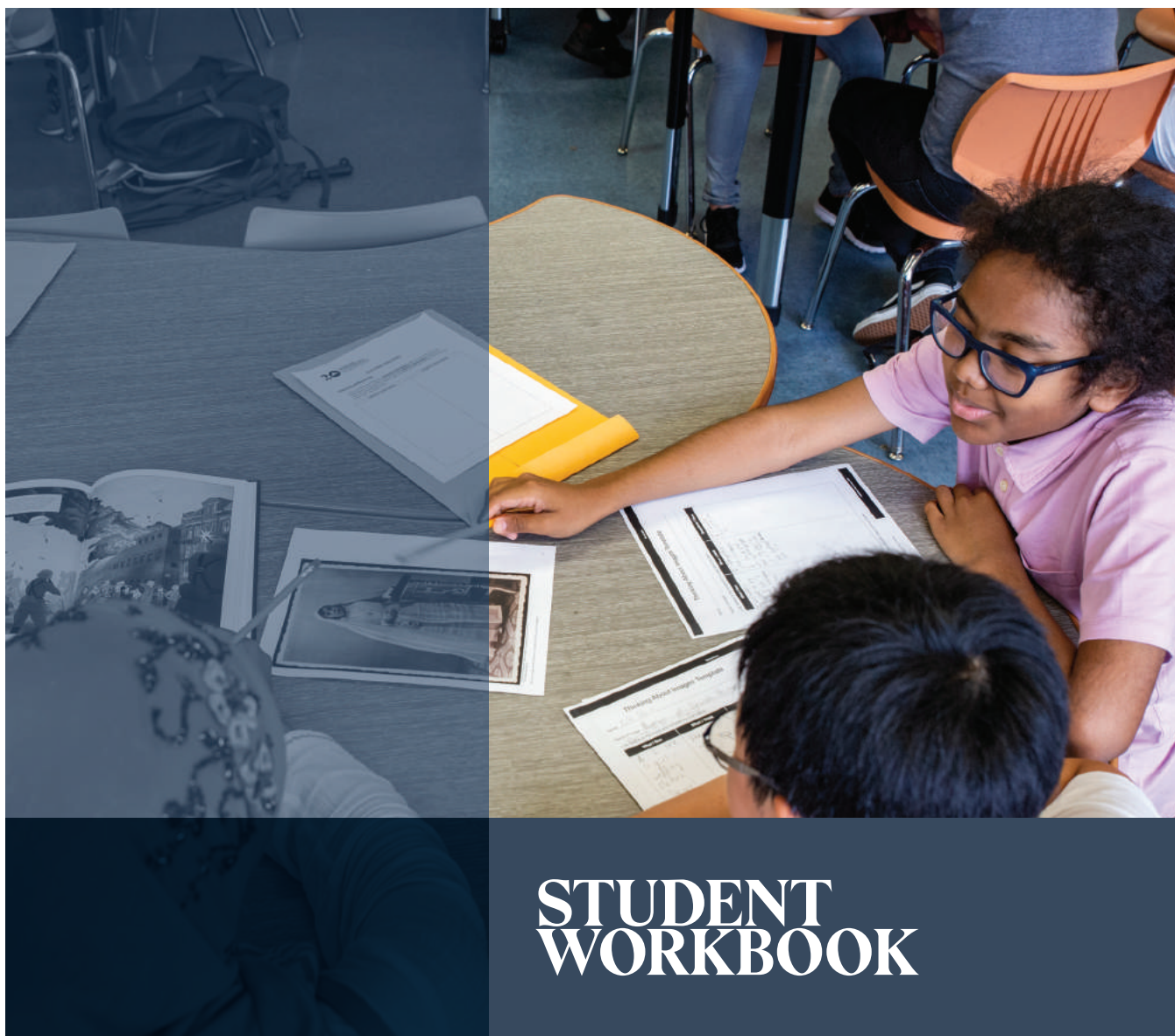


Developed with support from the
New York City Department
of Education



MUSEUM OF
JEWISH HERITAGE
**HOLOCAUST
CURRICULUM**



STUDENT WORKBOOK

holocaustcurriculum.nyc

A Resource Developed By



MUSEUM OF
JEWISH HERITAGE
A LIVING MEMORIAL
TO THE HOLOCAUST

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**We created
the Museum of
Jewish Heritage's
Holocaust Curriculum**
to support teachers,
educators, community
leaders, and others with
structured lesson plans,
multimedia resources, and
options for a range of uses to
teach about the Holocaust
across grade levels and
subject areas.

Developed with the support of the New York City Department of Education, our curriculum incorporates best classroom practices, emphasizing instructional outcomes and integrating primary sources for artifact-based learning from our Museum collection. Our Standards are aligned to the Common Core, as well as the New York City Scope and Sequence for Social Studies and NYS Next Generation Learning Standards.

Through our work to distribute and implement the curriculum, our Museum will reach students throughout the boroughs in their own classrooms—an unprecedented expansion of our mission to educate students about Jewish life before, during, and after the Holocaust.

In addition to downloadable versions of the lesson plans, the curriculum website features artifacts and testimonies from our collection, professional development videos, a comprehensive timeline and glossary, and additional activities and resources for teachers and students to explore.

The Museum of Jewish Heritage Holocaust Curriculum student workbook is made possible through major support provided by the Mildred and Alvin Caplow Fund of The Leo Rosner Foundation.

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holocaustcurriculum.nyc





Directions: As you view each image, take notes based on your class's discussion, as well your own thoughts and observations.









LESSON 1

Introduction to Jewish Life During the Holocaust















Warm Up



What figures and symbols do you notice? _____

What is the message of this piece of propaganda? _____

Whole Class Activity



What do you see in these images? Who are these figures supposed to represent?

These illustrations are from a book. What type of book do you think this is — who was the intended reader?



Why would the Nazis create propaganda aimed specifically at children? What message would children learn?



Independent Activity

Directions: You will be assigned one of the images below. Answer all of the questions for your image.

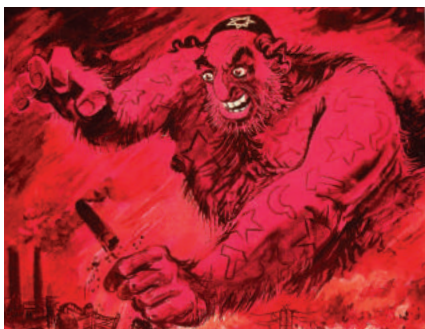


What do you observe about the figure or figures in this image? Are there any symbols you recognize?

How would you characterize the portrayal of the figure(s)?



What false message is this propaganda conveying?



Who was the intended audience of this piece of propaganda? How can you tell?

After completing the questions on your own, pair-share your answers with someone in your class who worked on the same image.

Wrap Up

What is the purpose of propaganda? Infer: what was its possible effect in Nazi Germany?



Warm Up

View the clip of Inge, a Holocaust survivor. After viewing, respond: How does Inge describe her experiences growing up as a Jewish girl in Nazi Germany? (2–3 sentences.)

Whole Class Activity



Analyze this object. What do you notice about it? What do you think it is?



Describe what you see in this image.

Independent Activity

Seeking Help: Max Last was the oldest of four children who lived with their parents in Leipzig, Germany. He wrote at least two letters to different people named David Kestenbaum, hoping to find the one he was told might send an affidavit for his family. David Kestenbaum and his brother, Jacob, fur dealers who lived in Brooklyn, provided many affidavits of support for refugees.

The “wrong” David Kestenbaum, an accountant, received this letter. He forwarded the letter to the David Kestenbaum who was providing affidavits.

On the next page is a translation of Max’s 1939 letter. The format has been modified for ease of reading, but the content is unchanged.



Most honored Mr. Kestenbaum:

An acquaintance told me about you suggesting that I get in touch with you. I hope that you might be able to help me and my family. I am 14 years old and have already missed three months of school. I am unable to obtain any kind of schooling, which causes me great distress.

I have three siblings, two brothers aged 11, and 12, and a sister, 4. My parents are at a total loss about how to obtain an affidavit. If it is impossible to get an affidavit for the whole family then at least for us children. Do have [pity] for us and help us quickly. You would be doing a great Mitzva [good deed] since we are stateless and we have no one to turn to.

My parents are industrious workers, they shirk from no job. We do not require money, only papers [an affidavit]. Please help us since our situation is desperate. May God protect you from a similar situation. Hoping that you will have pity on us and you will communicate with us quickly. I thank you in the name of my parents and siblings.

