

POWER

*& Possibility*

Exploring The Holocaust & Other Genocides

*presented by:* HOLOCAUST MUSEUM HOUSTON



*"To forget would be not only dangerous but offensive; to forget the dead would be akin to killing them a second time."*

- Elie Wiesel (2006)  
Preface to the New Translation of *Night*



# PREFACE



*"The great mass of the people... will more easily fall victim to a big lie than to a small one."*

-Adolf Hitler, *Mein Kampf*

Top: A girl reaches out to Adolf Hitler in Munich, 1933/34. Credit: United States Holocaust Memorial Museum, courtesy of Richard Freimark William O. McWorkman (#05367)

Middle: Jews during deportation from the Warsaw Ghetto, c. 1940-43. Credit: U.S. Holocaust Memorial Museum, courtesy of Leopold Page Photographic Collection (#05554).

Bottom: German spectators at the 1937 Reich Party Day celebrations. Credit: U.S. Holocaust Memorial Museum, courtesy of Julian Bryan Archive (#64438)





Nearly a decade ago Holocaust Museum Houston created a print-formatted curriculum trunk. To meet the needs of the 21st century learner, this electronic version was created in 2012.

Within this iBook, educators and students can find overview information about many Holocaust and genocide topics. Links to Web-based resources are provided as well. Significantly, there are connections to literature that can be accessed by any one via e-book apps available on many devices. If you borrowed an electronic curriculum trunk from Holocaust Museum Houston, the books identified in the curriculum are provided in the apps noted. If you did not borrow a trunk from Holocaust Museum Houston, please note that you can locate the book using any number of e-book applications, as well as print copies as well.

In implementing this program, educators are asked to consider the reasons for teaching about the Holocaust. The history itself must be taught -- not just a slice of the history or a slanted view to accomplish a particular goal. To be certain, a grounded understanding of this history many lead individuals to consider that there are lessons to be learned. At Holocaust Museum Houston, we hope that after learning the history of the Holocaust and other genocides, individuals will be aware of the

dangers of hatred, prejudice and apathy. We truly hope that more people will understand the need to be upstanders, and not bystanders. This is noted in our triangle lesson, which follows.

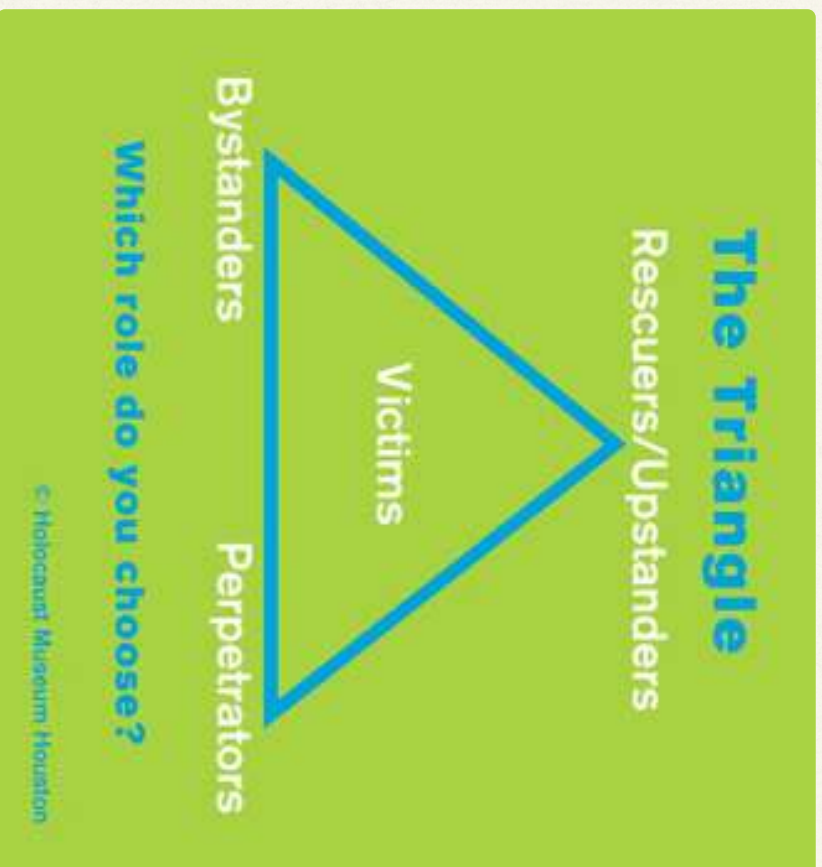
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## **Holocaust Museum Houston Triangle**

The European Jews, along with the other victims of the Holocaust (Communists, Socialists, political dissidents, Jehovah's Witnesses, homosexuals, Sinti and Roma, Poles, and those physically and mentally challenged), were targeted for death or discrimination by the National Socialist regime (Nazi Germany). These people were innocent victims. Depending on time and context, citizens could choose how to respond to what they saw happening around them. They could either become a perpetrator, rescuer/upstander or bystander. A small percentage of the population was comprised of perpetrators; less than one percent made a decision to be rescuers/upstanders. Most people settled on the role of bystander.

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## Holocaust Museum Houston Triangle



**The Triangle illustrates the dangers of hatred, prejudice and apathy.**



The Museum welcomes feedback as you employ this new electronic-based trunk. We hope to use technology to ensure that we offer cutting-edge programming, information and resources.



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## Chapter 1

# LIFE BEFORE THE HOLOCAUST

**W**hen the Nazi party came to power in Germany on January 30, 1933, approximately nine million Jews lived in the European countries that Nazi Germany would occupy during World War II.

These Jewish people, and their ancestors, were people who loved their families, celebrated their traditions, worked in different professions and trades, served their country in the military and other civil offices, and practiced their religion.

Yet all of them were targeted for death by Nazi Germany and its collaborators -- not for anything they had done, but simply because they were Jews.



Portrait of Reina Shami, daughter of Samuel Shami. She was a student. She lived at Ferisovatska 22 in Bitola. [USHMM Photograph #933274]. Courtesy, State Archives of Macedonia, courtesy of Historical Archives, Bitola



## SECTION 1

# *Jewish Origins and the Diaspora*

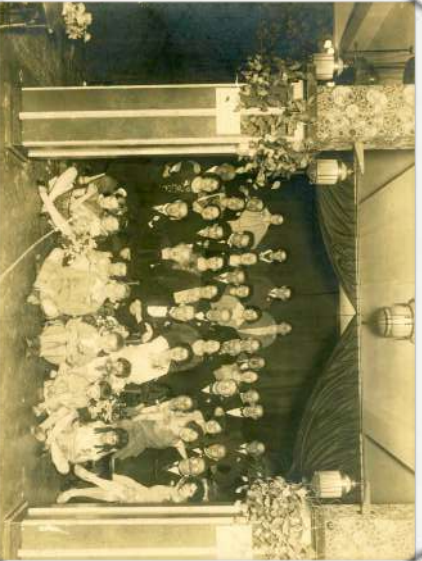
The history of the Jewish people began over 4,000 years ago. The Bible tells of a **covenant** between God and the Jewish People starting with Abraham, who is known as the first Jew. That covenant was renewed at Mount Sinai with the Ten Commandments and is renewed continually as an eternal relationship between God and the Jewish people.

Central to Jewish history is the experience of slavery of the Israelite people in Egypt. The memory of the enslavement and of subsequent freedom remains at the heart of the Jews' understanding of their ethical responsibility to all people.

The Bible records the experience of the Jewish people in the Land of Israel. The Romans conquered Jerusalem, the capital of Israel, in the year 70C.E. and Jews



Paula Hirschberg Dreyfuss holds a Schultznera, a school cone, filled with candies for a first day at school. Credit: Permanent Collection of Holocaust Museum Houston, donated by Paula Hirschberg Dreyfuss.



Wedding photograph of Katrian Verveer and Philip Koekoer, 1938. Credit: Permanent Collection of Holocaust Museum Houston, donated by Chagga Verveer.



Studio portrait of the Levy Family in Germany, 1919. Credit: Permanent Collection of Holocaust Museum Houston, donated by Lorraine Berg Wolfe.

migrated throughout the rest of the world (known as the Jewish Diaspora). Jews quickly lived in every corner of the European continent. They lived in countries from Portugal and Spain to Poland and Russia, from Greece and Italy to Great Britain, France, and Germany. Jewish life flourished everywhere, and Jews became an integral part of the cultural, business and intellectual life of the communities in which they lived.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Salvaged Pages* edited by Alexandra Zapruder.

View the “Table of Contents” for the text. Write a list of all of the towns that the diarists were from, making certain to include the countries. Use the map below to locate all of the countries on the map.

**How does this activity relate to the concepts of the Jewish diaspora?**

**World Map**



Credit: CIA World Factbook



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### **Links to USHMM Encyclopedia Articles:**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Jewish Communities of Pre-War Germany”](#)
- [“Jewish Population of Europe in 1933: Population Data by Country”](#)

# Antisemitism

When is hate learned?

In World War II Germany, the children's book *Der Giftpilz* or *The Poisonous Mushroom* compares Jewish people to a dangerous, deadly fungus spreading throughout the world: "Just as a single poisonous mushrooms can kill a whole family, so a solitary Jew can destroy a whole village, a whole city, even an entire **Volk**." Imagine reading a book that taught you to hate your neighbor or your best friend. How would you react? How old do you have to be to know that not everything you read is true?



A racist German journalist named Wilhelm Marr coined the term "antisemitism" in 1879. But antisemitism -- discrimination and hatred against Jews -- is many centuries older, growing out of the practice of anti-Judaism, repression of Jews for religious purposes.

Jews in European countries have always been a minority whose religious and/or cultural traditions were different from the majority. Depending on the times and circumstances, they prospered and found social acceptance, or they experienced persecu-



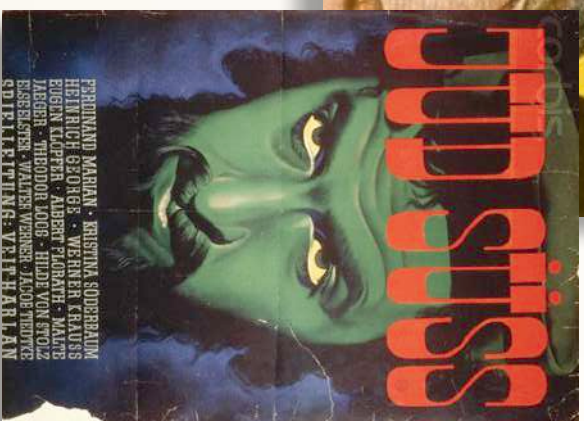
tion and isolation. In periods of social and economic stress, it was sometimes convenient to blame Jews for causing the problems. Although Christianity grew out of Jewish teachings (Jesus himself was a practicing



Antisemitic political cartoon entitled "Rothschild" by the French caricaturist, C. Leandre, 1898. Credit: U.S. Holocaust

did not accept Christianity. Jews were often called "Christ-killers," even though they were not. This accusation of deicide was used to create anger and hatred of Jews. Extreme violence against Jews was common.

Jew), the Church remained antagonistic toward the Jews, because Jews



Poster for antisemitic film commissioned by Joseph Goebbels. Credit: Permanent Collection of Holocaust Museum Houston.



Paolo Uccello's "Miracle of the Profaned Host," c. 1495-1468

They were expelled from England in 1290, from France in 1306, and from Spain in 1492. In other countries Jewish people were often shunned as "aliens," or "outsiders."

