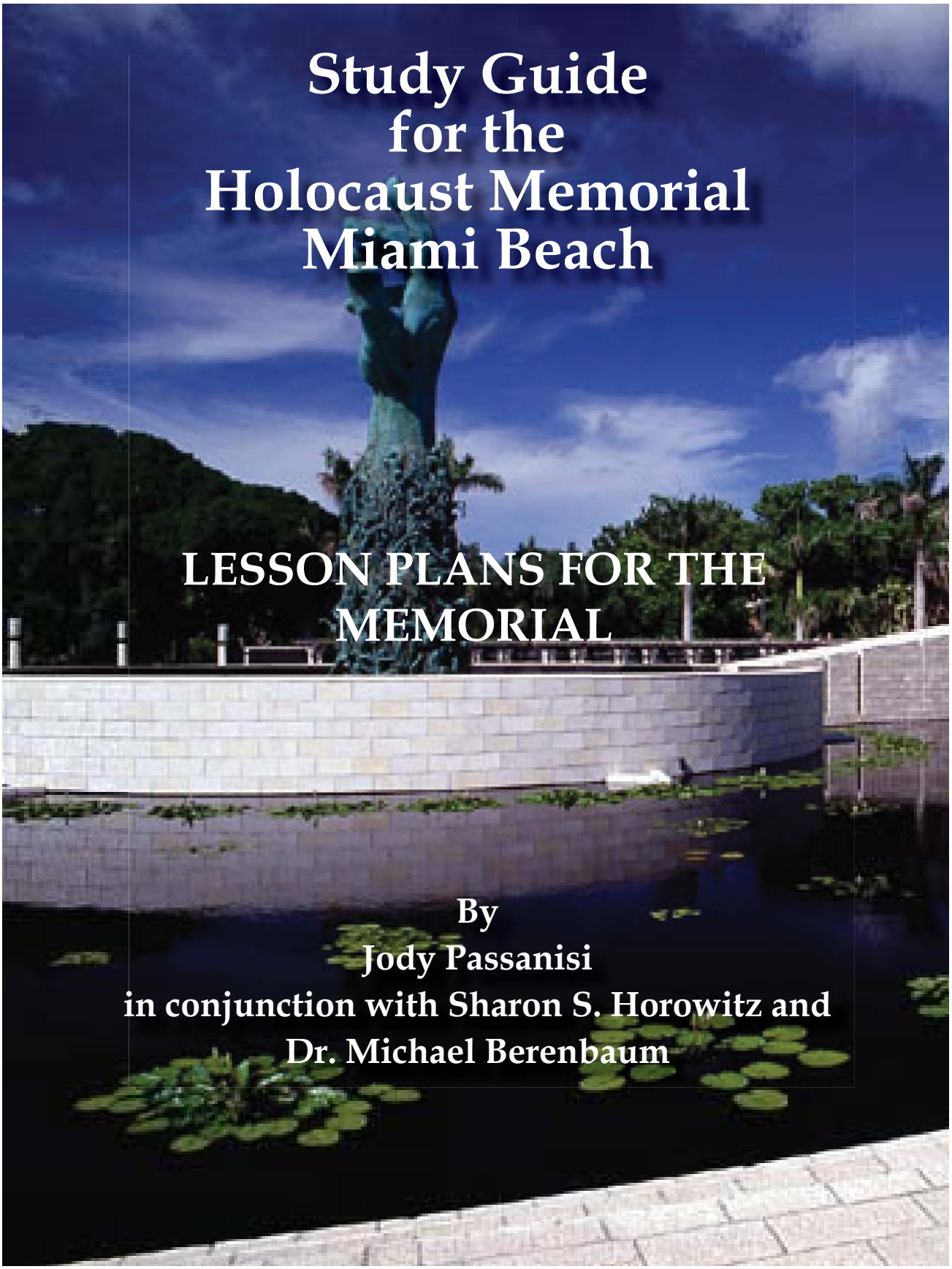

Study Guide for the Holocaust Memorial Miami Beach

LESSON PLANS FOR THE MEMORIAL

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Teacher Background File for Miami Holocaust Memorial Lessons 1-6

The systematic state-sponsored murder of six million Jews, which Americans commonly call the Holocaust (Israelis call it the "Shoah" and Nazis called it the "Final Solution to the Jewish Question") is an enormously large event that darkens the landscape of 20th-century humanity and continues to haunt us in the first decade of the new millennium. Auschwitz (the death camp) redefined the moral landscape of our common humanity.

German law defined the Jews in 1935, declaring that all those of Jewish ancestry, even two generations back, were Jews, no matter what religion they practiced, what traditions they embraced, or the identity they maintained. This held true throughout, even in the territories the Germans later conquered.

From 1933 onward, German law and society expropriated (took away) Jewish property and business, possessions and holdings, reversing a 150-year process of emancipation (freedom) that saw the Jews gain rights as citizens of the country, denying them civil liberties and rights, introducing and introducing segregation. All of these decrees were designed to get the Jews to leave, to make Germany and its conquered lands *Judenrein*—free of Jews.

Jews were concentrated first in ghettos and later in concentration and slave labor camps, kept together pending a decision on what to do about the "Jewish question," what to do about these Jews. They were deported from small communities to larger ghettos in the East and from cities to transit camps in Western Europe. All the while, the German Reich expanded, and more and more Jews came under its control.

Then the decision was taken, a policy implemented.

It was called "The Final Solution to the Jewish Question"; in simple terms, the murder of all Jews the Germans could find. At first, mobile troops were sent to stationary victims; Jews were shot one by one in the towns and villages of captured Soviet territory in 1941.

