

HOLOCAUST LEARNING TRUNK PROJECT



GUIDE AND RESOURCES
2011-2012

*HOW WONDERFUL IT IS THAT NOBODY NEED WAIT A
SINGLE MOMENT BEFORE STARTING TO IMPROVE THE
WORLD.
ANNE FRANK*

*IN THE END, WE WILL REMEMBER NOT THE WORDS OF
OUR ENEMIES BUT THE SILENCE OF OUR FRIENDS.
MARTIN LUTHER KING, JR.*

THE GEORGIA COMMISSION ON THE HOLOCAUST

WITH

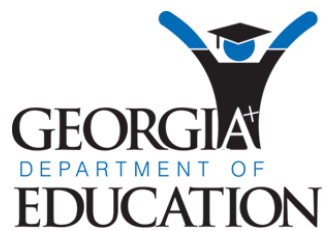


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INVENTORY OF TRUNK CONTENTS

Title	Author	Quantity
Assorted collection of black-and-white posters	Anti-Defamation League	20
Color Poster	The Jewish Foundation for the Righteous	1
Poster: Nuremberg Racial Laws, 1935	United States Holocaust Museum	1
A Problem from Hell: America and the Age of Genocide	Samantha Power	1
All But My Life	Gerda Weissman Kelin	1
Anne Frank Remembered: The Story of the Woman Who Helped Hide the Frank Family	Miep Gies	1
Behind the Secret Window	Nelly S. Ton	1
Daniel's Story	Carol Mates	1
Devil's Arithmetic, The	Jane Yolen	1
Diary of Anne Frank, The	Anne Frank	5
Eva's Story: A Holocaust Memoir	Eva Schloss	1
Flag With 56 Stars, The	Susan Goldman Rubin	1
Four Perfect Pebbles: A Holocaust Story	Lila Perl	1
The Hidden Children	Howard Greenfeld	1
Hitler's War Against the Jews: A Young Reader's Version of the War Against the Jews, 1933-1945	David Atschulei	1
I am a Star	Inge Auerbacher	1
I Never Saw Another Butterfly	Celeste Rita Raspanti	5
Jacob's Rescue: a Holocaust Story	Malka Drucker	1
Life is Beautiful (DVD)	Roberto Benigni	1
Maus: A Survivor's Tale (Volume I: My Father Bleeds History, Volume II: Here My Troubles Began)	Art Spiegelman	1
Never to Forget: The Jews of the Holocaust	Milton Meltzer	1
Night	Elie Wiesel	5
Not On Our Watch: The Mission to End Genocide in Darfur and Beyond	Don Cheadle	1
Number the Stars	Lois Lowry	5
Parallel Journeys	Eleanor Ayer	1
Passage to Freedom: the Sugihara Story	Ken Mochizuki	1
Schindler's List (DVD)	Steven Spielberg	1
Six Million Paper Clips: The Making of a Children's Holocaust Memorial	Peter W. Schroeder	1
Short Life of Anne Frank, The	Gerrit Netten	1
Rescue: The Story of How Gentiles Saved Jews in	Milton Meltzer	1

the Holocaust		
Teaching the Holocaust	Simone Schweber, Debbie Findling	1
Teaching the Holocaust: A CD-ROM for Educators (United States Holocaust Memorial Museum)		1
Tell Them We Remember: The Story of the Holocaust	Susan D. Barach	1
Town Between the Wall, The	Elie Wiesel	1
Upstairs Room, The	Johanna Reiss	1
War and Genocide:A Concise History of the Holocaust	Doris Bergen	1
We Are Witnesses: Five Stories of Teenagers Who Survived the Holocaust	Square Fish Publishing	1
We Wish to Inform You That Tomorrow We Will Be Killed With Our Families: Stories from Rwanda	Philip Gourevitch	1
What Do You Stand For?: A Kid's Guide to Building Character	Barbara A. Lewis	1
When Hitler Stole the Pink Rabbit	Judith Kerr	1
TOTAL		75

SUMMARY OF MATERIALS

BOOKS

All But My Life

by Gerda Weissman Kelin

All But My Life is the unforgettable story of Gerda Weissmann Klein's six-year ordeal as a victim of Nazi cruelty. From her comfortable home in Bielitz (present-day Bielsko) in Poland to her miraculous survival and her liberation by American troops—including the man who was to become her husband—in Volary, Czechoslovakia, in 1945, Gerda takes the reader on a terrifying journey.

Gerda's serene and idyllic childhood is shattered when Nazis march into Poland on September 3, 1939. Although the Weissmanns were permitted to live for a while in the basement of their home, they were eventually separated and sent to German labor camps. Over the next few years Gerda experienced the slow, inexorable stripping away of "all but her life." By the end of the war she had lost her parents, brother, home, possessions, and community; even the dear friends she made in the labor camps, with whom she had shared so many hardships, were dead.

Despite her horrifying experiences, Klein conveys great strength of spirit and faith in humanity. In the darkness of the camps, Gerda and her young friends manage to create a community of friendship and love. Although stripped of the essence of life, they were able to survive the barbarity of their captors. Gerda's beautifully written story gives an invaluable message to everyone. It introduces them to last century's terrible history of devastation and prejudice, yet offers them hope that the effects of hatred can be overcome. (Amazon.com)

Anne Frank Remembered: The Story of the Woman Who Helped Hide the Frank Family

by Miep Gies

For the millions moved by *Anne Frank: The Diary of a Young Girl*, here at last is Miep's own astonishing story. For more than two years, Miep Gies and her husband helped hide the Franks from the Nazis. Like thousands of unsung heroes of the Holocaust, they risked their lives each day to bring food, news, and emotional support to the victims.

From her own remarkable childhood as a World War I refugee to the moment she places a small, red-orange, checkered diary – Anne's legacy – in Otto Frank's hands, Miep Gies remembers her days with simple honesty and shattering clarity. Each page rings with courage and heartbreaking beauty. (Amazon.com)

Behind the Secret Window

by Nelly S. Ton

The Nazis come to Poland when Nelly is six. By the time she turns eight, the events of World War II have taken almost everyone she loves. Scared, lonely, and running from the Nazis, Nelly hides in the bedroom of a Gentile couple in Poland. For over a year, she lives in fear of discovery, writing in her diary and painting pictures of a fantasy world filled with open skies and happy families. Illustrated with Nelly's original watercolors, this powerful memoir tells the true story of how a little girl's imagination helped her survive a nightmare. (Amazon.com)

Daniel's Story
by Carol Mates

Daniel, a composite character fashioned to reflect the experiences of millions of children during the Holocaust, describes his family's lives in pre-Nazi Frankfurt, their deportation to a ghetto, and their experiences in concentration camps. (Amazon.com)

The Devil's Arithmetic
by Jane Yolen

Hannah thinks tonight's Passover Seder will be the same as always. Little does she know that this year she will be mysteriously transported into the past where only she knows the horrors that await. (Amazon.com)

The Diary of a Young Girl
by Anne Frank

One of the most moving and eloquent accounts of the Holocaust, read by tens of millions of people around the world since its publication in 1947.

The Diary of a Young Girl is the record of two years in the life of a remarkable Jewish girl whose triumphant humanity in the face of unfathomable deprivation and fear has made the book one of the most enduring documents of our time. (Amazon.com)

Eva's Story: A Holocaust Memoir
by Eva Schloss

Many know the tragic story of Anne Frank, the teen whose life ended at Auschwitz during the Holocaust. But most people don't know about Eva Schloss, Anne's playmate and stepsister. Though Eva, like Anne, was taken to Auschwitz at the age of 15, her story did not end there. This incredible memoir recounts — without bitterness or hatred — the horrors of war, the love between mother and daughter, and the strength and determination that helped a family overcome danger and tragedy. (Amazon.com)

The Flag With 56 Stars
by Susan Goldman Rubin

On May 6th, 1945 when the 11th Armored Division of the U.S. Army marched into the Mauthausen Concentration camp, they were presented with an extraordinary gift. Despite their desperate and starving conditions, a group of prisoners had surreptitiously sewed scraps of sheets and jackets together to make a U.S. flag. Even though the inmates had added an extra row of stars, Colonel Richard Seibel had the flag flown over the camp as a tribute to the humanity, perseverance, and spirit of the survivors of Mauthausen. The meticulously researched paintings by Bill Farnsworth poignantly depict the events. Source notes, a biography, further resources and a reproduction of the actual flag are included. (Amazon.com)

Four Perfect Pebbles: A Holocaust Story
by Lila Perl

If she could find four perfect pebbles of almost exactly the same size and shape, it meant that her family would remain whole. Mama and papa and she and Albert would survive Bergen-Belsen. The four of them might even survive the Nazis' attempt to destroy every last Jew in Europe. (Amazon.com)

The Hidden Children

by Howard Greenfeld

Over a million Jewish children were killed during the Holocaust. From ten thousand to 100 thousand Jewish children were hidden with strangers and survived. In this powerful and compelling work, 25 people share their experiences as hidden children. Black-and-white photos. (Amazon.com)

Hitler's War Against the Jews: A Young Reader's Version of the War Against the Jews, 1933-1945

by David Atschulei

Discusses the growth of anti-Semitism in Germany from the sixteenth century until the Holocaust during the twentieth century. Includes topics for discussion. (Amazon.com)

I am a Star: Child of the Holocaust

by Inge Auerbacher

Inga Auerbacher's childhood was as happy and peaceful as any other German child's—until 1942. By then, the Nazis were in power, and she and her parents were rounded up and sent to a concentration camp. The Auerbachers defied death for three years until they were freed. This story allows even the youngest middle reader to understand the Holocaust. (Amazon.com)

I Never Saw Another Butterfly

by Celeste Rita Raspanti

Celeste R. Raspanti is a US playwright who has published and produced several full-length and one-act plays. Raspanti has a special interest in the Holocaust, which she first brought to the stage with *I Never Saw Another Butterfly*, a play based on the real life story of Holocaust survivor Raja Englanderova and stories from the Theresienstadt concentration camp. (A well-known book of drawings and poetry produced by children at Terezin has been published under the same title.) Subsequent plays on this topic include *No Fading Star* and *The Terezin Promise*. Raspanti has been acclaimed for enriching her stories with firsthand information of the camps from visits, oral histories, and her friendship with survivors. (Wikipedia)

Jacob's Rescue: a Holocaust Story

by Malka Drucker

Once Jacob Gutgeld lived with his family in a beautiful house in Warsaw, Poland. He went to school and played hide-and-seek in the woods with his friends. But everything changed the day the Nazi soldiers invaded in 1939. Suddenly it wasn't safe to be Jewish anymore. (Amazon.com)

Maus: A Survivor's Tale, Volume I: My Father Bleeds History, Volume II: Here My Troubles Began

by Art Spiegelman

Maus: A Survivor's Tale, by Art Spiegelman, is a biography of the author's father, Vladek Spiegelman, a Polish Jew and Holocaust survivor. It alternates between descriptions of Vladek's life in Poland before and during the Second World War and Vladek's later life in the Rego Park neighborhood of New York City. The work is a graphic narrative in which Jews are depicted as mice, while Germans are depicted as cats. It is the only comic book ever to have won a Pulitzer Prize.

The complete work was first published in two volumes: the first volume in 1986, and the second in 1991. In 1992, the work won a Pulitzer Prize Special Award. (Wikipedia.com)

Never to Forget: The Jews of the Holocaust
by Milton Meltzer

Six million-- a number impossible to visualize. Six million Jews were killed in Europe between the years 1933 and 1945. We are told never to forget the Holocaust, but how can we remember something so incomprehensible?

We can think, not of the numbers, the statistics, but of the people. For the families torn apart, watching mothers, fathers, children disappear or be slaughtered, the numbers were agonizingly comprehensible. One. Two. Three. Often more. Here are the stories of those people, recorded in letters and diaries, and in the memories of those who survived. Seen through their eyes, the horror becomes real. We cannot deny it--and we can never forget. (Amazon.com)

Night
by Elie Wiesel

Night is Elie Wiesel's masterpiece, a candid, horrific, and deeply poignant autobiographical account of his survival as a teenager in the Nazi death camps. This new translation by Marion Wiesel, Elie's wife and frequent translator, presents this seminal memoir in the language and spirit truest to the author's original intent. And in a substantive new preface, Elie reflects on the enduring importance of *Night* and his lifelong, passionate dedication to ensuring that the world never forgets man's capacity for inhumanity to man.

