

# TEACHER'S GUIDE

# Meeting Hate With Humanity: *Life During The Holocaust*



A LIVING  
MEMORIAL  
TO THE  
HOLOCAUST

*This Teacher's Guide is made possible through the generous support of The Conference on Jewish Material Claims Against Germany: The Rabbi Israel Miller Fund for Shoah Research, Documentation and Education, and the Estate of Fred Feig.*

# **MEETING HATE WITH HUMANITY** *Life During The Holocaust*

# Table of Contents

---

<b>INTRODUCTION</b>	<b>PAGE 1</b>
---------------------	---------------

## **BACKGROUND INFORMATION FOR TEACHERS**

Jewish Life	<b>PAGE 2</b>
-------------	---------------

Questions Students Often Ask	<b>PAGE 4</b>
------------------------------	---------------

A Short History of Anti-Semitism	<b>PAGE 6</b>
----------------------------------	---------------

The War Against the Jews	<b>PAGE 8</b>
--------------------------	---------------

<b>HOLOCAUST CHRONOLOGY</b>	<b>PAGE 13</b>
-----------------------------	----------------

<b>GLOSSARY</b>	<b>PAGE 18</b>
-----------------	----------------

## **PRE- AND POST-VISIT ACTIVITIES**

Jewish Life	<b>PAGE 23</b>
-------------	----------------

Holocaust Topics	<b>PAGE 23</b>
------------------	----------------

Culture, Identity, and Social Justice	<b>PAGE 24</b>
---------------------------------------	----------------

## **SELECTED BIBLIOGRAPHY**

Books for Teachers	<b>PAGE 28</b>
--------------------	----------------

Books for Students	<b>PAGE 32</b>
--------------------	----------------

Holocaust Web Sites	<b>PAGE 33</b>
---------------------	----------------

Contacts for Social Action and Teaching Tolerance	<b>PAGE 35</b>
---	----------------

# MEETING HATE WITH HUMANITY *Life During The Holocaust*

## Introduction

---

**T**his guide will help you prepare your middle- and high-school students for a visit to the Museum of Jewish Heritage—A Living Memorial to the Holocaust. A visit to the Museum is inquiry-based: We ask students to respond to materials in the Museum, and we involve them in conversations about the meaning of the objects and exhibits they see. The Museum visit is meant to engage students and spark their interest. If we succeed, students will leave the Museum with more questions than answers and a desire to know more.

The optimal use of a Museum visit is not to teach the history *per se*, but rather to focus students' attention on personal and group responses to the events of the Holocaust. The historical narrative (Europe in crisis after WWI, the rise of anti-Semitism, Weimar Germany, Hitler's rise to power, the Nuremberg Laws, etc.) is more effectively covered in the classroom prior to the class's visit to the Museum. The classroom experience is then reinforced when the students step into the turmoil and tragedy of the Holocaust years, encountering first hand the power of personal testimonies and authentic artifacts portraying a resilient community.

We believe that before students come to the Museum, they should have a basic familiarity with Judaism and Jews, an introduction to anti-Semitism (at least enough to understand that it did not begin with the Nazis), and a sense of the chronology of the Holocaust period. In this guide, you will find helpful information about those topics, as well as suggested classroom activities and additional resources. As you read through this packet, please consider which pieces best suit your students' needs and how you might best combine these materials with your ongoing curricula in social studies, language arts, and other subjects. Feel free to photocopy pages, such as the Holocaust Chronology or Glossary, as handouts for students.

### THE OVERALL OBJECTIVES OF THE MUSEUM PROGRAM ARE TO:

- Explore issues of cultural identity, responsibility to community, and decision-making;
- Foster understanding of the impact of World War II and the Holocaust on Jewish lives and communities in Europe;
- Investigate ways in which individuals and nations responded, or failed to respond, to the crisis.

The tour and its accompanying materials present these and other topics in the context of Jewish heritage, showing how Jews maintained their community life before the Holocaust, how that life was altered but courageously pursued during the Holocaust, and how community life was renewed after the Holocaust.

Please contact the Museum's Education Department at (646) 437-4303 if you'd like additional information or resources to help you prepare your class.

# BACKGROUND INFORMATION FOR TEACHERS

## I. Jewish Life

---

### OVERVIEW

The Jewish people originated in the Middle East and are descendants of the Israelites of the Bible. They spread out among the countries of the world partly as a consequence of the destruction of the First Temple (by the Babylonians in 586 B.C.E.\*) and the Second Temple (by the Romans in 70 C.E.\*). This and other factors led to the dispersal of the community, known as the **Diaspora**.

\* B.C.E. stands for “Before the Common Era,” and is equivalent to B.C.

C.E. stands for “Common Era” and is equivalent to A.D.

Over the centuries Jews have lived in almost every country of the world. The major concentrations of population today are in North America, Israel, and Europe. Although it is difficult to calculate the exact number of Jews in the world today, it is estimated that the total is about 13 million, with roughly 5 million living in the U.S. and another 5 million in Israel.

Most Jews speak the local language of their country of residence as their primary language. The ancient language of the Jews was **Hebrew**, and a modern version of it is spoken in contemporary Israel. Some Jews of Eastern European origin also speak **Yiddish**, which is written with Hebrew letters, but is a Germanic language. Jews of other origins have traditionally spoken other Jewish languages, such as Ladino (or Judaeo-Spanish).

Refugees fleeing persecution in Brazil established the first Jewish community in North America in New York in 1654. Jews have lived here ever since. The majority of American Jews today trace their origins to the great wave of immigration from Europe that occurred between 1880 and 1920. Most American Jews, therefore, are **Ashkenazi** (meaning they come originally from Eastern and Central Europe). There are also communities of **Sephardic** Jews, whose ancestry is traced back to Spain, as well as Jews whose ancestors came from communities in the Middle East, who are known as *Mizrachi* Jews. The newest Jewish group to arrive in large numbers in the U.S. comes from the former Soviet Union.

### BASICS OF JEWISH LIFE AND OBSERVANCE

Jews are a diverse group, both in their approach to religious observance and in their local customs and traditions. But for most communities, the **Torah**, or Hebrew Bible, serves as the basis of Jewish life. Over the past 2,000 years, there has been extensive interpretation of the Torah and its laws. The Talmud is an important compilation of interpretations that many Jews follow as a practical guide to Jewish law and observance today.

There are several religious movements or denominations within contemporary Judaism. Orthodox Jews follow traditional practice most closely. Conservative Jews recognize the importance of Jewish law and tradition, but choose to apply it within a contemporary context. Reform Judaism focuses on understanding the essential ethics and theology of Judaism in new, personally relevant ways. Some Jews don’t subscribe to any religious practice, opting to view their Judaism as a purely ethical or cultural heritage. They may, for example, eat traditional foods or participate in Jewish cultural life in other non-religious ways.

Because each movement understands Jewish tradition differently, there is a great deal of variation in the expression of contemporary Jewish life. Therefore, while Jewish practice can be described in broad strokes, it should be remembered that not every Jew follows Jewish law in the traditional manner—or even at all.

Nonetheless, one important element of Judaism is community, and much of Jewish life takes place within this context. A **synagogue** is a communal house of worship. A full prayer service cannot take place unless a community is present—at least ten adults (traditionally ten men). The synagogue is also a center for study, charity, and religious and cultural events. Important life-cycle milestones are generally marked within the community. A baby is welcomed into the world through certain rituals that celebrate his or her acceptance into the Jewish community. These include the *brit milah* (circumcision) ceremony for boys and baby naming ceremony for girls (*simchat bat*). Similarly, the passage into ritual adulthood is marked with a bar- or bat-mitzvah, and the creation of a new

Jewish family is publicly celebrated through a variety of wedding rituals.

Another important aspect of Jewish practice is the marking of sacred time through the celebration of Jewish holidays and the weekly Sabbath. The Jewish year begins in the fall with the holidays of *Rosh Hashanah* (New Year) and *Yom Kippur* (Day of Atonement). These days offer an opportunity to reflect on the year past and to consider new directions for the future. Other holidays during the year mark important moments in Jewish history or in the agricultural cycle. Traditionally, holidays are observed with prayer, ritual, family, and food.

**Shabbat**, the Jewish Sabbath, commemorates the creation of the world and God's resting on the seventh day. An island of holy time in the flow of the week, *Shabbat* provides a break from the workaday world. It begins at sundown on Friday evening and ends on Saturday night. Traditional Jews do not work on the Sabbath or perform other tasks such as writing, traveling, or lighting a fire. Instead, they go to synagogue, study, and spend time with family. Many Jews who do not observe *Shabbat* in the traditional manner still find ways to make the day special and different from the rest of the week.

For many Jews, Israel is also a primary element of their Jewish identity. Although Jews continue to live throughout the world, Israel is often seen as the spiritual home of the Jewish people. This connection to the land stems from biblical times. Many Jews today find ways to support Israel—by visiting, donating resources, and praying for peace in the region.

Another of Judaism's key concerns is with justice. Jews have often been at the forefront of social movements that continue to reshape society. The concept of ***tikkun olam*** ("mending the world") teaches that Creation is ongoing and requires the participation of humans to achieve perfection. According to this idea, the world is in need of healing, and the justice and good deeds we pursue contribute to its repair.

Many contemporary Jews also express their Jewishness in cultural terms. This might include supporting Jewish communal organizations, participating in Jewish education, attending Jewish cultural activities, such as concerts or film festivals, eating traditional foods, or socializing with other members of the Jewish community.

## JEWISH LIFE IN PRE-WAR EUROPE

A basic understanding of the Jewish experience in Europe during the late 19th and early 20th centuries provides important context for the events of the **Holocaust**.

Jews lived in Eastern and Western Europe throughout the Middle Ages, and families often resided in particular areas for generations. They built tightly knit, religiously based communities and often developed deep roots in the lands where they lived. However, they were frequently distrusted and hated by their non-Jewish neighbors. They suffered through numerous anti-Jewish measures and sporadic expulsions. They were forced into professions that were despised and were banned from many other means of livelihood. In most places, the Jews lived a rather separate life from the non-Jewish population.

Many Jews struggled to find ways of integrating their Jewish and European identities. More and more, Jews were moving to big cities and participating in the local culture. Many Jews, particularly in Western Europe, believed they could effectively integrate without losing their Jewishness. The Reform Movement in Judaism began in 19th-century Germany as an attempt to modernize and Europeanize traditional Jewish practice while retaining the essence of the religion.

By the end of the 19th century, many Jews in Central and Western Europe had been "emancipated"—that is, they were granted legal equality and civil rights (at least in theory) by the governments of the countries in which they lived. Unfortunately, **emancipation** did not eradicate anti-Jewish attitudes and behaviors. In fact, it paved the way for a backlash against the Jews, as well as the development of modern, racially based **anti-Semitism**. (See the following section, "A Short History of Anti-Semitism," for more information.)

European Jewry looked to a number of new social and political movements in order to try to improve their situation during the late 19th and early 20th centuries. Some believed that Jews would be safe only if they had their own country, like other nations of the world. To that end, the **Zionist** movement was founded to establish a homeland in the land of Israel, the birthplace of the Jewish people. Other people believed the entire European political system needed to be changed. Socialists advocated for a new society based on economic

and social equality for all, including Jews. And some Jews opted to give up Judaism altogether. They believed their only hope was to **assimilate** completely into European society and become just like everyone else. Still

others thought the only solution was to leave Europe and start over in the New World. Two million Jews, mostly from Eastern Europe, immigrated to America between 1880 and 1920.

## Questions Students Often Ask

**Often, students who are unfamiliar with Jewish practice have many questions about Jews and Judaism. Here are a few frequently asked questions, and some quick answers.**

**If you would prefer that students ask their questions of our trained Gallery Educators while at the Museum, please save up your questions and let us know before your visit. You may contact the Museum's Education Department at (646) 437-4303 with any special requests.**

### **What does it mean that some meats, or other foods, are “kosher”?**

In Judaism, there is an attempt to sanctify even the simplest activities, like eating. Judaism's dietary laws determine which foods may be eaten and how they must be prepared. For example, only meat from **kosher** animals, prepared by a carefully trained ritual slaughterer in a prescribed manner, is “kosher.” Biblical and later sources clearly define what kinds of animals are kosher. Certain kinds of meat, such as pork, are not kosher and may never be eaten. In addition, meat may not be eaten or cooked together with milk or other dairy products. Many packaged foods are specially marked to show that they have been examined and are certified “kosher.” Although a large number of Jews today do not “keep kosher,” many still do. There is, however, considerable diversity in how people approach the dietary laws. Some, for example, eat only kosher food in their homes, but eat non-kosher food out of the house.

### **How do Jews celebrate the Sabbath?**

The Jewish Sabbath (*Shabbat*) begins every Friday at sunset, ending at nightfall on Saturday. According to the biblical book of Genesis, God created the world in six days and set aside the seventh day as a day of rest, sanctity, and blessing. For religious Jews, the Sabbath is the holiest day of the week, a day of spiritual refreshment. Many spend the day in prayer, study, and reflection. It is also a time for family togetherness. Work, as defined by the **rabbis**, is forbidden on the Sabbath. This includes activities such as traveling, writing, or lighting a fire. Because work is forbidden on the day of rest, certain preparations for the Sabbath day, such as cooking, must be made in advance.