Later, when this process proved cumbersome both for the killers and the bystanders—no consideration was given to their victims—a new method was developed. The victims would be made mobile and the killing would be conducted in killing centers, where an economy of scale could be achieved and an assembly line process introduced. Bullets would no longer be required. Gas chambers—first developed by the Germans, to kill the developmentally disabled, physically handicapped, and emotionally disturbed Germans who were an embarrassment to the claim of a Master Race—were employed. Gassing was followed by cremation so that the bodies of the murdered would disappear. Deportation was again employed, taking the Jews from the ghettos and transit camps of their incarceration to the death camps of their annihilation.

These camps continued functioning until liberation in 1944 and 1945 by Allied troops.

Lesson Plan 1

Reflection

Lesson 1: What Are We Taking With Us?

Introduction:
This lesson is approximately one hour in length. It can be used in conjunction with the other lessons in this series, or as a stand-alone lesson.

Overarching Theme:
The Holocaust happened to men, women and children, each with his or her own stories.

Essential Questions for the Lesson:
- What lessons can be taken from the experience of survivors?
- What is our imperative to act in the world based on the testimony and experience of survivors?
- What can we do to make the world a better place?
- What is the goal of remembering?
- How were many survivors able to take their past and find hope?

Objectives:
By the end of this lesson, students will be able to:
- Examine different ways survivors and others reflect on the lasting experience of the Holocaust
- Reflect on the words of survivors and respond to those words
- Craft a letter to a survivor, appreciating the importance and gravity of their experience
- See survivors as more than victims, as people who are doing something positive in the world as a result of their experiences
- Look outward to the world to see what can be done to improve it in our time

Materials Needed:
- A: "Quotes for Reflection Walk" (these should be individually cut and pasted on butcher paper so that students can walk around and reflect on the words of the survivors).

Set Induction:

Quickwrite:
Have the students reflect on the following quote in writing for approximately two minutes:
- "There can be no poetry after Auschwitz." –Theodor Adorno

What do you think the author means by this?

Students share their responses with a partner, and then the teacher can choose a few students to discuss with the class.

Learning Activities:

Reflection Walk:
Each quotation from (A) "Reflections from Quotation Walk" should be mounted in the center of a large piece of butcher paper (nine in all) with enough room so that the students can respond in writing around each quote. These nine pieces of butcher paper should be spaced on the walls around the room.

- Teacher will explain that there are nine papers with quotes from Holocaust survivors/about the Holocaust around the room.
- Each student should take a pen and walk silently around the room. S/he will read the quotation in the center of the paper and around the paper respond (students do not need to put their names on their responses.)
- Some students may have ready responses to the quotations, others may need a prompt. Some suggestions: What does this quotation mean? How can this apply to my life? What is this person telling us to do/not do? What surprises me? What do I notice?
- Make sure to reiterate to the students that this should be done silently and respectfully.
- Give students enough time to read and respond to almost all of the quotations—when students are finished, they can return to their seats. (Teacher's note: If individual students finish early, they can write down a quote that spoke to them and explain why they chose it.)
- Teacher asks the group to look at the responses and invite people to share their reflections.

Discussion:
Students share with a partner:
o What did you notice about the quotes? Which one spoke to you? Why?

Class Discussion:
o How did the Holocaust affect the way people look at the world and the future?
o What were some significant changes that the survivors experienced as a result of the Holocaust?
o What can we take away, as human beings, based on the survivors' experiences?
o How do you think the survivors were able to find hope and make new lives for themselves after their experiences?
o Going back to the quote we looked at earlier: Theodor Adorno says "There can be no poetry after Auschwitz." Do you agree? Do you think the people whose words are on the wall would agree or disagree? Why?

Closure & Assessment:

Writing Reflection:
Write a letter to a survivor. It can be a "famous" survivor; it can be someone whose words you heard today, someone you know personally, someone from the films, and tell them what you are taking from their experience. Tell them how you will, as Israel "Joe" Sachs puts it: "Create a better world than what we have lived in."

Materials:

(A) Quotes for Reflection Walk (should be mounted on butcher paper for students to write around. See file for larger, spaced version)

> I always thought it can happen again. It does happen again all over the world. What's going on Sudan, Cambodia, millions of people got killed there, too, and I'm trying to educate the people tell them what happened to me.
> **—Herbert Karliner**

> These things repeat themselves unless they are in the forefront of your mind.
> **—Allan Hall**

> One thing I made sure. My children got something that I couldn't get—an education.
> **—David Memelstein**

> I say to the kids, "Go out into the world and help make a better world. This is what you're supposed to be doing for yourself and for your kids." I say to them, "Create a better world than what we have lived in."
> **—Israel "Joe" Sachs**

> Only guard yourself and guard your soul carefully,
> lest you forget the things your eyes saw
> and lest these things depart your heart
> all the days of your life.
> And you shall make them known
> to your children and your children's children.
> **—Deuteronomy 4:9**

> I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.
> **—Elie Wiesel,** Nobel Peace Prize Winner, Holocaust Survivor, author of *Night*.

For us, forgetting was never an option. Remembering is a noble and necessary act.
—**Elie Wiesel**

We must be listened to: above and beyond our personal experience, we have collectively witnessed a fundamental unexpected event, fundamental precisely because unexpected, not foreseen by anyone. It happened, therefore it can happen again: this is the core of what we have to say. It can happen, and it can happen everywhere.
—**Primo Levi**, Survivor of Auschwitz, author of *Survival in Auschwitz*

Thou shalt not be a victim, thou shalt not be a perpetrator, but, above all, thou shalt not be a bystander.
—**Yehuda Baue**r, Holocaust historian

Lesson Plan 2

Before

Lesson 2: Life Before the War

Introduction:
This lesson is approximately one hour in length. It can be used in conjunction with the other lessons in this series or as a stand-alone.

Overarching Theme:
The Holocaust happened to men, women and children, each with his or her own stories.