Night offers much more than a litany of the daily terrors, everyday perversions, and rampant sadism at Auschwitz and Buchenwald; it also eloquently addresses many of the philosophical as well as personal questions implicit in any serious consideration of what the Holocaust was, what it meant, and what its legacy is and will be. (Amazon.com)

Not On Our Watch: The Mission to End Genocide in Darfur and Beyond
by Don Cheadle

An Academy Award-nominated actor and a renowned human rights activist team up to change the tragic course of history in the Sudan -- with readers' help.

While Don Cheadle was filming *Hotel Rwanda*, a new crisis had already erupted in Darfur, in nearby Sudan. In September 2004, then-Secretary of State Colin Powell termed the atrocities being committed there "genocide" -- and yet two years later things have only gotten worse. 3.5 million Sudanese are going hungry, 2.5 million have been displaced by violence, and 400,000 have died in Darfur to date.

Both shocked and energized by this ongoing tragedy, Cheadle teamed up with leading activist John Prendergast to focus the world's attention. *Not on Our Watch*, their empowering book, offers six strategies readers themselves can implement: Raise Awareness, Raise Funds, Write a Letter, Call for Divestment, Start an Organization, and Lobby the Government. Each of these small actions can make a huge difference in the fate of a nation, and a people -- not only in Darfur, but in other crisis zones such as Somalia, Congo, and northern Uganda. (Amazon.com)

Number the Stars
by Lois Lowry

As the German troops begin their campaign to “relocate” all the Jews of Denmark, Annemarie Johansen’s family takes in Annemarie’s best friend, Ellen Rosen, and conceals her as part of the family.

Through the eyes of ten-year-old Annemarie, we watch as the Danish Resistance smuggles almost the entire Jewish population of Denmark, nearly seven thousand people, across the sea to Sweden. The heroism of an entire nation reminds us that there was pride and human decency in the world even during a time of terror and war. (Amazon.com)

Parallel Journeys
by Eleanor Ayer

She was a young German Jew. He was an ardent member of the Hitler Youth. This is the story of their parallel journey through World War II.

Helen Waterford and Alfons Heck were born just a few miles from each other in the German Rhineland. But their lives took radically different courses: Helen's to the Auschwitz extermination camp; Alfons to a high rank in the Hitler Youth.

While Helen was hiding in Amsterdam, Alfons was a fanatic believer in Hitler's "master race." While she was crammed in a cattle car bound for the death camp Auschwitz, he was a teenage commander of frontline troops, ready to fight and die for the glory of Hitler and the Fatherland. This book tells both of their stories, side-by-side, in an overwhelming account of the nightmare that was WWII. The riveting stories of these two remarkable people must stand as a powerful lesson to us all. (Amazon.com)

Passage to Freedom: the Sugihara Story
by Ken Mochizuki

A portrait of Chiune Sugihara, a Japanese diplomat in Lithuania in 1940, explains how he used his powers—against the orders of his own government—to assist thousands of Jews escape the Holocaust, actions that resulted in the imprisonment and disgrace of his entire family. (Amazon.com)

A Problem from Hell: America and the Age of Genocide
by Samantha Power

In her award-winning interrogation of the last century of American history, Samantha Power—a former Balkan war correspondent and founding executive director of Harvard's Carr Center for Human Rights Policy—asks the haunting question: Why do American leaders who vow "never again" repeatedly fail to stop genocide? Drawing upon exclusive interviews with Washington's top policy makers, access to newly declassified documents, and her own reporting from the modern killing fields, Power provides the answer in "*A Problem from Hell*," a groundbreaking work that tells the stories of the courageous Americans who risked their careers and lives in an effort to get the United States to act. (Amazon.com)

Six Million Paper Clips: The Making of a Children's Holocaust Memorial
by Peter W. Schroeder

For use in schools and libraries only. To understand the enormity of the Holocaust, students in Whitwell, Tennessee, a town without Jews, began collecting paper clips, one for each victim of the Nazis. (Amazon.com)

Rescue: The Story of How Gentiles Saved Jews in the Holocaust
by Milton Meltzer

Between the years 1933 and 1945, Adolf Hitler organized the Murder of six million Jews while the world looked on silently. But not all people stood back in fear. In every Nazi occupied country, at every level of society, there were non-Jews who had the courage to resist. From the king of Denmark, refusing to force Jewish Danes to wear yellow stars, to the Dutch student, registering Jewish babies as Gentiles and hiding children in her home, a small number of people had the strength to reject the inhumanity they were ordered to support.

Here are their stories: thrilling, terrifying, and most of all, inspiring. For in the horror that was the Holocaust, some human decency could still shine through. (Amazon.com)

Tell Them We Remember: The Story of the Holocaust

by Susan D. Barach

Draws on the U.S. Holocaust Memorial Museum's collections of artifacts, photographs, maps, and taped oral and video histories to teach young people about this period of history. (Amazon.com)

The Town Between the Wall

by Elie Wiesel

Story based on Wiesel's own life in which a young Holocaust survivor returns to his hometown, seeking to understand the mystery of those who stood by and watched. (Goodreads.com)

The Upstairs Room

by Johanna Reiss

A life in hiding when the German army occupied Holland, Annie de Leeuw was eight years old. Because she was Jewish, the occupation put her in grave danger-she knew that to stay alive she would have to hide. Fortunately, a Gentile family, the Oostervelds, offered to help. For two years they hid Annie and her sister, Sini, in the cramped upstairs room of their farmhouse. Most people thought the war wouldn't last long. But for Annie and Sini – separated from their family and confined to one tiny room – the war seemed to go on forever. In the part of the marketplace where flowers had been sold twice a week-tulips in the spring, roses in the summer-stood German tanks and German soldiers. Annie de Leeuw was eight years old in 1940 when the Germans attacked Holland and marched into the town of Winterswijk where she lived. Annie was ten when, because she was Jewish and in great danger of being captured by the invaders, she and her sister Sini had to leave their father, mother, and older sister Rachel to go into hiding in the upstairs room of a remote farmhouse. Johanna de Leeuw Reiss has written a remarkably fresh and moving account of her own experiences as a young girl during World War II. Like many adults she was innocent of the German plans for Jews, and she might have gone to a labor camp as scores of families did. "It won't be for long and the Germans have told us we'll be treated well," those families said. "What can happen?"... (Amazon.com)

War and Genocide: A Concise History of the Holocaust

by Doris Bergen

In examining one of the defining events of the 20th century, Doris Bergen situates the Holocaust in its historical, political, social, cultural, and military contexts. Unlike many other treatments of the Holocaust, this revised, second edition discusses not only the persecution of the Jews, but also other segments of society victimized by the Nazis: Gypsies, homosexuals, Poles, Soviet POWs, the handicapped, and other

groups deemed undesirable. With clear and eloquent prose, Bergen explores the two interconnected goals that drove the Nazi German program of conquest and genocide—purification of the so-called Aryan race and expansion of its living space—and discusses how these goals affected the course of World War II. Including firsthand accounts from perpetrators, victims, and eyewitnesses, the book is immediate, human, and eminently readable. (Amazon.com)

We Are Witnesses: Five Diaries Of Teenagers Who Died In The Holocaust
by Jacob Boas

Jewish teenagers David, Yitzhak, Moshe, Eva, and Anne all kept diaries and were all killed in Hitler's death camps. These are their stories, in their own words. Author Jacob Boas is a Holocaust survivor who was born in the same camp to which Anne Frank was sent. Includes a photo insert. (Amazon.com)

We Wish to Inform You That Tomorrow We Will Be Killed With Our Families: Stories from Rwanda
by Philip Gourevitch

Winner of the National Book Critics Circle Award for Nonfiction. In April 1994, the Rwandan government called upon everyone in the Hutu majority to kill each member of the Tutsi minority, and over the next three months 800,000 Tutsis perished in the most unambiguous case of genocide since Hitler's war against the Jews. Philip Gourevitch's haunting work is an anatomy of the war in Rwanda, a vivid history of the tragedy's background, and an unforgettable account of its aftermath. One of the most acclaimed books of the year, this account will endure as a chilling document of our time. (Amazon.com)

What Do You Stand For?: A Kid's Guide to Building Character
by Barbara A. Lewis

Young people need guidance from caring adults to build strong, positive character traits—but they can also build their own. This book by the best-selling author of *The Kid's Guide to Social Action* invites children and teens to explore and practice honesty, kindness, empathy, integrity, tolerance, patience, respect, and more.

Quotations and background information set the stage. Dilemmas challenge readers to think about, discuss, and debate positive traits. Activities invite them to explore what they stand for at school, at home, and in their communities. True stories profile real kids who exemplify positive traits; resources point the way toward character-building books, organizations, programs, and websites. (Amazon.com)

When Hitler Stole the Pink Rabbit
by Judith Kerr

Anna is not sure who Hitler is, but she sees his face on posters all over Berlin. Then one morning, Anna and her brother awake to find her father gone! Her mother explains that their father has had to leave and soon they will secretly join him. Anna just doesn't understand. Why do their parents keep insisting that Germany is no longer safe for Jews like them? Because of Hitler, Anna must leave everything behind. Based on the gripping real-life story of the author, this poignant backlist staple gets a brand new look for a new generation of readers just in time for Holocaust Remembrance Month. (Amazon.com)

Life is Beautiful**directed by and starring Roberto Benigni**

Italy's rubber-faced funnyman Roberto Benigni accomplishes the impossible in his World War II comedy *Life Is Beautiful*: he shapes a simultaneously hilarious and haunting comedy out of the tragedy of the Holocaust. An international sensation and the most successful foreign language film in U.S. history, the picture also earned director-cowriter-star Benigni Oscars for Best Foreign Language Film and Best Actor. He plays the Jewish country boy Guido, a madcap romantic in Mussolini's Italy who wins the heart of his sweetheart (Benigni's real-life sweetie, Nicoletta Braschi) and raises a darling son (the adorable Giorgio Cantarini) in the shadow of fascism. When the Nazis ship the men off to a concentration camp in the waning days of the war, Guido is determined to shelter his son from the evils around them and convinces him they're in an elaborate contest to win (of all things) a tank. Guido tirelessly maintains the ruse with comic ingenuity, even as the horrors escalate and the camp's population continues to dwindle—all the more impetus to keep his son safe, secure, and, most of all, hidden. Benigni walks a fine line mining comedy from tragedy and his efforts are pure fantasy—he accomplishes feats no man could realistically pull off—both of which have drawn fire from a few critics. Yet for all its wacky humor and inventive gags, *Life Is Beautiful* is a moving and poignant tale of one father's sacrifice to save not just his young son's life but his innocence in the face of one of the most evil acts ever perpetrated by the human race. – Sean Axmaker (Amazon.com)

Schindler's List**Directed by Steven Spielberg**

Steven Spielberg had a banner year in 1993. He scored one of his biggest commercial hits that summer with the mega-hit *Jurassic Park*, but it was the artistic and critical triumph of *Schindler's List* that Spielberg called "the most satisfying experience of my career." Adapted from the best-selling book by Thomas Keneally and filmed in Poland with an emphasis on absolute authenticity, Spielberg's masterpiece ranks among the greatest films ever made about the Holocaust during World War II. It's a film about heroism with an unlikely hero at its center—Catholic war profiteer Oskar Schindler (Liam Neeson), who risked his life and went bankrupt to save more than 1,000 Jews from certain death in concentration camps.

By employing Jews in his crockery factory manufacturing goods for the German army, Schindler ensures their survival against terrifying odds. At the same time, he must remain solvent with the help of a Jewish accountant (Ben Kingsley) and negotiate business with a vicious, obstinate Nazi commandant (Ralph Fiennes) who enjoys shooting Jews as target practice from the balcony of his villa overlooking a prison camp. *Schindler's List* gains much of its power not by trying to explain Schindler's motivations, but by dramatizing the delicate diplomacy and determination with which he carried out his generous deeds.