In eighteenth-century Western Europe, the liberalizing trend of the Enlightenment changed the status of the Jews. Its ideas about human equality, religious toleration and civil rights enabled Jews to become almost equal citizens under the law. Eastern Europe, however, lagged far behind the West in accepting such views.

Despite these liberal currents, antisemitism continued to persist in Eastern and Western Europe. In the late nineteenth and early twentieth centuries, anti-Jewish ri-

ots and outbreaks of mass violence, known as  **pogroms**, erupted in Russia and Poland. This brutality led to a flood of emigration, and great numbers of Jews came to the United States and more western parts of Europe. Some historians attribute this movement of people to increasing antisemitic beliefs and practices in Germany in the years prior to the Holocaust.

Over the centuries, antisemitic actions have taken different, but often related, forms: religious, political, economic, social and racial. Jews have been shunned, hated and killed, because many prejudiced non-Jews advanced biased stereotypes. Without this lengthy tradition of antisemitism, the Holocaust could not have happened.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones.

Read the section “Origins” in the chapter on the Jewish Holocaust. In the smallest font size, this is located at approximately location 4445. Stop at the paragraph that begins, “Hitler’s path to power was far from direct...”

In this section, the author notes that for Jews in Europe there were periods of comparative peace as well as periods of repression. **How do you think the shifting periods of acceptance and discrimination could have affected the decisions of Jews facing Nazi antisemitism?**

### **Links to USHMM Encyclopedia Articles:**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These on-line USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

[“Antisemitism”](#)



### Connections to Art:

The image to the right is a *Der Stürmer* editorial cartoon from September 1934. The caption translates to read, “The Jew’s symbol is a worm, not without reason. He seeks to creep up on what he wants.” What stereotypical depictions does the artist use? Why is the Jew portrayed as a worm? For what audience was this cartoon created? How do images affect public perception? What examples of similar stereotyping have you seen in present day media?



“Brood of Serpents” from *Der Stürmer*, 1934. Image source: <http://www.calvin.edu/cas/gpa/> used with permission.



## Chapter 2

# NAZI GERMANY 1933 - 1939

On January 30, 1933, the Nazis achieved executive power in Germany when Adolf Hitler was named Chancellor. In the months that followed, the Nazis secured more power and eliminated the ability of other political parties from participating in government. By 1938, the Nazis had created a controlled state with the slogan, “One People, One Nation, One Leader.”

State-directed violence against Jewish people increased in this same time period. Beginning with legal statutes against Jews to the full-scale pogrom known as *Kristallnacht*, Jewish people found themselves in an ever tightening limitation on their daily lives and ultimately on their ability to emigrate to safety.



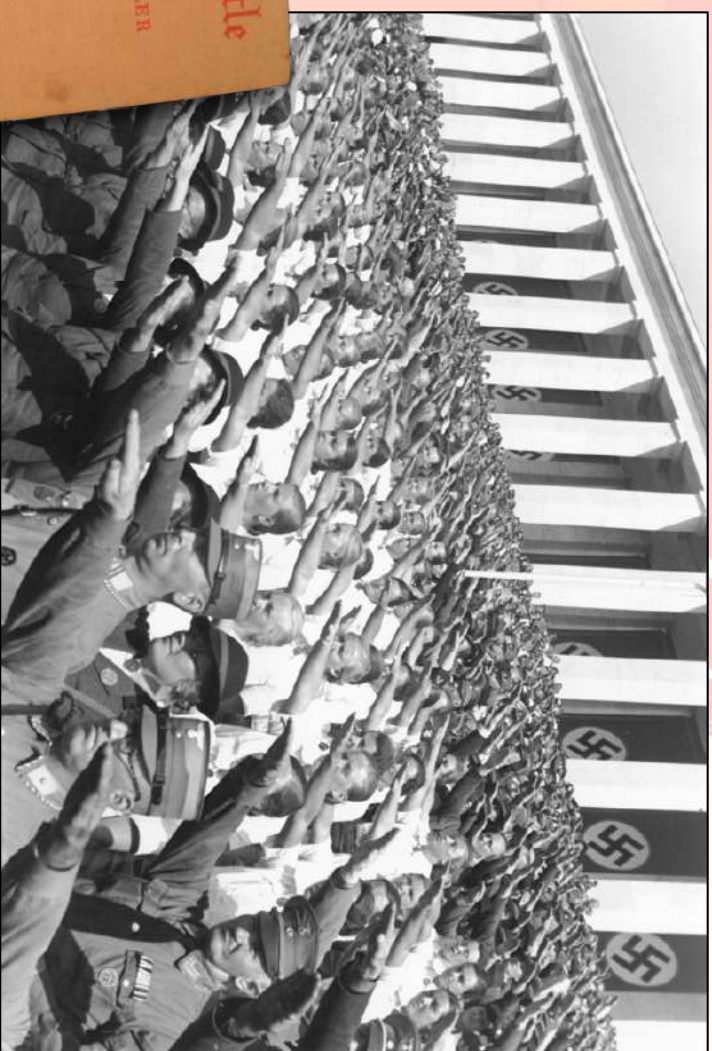
A woman reads a boycott sign posted in the window of a Jewish-owned department store in Berlin on April 1, 1933. Credit: National Archives and Records Administration, College Park, MD. (USHMM Photograph #14337)



## SECTION 1

# Nazi Terror Begins

In January 1933 the Nazis achieved power in the German government when Adolf Hitler was appointed chancellor. Almost immediately his party began to make changes, notably after a fire occurred in the parliament building (known as the Reichstag). Germany's constitution -- known as the Weimar constitution -- allowed for the chancellor to obtain enhanced powers when a threat to the security of the government was perceived. Implementing these powers allowed Hitler to abolish other political parties and create laws without the legislative branch. This was the beginning of a police state.



In April 1933 the Nazis instituted a **boycott** of Jewish businesses. Members of the SA (stormtroopers) stood at entrances to identified businesses with signs stating that "Germans" should not shop

Background Image created by Matthew Remington. Artifacts, credit: Permanent Collection of Holocaust Museum Houston.

Photograph: 1937 Reich Party Day Celebration. Credit: U.S. Holocaust Memorial Museum, courtesy of Julien Bryan Archive (#64438).



at those locations. This was the beginning of the government stating that “Jews” could not be “Germans,” and classifying people according to a race-based biology. The boycott was not successful as many people continued to shop where they chose to shop. World-wide coverage of the event led to **censure** of this type of boycott. The boycott also made clear to the Nazis that it was difficult to identify who was or was not Jewish. The Nazis took a step back and re-focused to identify who the government would define as “Jewish.”

Continuing with the major changes that the Nazis wished to institute within Germany, a book burning was organized in May 1933. This program was designed to remove the influences of “undesirables,” including Jews, from universities and schools. This action did bring censure from around the world, but it was also unmistakable that the Nazis intended vast changes within the country.

In 1935, a new set of laws was passed that defined who was and was not German; and who was and was not Jewish. These laws -- known as the Nuremberg Laws -- defined Judaism not by a biological marker, but instead by whether one’s grandparents had practiced Judaism as a religious faith. The laws established degrees of Jewishness from full to second degree. Jews



Standing amidst a large crowd, Adolf Hitler gives the Nazi salute during a *Reichsparteitag* (Reich Party Day) rally in the late 1920s. Credit, National Archives and Records Administration, College Park, MD. (USHMM #09648)

were no longer considered citizens of Germany, meaning they had no civil protections from the government and were allowed to be treated **extrajudicially**.

### **Classroom Activity:** [Berlin Memorial Exercise](#)

Using the link above, read some of the laws enacted against Jewish Germans in Berlin between 1933 -- 1945. As you read them, consider how the legal system the Nazis established was able to bring about the murder of more than 6 million Jews in Europe.

This activity is based on the Berlin Memorial, a monument that was installed in Berlin in 1993. It consists of signs placed on lampposts throughout a part of Berlin, which before 1933 had a population of 6,000 Jews.

Nearly all of them were killed during the Holocaust. On the back of the signs are posted anti-Jewish decrees, or, in some cases, statements by the victims. All date from the period 1933-1945, the Nazi years.

In this activity, 88 of the more than 400 anti-Jewish laws decreed for Berlin are provided.

### **Connections to Art:**

In 1937, the Nazis presented an exhibition entitled *Degenerate Art* in Munich, Germany. The show consisted of modernist works accompanied by labels that were designed to inflame public opinion and derided the works

as un-German and Jewish Bolshevism. The following gallery contains a few works of art that the Germans banned. Why do you think the Germans banned these images? What is it about these works that you like?

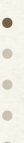
## **“Degenerate Art”**



**Otto Dix, *Street Fight* (1927) Destroyed**

Credit: © 2013 Artists Rights Society (ARS), New York/VG Bild-Kunst, Bonn

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What do you dislike? Is it ever acceptable for a government to ban art? Why or why not?

Artists condemned by the Nazi government included Max Ernst, Wassily Kandinsky, Otto Dix, Emile Nolde, Paul Klee and many, many others. Many of these artists were forced into exile, those that stayed were unable to teach or create. Works by Picasso, Dalí, Ernst, Klee, Léger and Miró were destroyed in a bonfire on the night of July 27, 1942.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *The Book Thief* by Markus Zusak. Read the section “The Jesse Owens Incident” that begins near page 56.

In this section, the author writes about a child imitating Jesse Owens’ triumph. When his father catches him, he attempts to teach his son about politics. The author notes that it would be years before Rudy would understand it all.

**Based on the laws you just read, what was different in 1936 than 1938 or 1942? How does this illustrate the author’s point?**

### **Links to USHMM Encyclopedia Articles**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust.

These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Germany: Establishment of the Nazi Dictatorship”](#)
- [“Nazi Terror Begins”](#)
- [“Boycott of Jewish Businesses”](#)
- [“Nazi Propaganda”](#)
- [“Book Burning”](#)



# Enemies of the State

Many Nazi policies were based on a century-

old pseudo-science known as **eugenics**. This pseudo-science was based in the concept that human beings were derived from different sources, meaning there were different races of humans. Each race had different capabilities -- and these were valued and ranked. For the Nazis, the “best” race were the **Aryans**. Other groups fell in order behind this group, from Nordic races to Asiatic races to Negroid races and, finally, those who were viewed as subhuman -- the Jews.



were viewed as “hereditarily ill.” They began **sterilization** programs to create a society in which that “ill” generation was the last one.

Eventually this program developed into one in which the “hereditarily ill” children were **ethanized** and their remains **cremated**. This program, known as the T-4 program due to the street address for its offices, was expanded to include adults. This system was the precursor for the extermination camp system implemented throughout Poland to murder Jewish people and others.

The Nazis implemented policies and programs that identified those who

A chart of prisoner markings used in German concentration camps. Dachau, Germany, c. 1938-42. Credit: International Tracing Service (USHMM #29013)

Other groups were targeted based on the Nazi perceptions of race and their beliefs in what a strong society would look like. The Nazis targeted some groups as “asocials,” viewing those identified as such as dangerous non-conformists who could weaken the Volk. This included those they viewed as “work-shy” or “vagrants.”



The facial features of a young German woman are measured during a racial examination. Credit: National Archives and Records Administration, College Park, MD. (USHMM #78569)

Because Roma and Sinti groups -- referred commonly, if incorrectly, as gypsies -- moved often and adhered to their own social norms, the Nazis viewed them as dangerous. Like Jewish people, Roma were viewed as “racially inferior,” and in some ways their fate resembled that of Nazi Germany’s Jewish victims. Roma were subjected to sterilization, imprisoned in concentration camps and extermination camps and murdered. A brief Roman Holocaust Chronology created by Professor Ian Hancock can be found [here](#). Roma refer to the Holocaust as the **Porajmos** (literally, devouring).