*Your devoted,
Max Last.*

Letter from Max Last to Mr. Kestenbaum (1939)

Collection of the Museum of Jewish Heritage – A Living Memorial to the Holocaust. Gift of Shirley Schuldner.

On the back, Max listed the family members' names and birthdays.

Activity

Using the letter, answer the following questions. Cite the line(s) of the letter that support your answer.

1. What are three facts that Max lists about himself? _____

2. Why is Max reaching out to a stranger? What does this say about the urgency to leave Europe for Jewish refugees like Max and his family? What does this say about the role refugees played in their own rescue?

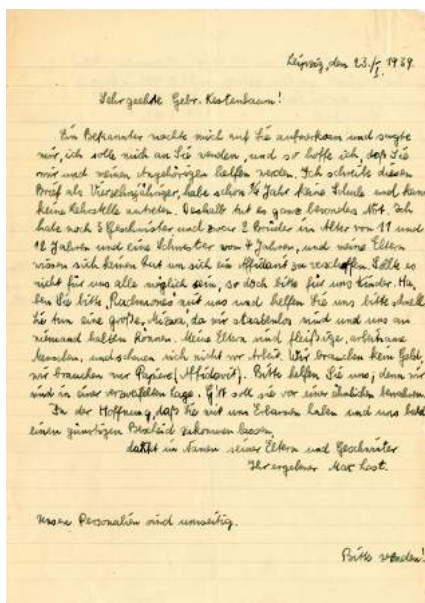
3. How does Max describe his parents? Why do you think he mentions this? _____



4. This letter was written in 1939. What historical events happened around this time? How might they have affected Max and his family? How might they have increased their urgency to leave Germany?

What happened to Max Last?

David Kestenbaum completed an affidavit for the Last family, but there are notes in the file indicating that Max Last did not provide a return address, so the affidavit was never sent. It is not known what happened to the envelope in which the letter was mailed. Max, his parents, and at least one sibling perished. His brother, Joachim, survived.





Warm Up

Read the following quote from a diary written by a Jewish teenager named Yitskhok Rudashevski in Vilna, Lithuania, in 1941:

"We do not know what is in store for us. Never did I feel the coming of autumn as I did at that time. The days became more and more turbulent... People are talking about a ghetto... It is the night between the fifth and the sixth of September, a beautiful, sleepless September night, a sleepless, desperate night, people like shadows. People sit in helpless, painful expectation with their bundles. Tomorrow we shall be led to the ghetto."

From Salvaged Pages: Young Writers' Diaries of the Holocaust, edited by Alexandra Zapruder, Yale University Press, 2002.

Respond: Describe what happened to the Jews in Vilna. What emotions do you sense from this passage?

Whole Class Activity



Infer what is happening in the photograph.



Why did the Nazis force Jews to wear these stars, even though they had physically imprisoned Jews in ghettos?



What do you see in this photograph?

Why do you think people wanted to do things like have performances or make art in the ghettos?



Independent Activity

You will be assigned one of the following excerpts. These are all diaries written by Jewish teenagers who lived in ghettos during the Holocaust. Complete the questions for your assigned excerpt.

From *Salvaged Pages: Young Writers' Diaries of the Holocaust*, edited by Alexandra Zapruder, Yale University Press, 2002.

Yitskhok Rudashevski
Vilna, Lithuania

Monday the 5th [April 1943]

Sunday at three o'clock the streets in the ghetto were closed off. A group of three hundred Jews from Sol and Smorgon have left for Kovno with a large transport of provincial Jews that arrived at the railway station. As I stood at the gate I saw how they were packing their things. Gaily and in high spirits they went to the train.

Today the terrible news reached us; eighty-five railroad cars of Jews, around five thousand persons, were not taken to Kovno as promised but transported by trains to Ponar where they were shot to death. Five thousand new bloody victims. The ghetto was deeply shaken, as though struck by thunder. The atmosphere of slaughter has gripped the people. It has begun again. [...]

The ghetto is depressed and mournful. We are unprotected and exposed to death. Again there hovers over the little Vilna ghetto streets the nightmare of Ponar. It is terrible, terrible. People walk around like ghosts. They wring their hands.... The situation has been confirmed. We have no one to depend on. The danger is very great. We believe in our own strength. We are ready at any moment.

1. Describe the emotions in this entry. How do they shift over the course of this entry? _____

2. What does this reveal about feelings of isolation and imprisonment in the ghettos? _____

3. Describe the tone at the end of the entry – how does it reflect the idea of spiritual resistance? _____



From *Salvaged Pages: Young Writers' Diaries of the Holocaust*, edited by Alexandra Zapruder, Yale University Press, 2002.

**Alice Ehrmann,
Terezin, Czechoslovakia**

October 23, 1944

Night time in the sluice-gate*. At nine-thirty getting people into the cars. The sick, the sick, the sick, stretchers without end. And all this, including loading luggage, is done by forty people with white caps. Luggage everywhere. Luggage in front of the sluice-gate, luggage in the sluice-gate, on the platforms, in the cars. And everyone has so ridiculously little, and even that will probably be taken from them. Why these heaps of energy, which really is the last.

Came into the room; small children, three to ten. Screaming. Each has a little backpack, with cried-out eyes; some a mature and self-possessed expression that could shoot fear into one. They will have their bags, but probably never again their childhood. All are alone; most of their parents were murdered in the KZ [concentration camp]. Infants. A woman has birth pains. The Germans think she's faking. People walk in a long eddy, drag their bags and lay them down; and drag. They walk and are brave. Terribly brave. There is not a person here whose history is not a tragedy; all have been abandoned to terror—by men, parents, siblings, loved ones. Now they go without hope of reunion. One stares peculiarly at those with cried-out eyes. One is brave. Those who walk have turned to stone; those who remain swallow their tears. In the end, the luggage remained; there was no space.

*Collection point for the deportees

1. Describe the emotions in this entry, as well as how they shift at the end of the entry. Why does this shift occur?

2. Why was luggage being loaded, if it was ultimately left behind? How does this connect to the idea of how Nazis deceived Jews, and why would they deceive them in this way?

3. What words does Alice use to describe the children, and why?



From *Rywka's Diary: The Writings of a Jewish Girl from the Lodz Ghetto* by Rywka Lipszyc and edited by Anita Friedman, Harper Collins Publishers, 2015. Originally published by Jewish Family and Children's Services of San Francisco.

Rywka Lipszyc
Lodz, Poland

January 17, 1944

[...] Yesterday when I was walking the street, I was dreaming...I had this picture before my eyes: a barely lit room, warm. A few kids are sitting at the table, they are busy with something or they are listening to what I'm reading. I'm reading about the ghetto, I'm telling them stories, and I can see their surprised eyes. It's boggling their minds that something like that could happen...Oh I wish this time would come. I long for it so much... I'm cold and hungry. I'm cold not only because of the winter but because I lack inner warmth. I'm hungry not only because I have little food and can't fill my stomach, but because I'm starved and thirsty, because I feel like a vast vacuum, and this place is cold and empty (hunger). Oh, to get warmer!...Yesterday in order to get our rations we had to bring our own bags (I was making them yesterday at Chajusia's). They don't give away the rations in tytkas (small sacks) anymore. What's more, we have to carry all of them a long way.

It's cold around my heart. When I felt it, I recalled a story about a poor boy and an old man. The boy said, "When my feet are cold. I can stamp them, and when my hands are cold, I can rub them." So he was enumerating all this and when he got to the heart, he had no advice how [to] warm it up. The old man handed him a coat to warm up his heart and told him, "My boy, take care of your heart, because it's most important. Make sure it never gets cold!" [...]

I've written a letter to Surcia but I'm going to upset her. I've written, as I would in my diary, that I can't stand it anymore, that I'm losing my strength.

1. Describe the emotions and physical conditions in this entry. What do they reveal about Rywka's mindset?

2. Rywka imagines reading to children about her experiences in the ghetto. How does she imagine their reaction, and why do you think this is?

3. How does Rywka's diary fulfill her dream of telling what happened to her? Explain.



From *Rywka's Diary: The Writings of a Jewish Girl from the Lodz Ghetto* by Rywka Lipszyc and edited by Anita Friedman, Harper Collins Publishers, 2015. Originally published by Jewish Family and Children's Services of San Francisco.

Rywka Lipszyc
Lodz, Poland

February 23, 1944

I'm helpless! Totally helpless! What else shall I write? Everything is the same! I feel that precisely at this moment I should write a lot, I feel it... oh, if I poured it out onto the paper, would I be better? But how can I do it? [...]

Bits of longing have been accumulating in my heart for years, but any time my brother or sister shows up with one hug, one look, those bits could disappear and turn into tears of happiness. But for now I don't have any tears. However, I cry, I scream, but in silence. I'm so unhappy.

