

PREJUDICE AND HATE: GEORGIANS AND THE HOLOCAUST

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Historical Background Information

The Holocaust was the systematic, planned destruction of the Jewish people during the year 1933-1945. Six million Jews, one-third of the world's Jewish population, were annihilated by the Nazis. Millions of other people – those who opposed the Nazis, those who didn't fit the "Aryan myth" of a perfect race, and those who endangered their lives by harboring Jews – were also destroyed.

Nazi policies of expulsion and annihilation of the Jews were built on centuries of discrimination. Edicts of canon law and policies of other governments imposed severe restrictions on the Jews. At first, there was the period of conversion which meant "You cannot live among us as Jews." As early as 321, Roman emperors and theologians withdrew ancient privileges to the Jews if they did not convert to Christianity. For example, Jews were excluded from high office or from military careers. Rabbis were prohibited from performing religious responsibilities.

By the Middle Ages, the policy of expulsion was enforced in many countries. This meant, "You cannot live among us." Cannon policy stated that Jews were the enemies of the Church. As a result, Jews were expelled in the 11th century from such places as Rouen and Orleans in France and in the late 13th century from England.

Organized massacres of Jews took place in German and French towns in 1096. By 1215, there was a church law requiring Jews to wear a special mark. In German countries, Jews sewed a disk or badge to their clothing. In 1492, Jews who had not converted were expelled from Spain. By 1550, Jews were forced to live in ghettos in many countries. Some of the most violent pogroms against the Jews were organized by Chmielnicki in 1648 in Poland.

During the 18th century, the period of enlightenment, Judaism was often referred to as a "superstition" that had to be removed. Posters called "broadsheets" in Germany and England pictured Jews as the devil or indulging in forbidden foods.

In the 19th century, there was a revival of fierce discrimination against the Jews. German peasants rioted against them. A wave of pogroms took place in more than 160 towns in Russia in 1881. Spurious literature, the "Protocols of the Elders of Zion," was published in 1905 by the Czarist secret police. This pamphlet proclaimed that Jews had an international network to control the world.

Twentieth century Europe, however, brought forth the most virulent discrimination against the Jews. Immediately following World War I, Simon Petliura organized the pogroms in more than 500 places between Russia and Poland, claiming that the Jews were allies of the Bolsheviks. The Nazis, then, had precedents for the "Final Solution," or annihilation, of the Jews. This meant, "You cannot live."

In state-sponsored legal decrees, the "Final Solution" became Nazi government policy. Not all victims were Jews, but the "Final Solution" meant that all Jews were victims.

Dachau, the first concentration camp, was opened in 1933 for political prisoners. The first gassings and mass murders killed Germans who were victims of the myth of Aryan supremacy because they were infirm, mentally retarded, or emotionally disturbed. Russian prisoners of war were the first victims in the death block in Auschwitz, built in 1942. Genocidal acts were committed against the gypsies. Also,

Many members of the Polish intelligentsia were killed, and Polish children were taken from their parents – all in an effort to make the Polish people permanently subservient to the Nazis.

The Holocaust was to culminate in a massive industry of death camps and slave labor camps – places such as Auschwitz, Treblinka, Sobibor, Chelmno, Maidanek, and Belzec – in which virtually all who entered were murdered. However, the Holocaust did not begin with bold or even unusually brutality. It began gradually with discrimination, segregation, isolation, and economic strangulation. Anti-Semitic acts were endorsed by the state, making the victims feel insecure and unwelcome.

By 1935, two years after Hitler came to power, the German government introduced systematic legislation defining Jews and segregating them from Aryan, or pure German, society. Aryans were considered worthy while other peoples were “destined to servitude.” The Jews, the gypsies, the mentally retarded, the infirm, and the elderly were considered unworthy of life.

The Nuremberg legislation of 1935 defined the Jews as a racial group on the basis of the religious identity of their grandparents, without regard to the religion they practiced, the identity they affirmed, or the views they held. The Jews were called “vermin to be exterminated.” Between 1935 and 1939, Jews were removed from the civil service, courts and commerce, and schools and universities. Jews could not employ Aryans in their homes. Jewish doctors could only care for the Jews.

Following Nuremberg legislation, the persecution of the Jews intensified. At the Evian Conference, in 1938, delegates of 32 nations agreed not to open their boundaries for Jewish immigration. On November 9, 1938, 191 synagogues in Germany and Austria were burned, thousands of Jewish businesses were looted, and 20,000 Jews were arrested. So great was the destruction that this evening was called *Kristallnacht*, the “Night of the Broken Glass.”

The Germany army advanced on both Western and Eastern fronts. War only quickened the pace and the scale of the killings. The Nazis increased their use of force and violence after a country surrendered and its people were subdued. In 1940 and 1941, mobile killing units known as *Einsatzgruppen* followed the invading Nazi armies eastward and killed millions of Jews by rounding them up, bringing them to the edge of a city or town, and shooting them one at a time.

More than 1,500,000 Jews were killed in this process, as were thousands of Soviet political leaders, intellectuals and scholars, teachers, journalists and writers, all without charges or a trial. They became victims of a disciplined killing process that used the confusion of the immediate post-invasion period to eliminate whole families and entire villages.

The scope broadened as Nazi officials wondered if they could find a better way of killing people. In January 1942, Nazi officials outlined plans for mass extermination of Jews by gassing. Some existing concentration camps were enlarged, while others were newly constructed, often near major railroad intersections in Poland and Germany.

The Nazis deported to the camps Jews, gypsies, and a host of other people they deemed undesirable. Some worked as slave laborers and others were maintained as prisoners, but most were killed immediately in gas chambers. At the height of this campaign,

10,000 people were killed each day at Auschwitz, and the numbers killed at other death camps were not far behind.

