impact on the world) and destroying one person is equal to having destroyed Adam and therefore all of humanity. To save a life is to assure that their resulting “world” will survive and exist.

**Resource on embarrassment equaling murder:** This is a link to an excellent but rather dense teaching on this concept. I would use it to prepare to teach the students the core idea that the Rabbis clearly view embarrassing an individual as equal to murder and therefore it is better to suffer oneself than cause another embarrassment.

http://tinyurl.com/8ann4v6
Nance Adler teaches Middle School Judaics at The Jewish Day School of Metropolitan Seattle. As a fifth grade teacher, she researched and created an age appropriate curriculum for teaching the Holocaust as a full year subject. This curriculum was published in the Fall 2009 edition of *Jewish Educational Leadership* and will be presented at the Lessons and Legacies Conference in November 2012. Nance has a Master’s in Jewish Studies from The Jewish Theological Seminary. She has studied the Holocaust at Facing History and Ourselves, Yad Vashem and with the Washington State Holocaust Education Resource Center. She welcomes any questions about this unit at Nadler@jds.org.
PYRAMID OF HATE

Genocide
The deliberate, systematic extermination of an entire people

Violence
Against People
• Threats
• Assault
• Terrorism
• Murder
Against Property
• Arson
• Desecration (violating the sanctity of a house of worship or a cemetery)

Discrimination
• Employment Discrimination
• Housing Discrimination
• Educational Discrimination

Acts of Prejudice
• Name Calling
• Ridicule
• Social Avoidance
• Social Exclusion
• Telling Belittling Jokes

Prejudiced Attitudes
• Accepting Stereotypes
• Not Challenging Belittling Jokes
• Scapegoating (assigning blame to people because of their group identity)

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Washington State HOLOCAUST EDUCATION RESOURCE CENTER
www.wshearce.org
Suggested Resources

There are many excellent books available. This list is just a sampling. For additional books, dvds, and teaching materials, please visit www.wsherc.org or email info@wsherc.org.

5th - 8th grade


Written with short sentences, Noemi Ban shares her experiences during the Holocaust in this memoir created for students. From introduction: “Noemi is an award-winning 6th grade teacher... Noemi wrote this book thinking of the many students that she has taught. Some of them were good readers. Others were learning how to read better. Noemi wanted to make sure that all students could read it.” Quote is from the introduction to the book. Ms. Ban lives in Bellingham, WA. (Non-fiction)


Chosen as one of the books for the Seattle Public Library’s 2009 “Global Reading Challenge.” Paris, a young African American girl finds herself with a witty, quirky piano teacher, who turns out to be a Holocaust survivor. (Fiction)


Concerned that Japanese children would never learn about the Holocaust, Fumiko Ishioka, the director of the Tokyo Holocaust Education Center in Japan, wanted tangible evidence. She appealed to the Auschwitz Museum in Poland to loan her a few artifacts, and she received a battered suitcase with the name “Hanna Brady” written on it. Hana’s Suitcase alternates between Fumiko’s and her students’ quest to find clues to Hana’s life, and Hana’s own story. (Non-Fiction)


This is a good book for the whole class to read. A story of a young Danish girl who must find remarkable courage to save her Jewish friend from the Nazis. (Fiction)


The story of the Holocaust through the eyes of a young boy. Published in conjunction with the US Holocaust Memorial Museum. USHMM created a companion video. (Fiction)


A compilation of 12 stories of courageous teenagers from all across Europe who resisted the Nazis. (Fiction and Non-Fiction)


2009 Nominee for the Sasquatch Award. Ideal for grade 5-9, but great for any age reader. In thoughtful, vividly descriptive, almost poetic prose, Roy retells the true story of her Aunt Syvia’s experiences in the Lodz Ghetto during the Nazi occupation of Poland. (Non-fiction)


“A total of 15,000 children under the age of fifteen passed through the Terezin Concentration Camp between the years 1942 – 1944; less than 100 survived. In these poems and pictures drawn by the young inmates of Terezin, we see the daily misery of these uprooted children, as well as their courage and optimism, their hopes and fears.” (Non-fiction)
**Middle School**

The autobiography of Alicia who at age 13 escapes her capturers, encounters other refugees and occasionally finds safe-harbor. Alicia rescued other Jews, led them to safety and lent them her courage and hope. This is a tale not only of survival but of active resistance to oppression. (Non-fiction)

The diary of a young girl through the darkest times in our history. In her diary, Anne documents her two years in hiding, her first love, and her secrets. (Non-fiction)