Essential Questions for the Lesson:

What was life like for Jews in Europe before the war?
What was the role of Judaism in life before the war?
What changed for the Jews?

Objectives:
By the end of this lesson, students will be able to:

- Describe the lives of an assortment of Jewish individuals in Europe before the war.
- Explain that before the Jews were victims, they were people.
- Predict what might change, or what might be taken away when Nazis come to power.

Materials Needed:
(A) Film, *The World Before*—see link

Set Induction:

Individually, have students make a list of all the rights and privileges that they currently have living in the United States. Circle the three that they feel are most important.

Then, with a partner, have the students share their lists and the three that they circled—they should explain why they chose the rights and privileges that they did.

Teacher chooses a few students to share out to the whole class and the students discuss. Why are these rights so important? What do they allow you to do?

Learning Activities:

Watch the film, *The World Before*

o While watching, students should make a list of all the descriptors, adjectives, job titles, etc., that the survivors used to describe their lives before the war. If necessary, the film can be watched twice so that students can gather a full list.

Create a "Found Poem"

The goal: to create a poem, using the words of survivors, depicting Jewish life in Europe before the war. Students should title their poems.

- o Put students in groups of between two and four students (depending on your class). These groups can be chosen earlier, or counted off, depending on preference.
- o Teacher explains what a "found poem" is: using words that are already created /found (like the words you've just written down while watching the movie) and shaping them, by arranging them, rearranging them, adding or deleting text, in order to create a poem.
- o Teacher tasks the students with creating a found poem in their new groups. They are to use the words that they gathered from watching the film. They don't have to use all of them, and they can add their own words.
- o After students are finished creating their found poems, students present their found poems to each other. Teacher compiles the list of titles on the board.

(Teachers note: Gauge how much time this will take for your students. If they need more time, or if they want to embellish the poem with symbolic illustration, the lesson may take longer.)

Discussion:

- o Based on these titles, what did you notice about life before the war?
- o When did things change for the Jews? How can you tell? If possible, re-watch the end of the movie at minute 3:20, where the survivors talk about the rise of antisemitism (define antisemitism: Prejudice against, hatred toward Jews as a ethnic/religious group).
- o What did Jews have to lose when the war started?
- o What in the lives of Jews before the war reminded you of your family, your life? What was different?

Closure & Assessment:

Depending on time, this can be done at the end of class, in a truncated format on an exit card, as a homework assignment, or as a class discussion. If the latter is used, make sure that each student is able to share his or her thoughts.

Writing Reflection:

Go back to the list of rights that are important to you made at the beginning of class. Look again at the three you circled that are the most important: What did the Jews lose from their life before the war?

Materials:

(A) Film: *The World Before*—see link

Lesson Plan 3

Retelling the Stories

Lesson 3: Retelling the Stories

Introduction:
This lesson is approximately one hour in length. It can also be stretched into two lessons to give students more time to prepare and present. It can be used in conjunction with the other lessons in this series, or as a stand-alone lesson.

Overarching Theme:
The Holocaust happened to men, women and children, each with his or her own stories.

Essential Questions for the Lesson:
- How did the survivors' experience of the Holocaust change their lives?
- What are some of the different and shared experiences in the stories of survivors?
- What is our role in witnessing and passing along these stories?

Objectives:

By the end of this lesson, students will be able to:
- Present the story of a survivor
- Explain the importance of telling the survivors' stories
- Examine the differences between survivor narratives
- Discuss the ways in which survivor's lives were altered by the events of the Holocaust

Materials Needed:
- A: Jigsaw Handout for each group: "Survivors' Stories"
- B: Instruction sheet handout for each group of students
- C: Glossary of terms

Set Induction:

Quickwrite:
Have the students reflect on the following questions in writing for approximately 2-3 minutes

- What makes a story important? Memorable? Powerful? Lasting?

Students share their responses with a partner, and then the teacher can choose a few students to discuss with the class.

Learning Activities:

Jigsaw: Each group of students will retell a story of a survivor

(Teacher's note: some of the stories are more difficult, conceptually and emotionally, than others. Stories can be given to groups strategically, based on the needs of the students in each group.)

- Teacher should put students into groups of 3-4 students per group (can be chosen ahead of time, counted off, or use another grouping strategy).
- Each group will receive a different survivor's story, drawn from the testimony in the opening film.
- In their groups, students will read their survivor's story. If there are unknown terms in the account, have the students look at the glossary of terms.
- Then, students will be asked to pull out of the narrative two quotations that speak to them.
- Around these two quotations, student groups craft a short (2-minute (longer if the lesson is in two parts) presentation that will **(respectfully and meaningfully)** convey the **main parts** of the story of their survivor to their classmates. These presentations can be oral, visual, or multimedia—whatever the time allows.
- Student groups will take turns presenting their survivor's stories.
- While other groups are presenting, students should take note of differences and similarities between the narratives.

Discussion:

- What were some differences and similarities between the narratives?
- What were some significant changes that the survivors experienced as a result of the Holocaust?
- Why is it so important to hear survivor's tell their stories?
  (Teacher's note: A point here can be that this generation of young people will be the last to hear survivors speak while they are alive—that they need to carry on these stories themselves, in the words of the survivors, students need to become witnesses to the witnesses.)

Closure & Assessment:

Depending on time, this can be done at the end of class, in a truncated format on an exit card, as a homework assignment, or as a class discussion. If the latter is used, make sure that each student is able to share his or her thoughts.

Writing Reflection:

What will you take away from these stories? What do you think you will never forget? Why?