As a drinker and womanizer who thought nothing of associating with Nazis, Schindler was hardly a model of decency; the film is largely about his transformation in response to the horror around him. Spielberg doesn't flinch from that horror, and the result is a film that combines remarkable humanity with abhorrent inhumanity—a film that functions as a powerful history lesson and a testament to the resilience of the human spirit in the context of a living nightmare. – Jeff Shannon (Amazon.com)

The Short Life of Anne Frank

directed and produced by Gerrit Netten

Narrated by Jeremy Irons and Nicky Marks Morris

In this film, Anne Frank's life story is told with quotations from the diary, unique photographs from the Frank family albums and historical film extracts. It also includes the only film footage of Anne Frank. The film is designed for an audience of both young people and adults and not only tells the story of Anne Frank, the diary and the secret annex, but also provides information on the Second World War and the persecution of the Jews, making it an excellent educational tool for teaching the Holocaust. (The Anne Frank Center USA, www.annefrank.com)

GUIDELINES FOR TEACHING ABOUT THE HOLOCAUST

WHY TEACH ABOUT THE HOLOCAUST?

The goal of teaching the Holocaust is to understand what the Holocaust is, why we must study it, and how we can prevent future genocide. Because the objective of teaching any subject is to engage the intellectual curiosity of the student in order to inspire critical thought and personal growth, it is helpful to structure your lesson plan on the Holocaust by keeping questions of rationale, or purpose, in mind. Teachers rarely have enough time to teach these complicated topics, though they may be required to do so by state standards. Nonetheless, lessons must be developed, and difficult content choices must be made. A well-thought out rationale helps with these difficult curricular decisions. In addition, people within and outside of the school community may question the use of valuable classroom time to study the Holocaust. Again, a well-formed rationale will help address these questions and concerns.

Before deciding what and how to teach, we recommend that you contemplate why you are teaching this history. Here are three key questions to consider:

- Why should students learn this history?
- What are the most significant lessons students should learn from a study of the Holocaust?
- Why is a particular reading, image, document, or film an appropriate medium for conveying the topics that you wish to teach?

The Holocaust provides one of the most effective subjects for an examination of basic moral issues. A structured inquiry into this history yields critical lessons for an investigation of human behavior. Study of the event also addresses one of the central mandates of education in the United States, which is to examine what it means to be a responsible citizen. Through a study of these topics, students come to realize that:

- Democratic institutions and values are not automatically sustained, but need to be appreciated, nurtured, and protected;
- Silence and indifference to the suffering of others, or to the infringement of civil rights in any society can—however unintentionally—perpetuate the problems; and
- The Holocaust was not an accident in history—it occurred because individuals, organizations, and governments made choices that not only legalized discrimination but also allowed prejudice, hatred, and ultimately mass murder to occur.
- The Holocaust was a watershed event, not only in the twentieth century but also in the entire course of human history.
- Study of the Holocaust assists students in developing an understanding of the roots and ramifications of prejudice, racism, and stereotyping in any society.

- Thinking about these events can help students to develop an awareness of the value of pluralism and encourages acceptance of diversity in a pluralistic society.
- The Holocaust provides a context for exploring the dangers of remaining silent, apathetic, and indifferent in the face of the oppression of others.
- Holocaust history demonstrates how a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide.
- A study of these topics helps students to think about the use and abuse of power, and the roles and responsibilities of individuals, organizations, and nations when confronted with civil rights violations and/or policies of genocide.
- As students gain insight into the many historical, social, religious, political, and economic factors that cumulatively resulted in the Holocaust, they gain awareness of the complexity of the subject and a perspective on how a convergence of factors can contribute to the disintegration of democratic values. Students come to understand that it is the responsibility of citizens in any society to learn to identify danger signals, and to know when to react.

When you as an educator take the time to consider the rationale for your lesson(s) on the Holocaust, you will be more likely to select content that speaks to your students' interests and that provides them with a clearer understanding of a complex history. Most students demonstrate a high level of interest in studying this history precisely because the subject raises questions of fairness, justice, individual identity, peer pressure, conformity, indifference, and obedience—issues that adolescents confront in their daily lives. Students are also affected by and challenged to comprehend the magnitude of the Holocaust; they are particularly struck by the fact that so many people allowed this or any genocide to occur by failing either to resist or to protest.

Educators should avoid tailoring their Holocaust course or lesson in any degree to the particular makeup of their student population. Failing to contextualize the groups targeted by the Nazis as well as actions of those who resisted or rescued can result in misunderstanding or trivializing the history. Relevant connections for all learners often surface as the history is analyzed.

WHAT IS THE HOLOCAUST?

The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the physically and mentally 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.

CONSIDERATIONS

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

1. *Try to avoid stereotypical descriptions.* Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. Remind your students that, although members of a group may share common experiences and beliefs, generalizations about them without benefit of modifying or qualifying terms (e.g., sometimes, usually) tend to stereotype group behavior and distort historical reality. Thus, all Germans cannot be characterized as Nazis nor should any nationality be reduced to a singular or one-dimensional approach.
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 it had to happen. The Holocaust took place because individuals, groups and nations made decisions to act or not to act. Focusing on these decisions leads to insights into history and human nature and can better help your students to become critical thinkers.
3. *Translate statistics into people.* In any study of the Holocaust, the sheer number of victims challenges easy comprehension. Show that individual people-families of grandparents, parents, and children-are behind the statistics and emphasize that within the larger historical narrative, there is a diversity of personal experience. First person accounts and memoir literature provide students with a way of making meaning out of collective numbers and add individual voices to a collective experience.

WHAT HAVE WE LEARNED?

THE HOLOCAUST AND HUMANITY

Remembering the Holocaust as a specific event does not mean seeing it in isolation. It means beginning with the specific to give foundation to larger truths.

The Holocaust begins with Jews as targets; but takes in all humanity as victim. Once the Holocaust began, values and morality fell victim just as surely as did lives.

Since the Holocaust, we need not theorize about human potential for evil: we need to face up to it as fact. We need to see that progress cannot be measured in technology alone; history has shown that technology's successes can still go hand-in-hand with morality's failures.

From the Holocaust, we begin to understand the dangers of all forms of discrimination, prejudice and bigotry: hatreds which, in their extreme forms, can lead to the world evils of mass slaughter and genocide-and, on the personal level, can endanger our ethical being.

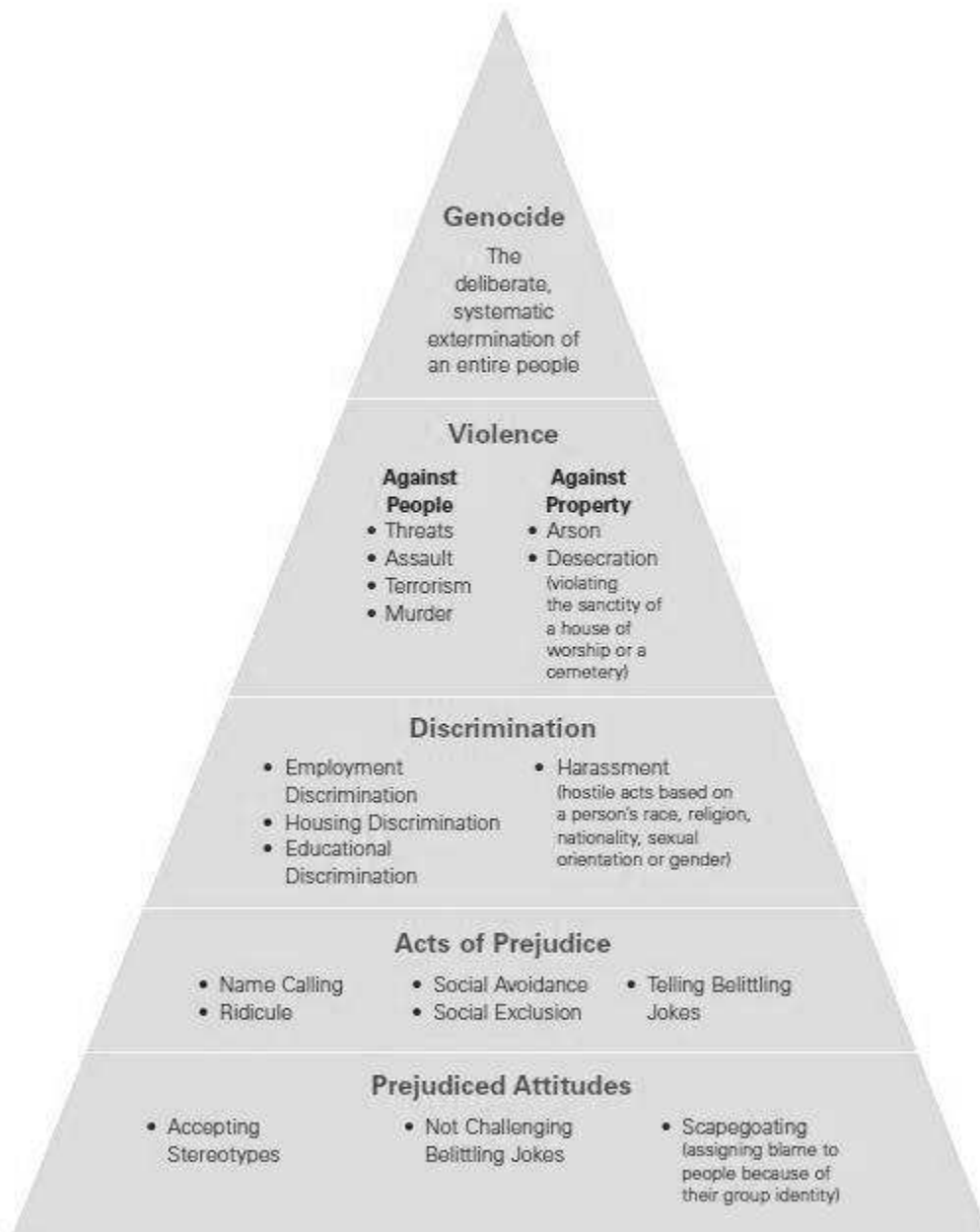
From the Holocaust, we can learn of the way evil can become commonplace and acceptable so long as change is gradual-so that no one takes a stand until it is too late.

From the Holocaust, we can examine all the roles we humans play: victim or executioner; oppressor or liberator; collaborator or bystander; rescuer; or witness.

From the Holocaust, we are reminded that humans can exhibit both depravity and heroism. The victims of Nazi persecution demonstrated tremendous spiritual fortitude and resistance. There was also the physical and spiritual heroism of those who risked their lives to save others.

From the Holocaust, we must remember the depths to which humanity might sink; but then we must remember, as well, the heights to which we might aspire.

PYRAMID OF HATE



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36 QUESTIONS ABOUT THE HOLOCAUST

1. When speaking about the "Holocaust," what time period are we referring to?

Answer: The "Holocaust" refers to the period from January 30, 1933, when Hitler became Chancellor of Germany, to May 8, 1945 (V-E Day), the end of the war in Europe.

2. How many Jews were murdered during the Holocaust?

Answer: While it is impossible to ascertain the exact number of Jewish victims, statistics indicate that the total was over 5,860,000. Six million is the round figure accepted by most authorities.

3. How many non-Jewish civilians were murdered during World War II?

Answer: While it is impossible to ascertain the exact number, the recognized figure is approximately 5,000,000. Among the groups which the Nazis and their collaborators murdered and persecuted were: Gypsies, Serbs, Polish intelligentsia, resistance fighters from all the nations, German opponents of Nazism, homosexuals, Jehovah's Witnesses, habitual criminals, and the "anti-social," e.g. beggars, vagrants, and hawkers.

4. Which Jewish communities suffered losses during the Holocaust?

Answer: Every Jewish community in occupied Europe suffered losses during the Holocaust. The Jewish communities in North Africa were persecuted, but the Jews in these countries were neither deported to the death camps, nor were they systematically murdered.