The mother and/or girls in the family usher the Sabbath in on Friday night at home with lighting and blessing of candles, usually. Following the service in the synagogue welcoming the *Shabbat*, blessings at home are made over the wine and *challah* (ceremonial bread, often braided). On Shabbat morning there is a prayer service in the synagogue during which a portion of the Torah is read. The Sabbath concludes at nightfall on Saturday with a special ceremony called *havdalah* (separation). Blessings are recited over wine, spices, and a special candle (with more than one wick), marking the division between the sacred Sabbath and the secular days of the week.

### **Why do some Jews dress “differently”?**

Most Jews dress like the people who live around them. Among traditionally religious Jews, however, there are a few distinctive garments. Some Jewish men cover their heads with a hat or skullcap (*yarmulke* or *kippah*), as a symbol of humility. Many also wear a fringed undergarment as a reminder of God’s commandments. Orthodox women dress modestly and sometimes cover their hair with a hat or a wig once they are married. In certain ultra-Orthodox communities, men wear the traditional clothing of their ancestors. Hasidic Jews, for example, are one sect of Orthodox Judaism. They trace their origins back to 18th-century Poland, and the black hats, black coats, and white shirts of Hasidic men reflect this heritage.

Many religious men also grow their beards. Biblical law prohibits Jewish men from shaving with a razor. Today, religious authorities permit the use of electric razors, but in some communities it remains traditional for men to grow their beards.

### **Why do Jews keep to themselves?**

Many people like to live near those with similar lifestyles and concerns. Community is a central aspect of Jewish practice, and it is therefore important to live near other Jews. It is especially important for those who want to be able to walk to the synagogue or to friends’ houses on Shabbat and holidays. However, many Jews live fully integrated lives and interact freely with non-Jews. There are some groups of ultra-Orthodox Jews who do tend to separate themselves more from mainstream society. Like similar groups of very religious Christians or Muslims, they believe they can practice their faith more effectively when unencumbered by influences from the secular world.



## BACKGROUND INFORMATION FOR TEACHERS

# II. A Short History of Anti-Semitism

---

The following examines some of the religious, political, social, and economic circumstances that affected the development of European anti-Semitism. A basic understanding of this complex history will help your students put the events of the Holocaust in social and historical context.

People often internalize negative **stereotypes** about groups that appear “different.” In the U.S., for example, Native Americans, African Americans, Jews, Muslims, Asians, homosexuals, immigrants, and people with mental and physical disabilities have been targets of **prejudice** and **discrimination**. History shows that periods of social crisis and economic distress can cause such prejudices to become exaggerated and extreme. At such times, members of minorities may become **scapegoats**, being blamed for problems whose genuine origins lay elsewhere.

German journalist Wilhelm Marr coined the term “anti-Semitism” in 1879 to describe modern racially based hatred of Jews. But the phenomenon of unjustified hatred toward Jews goes back thousands of years, to the ancient world. Over the centuries, Jews have often been subjected to religious and political persecution, stereotyping, restrictions, discriminatory legislation, isolation, mob attacks, expulsion, and murderous destruction. Even when the law protects Jews, overt and subtle anti-Semitism persists wherever the ideas and spirit of racism and ethnic hatred prevail. The civil rights and relative prosperity that many Jews enjoy in contemporary America constitute an unusually positive situation in Jewish history, but anti-Semitism still persists in the U.S. and elsewhere even today.

### THE PRE-MODERN PERIOD

In ancient times, Jews practiced certain customs that set them apart. They were monotheistic (believing in one God), kept particular dietary laws, and did not intermarry with other groups. For these reasons some people thought Jews were strange, rebellious, or mysterious. Some non-Jews resented them.

With the rise of Christianity, the refusal of many Jews to accept Jesus—who was born and raised as a Jew—as the messiah became a new source of conflict. Many Christians tried to place collective guilt for Jesus’ crucifixion on the Jews. (Pope Paul VI vehemently sought to correct this popular misconception in his 1965 *Nostra Aetate*, which declared that Jews as a group are not responsible for the crucifixion.) Degradation of the social, economic, and political lives of Jews became widespread, and restrictive anti-Jewish laws were later adopted by most European states.

In the Middle Ages, Jews did experience times of relative quiet, coexistence, and quasi-acceptance among their neighbors, but there were also many times of tragedy. During the Crusades, a period of religious fervor that began in 1095, anti-Jewish sentiment led to massacres, expulsions, and forced conversions of Jews. In the following centuries, Jews often became scapegoats, falsely accused of bizarre practices, from poisoning wells to using Christian children’s blood for ritual purposes. In some places, Jews were required to wear distinctive, stigmatizing clothing. Jews were often expelled from cities and states including England and France. Following such expulsions, Jewish property was confiscated and redistributed.

In addition, Jews were not allowed to participate in the medieval craft guilds or to own land, and were thus excluded from many occupations. Because the Church forbade Christians from lending money with interest, only Jews could practice this necessary profession, and many Jews became moneylenders. The anti-Jewish stereotype of the greedy Jew was born of these circumstances.

The **Inquisition**, a special tribunal of the Roman Catholic Church, was established in the 13th century to investigate and combat heresy against the Church. The Inquisition was especially active in Spain and Portugal from the late fifteenth-century on. Jews had been forced to convert to Christianity, but many retained their ties to the Jewish faith. During the period of the Spanish



Inquisition, thousands of Jews, as well as those suspected of secretly remaining Jewish, were tortured, imprisoned, and burned at the stake.

Anti-Judaism continued during the Reformation. Angered when Jews refused to convert to Protestantism, Martin Luther preached that synagogues should be destroyed, that Jews' property should be taken away, and that Jews should become slaves or be expelled from the land. In areas that remained Catholic, Jews were often prohibited from living among Christians, and were **segregated** in separate areas of the city. These gated Jewish districts in Western Europe came to be known as **ghettos**. The term probably had its origin in Venice, Italy, where in 1516 Jews were forced to live behind walls and gates in a quarter called the *Geto Nuovo* ("New Foundry").

## THE MODERN PERIOD

With the Enlightenment of the 18th century ("The Age of Reason"), Jews in many parts of Western Europe were gradually emancipated and granted equal rights. Ghettos were eliminated. However, underlying emancipation there was often an expectation that members of the newly emancipated groups would assimilate into the majority culture. Many Jews abandoned traditional Jewish practice in order to take full advantage of their newfound rights.

Modernity also brought with it tremendous social and economic upheavals. In the 19th century, strong nationalistic movements arose to counter the insecurity many people felt in an era of change and to create a new sense of community. Most fervent nationalists had no tolerance for difference within their own communities. To them it seemed that Jews were a foreign presence, regardless of how long they had lived in their countries or how much they had assimilated.

Anti-Jewish political parties grew in many Western European countries. In France, in 1894, a Jewish army officer named Alfred Dreyfus was falsely accused of espionage against the state. His case, which became known as the Dreyfus Affair, received widespread media attention. It created a tremendous schism in French society and brought out virulent anti-Semitism. Dreyfus was not acquitted of the false charges against him until 20 years later. The **Dreyfus Affair** opened the eyes of many Jews to the fact that assimilation was not a cure for anti-Semitism, and it was an important stimulus for the nascent Zionist movement.

In the Russian Empire, the Czarist government used anti-Semitism to draw attention away from the collapse of its social and political system. The assassination of Czar Alexander II in 1881 became an excuse to encourage the first of several large waves of **pogroms**—riots against Jews. The term "pogrom" comes from the Russian word for "outrage."

New racial theories developed in the mid-19th Century gave additional support to the proponents of political anti-Semitism. These false, pseudo-scientific notions contended that differences between groups of people (physical differences, which implied differences in character and behavior) were biologically inherited and could not be changed. Conversion was no longer an option. The advocates of these theories, primarily those of Northern European background, considered their own group to be the "superior race." Portrayed as grotesque stereotypes, Jews (the so-called "Semites") and other minorities were considered inferior. For many people, these theories were particularly convincing because they were cloaked in scientific jargon.

In the early 20th century, anti-Semitism worldwide was exacerbated by the dissemination of a fraudulent document known as the *Protocols of the Elders of Zion*. It originally appeared in Russian and was subsequently translated into many other languages. This libelous account describes an imaginary meeting of Jews plotting to dominate the world. *The London Times* later revealed that the book was mere invention, but the *Protocols* have continued to fuel anti-Semitic rhetoric until today.

Among Eastern European Jews, many believed that emigration was the only solution to the pogroms and restrictions they faced. Over two million Jews came to the U.S. between 1880 and 1920 in search of freedom. Although America offered them greater opportunities, their arrival also contributed to a rise in anti-Semitism and xenophobia in this country. Another Jewish response to anti-Semitism was Zionism, a growing political movement to reestablish a national home in the Land of Israel. Some young European Jewish idealists followed the call to settle in the land and struggled with competing visions of how to build a new Jewish society.

One of the most influential events in Europe in the early 20th century was, of course, the First World War, which lasted from 1914 to 1918. Germany was particularly devastated by the war and its aftermath. Subsequent to the war, the

**Treaty of Versailles** required Germany to pay reparations, give up land, reduce its army, and accept blame for the war. The German emperor, Kaiser Wilhelm II, abdicated, and the country became a democratic republic, called the **Weimar Republic**. Support for this government was weak, however, and parties opposed to democracy thrived. Economic chaos further weakened the Republic and strengthened right-wing extremists and militants. By the early 1920s, runaway **inflation** made German money nearly worthless and caused a rapid rise in unemployment. Many Germans resented the Versailles Treaty and the subsequent economic failure, claiming that the army had not been defeated in combat, but rather by mythical “international Jewish conspirators.” Anti-Semitic parties fanned this hatred, saying that the Jews, liberals, and socialists had betrayed Germany with a “stab in the back” in order to profit from war and take economic and political control of the country.

## THE HOLOCAUST AND BEYOND

It was within this climate that the National Socialist German Workers’ Party (also known as the **Nazi** party) was founded in 1919. By 1921, **Adolf Hitler** took control of the party. The Nazis utilized all types of anti-Semitic **propaganda** and even physical intimidation and violence to strengthen their position in the government, and in January 1933 Adolf Hitler was appointed Chancellor (Prime Minister) of Germany. Sensitively attuned to the beliefs and fears of those around him, Hitler focused upon the Jews as the

source for Germany’s ills, using racism and bigotry to unify an insecure people. The Nazi rhetoric led to boycotts, book burnings, desecration, segregation, and ultimately to the unimaginable murder of six million Jewish individuals, which was known among the Nazis as “**The Final Solution**” to the Jewish “problem.” Other minority groups, including Gypsies (**Roma and Sinti**), homosexuals, and the disabled were targeted for Nazi oppression, as well. (See the following section, “The War Against the Jews,” for more information about the Nazi program of racism and **genocide**.)

Many groups undertook serious soul-searching after the Holocaust to grapple with the problems of anti-Semitism. Vatican II and the Church edict of 1965 gave a frank admission of responsibility for teachings that bred contempt towards Jews. Holocaust education and commemoration have now become a priority worldwide, with such initiatives as the creation of the International Holocaust Task Force and the UN establishment of an international Holocaust Commemoration Day on January 27.

Unfortunately, anti-Semitism did not end with the defeat of the Nazis in 1945. Modern hate groups such as the KKK, neo-Fascists, and neo-Nazis, are fringe groups that still uphold and propagate anti-Semitic beliefs and practice **Holocaust denial**. Anti-Zionism, which rejects the right of Israel to exist as a Jewish state, also serves to legitimate anti-Semitic beliefs and has led to threats and violence against Jews worldwide.

## BACKGROUND INFORMATION FOR TEACHERS

# III. The War Against the Jews

---

### THE RISE OF NAZISM

After World War I, Germany faced major internal strife. The social and economic fabric of German society had collapsed, partly as a result of the Treaty of Versailles and the global Depression. It was in this context that the Nazi party rose to power. Nazi leader, Adolf Hitler, offered citizens the promise of a rebuilt and revitalized nation. His plan was constructed in part on a program of racial anti-Semitism. Nazi anti-Semitic ideals focused on the “noble supremacy” of the “**Aryan** race”, as expressed in election posters, political

cartoons, newspaper illustrations, and even children’s books and educational materials. Such propaganda drew from images, stereotypes, and other fallacies about Jews found throughout the long history of anti-Semitism.

In January 1933, Hitler became Chancellor of Germany. He immediately began to consolidate his control and impose anti-Semitic policies. In March of that year, the Nazi regime established **Dachau**, the first of a network of **concentration camps** for political prisoners. On April 1 the Nazi Party

carried out a one-day **boycott** of Jewish-owned shops and businesses, and by April 7, began dismissing Jews from the civil service, government run health services, and courts. In May, German students began to burn books by Jews and other “undesirable” authors. The Nazis had turned the Jews into the ultimate source for Germany’s ills.