Under Paragraph 175, male homosexuality was illegal under the German criminal code before the Nazis came

to power. Under the Nazis, however, new levels of persecution of this group were reached. Believing that male homosexuals could not fight for the country, nor provide Aryan offspring, this group was targeted for imprisonment in concentration camps. In these camps, homosexuals faced humiliation, hard work (thought to be a “cure”) and beatings. Some of those imprisoned also endured medical experimentation.

Still other groups were persecuted for different reasons. Jehovah’s Witnesses were targeted as they did not accept the authority of the Nazi state, opposed war and had many international connections. Jehovah’s Witnesses were imprisoned in the concentration camp system, marked by the purple triangle. In some cases, if they signed a declaration renouncing their faith they could be released. More than 2,000 Witnesses were imprisoned during the Holocaust; half of them died in the camps.

## Connections to Literature:

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the section “The Nazis’ Other Victims” in the chapter on the Jewish Holocaust, which concludes that chapter.

In this section, the author notes that until 1941, the Nazis major targets were not Jews. **What were the reasons each group identified was targeted by the Nazis? In what ways did the reasons overlap with the targeting of Jewish people?**

Now open the text *T4: A Novel* by Ann Clare LeZotte.

Read the prose poems from “In 1939,” to “Patients in Institutions.” In the smallest font size, this begins at approximately location 44. Through these poems, the fictional Paula Becker discusses life as a deaf child and the changes brought about by the Nazis. **What surprised you most about the T4 program?**

## Connections to Art: Felix Nussbaum

Felix Nussbaum (11 December 1904 – 2 August 1944) was a German-Jewish surrealist painter. Having fled Germany for Belgium, Nussbaum was captured and sent to a detention camp in 1940, but managed to escape. In hiding with his wife, he continues to paint until

### *Self Portrait (1943)*



his arrest on 20 June 1944. Deported to Auschwitz, Nussbaum and his wife were murdered on 31 July 1944. His artwork gives a rare glimpse into the trauma of a life spent in hiding, haunting personal reflections of the hardships and constant fear of discovery.



### *The Refuge (1939)*

Credit for both images: © 2013 Artists Rights Society, New York

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## **Links to USHMM Encyclopedia Articles**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Background: Nuremberg Race Laws”](#)
- [“Victims of the Nazi Era: Nazi Racial Ideology”](#)
- [“Mosaic of Victims: An Overview”](#)
- [“Euthanasia Program”](#)

# Kristallnacht

On November 10, 1938, newspapers announced: “Jews Attacked in All Germany”  
 What caused that front-page story?



Herschel Grynszpan, a seventeen-year-old Jewish student in Paris, received a desperate letter from his parents, Polish Jews, who had been deported from Germany and stranded in the border town of Zbaszyn. He decided to take revenge. On November 7, he fatally shot Ernst Vom Rath, a mi-

nor German embassy official in Paris. When vom Rath died, a massive **pogrom** erupted during the nights of November 9-10, 1938. This anti-Jewish violence broke out throughout Germany and

Left: Newly arrived prisoners stand for roll call in Buchenwald camp, Nov. 10, 1938. Credit: U.S. Holocaust Memorial Museum American Joint Distribution Committee, courtesy of Robert A. Schmuhi (#79914)

Middle: German civilian line the streets to watch a forced march of Jewish men arrested during Kristallnacht in Baden-Baden. Credit: Bildarchiv Preussischer Kulturbesitz (USHMM #04387)

Right: Local Residents watch the Ober Ramstadt synagogue burn during Kristallnacht. Credit: U.S. Holocaust Memorial Museum (#04467)



Austria. Austria had become part of the Third Reich after its annexation, or **Anschluss**, by Germany in March 1938. The pogrom seemed “spontaneous,” but it had been planned by the Nazis, with Hitler’s blessing. Unbeknownst to its Jewish citizens, Germany’s police and fire officials had been ordered not to respond, except to save non-Jewish property. Within forty-eight hours,



Shattered storefront of a Jewish-owned shop destroyed during Kristallnacht in Berlin, Germany, November 10, 1938. Credit: National Archives and Records Administration, College Park, MD. (USMM #86838)

Jewish businesses were looted without intervention by the German police. Jews were beaten, and their homes were plundered. More than thirty thousand Jewish men were arrested and sent to the newly enlarged concentration camps at Dachau, Buchenwald and Sachsenhausen.

more than  
1,000

synagogues

were

afame,

while German fire

brigades

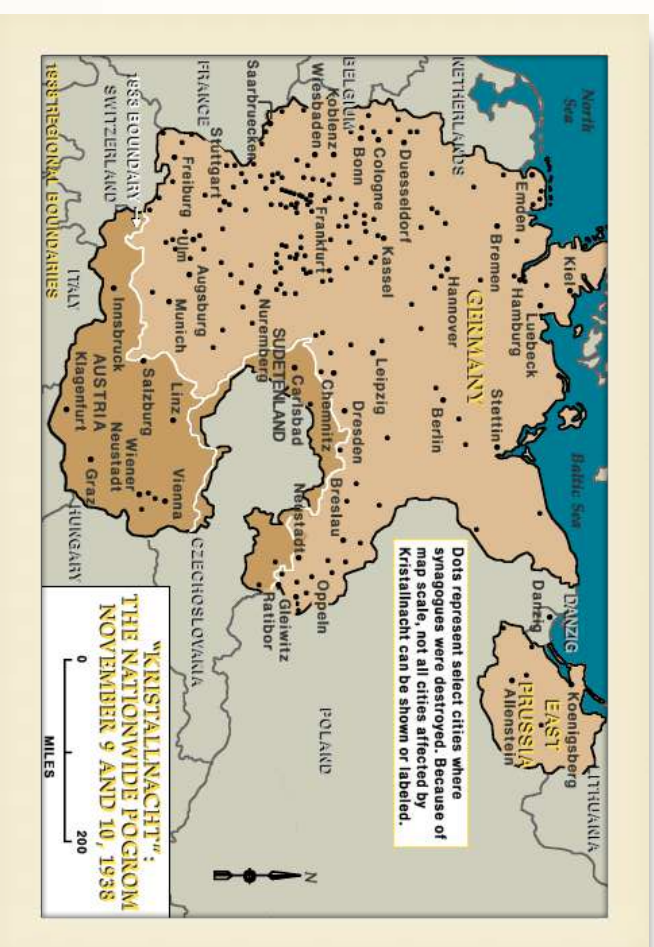
did nothing to help.

Seven thousand

synagogues

were

destroyed



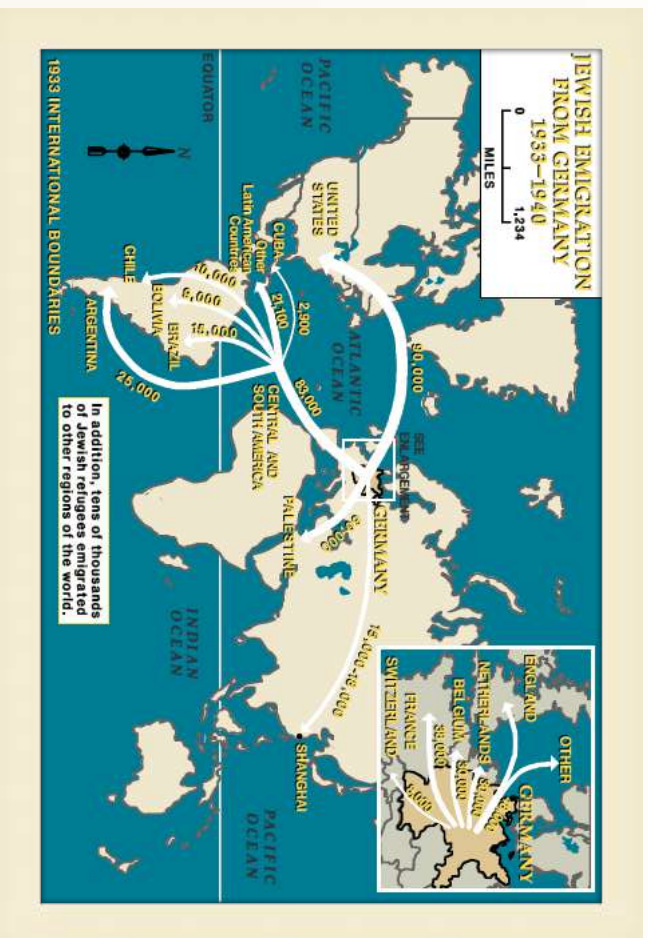
Map courtesy of the U.S. Holocaust Memorial Museum.

This pogrom became known as *Kristallnacht* -- “Crystal Night” or “Night of Broken Glass” -- because of the shattered glass from synagogues and store windows that littered the streets. Today it is more often referred to as the “November Pogrom,” in order to avoid using the Nazi term *Kristallnacht*. A fine of one billion marks (equal to one-sixth of the value of all Jewish-owned property in Germany) was imposed collectively on the German Jews. Even though they had insurance, Jews received no compensation for the damage to their property. Instead, German insurance companies were re-



quired to pay damage compensation to the Nazi State. *Kristallnacht* showed that no Jew could expect to live a normal life under the Nazi dictatorship.

One former member of the Hitler Youth later referred to this event as “the end of German innocence” as the violence was public and throughout the country.



Map courtesy of the U.S. Holocaust Memorial Museum.

### Connections to Literature:

Open the Kindle application on your iPad. Select the text *Salvaged Pages*, edited by Alexandra Zapruder.

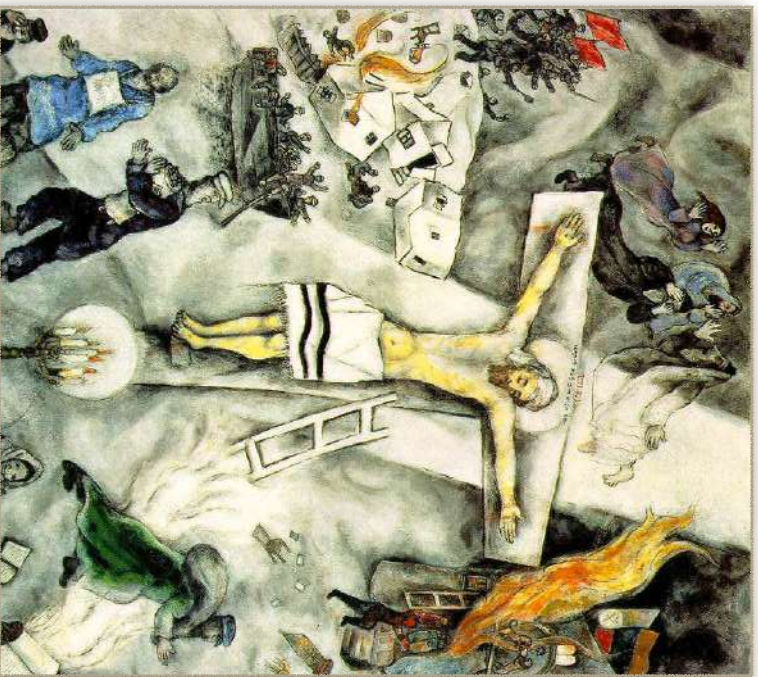
Read Klaus Langer’s diary entries for November 11 -- December 23, 1938. As you read, consider how the events of *Kristallnacht* were experienced by this one family and the attempts they made to leave Germany.