5. How many Jews were murdered in each country and what percentage of the pre-war Jewish population did they constitute?

Answer: (Source: Encyclopedia of the Holocaust)

Austria 50,000 – 27.0%	Norway 762 – 44.8%
Italy 7,680 – 17.3%	Finland 7 – 0.3%
Belgium 28,900 – 44.0%	Poland 3,000,000 – 90.9%
Latvia 71,500 – 78.1%	France 77,320 – 22.1%
Bohemia/Moravia 78,150 – 66.1%	Romania 287,000 – 47.1%
Lithuania 143,000 – 85.1%	Germany 141,500 – 25.0%
Bulgaria 0 – 0.0%	Slovakia 71,000 – 79.8%
Luxembourg 1,950 – 55.7%	Greece 67,000 – 86.6%
Denmark 60 – 0.7%	Soviet Union 1,100,000 – 36.4%
Netherlands 100,000 – 71.4%	Hungary 569,000 – 69.0%
Estonia 2,000 – 44.4%	Yugoslavia 63,300 – 81.2%

6. What is a death camp? How many were there? Where were they located?

Answer: A death (or mass murder) camp is a concentration camp with special apparatus specifically designed for systematic murder. Six such camps existed: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, Treblinka. All were located in Poland.

7. What does the term "Final Solution" mean and what is its origin?

Answer: The term "Final Solution" (*Endlösung*) refers to Germany's plan to murder all the Jews of Europe. The term was used at the Wannsee Conference (Berlin; January 20, 1942) where German officials discussed its implementation.

8. When did the "Final Solution" actually begin?

Answer: While thousands of Jews were murdered by the Nazis or died as a direct result of discriminatory measures instituted against Jews during the initial years of the Third Reich, the systematic murder of Jews did not begin until the German invasion of the Soviet Union in June 1941.

9. How did the Germans define who was Jewish?

Answer: On November 14, 1935, the Nazis issued the following definition of a Jew: Anyone with three Jewish grandparents; someone with two Jewish grandparents who belonged to the Jewish community on September 15, 1935, or joined thereafter; was married to a Jew or Jewess on September 15, 1935, or married one thereafter; was the offspring of a marriage or extramarital liaison with a Jew on or after September 15, 1935.

10. How did the Germans treat those who had some Jewish blood but were not classified as Jews?

Answer: Those who were not classified as Jews but who had some Jewish blood were categorized as *Mischlinge* (hybrids) and were divided into two groups:

Mischlinge of the first degree—those with two Jewish grandparents;

Mischlinge of the second degree—those with one Jewish grandparent.

The *Mischlinge* were officially excluded from membership in the Nazi Party and all Party organizations (e.g. SA, SS, etc.). Although they were drafted into the Germany Army, they could not attain the rank of officers. They were also barred from the civil service and from certain professions. (Individual *Mischlinge* were, however, granted exemptions under certain circumstances.) Nazi officials considered plans to sterilize *Mischlinge*, but this was never done. During World War II, first-degree *Mischlinge*, incarcerated in concentration camps, were deported to death camps.

11. What were the first measures taken by the Nazis against the Jews?

Answer: The first measures against the Jews included:

-April 1, 1933: A boycott of Jewish shops and businesses by the Nazis.

-April 7, 1933: The law for the Re-establishment of the Civil Service expelled all non-Aryans (defined on April 11, 1933 as anyone with a Jewish parent or grandparent) from the civil service. Initially, exceptions were made for those working since August 1914; German veterans of World War I; and, those who had lost a father or son fighting for Germany or her allies in World War I.

-April 7, 1933: The law regarding admission to the legal profession prohibited the admission of lawyers of non-Aryan descent to the Bar. It also denied non-Aryan members of the Bar the right to practice law. (Exceptions were made in the cases noted above in the law regarding the civil service.) Similar laws were passed regarding Jewish law assessors, jurors, and commercial judges.

-April 22, 1933: The decree regarding physicians' services with the national health plan denied reimbursement of expenses to those patients who consulted non-Aryan doctors. Jewish doctors who were war veterans or had suffered from the war were excluded.

-April 25, 1933: The law against the overcrowding of German schools restricted Jewish enrollment in German high schools to 1.5% of the student body. In communities where they constituted more than 5% of the population, Jews were allowed to constitute up to 5% of the student body. Initially, exceptions were made in the case of children of Jewish war veterans, who were not considered part of the quota. In the framework of this law, a Jewish student was a child with two non-Aryan parents.

12. Did the Nazis plan to murder the Jews from the beginning of their regime?

Answer: This question is one of the most difficult to answer. While Hitler made several references to killing Jews, both in his early writings (*Mein Kampf*) and in various speeches during the 1930s, it is fairly certain that the Nazis had no operative plan for the systematic annihilation of the Jews before 1941. The decision on the systematic murder of the Jews was apparently made in the late winter or the early spring of 1941 in conjunction with the decision to invade the Soviet Union.

13. When was the first concentration camp established and who were the first inmates?

Answer: The first concentration camp, Dachau, opened on March 22, 1933. The camp's first inmates were primarily political prisoners (e.g. Communists or Social Democrats); habitual criminals; homosexuals; Jehovah's Witnesses; and "anti-socials" (beggars, vagrants, hawkers). Others considered problematic by the Nazis (e.g. Jewish writers and journalists, lawyers, unpopular industrialists, and political officials) were also included.

14. Which groups of people in Germany were considered enemies of the state by the Nazis and were, therefore, persecuted?

Answer: The following groups of individuals were considered enemies of the Third Reich and were, therefore, persecuted by the Nazi authorities: Jews, Gypsies, Social Democrats, other opposing politicians, opponents of Nazism, Jehovah's Witnesses, homosexuals, habitual criminals, and "anti-socials" (e.g. beggars, vagrants, hawkers), and the mentally ill. Any individual who was considered a threat to the Nazis was in danger of being persecuted.

15. What was the difference between the persecution of the Jews and the persecution of other groups classified by the Nazis as enemies of the Third Reich?

Answer: The Jews were the only group singled out for total systematic annihilation by the Nazis. To escape the death sentence imposed by the Nazis, the Jews could only leave Nazi-controlled Europe. Every single Jew was to be killed according to the Nazis' plan. In the case of other criminals or enemies of the Third Reich, their families were usually not held accountable. Thus, if a person were executed or sent to a concentration camp, it did not mean that each member of his family would meet the same fate. Moreover, in most situations the Nazis' enemies were classified as such because of their actions or political affiliation (actions and/or opinions which could be revised). In the case of the Jews, it was because of their racial origin, which could never be changed.

16. Why were the Jews singled out for extermination?

Answer: The explanation of the Nazis' implacable hatred of the Jew rests on their distorted world view which saw history as a racial struggle. They considered the Jews a race whose goal was world domination and who, therefore, were an obstruction to

Aryan dominance. They believed that all of history was a fight between races which should culminate in the triumph of the superior Aryan race. Therefore, they considered it their duty to eliminate the Jews, whom they regarded as a threat. Moreover, in their eyes, the Jews' racial origin made them habitual criminals who could never be rehabilitated and were, therefore, hopelessly corrupt and inferior.

There is no doubt that other factors contributed toward Nazi hatred of the Jews and their distorted image of the Jewish people. These included the centuries-old tradition of Christian anti-Semitism which propagated a negative stereotype of the Jew as a Christ-killer, agent of the devil, and practitioner of witchcraft. Also significant was the political anti-Semitism of the latter half of the nineteenth and early part of the twentieth centuries, which singled out the Jew as a threat to the established order of society. These combined to point to the Jew as a target for persecution and ultimate destruction by the Nazis.

17. What did people in Germany know about the persecution of Jews and other enemies of Nazism?

Answer: Certain initial aspects of Nazi persecution of Jews and other opponents were common knowledge in Germany. Thus, for example, everyone knew about the Boycott of April 1, 1933, the Laws of April, and the Nuremberg Laws, because they were fully publicized. Moreover, offenders were often publicly punished and shamed. The same holds true for subsequent anti-Jewish measures. *Kristallnacht* (The Night of the Broken Glass) was a public pogrom, carried out in full view of the entire population. While information on the concentration camps was not publicized, a great deal of information was available to the German public, and the treatment of the inmates was generally known, although exact details were not easily obtained.

As for the implementation of the "Final Solution" and the murder of other undesirable elements, the situation was different. The Nazis attempted to keep the murders a secret and, therefore, took precautionary measures to ensure that they would not be publicized. Their efforts, however, were only partially successful. Thus, for example, public protests by various clergymen led to the halt of their euthanasia program in August of 1941. These protests were obviously the result of the fact that many persons were aware that the Nazis were killing the mentally ill in special institutions.

As far as the Jews were concerned, it was common knowledge in Germany that they had disappeared after having been sent to the East. It was not exactly clear to large segments of the German population what had happened to them. On the other hand, there were thousands upon thousands of Germans who participated in and/or witnessed the implementation of the "Final Solution" either as members of the SS, the *Einsatzgruppen*, death camp or concentration camp guards, police in occupied Europe, or with the *Wehrmacht*.

18. Did all Germans support Hitler's plan for the persecution of the Jews?

Answer: Although the entire German population was not in agreement with Hitler's persecution of the Jews, there is no evidence of any large scale protest regarding their treatment. There were Germans who defied the April 1, 1933 boycott and purposely bought in Jewish stores, and there were those who aided Jews to escape and to hide, but their number was very small. Even some of those who opposed Hitler were in agreement with his anti-Jewish policies. Among the clergy, *Dompropst* Bernhard Lichtenberg of Berlin publicly prayed for the Jews daily and was, therefore, sent to a concentration camp by the Nazis. Other priests were deported for their

failure to cooperate with Nazi anti-Semitic policies, but the majority of the clergy complied with the directives against German Jewry and did not openly protest.

19. Did the people of occupied Europe know about Nazi plans for the Jews? What was their attitude? Did they cooperate with the Nazis against the Jews?

Answer: The attitude of the local population vis-à-vis the persecution and destruction of the Jews varied from zealous collaboration with the Nazis to active assistance to Jews. Thus, it is difficult to make generalizations. The situation also varied from country to country. In Eastern Europe and especially in Poland, Russia, and the Baltic States (Estonia, Latvia, and Lithuania), there was much more knowledge of the "Final Solution" because it was implemented in those areas. Elsewhere, the local population had less information on the details of the "Final Solution."

In every country they occupied, with the exception of Denmark and Bulgaria, the Nazis found many locals who were willing to cooperate fully in the murder of the Jews. This was particularly true in Eastern Europe, where there was a long standing tradition of virulent anti-Semitism, and where various national groups, which had been under Soviet domination (Latvians, Lithuanians, and Ukrainians), fostered hopes that the Germans would restore their independence. In several countries in Europe, there were local fascist movements which allied themselves with the Nazis and participated in anti-Jewish actions; for example, the Iron Guard in Romania and the Arrow Guard in Slovakia. On the other hand, in every country in Europe, there were courageous individuals who risked their lives to save Jews. In several countries, there were groups which aided Jews, e.g. Joop Westerweel's group in the Netherlands, *Zegota* in Poland, and the Assisi underground in Italy.

20. Did the Allies and the people in the Free World know about the events going on in Europe?

Answer: The various steps taken by the Nazis prior to the "Final Solution" were all taken publicly and were, therefore, reported in the press. Foreign correspondents commented on all the major anti-Jewish actions taken by the Nazis in Germany, Austria, and Czechoslovakia prior to World War II. Once the war began, obtaining information became more difficult, but reports, nonetheless, were published regarding the fate of the Jews. Thus, although the Nazis did not publicize the "Final Solution," less than one year after the systematic murder of the Jews was initiated, details began to filter out to the West. The first report which spoke of a plan for the mass murder of Jews was smuggled out of Poland by the *Bund* (a Jewish socialist political organization) and reached England in the spring of 1942. The details of this report reached the Allies from Vatican sources as well as from informants in Switzerland and the Polish underground. (Jan Karski, an emissary of the Polish underground, personally met with Franklin Roosevelt and British Foreign Minister Anthony Eden). Eventually, the American Government confirmed the reports to Jewish leaders in late November 1942. They were publicized immediately thereafter. While the details were neither complete nor wholly accurate, the Allies were aware of most of what the Germans had done to the Jews at a relatively early date.