My longing is growing...there is more and more longing...the only thing that could stop it is so far away... and it's receding...What shall I do? Blow myself into pieces? No! I can't do that! Wait patiently? Oh, it's too much! It's nerve-racking. Oh, I'm afraid I can't take it anymore! I cry with all my might, "Hold on!" Because it's most important! And most difficult! God! What a struggle! What a terrible struggle!

I'm more and more exhausted! It's not surprising! But it can't be like that! It mustn't be like that! It mustn't... I can't give up! But who's thinking of giving up? Never mind...it's so hard. What else shall I write? Perhaps "hard" yet again. Oh, I feel that I'm sinking more and more into a swamp and mud...and...I can't get out. Maybe somebody is pushing me? That somebody is going to be stronger than me? No! I won't let it happen! I'll do my best! But again I'm overwhelmed by exhaustion! Oh, how can I stop it? Who can help me? This ghetto is a terrible hell.

1. Describe the internal conflict in this entry. What emotions and thoughts are part of this conflict?

2. This entry describes a feeling of longing—what do you think Rywka longs for? Explain.

3. Rywka describes life in the ghetto as feeling like she's sinking into a swamp and mud. What does this image convey to you? Why do you think she chose this metaphor? Explain.



Warm Up

In this video clip, a survivor named Elli describes arriving at the Auschwitz-Birkenau death camp with her family. In this clip, she mentions Josef Mengele, a doctor and Nazi officer, sometimes called the “Angel of Death.” He took part in dividing Jews when they arrived at the Auschwitz concentration camp, deciding who was to live and who was immediately sent to death in the gas chambers. Mengele is infamous for performing gruesome and deadly medical experiments on Auschwitz prisoners, both Jews and non-Jews.

After viewing the video clip, write a 3–5 sentence response to what you just learned about Elli’s experience.

Whole Class Activity

This is a small wire tea set made by Genia Blumberg. She made this wire basket in a concentration camp. She secretly worked on crafting wire objects like this one at night, using materials “stolen” from the factory where she performed forced labor. She gave them to fellow inmates as gifts.



What do you think would have happened to Genia if she were caught stealing materials from the factory?

How is maintaining a sense of humanity a form of resistance?



Independent Activity

Pawel (pronounced Pavel) was born in 1930 in Lodz, Poland. Shortly after the outbreak of war, Pawel and his extended family were forced into the Lodz Ghetto, where Pawel celebrated his bar mitzvah. During the Holocaust, Pawel's family was deported to the Auschwitz concentration camp, and Pawel was then taken to various labor camps. He survived, though his family did not. After the war, he came to the United States and became a successful lawyer. In the video clips we are about to watch, Pawel describes his time in Auschwitz and other camps. Answer the following questions after viewing the clips.

Upon arrival in Auschwitz, the Nazis instructed the men to go to one side, and the women and children to go to another. At age 14, Pawel didn't know if he was a man or a child, and didn't know which way to go. In what ways do you consider yourself an adult? In what ways do you still consider yourself a child?

Why did Pawel feel that if he had the choice, he would not say the *Kaddish* (mourning) prayer again for his father?

Have you ever sought help from an unlikely source? What pushed you to do so? Have you ever given help to someone you are not friendly with? Explain why or why not.

Wrap Up

Experiences varied for people in camps depending on a number of factors. The stories of the two people that we examined today are just two of many different experiences. How did some inmates maintain a sense of hope and humanity in the concentration camps? Give two examples from today's lesson.



Warm Up



This artifact belonged to a child during the Holocaust. What story do you think this object is telling?

Record at least five observations and three inferences.

Observations:

Inferences:



Small Group Activity

Your group will be assigned one of these three images and will receive a larger print of it so that you can make observations and inferences. Discuss the image with your group and record your answers in the chart below.



Observations:

Inferences:

What story do you think this object is telling? Explain in 2–3 sentences.

Wrap Up

What do these artifacts tell us about the experiences of children and teenagers? Did every person have the same options? The same types of experiences? Explain.



Warm Up

Define defiance and resistance. What do these terms mean, and what are some examples of defiance and/or resistance you can think of?

Group Activity



Describe what you see in this photograph. Infer: Who do you think these people are? Where are they? When do you think this photo was taken?

Independent Activity

We have looked at an example of armed resisters (partisans) and we will now see examples of other forms of resistance or defiance. You will be assigned one of the two images below. Answer the questions for your assigned image.



This drawing was created in the Terezin ghetto/concentration camp by Helga Weisssova. It shows a group of Jews secretly lighting a Hanukkah menorah, a nine-branched candelabrum which is used to celebrate the festival of Hanukkah each winter.

How is the act of lighting candles for the holiday a form of defiance?



Based on your prior knowledge, do you think that this artist would have been allowed by the Nazis to create this drawing? Why or why not?

Why do you think the artist chose to create this drawing? How is art a form a resistance?



When Henryk Ross (1910–1991) was confined to the Lodz Ghetto in Nazi-occupied Poland in 1940, he worked as a photographer for the Jewish Administration's Statistics department. For nearly four years, Ross used his official position as cover, endangering his own life to secretly document the lives of others, to record the horrors and complexities of life in the Lodz Ghetto, and to preserve evidence of Nazi crimes. As liquidation of the ghetto began, Ross buried 6,000 photo negatives near his home, committing to the ground, and perhaps to future generations, "some record of our tragedy." Henryk Ross survived, and in March of 1945, he unearthed the 3,000 surviving negatives.

Describe what you see happening in this photograph.

What motivations would Jews living in a ghetto have for creating an archive of life in the ghetto?

How is creating and hiding an archive a form of resistance?



Why would this archive need to be buried? What would the punishment be for a Jew illegally photographing life in the ghetto?

Wrap Up

Jewish resistance during the Holocaust took many forms. What are some of the ways we learned about today?

Look back at your original definitions of defiance and resistance. Did your perception of resistance change from the beginning of the lesson, and if so, how? Give one example of resistance that you learned about today that you did not know about before, and write down what you learned about it.



Warm Up

There is a Jewish belief that saving a single life is like saving the entire world. What do you think this means, and how might it connect to what we're going to learn about today?

Group Activity

We are going to view a video clip of a Holocaust survivor named Yvonne, describing life in hiding.

Yvonne was a Jewish girl who, along with her sister Renée, was hidden in a convent (a religious community of Catholic women) in France. In 1941 Yvonne's parents went to ask the Archbishop of Toulouse, Jean-Gerard Saliège, for help. They had learned that the Archbishop, an important Catholic official, was an opponent of the Nazis. He agreed to hide Yvonne and Renée in a local convent. Yvonne was 12, and Renée was 7 years old. His only condition was that their parents had to allow the girls to be baptized (admitted into the Catholic Church through a religious rite) and participate in all the rituals. The Archbishop explained that otherwise the whole community would be in danger because it was strictly forbidden for anyone to help Jews.

One day their mother packed a suitcase and told the girls they were going to live at a convent for their own safety. The Mother Superior, the nun in charge of the convent, greeted the girls when they arrived. She wore a traditional black robe, white bonnet, and black veil. Everything about the convent was strange and unfamiliar at first. However, Yvonne gradually began to accept her surroundings and realized the generosity and kindness of her caregivers. Within a short period of time, she even made a lot of new friends. She understood that she had to learn how to adapt to her new life.

After viewing the clip, answer: how does Yvonne describe life in the convent?

Desperate to keep Yvonne and her sister Renée from danger, Yvonne's mother made the difficult decision to send her daughters away, without knowing if she would see them again or if they would stay safe. She had to take many risks to figure out who could help them, how to contact potential rescuers, and how to get her daughters to the convent, all without being discovered by someone who would turn them in to the Nazis or Nazi collaborators.

Consider all of this and think about how Yvonne's mother might have felt. What emotions come to mind, and why? Why would she take the many risks to send her children into hiding?



Independent Activity

This memoir was written by Fanya Gottesfeld Heller, a survivor from the eastern part of Poland (now Ukraine). She and her family were hidden by her father's friend, a man named Sidor, who lived with his wife Marynka and daughter Hania. A Ukrainian policeman named Jan also helped Fanya. In this passage, Fanya describes life in hiding on Sidor's property.

Read the passage and answer the questions that follow.

From *Hidden: A True Story of the Holocaust*. Copyright © 2017 by Fanya Gottesfeld Heller. Reprinted by permission of Scholastic Inc.