MATERIALS:

A: Jigsaw Handout for each group: "Survivors' Stories"

SURVIVOR STORIES

HERBERT KARLINER

My name is Herbert Karliner. When Kristallnacht came, November 9th 1938, everything changed…

I remember my father went out to the store and all of a sudden we heard him screaming somebody broke in the stores so we all went downstairs. The store was completely ransacked; everything was upside down. Another man came and said the synagogue is burning. And somebody came and said the Gestapo is coming to pick up the whole family…they picked up only my father and took him away. My father and all the other people from the village… [were] all taken to Buchenwald.

When he came out I couldn't recognize him. He was there for three weeks but he never told me exactly what happened there at that time. We have got no cemetery for my parents we have a wall we have names on it. At least we have something to remember them.

BESSIE EICHLER BEDZOW

I'm a survivor. I was three years old. My parents, my grandparents and my uncles had a shoe and tailoring manufacturing business. We were from a religious background, very Orthodox. I happened to be born on Yom Kippur.

The Germans came into our house and put a gun to my dad's head and they said something to him, "You did this and this." We all stood by and watched. And one German wanted to kill him in our presence, but there was another officer with him and he said in German, "*Ist was nicht der*"—it wasn't him." And they let him go…

[After the war:] In 1945 the war ended and they said any Polish people can leave Russia and go back to Poland. For days we were on that train. We ended in the city Schechn. And somebody witha Polish uniform and all the medals on him is knocking at the window of the train. And he said, "Is there somebody here from family Eichler? We all jumped. We thought who could that be? And he said his name was Leon Tepper. It was my mother's only living relative. And that moment will always stay with me.

They put me in their house and for the first time ever I went into a bed with white linen, bedding, and a quilt—and I had ample food. They didn't know what to do with me and I thought I died and went to heaven.

We got papers and we left for Montreal. And we moved in—nine people in one house with one bathroom with three bedrooms; hardly a kitchen.

I went to a public schoo. Though 12 years old, I couldn't read, I couldn't write…but I had a wonderful Jewish teacher. She said, "I'm putting you in grade six with my brother, but I'm gonna' give all my time to you."

We were all surviving children. We all became like a family; we all stuck together. The perseverance of all these youths was just amazing; they wanted so much more out of life than what they had.

Allan Hall

My father, who read German fluently, knew that it was dangerous for Jews to be under German domination and wanted to go east … Somehow he thought it would be safer there. My mother did not want to leave her parents and her sister. The argument was resolved by my father grabbing me by my hand and saying to my mother and—not saying, yelling—to my mother, "I'm leaving. I've got the bo; I'm going with the boy," and started moving and dragging me literally towards the door.

At that point I heard my mother crying and screaming that she would come. She just wanted a little bit of time. My father said there's no time, we're leaving now.

[After the war] And we were on our way. And by the way, that leaving probably saved our lives because my mother's family was wiped out. Was my mother happy for having lost the argument? I don't think I would have dared ever to ask her that. The price was too dear. 'Cause she was always—'til the day she died—always mindful of the loss of her parents and her sister. That was a woman that almost healed but never really did.

Going to the memorial is a profoundly emotional experience. It really is just a powerful reminder of that very bleak time of our Jewish history. It reminds us of the need to be vigilant. I have a grandfather, a grandmother an aunt, uncles cousins—and that is their gravestone.

Wendy Reese Rothfield

After the *Anschluss* [the German annexation of Austra] people became very antisemitic. The parks became a place where you would hear ugly words and things changed so radically …

My father realized this was the beginning of major, major problems and our lives were turned upside down…that was a harbinger of things to come. My father was beside himself. He did not know what to do. He went to England and somehow or other secured passage for my mother and myself to go to England. My mother and I flew from Warsaw to London

on August 15th, and, of course, on September 1st war broke out and nobody could get out of anywhere.

[After the war, in the United States] My mother was home, she was a housewife and took care of me. The letters would come and she'd open the box and open a letter and read it and cry, cry, "This one died." One murdered, one shot, it was awful. My mother died at 42, but she died of post-traumatic stress disorder. And I think it was the trauma of the constant reading of those letters of people that died and she felt guilty. She was alive in the United States.

David Mermelstein

[Before the war]: It was a *shtetl* [where we lived]. We had two synagogues, we had two rabbis, and there were eight stores owned by Jews. We were five brothers, two older, and a sister, and then two younger brothers. And I'm the only one that survived. I was bar mitzvahed but that bar mitzvah I never forgot in my life because as I started to say the beginning, the German policeman started marching and everybody got scared. Everybody was hiding under tables. That fear never left me.

[On the way to the camps]: The doors were locked. It was dark. People wanted to sit down but there was not enough room, so we made sure that the few pregnant women could sit down with the older people. And the bucket of water…with children it was rationed a tablespoon at a time. We didn't know how long that bucket was going to last.

And the train ride took two days and a night. The train stopped. So they picked up a young man to a little window at the top of the car to see where we were. So he looked out and he says we are in Oswiecim. In Polish. In German: Auschwitz. On the right side, behind the fence, old people [were] walking, men, some with canes, and women [with] young children playing with dolls and balls. And [there was] a band in those striped clothes playing Jewish music. Two songs I remember. "*Belz, Mein Shtetleh Belz"* and "*Ale Ale*." That's how we saw Auschwitz.

[In Auschwitz]… And we came before Mengele. And he looked at you [and] didn't say a word—just motioned to the left or right. So my grandfather, my parents, and my two younger brothers and a sister went to the left. My two older brothers went to the right…I just ran by Dr. Mengele; I didn't even see if he showed me to go to right or left.

And I came about 10 or 15 feet from him and there was a *kapo*. And he says, "How old are you?" in Yiddish. And I said 15. And he said, "No, no, you're here, tell them 17." And he says stretch out, look tall, pinch yourself, and go in line." And I had about 15 seconds to figure out what all that meant.

So I came where my brothers were. I went between them and I stepped on their shoes and I became tall.