21. What was the response of the Allies to the persecution of the Jews? Could they have done anything to help?

Answer: The response of the Allies to the persecution and destruction of European Jewry was inadequate. Only in January 1944 was an agency, the War Refugee Board, established for the express purpose of saving the victims of Nazi persecution. Prior to that date, little action was taken. On December 17, 1942, the Allies issued a

condemnation of Nazi atrocities against the Jews, but this was the only such declaration made prior to 1944.

Moreover, no attempt was made to call upon the local population in Europe to refrain from assisting the Nazis in their systematic murder of the Jews. Even following the establishment of the War Refugee Board and the initiation of various rescue efforts, the Allies refused to bomb the death camp of Auschwitz and/or the railway lines leading to that camp, despite the fact that Allied bombers were at that time engaged in bombing factories very close to the camp and were well aware of its existence and function.

Other practical measures which were not taken concerned the refugee problem. Tens of thousands of Jews sought to enter the United States, but they were barred from doing so by the stringent American immigration policy. Even the relatively small quotas of visas which existed were often not filled, although the number of applicants was usually many times the number of available places. Conferences held in Evian, France (1938) and Bermuda (1943) to solve the refugee problem did not contribute to a solution. At the former, the countries invited by the United States and Great Britain were told that no country would be asked to change its immigration laws. Moreover, the British agreed to participate only if Palestine were not considered. At Bermuda, the delegates did not deal with the fate of those still in Nazi hands, but rather with those who had already escaped to neutral lands. Practical measures which could have aided in the rescue of Jews included the following:

- Permission for temporary admission of refugees
- Relaxation of stringent entry requirements
- Frequent and unequivocal warnings to Germany and local populations all over Europe that those participating in the annihilation of Jews would be held strictly accountable
- Bombing the death camp at Auschwitz

22. Who are the "Righteous Among the Nations"?

Answer: "Righteous Among the Nations," or "Righteous Gentiles," refers to those non-Jews who aided Jews during the Holocaust. There were "Righteous Among the Nations" in every country overrun or allied with the Nazis, and their deeds often led to the rescue of Jewish lives. Yad Vashem, the Israeli national remembrance authority for the Holocaust, bestows special honors upon these individuals. To date, after carefully evaluating each case, Yad Vashem has recognized approximately 10,000 "Righteous Gentiles" in three different categories of recognition. The country with the most "Righteous Gentiles" is Poland. The country with the highest proportion (per capita) is the Netherlands. The figure of 10,000 is far from complete as many cases were never reported, frequently because those who were helped have died. Moreover, this figure only includes those who actually risked their lives to save Jews, and not those who merely extended aid.

23. Were Jews in the Free World aware of the persecution and destruction of European Jewry and, if so, what was their response?

Answer: The news of the persecution and destruction of European Jewry must be divided into two periods. The measures taken by the Nazis prior to the "Final Solution" were all taken publicly and were, therefore, in all the newspapers. Foreign correspondents reported on all major anti-Jewish actions taken by the Nazis in Germany, Austria, and Czechoslovakia prior to World War II. Once the war began,

obtaining information became more difficult, but, nonetheless, reports were published regarding the fate of the Jews.

The "Final Solution" was not openly publicized by the Nazis, and thus it took longer for information to reach the "Free World." Nevertheless, by December 1942, news of the mass murders and the plan to annihilate European Jewry was publicized in the Jewish press.

The response of the Jews in the "Free World" must also be divided into two periods, before and after the publication of information on the "Final Solution." Efforts during the early years of the Nazi regime concentrated on facilitating emigration from Germany (although there were those who initially opposed emigration as a solution) and combatting German anti-Semitism. Unfortunately, the views on how to best achieve these goals differed and effective action was often hampered by the lack of internal unity. Moreover, very few Jewish leaders actually realized the scope of the danger. Following the publication of the news of the "Final Solution," attempts were made to launch rescue attempts via neutral states and to send aid to Jews under Nazi rule. These attempts, which were far from adequate, were further hampered by the lack of assistance and obstruction from government channels. Additional attempts to achieve internal unity during this period failed.

24. Did the Jews in Europe realize what was going to happen to them?

Answer: Regarding the knowledge of the "Final Solution" by its potential victims, several key points must be kept in mind. First of all, the Nazis did not publicize the "Final Solution," nor did they ever openly speak about it. Every attempt was made to fool the victims and, thereby, prevent or minimize resistance. Thus, deportees were always told that they were going to be "resettled." They were led to believe that conditions "in the East" (where they were being sent) would be better than those in ghettos. Following arrival in certain concentration camps, the inmates were forced to write home about the wonderful conditions in their new place of residence. The Germans made every effort to ensure secrecy. In addition, the notion that human beings—let alone the civilized Germans—could build camps with special apparatus for mass murder seemed unbelievable in those days. Since German troops liberated the Jews from the Czar in World War I, Germans were regarded by many Jews as a liberal, civilized people. Escapees who did return to the ghetto frequently encountered disbelief when they related their experiences. Even Jews who had heard of the camps had difficulty believing reports of what the Germans were doing there. Inasmuch as each of the Jewish communities in Europe was almost completely isolated, there was a limited number of places with available information. Thus, there is no doubt that many European Jews were not aware of the "Final Solution," a fact that has been corroborated by German documents and the testimonies of survivors.

25. How many Jews were able to escape from Europe prior to the Holocaust?

Answer: It is difficult to arrive at an exact figure for the number of Jews who were able to escape from Europe prior to World War II, since the available statistics are incomplete. From 1933-1939, 355,278 German and Austrian Jews left their homes. (Some immigrated to countries later overrun by the Nazis.) In the same period, 80,860 Polish Jews immigrated to Palestine and 51,747 European Jews arrived in Argentina, Brazil, and Uruguay. During the years 1938-1939, approximately 35,000 emigrated from Bohemia and Moravia (Czechoslovakia). Shanghai, the only place in the world for which one did not need an entry visa, received approximately 20,000 European Jews (mostly of German origin) who fled their homelands. Immigration figures for countries of refuge during this period are not available. In addition, many

countries did not provide a breakdown of immigration statistics according to ethnic groups. It is impossible, therefore, to ascertain.

26. What efforts were made to save the Jews fleeing from Germany before World War II began?

Answer: Various organizations attempted to facilitate the emigration of the Jews (and non-Jews persecuted as Jews) from Germany. Among the most active were the Jewish Agency for Palestine, the American Jewish Joint Distribution Committee, HICEM, the Central British Fund for German Jewry, the *Reichsvertretung der Deutschen Juden* (Reich Representation of German Jews), which represented German Jewry, and other non-Jewish groups such as the League of Nations High Commission for Refugees (Jewish and other) coming from Germany, and the American Friends Service Committee. Among the programs launched were the "Transfer Agreement" between the Jewish Agency and the German government whereby immigrants to Palestine were allowed to transfer their funds to that country in conjunction with the import of German goods to Palestine. Other efforts focused on retraining prospective emigrants in order to increase the number of those eligible for visas, since some countries barred the entry of members of certain professions. Other groups attempted to help in various phases of refugee work: selection of candidates for emigration, transportation of refugees, aid in immigrant absorption, etc. Some groups attempted to facilitate increased emigration by enlisting the aid of governments and international organizations in seeking refugee havens. The League of Nations established an agency to aid refugees but its success was extremely limited due to a lack of political power and adequate funding.

The United States and Great Britain convened a conference in 1938 at Evian, France, seeking a solution to the refugee problem. With the exception of the Dominican Republic, the nations assembled refused to change their stringent immigration regulations, which were instrumental in preventing large-scale immigration.

In 1939, the Intergovernmental Committee on Refugees, which had been established at the Evian Conference, initiated negotiations with leading German officials in an attempt to arrange for the relocation of a significant portion of German Jewry. However, these talks failed. Efforts were made for the illegal entry of Jewish immigrants to Palestine as early as July 1934, but were later halted until July 1938. Large-scale efforts were resumed under the *Mosad le-Aliya Bet*, Revisionist Zionists, and private parties. Attempts were also made, with some success, to facilitate the illegal entry of refugees to various countries in Latin America.

27. Why were so few refugees able to flee Europe prior to the outbreak of World War II?

Answer: The key reason for the relatively low number of refugees leaving Europe prior to World War II was the stringent immigration policies adopted by the prospective host countries. In the United States, for example, the number of immigrants was limited to 153,744 per year, divided by country of origin. Moreover, the entry requirements were so stringent that available quotas were often not filled. Schemes to facilitate immigration outside the quotas never materialized as the majority of the American public consistently opposed the entry of additional refugees. Other countries, particularly those in Latin America, adopted immigration policies that were similar or even more restrictive, thus closing the doors to prospective immigrants from the Third Reich.

Great Britain, while somewhat more liberal than the United States on the entry of immigrants, took measures to severely limit Jewish immigration to Palestine. In

May 1939, the British issued a "White Paper" stipulating that only 75,000 Jewish immigrants would be allowed to enter Palestine over the course of the next five years (10,000 a year, plus an additional 25,000). This decision prevented hundreds of thousands of Jews from escaping Europe.

The countries most able to accept large numbers of refugees consistently refused to open their gates. Although a solution to the refugee problem was the agenda of the Evian Conference, only the Dominican Republic was willing to approve large-scale immigration. The United States and Great Britain proposed resettlement havens in under-developed areas (e.g. Guyana, formerly British Guiana, and the Philippines), but these were not suitable alternatives.

Two important factors should be noted. During the period prior to the outbreak of World War II, the Germans were in favor of Jewish emigration. At that time, there were no operative plans to kill the Jews. The goal was to induce them to leave, if necessary, by the use of force. It is also important to recognize the attitude of German Jewry. While many German Jews were initially reluctant to emigrate, the majority sought to do so following *Kristallnacht* (The Night of Broken Glass), November 9-10, 1938. Had havens been available, more people would certainly have emigrated.

28. What was Hitler's ultimate goal in launching World War II?

Answer: Hitler's ultimate goal in launching World War II was the establishment of an Aryan empire from Germany to the Urals. He considered this area the natural territory of the German people, an area to which they were entitled by right, the *Lebensraum* (living space) that Germany needed so badly for its farmers to have enough soil. Hitler maintained that these areas were needed for the Aryan race to preserve itself and assure its dominance.

There is no question that Hitler knew that, by launching the war in the East, the Nazis would be forced to deal with serious racial problems in view of the composition of the population in the Eastern areas. Thus, the Nazis had detailed plans for the subjugation of the Slavs, who would be reduced to serfdom status and whose primary function would be to serve as a source of cheap labor for Aryan farmers. Those elements of the local population, who were of higher racial stock, would be taken to Germany where they would be raised as Aryans.

In Hitler's mind, the solution of the Jewish problem was also linked to the conquest of the eastern territories. These areas had large Jewish populations and they would have to be dealt with accordingly. While at this point there was still no operative plan for mass annihilation, it was clear to Hitler that some sort of comprehensive solution would have to be found. There was also talk of establishing a Jewish reservation either in Madagascar or near Lublin, Poland. When he made the decisive decision to invade the Soviet Union, Hitler also gave instructions to embark upon the "Final Solution," the systematic murder of European Jewry.

29. Was there any opposition to the Nazis within Germany?

Answer: Throughout the course of the Third Reich, there were different groups who opposed the Nazi regime and certain Nazi policies. They engaged in resistance at different times and with various methods, aims, and scope.

From the beginning, leftist political groups and a number of disappointed conservatives were in opposition; at a later date, church groups, government officials, students and businessmen also joined. After the tide of the war was reversed, elements within the military played an active role in opposing Hitler. At no point, however, was there a unified resistance movement within Germany.