Chapter Seven: A Father's Prediction

By my third day in Sidor's home, it was clear Marynka would let me stay but not my brother or our parents. The risk of so many people would be too great. Just a few days before in a neighboring town, German soldiers found a Christian man who had hidden a family of Jews in his house. The soldiers made him watch as they shot his wife and children along with the Jews.

Sidor tried to pacify his wife. "Fanya's father has always treated me well," he said. "When the time comes, rest assured that Benjamin and his family will be as good to us as we are to them now."

The next night, I returned with Jan to my parents, who were still hiding in his barn. I was ready to give them my report, but as soon as I walked in I saw my mother in tears and a hurt look on my father's face that I will never forget. They had just received word that my father's parents had been caught in an *Aktion* and killed. I loved my grandparents, and this news was a terrible shock, but there was no time to grieve their deaths. The Nazis were closing in. I helped my mother and father pack what few possessions we could carry, and we quickly headed to Sidor's house.

Sidor's wife was at the door, scowling at us. Sidor gently moved her aside and helped us climb a ladder to their attic.

Our routine in Sidor's attic was the same as when Jan and I had been there on our own. My father, mother, brother, and I had to be completely quiet all day. There was no room to walk, so my father constantly shifted his weight back and forth and jiggled his legs to keep the blood circulating. At night, when there was less of a risk of anyone visiting, we were allowed to come down to exercise. We walked back and forth on the hard wood floor, chatting about trivial things, until some of our leg stiffness began to subside. Then we climbed back up to the attic and fell once again into silence.

In the morning, before Marynka and Sidor left to work in the fields, they gave us each a small slice of bread. Often, that was all we had to eat for the entire day. The extreme hunger we felt is hard to describe. Imagine an emptiness in your stomach so complete that you get cramps and headaches and feel so dizzy you can't think straight. On those rare days when Jan was able to visit us, he often brought bits of food: a pocketful of cornmeal, a small sausage, maybe some cheese. Then he left, and the hunger returned.

The pain of hunger and headaches would have been bearable if there were something to do. But there wasn't. We sat, stared at the walls, and sometimes talked about the food we used to have. The monotony was torture. To distract us from such terrible thoughts, my father recited lessons from history or passages from novels he had read during his university days, and we talked about them. Sometimes he chanted portions of the Torah, and we joined in as best we could.

We knew better than to complain. Our hardships were not like those of Jews who had been sent to camps to be beaten and murdered. So far, at least, my family and I had not been subjected to such horrors. Still, we did have nightmares about what could happen to us.



From time to time, my father looked at me and said, “Fanya, you will survive. I can see it.” Was he a psychic? Or were such prophecies just wishful thinking from a frightened parent? There was a word in German, *überleben*, which meant surviving despite the odds. Each day I thought, “I must try to live one more day, despite the odds.”

Chapter Eight: “You Have to Leave”

Over the weeks and months that my family and I hid in Sidor and Marynka’s attic, we heard them argue about how long they should let us stay. Marynka resented us being there at all, since hiding Jews could get them all killed. At first she seemed willing to help keep our presence a secret and even told Hania to never mention us in school or in church. And Hania never did. The only time I ever heard her speak of us was to her family’s German shepherd, Rex. “Don’t tell anyone about the people in the barn,” she warned him, “or my mother will cook you in the soup.”

Other times, it was clear Marynka could not stand our being in her home. She would throw a shoe or broom against the wall and yell at her husband for putting his own family in such danger. Sidor did his best to calm her down.

“He’s a good man,” Sidor said, referring to my father. “I can’t send him to his grave.”

“Instead, you’re digging ours!” Marynka yelled, and then she threw a kettle against the wall.

We listened to these fights with growing concern. Marynka had every right to be upset. Our presence in her home was a serious danger, and my family and Jan anticipated that sometime soon she would force Sidor to make us leave. So my father and Jan built a new hiding place, this time behind a chicken coop attached to Sidor’s barn.

The chicken coop was a three-foot-high box made of wooden boards nailed together and covered with a slanted tin roof. The space was only wide enough for two people to sit comfortably. There were four of us, and we squeezed in only with great effort. The roof was too low to stand upright, and there was not enough room to lie down. Still, in this new hiding place we would be less of a risk to Sidor and his wife and daughter, since we would not be in their house if the police came looking for us.

The small wooden structure stood against the outside of the barn. On the other side, inside the barn, was a feeding trough for the cows. We entered the hiding place between the barn and the chicken coop by going into the barn, crawling underneath the trough, and squeezing into the small space between the outside wall and the chicken coop.

When my brother, mother, father, and I did a test, we squirmed snakelike on our bellies under the trough, through the hole in the barn wall, and into the hiding space, where we pressed tightly together. Wind howled through the cracks in the wooden walls, and we dared not imagine what it would be like in winter. Once we finished practicing how to get into and out of the space behind the chicken coop, we returned to the attic in Sidor’s house.

Early one morning, Sidor’s Rex started barking. I peered outside through a chink in the attic wall and saw German soldiers jumping out of cars and motorcycles. Ukrainian police followed them with rifles. “They’re coming!” I whispered to my parents and brother.

We jumped down from the attic, ran to the barn, and quickly squirmed under the trough and into the hiding space behind the chicken coop. Moments later, the Germans stormed into the barn and ordered the soldiers to search everywhere. We heard neighbors outside the barn, laughing and cheering on the soldiers. It was as if they were making a holiday of waiting for us to be found and shot. I told myself this was it, only a matter of minutes before they found us, and once again I prayed that when the time came they would kill us quickly.



The Germans ordered the Ukrainians to dig holes in every part of the barn. For hours, we listened to the *chink-chink* of shovels digging through the hay that covered the floor of the barn and into the hard-packed dirt, searching for places where we might be hiding. Several hours later, there was silence.

We waited. By morning, the only sounds were birds chirping in the fields and trees, and it seemed like the Germans and their Ukrainian helpers were gone. Still, we agreed it was not yet time to come out from behind the chicken coop. What if the Germans were only pretending to have left? What if they were waiting to grab us as soon as we emerged?

A few hours after dark, Sidor entered the barn and cleared away the dirt and hay that covered the entrance to our hiding place. We crawled out from the hole under the trough, amazed at still being alive. Sidor hugged each one of us and crossed himself. "It's a miracle," he said over and over. "I expected to find you dead."

That evening, he returned to the barn and handed us a whole loaf of bread. "You have to leave," he said. "Rumor has it the Germans are coming back tomorrow." Then he handed my father a blanket.

"It's cold in the forest," he said. "I will take you there."

Explain why Sidor wanted to help the Gottesfeld family. _____

Did everyone in the family agree with Sidor's decision? Who objected, and why do you think they did so?

Describe the conditions in hiding. What was life like for Fanya and her family? _____

Wrap Up

Why do you think some people jeopardized their own safety and security in order to save others? Explain.



Independent Activity

Otto Wolf and his family lived in Czechoslovakia. During the war, they first hid in the forest and then in an attic, beginning in 1944. Otto kept a diary while he was in hiding. These entries describe their time in the attic and the conflict that their rescuers felt.

Read the passage and answer the questions that follow.

From *Salvaged Pages: Young Writers' Diaries of the Holocaust*, by Alexandra Zapruder. New Haven: Yale University Press, 2002.

Excerpt from Otto Wolf's diary:

April 13, 1944, Thursday, 95th week.

Dad and I get up at ten. We pray. Mom and Lici pray after us. For lunch, we have egg drop soup with bread crusts. In the afternoon, I pack backpacks and various other things. It is warm. We are curious if G-d will hear our prayers today. For dinner, we have the rest of the soup. Lici gets dressed at quarter after eight and goes with G-d to the Oheras' at 8:35. [...] Lici shows up at half past nine with good news. She is carrying a loaf of homemade bread, one and a quarter kilos of honey. A quarter kilo of margarine and two large noodle soup cubes. Mrs. Oherová supposedly apologized extensively and said that Lici should come back on Monday. Mrs. Tichá supposedly wanted to give us some lard, but didn't get around to finding it. Next time. Lici begged her not to abandon us and she said that it goes without saying. Whatever is in her power to do for us, she will do. We can have as much bread as we need. She lent us a thousand crowns and wouldn't hear of a receipt. This says more than lengthy panegyrics about the goodness of her heart.

[Later], Lici comes running in to tell us that everything is all right, that the Zbořils will take us. We are ecstatic. [...] Dad leaves a letter in the hut, stating that, because of his violent behavior, Slávek has forced us to look for a safer environment, that we succeeded in finding it, and that Dad and Slávek will meet again after the war to settle accounts. [...] Dad is overjoyed when we get there: they are fantastic people. [...] We sit in the kitchen until half past two: the daughter is asleep. Then [Mrs.] Zbořilová and Lici go upstairs to the attic and put our things up there. Odessa has fallen.