**To how many different countries did they try to emigrate?** Locate each of these countries on a world map.

**What factors made emigration difficult?**

## Connections to Art:

### **White Crucifixion (1938), Mark Chagall**



Credit: © 2013 Artists Rights Society, New York/ADAGP, Paris.

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What is happening in the painting? What important events has Chagall depicted? What would you add to the painting? What is the artist reminding the viewer about Jesus? How does this relate to the events of *Kristallnacht*?

## Links to USHMM Encyclopedia Articles

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These on-line USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Emigration and the Evian Conference”](#)
- [“Kristallnacht: A Nationwide Pogrom, November 9-10, 1938”](#)



## *Chapter 3*

# WORLD WAR II

## 1939 - 1942

**B**laming the Jews for the war he was initiating, and also pledging their annihilation, Hitler began World War II on September 1, 1939, when Nazi Germany invaded Poland. In the spring of 1940, Germany conquered Denmark and Norway, then Belgium and the Netherlands. France fell that June. Although the Nazis could not defeat England, Germany dominated much of the European continent as it planned to attack the Soviet Union in 1941.

These early military successes brought more than two million additional Jews under Nazi control. As the war progressed, that number multiplied. What to do with all of the European Jews became an increasing problem for the Nazis.



German soldiers parade through Warsaw to celebrate the conquest of Poland. Credit: National Archives and Records Administration, College Park, MD. United States Holocaust Memorial Museum, courtesy of Richard A. Ruppert. (USHMM #09866)





Map courtesy of U.S. Holocaust Memorial Museum.

# Occupation in the East

**O**n September 1, 1939, Nazi Germany invaded Poland.

Due to a pre-invasion agreement with the Soviet Union, the Nazis were able to swiftly occupy the western half of Poland. They immediately put into place the policies they had created within their own country. Many Jews were identified and forced to move into **ghettos**. The country was partitioned; most of the western part of Poland was annexed into Nazi Germany proper. Three regions were created from



Polish civilians walk by a section of the wall that separated the Warsaw ghetto from the rest of the city, 1940-41. Credit: Bildarchiv Preussischer Kulturbesitz (USHMM #78390).

the remaining territory: Warthegau, Silesia and the General Government.

In 1941, Nazi Germany and its Axis partners broke the agreement with the Soviet Union and invaded the USSR. This led to the complete occupation of the land of Poland, which would remain in effect until the summer of 1944. The Nazis would overtake the Baltic states and extend their control to the outskirts of Moscow.

As the Nazis moved further east during this invasion, they encountered greater numbers of Jewish people. In this situation, fewer ghettos were implemented; instead mass shooting operations were begun.



Elderly women carrying young children and bundles of personal belongings trudge along a street in the Łódź ghetto toward the assembly point for deportations to Chelmo in 1942. Credit: Muzeum Sztuki w Łodzi. (USHMM #38091)

### Connections to Literature:

Open the Kindle application on your iPad. Select the text *Salvaged Pages* edited by Alexandra Zapruder.

Read the diary entries by Dawid Rubinowicz that examine the one year anniversary of the invasion of Poland (read September 1, 1940 to May 25, 1941).

In these selections, Rubinowicz notes how much has changed in a short time period (before skipping ahead to the following spring). **How did the Nazi policies affect daily life? How were these effects different for Polish Jews compared to German Jews?**



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## **Links to USHMM Encyclopedia Article**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Invasion of Poland, Fall 1939”](#)

## SECTION 2

# Ghettos

The Nazis established ghettos to physically separate Jews from the other populations in the territory they occupied. These ghettos were often established in the less developed areas of a town or city. Those who lived in those sections were removed to make room for Jewish people. The space was crowded with many more people than who had previously lived there: overcrowding was a hallmark for many ghettos. These sections of towns had little to know sanitation services and this -- combined with massive hunger -- led to the death of many people who were forced to live in the ghettos. Many Holocaust scholars identify this period of the Holocaust as a time of passive murder, in which the perpetrators hoped to destroy the numbers through a process of **attrition**.

There were more than 20,000 ghettos and camps throughout Europe during the Nazi period.



Left: Children in the Kovno ghetto, 1941-41. Credit: U.S. Holocaust Memorial Museum (#81165)

Right: Child performing forced labor in the Kovno ghetto. Credit: U.S. Holocaust Memorial Museum (#81181)



Although crowding, hunger and low sanitation existed across all ghettos, there were differences between them. Some ghettos were closed; a wall or fencing was placed around the ghetto to limit the movement of Jews to / from the ghetto. Some ghettos were more open, although the movement of Jews would be restricted by the requirement of wearing identifying badges or carrying special papers.



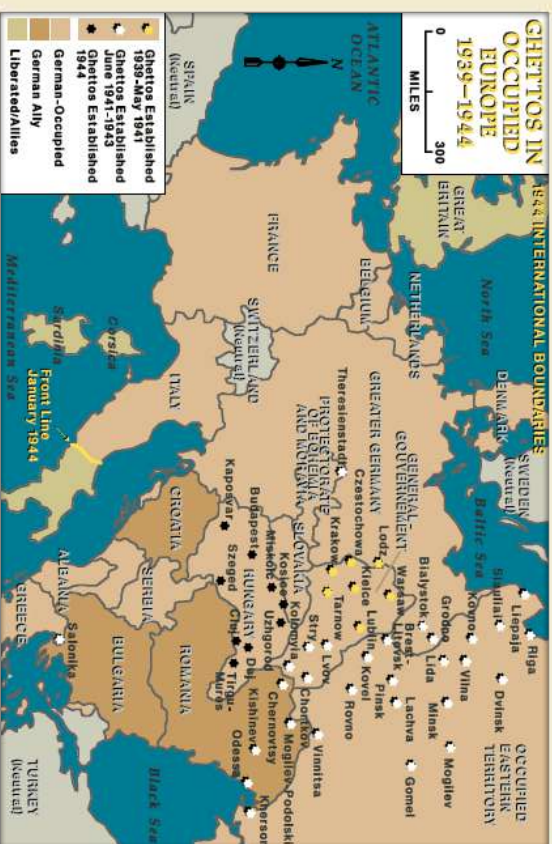
Jews captured during the suppression of the Warsaw ghetto uprising, 1943. Credit: National Archives and Records Administration, College Park, MD. In-sztet Pamieci Narodowej Państwowe Muzeum Auschwitz-Birkenau w Oświęcimiu (USHMM #26543).

In many ghettos, systems of forced labor were implemented. This was often an attempt by the Nazis to secure all value of their captives possible before their eventual murder. Ghettos had a bureaucratic structure in which Jewish elders were selected for councils to run the ghetto: yet, it is most important to note that there was no self-autonomy for these councils.

All power rested with the Nazis and collaborators who controlled the territory in which the ghetto was located. Inside many ghettos were also systems of police, education, archival collection and organized resistance. In some cases education was **clandestine**; in others it was an open program. Resistance and archival collection were actions that could bring about death for those involved.



View of a street that divided the Warsaw ghetto, 1940. A bridge that connected the two parts of the ghetto is visible. Credit: Interpress, Warsaw. (USHMM #16099).



Map courtesy of the U.S. Holocaust Memorial Museum

**Connections to Art:**

Samuel Bak was a child art prodigy in Vilna whose childhood was destroyed once the Nazis invaded his country. As an adult artist many of his works reference his family's time in the Vilna ghetto.

**As you examine each of his paintings, what imagery helps you to best understand life in the ghettos? What long-term effects do you think Samuel Bak has as a result of his childhood experiences related to the Holocaust?**

*Gallery 3.1*  
**Samuel Bak**



*Where it Ends (2001) oil on canvas - 24 x 18"*

• • • • •



## Connections to Literature:

Open the Kindle application on your iPad. Select the text *Salvaged Pages* edited by Alexandra Zapruder.

Select two of the following diarists to read: Petr Ginz / Eva Ginzova, Yitskhok Rudashevski, Anonymous Girl, Miriam Korber, Elsa Binder, Ilya Gerber, Anonymous Boy or Alice Ehrmann. It is okay to select two diarists from the same ghetto. Use the Table of Contents to maneuver between the diarists. As you read the selections, consider the commonalities between the diarists and the dissimilarities between the experiences.

As mentioned, the use of the ghettos has been seen as a passive form of murder by the Nazis. **What narratives that you read support this viewpoint? How do the two different narratives inform your understanding of daily life inside the ghettos?**

See Chapter 6 for more connections to life during the Holocaust: schools, hunger and faith.

## Links to USHMM Encyclopedia Articles

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These on-line USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- ["Ghettos"](#)
- ["Types of Ghettos"](#)
- ["Writers and Poets in the Ghettos"](#)
- ["Forced Labor: An Overview"](#)

## SECTION 3

# Mobile Killing Squads



As the Nazis invaded the Soviet Union, special squads followed the army. These squads -- known as *einsatzgruppe* -- worked behind the scenes to gather Jews, contain them in small sections within a town and then lead them to newly dug mass graves, Jewish cemeteries or ravines, whereby the Jews would be shot.

The process began by separating the groups by gender. Able-bodied, military-aged men were the first group to be executed. Then women, children and the elderly were sent to their deaths. The bodies were covered with lime or soil. Later, some of

these mass graves were dug up and the bodies were exhumed for burning in order to destroy the evidence.

The mobile killing squads were formed from reserve police officers in Germany, many of whom were middle-aged and had families. These “special actions” were undertaken in a systematic way and many reports were sent back to Berlin documenting the mass executions. These reports would be used later in the trials against those who engaged in these actions.

Scholars have come to call this time as the “Holocaust



German soldiers of the Waffen-SS and the Reich Labor Service look on as a member of an *Einsatzgruppe* prepares to shoot a Ukrainian Jew kneeling on the edge of a mass grave filled with corpses, Credit: Library of Congress Dokumentationsarchiv des Oesterreichischen Widerstandes U.S.S. Holocaust Memorial Museum YIVO Institute for Jewish Research, courtesy of Sharon Paquette (#64407).

by Bullets,” after the research and book created by [Father Patrick Desbois](#).

### Links to USHMM Encyclopedia Article

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Einsatzgruppen \(Mobile Killing Units\)”](#)

### Yahad - In Unum Interactive Map

Yahad - In Unum put together an interactive map based on the sites of mass graves that Father Patrick Dusbois discovered in through his research. Use this map to look at these sites. **What does this map tell us about the movements of the *einsatzgruppen*?**

- [Interactive map of the \*einsatzgruppen\*](#)



# Occupation in the West

In May 1940, Germany invaded Western Europe, attacking through Belgium and Luxembourg. The capital of France, Paris, fell to the Germans in mid-June.



Map courtesy of the U.S. Holocaust Memorial Museum

With the fall of Paris, an agreement was reached by which France was partitioned. The Nazis occupied the northern half of the country; a new French government



Adolf Hitler and his personal architect, Albert Speer, in Paris shortly after the fall of France. Paris, France, June 23, 1940. Credit: U.S. Holocaust Memorial Museum Bildarchiv Preussischer Kulturbesitz, War & Conflict, National Archives (#80491).

sands of Jews as they were deported to extermination camps, never to return.

was established in the southern half of the country.

The new capital of France was Vichy. The Vichy government enacted the antisemitic laws by the spring of 1941. They also created French-administered detention camps at places like Gurs, Le Vernet and Rivesaltes. On the outskirts of Paris was a transit camp--Drancy--through which passed tens of thou-

### Connections to Literature:

Open the Kindle application on your iPad. Select the text *Salvaged Pages* edited by Alexandra Zapruder.