Jews, who constituted less than one percent of the German population, were identified as the enemy. Indeed, Jews were accused of using every possible “tool,” including intermarriage, supposed control of the stock market, the creation of disorienting modern art, and even Einstein’s Theory of Relativity, to infiltrate and dominate German society. They were blamed for, among other things, the German loss in World War I. In fact, Jews had been fiercely loyal to Germany, and thousands had fought, been injured, and even died for the **Fatherland** during the First World War.

During the 1930s, many German Jews believed that the Nazi expression of hatred toward Jews was to be merely another short-lived period of difficulty, like many others that Jews had lived through in the past. No one knew to what extremes the Nazis would go.

## LIVING IN TERROR

In 1935, Germany passed the **Nuremberg Laws**. These rulings provided the legal foundation for the Nazi exclusion and degradation of German Jewry. Following the 1935 Nazi party rally, new laws were issued, one revoking the citizenship of “non-Aryans” and another prohibiting “non-Aryans” from marrying Germans or engaging in sexual relations with them. Although focused primarily against Jews, the term “non-Aryan” also affected Roma and Sinti (Gypsies) and a small number of Germans with mixed Black parentage. Additional laws took away most of the Jews’ political rights.

The atmosphere became increasingly oppressive for Germany’s Jews. On November 9-10, 1938, the Nazi party organized a “spontaneous” anti-Jewish **pogrom** that raged through Germany and Austria. That night, thousands of attacks were made on Jews, Jewish-owned property, and synagogues. The Nazis called it **Kristallnacht**, “Night of Broken Glass.” At least 30,000 Jewish men were rounded up and deported to concentration camps, 91 Jews were killed, over 1,400 synagogues were desecrated, and thousands of Jewish-owned shops were destroyed. This was a turning

point for German Jews who now understood they had to get out.

As the situation deteriorated for Germany’s Jews, many sought refuge in other countries. Most other nations of the world, however, retained strict immigration laws during this period. Almost no countries would let Jewish refugees in, and the Nazis made it very difficult for them to leave. In July 1938, at Evian, France, representatives of 32 countries, including the United States, met to discuss the issue of German and Austrian “political” refugees. The conference saw few practical results.

The predicament of the Jews of Germany was epitomized by the voyage of the German ship *St. Louis* in 1939. On May 13, 1939, the *St. Louis* set sail from Hamburg, Germany, for Havana, Cuba, with 937 passengers. The overwhelming majority of the passengers were Jews with Cuban landing certificates. The Cuban government, however, revoked these certificates, and only 28 of the passengers were allowed to land. The ship subsequently sailed toward Florida, but the U.S. government quota policy did not let them enter the U.S. The ship returned to Europe, where England, Belgium, Holland, and France finally agreed to accept the refugees. However, within the year, three of these nations came under German occupation.

## NAZI DOMINATION SPREADS

Germany invaded Poland on September 1, 1939. Two days later, Great Britain and France declared war on Germany. This marked the beginning of World War II.

As the Nazis expanded their hegemony across Europe in 1940 and 1941, many more Jews came under their direct control. Jews were forced into crowded ghettos and concentration camps, subjected to slave labor, and, finally, systematically massacred in Eastern Europe. The Nazis created the first ghetto in 1939 in Piotrkow, Poland. The following year, the Warsaw Ghetto was established. With almost 400,000 Jews, it was the largest of the ghettos. Most of its residents eventually died from the conditions in the ghetto or were murdered at Treblinka.

The Nazi system of concentration camps also grew during the war. Camps were set up throughout the German-occupied territories to detain, terrorize, and enslave enemies of the Nazi regime. Many Jews died in the camps from starvation,

disease, and execution. As the German army advanced into the Soviet Union in June 1941, *Einsatzgruppen*, mobile killing squads, followed the troops, slaughtering some 1 million Jews, including some Communists, and Roma and Sinti (Gypsies), and burying them in mass graves.

In late 1941, the Nazis established a ghetto in the Czech town of Terezin. Called **Theresienstadt** in German, it was designed as a “model settlement” to showcase for the world the Nazis’ “humane” treatment of the Jews. In fact, conditions in the ghetto were inhumane, with rampant starvation and disease taking their toll. But the Nazis managed to hide that fact when they needed to—even hosting a Red Cross committee and producing a propaganda film there in 1944. Most of the ghetto’s inhabitants were ultimately sent to the gas chambers at Auschwitz.

## THE FINAL SOLUTION

The Nazi effort to disguise the reality of life at Theresienstadt was part of a larger program of deception aimed at deceiving European Jewry and the rest of the world about their true actions and motives. The Nazis used benign-sounding euphemisms to refer to the brutal acts of violence and inhumanity they perpetrated. **Deportation** to death camps was called “resettlement,” and murder was dubbed “special treatment.” In the **killing centers**, victims were herded into “showers” where they were gassed to death.

In early 1942, Nazi leaders met in the Berlin suburb of Wannsee to discuss plans for the “final solution to the Jewish question.” The “solution” was the extermination of European Jewry. The Nazis ultimately built six killing centers, or death camps, in occupied Poland—at Chelmno, Belzec, Sobibor, Treblinka, **Auschwitz-Birkenau**, and Majdanek. They began brutal round-ups (or *Aktionen*), in which they arrested and deported men, women, and children to the killing centers. When the Jews arrived by cattle car, most were immediately sent to the **gas chambers** to be killed. The remaining prisoners were temporarily kept alive to work in the camps.

## COLLABORATORS

During the inter-war period in the 1930s, anti-Semitism had grown in many parts of Europe, especially in the east, and fascist political parties had sprung up in such countries as Poland, Hungary, and Romania. In some cases, this later made the Nazi task of destroying the Jews of Europe easier, since they were often able to find allies and **collaborators**.

The Nazis were responsible for planning and organizing the mass murder of Europe’s Jews, but they could never have carried out their deadly scheme alone. The unprecedented scale of the deportations and mass murder required a large number of accomplices—including both local governments and individuals.

Some collaborators bureaucratically helped the Nazis identify (for example, the Netherlands) and/or deport Jews. Others joined—or even led—anti-Jewish acts. A number of people and groups actively worked alongside Nazis—including, for example, Poles in police battalions and Lithuanians and Ukrainians in killing units and death camps. Many Nazi-dominated countries, most notably Vichy France, passed harsh anti-Jewish laws. Romania and Croatia (countries allied with Germany) organized their own mass murder campaigns. In some cases, the laws and behavior of the collaborators were harsher than those of the Nazis.

## RESCUE

Although many people across Nazi-occupied Europe were indifferent to the fate of Jews or afraid to help, a small number risked their own lives to save their fellow human beings.

Some **rescuers** acted as individuals or as part of organized groups, to help Jewish friends or to oppose the Nazis. Many felt a moral and religious duty to save lives. Others rescued Jews simply because it seemed the natural, human thing to do. For example, the Protestant villagers of Le Chambon, a French town, followed the guidance of their pastor and sheltered Jews in their own homes. ZEGOTA, a Polish underground organization, helped hide several thousand Jewish children and supplied many Jews with false identity papers. On a national scale—and in an unusual show of compassion and bravery—the people of Denmark united to defy the Nazis and save the lives of nearly all the country’s Jews (approximately 7,000 people).

Yad Vashem, the Holocaust Martyrs and Heroes Memorial Center in Israel, has honored more than 20,000 Holocaust rescuers as “Righteous Among the Nations.” These individuals faced grave danger and often death in order to save others. Their inspiring actions show that ordinary men and women can accomplish extraordinary deeds. Their unusual bravery poses a silent question to the tens of millions more who stood by as their neighbors were murdered. They also force us to examine our own consciences as we consider



the plight of people facing prejudice, ethnic hatred, and mass murder around the world today.

## RESISTANCE

Some Jews themselves fought back against the Nazis, although to do so they had to overcome tremendous obstacles. Jews were unarmed civilians. Unlike other conquered peoples, they did not have a nation or army of their own. In addition, the Nazis had made the mass murder of every Jewish man, woman, and child a top priority. In order to achieve this goal, the Nazis kept their plans secret, deceiving their Jewish victims in every way possible (for example, leading them to think that working hard in ghettos and camps would bring survival). In addition, the Nazis instituted their brutal measures against the Jews step-by-step, so that Jews could not know for sure what fate awaited them. First their rights were taken away; then they were singled out and separated from the rest of the population. Jews in Eastern Europe were forced into ghettos, increasingly weakened by hunger and disease, and then sent off to secret and unimaginably brutal killing centers. Nonetheless, Jews struggled to resist the Nazis in many ways. Some found ways to hide themselves and their families in order to foil the authorities. Although escape was difficult and dangerous, some Jews managed to flee on their own or organized groups to help other Jews escape. Against all odds, Jews even staged armed revolts in ghettos, including Bialystok and Warsaw, and in three of the six death camps. Jewish **partisans** (members of underground military groups) attacked German troops. Jews joined **resistance** groups and formed special Jewish “family camps” hidden in swamps and forests to serve as safe havens.

Despite Nazi efforts to degrade the Jews, many maintained their dignity and humanity through spiritual resistance in the ghettos and camps. They formed secret self-help organizations and planned educational and cultural activities. Although schools were officially forbidden in the ghettos, children studied secretly in makeshift classrooms. Self-produced concerts, lectures, plays, and art exhibits also gave a sense of meaning to daily life in the dismal ghetto environment. And although Jewish religious observance was forbidden, many Jews risked their lives to maintain their identity through Jewish ritual. Rabbis, such as the German Jewish community leader Leo Baeck, continued to preach and offer spiritual guidance throughout the Holocaust.

Spiritual resistance can also be seen in attempts to record Jewish communal life under Nazi rule. In the Warsaw Ghetto, for example, the historian Emanuel Ringleblum created an extensive archive documenting life and death in the ghetto. The efforts of Ringleblum and others to write and collect diaries, reports, and other documents of daily life reflect a sense of Jewish community and history during these difficult times.

## WORLD RESPONSE

During the war, reports about the Nazi atrocities were leaked to the West. By 1942, the Allied governments had received intelligence about the Nazi plans for mass murder. These reports were viewed with skepticism at first, due to their unprecedented nature. However, as their reports increased and disbelief was overcome among the leadership, the Allies established a policy of “rescue through recovery” (i.e. saving lives by defeating the Nazis). They chose not to divert resources from the war effort in order to attempt difficult and risky rescue operations. By 1944, the **Allies** knew about the gassings at Auschwitz. Jewish groups lobbied the American government to bomb the railroads or the gas chambers. American and British authorities turned down all requests. The War Department called bombing “impractical,” arguing that it would divert armed forces from their first priority of winning the war quickly with as few military casualties as possible.

## LIBERATION

As the Allied forces made increasing progress against the Nazi war machine in late 1944 and 1945, American, British, Canadian, French, and Russian troops reached the camps. They were shocked and horrified by what they found—heaps of bodies, mass graves, and survivors who were as thin as skeletons. The **liberators** did their best to care for the survivors, although this was not their mandated duty and the war was still raging.

After the liberation, those who made it through the horrors of the Holocaust were confronted with a new set of problems. They were homeless, and even if they could, they often had no interest in returning to their homes. In many cases, their former neighbors had collaborated with the Nazis and even taken over their property. The survivors were separated from their families and often didn’t know if any of their loved ones were still alive. And they were haunted by the memories of the hell they had endured.

**Displaced Persons camps** were established in Germany and Austria to house these homeless, stateless refugees. Some Jews spent years in the DP camps—searching for loved ones, starting new families, and waiting for the countries of the world to open their doors to them. Even after the war, it was difficult to find a country that would allow Jewish refugees to gain entry. The establishment of the State of Israel in 1948 gave new hope to many. In fact, about two-thirds of the DP population moved to the land of Israel. Many of the rest found refuge in the U.S. and Canada. The last DP Camp closed in 1953.

## THE SEARCH FOR JUSTICE

The end of the war also saw the first efforts to bring Nazi perpetrators to justice. In 1945, the Allies convened in Nuremberg, Germany, to try 22 leading Nazis for war crimes and crimes against humanity. The trials provided a valuable world stage for revealing and documenting Nazi atrocities. From 1946 to 1949, the United States tried another 177 people in twelve separate trials, also held in Nuremberg (known as the “subsequent Nuremberg proceedings”).

The UN War Crimes Commission established rules which required that every person on its wanted lists be apprehended and put on trial or extradited. In the early years after the war, however, the efforts to identify and punish Nazi war criminals was uneven. The process of apprehending these criminals was further complicated as the United States and the Soviet Union became Cold War rivals. Many Nazis escaped Europe by disguising their background so as to live on, unpunished, in the United States, South America, and elsewhere.

The turning point occurred in 1960, when the Israeli secret service captured Adolf Eichmann in Argentina. Eichmann was a top Nazi SS officer who had been in charge of organizing the deportation of Jews to death camps. His trial, held in Israel and covered by the world media on a daily basis, had widespread international impact. It reminded the world that many Nazis had escaped justice. And it promoted a new awareness of the history and scope of the Holocaust itself, thereby leading to the prosecution of other war criminals.