Some people tried to resist the Nazis. In uprisings in ghettos such as the Warsaw Ghetto and even in the extermination camps, Jews resisted not because they expected to win, because in doing so they affirmed their honor and dignity. They resisted in hundreds of small ways such as practicing their faith, teaching the young, and remaining humane and compassionate. Some even resisted by resorting to arms.

Many Jews tried to evade the Nazis by hiding. It was often difficult to find a place to hide because a family that hid Jews could be killed. Some brave and noble individuals – the citizens of the village of Le Chambon-sur-Lignon in France, the German industrialist Oskar Schindler in Poland, and many Danish people – defied the Nazis by providing shelter to the victims.

Thousands of other ordinary men and women saved individuals and families they often didn't even know while putting themselves and their own families at great risk. These valiant people were few in comparison to the many more who turned their backs and closed their eyes. Indifference, complacency, and collaboration were more prevalent than was resistance throughout occupied Europe.

When Allied soldiers liberated the concentration camps, they found a starving remnant of the people chosen by the Nazis for destruction. Emaciated skeletons were evidence of people who suffered from malnutrition. Six million Jews had been killed, while only a few hundred thousand European Jews remained. Millions of other innocent victims – men, women, children, gypsies, Poles, Slavs, and Jehovah Witnesses – also had been killed as the Nazis pursued two policies: implementing a “Final Solution” to eliminate the Jews, and establishing racial perfection in the world by eliminating or making subservient all the “inferior” peoples of Europe.

Holocaust Chronology

1933

January 30	Adolf Hitler is appointed chancellor of Germany
March 23	The first concentration camp opens, in Dachau, a German town near Munich.
March 24	<i>Reichstag</i> (the German Parliament) gives Hitler power to enact laws on its behalf.
April 1	Boycott in Germany of Jewish-owned stores and businesses.
April 7	Jewish government workers are ordered to retire.
May 10	Books written by Jews and opponents of Nazism are burned.
July 14	Nazi party declared the only legal party.

1934

August 2	Paul von Hindenburg, president of Germany, dies.
August 3	Hitler becomes president and commander-in-chief of the armed forces.

1935

March 16	Hitler rejects the Treaty of Versailles and begins to draft Germans into military service.
September 15	The Nuremberg Laws are passed. Among them are laws denying Jews citizenship in Germany.
November 15	German law defines a Jew as anyone who considers himself a Jew, was born of Jewish parents, had one Jewish parent, or had at least one Jewish grandparent.

1936

March 3	Jewish doctors no longer allowed to work in German government hospitals.
August 1	Olympic Games open in Berlin. Signs reading, "Jews not welcome" are temporarily removed from most public places by Hitler's orders.

1937

July 16	Buchenwald concentration camp opens.
April 26	All Jewish property must be registered with the Nazis.
July 5	Evian Conference on German refugees opens.
July 23	German government announces Jews must carry identification cards.
October 5	All German Jews must have their passports marked with a large red "J"
November 9	Kristallnacht, the Night of Broken Glass. Many thousands of Jewish owned stores and businesses are broken into and robbed. Synagogues are burned. Jews are arrested and degraded. Some are killed.
November 15	Jewish children may no longer attend German schools.

1939

August 23	Soviet and German pact signed.
September 1	The German Army invades Poland. War World II begins.

1939 (cont'd)

November 23	Polish Jews are ordered to wear at all times in public armbands with yellow Stars of David.
November 28	First Polish ghetto established in Piotrkow.

1940

April 27	Orders are issued to set up a concentration camp at Auschwitz, Poland.
May 1	The Lodz ghetto is established.
November 15	Walls surrounding the Warsaw Ghetto are completed and the ghetto is closed to the outside with approximately 500,000 inhabitants.

1941

June 22	The German Army invades the Soviet Union. Einsatzgruppen (Nazi murder squads) begin mass killings of Soviet Jews.
December 7	The Japanese attack Pearl Harbor, Hawaii. The United States declares war on Japan.
December 8	Mass killings begin at Chelmno death camp.
December 11	Germany and Italy declare war on the United States.

1942

January 20	At the Wannsee Conference, plans are developed by the Nazis for the total destruction of the Jews of Europe, the "Final Solution."
March 1	Gas chambers begin operations at Sobibor. Trains begin to arrive at Auschwitz.
March 17	Killings begin in the Belzec death camp.
June 1	Treblinka death camp opens.
July 22	Deportations from Warsaw ghetto to Treblinka begin.
October 4	All Jews in concentration camps in Germany are sent to Auschwitz.

1943

April 19	The Warsaw ghetto revolt begins.
June 11	All Jews in Polish ghettos are sent to death camps.
June 21	All Jews in Russian ghettos are sent to death camps.
August 2	Prisoners revolt at the Treblinka death camp.
October 2	Order for the expulsion of Danish Jews. Through rescue operations of Danish underground, 7,000 Jews are evacuated to Sweden; only 475 people captured by Germans.
October 14	Prisoners revolt at the Sobibor death camp.

1944

May-June	An estimated 400,000 Hungarian Jews killed at Auschwitz.
June 6	D-day, the Allied invasion of Nazi-held Europe.
July 24	Russian army liberates Maidanek death camp.
October 7	Prisoners revolt at Auschwitz.

1945

April 15	Bergen-Belsen is liberated by the British army.
April 29	Dachau is liberated by the American army.
April 30	Hitler commits suicide.
May 8	Germany Surrenders to Allies.
November 22	Nuremberg Trials of Nazi begin.