April 14, 1944, Friday, 95th week.

We then go to the attic to lie down, but cannot sleep. At half past six, Mařenka Zbořilová comes up and greets us with a "Hell-l-l-o-o-o!" [...] Yesterday was Mom's mother's yartzheit [the anniversary of her death]: maybe it was she who had planted a word in G-d's ear on our behalf. In the afternoon, we lie down for a while. We are curious when Slávek will find out that we are gone. [...] We tell the Zbořils how roughly we had lived, and she is agog. I, Dad, and Lici then go to the creek to wash ourselves. Young Mařenka is home by this time. We chat for a while and go up to the attic at ten. In the afternoon, we did some repairs to the attic: I made a kind of wall from straw so we would be invisible. In the night, we hear sirens from Přerov.

April 16, 1944, Sunday, 95th week.

We get up at six. [...] At quarter to nine, we go downstairs. Mařenka tells our parents that Mr. Zbořil had been thinking about it through the night and has concluded that he doesn't want us there because he is afraid of being shot. [...] Dad talks to Mr. Zbořil about the situation, but he says that he isn't throwing us out, that he is only talking about things. Well, we have no idea what to think. Mařenka gives us soup with a lot of delicious grease, but we are so distraught that we have scarcely a thought for eating. [...] We force down a few spoonfuls and then go upstairs. We decide not to go downstairs to the kitchen anymore. Mařenka will bring us food in the attic. We are very upset.



April 19, 1944, Wednesday, 96th week.

We have breakfast at half past six. Mařenka is in a hurry: they are going to Laznický to attend a funeral [of Mr. Zbořil's father]. Dad gives her fifty crowns to hand out to beggars as a way of thanking G-d for delivering us from Slávek's claws. Afterward, she brings us a small cup of leftover milk. [...] We ask her if Mr. Zbořil has had anything more to say about us, and she said that he only told her to bring us up some long straw so we won't be cold. Seems like he has made up his mind. [...]

[...]

April 24, 1944, Monday, 96th week.

We are up at quarter to six. Breakfast is at quarter to seven. Mařenka then shows up with a beautiful long velvet coat. It is very nice indeed. Lici is going to sew lining into that suit of hers using fabric from my coat. [...] [Mrs. Tichá] said that she had heard that Pluhař has been saying that we are no longer with the Zdařils and are most likely at the Zbořils'. We are very perturbed, and wonder how Pluhař could have come up with the Zbořils' name. I keep hoping that Pluhař will realize that it is very much in his own interest to keep quiet. We still find it very unpleasant, because Mařenka is a bit upset by it. [...] The world situation is supposedly great: things can be expected to collapse just about any time. [...] They are all a bit upset over Pluhař's conduct, especially the little one. [...]

June 4, 1944, Sunday, 102nd week.

I dump the bucket at two. We sleep until quarter after six, then have breakfast. For lunch, we have pea soup. Mařenka gives us five cakes. Again, she loans us a newspaper. The situation is great. "Ours" have already reached the outskirts of Rome. Foreigners are supposedly writing that the invasion will happen any day now. The young Mařenka comes up to the attic for a while in the afternoon. She brings a piece of cake. She then returns downstairs. Dad and I spend some time in the other attic. For dinner, we have bread, half an egg each, and salad. My family wish me all the best for my birthday. Lici gives me a hat that she'd sewn for me. It is really stylish and I love it. [...] I ask Mr. Zbořil to come up with some material for a hat. He comes up a little while later and tells Lici that Mařenka will give her some old gloves to make into a hat. The two of them, Mařenka and Mr. Zbořil, are not exactly seeing eye to eye on things. We go to bed at ten.

June 9, 1944, Friday, 103rd week.

I dump the bucket sometime after one. We sleep until half past six, then have breakfast. Mařenka has lent us an atlas. [...] The situation is fabulous. The Anglo-Americans have landed between The Hague and Cherbourg on a 400-kilometer front and are holding on. May G-d give them strength to succeed! For lunch, we have garlic soup with potatoes. [...] Mrs. Tichá shows up at half past eight with a pot full of buttermilk and a cake. She comes up to the attic for a while and we chat. We go to bed at half past ten. It is raining.

The Wolfs' rescuer expresses that he isn't sure about hiding the family anymore. Why do you think some rescuers may have changed their minds or become unsure?



What kinds of activities are part of Otto's daily routine? _____

What significant events/days does Otto mention in his diary? Why do you think he marks these events/days in particular?

Describe Otto's writing style. Infer: why may he have written in this manner?

Wrap Up

Why do you think some people jeopardized their own safety and security in order to save others? Explain.



Warm Up



Describe what you see in this photograph. What is happening? Who do you think these people are? Where do you think this was taken?

Group Activity



Describe what you see here. What do you think this might be? To whom may it have belonged?

Where do you think this person obtained the materials?

Consider why someone might have made this dress. What might it represent?



Independent Activity

We will watch testimony from a survivor named Elli discussing her liberation. Elli was born in 1931 in Samorin, Czechoslovakia, which was later occupied by Hungary as an ally of Germany. When the Nazis invaded Hungary in March 1944, they forced the Jews into ghettos. Elli's father was taken from a ghetto to a labor camp, while Elli and the rest of her family were deported to Auschwitz. Elli, her mother, and her brother survived the war. Elli later became a history professor at the City University of New York and moved to Israel in 1977. In this video clip, Elli will mention that an American soldier spoke Yiddish. Yiddish was a language spoken by European Jews for 1,000 years.

After viewing the clip, answer the following questions.

How did Elli learn of liberation? _____

Explain the interaction Elli has with a middle-aged German woman. What does this tell us about Elli's physical condition at liberation?

Wrap Up

Explain why liberation was not necessarily a happy occasion for Jewish survivors. Mention at least two challenges that they faced.



Warm Up

Ruth Zimbler was born in Vienna, Austria, in 1928. On November 10, 1938, during *Kristallnacht*, she and her brother Walter watched the destruction of the largest synagogue in Vienna from their apartment. Ruth and Walter were on the first *Kindertransport* (Children's Transport, a rescue effort for Jewish children) out of Vienna in December 1938. Ruth and her family eventually made it to New York in late 1939, where Ruth still lives, and where she volunteers at the Museum of Jewish Heritage—A Living Memorial to the Holocaust. In this video clip (an excerpt from a talk Ruth gave at the Museum), she discusses her reaction to the murder of 11 Jews at the Tree of Life * Or L'Simcha Congregation in Pittsburgh, PA, on October 27, 2018.

After viewing the clip, answer: what message does Ruth hope to communicate to those who listen to her speak? Why do you think this message is important to her and to others who have witnessed violence firsthand?

Independent Activity

Read this letter written by Ernest Michel, a German-Jewish teenager, in 1938, and answer the following questions.

July 1, 1938

To the President of the United States, to the King of England, to the Prime Minister of Canada, to the Prime Minister of Australia, to the Prime Minister of South Africa:

I am a young Jewish boy. I am 15 years old, and I live in Mannheim, Germany. I'm desperate, trying to emigrate. I can no longer go to school. My parents have difficulties feeding the family. I am healthy and will do any work. We have no relatives outside of Germany to guarantee us. Sir, please help me to leave here before things get worse. I hope you will help me.

Thank you.

Letter from Ernest Michel (1938)

Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Ernest W. Michel.

The letter was not answered. During the Holocaust, it was very hard for the Jews of Europe to escape from Nazism, as most countries of the world refused to allow them to enter.

Answer the following questions.

What is our responsibility to those who are persecuted or in danger elsewhere? Explain your position, and support with examples.



Consider that few countries (notably the Dominican Republic, which offered to take 100,000 Jews as agricultural settlers, and England, which allowed for the entry of young Jewish children on the *Kindertransport*) made special provisions for Jewish refugees in the 1930s. The United States had strict immigration policies, with no special provisions for refugees. The majority of Americans were opposed to allowing more immigrants into the United States. Do you think the United States and other countries could or should have done more? Do you think individual American citizens could have done more? Explain.

Wrap Up

What became of Ernest Michel? His letter was not answered, and he was deported to Auschwitz. His parents and grandparents were all killed. But he survived and became a Jewish activist, memoirist, and communal leader.

Respond in 5–7 sentences: What do you think inspired Ernest Michel and other survivors to make their voices heard? What challenges might Ernest Michel have faced? In what ways can you make your voice heard about issues that are important to you?