In the United States, the Office of Special Investigation (OSI) was set up in 1979 to identify and extradite Nazi war criminals living in America. In 2005 the OSI won a case

against its one-hundredth defendant. Well-known trials of Nazis took place in other countries as well, as with the Klaus Barbie trial in France and the Demjanjuk trial in Jerusalem, both in 1987, and the Italian trials investigating the Sant’Anna di Stazzema massacre of 1944. Some countries, such as the U.S., maintain a strong proactive stance on continuing the investigation of Nazi war criminals. Unfortunately, other countries, such as Norway, Sweden, Syria, and Ukraine, refuse in principle to investigate, let alone prosecute, suspected Nazi war criminals in their jurisdiction.

In continuing to bring these criminals to trial today a final promise of justice remains alive, even as all former Nazis age and will soon be gone.

## AFTERMATH

By the time the Nazis came to power in 1933, Jews had lived in Europe for more than 2,000 years. The Jewish population stood at approximately eleven million. Within twelve years, six million, including one-and-a-half million children, were dead. Hundreds of individual communities, especially in Eastern Europe were completely obliterated. Today, there is a regeneration of Jewish life in some parts of Eastern Europe. But, of course, we can never get back the millions of lives that were lost.

We who live in the shadow of the Holocaust have a responsibility to remember those who suffered and perished, to honor those who gave their lives for others, and to work for justice and humanity in the world. Museums and memorials serve to educate people today about the events of the past so that we can guard against them happening again.

# Holocaust Chronology

---

Please note that this Holocaust Chronology uses the headings students will encounter in the Museum. It lists historical events thematically, rather than in strict chronological order. These thematic headings give students a sense of how many different events fit together.

## INITIAL ANTI-JEWISH MEASURES (1933-1936)

<b>JANUARY 30, 1933</b>	Adolf Hitler takes office as Chancellor (Prime Minister) of Germany.
<b>APRIL 1, 1933</b>	One-day boycott of Jewish businesses.
<b>APRIL 7, 1933</b>	The German government begins dismissing Jews from the civil service, government health services, and courts.
<b>MAY 10, 1933</b>	German University students burn books by Jews and other “undesirable” authors.
<b>APRIL 1935</b>	Nazis outlaw and arrest many Jehovah’s Witnesses.
<b>JUNE 1933</b>	Nazis toughen existing laws against homosexuals, bringing persecution and imprisonment.
<b>SEPTEMBER 15, 1935</b>	The harsh, anti-Jewish Nuremberg Laws, announced at a Nazi Party rally, strip Jews of their German citizenship and forbid them to marry people of “German blood.”

## INTENSIFICATION OF ANTI-JEWISH POLICY (1937-1938)

<b>AUGUST 17, 1938</b>	Nazis order all Jews to have “Jewish” first names. Men and women who do not are forced to take “Israel” or “Sara” as their middle names.
<b>DECEMBER 8, 1938</b>	Heinrich Himmler issues a racist directive for “Combating the Gypsy Plague,” ordering registration, identification, and round-up of Sinti and Roma people.

## KRISTALLNACHT (1938-1939)

<b>NOVEMBER 9, 1938</b>	The Nazis, using the assassination of a German official as an excuse, organize a pogrom, often called <i>Kristallnacht</i> (“Night of Broken Glass”). In anti-Jewish attacks across Germany and Austria, 91 Jews are killed, over 1,400 synagogues are desecrated, shops are destroyed, and 30,000 Jewish men are arrested.
<b>NOVEMBER 12, 1938</b>	Decrees force Jews to pay one billion German marks for damage planned and carried out by Nazis on <i>Kristallnacht</i> , order Jewish firms to close, and expel Jewish children from public schools.



## WORLD RESPONSE (1933-1940)

<b>AUGUST 1, 1936</b>	The Summer Olympics open in Berlin. America participates, reversing a 1933 vote by the U.S. Amateur Athletic Union to boycott the games.
<b>JULY 6-15, 1938</b>	At the Evian conference, called by the United States, 32 nations discuss the refugee crisis yet take little action. The U.S., under its restrictive 1930 immigration rules, accepts fewer German Jews than its quotas allow.
<b>SEPTEMBER 29, 1938</b>	Eager to avoid war, Britain and France sign the Munich Pact letting Germany take over the Sudetenland, a part of Czechoslovakia with a large German population.
<b>MAY 13, 1939</b>	The German ship <i>St. Louis</i> sails from Hamburg, Germany, for Havana, Cuba. Almost all of the 937 passengers are Jews with Cuban landing certificates. Most had applied for U.S. visas and planned to stay in Cuba only until they could get into the U.S. The Cuban government, however, lets only 28 passengers disembark. The ship sails toward Florida, but the U.S. government quota policy prevents their admittance. England, Belgium, Holland, and France finally agree to accept the refugees.
<b>MAY 17, 1939</b>	Britain issues a “ <b>White Paper</b> ” sharply restricting Jewish immigration to <b>Palestine</b> .

## INVASION OF POLAND (1939)

<b>AUGUST 23, 1939</b>	Germany signs a non-aggression pact with the Soviet Union, making way for its invasion of Poland.
<b>SEPTEMBER 1, 1939</b>	German troops invade Poland. Polish defenses crumble under a massive mechanized land and air assault.
<b>SEPTEMBER 3, 1939</b>	Britain and France declare war on Germany, but take no military action to aid Poland.
<b>SEPTEMBER 27-28, 1939</b>	Warsaw falls. Poland’s capital, home to 350,000 Jews, surrenders to German troops after a three-week siege. Poland was home to approximately 3 million Jews.

## IMPOSING NAZI RACIAL POLICY IN POLAND (1939-1940)

<b>OCTOBER 8, 1939</b>	The first Jewish ghetto is established in the Polish city of Piotrkow. Ghettos are soon established in other Polish towns and cities.
<b>NOVEMBER 23, 1939</b>	Hans Frank, the Nazi governor-general of Poland, issues a decree that as of December 1 all Jews over the age of twelve must wear the Star of David on their clothing.
<b>MAY 18, 1940</b>	Germany deports 2,800 Roma (Gypsies) to the Lublin region of Poland. In November, 5,000 Roma (Gypsies) are sent to the Lodz ghetto.

## NAZI RACISM SPREADS THROUGH EUROPE (1940-1942)

<b>APRIL 9-JUNE 14, 1940</b>	Germany invades Denmark, Norway, Belgium, Luxembourg, Holland, and France. Most of Western Europe is in Nazi hands.
<b>APRIL 29, 1942</b>	Beginning in Holland, Germany further isolates the Jews in occupied lands by ordering them to wear a <b>Jewish badge</b> in the form of a yellow Star of David.
<b>JULY 6, 1942</b>	Anne Frank and her family go into hiding in Amsterdam to escape Nazi deportations.

## MASS MURDER (1941-1942)

<b>JUNE 22, 1941</b>	German troops invade the Soviet Union, followed the next day by mobile killing units ( <i>Einsatzgruppen</i> ) that massacre about 1.25 million Jews by September 1943.
<b>JULY 31, 1941</b>	Hermann Goering, Hitler's deputy, orders planning of a "Final Solution to the Jewish Problem in Europe."
<b>DECEMBER 8, 1941</b>	Chelmno, the first Nazi death camp, uses poison gas vans to begin the mass murder of Jews in Poland.
<b>JANUARY 20, 1942</b>	At the Wannsee Conference near Berlin, German officials discuss details of the "Final Solution," a plan to kill an estimated 11,000,000 Jews in Europe.
<b>FEBRUARY 15, 1942</b>	The Auschwitz-Birkenau death camp begins mass murder of Jews using Zyklon-B gas. By June 1943, the ovens at this death factory are cremating more than 8,000 bodies a day.
<b>MARCH 17-JULY 23, 1942</b>	Nazis complete a network of six death camps, all located in Poland. These include Chelmno, Belzec, Sobibor, Treblinka, Auschwitz and Majdanek.

## DEPORTATION (1940-1944)

<b>NOVEMBER 24, 1941</b>	Czech Jews are sent to Theresienstadt, a ghetto created to deceive the world about the Nazi program of mass murder.
<b>MARCH 30-AUGUST 18, 1943</b>	Transports from the Greek city of Salonika reach Auschwitz-Birkenau, carrying at least 43,850 Jews.
<b>MAY 15-JULY 9, 1944</b>	As Soviet troops advance on Hungary, Adolf Eichmann hurries to complete the last mass deportation of the Holocaust. The Nazis' Hungarian collaborators deport 434,351 Jews to Auschwitz in 147 sealed cattle cars.

## JEWISH ARMED RESISTANCE (1942-1944)

<b>JANUARY 1, 1942</b>	Abba Kovner calls for armed resistance in the Vilna Ghetto, leading to the first Jewish fighting force, the United Partisan Organization.
<b>APRIL 19, 1943</b>	Activists and ghetto residents unite to launch the Warsaw Ghetto Uprising, the first civilian armed resistance in any Nazi-occupied city.
<b>AUGUST 2, 1943</b>	Jews in the Treblinka death camp revolt, using stolen SS arms. Many prisoners flee.
<b>OCTOBER 14, 1943</b>	Prisoners in the Sobibor death camp attack SS guards with hidden weapons and attempt an escape. Many prisoners are killed during and after the revolt, but about 50 escapees survive the war.
<b>OCTOBER 7, 1944</b>	Prisoners at Auschwitz-Birkenau stage an uprising. They kill three guards and destroy one of the crematoria.

## WORLD RESPONSE (1941-1945)

<b>AUGUST 8, 1942</b>	Gerhart Riegner, a representative of the World Jewish Congress in Geneva, cables Rabbi Stephen Wise in New York detailing Nazi plans to murder Jews. The U.S. State Department does not allow the message through. Wise learns of the news in late August, but U.S. officials do not allow the information to be released until November.
<b>NOVEMBER 25, 1942</b>	Jan Karski, an emissary of the Polish underground, arrives in London with eyewitness reports of atrocities against Jews. He briefs British and American leaders, but few believe him.
<b>APRIL 19-30, 1943</b>	An Anglo-American conference in Bermuda decides not to divert resources from the war effort to rescue Jews.
<b>OCTOBER 1, 1943</b>	Danish resistance groups launch a two week operation that ultimately smuggles more than 7,000 Jews to safety in nearby Sweden.
<b>OCTOBER 16, 1943</b>	Pope Pius XII remains silent when the Nazis deport the Jews of Rome.
<b>APRIL 1944</b>	Daniel Trocme of the French town of Le Chambon-Sur-Lignon dies at Buchenwald, where he was sent for aiding Jews. Between three and five thousand Jews were sheltered by the Protestant residents of Le Chambon from 1941 to 1944.

## THE END OF THE WAR IN EUROPE (1944-1945)

<b>JUNE 6, 1944</b>	D-Day: Allied forces land in France.
<b>JULY 23, 1944</b>	Soviet troops liberate Majdanek, the first death camp freed. Though journalists visit its gas chambers, the camp receives little world attention.
<b>NOVEMBER 18, 1944</b>	Hungarian Nazis start death marches to Germany and plan a ghetto in Budapest. Swedish diplomat Raoul Wallenberg and others work to save the remnants of Hungarian Jewry.
<b>JANUARY 1945</b>	Abba Kovner and others establish <i>Bricha</i> (Flight), a secret organization that smuggles Jewish survivors to Palestine.
<b>JANUARY 18, 1945</b>	Germans begin evacuating Auschwitz, forcing 66,000 on a <b>death march</b> . At least 15,000 die. Some 7,000 sick and starving prisoners left behind are liberated by the Soviets.
<b>APRIL 11, 1945</b>	American troops liberate the Buchenwald concentration camp. British enter Bergen-Belsen three days later. In both overcrowded camps, many of the weakest die even after liberation.

## THE SEARCH FOR JUSTICE (1945-PRESENT)

<b>NOVEMBER 20, 1945</b>	An International Military Tribunal convenes in Nuremberg, Germany, to try 22 Nazi leaders for war crimes and crimes against humanity.
<b>DECEMBER 8, 1946- APRIL 11-1949</b>	An American military court in Nuremberg tries 177 people, including industrialists who used slave labor and doctors who took part in Nazi euthanasia programs.
<b>MAY 11, 1960</b>	Israelis capture Adolf Eichmann, who had been smuggled into Argentina by Vatican officials. In 1961, a court in Jerusalem tries and convicts the high ranking Nazi, sentencing him to death.
<b>SEPTEMBER 4, 1979</b>	The United States, setting an example for other nations, opens an Office of Special Investigations to prosecute Nazis accused of hiding their past to enter the country.
<b>MAY 11-JULY 4, 1987</b>	Klaus Barbie, former <b>Gestapo</b> chief in Lyons, France, is put on trial. Accused of deporting Jews, including 44 Jewish children, Barbie is sentenced to life in prison.

# Glossary

---

Glossary words are bolded when they first appear within the body of the guide.

**Allies:** The nations, including the United States, Britain, France, and the Soviet Union, that joined together in the war against Germany and its partners. Germany's partners originally included Italy and Japan; Bulgaria, Hungary, Romania, and Slovakia later joined, as well. They were known as the Axis powers.

**Anti-Semitism:** Hatred of Jews. Jews have faced hatred since pre-Christian times. The term "anti-Semitism" was popularized in 1879 by the German journalist Wilhelm Marr.