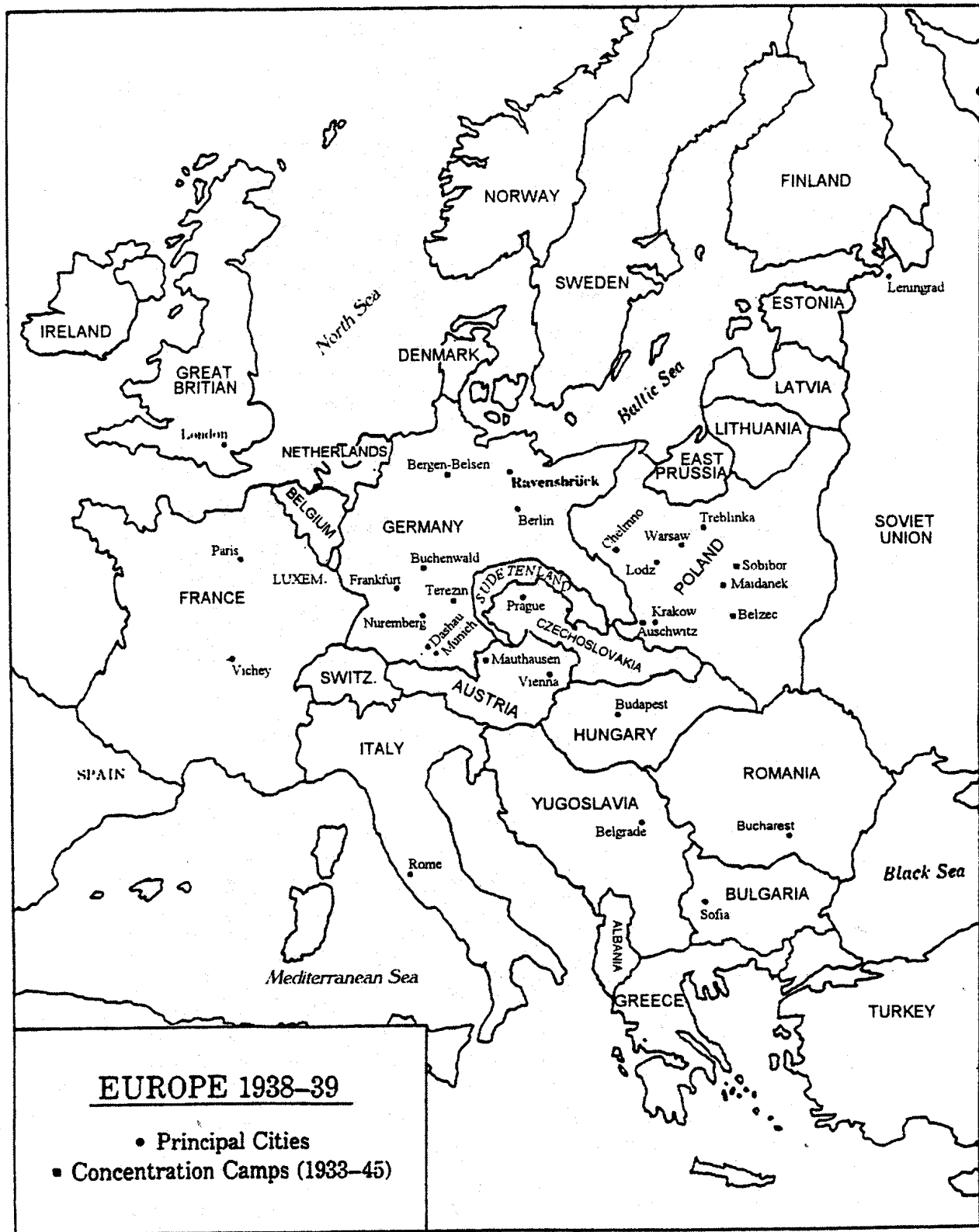
Holocaust Glossary

Anti-Semitism	Acts or feelings against Jews; takes the form of prejudice, dislike, fear, discrimination, and persecution.
Aryan	The name of a prehistoric people of Europe and India. The Nazis asserted the unscientific notion that ancient Aryans had founded civilization and were racially superior and that Germans were the modern-day Aryans, or the master race. The Nazis believed that a typical Aryan was tall, blond and blue-eyed.
Concentration camp	Prison where the enemies of the German government, such as Jews, Gypsies, homosexuals, and political opponents, were gathered, or “concentrated”, involuntarily. Although these camps were officially considered labor camps, the people in them were not expected to survive. Over 100 concentration camps existed.
Death camp	Camps built for the specific purpose of mass murder. There were six death camps: Auschwitz, Belzec, Chelmno, Maidanek, Sobibor, and Treblinka.
Discrimination	Treating some people better or worse than others without any fair or proper reason.
Euthanasia Program	In late 1939, Hitler commissioned specified doctors to murder people institutionalized as invalid or mentally handicapped including children with deformities. Both adults and children judged “lives not worth living” were killed primarily with lethal injection. The original program known as “T-4” was eventually halted due to protests made by church leaders.
Einsatzgruppen	Mobile killing units 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.
Evian Conference	Meeting in Evian, France, in 1938, of delegates from 32 nations, including the United States and Great Britain, to discuss Jewish refugees. No country offered to take in the masses of Jews wishing to escape Nazi persecution.
Final Solution	The Nazi term for their plan to exterminate all European Jews. The full term used by the Nazis was “The Final Solution of the Jewish Question.”
Gas Chambers	Rooms, often disguised as showers, where groups of Jews and other death-camp victims were killed by poisonous gasses.
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.