We came into the barrack and the *kapo* closed the door and said, "Now you can ask a couple of questions." So one man hollers out, "Can you tell us when we can see our parents?" Another one says, "What about our sisters? Where are they going to be?" The kapo opened up the door and said, "You see the chimneys? You see the smoke? There are no parents, no brothers and no sisters," and walked out.

David Schaecter

I am a Holocaust survivor. We were rounded up and taken to the nearest railway crossing. The train came and we were forced to go into these cattle cars. The brutality, that's when it began. We were being pushed and beaten and whatever they wanted to take away from us they did. I remember people trampling each other to death. I remember everyone screamed and yelled and pushed. I remember there was no place to go to the bathroom. I remember there was only one goddamn bucket of water. I remember screaming babies and kids crying, my two little sisters being hovered over by my mother. I remember that very vividly.

[In the camp] I remember my mother was holding onto my two little sisters and she wouldn't let go. Jakob wanted to go and pull our mother away from the other side, but he got hit, he got pushed. We were dehumanized. People at that point were still anxious to live and we still wanted to go and comply and work.

We cleaned the cars. We cleaned the railway cars that we came in. Oh, my God. Human waste, knee high. All kinds of items soaked and smelled. [The job] was taking it, throwing it out, and scrubbing the goddamned cars.

Jakob was much more aware of things than I was. Jakob was a protector in the true sense… and I remember Jakob was showing me how to boil the water, and we'd boil the water. And then all of a sudden Jakob just turned weak and then one day he wasn't heating the water and I'm looking for him. And he was lying down and his stomach swelled up and he had such dysentery. The next day we're going to work and he can't walk and he's throwing up. And he says I don't want to live anymore; he let go of me and I let go of him and that was the last time I was with Jakob…and I kept walking.

[After the camp was liberated] I walked to the farm and they went berserk. They screamed, they yelled, "You're supposed to be dead. What are you doing here?"

Israel "Joe" Sachs

My name is Israel "Joe" Sachs. And I'm a survivor. September 1st, 1939 will never be out of my mind…The synagogues in town were burned down. Jewish stores were pillaged. Not

only Jewish stores. They took everything from everywhere they could. This is where my Holocaust begins.

In early '42 they had all the Jews from the area move into the center of town, with two and three families in an apartment.

At that point in time I was already working in the factory, because my father was a tailor; he was given a job when the factory was established. For the first two or three months valuables were turned in. People had to preserve some of the valuables if they could. We would barter in the street with non-Jewish people. Farmers brought something in and they did that at the risk of their own lives, coming into a Jewish section. But they did; they took their chances. And that's how we lived.

[In the camp]…. we marched through the gate and we started to hear the curses: "The Jew this and Jew that," and all of a sudden a bunch of *kapos* come running with clubs and beat us to run to the washroom. When we got to the washroom we had to take our clothes off and we moved on in line to a bunch of people who shaved our heads.

Then they started to club us to take showers. Shower water doesn't run, it drips. So then we walk out in line and they start throwing uniforms at you. They put the disinfectant spray on you before you put on your clothes, then you put on your clothes. Put on a pair of shoes, they fit or not—doesn't matter, you're happy you get a pair of shoes.

I was assigned to work at the building of the Krupp warehouses. We just did the heavy work.

(B) Instruction sheet Handout for each group of students

SURVIVOR STORY PRESENTATION
INSTRUCTIONS

1. As a group, read your survivor's story (use the glossary to define any unknown words/terms).
2. After you read, as a group, decide on two quotations from the story that stand out to you.
3. Using these two quotations in some way, come up with a short presentation (teacher will give exact amount of time) that will (respectfully and meaningfully) share the main parts of the story of your survivor with your classmates. These presentations can be oral, visual, technology-based, etc.

(C) Glossary of Terms

Anschluss: in March 1938 Germany invades and incorporates Austria in what is known as the Anschluss. Overnight, Germany controls 200,000 more Jews.
Antisemitism: prejudice against the Jewish people

Auschwitz-Birkenau: located in Poland, largest death camp built by the Nazis; between 1.2 and 1.5 million people were murdered there by means of starvation, disease, and gassing; Birkenau is often referred to as Auschwitz II.
Bar Mitzvah: Ritual coming of age ceremony for Jewish boys 13 years of age.
Buchenwald: one of the first concentration camps; located in central Germany
Concentration Camps: work and death camps located in Germany and Poland to incarcerate and exterminate Jews, Gypsies, political dissidents, and others deemed "undesirable" by the Nazis.
Crematorium: a furnace used in the death camps to incinerate the bodies of victims.
Death Marches: forced marches of concentration camp prisoners as the Nazis tried to keep ahead of the Allied forces; approximately one-third of those in the death marches were killed as a result of either disease, starvation, overexposure to the elements, or being shot by their guards.
Deportation: forced removal of Jews from their homes in Nazi-occupied lands; under the pretense of resettlement, victims were sent to death and labor camps.
Holocaust: term used to describe the systematic annihilation of the Jewish people of Eastern Europe by the Nazi regime; by the end of World War II, approximately 6,000,000 Jewish men, women, and children had been killed.
Gestapo: the Nazi Secret State Police.
Ghetto: an area of a city to which the Jews were restricted and from which they were forbidden to leave.
Kapo: a prisoner appointed by the Nazis to oversee labor details in the concentration camps
Kristallnacht: "Night of Broken Glass," the organized pogrom against Jews in Germany and Austria on November 9–10, 1938.
Mengele: Nazi Doctor in charge of the selection (deciding which prisoners will live and which will die), also performed medical experiments on prisoners.
Shtetl: a small Jewish village in the Pale of Settlement (modern-day Lithuania, Belarus, Poland, Moldova, Ukraine, and parts of western Russia).
Yom Kippur: The Jewish Day of Atonement, the holiest day of the Jewish calendar, observed by fasting from sunset to darkness the next night.