Friedrich and his best friend were growing up in Germany in the early thirties. At first, Friedrich seemed to be more fortunate. His father was well respected and prosperous, while his friend’s father had no job. Then Hitler came to power and things began to change. Friedrich’s world was turned upside down – all because he was Jewish. (Fiction)

Profiles of individuals who risked their lives and the lives of their families to save Jewish people during the Holocaust. (Non-fiction)

Hannah, a 12 year old girl, is transported to a 1940’s Polish village during a Passover seder. She experiences the very horrors that had embarrassed and annoyed her when her elders related their Holocaust stories. (Fiction)

**High School**

This book is a glimpse of Jewish life through the eyes of a twelve year old boy. It details his separation from his family, six months in the Sobibor death camp, taking part in a successful uprising and finally the five years eluding Nazis and anti-Semitic nationalists. (Nonfiction)

Friedman has compiled first-person narratives of survival and heroism, each of which is set into historical context by a short preface. The stories show how the war machine singled out for persecution ethnic, racial, religious, and lifestyle groups such as Roma and Sinti (Gypsies), blacks, Jehovah’s Witnesses, and others. (Nonfiction)

A young Jewish girl is passed from one Christian family to another in wartime Poland. She must learn to “pass” as a Christian herself. (Nonfiction)

A novel which more closely resembles an autobiography, traces the life of the author at the age of 15 through his year spent in four concentration camps. A pious teenager racked with guilt at having survived while his family did not. (Nonfiction)

A classic of Holocaust literature, this is the story of a young woman’s three years as a slave laborer of the Nazis and a three month forced winter march from Germany to Czechoslovakia that ends in a miraculous liberation. The ultimate lesson in humanity, hope and friendship. (Nonfiction)
Suggested Websites

33,400,000: The number of sites that come up when “Holocaust” is typed into Google search engine. Please choose your sources carefully.

- **WASHINGTON STATE HOLOCAUST EDUCATION RESOURCE CENTER** - [www.wsherc.org](http://www.wsherc.org)
  Information on local programs and upcoming events • testimonies, bios and photos of local Holocaust survivors • lesson plans and activities • suggested resources by grade level • teaching trunks • Speakers Bureau • Writing and Art Contest • library • blog with genocide-related news and educational projects shared by teachers and students

- **Anne Frank Museum Amsterdam** - [www.annefrank.org](http://www.annefrank.org)
  Interactive monument – “Anne Frank Tree” • Activities, teacher guides, timelines • Exhibits online

- **Facing History and Ourselves** - [www.facing.org](http://www.facing.org)
  Lesson plans & activities on a variety of issues that touch upon human rights, genocide, stereotyping, and culture • Online teacher seminars • Professional development opportunities

- **Jewish Foundation for the Righteous (JFR)** - [www.jfr.org](http://www.jfr.org)
  Profiles of non-Jewish people who helped to rescue Jewish people during the Holocaust • Rescuers searchable by visual map • Professional development opportunities • Teaching materials

- **Jewish Partisans Educational Foundation (JPEF)** - [www.jewishpartisans.org](http://www.jewishpartisans.org)
  Online videos and interviews with partisans • Teacher guides and activities on partisans and resistance • Virtual bunker to explore • Professional development for educators

- **Simon Wiesenthal Center – Museum of Tolerance** - [http://motlc.wiesenthal.com](http://motlc.wiesenthal.com)
  Online exhibits • Teaching Materials – timelines, glossary, 36 questions

- **Teaching Tolerance – Southern Poverty Law Center** - [www.teaching.org](http://www.teaching.org)
  Free teaching kits on Gerda Weismann-Klein, History of Intolerance in America, and others • guides for parents and teachers • Free magazine subscription • Grants available for teachers

- **United States Holocaust Memorial Museum (USHMM)** - [www.ushmm.org](http://www.ushmm.org)
  Holocaust encyclopedia • Exhibits online • Teaching materials available for viewing and download • Online videos and podcasts • Professional development opportunities • animated maps • For information on genocide – visit the USHMM’s “Committee on Conscience”

- **USC Shoah Foundation Institute** - [http://dornsife.usc.edu/vhi/](http://dornsife.usc.edu/vhi/)
  Database of testimonies searchable by keyword • testimonies of Rwandan survivors

- **Yad Vashem – Jerusalem** - [www.yadvashem.org](http://www.yadvashem.org)
  Online exhibits • Teaching materials • Righteous Among the Nations - Information and biographies • Lists of names and information on victims, including tracing services • International programs