Genocide	Term created after World War II to describe the systematic murder of an entire political, cultural, or religious group. The Nazis used the phrases "Final Solution", "special treatment", and "resettlement" as euphemisms for genocide.
Ghetto	An enclosed and restricted area of a city in which Jews were required to live.
Holocaust	The systematic, planned extermination of 6 million European Jews by the Nazis during World War II. Many non-Jews also perished in the Holocaust. The word is derived from the Greek meaning "burnt whole" - complete destruction by fire.
Jews	A religious and ethnic group with a long history and rich cultural and spiritual tradition. Jews live in almost all countries of the world and have a special relationship with the country of Israel, which is considered the Jewish homeland.
Kristallnacht	November 9-10, 1938, the Night of Broken Glass. A government sponsored program when synagogues across Germany were burned and Jewish-owned businesses, schools, and homes were vandalized and looted. Thousand of Jews were arrested, and some were killed.
Labor Camp	Nazi concentration camp where inmates were used as forced laborers.
Liberators	Soldiers in the Allied armies who freed the inmates of concentration camps.
Nazi	The abbreviated form of the German "National Socialist German Workers' Party." Nazis preached hatred of Jews, Gypsies, homosexuals, and others, and commanded the German expansion that led to World War II.
Nuremberg Laws	Two German laws issued in 1935: no "impure " German could be citizen; and no "impure" German could marry a "pure" German. The laws excluded the Jews from German society, removed them from jobs, and expelled them from schools and universities.
Pogrom	An organized attack or persecution of a people, especially the Jews.
Prejudice	An opinion formed before the facts are known. In most cases, these opinions are founded on suspicions, ignorance, and the irrational fear or hatred of other races, religions, or nationalities.
Resistance	Acts of rebellion, sabotage, and attempts to escape committed by individuals and groups within the camps and ghettos.
St. Louis Incident	In May 1939, the ship St. Louis, left Germany with 937 Jewish refugees seeking asylum in the Americas. Most were denied entry and 907 had to return to Europe where most, it is believed, died at the hands of the Nazis.
Scapegoat	A person, group, 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.
Swastika	An old religious ornament adopted by the Nazis as their party symbol. Originally seen on Byzantine buildings, Buddhist inscriptions, Celtic

monuments, and Greek coins; widely used among Indians of North and South America.

Star of David	A six-pointed star used as a symbol of Judaism. The symbol was the badge that the Nazis forced the Jews to wear, to distinguish them from the rest of the population.
Synagogue	A Jewish home of worship.
Wannsee Conference	On January 20, 1942 a conference was held in a suburb of Berlin, Wannsee. The meeting was designed to work out the details of the Final Solution.
Yellow Star	The six-pointed Star of David made of yellow cloth and sewn to the clothing of European Jews to permit easy identification.
Zyklon B	A pesticide gas used to kill Jews in the death camps made under license from I.G. Farben by two German firms, Teschund Stabenow of Hamburg and DEGESCH of Dessau, an I.G. Farben affiliate..



Frequently Asked Question:

What was the Holocaust?

The Holocaust was the systematic, bureaucratic annihilation of six million Jews by the Nazi regime and their collaborators as a central act of state during World War II. In 1933, approximately nine million Jews lived in the 21 countries of Europe that would be occupied by Germany during the war. By 1945, two out of every three European Jews had been killed. Although Jews were the primary victims, hundreds of thousands of Roma (Gypsies) and at least 250,000 mentally or physically disabled persons were also victims of Nazi genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed because of their nationality. Poles, as well as other Slavs, were targeted for slave labor, and as a result, tens of thousands perished. Homosexuals and others deemed "anti-social" were also persecuted and often murdered. In addition, thousands of political and religious dissidents such as communists, socialists, trade unionists, and Jehovah's Witnesses were persecuted for their beliefs and behavior, and many of these individuals died as a result of maltreatment.

Who were the Nazis?

"Nazi" is a short term for the National Socialist German Workers' Party, a right-wing political party formed in 1919 primarily by unemployed German veterans of World War I. Adolf Hitler became head of the party in 1921, and under his leadership by the early 1930's, the party became a powerful political force in German elections by the early 1930's. The Nazi party ideology was strongly anti-Communist, anti-Semitic, racist, nationalistic, imperialistic, and militaristic. In 1933, the Nazi Party assumed power in Germany and Adolf Hitler was appointed Chancellor. He ended German democracy and severely restricted basic rights, such as freedom of speech, press, and assembly. He established a brutal dictatorship through a reign of terror. This created an atmosphere of fear, distrust, and suspicion in which people betrayed their neighbors, and which helped the Nazis to obtain the acquiescence of social institutions such as the civil service, the educational system, churches, the judiciary, industry, business, and other professions.

Why did the Nazis want to kill large numbers of innocent people?

The Nazis believed that Germans were "racially superior" and that there was a struggle for survival between them and "inferior races." Jews, Roma (Gypsies), and the handicapped were seen as a serious biological threat to the purity of the "German (Aryan) Race" and therefore had to be "exterminated." The Nazis blamed the Jews for Germany's defeat in World War I, for its economic problems and for the spread of Communist parties throughout Europe. Slavic peoples (Poles, Russians, and others) were also considered "inferior" and destined to serve as slave labor for their German masters. Communists, Socialists, Jehovah's Witnesses, homosexuals, and Free Masons were persecuted, imprisoned, and often killed on political and behavioral (rather than racial) grounds. Sometimes the distinction was not very clear. Millions of Soviet Prisoners of War perished from starvation, disease and forced labor or were killed for racial or political reasons.

How did the Nazis carry out their policy of genocide?

In the late 1930's, the Nazis killed thousands of handicapped Germans by lethal injection and poisonous gas. After the German invasion of the Soviet Union in June 1941, mobile killing units following in the wake of the German Army began shooting

Massive numbers of Jews and Roma (Gypsies) in open fields and ravines on the outskirts of conquered cities and towns. Eventually, the Nazis created a more secluded and organized method of killing enormous numbers of civilians-six extermination centers were established in occupied Poland, where systematic large-scale murders by gas and body disposal through cremation were carried out. Victims were deported to these centers from Western Europe and from the ghettos in Eastern Europe, which the Nazis had established. In addition, millions died in the ghettos and concentration camps as a result of forced labor, starvation, exposure, brutality, and disease, and execution.

How did the world respond to the Holocaust?