Lesson Plan 4

Camps

Lesson 4: Camps

NOTE: Disturbing images of the Nazi death camps are used in this lesson; additionally, the content of the lesson itself, as well as the images and stories, might be upsetting to some. Use your discretion, especially with students in grades younger than high school. Additionally, make sure to check in emotionally with your students, before, during, and after the lesson.

Introduction:
This lesson is approximately one hour in length. It can be used in conjunction with the other lessons in this series, or as a stand-alone lesson.

Overarching Theme:
The Holocaust happened to men, women and children, each with his or her own story.

Essential Questions for the Lesson:
- How did the Nazis use systematic measures in order to dehumanize their prisoners?
- How did the prisoners fight dehumanization and resist it spiritually?
- What impact did the tortures in the camp affect the humanity of the prisoners?
- What ways can people change under immeasurable duress?

Objectives:

By the end of this lesson, students will be able to:
- Explain the ways in which the Nazis depersonalized human beings in order to be able to commit the atrocities of death and torture.
- Describe the ways in which the prisoners in the camps had their humanity stripped away.
- Understand some ways in which some struggled against this dehumanization.

Materials Needed:
- A: PowerPoint: (A) "Depersonalizing Killing in the Death Camps."
- B: Video: (B) "Death Camps" from the app.
- C: Class set Handout: (C) "I Saw a Mountain."

Set Induction:
[Teachers' note: this following a quotation from a survivor in the Death Camps video—but have the students think about what it might mean without giving context]

Quickwrite:
- Students should do a quickwrite of approximately 2-3 minutes on the following quote:

"My name is A-5143"

What could this quotation mean?
How does this person see her/himself?
How might others see her/him?

- Have students briefly share their responses with a partner and then the teacher can ask for a few students to share their thoughts with the class.
- With the context of the above quote, the teacher can introduce the term "depersonalization" (Taking away someone's human characteristics and individuality).
- Ask: How does the above quote show depersonalization?

Learning Activities:

OPTIONAL Context Mini-Lesson (Some of the information may be difficult for younger students. Suggested for students 8th grade and above.)

- Explain to students (use **(A) "Depersonalizing Killing in the Death Camps" Power Point (Optional) with images):**
    - The Death Camps evolved from and were built on concentration camps that were established earlier in the Nazi regime. The Nazis then included slave labor in the camps.
    - The Death Camps included gas chambers in all but one death camp, complete with crematoria [a place to burn the bodies of those gassed].
    - For the Nazis, the death camps had one purpose: the murder of European Jews with maximum efficiency, minimum use of resources, **a depersonalized process that limited contact between the killer and their victims.**
    - Six major death camps were established.
        - Chelmno—It alone used mobile gas vans and burned bodies openly in fields
        - Belzec
        - Sobibor
        - Treblinka—bodies were first buried and then, when it appeared that Germany was losing the war, they were dug up and burned in pits.
        - Auschwitz—four gas chambers were used and bodies were burned in crematoria.
        - Majdanek

Watch the film (B) ***Death Camps***

- Before students watch the film, ask them to look for instances in which survivors were depersonalized by the Nazis and the camp experience

- o Watch the film
- o Have the students in new pairs discuss what they noticed. Did they notice the same instances as their partner?
- o As a class, compile a list of the ways that the Nazis depersonalized the human beings in the camps.
- o Why would depersonalization have been necessary for the Nazis to carry out their plans?
- o How might you imagine the experience of depersonalization affects human beings?
- o Consider how the film also describes ways in which inmates fought against their dehumanization.

Discussion of Poem: (C) "I Saw a Mountain"

- o Introduce: this poem was written by Yiddish poet Moshe Shulstein.
- o Read the poem as a class.
- o Have the students, in new pairs, go through and highlight, circle, or underline times in which shoes are given human characteristics
- o Discuss: the author uses personification (giving human characteristics to some thing non-human) to show the humanity behind the shoes that have been saved by the Nazis, unlike the human beings who once wore them.
- o How does the author show the shoes had more value to the Nazis than the people?
- o How is personification similar to depersonalization? How is it different?
- o How does the personification of the shoes fight against the depersonalization of those who wore them?

Closure & Assessment:

Depending on time, this can be done at the end of class, in a truncated format on an exit card, as a homework assignment, or as a class discussion. If the latter is used, make sure that each student is able to share his or her thoughts.

Writing Reflection:

Depersonalization can allow for people to commit atrocities to other human beings. What can we learn from this? How does the process of depersonalization affect people's image of themselves? How does it affect their humanity?

Materials:

(A) OPTIONAL "Depersonalizing Killing in the Death Camps"—see attached PowerPoint

(B) Video "The Rise of Nazism"—see App

(C) Poem: "I Saw a Mountain"

I saw a Mountain
Higher than Mt. Blanc
And more holy than the Mountain of Sinai.
Not in a dream. It was real.
On this world this mountain stood.
Such a mountain I saw—of Jewish shoes in Majdanek. …

Hear! Hear the march.
Hear the shuffle of shoes left behind—that which remained.
From small, from large, from each and every one.
Make way for the rows—for the pairs,
For the generations—for the years.
The shoe army—it moves and moves.

"We are the shoes, we are the last witnesses.
We are shoes from grandchildren and grandfathers.
From Prague, Paris and Amsterdam.
And because we are only made of stuff and leather
And not of blood and flesh, each one of us avoided the hellfire.