1933

January 30

Adolf Hitler takes office as Chancellor of Germany

April 7

The German government begins dismissing Jews from the civil service, health service, and courts.

May 10

German students burn books by Jews and other "undesirable" authors.

1935

April

Nazis outlaw and arrest many Jehovah's Witnesses. In June, they toughen existing laws against homosexuals, bringing persecution and imprisonment.

September 15

The harsh, anti-Jewish Nuremberg Laws, enacted at a Nazi Party rally, strip Jews of their German citizenship and forbid them to marry people of "German blood."

1936

August 1

The Olympics open in Berlin. America participates, reversing a 1933 vote by the U.S. Amateur Athletic Union to boycott the games.

1938

July 6–15

At the Evian Conference, called by the United States, 32 nations discuss the refugee crisis yet take little action. The U.S., under its restrictive 1930 immigration rules, accepts fewer German Jews than its quotas allow.

August 17

Nazi order all Jews to have "Jewish" first names. Men and women who do not are forced to take the name "Israel" or "Sara."

September 29

Eager to avoid war, Britain and France sign the Munich Pact letting Germany take over the Sudetenland, a part of Czechoslovakia with a large German population.

1939

November 9

The Nazis, using the assassination of a German official as an excuse, organize *Kristallnacht* ("Night of Broken Glass"). In anti-Jewish attacks across Germany and Austria, 91 Jews are killed, over 1,400 synagogues are desecrated, shops are destroyed, and 30,000 Jewish men are arrested.

November 12

Decrees force Jews to pay one billion marks for damage planned and done by Nazis on Kristallnacht, order Jewish firms to close, and expel Jewish schoolchildren.

December 8

Heinrich Himmler issues a racist directive for "Combating the Gypsy Plague," ordering registration, identification, and round-up of Sinti and Roma people.

May 17

Britain issues a "White Paper" sharply restricting Jewish immigration to Palestine.

August 23

Germany signs a non-aggressive pact with the Soviet Union, making way for its invasion of Poland.

September 1

German troops invade Poland. Polish defenses crumble under a massive mechanized land and air assault.

September 3

Britain and France declare war on Germany but take no military action to aid Poland.

September 27–28

Warsaw falls. Poland's capital, home to 350,000 Jews, surrenders to German troops after a three-week siege.

October

Hitler instructs doctors to kill physically or mentally "defective" Germans, the first order to murder a group of people based on racist ideology.



1940

April 9–June 14

Germany invades Denmark, Norway, Belgium, Luxembourg, Holland, and France. Most of Western Europe is in Nazi hands.

May 18

Germany deport 2,800 Roma and Sinti to the Lublin region. In November, 5,000 Roma and Sinti are sent to the Lodz ghetto.

1941

June 22

German troops invade the Soviet Union, followed the next day by mobile killing units (*Einsatzgruppen*) that massacre about 1.25 million Jews by September 1943.

July 31

Hermann Goering, Hitler's deputy, orders planning of a "Final Solution to the Jewish Problem in Europe."

November 24

Czech Jews are sent to Terezin, a ghetto created to deceive the world about the Nazi program of mass murder.

December 8

Chelmno, the first Nazi death camp, uses poison gas vans to begin the mass murder of Jews in Poland.

1942

January 1

Abba Kovner calls for armed resistance in the Vilna Ghetto, leading to the first Jewish fighting force, the United Partisan Organization.

January 20

At the Wannsee Conference near Berlin, German officials discuss details of the "Final Solution," a plan to kill an estimated 11,000,000 Jews in Europe.

February 15

The Auschwitz-Birkenau death camp begins mass murder of Jews using Zyklon-B gas. By June 1943, the ovens at this death factory are cremating more than 8,000 bodies a day.

1943

March 17–July 23

Nazis complete a network of six death camps, all located in Poland. In addition to Chelmno and Auschwitz, these include Belzec, Sobibor, Treblinka, and Majdanek.

April 29

Beginning in Holland, Germany further isolates the Jews in occupied lands by ordering them to wear a yellow star of David.

July 6

Anne Frank and her family go into hiding in Amsterdam to escape Nazi deportations.

August 11

Gerhart Riegner cables Rabbi Stephen Wise in New York detailing Nazi plans to murder Jews. U.S. officials withhold the news for three months.

November 25

Jan Karski, an emissary of the Polish underground, arrives in London with eyewitness reports of atrocities against Jews. He briefs British and American leaders, but few believe him.

April 19

Activists and ghetto residents unite to launch the Warsaw Ghetto Uprising, the first civilian armed resistance in any Nazi-occupied city.

April 19–30

An Anglo-American conference in Bermuda decides not to divert resources from the war effort to rescue Jews.

August 2

Jews in the Treblinka death camp revolt, using stolen SS arms. Many prisoners flee.

October 1

Danish resistance groups launch a two week operation that ultimately smuggles more than 7,000 Jews to safety in Sweden.

October 16

Pope Pius XII remains silent when the Nazis deport the Jews of Rome.



1944

May 15–July 9

As Soviet troops advance on Hungary, Adolf Eichmann hurries to complete the last mass deportation of the Holocaust. The Nazis' Hungarian collaborators deport 434,351 Jews to Auschwitz in 147 sealed freight cars.

June 6

D-Day: Allied forces land in France.

July 23

Soviet troops liberate Majdanek, the first death camp freed. Though journalists visit its gas chambers, the camp receives little world attention.

November 18

Hungarian Nazis start death marches to Germany and plan a ghetto in Budapest. Swedish diplomat Raoul Wallenberg and others work to save the remnants of Hungarian Jewry.

1945

January

Abba Kovner and others establish Bricha (Flight), a secret organization that smuggles Jewish survivors to Palestine.

January 18

Germans begin evacuating Auschwitz, forcing 66,000 on a death march. At least 15,000 die. Some 7,000 sick and starving prisoners left behind are liberated by the Soviets.

April 11

American troops liberate Buchenwald. British enter Bergen-Belsen three days later. In both overcrowded camps, many of the weakest die even after liberation.

November 20

An International Military Tribunal convenes in Nuremberg, Germany, to try 22 Nazi leaders for crimes against humanity and war crimes.

1946

December 8, 1946– April 11, 1949

An American military court in Nuremberg tries 177 people, including industrialists who used slave labor and doctors who took part in Nazi euthanasia programs.

1948

May 14

Establishment of the State of Israel declared. David Ben Gurion declares the establishment of the state of Israel in Tel Aviv.