**Aryan:** Originally referred to an ancient people who spoke a language known as Proto-Indo-European (the root of many of today's European languages). The Nazis took the term and applied it to themselves as their descendants, falsely claiming their own "Aryan race" superior to all other racial groups. For the Nazis, the typical "Aryan" was blond, blue-eyed, and tall.

**Ashkenazi:** Refers to Jews who trace their origins back to Eastern and Central Europe. Ashkenazi Jews follow some customs that are different from the customs of Southern European, North African, and Middle-Eastern Jews. (See also, **Sephardic**.)

**Assimilation:** Adapting or adjusting one's behaviors and attitudes to become like those of the surrounding culture, in place of his or her original cultural identity. In modern times, many Jews have tried to assimilate to fit in to the majority culture.

**Auschwitz-Birkenau:** The largest and deadliest of the Nazi killing centers, in which at least 1.1 million Jews were systematically murdered, the majority through gassing. Thousands of Roma and Sinti (Gypsies), Poles, and Soviet prisoners of war were also gassed at the camp. Located in Oswiecim, Poland, Auschwitz included three main camps and numerous labor camps. (See Killing Centers for a list of all six Nazi death camps.)

**Boycott:** The refusal to have dealings with a business or organization, especially for political or ideological reasons.

**Cold War:** The period of military and political tension between the U.S. and the Soviet Union following World War II. This period is known as the Cold War because it stopped short of armed conflict.

**Collaboration:** Cooperation with an enemy force occupying a country. There were Nazi collaborators in most occupied countries.

**Concentration Camp:** A facility in which political prisoners, prisoners of war, or other perceived enemies are confined. The Nazis built concentration camps to detain and punish people considered enemies, dangerous, or just different. The first Nazi concentration camp was Dachau, set up in 1933. There were thousands of camps by the end of the World War II. During the war years, the number of Jews in camps also grew dramatically. Concentration camps did not organize mass murder as did the six Nazi killing centers (see Killing Centers), but many prisoners were killed in them, or died of starvation or disease.

**Dachau:** The first Nazi concentration camp, established in 1933. Its first inmates were political prisoners, but later Jews constituted about one-third of the total. Although Dachau was not a death camp, many thousands of inmates died in the camp from disease, starvation, and torture.

**Death Marches:** Forced marches of concentration camp prisoners toward Germany. Death marches occurred toward the end of the war, as camps were evacuated ahead of the advancing Soviet and Allied troops. Many inmates died or were killed along the way.

**Deportation:** Removing someone from his or her home. During the Holocaust, this word began to mean forced transfer of Jews to ghettos and killing centers, usually in overcrowded, filthy train cattle cars without windows, food, water, or toilets. Many people died during deportation.

---

**Diaspora:** From the Greek word for “dispersion,” it refers to the dispersion of a group of people outside their homeland. When capitalized, it generally means the scattering of the Jews around the world.

**Discrimination:** Differential treatment of a group of people based on race, class, ethnicity, religion, or other category.

**Displaced Persons Camp:** (Also known as a DP camp.) A camp set up after World War II for people from concentration camps and others whose homes were destroyed. Thousands of Jews remained in camps for a number of years after the war’s end until the establishment of the State of Israel in 1948, or until the United States and other Western countries opened their doors to greater numbers of immigrants.

**Dreyfus Affair:** Alfred Dreyfus was a Jewish officer in the French military. In 1894, he was falsely accused of treason on trumped up charges and served five years in prison. The episode came to be known as the “Dreyfus Affair,” and it revealed widespread anti-Semitism in France. The Dreyfus Affair shook the confidence of many Jews that assimilation could counter anti-Semitism. Future Zionist leader Theodore Herzl was among those so moved by the case. (See **Zionism**)

**Einsatzgruppen:** (German) The mobile killing units of the Nazi SS assigned to kill all Jews behind the Soviet front lines after the German invasion of the Soviet Union in June 1941. The victims were murdered in mass shootings and buried in unmarked graves. More than one million Jews were killed by the *Einsatzgruppen*.

**Emancipation:** Setting people free from restrictive laws and oppression. During the Middle Ages, Jews in Europe were denied certain rights and were often segregated. With the dawn of the Enlightenment and its stress on the rights of the individual, Jews throughout Western and Central Europe in the late 18th and 19th centuries began to be emancipated and granted civil rights.

**Fatherland:** One’s native land. German Jews, many of whose families had lived there for generations, considered Germany their Fatherland.

**“Final Solution of the Jewish Question”:** The Nazi code name for their plan to kill all European Jews. The plan was coordinated in January 1942, at a Nazi conference near Berlin, which became known as the Wannsee (pronounced Von-zay) Conference.

**Gas Chambers:** Specially constructed rooms in the six Nazi Killing Centers (or death camps) designed to carry out the murder of European Jewry. The Nazis first experimented with gas vans, in which victims were poisoned by carbon monoxide from the vehicle’s exhaust. Later, gas chambers were built at the death camps. These generally used deadly Zyklon B gas.

**Genocide:** A word first used in print in 1944 to describe an official, governmental policy of killing an entire people.

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

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

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

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

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

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

**Inflation:** A general increase in consumer prices.

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

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

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

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

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

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

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

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



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

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

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

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

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

**Rabbi:** A Jewish religious leader trained in Jewish law. The term comes from the Hebrew word for “my teacher.”

**Rescuers:** Non-Jews who provided Jews with food, hiding places, medical care, or help in crossing borders into countries not controlled by the Nazis. Some rescuers hid Jews in their own homes, putting themselves in great danger. Although there were relatively few of them, rescuers are warmly remembered for their courage and for their humanity. Yad Vashem, the Holocaust Martyrs and Heroes Memorial Center in Israel, has officially recognized more than 20,000 non-Jews who aided Jews during the Holocaust and has given them the title “Righteous Among the Nations.”

**Resistance:** Jews resisted the Nazis in many ways, both spiritually and physically. Many Jews engaged in spiritual

resistance by keeping Jewish identity alive through education, religious observance, cultural activities, and community assistance. Some fought in underground organizations or as partisans in the forests of Eastern Europe; others organized revolts in the ghettos and even in three of the Nazi killing centers.

**Roma and Sinti:** An ethnic group that originated in India but has lived in Western Europe since the 15th century. Traditionally a nomadic people, most Roma today no longer travel. Along with the closely related Sinti people, they are often referred to as “Gypsies”—a name given to them by Europeans who mistakenly believed they came from Egypt. The Roma and Sinti were severely persecuted by the Nazis and many died in concentration camps and killing centers.

**Scapegoat:** Someone who is made to take the blame for others.

**Segregation:** The practice of separating people of different races, classes, religions, or ethnic groups within a society, particularly as a form of discrimination.

**Sephardic:** Refers to Jews who trace their origins back to Spain and Portugal before the Expulsions of 1492 and 1497. There are communities of Sephardic Jews all over the world. Sephardic Jews follow some customs that are different from the customs of Ashkenazi Jews.

**Shabbat:** The Jewish Sabbath, which begins on Friday evening and ends on Saturday night. It is a day of spiritual rest and reflection.

**SS:** Specially chosen Nazi troops, totally committed to racism and loyal to the Hitler regime. Because of their ruthlessness, they were assigned to the most brutal tasks, including the implementation of the “Final Solution.” SS stands for the German “*Schutzstaffel*,” which means “protection unit.” The function of the SS, however, was not defense, but terror.

**Stereotype:** A generalization about the members of a group. Often stereotypes perpetuate negative assumptions and false beliefs about an ethnic, religious, or racial group.

**Synagogue:** A communal center where Jews worship, study, and celebrate holidays and community events (also sometimes called a temple). In Hebrew it is called a *beit kneset*, and in Yiddish it is known as a *shul*.

**Theresienstadt:** A ghetto established in 1941 in the Czech town of *Terezin*. The Nazis planned it as a model settlement, to create propaganda for the world about how well they treated the Jews. Many well-known Jews were sent to *Theresienstadt*, including artists and writers. Despite the horrible living conditions and the constant fear of deportation, residents struggled to maintain an active cultural life, putting on plays, concerts, and art exhibitions in the ghetto. Most of the ghetto's residents were eventually deported to Auschwitz.

**Tikkun Olam:** (Hebrew, “repairing the world”) Jewish philosophical belief that the world is incomplete and that human beings need to repair it through justice and acts of loving kindness.

**Torah:** Literally meaning “Teaching,” Torah usually refers to the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), or a scroll containing these books. A Torah scroll is handwritten on parchment and read from out loud in the synagogue during certain prayer services.

**Treaty of Versailles:** The peace treaty signed in Versailles, France, in 1919, that officially ended World War I between Germany and the Allies. The treaty required Germany to claim responsibility for the war, pay extensive reparations, cede territory it had conquered, and limit its military forces.

**Weimar Republic:** The government established in Germany in 1919 following the country's defeat in World War I. The Weimar Republic was Germany's first democracy, but it fell in 1933 when Hitler's Nazi party took control.

**White Paper:** A statement issued by the British government on May 17, 1939, that severely limited Jewish immigration to Palestine.

**Yiddish:** A language historically spoken by Jews of Central and Eastern Europe, combining German with Hebrew and Slavic influences.

**Zionism:** A movement concerned with establishing and supporting a Jewish state in the Land of Israel. It comes from the Hebrew word *Tzion*, a biblical name for Jerusalem. Modern Zionism began in the late 19th century and included several different ideological factions.

# Pre- and Post-Visit Activities

---

We strongly recommend that your students explore themes and topics related to their Museum visit both before and after their trip. The activity and discussion ideas below can be used to prepare students for their visit or to continue the exploration in the classroom afterwards.

This is just a small sampling of suggestions. Please feel free to adapt these ideas to your curriculum and to the specific needs of your students. We also encourage you to think creatively about additional activities related to social studies, literature, art, or drama.

## REVIEW KEY TERMS AND DEFINITIONS

An extensive Glossary has been included with this guide (pages 18-22). Before visiting the Museum, you may want to review some of the terms on the list with your students. An understanding of the basic vocabulary associated with Jewish life, anti-Semitism, and the Holocaust will help students get the most out of their visit.

## JEWISH LIFE

### 1. Intro to Jewish Life

If your students are unfamiliar with Jewish life and practice, you might want to have them investigate some of the basic elements of Judaism. For example, as a class you can generate a list of questions about Jewish practice and have students research the answers. Any questions to which they cannot find answers can be raised during their visit to the Museum. You might also want to arrange a visit for your class to a nearby synagogue. There, students can learn about important aspects of Jewish religious and communal life.

### 2. Jewish Diversity

Jewish life and practice are extremely diverse. You might ask students to research the different movements within Judaism or the different Jewish communities that exist throughout the world. Student investigations of diverse Jewish communities can address such questions as:

- What is the history of this community? How long have community members lived there? Where did they come from originally?
- What is the relationship between the Jewish community and the non-Jewish community in this place? Has it changed over time?

- What are some of the cultural traditions of this community —e.g., food, dress, language, etc.?

## HOLOCAUST TOPICS

### 1. Oral History and Memoirs

Students can interview a Holocaust survivor, witness, or liberator, or an American who was alive during the World War II, to record their first-hand experiences. An *Oral History Manual* is available through the Museum's Education Department. It offers students practical advice about conducting oral history interviews. In addition, the Museum's Speakers Bureau can arrange for a Holocaust survivor to visit and talk about his/her experiences to your class, grade, or school as a whole.

Students can also collect photographs and memorabilia to design an exhibit about one person's Holocaust experiences.

Alternatively, you might ask students to read a Holocaust memoir. They can then write a book report or create illustrations for it. Some ideas for books can be found in the bibliography at the end of this guide.

### 2. Resistance

The Nazis attempted to dehumanize the Jews by stripping them of their names, their security, and their community. Nonetheless, some Jews continued to engage in practices that would keep them alive physically and spiritually. Based on their trip to the Museum and further research, have students write reports on the varieties of Jewish resistance. They should try to provide individual examples as much as possible.

For further exploration of this topic we recommend the student workbook, *A Teenage Artist During the Holocaust: Life in the Terezin Ghetto*. This Museum publication introduces life in the Terezin (Theresienstadt) ghetto and the art of the ghetto as symbolic or spiritual resistance, with close examination of a teenage artist's drawings and other primary documents.

### 3. Risking Your Life

The Museum's "Rescuers Gallery" describes the actions of non-Jews who risked their lives to save Jews during the Holocaust. Have your students write an essay addressing some of the issues raised by these actions. For example,

- Why do you think some people pursue courageous acts to save others, at no benefit to themselves?
- Why were so many people bystanders to acts of cruelty?

Students should use studies of history and psychology, as well as memoirs, to make their case.

#### 4. The M.S. St. Louis

In 1939, the M.S. *St. Louis* sailed from Germany with more than 900 Jewish refugees aboard. The passengers were not allowed to disembark when they reached Cuba, and the U.S. quota immigration policy did not allow them to enter this country. The *St. Louis* returned to Europe, and many of its passengers again came under Nazi occupation.

Have students imagine the following: You are living in the U.S. in 1939. You have just been to a movie and seen a newsreel (like a TV news-brief) about the United States government's policy not allowing for the entry of the refugees on the *M.S. St. Louis*. Write a letter to the editor of the newspaper of your choice expressing your views, in favor or against U.S. immigration policy.