Created by the Georgia Commission on the Holocaust

The United States and Great Britain, as well as other nations outside Nazi Europe received numerous press reports in the 1930's about the persecution of Jews. By 1942, the governments of the United States and Great Britain had confirmed reports about "the Final Solution" -Germany's intent to kill all the Jews of Europe. However, influenced by anti-Semitism and fear of a massive influx of refugees, neither country modified its refugee policies. Their state of intention to defeat Germany militarily took precedence over rescue efforts, and therefore no specific attempts to stop or 510" the genocide were made until mounting pressure eventually forced the United States to undertake limited rescue efforts in 1944. In Europe, rampant anti-Semitism incited citizens of many German-occupied countries to collaborate with the Nazis in their genocidal policies. There were, however, individuals and groups in every occupied nation who, at great personal risk, helped hide those targeted by the Nazis. One nation, Denmark, saved most of its Jews in a nighttime rescue operation in 1943 in which Jews were ferried in fishing boats to safety in neutral Sweden. Bulgaria saved most of its Jews by defying order5 to turn them over to the Nazis. However, they were more than willing to hand over non-Bulgarian Jews.

Apathy and Indifference: Quotations for Discussion

Abraham Lincoln: *"To sin by silence when they should protest makes cowards of Men."*

William James: *"When you have a choice to make and you don't make it, that in itself is a choice. "*

Albert Einstein: *"The world is too dangerous to live in, not because of the people who do evil, but because of the people who sit and let it happen. "*

Edmund Burke: *"The only thing necessary for evil to triumph is for good men to do nothing. "*

Rev. Martin Niemoeller, a pastor in the German Confessing Church, who spent seven years in a concentration camp:

*" First they came for the Communists, and I did not speak up- because I was not a Communist.
Then they came for the Jews, and I did not speak up- because I was not a Jew.
Then they came for the trade unionists, and I did not speak up- because I was not a trade unionist.
Then they came for the Catholics, and I did not speak up- because I was a Protestant.
Then they came for me--and by that time, nobody was left to speak up. "*

Applications: What Have We Learned

The Holocaust and Humanity

But, remembering the Holocaust, as a specific event does not mean seeing it in isolation. On the contrary, 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. For, once the Holocaust began -once the plan took hold -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 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; 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.

Applications: What Have We Learned The Holocaust and Its Meaning

Nearly six million Jews were killed in what historians have called the Holocaust. A Holocaust is a conflagration, a great raging fire consuming in its path all that lives. Just such a murderous fire burned for a few short years during World War II in Germany and in the countries that Germany invaded and conquered. When this Holocaust was over, nearly one-third of all the Jews in the world had been put to death.

They were not just the victims of war, though World War II was being fought. They were not just victims of neglect, although many died of exposure, disease, and Starvation. They were not just victims of politics, although some were put to death for openly disagreeing with the government. They were not just victims of senseless mobs, although Nazi officials encouraged anti-Jewish rioting. The Jews of Europe who died in the Holocaust were victims of a careful, well-organized plan.

This plan had one purpose: to destroy the Jews. The Nazis who designed the program called it "the Final Solution to the Jewish Question. Six million people were murdered because they were born of Jewish parents, had one Jewish parent, or had at least one Jewish grandparent.

Of course, people have been killing one another since the beginning of history. And in our times-through newspapers, magazines, radio, and television-murder have become a part of everyday life. Just to open the daily newspaper is to discover a world that seems full of violence. Why should anyone read about a crime that happened over fifty years ago? Why read about the Holocaust?

Extermination as Official Policy. What sets the Holocaust starkly apart from the violent crimes that tend to fill our daily news reports is the appalling fact that the murder of innocent civilians was a government policy. There have been, and are, other examples of government policy intended to subjugate, even to exterminate, a group of people. But never in history has such a policy been carried *out* on such a scale.

Annotated Bibliography for Middle and High School

HISTORY

Adler, David, We Remember the Holocaust. New York: Henry Holt and Co., 1989. This book chronicles the Holocaust through the voices of those who survived it.

They tell us about Jewish life in Europe before the 1930's and about the violence of Hitler's rise to power. With its moving first-person voices and original photographs, the book is an intensely personal contribution to the history of a period that must never be forgotten.

Chaiken, Miriam, A Nightmare in History: The Holocaust 1933-1945. Boston: Houghton Mifflin, 1987. Illustrated with striking photographs. This book traces the step-by-step process the Nazis devised for moving Jewish citizens from their homes to annihilation in death camps, documents the heroic resistance of the Warsaw Ghetto, and describes the growing world effort to keep the memory of the Holocaust alive.

Gilbert, Martin. The Holocaust: A History of the Jews in Europe During the Second World War. New York: Henry Holt and Company, 1986.

Gilbert combines historical narrative with personal testimonies of survivors.

Although the book is long, excerpts can easily be handled by high school students. It is also well-indexed, making it an invaluable tool for providing supplementary material on almost any aspect of the Holocaust.

Meltzer, Milton, Never to Forget: The Jews of the Holocaust. New York: Dell Publishing Co., 1976.

Meltzer's history focuses on the Jewish perspective on the Holocaust including brief histories of anti-Semitism and of Jewish resistance. This was one of the first books written for young people and is still one of the most useful.

Rossell, Seymour, The Holocaust: The Fire That Raged. New York: Franklin Watts, 1990. In clear, simple prose, Rossell chronicles events from the rise of Nazism through the ghetto, camps, rescue and resistance, to the Nuremberg and Eichmann trials. This is a good introductory book for those unfamiliar with historical events.

Stadtler, Bea, The Holocaust: A History of Courage and Resistance. West Orange, NY: Behrman House, 1975.

This was the first book for young people about the Holocaust, and as the title indicates, the emphasis is on the resistance, in its many forms. The first two chapters are historical background, and there are three chapters about who helped rescue the Jews. This is basically a story the Jews, camps, ghetto, the women, the doctors, the press, and the many people whose names are remembered for their courage. . Easy reading level.

FICTION AND MEMOIRS

Frank, Anne, Anne Frank: The Diary of a Young Girl. New York: Pocket Books, 1958. What we know of *her* brief life was found in her diary, abandoned on the floor of her family's hiding place in Amsterdam. This book is one of the most moving and personal documents to come out of World War II and is still one of the most read works in Holocaust literature.