Select Elisabeth Kaufmann's diary entries.

Kaufmann was a refugee from Vienna living in Paris; her family had fled the terrible antisemitism that followed the unification of Austria and Germany. In her diary, Kaufmann notes what life is like as a refugee and then describes her flight from the Nazi invasion of France. **How did the French treat foreign refugees, like Elizabeth's family? Many question why Jewish people didn't try to escape the Nazis -- how does Elizabeth's story affect your understanding of this issue?**

### Links to USHMM Encyclopedia Article

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These on-line USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- ["German Invasion of Western Europe, May 1940"](#)



*Chapter 4*

# WORLD WAR II

1942 - 1945

After the invasion of the Soviet Union by the Nazis in the summer of 1941, the Nazis controlled most of the territory of continental Europe. They were achieving most of the goals they had set: from occupying the key breadbasket and industrial areas to being able to implement a “Final Solution” against the Jewish people.

The Allies -- notably the Soviet Union, Great Britain and the United States -- began to work in concert to bring about the defeat of Nazi Germany. As the Soviet Union attacked from the east, the U.S. and Great Britain attacked first Northern Africa and later the European continent proper.

On May 8, 1945, *Victory in Europe* was declared by the Allies.



*Die Woche (The Week)*, an illustrated weekly German newspaper founded in 1899. This cover is from the June 12, 1940 issue.





Map courtesy of the U.S. Holocaust Memorial Museum



# The Wannsee Conference

On January 20, 1942, a group of high level Nazi officials met at a villa in Wannsee, a suburb of Berlin. This conference was called by the chief of the Reich Security Main Office, Reinhard Heydrich, who was requested to organize a systematic “**Final Solution of the Jewish Question**” for the Jews of Europe.

The murder of Jewish people had been an on-going event at the time of the conference; the goal for their total annihilation was already established. This meeting was designed to let the other agencies know that Heydrich was to coordinate the efforts and to ensure all knew of the plan.

Present at the meeting were representatives of various agencies in the Nazi government: secretary of state, leaders over occupied territories, economic ministers



and party officials. At the meeting Heydrich presented that the goal was the murder of approximately 11,000,000 European Jews, a total which included Jewish populations in the United Kingdom and other areas not under Nazi control. Euphemisms for this plan were created, including “evacuation” or “resettlement” “to the East.” As some agencies brought up issues related to the need for forced labor, the ultimate end to the meeting was the plan to move from the west to the east, with the coordination of the plan to be firmly in Heydrich’s department.

The Wannsee Protocol is available in [Appendix I](#).

## Links to USHMM Encyclopedia Article

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These on-line USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

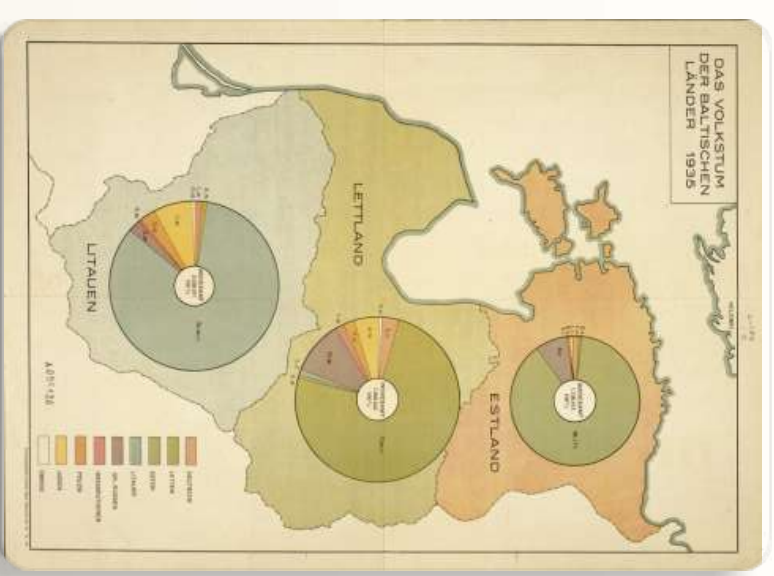
- ["Wannsee Conference and the Final Solution"](#)

### Connections to Literature (Primary Source):

One copy of the minutes of the meeting survived the war, which is how we know today what occurred at the Wannsee Conference. Historians study this document to identify the systematic nature of the program and to recognize the scope of the program.

There are many Web sites that have the translation of these minutes. This [link](#) will take you to one of them; read the minutes to consider several questions:

1. Although the invasion of the Soviet Union had begun and was bogged down for the winter, what evidence is there in this document that the Nazis intended to win the war and achieve a “Final Solution”?
2. What euphemisms are used to discuss the murder of millions of Jewish people?
3. Why would this have been necessary?



A pie chart indicating the populations of Estonia, Latvia and Lithuania by ethnic group, that accompanied the report of SS-Brigadier General Stahlecker to the Reich Security Main Office, Berlin. Credit: National Archives and Records Administration, College Park, MD. (USHMM #89046C).



# DEPORTATION

The Nazi killing process had a logic of its own.

The destruction took place in countries throughout Nazi-occupied Europe. In the West, transit camps were used as stations from which Jews

were deported to ghettos and other camps. Ghettos in Poland held the victims while plans for the Final Solution developed. The process reached its climax in 1942, with the development of killing centers, or extermination camps. Once the killing centers or extermination camps were operational, the victims were shipped to their killers.

The *Reichsbahn*, or German railway network, played an essential



part in the killing process. It delivered the victims to the killers. Under contracts with the SS, the *Reichsbahn's* officials organized, and its workers ran, "special trains" that were booked by agents to transport Jews to the six major Nazi killing centers in Poland: Chelmo, Belzec, Sobibor, Majdanek, Treblinka and Auschwitz-Birkenau.

Even amid the war's demands and shortages, these trains had high priority, and transports rarely failed to reach their destinations as scheduled.

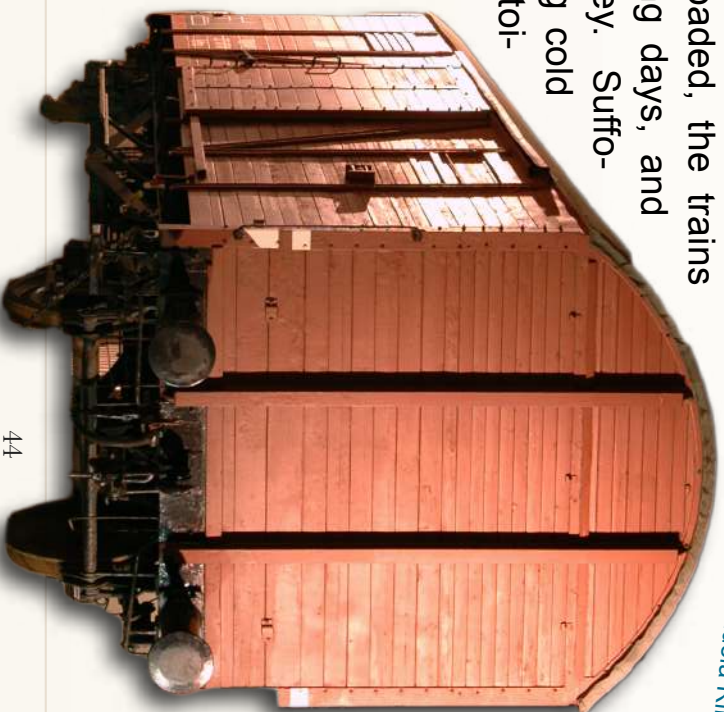
No special Nazi budget supported the destruction of the European Jews. The *Reichsbahn* required payment; it would not transport Jews for free. The SS paid for the rail transportation with money and property seized from the Jewish deportees. Al-

though the Jews were herded like cattle onto trains, with 80 to 100 or more persons packed into a single boxcar, they were ticketed as passengers. But the volume of traffic allowed the SS to receive special rates. Third-class cost four *pfennig* (pennies) per kilometer (.62 mile). Children under ten went for half fare. The SS was not charged for children under age four. A 50 percent group rate reduction applied if at least 400 persons were transported. These tickets were all one-way; the death trains returned empty.

The deportation trains that transported Jews to killing centers carried, on average, 1,000 to 2,000 people. The Nazis told the deportees that they would be “reset-tled in the East.” Heavily loaded, the trains moved slowly, sometimes taking days, and even weeks, to make the journey. Suffocating heat in summer, freezing cold in winter, without water, food or toilets, the cars were stench-filled, degrading places of misery. Many of the deportees, especially the elderly and the very young, died on the way.



*Jews from the Warsaw ghetto board a deportation train with the assistance of Jewish police. Credit: Zydowski Instytut Historyczny imienia Emanuela Ringelbluma. (USHMM #37287).*



Artifact from the Permanent Collection of Houston Holocaust Museum.



### Connections to Literature:

Open the Kindle application on your iPad and select the text *Salvaged Pages* edited by Alexandra Zapruder.

Read the diary entries by the Anonymous Boy that are dated July 15, 1944 -- July 17, 1944.

**What does he have to say about the effect of stopping deportations on the people imprisoned in the ghetto? Does he believe the deportations have stopped permanently?**

### Links to USHMM Encyclopedia Articles

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- ["Deportations to Killing Centers"](#)
- ["German Railways and the Holocaust"](#)

# Resistance

*What does it mean to resist? Is it armed conflict? Making a silent protest? Speaking out against policies or actions? Praying when others want you to stop? Is it easy to stand up against a large group even when you know what they are doing is wrong? During the Holocaust all types of resistance took place -- by Jewish people and non-Jewish people.*

In some cases, organized groups known as partisans engaged in armed resistance to the Nazis. Often living in forests or surrounding mountains, these groups had to scavenge for weapons and faced



difficult living conditions as the engaged in fire fights. In April-May 1943, a major uprising occurred in the Warsaw ghetto.

Although major fighting was over in days, it took the Nazis more than a month to completely subdue the partisan forces.

Many inhabitants of ghettos and camps also engaged in another form of challenging oppression through spiritual resistance. From clandestine

Artifact from the Permanent Collection of Houston Holocaust Museum

Photograph: Jewish Resistance fighters lie on the rubble after being pulled from a bunker during the Warsaw Ghetto uprising. Credit: National Archives and Records Administration College Park, MD, Instytut Pamięci Narodowej (USHMM #26454)





Members of the Jewish resistance captured by SS troops during the suppression of the Warsaw ghetto uprising. The original German caption reads: "These bandits offered armed resistance". Credit: National Archives and Records Administration, College Park Instytut Pamięci Narodowej (USHMM #26544)

tine teaching of children to observance of Jewish holidays and faith to creating artwork, theater pieces and writings, many examples of survival through spirit have been recorded.

Non-Jewish resistance also occurred within Nazi German. One example is a small group that formed in Munich -- the White Rose Society -- and published leaflets

to make their fellow citizens aware of the atrocities being committed. The leaders of this group -- students and siblings Hans and Sophie Scholl -- were arrested in 1943 and executed.

Underground movements were created in various Nazi-occupied lands. This included the Free French who engaged on open resistance and based themselves in London. Also included in this group were guerrilla fighters in the Soviet Union and other countries. In some cases, these underground networks helped Jewish people find shelter and seek refuge out of Europe.

Some people have criticized the victims of the Holocaust as not having done enough to fight against the Nazis. The amazing aspect of resistance isn't how little there was, but how much there was. There were many obstacles to resistance, from the superior armed power of the Germans to threats of death if caught or caught helping Jews.