For further exploration of this topic we recommend the student workbook, *Love Thy Neighbor: Immigrants and the U.S. Experience*. This Museum publication introduces the Jewish immigration experience to the United States, exploring themes of language, community, work, and social activism. The workbook includes a section on immigration during the Holocaust and close examination of primary documents.

#### 5. Liberation

The Liberators Posters package, available through the Museum's Education Department, includes photographs and eyewitness accounts that document the experiences of American soldiers who participated in the liberation of the camps. Have student write captions for the photographs to describe what the photos show and to explain what was going on during this period. Students can also do additional research on the topic. The images and captions can then be hung up for a classroom display.

For further exploration of this topic we recommend the student workbook, *All of Ours to Fight For: Americans in the Second World War*. This Museum publication introduces life in the U.S. military and on the home front during WWII, with information about fighting the war and liberating the camps, highlighting the experiences of Jews and other

minorities in the military, with close examination of primary documents.

#### 6. Why Remember?

The entranceway to the Museum's Core Exhibition has two biblical quotations carved into its granite walls: "Remember . . . Never forget," [Deuteronomy 25:17, 19] and "There is hope for your future" [Jeremiah 31:16]. Have students discuss or write an essay considering why the Museum would have chosen these as its inspiration.

- What should we remember, and why?
- On what should humanity as a whole base its hope for the future?
- On what do you base your hope for the future?

### CULTURE, IDENTITY, AND SOCIAL JUSTICE

#### 1. Ethnicity and Identity

Identity, or who you are, is a complicated thing. For many Jews, their religion is a significant part of their identity. Invite students to discuss their own ethnic, cultural, or religious identities. For example:

- How much of your identity comes from your ethnic, cultural, or religious group? Where else does your identity come from?
- How do you express your identity?
- Do you identify yourself the same way others identify you? Why or why not?

Hitler persecuted people based on their racial and political backgrounds.

- What does it mean to have freedom of religion? What freedoms are we guaranteed by the U.S. Bill of Rights?
- How would it affect you if you didn't have freedom of religion?

Many German Jews identified as Germans as well as Jews, but Hitler took away their citizenship and labeled them as enemies of Germany.

- How much of your identity comes from being American? What if your American identity were taken away from you?

#### 2. Making Choices

Sometimes historical developments force people to make difficult choices. To varying degrees, we all have to confront difficult decisions in our lives. Sometimes the group we are part of is doing something that we know is wrong, but there is tremendous pressure to conform. Using examples from their own lives, have students write an essay about a moment in which they were not able to withstand the pres-

sure to do something of which they privately disapproved. Encourage them to imagine how they would do it differently in the future. You might also divide students into small groups to create and perform short scenes about what did happen and what could have happened.

### 3. Hate Crimes

Racism and bigotry continue today. Have students collect information about hate crimes from newspapers, television, or the Internet. They can create a bulletin board in the school to raise awareness about these heinous acts. Students can also discuss or write about their reactions to these events. For example:

- What similarities are there among the groups or individuals that commit these crimes? Whom do they target?
- How are the above groups different from the Nazis?
- What kinds of actions can we take to counter these crimes?
- How do you answer revisionists who deny that the Holocaust ever happened?

### 4. Justice and Human Rights

Various organizations and government bodies, including, for example, the International Court of Justice in The Hague, have fought to make the world a more just place. Students can investigate their efforts to pursue justice. Students should choose a case to study, either Holocaust-related (for example, the Nuremberg trials or the Eichmann trial) or a case related to genocide and human rights abuses elsewhere (such as Armenia, Bosnia, Cambodia, China, Kosovo, Rwanda, or Darfur). Students can conduct research on their case, using primary resources, secondary resources, and news reports (see the bibliography at the end of this guide for some suggestions). Have students consider some of these questions in their research:

- What are the circumstances of the case?
- What evidence is there against the defendant?  
What is his or her defense?
- What was the outcome of the case (if it has reached a conclusion)? Do you agree with the decision? Was justice served? Can justice ever be served?
- What questions about individual and group responsibility are raised by your investigations?
- Who has the right/responsibility to judge the actions of others?

### 5. Taking Responsibility

In the Museum's "Confronting Persecution" gallery, a voice on the video reads the following letter written by Ernest Michel, a German-Jewish teenager:

*July 1, 1938*

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

*I am a young Jewish boy. I am 15 years old, and I live in Mannheim, Germany. I'm desperate, trying to emigrate. I can no longer go to school. My parents have difficulties feeding the family. I am healthy and will do any work. We have no relatives outside of Germany to guarantee us.*

*Sir, please help me to leave here before things get worse. I hope you will help me.*

*Thank you.*

The letter was not answered.

During the Holocaust, it was very hard for the Jews of Europe to escape from Nazism, as most countries of the world refused to allow them to enter. Invite students to explore these questions:

- What is our responsibility as Americans to those who are persecuted or in danger elsewhere?
- Why are citizens of a country often hesitant to give safe haven to foreigners who need it?
- What did Americans, and American-Jews in particular, know in 1942 about what was going on in Europe?  
What strategies did American citizens use to save European Jews? Do you think they could have done more?

Of course, suffering continues in our world today—in our communities, in our country, and around the globe. What can we do about it? A key Jewish concept is *Tikkun Olam* ("repair of the world"). Have students consider: If you could choose one project to get involved in personally that would make the world "a tiny bit better" than you found it, what would you do?

"It's not too late to do something about atrocities today." How would you respond to this statement from the Museum's introductory multi-media presentation? What ideas do you have?

On the following pages, we have included copies of letters written by fifth-grade students at Brooklyn's Yeshivah of Flatbush to President Roosevelt in 1942 about intervening to help the Jews of Europe. Like these students, your school, too, can take a coordinated approach—for example, organizing a letter-writing campaign in response to a pressing social issue.



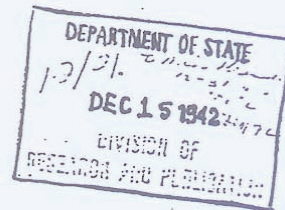
Handwritten signature: Lennard Greenberg

1016 East 23rd Street  
Brooklyn, N.Y.  
Dec. 3, 1942

Dear Mr. President.

I am just a young boy among the thousands in America. The real purpose of my writing you this letter is for my fellow brothers. They are being exposed to horrible atrocities in all the European Countries. Most of my fellow brothers I am sure are all innocent. If you could only find one way to stop this feeble minded Hitler. I wish that you could stop these things.

Your Follower,  
Lennard Greenberg.

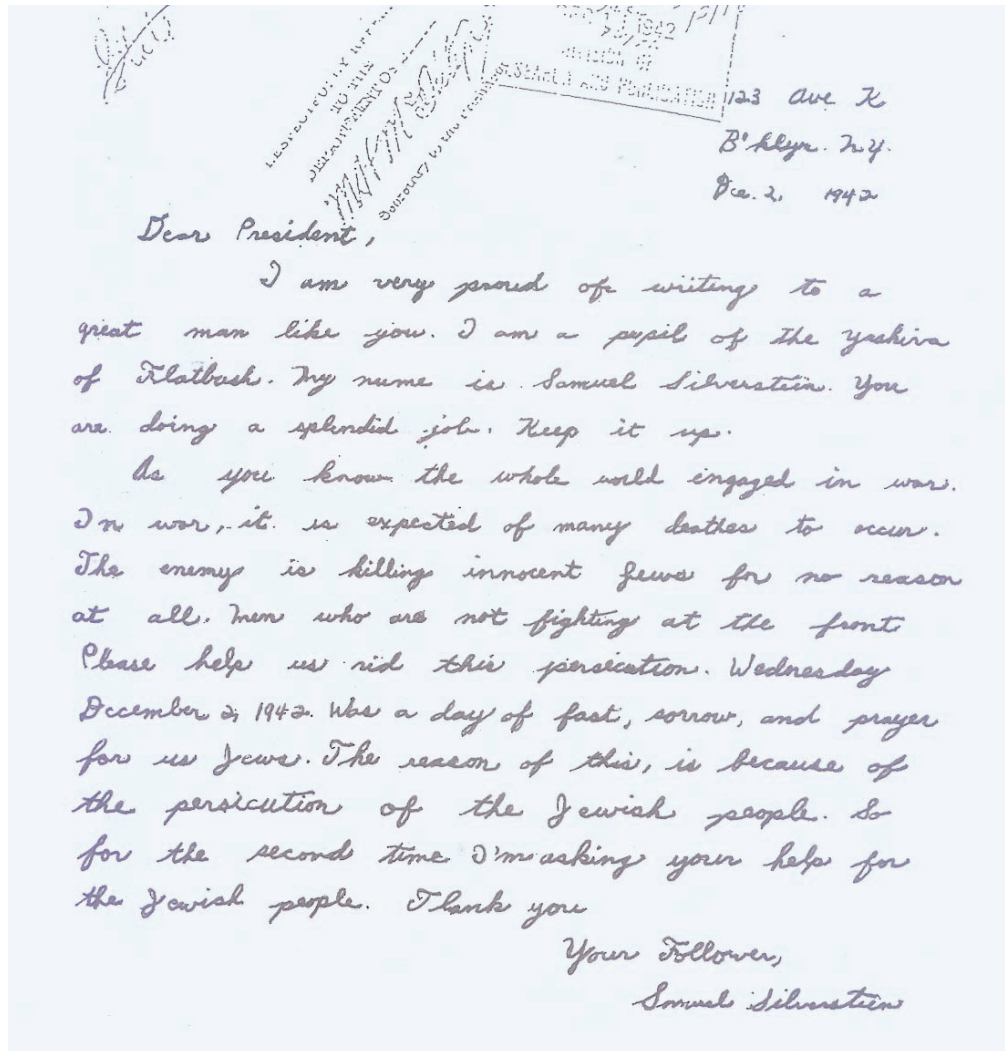


1016 East 23rd Street  
Brooklyn, N.Y.  
December 3, 1942

Dear Mr. President,

I am just a young boy among the thousands in America. The real purpose of my writing you this letter is for my fellow brothers. They are being exposed to horrible atrocities in all the European countries. Most of my fellow brothers I am sure are all innocent. If you could only find one way to stop this feeble minded Hitler. I wish that you could stop these things.

Your Follower,  
Lennard Greenberg



1016 East 23rd Street  
Brooklyn, N.Y.  
December 3, 1942

Dear President,

I am very proud of writing to a great man like you. I am a pupil of the Yeshiva of Flatbush. My name is Samuel Silverstein. You are doing a splendid job. Keep it up.

As you know, the whole world is engaged in war. In war, it is expected of many deaths to occur. The enemy is killing innocent Jews for no reason at all, men who are not fighting on the front.

Please help us rid this persecution. Wednesday December 2, 1942 was a day of fast, sorrow, and prayer for us Jews. The reason of this is because of the persecution of the Jewish people. So for the second time I'm asking your help for the Jewish people. Thank you.

Your Follower,  
Samuel Silverstein



# Selected Bibliography

---

## BOOKS FOR TEACHERS

### Jewish Life and History

Ben Sasson, H. H., ed. *A History of the Jewish People*. Cambridge: Harvard University Press, 1985.

Eban, Abba Solomon. *Heritage: Civilization and the Jews*. New York: Simon & Schuster, 2011.

Gribetz, Judah, ed. *The Timetables of Jewish History: A Chronology of the Most Important People and Events in Jewish History*. New York: Simon & Schuster, 1993.

Hoobler, Dorothy and Thomas. *The Jewish American Family Album*. New York: Oxford University Press, 1995.

Rossel, Seymour. *Introduction to Jewish History*. New York: Behrman House, 1983.

Seltzer, Robert M. *Jewish People, Jewish Thought*. New York: Prentice Hall, 1980.

### Anti-Semitism

Chanes, Jerome (ed.). *A Dark Side of History: Anti-Semitism Through The Ages*. New York: Anti-Defamation League of Bnai, 2001.

Katz, Jacob. *From Prejudice to Destruction; Anti-Semitism from 1700-1933*. Cambridge: Harvard University Press, 1982.

Prager, Dennis. *Why the Jews: The Reason for Anti-semitism*. New York: Touchstone, 2003.

Weinberg, Meyer. *Because They Were Jews: A History of Anti-Semitism*. New York: Greenwood Press, 1986.

## General Holocaust Resources

Altshuler, David A. *Hitler's War Against the Jews: A Young Reader's Version of The War Against the Jews 1933-1945*. Lucy S. Dawidowicz, ed. New York: Behrman House, 1978.

Bauer, Yehuda. *A History of the Holocaust*. New York; Franklin Watts, 2002.

Dawidowicz, Lucy. *The War Against the Jews 1933-1945*. New York: Bantam, 1986.

Dwork, Deborah. *Children with a Star: Jewish Youth in Nazi Europe*. New Haven: Yale University Press, 1993.

Dwork, Deborah, and Robert Jan van Pelt. *Holocaust: A History*. New York: Norton, 2003.

Engel, David. *The Holocaust: The Third Reich and the Jews*. Harlow, England: Longman, 1999.