Leitner, Isabella, The Big Lie. A True Story. New York: Scholastic, 1992. On March 14, 1944, with World War II raging through Europe, the Nazis took over and changed everything for Isabella Leitner, her family, and all the Jews of Hungary. Isabella tells of her experiences in Nazi-occupied Europe. This book, which is an easy reading level, communicates the tragedy of this period far better than any history book could.

Lowry, Lois, Number the Stars. New York: Dell Yearling Book, 1989. Recipient of the 1990 Newberry Medal, this compelling novel tells the story of ten year- old Annemarie Johansen and her best friend, Ellen Rosen. When the Nazis announce plans to "relocate" Denmark's Jews in 1943, Annemarie finds the true meaning of courage as her family, assisted by the Danish Resistance, helps the Rosens cross over to safety in neutral Sweden.

Matas, Carol, Daniel's Story. New York: Scholastic, 1993. This book for young readers was published in conjunction with an exhibit called "Daniel's Story: Remember the Children", shown at the U.S. Holocaust Memorial Museum in Washington, DC. Daniel remembers leading a normal life before the Nazis, "came to power in 1933, but memories of those days begin to fade as he and his family faces the dangers threatening Jews in Hitler's Germany in the late 1930s. Although Daniel is a fictitious character, his story was inspired by the real experiences of many of the more than one million children who died in the Holocaust.

Richter, Hans Peter, Friedrich. New York: Puffin Books, 1987. In this first person narrative, Friedrich is the friend and neighbor of the narrator. The two boys were born in the same year, 1925, and the difference in their religions mattered little in the early years of their friendship. In 1933, things began to change for the Jews and for this friendship. This story, which is told in short chapters, follows the relationship of the boys through 1942. The book is suitable for young readers, but also has been used at the high school level.

Sender, Ruth M. The Cage. New York: Macmillan. 1986. Sender's account of her experiences is one of the most graphic and dramatic in young people's literature. Her story begins just before the Nazi invasion of Poland and continues through life in the Lodz ghetto and finally, at Auschwitz. A sequel, To Life, continues her narrative from liberation to her arrival in the United States in 1950.

Tatelbaum, Itzhak, Through Our Eyes-Children Witness the Holocaust. IBT Publishing, Inc., 1989. The lives of 1 1/2 million children were lost during the Holocaust. The lives of others were changed irrevocably. In this book, the words of some of these children are recorded. The words were taken from diaries that survived the war. Archival photos as well as interpretive drawings reveal the tragic shattering of childhood.

Weisel, Elie, Night. New Jersey: Bantam, 1982. Weisel is one of the most eloquent writers of the Holocaust, and this book is his best-known work. This compelling narrative describes Weisel's own experiences in Auschwitz. His account of his entrance into Auschwitz is extraordinary. The book is often used as required reading for students of the Holocaust.

Yolen, Jane, The Devil's Arithmetic. Puffin Books, 1988.

Winner of the National Jewish Book Award and the Association of Jewish Libraries' Award, this is a unique, compelling novel appropriate for Middle School students. Jane Yolen uses a time-travel theme to tell a story about a young girl who opens the door

During Passover Seder and suddenly finds herself in the unfamiliar world of a Polish village in the 1940s.

Annotated Videography for Middle and High School

Prejudice and Hate: Georgians and the Holocaust. Documentary. Color and black/white. 26 minutes.

Credits: Written, produced and directed by The Georgia

Commission on the Holocaust, 1994. Recommended for Middle School and High School. This

videotape highlights prominent Georgians such as Governor Zell Miller, President Jimmy Carter, Congressman Newt Gingrich, Monica Kaufmann, and

Georgia Holocaust survivors, as well as local sports and community figures, speaking on the Holocaust and what can happen when prejudice and hate are not addressed.

Through archival footage and photos, this video offers a brief history of the Holocaust

and contains some graphic photography. This monograph serves as the accompanying study guide.

The Camera of My Family: Four Generations in Germany, 1845-1945. Recommended for Middle School and High School.

An award-winning production that tells the story of one upper-middle class

German Jewish family, set against a search for personal identity. When Catherine

Noren, photographer and author, finds a collection official photos which reveals her 'secret past'. She begins her quest for knowledge about her relatives and herself.

The Courage to Care. Documentary. Color and black/white. 28 minutes. 1986. Recommended for Middle School and High School.

Nominated in 1986 for an Academy Award for best short documentary film, the film

depicts ordinary people who refused to succumb to Nazi tyranny and reached out to help victims of the Holocaust.

Daniel's Story. Docudrama. Black/white. 12 minutes. Recommended for Middle School.

This videotape documents the events of the Holocaust from the perspective of a Jewish child growing up in Nazi Germany. Daniel and his family represent a

composite of the experiences of German Jewish families, and the story is told with

authentic archival photographs and film footage. Since the videotape has been designed for children ages 8-13, it describes the plight of a family, victimized by the Nazis without using images of graphic horror. An accompanying *Resource Packet* is available.

Dear Kitty. Documentary. Color and black/white. 25 minutes. Recommended for Middle School and High School.

The life of Anne Frank is told with quotations from her diary, photos from the family album, and

historic film footage. Historical background is given on the Holocaust, anti-Semitism, racism and

fascism. This film can be used as an introduction to the Holocaust, together with readings from *The Diary of Anne Frank*.

Genocide, 1941-1945 (World at War Series). Documentary. Color and black/white. 50 minutes. 1982. Recommended for High School.

The story of the destruction of European Jewry is told using archival footage and

Created by the Georgia Commission on the Holocaust

testimonies of victims, perpetrators, and bystanders. This is an excellent overview for the classroom.