30. Did the Jews try to fight against the Nazis? To what extent were such efforts successful?

Answer: Despite the difficult conditions to which Jews were subjected in Nazi-occupied Europe, many engaged in armed resistance against the Nazis. This resistance can be divided into three basic types of armed activities: ghetto revolts, resistance in concentration and death camps, and partisan warfare.

The Warsaw Ghetto revolt, which lasted for about five weeks beginning on April 19, 1943, is probably the best-known example of armed Jewish resistance, but there were many ghetto revolts in which Jews fought against the Nazis.

Despite the terrible conditions in the death, concentration, and labor camps, Jewish inmates fought against the Nazis at the following sites: Treblinka (August 2, 1943); Babi Yar (September 29, 1943); Sobibór (October 14, 1943); Janowska (November 19, 1943); and Auschwitz (October 7, 1944).

Jewish partisan units were active in many areas, including Baranovich, Minsk, Naliboki forest, and Vilna. While the sum total of armed resistance efforts by Jews was not militarily overwhelming and did not play a significant role in the defeat of Nazi Germany, these acts of resistance did lead to the rescue of an undetermined number of Jews, Nazi casualties, and untold damage to German property and self-esteem.

31. What was the *Judenrat*?

Answer: The *Judenrat* was the council of Jews, appointed by the Nazis in each Jewish community or ghetto. According to the directive from Reinhard Heydrich of the SS on September 21, 1939, a *Judenrat* was to be established in every concentration of Jews in the occupied areas of Poland. They were led by noted community leaders. Enforcement of Nazi decrees affecting Jews and administration of the affairs of the Jewish community were the responsibilities of the *Judenrat*. These functions placed the *Judenrat* in a highly responsible, but controversial position, and many of their actions continue to be the subject of debate among historians. While the intentions of the heads of councils were rarely challenged, their tactics and methods have been questioned. Among the most controversial were Mordechai Rumkowski in Lodz and Jacob Gens in Vilna, both of whom justified the sacrifice of some Jews in order to save others. Leaders and members of the *Judenrat* were guided, for the most part, by a sense of communal responsibility, but lacked the power and the means to successfully thwart Nazi plans for annihilation of all Jews.

32. Did international organizations, such as the Red Cross, aid victims of Nazi persecution?

Answer: During the course of World War II, the International Red Cross (IRC) did very little to aid the Jewish victims of Nazi persecution. Its activities can basically be divided into three periods:

1. September, 1939 - June 22, 1941:

The IRC confined its activities to sending food packages to those in distress in Nazi-occupied Europe. Packages were distributed in accordance with the directives of the German Red Cross. Throughout this time, the IRC complied with the German contention that those in ghettos and camps constituted a threat to the security of the Reich and, therefore, were not allowed to receive aid from the IRC.

2. June 22, 1941 - Summer 1944:

Despite numerous requests by Jewish organizations, the IRC refused to publicly protest the mass annihilation of Jews and non-Jews in the camps, or to intervene on

their behalf. It maintained that any public action on behalf of those under Nazi rule would ultimately prove detrimental to their welfare. At the same time, the IRC attempted to send food parcels to those individuals whose addresses it possessed.

3. Summer 1944 - May 1945:

Following intervention by such prominent figures as President Franklin Roosevelt and the King of Sweden, the IRC appealed to Miklós Horthy, Regent of Hungary, to stop the deportation of Hungarian Jews.

The IRC did insist that it be allowed to visit concentration camps, and a delegation did visit the "model ghetto" of Terezin (Theresienstadt). The IRC request came following the receipt of information about the harsh living conditions in the camp.

The IRC requested permission to investigate the situation, but the Germans only agreed to allow the visit nine months after submission of the request. This delay provided time for the Nazis to complete a "beautification" program, designed to fool the delegation into thinking that conditions at Terezin were quite good and that inmates were allowed to live out their lives in relative tranquility.

The visit, which took place on July 23, 1944, was followed by a favorable report on Terezin to the members of the IRC which Jewish organizations protested vigorously, demanding that another delegation visit the camp. Such a visit was not permitted until shortly before the end of the war. In reality, the majority were subsequently deported to Auschwitz where they were murdered.

33. How did Germany's allies, the Japanese and the Italians, treat the Jews in the lands they occupied?

Answer: Neither the Italians nor the Japanese, both of whom were Germany's allies during World War II, cooperated regarding the "Final Solution." Although the Italians did, upon German urging, institute discriminatory legislation against Italian Jews, Mussolini's government refused to participate in the "Final Solution" and consistently refused to deport its Jewish residents. Moreover, in their occupied areas of France, Greece, and Yugoslavia, the Italians protected the Jews and did not allow them to be deported. However, when the Germans overthrew the Badoglio government in 1943, the Jews of Italy, as well as those under Italian protection in occupied areas, were subject to the "Final Solution."

The Japanese were also relatively tolerant toward the Jews in their country as well as in the areas which they occupied. Despite pressure by their German allies urging them to take stringent measures against Jews, the Japanese refused to do so. Refugees were allowed to enter Japan until the spring of 1941, and Jews in Japanese-occupied China were treated well. In the summer and fall of 1941, refugees in Japan were transferred to Shanghai but no measures were taken against them until early 1943, when they were forced to move into the Hongkew Ghetto. While conditions were hardly satisfactory, they were far superior to those in the ghettos under German control.

34. What was the attitude of the churches vis-à-vis the persecution of the Jews? Did the Pope ever speak out against the Nazis?

Answer: The head of the Catholic Church at the time of the Nazi rise to power was Pope Pius XI. Although he stated that the myths of "race" and "blood" were contrary to Christian teaching (in a papal encyclical, March 1937), he neither mentioned nor criticized anti-Semitism. His successor, Pius XII (Cardinal Pacelli) was a Germanophile who maintained his neutrality throughout the course of World War II. Although as early as 1942 the Vatican received detailed information on the murder of Jews in

concentration camps, the Pope confined his public statements to expressions of sympathy for the victims of injustice and to calls for a more humane conduct of the war.

Despite the lack of response by Pope Pius XII, several papal nuncios played an important role in rescue efforts, particularly the nuncios in Hungary, Romania, Slovakia, and Turkey. It is not clear to what, if any, extent they operated upon instructions from the Vatican. In Germany, the Catholic Church did not oppose the Nazis' anti-Semitic campaign. Church records were supplied to state authorities which assisted in the detection of people of Jewish origin, and efforts to aid the persecuted were confined to Catholic non-Aryans. While Catholic clergymen protested the Nazi euthanasia program, few, with the exception of Bernhard Lichtenberg, spoke out against the murder of the Jews.

In Western Europe, Catholic clergy spoke out publicly against the persecution of the Jews and actively helped in the rescue of Jews. In Eastern Europe, however, the Catholic clergy was generally more reluctant to help. Dr. Jozef Tiso, the head of state of Slovakia and a Catholic priest, actively cooperated with the Germans as did many other Catholic priests.

The response of Protestant and Eastern Orthodox churches varied. In Germany, for example, Nazi supporters within Protestant churches complied with the anti-Jewish legislation and even excluded Christians of Jewish origin from membership. Pastor Martin Niemoeller's Confessing Church defended the rights of Christians of Jewish origin within the church, but did not publicly protest their persecution, nor did it condemn the measures taken against the Jews, with the exception of a memorandum sent to Hitler in May 1936.

In occupied Europe, the position of the Protestant churches varied. In several countries (Denmark, France, the Netherlands, and Norway) local churches and/or leading clergymen issued public protests when the Nazis began deporting Jews. In other countries (Bulgaria, Greece, and Yugoslavia), some Orthodox church leaders intervened on behalf of the Jews and took steps which, in certain cases, led to the rescue of many Jews.

35. How many Nazi criminals were there? How many were brought to justice?

Answer: We do not know the exact number of Nazi criminals since the available documentation is incomplete. The Nazis themselves destroyed many incriminating documents and there are still many criminals who are unidentified and/or unindicted.

Those who committed war crimes include those individuals who initiated, planned and directed the killing operations, as well as those with whose knowledge, agreement, and passive participation the murder of European Jewry was carried out.

Those who actually implemented the "Final Solution" include the leaders of Nazi Germany, the heads of the Nazi Party, and the Reich Security Main Office. Also included are hundreds of thousands of members of the Gestapo, the SS, the *Einsatzgruppen*, the police and the armed forces, as well as those bureaucrats who were involved in the persecution and destruction of European Jewry. In addition, there were thousands of individuals throughout occupied Europe who cooperated with the Nazis in killing Jews and other innocent civilians.

We do not have complete statistics on the number of criminals brought to justice, but the number is certainly far less than the total of those who were involved in the "Final Solution." The leaders of the Third Reich, who were caught by the Allies, were tried by the International Military Tribunal in Nuremberg from November 20, 1945 to October 1, 1946. Afterwards, the Allied occupation authorities continued to

try Nazis, with the most significant trials held in the American zone (the Subsequent Nuremberg Proceedings). In total, 5,025 Nazi criminals were convicted between 1945-1949 in the American, British and French zones, in addition to an unspecified number of people who were tried in the Soviet zone. In addition, the United Nations War Crimes Commission prepared lists of war criminals who were later tried by the judicial authorities of Allied countries and those countries under Nazi rule during the war. The latter countries have conducted a large number of trials regarding crimes committed in their lands. The Polish tribunals, for example, tried approximately 40,000 persons, and large numbers of criminals were tried in other countries. In all, about 80,000 Germans have been convicted for committing crimes against humanity, while the number of local collaborators is in the tens of thousands. Special mention should be made of Simon Wiesenthal, whose activities led to the capture of over one thousand Nazi criminals.

Courts in Germany began, in some cases, to function as early as 1945. By 1969, almost 80,000 Germans had been investigated and over 6,000 had been convicted. In 1958, the Federal Republic of Germany (FRG; West Germany) established a special agency in Ludwigsburg to aid in the investigation of crimes committed by Germans outside Germany, an agency which, since its establishment, has been involved in hundreds of major investigations. One of the major problems regarding the trial of war criminals in the FRG (as well as in Austria) has been the fact that the sentences have been disproportionately lenient for the crimes committed. Some trials were also conducted in the former German Democratic Republic (GDR; East Germany), yet no statistics exist as to the number of those convicted or the extent of their sentences.

36. What were the Nuremberg trials?

Answer: The term "Nuremberg Trials" refers to two sets of trials of Nazi war criminals conducted after the war. The first trials were held November 20, 1945 to October 1, 1946, before the International Military Tribunal (IMT), which was made up of representatives of France, Great Britain, the Soviet Union, and the United States. It consisted of the trials of the political, military and economic leaders of the Third Reich captured by the Allies. Among the defendants were: G"ring, Rosenberg, Streicher, Kaltenbrunner, Seyss-Inquart, Speer, Ribbentrop and Hess (many of the most prominent Nazis – Hitler, Himmler, and Goebbels – committed suicide and were not brought to trial). The second set of trials, known as the Subsequent Nuremberg Proceedings, was conducted before the Nuremberg Military Tribunals (NMT), established by the Office of the United States Government for Germany (OMGUS). While the judges on the NMT were American citizens, the tribunal considered itself international. Twelve high-ranking officials were tried, among whom were cabinet ministers, diplomats, doctors involved in medical experiments, and SS officers involved in crimes in concentration camps or in genocide in Nazi-occupied areas.

HOLOCAUST TERMINOLOGY

AKTION (German) The mass deportation, and murder of Jews by the Nazis during the Holocaust.

ANIELEWICZ, MORDECAI Leader of the Jewish resistance in the Warsaw Ghetto; killed May 8, 1943.

ANSCHLUSS (German) Annexation of Austria by Germany on March 13, 1938.

ANTI-SEMITISM Acts or feelings against Jews; takes the form of prejudice, dislike, fear, discrimination, and persecution.

ARYAN RACE Term was originally applied to people who spoke any Indo-European language. The Nazis appropriated the term and applied it to people of Northern European racial background.

AUSCHWITZ The largest Nazi concentration camp, 37 miles west of Krakow. Auschwitz consisted of three sections: Auschwitz I, (Buna) the main concentration camp; Auschwitz II, (Birkenau), the killing center, Auschwitz III (Monowitz) an internment camp for slave laborers. In addition, Auschwitz had numerous sub-camps.