- A** **Allies:** The nations, including the United States, Britain, France, and the Soviet Union, that joined together in the war against Germany and its partners. Germany's partners originally included Italy and Japan; Bulgaria, Hungary, Romania, and Slovakia later joined, as well. They were known as the Axis powers.
- Antisemitism:** Hatred of Jews. Jews have faced hatred since pre-Christian times. The term "antisemitism" was popularized in 1879 by the German journalist Wilhelm Marr.
- Aryan:** Originally referred to an ancient people who spoke a language known as Proto-Indo-European (the root of many of today's European languages). The Nazis took the term and applied it to themselves as their descendants, falsely claiming their own "Aryan race" superior to all other racial groups. For the Nazis, the typical "Aryan" was blond, blue-eyed, and tall.
- Ashkenazi:** Refers to Jews who trace their origins back to Eastern and Central Europe. Ashkenazi Jews follow some customs that are different from the customs of Southern European, North African, and Middle-Eastern Jews. (See also, Sephardic.)
- Assimilation:** Adapting or adjusting one's behaviors and attitudes to become like those of the surrounding culture, in place of his or her original cultural identity. In modern times, many Jews have tried to assimilate to fit in with the majority culture.
- Auschwitz-Birkenau:** The largest and deadliest of the Nazi killing centers, in which at least 1.1 million Jews were systematically murdered, the majority through gassing. Thousands of Roma and Sinti (Gypsies), Poles, and Soviet prisoners of war were also gassed at the camp. Located in Oswiecim, Poland, Auschwitz included three main camps and numerous labor camps. (See Killing Centers for a list of all six Nazi death camps.)
- B** **Boycott:** The refusal to have dealings with a business or organization, especially for political or ideological reasons.
- Cold War:** The period of military and political tension between the U.S. and the Soviet Union following World War II. This period is known as the Cold War because it stopped short of armed conflict.
- Collaboration:** Cooperation with an enemy force occupying a country. There were Nazi collaborators in most occupied countries.
- Concentration Camp:** A facility in which political prisoners, prisoners of war, or other perceived enemies are confined. The Nazis built concentration camps to detain and punish people considered enemies, dangerous, or just different. The first Nazi concentration camp was Dachau, set up in 1933. There were thousands of camps by the end of the World War II. During the war years, the number of Jews in camps also grew dramatically. Concentration camps did not organize mass murder as did the six Nazi killing centers (see Killing Centers), but many prisoners were killed in them, or died of starvation or disease.
- D** **Dachau:** The first Nazi concentration camp, established in 1933. Its first inmates were political prisoners, but later Jews constituted about one-third of the total. Although Dachau was not a death camp, many thousands of inmates died in the camp from disease, starvation, and torture.
- Death Marches:** Forced marches of concentration camp prisoners toward Germany. Death marches occurred toward the end of the war, as camps were evacuated ahead of the advancing Soviet and Allied troops. Many inmates died or were killed along the way.
- Deportation:** Removing someone from his or her home. During the Holocaust, this word began to mean forced transfer of Jews to ghettos and killing centers, usually in overcrowded, filthy train freight cars without windows, food, water, or toilets. Many people died during deportation.
- Diaspora:** From the Greek word for "dispersion," it refers to the dispersion of a group of people outside their homeland. When capitalized, it generally means the scattering of the Jews around the world.
- Discrimination:** Differential treatment of a group of people based on race, class, ethnicity, religion, or other category.
- Displaced Persons Camp:** (Also known as a DP camp.) A camp set up after World War II for people from concentration camps and others whose homes were destroyed. Thousands of Jews remained in camps for a number of years after the war's end until the establishment of the State of Israel in 1948, or until the United States and other Western countries opened their doors to greater numbers of immigrants.
- Dreyfus Affair:** Alfred Dreyfus was a Jewish officer in the French military. In 1894, he was falsely accused of treason on false charges and served five years in prison. The episode came to be known as the "Dreyfus Affair," and it revealed widespread antisemitism in France. The Dreyfus Affair shook the confidence of many Jews that assimilation could counter antisemitism. Future Zionist leader Theodore Herzl was among those so moved by the case. (See Zionism)
- E** **Einsatzgruppen:** (German) The mobile killing units of the Nazi SS assigned to kill all Jews behind the Soviet front lines after the German invasion of the Soviet Union in June 1941. The victims were murdered in mass shootings and buried in unmarked graves. More than one million Jews were killed by the Einsatzgruppen.
- Emancipation:** Setting people free from restrictive laws and oppression. During the Middle Ages, Jews in Europe were denied certain rights and were often segregated. With the dawn of the Enlightenment and its stress on the rights of the individual, Jews throughout Western and Central Europe in the late 18th and 19th centuries began to be emancipated and granted civil rights.
- F** **Fatherland:** One's native land. German Jews, many of whose families had lived there for generations, considered Germany their Fatherland.
- "Final Solution of the Jewish Question":** The Nazi code name for their plan to kill all European Jews. The plan was coordinated in January 1942, at a Nazi conference near Berlin, which became known as the Wannsee (pronounced Von-zay) Conference.
- G** **Gas Chambers:** Specially constructed rooms in the six Nazi Killing Centers (or death camps) designed to carry out the murder of European Jewry. The Nazis first experimented with gas vans, in which victims were poisoned by carbon monoxide from the vehicle's exhaust. Later, gas chambers were built at the death camps. These generally used deadly Zyklon B gas.
- Genocide:** A word first used in print in 1944 to describe an official, governmental policy of killing an entire people.



Gestapo: (German) “Gestapo” is short for Geheime Staatspolizei, German for “secret state police.” Organized in 1933, the Gestapo was known for its brutal methods. After 1938, the Gestapo became the main instrument of Hitler’s anti-Jewish policies.

Ghetto: In modern American usage, “ghetto” refers to a part of the city in which a minority group lives, often because of social, legal, and economic pressure. The term probably has its origin in Venice, Italy, where in 1516 Jews were forced to live behind walls and gates in a quarter called the Ghetto Nuovo (“New Foundry”). Eventually the term “ghetto” came to be used for all quarters in which Jews were forced to live separately. During World War II, the Nazis created Jewish ghettos throughout occupied Europe to facilitate the separation of the Jews and their deportation to concentration camps and extermination centers. Thousands of Jews died in the ghettos from starvation, disease, and forced labor.

H Hebrew: The ancient language of the Jewish people. Hebrew remained the language of prayer and study for most Jews throughout history, and was revived as a spoken language in the 19th century. It is now the official language of the State of Israel.

Hitler, Adolf: (1889–1945) Nazi party leader and German chancellor who led Germany into World War II and the Holocaust. An extreme racist, Hitler placed antisemitism at the center of Nazi politics. He committed suicide in Berlin on April 30, 1945.

Holocaust: A word of Greek origin meaning complete destruction, especially by fire. The word is used to describe the murder of European Jewry by the Nazis and their collaborators. The Hebrew word for Holocaust is the biblical term Shoah (pronounced show-ah), meaning catastrophe, destruction, or disaster.

Holocaust Denial: An attempt to refute or minimize the reality of the Holocaust, contrary to overwhelming historical evidence proving otherwise. Holocaust denial includes claims that the number of Jews killed has been greatly exaggerated and that the murder of Jews was not a deliberate policy of the Nazi regime.

I Inflation: A general increase in consumer prices.

Inquisition: A tribunal of the Roman Catholic Church established in the 13th century to discover and suppress heresy. The Inquisition caused the torture and murder of thousands of Jews during the Middle Ages.

J Jewish Badge: The Nazis ordered Jews to wear badges in Germany and occupied countries in order to distinguish them and isolate them from surrounding populations. The badge took many forms; often it was a yellow cloth Star of David marked “Jew” in the local language, or a white armband marked with a star. The badge was a revival of a medieval practice.

K Killing Center: Also known as Death Camp. A camp set up by the Nazis in occupied Poland for the mass murder of Jews, as well as Roma and Sinti (Gypsies), primarily by poison gas. The six Killing Centers were Chelmno, Belzec, Sobibor, Treblinka, Auschwitz-Birkenau, and Majdanek.

Kosher: Literally meaning “fit” or “proper,” the term applies to anything that is suitable for use according to Jewish law. Most often the word “kosher” refers to food that is acceptable by the Jewish dietary laws (kashrut). According to these laws, certain kinds of meat may not be eaten, kosher meat must be slaughtered in a specified manner, and milk and meat may not be eaten together.

Kristallnacht: (German, “Night of Broken Glass”) On November 9–10, 1938, German and Austrian mobs led anti-Jewish riots in which thousands of windows in synagogues, Jewish homes, and businesses were smashed. Hundreds of Jewish-owned buildings were set on fire, including all major synagogues. At least 91 Jews were killed and some 30,000 Jewish men were arrested and deported to concentration camps. Kristallnacht was the first major event in the destruction of European Jewry. Although the Nazis called it Kristallnacht, some people now refer to it as “Pogromnacht” — “Night of the Pogrom.”

L Liberators: Soldiers and staff of the Allied Armed Forces who reached the various concentration camps toward the end of World War II (1945). American, British, Canadian, French, and Russian forces liberated the prisoners and cared for them until they returned home or went to Displaced Persons camps.

N Nazi: A member of the National Socialist German Workers’ Party that took political control of Germany under Adolf Hitler in 1933, after gaining mass popular support. The Nazi Party was violently antisemitic and believed in the supremacy of the “Aryan race.” In addition to Jews, Nazi persecution was directed toward Roma and Sinti (Gypsies), Jehovah’s Witnesses, homosexuals, African-Germans (Black Germans), and political enemies of the Nazi Party.

Nuremberg Laws: Two laws issued in 1935 to exclude from German life people whom the Nazis considered alien. The first law removed German citizenship from “non-Aryans,” and the second law prohibited them from marrying Germans. The term “non-Aryan” was applied to Jews primarily, but it referred to all non-Germanic peoples, including Roma and Sinti (Gypsies), and African-Germans (Black Germans).

P Palestine: An area in the Middle East that was controlled by the British from 1918 to 1947. In 1947, the United Nations divided Palestine into a Jewish state and an Arab state, which prompted an attack by five neighboring Arab nations. The Jewish victory in this war led to the establishment of the State of Israel in 1948.

Partisan: A member of an organized fighting group that attacks the enemy within occupied territory. During World War II, partisans fought Nazi occupying forces, in most cases, harassing and killing Nazis and sabotaging their war efforts. Some Jews formed their own partisan groups; others fought the Nazis as members of local resistance organizations.

Pogrom: A brutal mob-led attack against a particular group of people, especially Jews. Pogroms in Eastern Europe were often carried out with the support of local authorities. The term comes from a Russian word for “outrage” or “havoc.”