The Hangman. Animated. Color. 12 minutes. Recommended for Middle School and High School
Animation is used to illustrate the poem by Maurice Ogden about a town in which
The people are hanged one by one by a mysterious hangman while the townspeople stand by
rationalizing each victimization. The film is especially useful in introducing the subject of individual
responsibility and the role of the bystander in the Holocaust.

The Wave .Docudrama. Color. 46 minutes. Recommended for Middle School and High School.
This film recreates a classroom experiment done by a high school teacher who set up strict rules and
behavior codes in an effort to show how peer pressure, conformity, and loyalty could work in a
classroom the same way they had in Nazi Germany. This is an excellent film to use in conjunction with
lessons on the rise of Nazism.

Weapons of the Spirit. Documentary .Color. 38 minutes. 1988. Recommended for Middle School and
High School.

This is the story of Le Chambon-sur-Lignon, a small Protestant village in south-
central France, and how its predominantly Protestant citizens responded to the Nazi threat against the
Jews. Residents of the area hid and cared for 5000 Jews, many of them children.

Appendix A

Lesson Plan: Apathy and Indifference

I. Instructional Objectives

- A. The student will recognize the effects of apathy, indifference, and prejudice.
- B. The student will recognize the importance of exercising social responsibility.
- C. The student will become aware that one must act against, not accept, injustice.

II. Instructional Materials

- A. “Hangman,” a poem by Maurice Ogden (video tape available).
- B. Hangman Discussion Questions
- C. Apathy and Indifference-Quotations for Discussion.
- D. Student Worksheets

III. Procedures

- A. Have students complete column 1 (“You”) of Hangman Checklist.
- B. Read the poem “Hangman.”
- C. Do Sequence of Events Worksheet.
- D. Discuss students’ reactions to poem. Use Discussion Questions to evoke responses.
- E. Go over Vocabulary Worksheet.
- F. Do Hangman Worksheet. Discuss.
- G. Do column 2 (“Poet”) of Hangman Checklist.
- H. Distribute Apathy and Indifference – Quotations for Discussion. Allow time for the students to read these quotations, or ask students to read them aloud. Discuss how these quotations address apathy and indifference.

Hangman Checklist

Directions. Before reading the poem, check those statements with which you agree. After reading the poem, check those statements with which you believe the poet, Maurice Ogden, would agree.

You Poet

- | | | |
|-------|-------|---|
| _____ | _____ | 1. A person who commits a crime should be punished. |
| _____ | _____ | 2. I don't care what happens, as long as it doesn't disturb me. |
| _____ | _____ | 3. Evil actions occur because of bad people. |
| _____ | _____ | 4. It is difficult for me to give support to someone who is being taken advantage of by someone else. |
| _____ | _____ | 5. It is important to mind only your own business. |
| _____ | _____ | 6. Getting involved in other people's problems is not the responsible thing to do. |
| _____ | _____ | 7. Many people need to be persecuted to be kept in line. |
| _____ | _____ | 8. If someone pushes me around, I want everyone to know about it. |
| _____ | _____ | 9. People should help other people who are being wronged. |
| _____ | _____ | 10. The ultimate crime is murder. |
| _____ | _____ | 11. I think many people have been murdered for no reason whatsoever. |
| _____ | _____ | 12. I would defend one of my own groups only. |
| _____ | _____ | 13. I expect help if I am wronged. |
| _____ | _____ | 14. Someone else can help others who are wronged even if I'm unable to intervene. |
| _____ | _____ | 15. I think people who infringe on the rights of others would do the same to me. |
| _____ | _____ | 16. People should stick together for the common good. |

Hangman

by Maurice Ogden

1.

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

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

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

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

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

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

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

2.

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

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

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

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

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

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

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

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

3.

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

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

The fourth man's dark, accusing song
Had scratched our comfort hard and long;
"And what concern," he gave us back.
"Have you for the doomed -- the doomed and
Black?"

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

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

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

4.

Then through the town the Hangman came,
Through the empty streets, and called my name --
And I looked at the gallows soaring tall,
And thought, "There is no one left at all

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

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

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

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

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

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

"Dead," I whispered. And amiably
"Murdered," the Hangman corrected me:
"First the foreigner, then the Jew...
I did no more than you let me do."

Beneath the beam that blocked the sky
None had stood so alone as I.
The Hangman noosed me, and no voice there
Cried "Stop!" for me in the empty square

Hangman Sequence of Events Worksheet

Directions. Put the following events in the correct sequence in which they happened in the poem. Place the number “1” next to the event that happened first, a “2” next to the event that happened second, and so on.

- _____ The Hangman kills the alien.
- _____ The people think the Hangman’s done.
- _____ A fifth and sixth person are hanged.
- _____ The Hangman calls the last man a coward.
- _____ The people ask who’s the criminal.
- _____ The Hangman answers in a riddle.
- _____ The black person is hanged.
- _____ The Hangman calls the last man a murderer.
- _____ A Jewish person is hanged.
- _____ The Hangman came to town.
- _____ One person cries out against hanging the alien.
- _____ The last man stood alone.
- _____ The Hangman starts building by the courthouse.
- _____ No one cried, “Stay.”
- _____ The Hangman calls the last man’s name.
- _____ The Hangman tallied his score.

Hangman Discussion Questions

1. Who came to town smelling of gold and blood and flame?
2. What did the hangman build?
3. Who first questioned the hangman?
4. Who was the hangman's first victim?
5. What was the reaction of the townspeople to first execution?
6. What did the townspeople expect to happen after the first execution?
7. What happened to the one who called the hangman "murderer"?
8. Why did the townspeople allow a second execution?
9. What do the townspeople notice about the size of the gallows?
10. What are the reasons for the third, fourth, fifth, and sixth executions?
11. After the sixth execution, who spoke up?
12. What does the remaining townspeople think the hangman wants him to do?
13. Whom did the hangman want?
14. Who helped the last man?