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

Gilbert, Martin. *The Routledge Atlas of the Holocaust*. London and New York: Routledge, Taylor & Francis Group, 2009.

Gilbert, Martin. *Never Again: A History of the Holocaust*. New York: Universe, 2000.

Gutman, Israel, ed. *Encyclopedia of the Holocaust (4 Volumes)*. New York: Macmillan, 1995.

Hilberg, Raul. *The Destruction of the European Jews, Vol. III*. New Haven: Yale University Press, 2003.

Kaplan, Marion A. *Between Dignity and Despair: Jewish Life in Nazi Germany*. New York: Oxford University Press, 1998.

## Persecution of Other Groups

Berenbaum, Michael, ed. *A Mosaic of Victims: Non-Jews Persecuted and Murdered by the Nazis*. New York: New York University Press, 1992.

Carr, Firpo. *Germany's Black Holocaust, 1890-1945*. Scholar Technological Institute of Research, 2012.

Friedman, Ina. *The Other Victims: First-Person Stories of Non-Jews Persecuted by the Nazis*. Boston: Houghton Mifflin Co., 1995.

Lewy, Guenter. *The Nazi Persecution of the Gypsies*. Oxford and New York: Oxford University Press, 2000.

Lusane, Clarence. *Hitler's Black Victims: The Historical Experiences of Afro-Germans, European Blacks, Africans, and African Americans in the Nazi Era*. New York and London: Routledge, 2002.

Massaquoi, Hans Peter. *Destined to Witness: Growing up Black in Nazi Germany*. New York: W. Morrow, 2001.

Plant, Robert. *The Pink Triangle: the Nazi War Against Homosexuals*. New York: H. Holt, 1986.

## Biography, Memoirs, and Diaries

Auerbacher, Inge. *I Am a Star: Child of the Holocaust*. New York: Puffin Books, 1993.

Drucker, Olga Levy. *Kindertransport*. New York: Henry Holt, 1995.

Fluek, Toby Knobel. *Memories of My Life in a Polish Village 1930-1949*. New York: Alfred A. Knopf, 1990.

Frank, Anne. *The Diary of Anne Frank: The Revised Critical Edition*. New York: Doubleday and Company, 2003.

Frister, Roman. *The Cap: The Price of a Life*. New York: Grove Press, 2000.

Grossman, Mendel. *My Secret Camera: Life in the Lodz Ghetto*. London: Frances Lincoln Children's Books, 2008.

Heller, Fanya Gottesfeld. *Love in a World of Sorrow: A Teenage Girl's Holocaust Memoirs*. New York: Devorah Publishing, 2005.

Levi, Primo. *Survival in Auschwitz*. CreateSpace Independent Publishing Platform, 2013.

Michel, Ernest W. *Promises Kept: One Man's Journey Against Terrible Odds*. New York: Barricade, 2008.

Neimark, Anne E. *One Man's Valor: Leo Baeck and the Holocaust*. New York: Dutton, 1986.

Spiegelman, Art. *Maus: A Survivor's Tale*. London: Penguin Books, 2003.

Wiesel, Elie. *Night*. New York: Hill and Wang, 2006.

Zapruder, Alexandra (ed.). *Salvaged Pages: Young Writers' Diaries of the Holocaust*. New Haven: Yale University Press, 2004.

Zeller, Frederic. *When Time Ran Out: Coming of Age in the Third Reich*. New York: Permanent Press, 1989.

## Rescuers

Axelrod, Toby. *Rescuers Defying the Nazis: Non-Jewish Teens who Rescued Jews*. Costa Mesa: Saddleback Educational Publishing, 2002.

Fremon, David K. *The Holocaust Heroes (Holocaust Remembered)*. Springfield: Enslow Publishers, 1998.

Gies, Miep with Alison Leslie Gold. *Anne Frank Remembered: The Story of the Woman Who Helped Hide the Frank Family*. New York: Simon and Shuster, 2009.

Goldberger, Leo, ed. *The Rescue of Danish Jewry: Moral Courage Under Stress*. New York: New York University Press, 1988.

Hallie, Phillip. *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There*. New York: Harper Perennial, 1994.

Halter, Marek. *Stories of Deliverance: Speaking with Men and Women Who Rescued Jews from the Holocaust*. Chicago: Open Court, 1998.

Keneally, Thomas. *Schindler's List*. New York: Simon and Shuster, 1993.

Lester, Elenore. *Wallenberg: The Man in the Iron Web*. Englewood Cliffs, NJ: Prentice Hall, 1984.

Oliner, Samuel and Kathleen Lee. *Who Shall Live: The Wilhelm Bachner Story*. Chicago: Academy Chicago Publishers, 2010.

Orenstein, Henry. *I Shall Live: Surviving Against All Odds*. New York: Beaufort, 2010.

Palidiel, Mordecai. *Saving the Jews: Amazing Stories of Men and Women Who Defied the "Final Solution"*. Rockville: Schreiber, 2000.

Rittner, Carol and Sondra Myers, eds. *The Courage to Care: Rescuers of Jews During the Holocaust*. New York: New York University Press, 1989.

Wasserstein, Bernard. *Secret War in Shanghai*. New York: Houghton Mifflin Company, 1999.

## Resistance

Bauer, Yehuda. "Forms of Jewish Resistance During the Holocaust" in John K. Roth and Michael Berenbaum (eds.), *Holocaust: Religious and Philosophical Implications*. New York: Paragon House, 1998.

Duffy, Peter. *The Bielski Brothers: The True Story of Three Men Who Defied the Nazis, Saved 1,200 Jews, and Built a Village in the Forest*. New York: HarperCollins, 2004.

Gurewitsch, Brana. *Mothers, Sisters, Resisters: Oral Histories of Women Who Survived the Holocaust*. Tuscaloosa: University of Alabama Press, 1998.

Kassow, Samuel D. *Who Will Write Our History? Emanuel Ringelblum, The Warsaw Ghetto, and The Oyneg Shabes Archive*. Bloomington: Indiana University Press, 2007.

Kowalski, Isaac. *The Anthology of Armed Jewish Resistance*. New York: Jewish Combatants Publishing House, 1986.

Kurzman, Dan. *The Bravest Battle: The Twenty-Eight Days of the Warsaw Ghetto Uprising*. Cambridge: Da Capo Press, 1993.

Laska, Vera. *Women in the Resistance and in the Holocaust: The Voice of Eyewitnesses*. Westport: Greenwood Press, 1983.

Museum of Jewish Heritage—A Living Memorial to the Holocaust and the Historical Jewish Institute. *Scream the Truth at the World: Emanuel Ringelblum and the Hidden Archive of the Warsaw Ghetto*. Warsaw: Żydowski Instytut Historyczny INB, 2001.

Rashe, Richard. *Escape from Sobibor*. Chicago: University of Chicago Press, 1995.

Ringelblum, Emmanuel. *Notes from Warsaw Ghetto: The Journal of Emmanuel Ringelblum*. IBooks, 2006.

Rosenberg, Blanca. *To Tell at Last: Survival Under False Identity, 1941-45*. Urbana: University of Illinois Press, 1995.

Roth-Hano, Renee. *Touch Wood: A Girlhood in Occupied France*. New York: Four Winds Press, 1988.

Tec, Nechama, and Edward Zwick. *Defiance: The Bielski Partisans*. New York: Oxford University Press, 2008.

Volavkova, Hana, ed. *I Never Saw Another Butterfly: Children's Drawings and Poems from Terezin Concentration Camps, 1942-44*. (Expanded second edition by the United States Holocaust Memorial Museum.) New York: Schocken Books, 1994.

Yoran, Shalom. *The Defiant*. Garden City Park: Square One Publishers, 2002.

Zuckerman, Yitzak. *A Surplus of Memory: Chronicle of the Warsaw Ghetto Uprising*. Berkley: University of California Press, 1993.

## World Response

Feingold, Henry. *The Politics of Rescue: The Roosevelt Administration and the Holocaust, 1938-1945*. New York: Schocken, 1970.

Morse, Arthur D. *While Six Million Died: A Chronicle of American Apathy*. New York: Overlook TP, 1998.

Wyman, David S. *The Abandonment of the Jews: America and the Holocaust, 1941-1945*. New York: The New Press, 2007.

Wyman, David S. *Paper Walls: America and the Refugee Crisis, 1938-1941* (Revised Edition). New York: Pantheon Books, 1985.

## Aftermath and the Search for Justice

Arendt, Hannah. *Eichmann in Jerusalem: A Report on the Banality of Evil*. New York: Penguin Classics, 2010.

Bower, Tom. *Nazi Gold: The Full Story of the Fifty-Year Swiss-Nazi Conspiracy to Steal Billions from Europe's Jews and Holocaust Survivors*. New York: HarperCollins, 1997.

Cohen, Akiba A., et al. *The Holocaust and the Press: Nazi War Crimes Trials in Germany and Israel*. Cresskill: Hampton Press, 2002.

Conot, Robert E. *Justice at Nuremberg: The First Comprehensive Dramatic Account of the Trial of the Nazi Leaders*. New York: Harper & Row, 1983.

Goldensohn, Leon, and Robert Gellately (eds.). *The Nuremberg Interviews*. New York: Knopf, 2005.

Greenfeld, Howard. *After the Holocaust*. New York: Greenwillow Books, 2001.

Harris, Whitney. *Tyranny on Trial: The Trial of the Major German War Criminals at the End of World War II at Nuremberg, Germany, 1945-1946*. Dallas: Southern Methodist University Press, 1999.

Hausner, Gideon. *Justice in Jerusalem*. New York: Harper Collins, 2000.

Lavsky, Hagit. *New Beginnings: Holocaust Survivors in Bergen-Belsen and the British Zone in Germany, 1945-1950*. Detroit: Wayne State University Press, 2002.

Taylor, Telford. *The Anatomy of the Nuremberg Trials: A Personal Memoir*. New York: Skyhorse Publishing, 2013.

Von Lang, Jochen. *Eichmann Interrogated: Transcripts from the Archives of the Israeli Police*. Trans. by Ralph Mannheim. New York: Da Capo Press, 1999.

## Human Rights

Biondi, Martha. *To Stand and Fight: The Struggle for Civil Rights in Postwar New York City*. Cambridge: Harvard University Press, 2006.

Crew, Linda. *Children of the River*. New York: Laurel Leaf, 1991.

Gillam, Scott. *Discrimination: Prejudice in Action*. Springfield: Enslow, 1995.

Hamilton, Virginia. *Many Thousand Gone: African Americans from Slavery to Freedom*. Illustrated by Leo and Diane Dillon. New York: Alfred A. Knopf, 2002.

Hirabashi, Liane. *Japanese Americans Struggle for Equality*. (Discrimination Series). Vero Beach, FL: Rourke, 1992.

Kherdian, David. *The Road From Home: A True Story of Courage, Survival, and Hope*. New York: Greenwillow, 1995.

Marsh, Charles. *God's Long Summer: Stories of Faith and Civil Rights*. Princeton: Princeton University Press, 2008.

Whelan, Gloria. *Goodbye, Vietnam*. New York: Random House, 1993.

Yep, Laurence. *Hiroshima*. New York: Scholastic, 1996.

## Genocide

Aarons, Mark and Robert Domm. *East Timor: A Western Made Tragedy*. Sydney: Left Book Club, 1992.

Balakian, Peter. *The Burning Tigris: The Armenian Genocide and America's Response*. New York: HarperCollins, 2004.

Ball, Howard. *Prosecuting War Crimes and Genocide: The Twentieth-Century Experience*. Lawrence: University of Kansas Press, 1999.

Barron, John and Anthony Paul. *Murder of a Gentle Land: The Untold Story of a Communist Genocide in Cambodia*. New York: Reader's Digest Press, 1977.

Bartov, Omer. *Mirrors of Destructions: War, Genocide and Modern Identity*. Oxford: Oxford University Press, 2002.

Chang, Maria Hsia. *Falun Gong: The End of Days*. New Haven, CT: Yale University Press, 2004.

Feil, Scott R. *Preventing Genocide: How the Early Use of Force Might Have Succeeded in Rwanda*. Washington, D.C.: Carnegie Corporation, 1998.

Filipovic, Zlata. *Zlata's Diary: A Child's Life in Sarajevo*. Logan: Perfection Learning, 2006.

Gourevitch, Philip. *We Wish to Inform You That Tomorrow We Will be Killed With Our Families: Stories from Rwanda*. New York: Farrar, Straus, and Giroux, 1999.

Keane, Fergal. *Season of Blood: A Rwandan Journey*. London: Viking, 1997.

Ponchaud, François. *Cambodia Year Zero*. New York: Penguin Books, 1977.

Power, Samantha. *"A Problem from Hell": America and the Age of Genocide*. New York: Harper Perennial, 2007.

Rosenne, Shabtai. *The World Court: What It Is and How It Works* (Revised Edition). Boston: M. Nyjhoff, 1995.

## Social Activism

Carter, Jimmy. *Talking Peace: A Vision for the Next Generation*. New York: Dutton, 1995.

Duvall, Lynn. *Respecting Our Differences: A Guide to Getting Along in a Changing World*. Minneapolis, MN: Free Spirit, 1994.