### Connections to Literature:

Open the Kindle application. Select the text *Salvaged Pages* edited by Alexandra Zapruder.

Read the diary entries by Yitskhok Rudashevski that are dated February 27, 1943 -- March 14, 1943.

**How are Yitskhok and his ‘club’ resisting the Nazi’s destruction of their culture? What does this tell us about what is or is not considered “resistance”?**

Open the Kindle application. Select the text *The Whispering Town* by Jennifer Elvgren. Read the entire book, paying attention to the illustrations.

**How are Anett and her family resisting? What does this tell us about non-Jewish resistance and the risks involved with helping Jews?**

### Connections to Art:

*Magneto: Testament*

by Greg Pak and Carmine Di Giandomenico

A historically accurate depiction of life under the Third Reich transforms the origin story of the X-men’s Magneto into essential reading. Starting in 1935, the story follows young Max Eisenhardt’s story through rising antisemitism, survival in Auschwitz as a **Sonderkommando** and his escape during the revolt of 1944. Superpowers are not the point here. This is a story about choices, survival and perseverance in the face of an incomprehensible evil.



Credit: Courtesy of Marvel Entertainment, all rights reserved.



## **Links to USHMM Encyclopedia Articles**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- ["\*Spiritual Resistance in the Ghettos\*"](#)
- ["\*Non-Jewish Resistance\*"](#)
- ["\*The Warsaw Ghetto Uprising\*"](#)
- ["\*Jewish Uprisings in Ghettos and Camps, 1941-1944\*"](#)
- ["\*Jewish Resistance\*"](#)

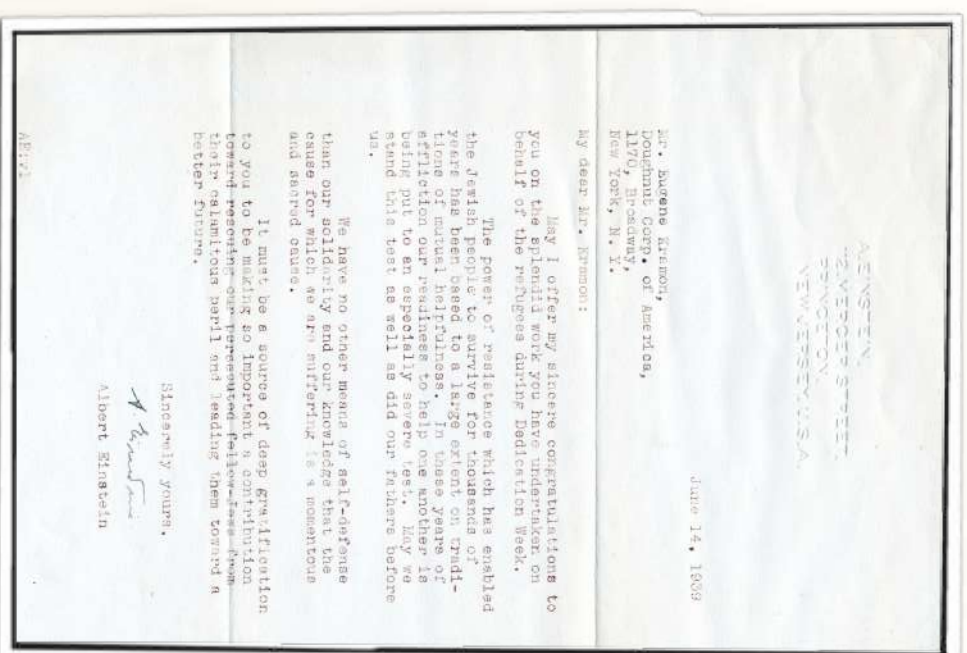
SECTION 4

# R E S C U E

**W**hile rescue did occur in almost every country under Nazi occupation, most historians estimate that fewer than 1% of people made the choice to help save others from impending murder.

Making the choice to rescue was not an easy one. The Nazis practiced a policy of **collective responsibility** and, in the East, threatened death to those caught helping Jews. But people did make this choice -- whether it was a one time action of allowing a person to have shelter for the night while he or she was fleeing to providing long term hiding space in attics, basements or barns.

One of the most significant rescue operations of the war occurred in Denmark. In this country, the Danish people sought to help their fellow citizens. In early October 1943, fishermen hid Jews in their boats and ferried them to safety in neutral Sweden. Nearly all of the



Letter from Albert Einstein to Dr. Kramon, recognizing the work he had done to support Jewish people in 1939. Artifact from the Permanent Collection of Houston Holocaust Museum.



Jewish people in Denmark were thus saved.

For nearly four years, the residents of the French village, Le Chambon-sur-Lignon, and those who lived in its surrounding plateau rescued several thousand people, including

Jews. This area was heavily populated by French Huguenots, Protestants who had faced several centuries of persecution in predominantly Catholic France. The rescue effort in this area included providing hiding places, food, clothing and documents (including false documents) that permitted travel to safer havens.

Today, individuals who helped to rescue Jews are identified by [Yad Vashem](#), the Holocaust museum in Israel,

as “Righteous Gentiles.” More than 25,000 have been recognized with this honor.



Polish rescuer Stefania Podgoraska Burzminski (front row, center) poses in 1947 with Jews she rescued during the German occupation of Poland. Credit: Rescuers: Portraits of Moral Courage in the Holocaust. (USHMM #01743).

One of the most famous examples of rescue involved a list -- Schindler's list. This German businessman at first wanted to use his connections within the Nazi party for personal gain. As he came to understand what was happening to the Jewish people, he worked with several Jewish leaders to compile a list of workers and moved those workers to his own plant. This list led to more than 1,000 people being saved.

### Connections to Literature:

Open the Kindle application on your iPad. Select the text *I Will Come Back For You: A Family in Hiding during World War II* by Marisabina Russo. Read the entire book, paying attention to the illustrations.

This text examines the issues of rescue for an entire family in Nazi-occupied Italy. **What choices did each parent have to make? How did these choices affect the children? What decisions did those who helped to rescue the mother and children have to make in order to be successful?**

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Now select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the section “The Allies and the Churches: Could the Jews Have Been Saved?” in the chapter titled *The Jewish Holocaust*.

**What issues regarding rescue does this section raise?**

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Now select the text *Number the Stars* by Lois Lowry. Denmark was quite unique in its efforts to rescue Jewish people.

**What lessons do you think we can learn from Anne-Marie?**

### Links to USHMM Encyclopedia Articles

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These on-line USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Rescue”](#)
- [“War Refugee Board”](#)

## SECTION 5

# Killing Centers

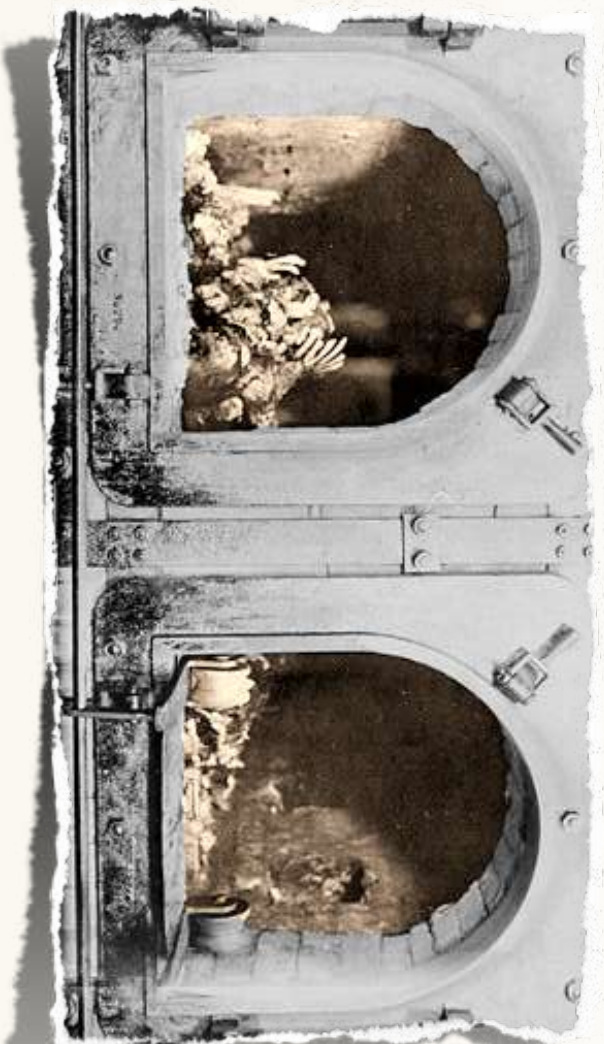
*"I herewith commission you to carry out all preparations with regard to... a total solution of the Jewish question in those territories of Europe which are under German influence... I furthermore charge you to submit to me as soon as possible a draft showing the... measures already taken for the execution of the intended final solution of the Jewish question."*

-- Hermann Göring (31 July 1941)

from William L. Shirer, *The Rise and Fall of the Third Reich* (New York: Simon & Schuster, 1960), p. 964.

By the time the trains finally arrived at their destinations and the doors of the cattle cars were opened, the surviving victims were exhausted and disoriented. SS men wielding whips shouted at them to get out of the cars. The air was foul with the odor of burning flesh, and smoke spewed from the chimneys of the crematoriums.

A **concentration** camp was primarily a labor camp or transit center, and prisoners who per-



Two crematoria in Buchenwald, post liberation. Credit: National Archives and Records Administration, College Park, MD. Maxine I Rude (USHMM #80253).

ished in these camps did so due to starvation, brutality, lack of sanitation and lack of proper medical care. In contrast, an **extermination** camp (also called death camp or killing center) was built exclusively for the killing of Jews and other targeted groups. These six camps were Treblinka, Sobibor, Belzec, Chelmo, Auschwitz-Birkenau and Majdanek.

In most killing centers,



such as Treblinka, entire transports of Jewish people were sent directly to the gas chambers. At Auschwitz, which was a labor camp as well as a killing center, there was a selection procedure. Men and women were separated. Young children remained with their mothers. A doctor, such as the infamous Josef Mengele, sent to the one side those deemed fit for work. The elderly and sick, and women with children, were often sent to a different side.



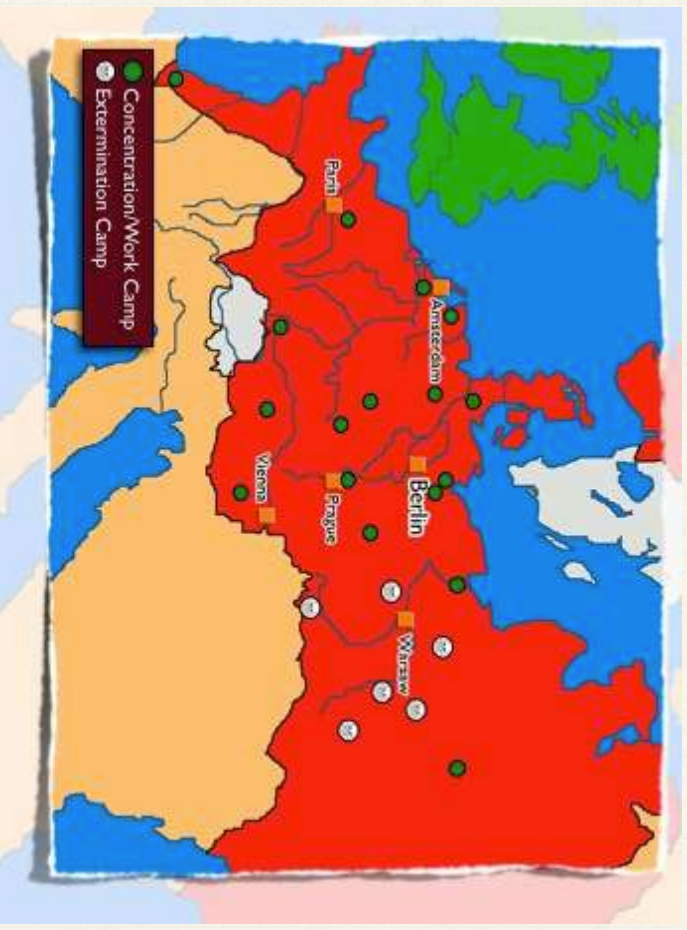
Zyklon B can. Credit: Permanent Collection of Holocaust Museum Houston



Interior view of a gas chamber at Majdanek, 1944 (post-liberation). Credit: Panstwowe Muzeum na Majdanku (USHMM #28512)

Taken by SS guards and inmate crews to Birkenau's gas chambers, they were never seen again.