We shoes—that used to go strolling in the market
Or with the bride and groom to the chuppah [Jewish wedding canopy],
We shoes from simple Jews, from butchers and carpenters,
From crocheted booties of babies just beginning to walk and go
On happy occasions, weddings, and even until the time
Of giving birth, to a dance, to exciting places to life…
Or quietly—to a funeral.
Unceasingly we go. We tramp.
The hangman never had the chance to snatch us into his
Sack of loot—now we go to him.
Let everyone hear the steps, which flow as tears,
The steps that measure out the judgment."
I saw a mountain
Higher than Mt. Blanc
And more holy than the Mountain of Sinai.

- Moses Schulstein

Lesson Plan 5

In Hiding

Lesson 5: In Hiding

Introduction:
This lesson is approximately one hour in length. It can be used in conjunction with the other lessons in this series, or as a stand-alone lesson.

Overarching Theme:
The Holocaust happened to men, women and children, each with his or her own story.

Essential Questions for the Lesson:
- What were some of the experiences of Jews who went into hiding?
- What were some of the struggles they faced?
- How was escape and hiding connected?
- What were the difficulties in escape and hiding?
- How do survivors who spent the war hiding reflect on their experiences?

Objectives:

By the end of this lesson, students will be able to:
- Examine different ways Jews hid during the Holocaust
- Discuss some of the unique challenges for Jews in hiding
- Reflect on the experiences of individual survivors who went into hiding

Materials Needed:
A: Pictures "Gallery Walk Hiding Places"
B: PowerPoint: "Background on Jews in Hiding"
C: "Hiding Hall" audio file

Set Induction:

Silent Gallery Walk with Pictures from **(A) "Gallery Walk Hiding Places":** (see attached files)

Pictures should be evenly spaced around the room. Captions on the photos can be left on or off, depending whether you want the students to construct meaning from the images alone, or whether you feel the captions will add necessary information for your students to experience the walk.

Students should **silently** walk around the room examining the pictures, taking notes on what words come to mind when they see the images.

Short Discussion: Students should first share with a partner, a picture that made an impression on them. Why?

Then with the class: What words did you write down? What do you imagine these pictures depict?

Learning Activities:

Background on Jewish Life in Hiding:

Before listening to the audio, use **(B) PowerPoint "Background on Jewish Life in Hiding"** to let the students know:

- While some Jews were able to hide in plain sight (pretending to be Aryan (non-Jewish), many went into hiding: in the woods with the Partisans (freedom fighters) or with Gentile families willing to hide them.
- To live in the open as a non-Jew one could not look too Jewish. One had to speak the native language without an accent and know the "culture and ways" of the majority population.
- Some secured false identification papers, others lived without papers knowing that if they were stopped they could be killed.
- Jews were subject to betrayal by the local population who were rewarded for turning in a Jew.

Listen to the Audio clip: "(C) Hiding Hall"

- Explain to the students that the Hall family had been hiding with non-Jews in Poland. In 1944, Poles decided to revolt against the Germans, hoping the Soviets would come to their aid. The Soviets didn't and the whole city was destroyed. The Hall family had to escape. This is that story.

- While listening, students should note challenges that Hall family faced while in hiding and preparing to escape through the sewers.

Discussion:

Students share with a partner:

- What did you notice about the audio?

Class Discussion:

- Why would those who were escaping with Hall family advocate for letting the baby die? What were your reactions to this dilemma?
- How does that dilemma show a greater truth about the experience of those who went through the Holocaust?
- "We either all of us live or all of us die." What were your reactions to the mother's statement that saved her son?

Closure & Assessment:

Depending on time, this can be done at the end of class, in a truncated format on an exit card, as a homework assignment, or as a class discussion. If the latter is used, make sure that each student is able to share his or her thoughts.

WRITING REFLECTION:
In the audio clip, Andy Hall states: "Every day I have had on this Earth has been a miracle for me, and I try to recognize that." What do you think he means? How do you imagine his experiences have shaped his life after the Holocaust?

MATERIALS:

(A) Pictures "Gallery Walk Hiding Places"

1. "RG-46.06.14, Jewish Boy Hiding in Fear of Deportation | Los Angeles Museum of the Holocaust." RG-46.06.14, Jewish Boy Hiding in Fear of Deportation | Los Angeles Museum of the Holocaust. N.p., n.d. Web. 06 July 2015.

2. "Bunker in Eibergen Region." Photo Archives. United States Holocaust Memorial Museum, n.d. Web. 06 July 2015

3. "Heinz Geiringer in Imaginary Room." Photo Archives. United States Holocaust Memorial Museum, n.d. Web. 06 July 2015.

4. "Suse Grunbaum Attic Storeroom." Photo Archives. United States Holocaust Memorial Museum, n.d. Web. 06 July 2015.

5. "Visiting while hiding in Poland." Photo Archives. United States Holocaust Memorial Museum, n.d. Web. 06 July 2015.

6. "Sewer Manhole Cover from Warsaw." Photo Archives. United States Holocaust Memorial Museum, n.d. Web. 06 July 2015.

(B) PowerPoint: "Background on Jews in Hiding" –see attached file

(C) "Hiding Hall" audio file –see attached

Lesson Plan 6

After the War

Lesson 6: After the War

Introduction:
This lesson is approximately one hour in length. It can be used in conjunction with the other lessons in this series, or as a stand-alone lesson.

Overarching Theme:
The Holocaust happened to men, women and children, each with his or her own story.

Essential Questions for the Lesson:
- What was the experience after the war like for survivors?
- What were some of the challenges survivors faced after the war?
- How does not knowing a language affect the experience of people moving from one place to another?

Objectives:
By the end of this lesson, students will be able to:
- Examine an individual's experiences after the war
- Explain the challenges survivors faced after the war

Materials Needed:
(A): Text of "Vu ahin zol ikh geyn"
(B): Strips of text for "Teaparty" read of: "Vu ahin zol ikh geyn"
(C): Youtube clip of "Vu ahin zol ikh geyn"
(D): Clip from Opening Film

Set Induction:

Quickwrite:
In pairs, have students brainstorm and write down everything they can think of: what might have been the survivors' experience after liberation from the Concentration Camps, or after coming out of hiding? What might have been some challenges survivors faced? Where do you think they might have gone next?