Hangman Vocabulary Worksheet

1. **Scaffold**-Stanza 2 “The *scaffold* stood by the courthouse side.”
 Scaffold
 - a. wall hanging
 - b. elevator
 - c. elevated platform
2. **Hemp**-Stanza 3 “That hangman with the yellow twist of knotted *hemp* in his busy fist.”
 Hemp
 - a. hay
 - b. tough fiber used for cordage
 - c. fuel
3. **Buckshot**-Stanza 4 “We passed those eyes of *buckshot lead*,”
 Buckshot
 - a. coarse shot used for game
 - b. wild animal
 - c. firing line
4. **Riddle**-Stanza 5 “And he gave us a *riddle* instead of a reply;”
 Riddle
 - a. lines with a hidden meaning
 - b. an instrument
 - c. story
5. **Gallows**-Stanza 5 “Shall earn the rope on the *gallows-tree*.”
 Gallows
 - a. tree trunk
 - b. fireplace wood
 - c. a frame from which criminals are hung
6. **Stark**-Stanza 8 “And, *stark* and black in the morning air,”
 Stark
 - a. barren
 - b. forbidding
 - c. loud
7. **Alien**-Stanza 10 “Yesterday, with the *alien* one?”
 Alien
 - a. nearby
 - b. friendly
 - c. foreign
8. **Chute**-Stanza 14 “Fed by the blood beneath the *chute*.”
 Chute
 - a. trough through which things go to lower a load
 - b. tree
 - c. ground
9. **Usurer**-Stanza 16 “Was a *usurer* and infidel. And:”
 Usurer
 - a. friend
 - b. criminal
 - c. moneylender

10. ***Infidel***-Stanza 16 “Was a usurer and *infidel*. And:”
Infidel
a. poor person
b. atheist
c. soldier
11. ***Tallied***-Stanza 20 “As the hangman *tallied* his bloody score.”
Tallied
a. scored by notches
b. hastened
d. denied

Hangman Worksheet

1. Whenever they had the time, the townspeople wondered who was the _____ and what was the _____.
2. When a townspeople asked the hangman who the gallows were for, the hangman answered in a _____ instead of a reply.
3. What was the hangman's answer? _____

4. Why do you think the hangman answered this way? _____

5. What mistake did the townspeople make when the hangman executed the alien? _____

6. When the townspeople sought an excuse for their lack of action, they said it was in _____ for the hangman's _____.
7. How do the townspeople react when they find out that the gallows were not for the alien? _____

8. When the hangman lets them know that the gallows are not for just one man, one townspeople cries, "Murderer!" What is this person's fate? _____
9. Who tries to stop the hangman then? _____ Why? _____

10. The hangman always points out that his victims are different from the rest of the remaining townspeople. Why? _____

11. After the sixth victim, how did the townspeople feel? _____

12. When the hangman called the last man's name, the last man thought the hangman wanted to help to _____
13. How did the last man feel when the hangman laid his hands on him? _____
14. The last man said he was no _____ of the hangman.

15. The hangman calls the last man a _____ .
16. How did the last man feel when he realized there was no one to help him? _____

17. At the end of the poem, the hangman identifies the last man as the one who served the hangman more _____
What did the hangman mean? _____
18. The last man says all the other townspeople are _____ but the hangman corrects him and says they were _____.
19. What happened to the last man? _____

20. What is the poet saying about human relationships?

Apathy and Indifference: Questions for Discussion

Abraham Lincoln: *“To sin by silence when they should protest makes cowards of men.”*

William James: *“When you have a choice to make and you don’t make it, that in itself is a choice.”*

Albert Einstein: *“The world is too dangerous to live in, not because of the people who do evil, but because of the people who sit and let it happen.”*

Edmund Burke: *“The only thing necessary for evil to triumph is for good men to do nothing.”*

Rev. Martin Niemöller,
A pastor in the German Confessing Church,
Who spent seven years in a concentration camp:

“In Germany, they came first for the Communists, and I didn’t speak up because I wasn’t a Communist. Then they came for the Jews, and I didn’t speak up because I wasn’t a Jew. Then they came for the trade unionists, and I didn’t speak up because I wasn’t a trade unionist. Then they came for the Catholics, and I didn’t speak up because I was a Protestant. Then they came for me, and by that time, nobody was left to speak up.”

Answer Sheet

Hangman Checklist

1 A
2 D
3 D
4 A
5 D
6 D
7 D
8 A
9 A
10 D
11 A
12 D
13 A
14 D
15 A
16 A

Sequence of events

5
6
10
13
3
4
9
14
8
1
7
15
2
16
12
11

Vocabulary Worksheet

1 C
2 B
3 A
4 A
5 C
6 B
7 C
8 A
9 C
10 B
11 A

Discussion Questions

- | | |
|-----------------------------------|------------------------------------|
| 1 The Hangman | 8 Fear |
| 2 A Scaffold | 9 It is compared to the courthouse |
| 3 The townspeople | 10 To test the gallows |
| 4 A man from another land | 11 No one |
| 5 Relief | 12 Help take down the gallows |
| 6 The gallows-frame would be torn | 13 The one who helped him murder |
| 7 He was hanged | 14 No one |

Hangman Worksheet

- 1 criminal, crime
- 2 riddle
- 3 He who serves me best shall earn the rope of the gallows-tree
- 4 To only tell them as much as they really want to hear
- 5 Not asking more questions
- 6 respect, cloak
- 7 they fall silent and stood amazed
- 8 he is hanged
- 9 no one, fear
- 10 to convince the townspeople it is okay for them to die
- 11 that it was not worth asking the hangman who the gallows was for
- 12 pull down the gallows-tree
- 13 tricked
- 14 henchman
- 15 coward
- 16 alone
- 17 faithfully, his silence helped the hangman kill people
- 18 dead, murdered
- 19 he was hanged
- 20 If we don't help those who need help, there will be no one to help us when we need it.

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² Created by the Georgia Commission on the Holocaust