### Interactive Map of Concentration and Killing Centers



[Click on camp location for more information.](#)

### Connections to Literature:

Open the Kindle application and select the text *Saved Pages* edited by Alexandra Zapruder.

Using the Table of Contents select Eva Ginzova's diary and read her entries on April 23, 1945 and May 14, 1945.

**What did those living in the Terezin Ghetto learn about the killing centers? How did they learn them? in spite of hearing that news, what does Eva hope for her brother Petr?**

### Links to USHMM Encyclopedia Articles

In the printed book *Tell Them We Remember*, there are several short pieces about the Holocaust.

These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- ["Killing Centers: An Overview"](#)
- ["Auschwitz"](#)
- ["Classification System in Nazi Concentration Camps"](#)



### Connections to Art:

David Olère (1902 -- 1985) was a Polish-born French painter and sculptor best known for his explicit drawings and paintings based on his experiences as a Jewish **Sonderkommando** inmate at Auschwitz-Birkenau during the Holocaust.

As you view these works, consider how the artist expressed the experiences of working within the gas chambers.

### Gallery 4.1

## David Olère



### New Detainees

1945

Credit: David Olère, Cat. No. 2688, Art Collection, Ghetto Fighters' House Museum, Israel





# L i b e r a t i o n



A group of former prisoners at the Ebensee concentration camp pose one day after their liberation. Credit: National Archives and Records Administration, College Park, MD. Time/Life Syndication, U.S. Holocaust Memorial Museum, courtesy of Bud Tullin (#66297)

*O*n May 8, 1945, crowds from around the

world celebrated the German Third Reich's unconditional surrender as V-E (Victory in Europe) Day marked the end of the twelve years of Nazi oppression. Liberation of the Nazi camps had begun ten months earlier, on July 23, 1944, when Soviet troops reached Majdanek, an extermination camp left almost intact, near the Polish city of Lublin. There they found gas chambers, crematoriums, and 700 remaining prisoners. As the Soviet army continued to push the retreating Nazis west, it also found Belzec, Treblinka and Sobibor. On January 27, 1945, the Soviets reached Auschwitz.

The Soviet army went on to liberate camps such as Sachsenhausen (outside Berlin), Ravensbrück (outside Berlin) and Stutthof (in Gdansk). Meanwhile, Allied troops advanced into Germany from

the west and liberated other camps in the huge Nazi network. On April 4, 1945, Ohrdruf became the first camp liberated by Americans. American troops arrived at Buchenwald (outside Weimar, Germany) on April 11, 1945. On April 15, the British reach Bergen-Belsen (outside Hanover, Germany), where Anne Frank had died in early March of that same year. They found approximately 55,000 starved and ill prisoners of whom more than 13,000 died of illness, weakness, starvation and/or disease in the days and weeks that followed.



Women and children survivors in Mauthausen speak to an American liberator. Credit: U.S. Holocaust Memorial Museum, courtesy of Col. P. Richard Seibel, Eva Wechsler, and Pauline M. Bower National Archives and Records Administration, College Park, MD (#74456)

American forces liberated more than 30,000 prisoners at Dachau (outside Munich, Germany) on April 29 and reached Mauthausen, an especially harsh camp in Austria, on May 5.

It is impossible to state exactly how many Jewish survivors were liberated from the Nazi camps. Of the nearly 715,000 persons of diverse nationalities who were camp prisoners in early 1945, at least one-third -- about 238,000 -- died that spring from epidemics and the effects of starvation and brutal treatment. Jews probably numbered no more than 20 percent of the camps' population in April and May 1945. At liberation, 75,000 to 100,000 Jews, at most, were alive inside the camps.

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## **Links to USHMM Encyclopedia Articles**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Death Marches”](#)
- [“Liberation of Nazi Camps”](#)



## Chapter 5

# AFTER THE HOLOCAUST

Nazi Germany was defeated in 1945. But for those who had survived the Holocaust, life was anything but certain. Questions about what had happened to their family, if it was safe to return home, where to live in a continent destroyed by war and how to heal from the physical and emotional damage all consumed their early post-Holocaust lives.

The Allies -- as well as nations that had been occupied by Nazi Germany -- held trials to seek justice and create the precedence that this should "Never Again" occur.

In the decades following the Holocaust, some survivors wrote about their experiences. Others remained silent. Some recorded their testimony.

Many worked to create memorial sites and museums so that this history never be forgotten.



View of the defendants dock of the International Military Tribunal trial of war criminals at Nuremberg. Credit: U.S. Holocaust Memorial Museum courtesy of John W. Mosenthal (#16777).

# Displaced Persons Camps



Jewish children arrive in Frankfurt by truck from DP camps all over the American Zone of Germany. Credit: National Archives and Records Administration, College Park, MD (#04235)

After the war, survivors had few options of where to go and feel safe. Immigration to Palestine was limited by British policy (Israel was not created in 1948). Returning home to face neighbors who may have turned you in to the Nazis or stolen your property was not an optimal choice. To house the many now stateless individuals who survived the Holocaust, the Allies created Displaced Persons camps. These camps existed through 1952 and were administered through the United Nations Relief and Rehabilitation Administration (UNRRA).

Daily life in these camps was difficult at times. The search for family members who may have survived was assisted by UNRRA. New families were formed.

Schools were established and a vibrant cultural life was established. Ultimately, many sought to emigrate to the United States or other nations and, later, Israel.



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## **Links to USHMM Encyclopedia Articles**

In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- [“Displaced Persons”](#)

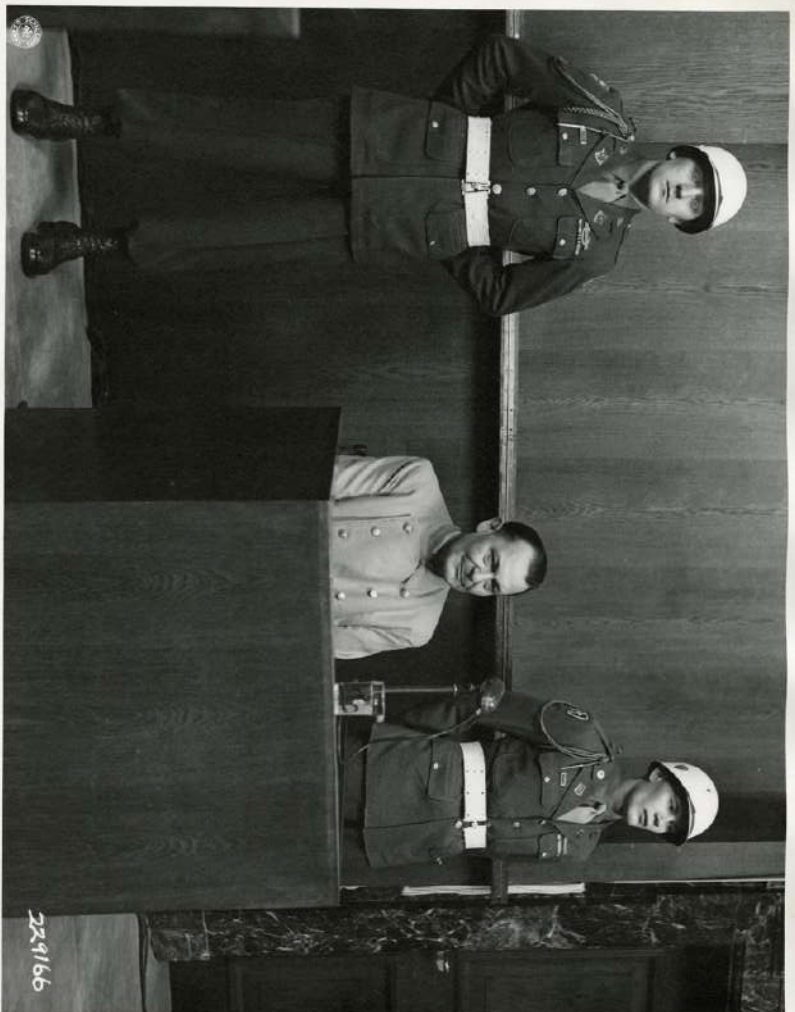


## SECTION 2

# Justice

*As* word about the atrocities the Nazis were committing was being filtered back to the Allies, there was a call to bring those perpetrators to justice. One of the major forms of justice was the International Military Tribunal (IMT), which occurred in Nuremberg, Germany and are often referred to as the “Nuremberg Trials.”

The Allied powers formed a court system with judges from each country (Great Britain, France, the Soviet Union and the United States). Twenty-two major Nazi leaders were placed on trial. Most of the defendants admitted to the crimes of which they were accused, although they claimed they weren't responsible due to the orders they had been given. Twelve of the defendants were sentenced to death; three were sentenced to life imprisonment. Three defendants were acquitted.



Flanked by two military policemen, Hermann Göring testifies at the International Military Tribunal trial of war criminals at Nuremberg on 8 March 1946. Credit: U.S. Holocaust Memorial Museum, courtesy of Gerald (Gerd) Schwab (#96334)

Separate trials were also held within the nations that had been occupied by Nazi Germany. Despite these different court systems, many war criminals were not brought to trial or punished. The work to bring Nazi war criminals to justice was affected by the beginnings of the Cold War between the US and the USSR. Yet, there have been some who have sought to bring war criminals to justice. The efforts of people like Simon Wiesenthal, famed Nazi Hunter, and a special office of the U.S. Department of Justice have worked to ensure that people are held accountable.

One of the most famous post-Holocaust trials was that of Adolf Eichmann, who was captured and tried in Israel; he was found guilty and executed in 1962.

The search for justice continues to this day around the world.