BELZEC One of six death camps in Poland. Originally established in 1940 as a camp for Jewish forced labor, the Germans turned it into a death camp on November 1, 1941. By the time the camp ceased operations in January 1943, more than 600,000 persons had been murdered there.

CHELMNO The first death camp established in late 1941, 47 miles west of Lodz.

CONCENTRATION CAMPS The generic term applied by the Nazis to all of the camps (death camps, slave labor camps, internment camps, transit camps, punishment camps)

DEATH CAMPS Nazi camps for the mass killing of Jews and others (e.g. Gypsies, Russian prisoners-of-war, ill prisoners). These included: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. All were located in occupied Poland.

DISCRIMINATION Treating some people better or worse than others, without any fair or proper reason

EINSATZGRUPPEN (German) Mobile killing units of the Security Police and SS Security Service that followed the German armies into the Soviet Union in June 1941. Their victims, primarily Jews, were executed by shooting and were buried in mass graves from which they were later exhumed and burned.

EUTHANASIA A term meaning “an easy and painless death for the terminally ill.” The Nazis appropriated the term and applied it to the taking of measures to improve the

quality of the German “race.” Forcing “mercy” deaths for the physically and mentally handicapped.

EVIAN CONFERENCE Conference convened by President Franklin D. Roosevelt in July 1938 to discuss the problem of refugees. Thirty-two countries met at Evian-les-Bains, France. At the end of the conference very few countries agreed to offer any sanctuary to Jewish refugees fleeing Nazi Germany.

FINAL SOLUTION The Nazi term for the plan to destroy the Jews of Europe. Beginning in December 1941, Jews were rounded up and sent to death camps. The program was deceptively disguised as “resettlement in the East.”

GAS CHAMBERS Rooms, often disguised as showers, where groups of Jews and other death-camp victims were killed by poisonous gas

GENOCIDE Planned mass murder of human beings for racial, religious, political, or ideological reasons.

GESTAPO The contraction of the German words for “secret state police.” The Nazi political police, organized in 1933, became part of the SS (Black Shirts) in 1936.

GHETTO The Nazi term for a section of a city where all Jews from surrounding areas were forced to reside. Established mostly in Eastern Europe (e.g. Lodz, Warsaw, Vilna, Riga, Minsk), and characterized by overcrowding, starvation and forced labor. All ghettos were eventually destroyed when the Jews were deported to death camps.

HOLOCAUST The term “Holocaust” literally means “a completely burned sacrifice.” It was first used by Newsweek magazine to describe the Nazi book burnings in Germany. Later it was applied to the destruction of six million Jews by the Nazis and their followers in Europe between the years 1941-1945. Yiddish speaking Jews used the term “Churban” (meaning “a great destruction.”) The word Shoah, originally a Biblical term meaning widespread disaster, is the modern Hebrew equivalent.

JEHOVAH’S WITNESSES A religious sect, originating in the United States, organized by Charles Taze Russell. The Witnesses base their beliefs on the Bible and have no official ministers. Recognizing only the kingdom of God, the Witnesses refuse to salute the flag, to bear arms in war, and to participate in the affairs of government. This doctrine brought them into conflict with National Socialism. They were considered enemies of the state and were relentlessly persecuted.

JEWISH BADGE A distinctive sign which Jews were compelled to wear in Nazi Germany and in Nazi-occupied countries. It took the form of a yellow Star of David or an armband with a Star of David on it .

JUDENRAT Council of Jewish representatives in communities and ghettos set up by the Nazis to carry out their instructions.

JUDENREIN A Nazi term meaning “cleansed of Jews,” denoting areas where all Jews had been either murdered or deported.

KAPO Prisoner in charge of a group of inmates in Nazi concentration camps.

KRISTALLNACHT (German) Night of Broken Glass: program unleashed by Nazis on November 9-10, 1938 throughout Germany and Austria, where synagogues and other Jewish institutions were burned, Jewish stores were destroyed and looted.

LABOR CAMP Nazi concentration camp where inmates were used as forced laborers

LODZ Poland's second largest city where the first major ghetto was created in April 1940.

MAUTHAUSEN Nazi punishment camp for men, opened in 1938, near Linz in northern Austria. Conditions were brutal even by concentration camp standards. Nearly 125,000 prisoners of various nationalities were either worked or tortured to death at the camp before liberating American troops arrived in May 1945.

MAJDANEK Mass murder camp in eastern Poland. At first a labor camp for Poles and a POW camp for Russians, it was turned into a gassing center for Jews. Majdanek was liberated by the Red Army in July 1944.

MUSSELMANN (German) Nazi camp slang word for a prisoner on the brink of death.

NIGHT AND FOG DECREE Secret order issued by Hitler on December 7, 1941, to seize "persons endangering German security" who were to vanish without a trace into night and fog.

NUREMBERG LAWS Two anti-Jewish statutes enacted September 1935 during the Nazi party's national convention in Nuremberg. The first, the Reich Citizenship Law, deprived German Jews of their citizenship and all rights pertinent thereto. The second, the Law for the Protection of German Blood and Honor, outlawed marriages of Jews and non-Jews, forbade Jews from employing German females of childbearing age, and prohibited Jews from displaying the German flag. Many additional regulations were attached to the two main statutes, which provided the basis for removing Jews from all spheres of German political, social, and economic life. The Nuremberg Laws carefully established definitions of Jewishness based on bloodlines. Thus, many Germans of mixed ancestry, called "Mischlinge," faced anti-Semitic discrimination if they had a Jewish grandparent.

PARTISANS Traditionally means "irregular troops engaged in guerrilla warfare, often behind enemy lines." During World War II, this term was applied to resistance fighters in Nazi-occupied countries.

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

PROTOCOLS OF THE ELDERS OF ZION A major piece of anti-Semitic propaganda, written in Paris, 1894, by members of the Russian Secret Police. Essentially it was an adaptation of a nineteenth century French polemic, by the French lawyer Maurice Joly, and directed against Napoleon III. Substituting Jewish leaders, the Protocols maintained that Jews were plotting world dominion by setting Christian against

Christian, corrupting Christian morals and attempting to destroy the economic and political viability of the West. It gained great popularity after World War I and was translated into many languages. It encouraged anti-Semitism in France, Germany, Great Britain, and the United States. It has long been repudiated as an absurd and hateful lie. The book currently has been reprinted and is widely distributed by Neo-Nazis.

SA (abbreviation: Sturmabteilung); the storm troops of the early Nazi party; organized in 1921.

SCAPEGOAT A person or thing that is blamed for the mistakes or crimes of others. Hitler blamed the Jews for the defeat of Germany in World War I and post-war Germany's troubles

SELECTION Euphemism for the process of choosing victims for the gas chambers in the Nazi camps by separating them from those considered fit to work.

SOBIBOR Death camp in the Lublin district in Eastern Poland. Sobibor opened in May 1942 and closed one day after a rebellion of the Jewish prisoners on October 14, 1943.

SS Abbreviation usually written with two lightning symbols for Schutzstaffeln (Defense Protective Units). Originally organized as Hitler's personal bodyguard, the SS was transformed into a giant organization by Heinrich Himmler. Although various SS units were assigned to the battlefield, the organization is best known for carrying out the destruction of European Jewry.

SS ST. LOUIS The steamship St. Louis was a refugee ship that left Hamburg in the spring of 1939, bound for Cuba. Cuba refused entry to most of its Jewish passengers. No country, including the United States, was willing to accept them. The ship finally returned to Europe where most of the refugees were finally granted entry into England, Holland, France and Belgium. Many of its passengers died in Nazi concentration camps after occupation of Holland, France and Belgium.

DER STURMER (The Assailant) An anti-Semitic German weekly, founded and edited by Julius Streicher, and published in Nuremberg between 1923 and 1945.

TEREZIN (Czech) / **THERESIENSTADT** (German) Established in early 1942 outside Prague as a "model" Jewish ghetto, governed and guarded by the SS. The Nazis used Terezin to deceive public opinion. They tolerated a lively cultural life of theater, music, lectures, and art in order to have it shown to officials of the International Red Cross. About 88,000 Jewish inmates of Terezin were deported to their deaths in the East. In April 1945, only 17,000 Jews remained in Terezin, where they were joined by 14,000 Jewish concentration camp prisoners, evacuated from camps threatened by the Allied armies. On May 8, 1945, Terezin was liberated by the Red Army.

UMSCHLAGPLATZ (German) The place in the ghetto where Jews were rounded up for deportation.

WANNSEE CONFERENCE A meeting held at a lake near Berlin on January 20, 1942 to discuss and coordinate

YELLOW STAR The six-pointed Star of David made of yellow cloth and sewn to the clothing of European Jews

HOLOCAUST CHRONOLOGY

1933

- January 30 Adolf Hitler appointed Chancellor of Germany
- March 22 Dachau concentration camp opens
- April 1 Boycott of Jewish shops and businesses
- April 7 Laws for Re-establishment of the Civil Service barred Jews from holding civil service, university, and state positions
- May 10 Public burnings of books written by Jews, political dissidents, and others not approved by the state
- July 14 Law stripping East European Jewish immigrants of German citizenship

1935

- September 15 “Nuremberg Laws”: Anti-Jewish racial laws enacted; Jews no longer considered German citizens; Jews could not marry Aryans; nor could they fly the German flag
- November 15 Germany defines a “Jew”: Anyone with three Jewish grandparents; someone with two Jewish grandparents who identifies as a Jew

1936

- March 3 Jewish doctors barred from practicing medicine in German institutions
- July Sachsenhausen concentration camp opens

1937

- July 15 Buchenwald concentration camp opens

1938

- March 13 *Anschluss* (incorporation of Austria): All anti-Semitic decrees immediately applied in Austria
- April 26 Mandatory registration of all property held by Jews inside the Reich
- August 1 Adolf Eichmann establishes the Office of Jewish Emigration in Vienna to increase the pace of forced emigration
- September 30 Munich Conference: Great Britain and France agree to German occupation of the Sudetenland, previously western Czechoslovakia
- October 5 Following request by Swiss authorities, Germans mark all Jewish passports with a large letter “J” to restrict Jews from immigrating to Switzerland
- November 9- *Kristallnacht* (Night of Broken Glass): Anti-Jewish program in

- 10 Germany, Austria, and the Sudetenland; 200 synagogues destroyed; 7,500 Jewish shops looted; 30,000 male Jews sent to concentration camps (Dachau, Buchenwald, Sachsenhausen)
- November 12 Decree forcing all Jews to transfer retail businesses to Aryan hands
- November 15 All Jewish pupils expelled from German schools
- December 12 One billion mark fine levied against German Jews for the destruction of property during *Kristallnacht*

1939

- March 15 Germans occupy Czechoslovakia
- September 1 Beginning of World War II: Germany invades Poland
- October 28 First Polish ghetto established in Piotrkow
- November 23 Jews in German-occupied Poland forced to wear an arm band or yellow star

1940

- April 9 Germans occupy Denmark and southern Norway
- May 7 Establishment of Lodz Ghetto
- May 10 Germany invades the Netherlands, Belgium, Luxemburg, and France
- May 20 Concentration camp established at Auschwitz
- November 16 Establishment of Warsaw Ghetto

1941

- January 21-26 Anti-Jewish riots in Romania, hundreds of Jews murdered
- April 6 Germany attacks Yugoslavia and Greece, occupation follows
- June 22 Germany invades the Soviet Union
- September 28-29 34,000 Jews massacred by Einsatzgruppen at Babi Yar outside Kiev
- October Establishment of Auschwitz II (Birkenau)
- December 8 Chelmno death camp begins operations

1942

- January 20 Wannsee Conference in Berlin: Plan is developed for “Final Solution”
- March 17 Gassing of Jews begins in Belzec
- May Gassing of Jews begins Sobibor
- June Jewish partisan units established in the forests of Byelorussia and the Baltic states

Summer	Deportation of Jews to killing centers from Belgium, Croatia, France, the Netherlands, and Poland; armed resistance by Jews in ghettos of Kletzk, Kremenets, Lachva, Mir, and Tulin
Winter	Deportation of Jews from Germany, Greece and Norway to killing centers; Jewish partisan movement organized in forests near Lublin

1943

March	Liquidation of Krakow ghetto
April 19	Warsaw Ghetto revolt begins
Summer	Armed resistance by Jews in Bedzin, Bialystok, Czestochowa, Lvov, and Tarnow ghettos
Fall	Liquidation of large ghettos in Minsk, Vilna, and Riga
October 14	Uprising in Sobibor
October- November	Rescue of the Danish Jewry

1944

March 19	Germany occupies Hungary
May 15	Nazis begin deporting Hungarian Jews
July 24	Russians liberate Majdanek
October 7	Revolt by inmates at Auschwitz; one crematorium blown up
November	Last Jews deported from Terezin to Auschwitz

1945

January 17	Evacuation of Auschwitz; beginning of death marches
January 27	Beginning of death march for inmates of Stutthof
April 6-10	Death march of inmates of Buchenwald
April 15	Liberation of Bergen Belsen by British Army
April	Liberation of Nordhausen, Ohrdruf, Gunskirchen, Ebensee and Dachau by American Army
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SUGGESTIONS FOR FURTHER READING

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Abstract: Rosemarie, like Anne Frank, was deported with her family to the Westerbork transit camp and eventually to Bergen-Belsen. Unlike Anne, however, Rosemarie and most of her family survived. This novel is told in first person.