Prejudice: A judgment about other people that is formed before the facts are known. Often, prejudicial opinions are based on stereotypes or unproven suspicions.

Propaganda: Materials created and disseminated to sway public opinion or to spread false information. Nazi propaganda spread lies about Jews in order to garner support for Nazi policies.



- R** **Rabbi:** A Jewish religious leader trained in Jewish law. The term comes from the Hebrew word for “my teacher.”
- Rescuers:** Non-Jews who provided Jews with food, hiding places, medical care, or help in crossing borders into countries not controlled by the Nazis. Some rescuers hid Jews in their own homes, putting themselves in great danger. Although there were relatively few of them, rescuers are warmly remembered for their courage and for their humanity. Yad Vashem, the Holocaust Martyrs and Heroes Memorial Center in Israel, has officially recognized more than 27,000 non-Jews who aided Jews during the Holocaust and has given them the title “Righteous Among the Nations.”
- Resistance:** Jews resisted the Nazis in many ways, both spiritually and physically. Many Jews engaged in spiritual resistance by keeping Jewish identity alive through education, religious observance, cultural activities, and community assistance. Some fought in underground organizations or as partisans in the forests of Eastern Europe; others organized revolts in the ghettos and even in three of the Nazi killing centers.
- Roma and Sinti:** An ethnic group that originated in India but has lived in Western Europe since the 15th century. Traditionally a nomadic people, most Roma today no longer travel. Along with the closely related Sinti people, they are often referred to as “Gypsies”—a name given to them by Europeans who mistakenly believed they came from Egypt. The Roma and Sinti were severely persecuted by the Nazis and many died in concentration camps and killing centers.
- S** **Scapegoat:** Someone who is made to take the blame for others.
- Segregation:** The practice of separating people of different races, classes, religions, or ethnic groups within a society, particularly as a form of discrimination.
- Sephardic:** Refers to Jews who trace their origins back to Spain and Portugal before the Expulsions of 1492 and 1497. There are communities of Sephardic Jews all over the world. Sephardic Jews follow some customs that are different from the customs of Ashkenazi Jews.
- Shabbat:** The Jewish Sabbath, which begins on Friday evening and ends on Saturday night. It is a day of spiritual rest and reflection.
- SS:** Specially chosen Nazi troops, totally committed to racism and loyal to the Hitler regime. Because of their ruthlessness, they were assigned to the most brutal tasks, including the implementation of the “Final Solution.” SS stands for the German “Schutzstaffel,” which means “protection unit.” The function of the SS, however, was not defense, but terror.
- Stereotype:** A generalization about the members of a group. Often stereotypes perpetuate negative assumptions and false beliefs about an ethnic, religious, or racial group.
- Synagogue:** A communal center where Jews worship, study, and celebrate holidays and community events (also sometimes called a temple). In Hebrew it is called a beit kneset, and in Yiddish it is known as a shul.
- T** **Theresienstadt:** A ghetto established in 1941 in the Czech town of Terezin. The Nazis planned it as a model settlement, to create propaganda for the world about how well they treated the Jews. Many well-known Jews were sent to Theresienstadt, including artists and writers. Despite the horrible living conditions and the constant fear of deportation, residents struggled to maintain an active cultural life, putting on plays, concerts, and art exhibitions in the ghetto. Most of the ghetto’s residents were eventually deported to Auschwitz.
- Tikkun Olam:** (Hebrew, “repairing the world”) Jewish philosophical belief that the world is incomplete and that human beings need to repair it through justice and acts of loving kindness.
- Torah:** Literally meaning “Teaching,” Torah usually refers to the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), or a scroll containing these books. A Torah scroll is handwritten on parchment and read from out loud in the synagogue during certain prayer services.
- Treaty of Versailles:** The peace treaty signed in Versailles, France, in 1919, that officially ended World War I between Germany and the Allies. The treaty required Germany to claim responsibility for the war, pay extensive reparations, cede territory it had conquered, and limit its military forces.
- W** **Weimar Republic:** The government established in Germany in 1919 following the country’s defeat in World War I. The Weimar Republic was Germany’s first democracy, but it fell in 1933 when Hitler’s Nazi party took control.
- White Paper:** A statement issued by the British government on May 17, 1939, that severely limited Jewish immigration to Palestine.
- Y** **Yiddish:** A language historically spoken by Jews of Central and Eastern Europe, combining German with Hebrew and Slavic influences.
- Z** **Zionism:** A movement concerned with establishing and supporting a Jewish state in the Land of Israel. It comes from the Hebrew word Tzion, a biblical name for Jerusalem. Modern Zionism began in the late 19th century and included several different ideological factions.



LESSON 1

- Pg. 1 IMAGE 1** **Wedding of Elsa Buxbaum and Seligmann Bamberger** | Collection of Joseph A. and Dorothy Frank Bamberger, photo courtesy of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.
- IMAGE 2** **Illustration from *The Poison Mushroom* (1938), a children's book by Ernst Heimer** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Ralph Goodman.
- IMAGE 3** **The synagogue of Baden-Baden in flames, November 10, 1938** | Collection of Yad Vashem.
- Pg. 2 IMAGE 4** **German soldiers humiliating Jews** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Sidney Bassin.
- IMAGE 5** **Building Warsaw Ghetto Wall** | Collection of Yad Vashem.
- IMAGE 6** **Benjamin, Jakob, and Cyrla Szajner** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Simy Szajner in loving memory of her husband Noach Szajner.
- Pg. 3 IMAGE 7** **Girls at Convent** | Collection of Lilly Glass, photo courtesy of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.
- IMAGE 8** **Vilna Partisans** | Collection of Yad Vashem.
- IMAGE 9** **Kitchen crew in a displaced persons camp with the first baby born in the camp (1946)** | Private collection, photo courtesy of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.

LESSON 2

- Pg. 4 IMAGE 1** ***Der Rattenfaenger (The Ratcatcher)* illustration** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.
- IMAGE 2** **Illustration from *The Poison Mushroom* (1938), a children's book by Ernst Heimer** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Ralph Goodman.
- IMAGE 3** **Illustration from *The Poison Mushroom* (1938), a children's book by Ernst Heimer** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Ralph Goodman.
- Pg. 5 IMAGE 4** **Der Ewige Jude (The Eternal Jew) postcard for an exhibition in Munich, Germany (1937)** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Peter Ehrenthal.
- IMAGE 5** ***Der Stuermer* newspaper, "ritual murder" edition (May 1934)** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of David Goldstein.
- IMAGE 6** **"Red Jew/Communist" propaganda poster from Germany (1941)** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Leslie, Judith, and Gabri Schreyer and Alice Schreyer Batko in memory of Oscar Schreyer.

LESSON 3

- Pg. 6 IMAGE 1** **Sports club blouse of Mary Offentier** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Mary Levinsky.
- IMAGE 2** **The synagogue of Baden-Baden in flames, November 10, 1938** | Collection of Yad Vashem.

LESSON 4

- Pg. 9 IMAGE 1** **Building Warsaw Ghetto Wall** | Collection of Yad Vashem.
- IMAGE 2** **Armband with blue star belonging to Lazar Chaim Birnbaum in Poland** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Gail Birnbaum Kraushar.
- Pg. 10 IMAGE 3** **A Play in the Vilna Ghetto** | Collection of Yad Vashem.

LESSON 5

- Pg. 15 IMAGE 1** **Miniature tea set, crocheted from electric wire by Genia Blumberg (1945)** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.

LESSON 6

- Pg. 17 IMAGE 1** **Ludwig Biermann's toy bunny** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Carol Biermann.
- Pg. 18 IMAGE 2** **Yocheved Farber's toy potholder loom** | Yaffa Eliach Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.
- IMAGE 3** **Denise Feiler's communion photo** | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Denise Feiler Bensaid.
- IMAGE 4** **Metal comb made by Ruth Grunberger at Auschwitz** | Yaffa Eliach Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Ruth Mermelstein.



LESSON 7

Pg. 19 IMAGE 1 Vilna Partisans | Collection of Yad Vashem.

IMAGE 2 Hanukkah in the Attic drawing by Helga Weisssova (1943) | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust.

Pg. 20 IMAGE 3 Henryk Ross excavating his archive of illegal photos from the Lodz ghetto, March 1945 | Collection of Yad Vashem.

LESSON 9

Pg. 29 IMAGE 1 Celebration at Bergen-Belsen Displaced Persons Camp | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Judith Naomi Fish.

IMAGE 2 Liberation dress of Frania Bratt | Collection of the Museum of Jewish Heritage—A Living Memorial to the Holocaust. Gift of Frania Bratt Blum.