Hoose, Philip. *It's Our World Too! Stories of Young People Who Are Making a Difference*. New York: Square Fish, 2002.

Karne, Francis A. and Bean, Suzanne M. Bean. *Girls and Young Women Leading the Way: Twenty True Stories About Leadership*. Edited by Rosemary Wallner. Minneapolis: Free Spirit, 1993.

Kessler, Paula N. *Amazing Kids*. New York: Random House, 1995.

Kronenwetter, Michael. *Taking a Stand Against Human Rights Abuses*. New York: Franklin Watts, 1990.

Meltzer, Milton. *Ain't Gonna Study War No More: The Story of America's Peace Seekers*. New York: Random House, 2002.

Samuels, Cynthia K. *It's a Free Country! A Young Person's Guide to Politics and Elections*. New York: Atheneum, 1988.

Siegel, Danny. *Tell Me A Mitzvah: Little and Big Ways to Repair the World*. Rockville: Kar-Ben, 1993.

## BOOKS FOR STUDENTS

### Younger Elementary

Adler, David. *Hilde and Eli: Children of the Holocaust*. New York: Holiday House, 1994.

Adler, David. *The Number on My Grandfather's Arm*. New York: Urj Press, 1987.

Brandman, Bronia and Carol Bierman. *The Girl Who Survived*. New York: Scholastic Inc., 2010.

Bunting, Eve. *Terrible Things: An Allegory of the Holocaust*. Philadelphia: Jewish Publication Society, 1996.



Lakin, Patricia. *Don't Forget*. New York: Aladdin, 2002.

Mochizuki, Ken. *Passage to Freedom: The Sugihara Story*. New York: Lee & Low, 2003.

## Older Elementary

Ginsburg, Marvell. *The Tattooed Torah*. New York: Urj, 1983.

Gruener, Ruth. *Destined to Live: A True Story of a Child in the Holocaust*. New York: Scholastic Inc., 2007.

Hoestlandt, Jo. *Star of Fear, Star of Hope*. New York: Walker Books, 1996.

Innocenti, Roberto. *Rose Blanche*. Mankato: Creative, 1985.

Kerr, Jean. *When Hitler Stole Pink Rabbit*. New York: Puffin, 2009.

Lowry, Lois. *Number the Stars*. New York: Houghton Mifflin, 2011.

Matas, Carol. *Daniel's Story*. New York and Toronto: Scholastic, 1993.

Matas, Carol. *Greater Than Angels*. New York and Toronto: Sagebrush, 1999.

Williams, Laura E. *Behind the Bedroom Wall: A Novel of Nazi Germany*. Minneapolis: Milkweed, 2005.

## Middle School

Demetz, Hana. *The House on Prague Street*. New York: St. Martin's, 1980.

Kacer, Kathy. *The Night Spies: A Holocaust Remembrance Book for Young Readers*. Toronto: Second Story, 2001.

Richter, Hans Peter. *I Was There*. U.K.: Puffin, 1987.

Richter, Hans Peter. *Friedrich*. U.K.: Puffin, 1993.

Yolen, Jane. *The Devil's Arithmetic*. New York: Penguin, 2004.

Zullo, Allah and Mara Bovsun. *Survivors: True Stories of Children in the Holocaust*. New York: Scholastic Inc., 2004.

## High School

Armistead, John. *The Return of Gabriel*. Minneapolis: Milkweed, 2002.

Frank, Anne. *The Diary of Anne Frank: The Revised Critical Edition*. New York: Doubleday and Company, 2003.

Heller, Fanya Gottesfeld. *Love in a World of Sorrow: A Teenage Girl's Holocaust Memoirs*. New York: Devora Publishing, 2005.

Mulisch, Harry. *The Assault*. New York: Pantheon, 1986.

Spiegelman, Art. *Maus: A Survivor's Tale*. New York: Pantheon, 1986.

Wiesel, Elie. *Night*. New York: Hill and Wang, 1982.

## Studies in Holocaust Literature

Kokkola, Lydia. *Representing the Holocaust in Youth Literature*. New York and London: Routledge, 2009.

## HOLOCAUST WEB SITES

### Anne Frank House

[www.annefrank.org](http://www.annefrank.org)

Students are often familiar with "The Diary of Anne Frank". This site (established in 2004) will offer more insight into Anne's life, family, living quarters, etc. It is a direct link to the Anne Frank House in Amsterdam. Site is available in English, German, Spanish, and Dutch.

### Coming of Age During the Holocaust, Coming of Age Now

[www.comingofagenow.org](http://www.comingofagenow.org)

An interactive curriculum for middle-school students, designed to accommodate classes of students working as a group. Students read real stories of people their own age who lived through the Holocaust and will have the opportunity to: hear directly from survivors, through video testimonies, participate in online discussions with their peers, answer geography questions, analyze primary documents and artifacts, explore timelines of the survivors' lives and create a timeline of their own lives, complete a research project. Includes twelve stories of Holocaust survivors and one story of an individual who grew up in the Mandate of Palestine during the same period. Each story reflects unique, individual experiences, and as a group, the stories provide a library of resources for learning about the Holocaust through personal narratives.

### Cybrary of the Holocaust

[www.remember.org](http://www.remember.org)

Extensive resource intended for use by students, teachers, and adult scholar researchers. Tabs include: Images, Education, Witnesses, Audio-Video, Links, and Bookstore.

### Fortunoff Video Archive for Holocaust Testimonies at Yale University

[fortunoff.library.yale.edu](http://fortunoff.library.yale.edu)

A collection of over 4,100 video testimonies from survivors and witnesses of the Holocaust. Edited selections from survivor accounts are intended for classroom use and are available for loan to educators.

## Ghetto Fighters' House

**[www.gfh.org.il/eng](http://www.gfh.org.il/eng)**

Museum and kibbutz in Israel founded by a community of Holocaust survivors, former members of the Jewish underground in the ghetto, and former partisans. Includes many educational resources.

## The Holocaust Chronicle

**[www.holocaustchronicle.org](http://www.holocaustchronicle.org)**

Based on the 800 page book, which is written in chronological format. The entire book has been reproduced on line with extensive search capabilities. There is no charge or registration requirements to utilize this extensive web site.

## The Holocaust Remembrance Project

**[www.holocaust.hklaw.com](http://www.holocaust.hklaw.com)**

A national essay contest for high-school students, designed to encourage and promote the study of the Holocaust.

## JewishGen: The Home of Jewish Genealogy

**[www.jewishgen.org](http://www.jewishgen.org)**

JewishGen, Inc. is the primary Internet source connecting researchers of Jewish genealogy worldwide. Its most popular components are the *JewishGen Discussion Group*, the *JewishGen Family Finder* (a database of 380,000 surnames and towns), the comprehensive directory of InfoFiles, *ShtetLinks* for over 200 communities, and a variety of databases such as the *ShtetlSeeker* and *Jewish Records Indexing-Poland*. JewishGen's online *Family Tree of the Jewish People* contains data on more than three million people.

## Jewish Partisan Educational Foundation

**[www.jewishpartisans.org](http://www.jewishpartisans.org)**

The mission of the Jewish Partisan Educational Foundation is "to develop and distribute effective educational materials about the Jewish partisans, bringing this celebration of heroic resistance against tyranny into educational and cultural organizations." Their website includes resources for students and teachers, and even features a virtual tour of a partisan bunker.

## Learning About the Holocaust Through Art

**[art.holocaust-education.net](http://art.holocaust-education.net)**

Site dedicated to teaching about the Holocaust through the use of artwork created during the Holocaust and by survivors in the aftermath of war. Provides teaching materials appropriate for grades 4-12. Intended to supplement other lessons on the Holocaust.

## Museum of Jewish Heritage—A Living Memorial to the Holocaust

**[mjhnyc.org](http://mjhnyc.org)**

Museum's official website. Includes descriptions of current programming, special exhibitions, and upcoming events, as well as Teachers Guides and information about professional development for educators.

## The Simon Wiesenthal Center

**[www.wiesenthal.com](http://www.wiesenthal.com)**

Jewish international foundation committed to topics in global human rights. The Center is dedicated to preserving the memory of the Holocaust by fostering tolerance and understanding through community involvement, educational outreach, and social action. This is the parent organization of the Museum of Tolerance in Los Angeles.

## Southern Institute for Education and Research at Tulane University

**[www.southerninstitute.info](http://www.southerninstitute.info)**

Provides a broad range of free, anti-bias teaching resources and inter-group training for communities in the Deep South. Programs include Holocaust education, Civil Rights education, and Cross-Cultural Communication training.

## United States Holocaust Memorial Museum

**[www.ushmm.org](http://www.ushmm.org)**

National institution dedicated to the documentation, study, and interpretation of Holocaust history. Site features past museum exhibitions and a Holocaust Encyclopedia. Also maintains a section devoted to "conscience" which monitors human rights abuses and genocide watches worldwide. The site can be navigated in English or in Spanish.

## USC Shoah Foundation — The Institute for Visual History and Education

**[sfi.usc.edu](http://sfi.usc.edu)**

Explore nearly 52,000 audiovisual testimonies of survivors and witnesses of the Holocaust and other genocides.

## Yad Vashem in Jerusalem

**[www.yad-vashem.org.il](http://www.yad-vashem.org.il)**

Holocaust Martyrs and Heroes Remembrance Authority established in Israel in 1953. Site is available in both English and Hebrew. Offers a large amount of high quality educational resources.



## CONTACTS FOR SOCIAL ACTION AND TEACHING TOLERANCE

### Action Without Borders

[www.idealists.org](http://www.idealists.org)

A comprehensive Web directory of non-profit resources, arranged by issue and geographic location. Includes detailed information about their specific services, volunteer opportunities, internships, job openings, upcoming events, and any material they have produced.

### NetAction

[www.netaction.org](http://www.netaction.org)

Dedicated to promoting grassroots activism by: creating coalitions that link online activists with grassroots organizations; training online activists in effective organizing strategies and grassroots groups in effective use of technology for organizing, outreach and fundraising; and, educating the public, policymakers, and the media about technology-based social and political issues.

### Training for Change

[www.trainingforchange.org](http://www.trainingforchange.org)

Offers powerful, experiential trainings supporting leadership development for nonviolent social change. Emphasizing

flexibility and creativity, they train trainers in the U.S. and around the world, helping groups and individuals to stand up for themselves more effectively.

### Council of Europe

[www.coe.int](http://www.coe.int)

Main objectives: to act as a political anchor and human rights watchdog for Europe's post-communist democracies, to assist the countries of Central and Eastern Europe in carrying out and consolidating political, legal and constitutional reform in parallel with economic reform, and to provide know-how in areas such as human rights, local democracy, education, culture and the environment.

### Stephen Roth Institute for the Study of Anti-Semitism and Racism

[tau.ac.il/Anti-Semitism/database.html](http://tau.ac.il/Anti-Semitism/database.html)

Provides a database that monitors contemporary manifestations of anti-Semitism and racism around the world as well as extremist/hate groups (right-wing, left-wing, Islamist). Unlike most databases, it is not only a catalog of documents but primarily a catalog of event descriptions (abstracted in English), based on one or more foreign or English-language sources.

## FOR FURTHER INFORMATION ON HUMAN RIGHTS, HATE CRIMES, AND TEACHING TOLERANCE, CONTACT:

### America Civil Liberties Union

125 Broad Street, 18th Floor  
New York, NY 10004  
Telephone: 212-549-2500

[www.aclu.org](http://www.aclu.org)

### Amnesty International

5 Pennsylvania Place  
New York, NY 10001  
Telephone: 212-807-8400  
Fax: 212-627-1451

[www.amnesty.org](http://www.amnesty.org)

### Anti-Defamation League

605 Third Avenue  
New York, NY 10158  
Telephone: 212-490-2525

[www.adl.org](http://www.adl.org)

### Carnegie Endowment for International Peace

1779 Massachusetts Avenue, N.W.,  
Suite 715  
Washington D.C. 20036-2103  
Telephone: 202-483-7600  
Fax: 202-483-1840

[www.carnegieendowment.org](http://www.carnegieendowment.org)

### Human Rights Watch

350 Fifth Avenue  
New York, NY 10118  
Telephone: 212-290-4700

[www.hrw.org](http://www.hrw.org)

### International Court of Justice in The Hague

Peace Palace  
2517 KJ The Hague  
The Netherlands  
Telephone: 31-0-70-302-23-23  
Fax: -31-0-70-364-99-28

[www.icj-cij.org](http://www.icj-cij.org)

### Southern Poverty Law Center Teaching Tolerance

400 Washington Avenue  
Montgomery, AL 36104  
Telephone: 334-956-8200  
[www.splcenter.org](http://www.splcenter.org)

DESIGN: Stereotype Design, NYC

This is a publication of the Education  
Department of the Museum of Jewish Heritage  
A Living Memorial to the Holocaust, 2013.



MUSEUM  
OF JEWISH  
HERITAGE

A LIVING  
MEMORIAL  
TO THE  
HOLOCAUST

36 BATTERY PLACE, BATTERY PARK CITY, NEW YORK, NY 10280 / [WWW.MJHNYC.ORG](http://WWW.MJHNYC.ORG)