Nolen, Han. *If I Should Die Before I Wake*. New York: Harcourt Brace, 1994.

Abstract: Sixteen-year-old Hilary, a neo-Nazi initiate, lies in a coma in a Jewish hospital after a motorcycle accident. As she drifts in and out of consciousness, she finds herself transported back to Poland at the outset of World War II, where she become Chana, a Jewish girl who experiences the full range of Holocaust horrors. As Hilary lives Chana's harrowing journey, she starts to rethink her own life.

Orlev, Uri. *The Island on Bird Street*. Boston, MA: Houghton Mifflin, 1984.

Abstract: Forced to take refuge in an abandoned building in the Warsaw Ghetto, eleven-year-old Alex learns how to survive on his own. His father disappears one day, and Alex is left waiting for him. Winner of several awards.

Orlev, Uri. *The Man from the Other Side*. Boston, MA: Houghton Mifflin, 1991.

Abstract: A non-Jewish boy living outside the Warsaw ghetto joins his stepfather in smuggling goods and people in and out of the Warsaw ghetto through the sewer system.

Ramati, Alexander. *And the Violins Stopped Playing: A Story of the Gypsy Holocaust*. New York: Franklin Watts, 1986.

Abstract: Mirga, a gypsy, tells of her experiences from 1942 to 1945, when she escaped from Nazis in Poland only to be caught in Hungary and sent to Auschwitz.

Rashke, Richard. *Escape from Sobibor*.

Abstract: A vivid account of the biggest escape from a Nazi extermination camp during World War II.

- Richter, Hans P. *Friedrich*. New York: Puffin Books, 1987.
 Abstract: This autobiographical novel describes the friendship between two German boys, one Jewish and the other not, during the Nazis' rise to power.
- Richter, Hans P. *I Was There*. Fort Worth, TX: Holt, Rinehart & Winston, 1972.
 Abstract: In this powerful book, Richter tells the story of how three German boys grow up under the dark shadow of Nazism.
- Rittner, Carol, and Sondra Myers. *The Courage to Care: Rescuers of the Jews During the Holocaust*. New York: NY Univ. Press, 1986.
 Abstract: This collection includes stories, essays, and photos and provides readers with response questions.
- Sender, Minsky Ruth. *The Cage*.
 Abstract: At Auschwitz, and later in the work camps at Mittlesteine and Grafenort, Riva vows to live, and to hope - for Mama, for her brothers, for the millions of other victims of the nightmare of the Holocaust. And through determination and courage, and unexpected small acts of kindness, she does live - to write the unforgettable memoir that is a testament to the strength of the human spirit.
- Toll, Nelly S. *Behind the Secret Window: A Memoir of a Hidden Childhood*. New York: Dial Books, 1993.
 Abstract: This memoir is told through a child's perspective and tells of Toll's eighteen months in hiding with her mother. The novel is accompanied by twenty-nine watercolor paintings created by Toll while in hiding.
- Treseder, Terry Walton. *Hear O Israel: A Story of the Warsaw Ghetto*. New York: Atheneum, 1990.
 Abstract: This book tells the story of how a family of Polish Jews lived in the Warsaw ghetto until they were deported to Treblinka.
- Vos, Ida. *Hide and Seek*. Boston: Houghton Mifflin, 1981.
 Abstract: In this award-winning novel, the young heroine, Rachel, tells how her family hid from the Nazis during the German occupation of Holland.
- Vos, Ida. *The Key is Lost*.
 Abstract: Her name has been Eva Zilverstiju her whole life, until today. In a couple of hours the entire Zilverstiju family must go into hiding from the Germans, who want to kill all the Jews in Holland. Suddenly Eva may no longer be Eva Zilverstiju, but another child with a strange French name.
 (Amazon.com)
- Watts, Irene. *Remember Me: A Search for Refuge in Wartime Britain*.
 Abstract: Irene N. Watts has created a memorable character, and a story that is ultimately about hope, not war. Based on true events, this fictional account of hatred and racism speaks volumes about history and human nature.
 (Amazon.com)
- Weisenthal, Simon. *The Sunflower: On the Possibilities and Limits of Forgiveness*.
 Abstract: fifty-three distinguished men and women respond to Wiesenthal's

questions. They are theologians, political leaders, writers, jurists, psychiatrists, human rights activists, Holocaust survivors, and victims of attempted genocides in Bosnia, Cambodia, China and Tibet. Their responses, as varied as their experiences of the world, remind us that Wiesenthal's questions are not limited to events of the past. (Amazon.com)

Yolen, Jane. *Briar Rose*.

Abstract: Ever since she was a child, Rebecca has been enchanted by her grandmother Gemma's stories about Briar Rose. But a promise Rebecca makes to her dying grandmother will lead her on a remarkable journey to uncover the truth of Gemma's astonishing claim: *I am Briar Rose*. A journey that will lead her to unspeakable brutality and horror. But also to redemption and hope. (Amazon.com)

ART AND POETRY

Blatter, Janet and Sybil Milton. *Art of the Holocaust*. New York: Rutledge Press, 1981.

Abstract: More than 350 works of art created by people who lived in ghettos, concentration camps and in hiding are presented, along with essays and biographical information. This artwork is an affirmation of the durability and insistence of the creative human spirit.

Green, Gerald. *The Artist of Terezin*. New York: Schocken, 1979.

Abstract: More than 100 drawings and paintings.

Grossman, Mendel. *With a Camera in the Ghetto*. New York: Schocken, 1977.

Abstract: Compelling photos of everyday life in the Lodz Ghetto record the hardships and resistance of the inhabitants.

Gurdus, Luba Krugman. *Painful Echoes*. New York: Holocaust Library, 1985.

Abstract: Presented in the original Polish as well as English translation, the volume also includes nearly 60 black-and-white drawings by the author, who is an artist today.

Kalisch, Shoshana and Barbara Meistev. *Yes, We Sang: Songs of the Ghettos and Concentration Camps*. New York: Holocaust Library, 1985.

Abstract: This volume contains sheet music and words to 25 songs. Introductions include information about each composer as well as the setting where each song was written.

Korwin, Yala. *To Tell the Story: Poems of the Holocaust*. New York: Holocaust Library, 1987.

Abstract: This collection of poems draws upon survivor Yala Korwin's own experiences.

Schiff, Hilda, ed. *Holocaust Poetry*. New York: St. Martin's Press, 1995.

Abstract: A collection of poetry from a variety of world-known poets, such as Anne Sexton, Primo Levi, W. H. Auden and Sylvia Plath that tribute the memory of the past and the hope for the future.

Volavkova, Hana, ed. *I Never Saw Another Butterfly: Children's Drawings & Poems from Terezin Concentration Camp, 1942-1944.*

Abstract: A classic collection of poetry and sketches by children from the Theresienstadt ghetto. Theresienstadt was the model concentration camp used as a ploy to fool the world into believing that the horrible living conditions of Nazi extermination camps were merely rumor. In 1944, the inhabitants of Terezin were taken to Auschwitz and gassed. Among them were the children.

WEBSITES

Washington State Holocaust Education Resource Center. <<http://www.wsherc.org>>.

Holocaust Center's Blog. <<http://holocaustcenter.blogspot.com>>.

Abstract: Genocide related news and educational projects shared by teachers and students.

Anne Frank Museum Amsterdam. <www.annefrank.org>.

Abstract: Interactive monument – “Anne Frank Tree.” Activities, teacher guides, timelines. Exhibits online.

Calvin College – German Propaganda Archive <www.calvin.edu/academic/cas/gpa>.

Abstract: Posters, cartoons and photographs. Categorized by topic – anti-Semitism, WWII, etc.

Facing History and Ourselves. <www.facing.org>.

Abstract: Lesson plans & activities on a variety of issues that touch upon human rights, genocide, stereotyping, and culture. Online teacher seminars. Professional development opportunities.

Georgia Commission on the Holocaust. <www.holocaust.georgia.gov>.

Abstract: Teach guides and educational materials. Resources for educators and students. Annual Art, Writing, and Music Contest. Official Holocaust Learning Trunk Project information, guides, supplemental materials, evaluation forms. Anne Frank in the World exhibit page with forms for school group tour reservations. Annual Days of Remembrance ceremony at Georgia State Capitol. Winning Lesson Plans by Distinguished Educators.

Jewish Foundation for the Righteous (JFR). <www.jfr.org>.

Abstract: 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>.

Abstract: 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>>.

Abstract: Online exhibits. Teaching Materials – timelines, glossary, 36 questions.

Teaching Tolerance – Southern Poverty Law Center. <www.teaching.org>.

Abstract: 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>.

Abstract: Holocaust encyclopedia . Exhibits online. Teaching materials available for viewing and download. Online videos and podcasts. Professional development opportunities. Animated maps

Yad Vashem – Jerusalem. <www.yadvashem.org>.

Abstract: Online exhibits. Teaching materials. Righteous Among the Nations Information and biographies. Lists of names and information on victims, including tracing services. International programs.

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Source(s): The Simon Wiesenthal Center

<<http://motlc.wiesenthal.com/site/pp.asp?c=gvKVLcMVIuG&b=394663>>

“Guidelines for Teaching about the Holocaust”

Source(s): Paraphrased and excerpted from United States Holocaust Memorial Museum. Full guide available online.

<<http://www.ushmm.org/education/foreducators/guideline/>>

“Holocaust Chronology”

Source(s):

St. Louis Holocaust Museum & Learning Center.

<http://www.hmlc.org/Education_Chronology.html>

“Holocaust Terminology”

Source(s):

St. Louis Holocaust Museum & Learning Center.

<http://www.hmlc.org/Education_Holocaust_Terminology.html>

Don't Give Hate a Chance. Georgia Commission on the Holocaust

<http://holocaust.georgia.gov/vgn/images/portal/cit_1210/25/26/27060751DGHAC%20one%20doc..pdf>

“Pyramid of Hate”

Source(s):

Anti-Defamation League

<http://www.adl.org/education/courttv/pyramid_of_hate.pdf>

“Summary of Materials”

Source(s): Compiled by the Georgia Commission on the Holocaust from Amazon.com, Goodreads.com, Barnesandnoble.com, and Wikipedia.com

“Suggestions for Further Reading”

Source(s): Compiled by the Georgia Commission on the Holocaust from Amazon.com and other such sites

“What Have We Learned?”

Source(s): *Don't Give Hate a Chance*. Georgia Commission on the Holocaust.

<http://holocaust.georgia.gov/vgn/images/portal/cit_1210/25/26/27060751DGHAC%20one%20doc..pdf>