Teacher will then hear from some of the pairs and compile a list on the board of the students' expectations of what the survivors faced after the war.

Learning Activities:

Part 1: "*Vu ahin zol ikh geyn***"**
- Teaparty activity: Students will be given (B) strips of paper with discrete portions of the text from "*Vu ahin zol ikh geyn*." Each student will read his or her strip of paper.

(Teachers' Note: strips should be read out of order. Students should read in a loud, clear voice. Teacher can call on students, students can popcorn read, or just speak when moved – this is up to the teacher. If some students in the class are not comfortable reading aloud, stagger the strips so that not each student receives a piece of paper, instead only a certain number.)

- After all strips have been read, ask the students to make predictions about what the text may be about and how it relates to the experience of survivors.
- Then, pass out **(A)** lyrics to the whole song "*Vu ahin zol ikh geyn.*"

(Teachers' Note: Explain, briefly, that the song is in Yiddish, a language with properties of both German and Hebrew, spoken by most Jews in Europe at that time.)

Students will listen to (C) Youtube clip of "Vu ahin zol ikh geyn." While they listen, students should read along with the lyrics and circle or underline times where any of the predictions they previously made about the challenges the survivors might have faced—or how the song reflects the experience of survivors and is supported by the full text.

- Teacher has students reflect, first with a partner, and then as a whole class about the meaning of the lyrics of this song. Which words in the song tell the most about the post-war experience? Students should pull out these particular words.

- **Discussion:** What is the experience of listening to the song in Yiddish vs. in English? Is there a difference? What challenges that the survivors faced did you predict initially? What challenges might you not have predicted?

Part 2: "Resettlement"

- Watch **(D)** Opening Video from minute 26:06- 27:14 "Resettlement: Bessie Eichler Bedzow." Students should listen to the words of Bessie Eichler Bedzow—what do they notice about her language? What challenges might she have faced in coming to a new country? What does she name as challenges? What doesn't she name as challenges?
- Teacher mentions background: Bessie Eichler Bedzow was from Poland, moved to Russia during the war, then to Montreal and finally the United States.
- Discuss: How many and which languages might she have spoken based on where she was from (Polish, Russian, Yiddish)? What language(s) might she have needed to speak in her new home (English, French)? How could that have shaped things for her after the war? She speaks of a teacher who guides her. What might have been her experiences without that teacher?
    - Individual reflection: What is the experience in school now for students who don't speak English as a first language?
    - Using the individual reflection, in pairs, discuss: what in Bessie Eichler Bedzow's experience can help us with the tension of arriving to a new school in a new country not speaking the language? What should we learn from her experience and apply to today?

- In the same pairs as above, students should come up with a list of three things, based on and extrapolated from Bessie Eichler Bedzow's story, of what could help students who come to school not speaking the language.
- Pairs share out with the whole class.

Closure & Assessment:
Depending on time, this can be done at the end of class, in a truncated format on an exit card, as a homework assignment, or as a class discussion. If the latter is used, make sure that each student is able to share his or her thoughts.

Writing Reflection:
Helen Fagin (a survivor) says: "We were liberated from the anxiety and the anguish, but not liberated from life. We didn't know what life had in store for us."

What does she mean? What new challenges did Jews who had come through the war have facing them? How did they persevere?

Materials:

(A): Text of "Vu ahin zol ikh geyn"

Igor S. Korntayer, aka S. Korn-Teuer, born in the 1890s, killed by the Nazis c. 1941. Polish Jewish lyricist, poet, actor. He was hired in 1926 by the Scala Theater to write song lyrics, and is best known for the song Vu ahin zol ikh geyn? (Where Shall I Go?) written with "tango-king" Oskar Strock.

Yiddish

Der Yid vert geyogt un geflogt
Nisht zikher iz far im yeder tog
Zayn lebn iz a finstere nakht
Zayn shtrebn alts far im iz farmakht
Farlozn, bloyz mit sonim—kayn fraynt
Kayn hofnung on a zikhern haynt

Chorus
Vi ahin zol ikh geyn?
Ver ken entferin mir?
Vi ahin zol ikh geyn
Az farshlosn'z yeden tir?
Di velt iz groys genug
Nor far mir iz is enk und kleyn
Vi a blik kh'muz tsurik
S'iz tsushtert yede brik
Vi ahin zol ikh geyn?

ENGLISH

The Jew becomes hurried and flees;
Each day is uncertain for him.
His life is a sinister night;
Everything he aspires to is closed to him.
He is abandoned—enemies everywhere,
no friends.
He has no hope for a "secure today."

Chorus

Where can I go?
Who can answer me?
Where can I go
When every door is locked?
The world is big enough,
Only for me, it's narrow and small.
Like a backward glance, I must return.
But every bridge is blocked.
Where can I go?

(B) Strips of text for Teaparty Read of *"Vu ahin zol ikh geyn"*

Should be printed and cut, then given to students out of order

The Jew becomes hurried and flees;

Each day is uncertain for him.

His life is a sinister night;

Everything he aspires to is closed to him.

He is abandoned—enemies everywhere, no friends.

He has no hope for a "secure today."

Where can I go?

Who can answer me?

Where can I go

When every door is locked?

The world is big enough,

Only for me it's narrow and small.

Like a backward glance, I must return.

But every bridge is blocked.

Where can I go?

(C): Youtube clip of "*Vu ahin zol ikh geyn*" sung by Steve Lawrence

https://www.youtube.com/watch?v=T7AjIAFqG6o

(D): Clip from Opening Film 26:06-27:14