### Links to USHMM Encyclopedia Articles

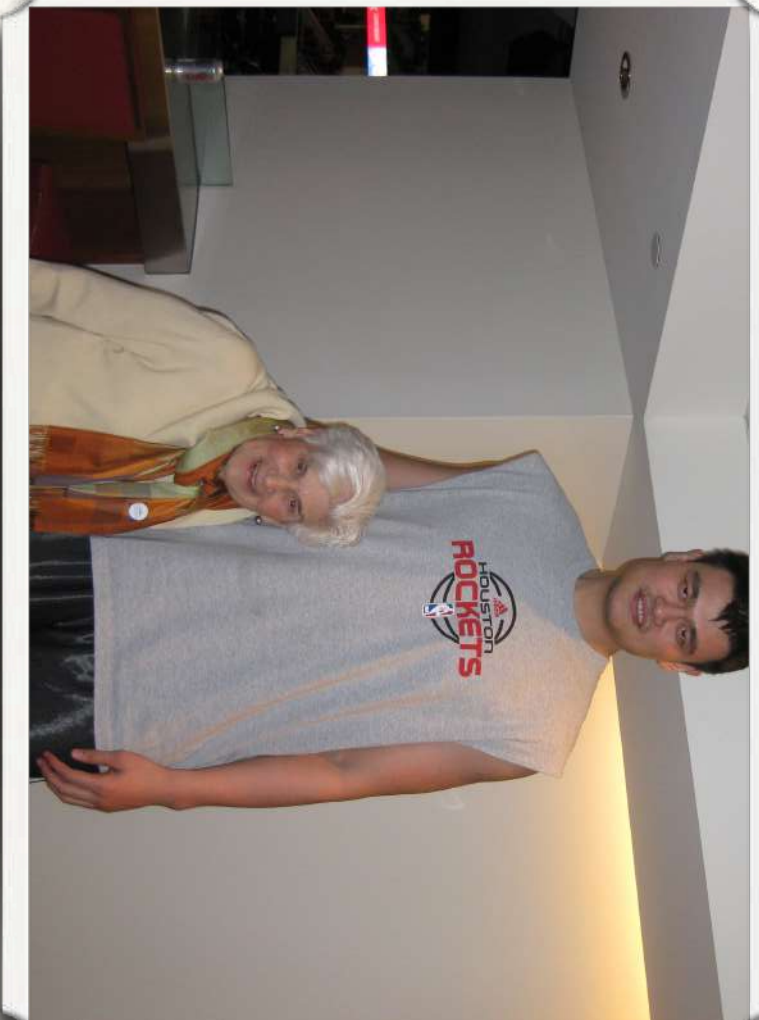
In the printed book *Tell Them We Remember*, there are several short pieces about life before the Holocaust. These online USHMM encyclopedia articles are excellent substitutes for the printed book as they have the most up to date information.

- ["War Crimes Trials"](#)
- ["International Military Tribunal at Nuremberg"](#)

American military lawyers search files for evidence to be presented at the war crimes trials. Credit: National Archives and Records Administration, College Park, MD (#08611)

## SECTION 3

# Survivors' Stories



Houston area survivor Naomi Warren meets then-Houston Rocket Yao Ming.  
Credit: Education Collection of Holocaust Museum Houston.

### Connections to Literature:

Open the Kindle application on your iPad2. Select the text *Art from the Ashes* edited by Lawrence Langer.

Read the first piece in the selection “Voices” by Charlotte Delbo. Stop at the second selection which begins, “She says: “One doesn’t die from grief.”

In this section, the Delbo describes survival of the Holocaust as shedding skin and as the build up of skin. **How does her description of how life has changed -- from how she views herself to the dual meaning of words -- affect one’s understanding of survival?**



*“No matter how old I am or what I went through, the shadows of my family are always with me and remain in my heart.”*



**Born: Szyfra Fiszbaum Lublin, Poland**

**May 15, 1926**

**Parents:**

Yitzchak Hersz Fiszbaum, d. Belzyce, Poland

Syma Fiszbaum, d. Belzyce, Poland

**Siblings:**

Velvel, d. Majdanek

Moshe, d. Majdanek

Kayla, d. Dorohucza, 1943

**Stefi Altman**, the third of four children, remembers a carefree childhood in a warm and loving family in Lublin, Poland. She was just thirteen years old when Germany overran Poland in September 1939. Soon after, Stefi's two older brothers were arrested and sent to a labor camp, and Nazi soldiers brutally beat her father and drove the family from their house. They fled to Stefi's grandfather's farm, taking shelter in the barn.

The family remained together until 1940, when Stefi was sent to the labor camp of Jastkov. From time to time, she was permitted to go see her parents and her sister, Kayla. The brief visits gave her the strength and courage to go on, but they were not to last. One day, she returned to the barn only to find it empty. Her family had been sent to a ghetto. Stefi decided not to return to

the labor camp, but “freedom” turned out simply to be a different kind of hell. She spent weeks hiding outside in fields, terrified of Nazis and local informers, and haunted by memories of those who had already been murdered. Freezing cold and starving, she sneaked back into Jastkov. Later she was sent to Treblinka and Majdanek. In retrospect, both seemed benign compared to her next stop: the camp of Dorohucza. Although Dorohucza had neither the gas chambers nor the crematoria of the other camps, death always hovered nearby. Like Stefi, many of the inmates were only half alive by the time they got there. Weak and deathly ill, many suffered from injuries and illnesses from which they would never recover.

At the end of 1943, Stefi discovered that her sister, Kayla, had also been sent to Dorohucza. But relief soon turned to horror: Kayla was so brutally murdered that more than six decades later, Stefi is still unable to talk about her sister’s death. Stefi managed, against all odds, to escape from Dorohucza. Had she stayed behind, she doubtless would have been murdered: soon after she fled, 20,000 inmates of Dorohucza and two neighboring camps were shot to death by the Germans in one of the deadliest single massacres of the Holocaust. For the remainder of the war, Stefi hid in a coffin-like space underneath a barn that belonged to a sympa-

thetic Polish farmer. After she was liberated by the Soviets, she learned that her entire family had been murdered.

Stefi met and married Hershel Altman, also a survivor, in Poland in 1946. The following year, their son Moses David (Mickey) was born. In 1949, the family arrived in Houston, where their relatives, Sam and Sarah Brounes, helped them to rebuild their lives. “For somebody with nobody, it was such kindness,” reflects Stefi. “To me it was a beautiful thing that I belonged to a family.” Hershel died suddenly in 1963. That year, Stefi and Mickey met Julie and Ben Rogers and their daughter Regina and “became a part of their family.” Although the Rogers provided much love and support to Stefi as she grieved for Hershel, she still regrets that he did not live to see Mickey graduate from high school, college, and law school, or to meet his two grandchildren, whom Stefi calls her “golden boy” and her “perfect little girl.” They bring Stefi much joy, but she is still haunted by her past, speaking often about her experiences during the Holocaust. “I hope the world will remember what I cannot forget,” she says.

*“I never felt that being Jewish was going to change my life, that I was going to lose my family because of it. I did not grow up in a clammy environment. I grew up, really, in an environment kind of similar to where I live right now.”*



**Born: Wladyslaw Kasrylewicz**

**Łódź, Poland**

**August 17, 1929**

**Parents:**

Chaim Kasrylewicz, d. Wels, Austria, 1945

Evelyn Rosencrantz Kasrylewicz, survived

**Siblings:**

Rysia, d. Łódź, 1941

Growing up in Łódź, Poland, **Walter Kase**, the first child of living and well-to-do parents, was not bothered by antisemitism. “I always had boys, Jewish and non-Jewish, playing soccer and volleyball [with me]. I didn’t know of any discrimination at the time.”

When Germany invaded Poland in September 1939, Walter’s family assumed the war would be a temporary “inconvenience.” But it soon became clear that their lives would never be the same again. At the end of 1940, Walter, his parents, and his younger sister, Rysia, were **heded** in a Jewish ghetto. One day in 1941, the ghetto residents were told to gather in the city square. There, in front of her family, Rysia was lined up with other young children and shot to death. Twelve-year-old Walter was sent with his father to the labor camp of Pionki, later to Auschwitz and Sosnowiec, and finally to Mauthausen and two of its sub-camps. Public hang-



ings and wanton brutality terrified Walter, lice and hunger plagued, and forced labor exhausted him, but one of the most painful things Walter faced was the realization that his father was fallible. "I thought my father was indestructible, that he was Superman [but] things got so bad...that I was he support of my father, yet I was 12 years old, and the that I believed in so strong was falling apart on me."

In 1945, Walter and his father were marched to Gunskirchen, a subcamp of Mauthausen. By then, he says, the Nazis were no longer bothering to murder the inmates -- they were simply letting the starving, ill, and filthy prisoners die on their own. When they were finally liberated by the 71st Infantry Division of the U.S. Army in May 1945, Walter's father hovered near death. Taken to a hospital to recuperate, Walter regained his strength, but his father succumbed a month later. At fourteen, Walter found himself utterly alone.

Walter made his way back to Poland, where he was reunited with his mother. Together, they left for Germany and lived in a camp for displaced persons. In 1947, Walter came to the U.S. with a group of war orphans, settling in Kansas City, Missouri. There, he finished his schooling, started a career in sales, and married Lila Greenstein. Two months after his wedding, Walter was drafted and served proudly during the Korean War. He and his wife have two children, Kenny and Rysia, name

in memory of Walter's sister. Walter was able to bring his mother to the U.S., where she settled in Washington, D.C.

Divorced from Lila in 1975, Walter married Chris Oshman the following year. The couple currently lives in Houston, where Walter established a successful import business. For many years he remained active in Jewish causes, sitting on the boards of the Anti-Defamation League and Holocaust Museum Houston. A gifted speaker, Walter has given more than one thousand talks about the Holocaust, and was particularly gratified when a student told him that he believed Walter survived so he could "connect" to others by discussing his experiences. The Anti-Defamation League established a Teachers' Award in Walter's name, and he was the first recipient of the St. Augustine Award from St. Thomas University in recognition of his life-changing impact on others.

## Born: Edith Finkelstein

**Kaunas (Kovno), Lithuania**

**May 14, 1937**

Parents:

Louis Finkelstein, survived

Sonia Kriwaviak Finkelstein, survived

Siblings:

Robert (b. 1945)

“My mother said in 1937 that anyone who had all their facilities as a Jew did not have a child,” comments **Edith Hamer**, with a wry smile. “I was an unexpected gift.” Fearful of Germany’s territorial ambitions, Edith’s parents, Louis and Sonia, had begun to plan their departure from Klaipeda, Lithuania, in the mid-1930s. But restrictive laws and policies limited the number of refugees allowed into most countries, and they struggled to find a destination. In March 1939, Germany seized Klaipeda, realizing Edith’s parents’ worst fear. With two-year-old Edith, they fled to Tauroggen, Lithuania, where they hoped to wait in safety while they looked for a more permanent haven. But as war engulfed Europe, escape routes closed on by one. When the Soviet Union occupied Lithuania in June 1940, Louis and Sonia feared they were trapped.

“I clearly remember going with my mother in 1945 or ’46 after the war to places where the Red Cross had lists of survivors, and I remember my mother looking at the lists. I remember the tears rolling down her cheeks when she couldn’t find anyone.”



Then Edith's father learned of an unlikely way out: **Chiune Sugihara**, the Japanese consul in Kaunas, Lithuania, was helping refugees escape by granting visas to travel through Japan. Lacking clear direction from his superiors in Tokyo, Sugihara made the decision to issue the visas on his own. Although Lithuanian nationals could not use them -- as the country has ceased to exist politically after the Soviet invasion -- the visas saved the loves of hundreds of others, including Edith and her parents. Louis has a German passport, and his family therefore qualified for Japanese visas. Edith's other relatives, Lithuanian nations, remained trapped. All of them perished.

Edith and her parents were among the first people to receive visas from Sugihara, who issued visa no. 7 to Louis and visa no. 8 to Sonia and Edith. With money from a relative in the U.S., they purchased rickets on the Trans-Siberian Railroad and, on November 7, 1940, they embarked on a long journey across the steppes to Vladivostok and across the Sea of Japan. After a brief stay in Kobe, the Hebrew Immigrant Aid Society (HIAS) arranged for the family's passage to San Francisco. They, they boarded a train for New York, where Edith's paternal uncle waited to welcome them. They had traveled more than halfway around the world to reach safety.

As a child, Edith lived in Manhattan. Louis went into business with his brother and, in 1945, when Edith was

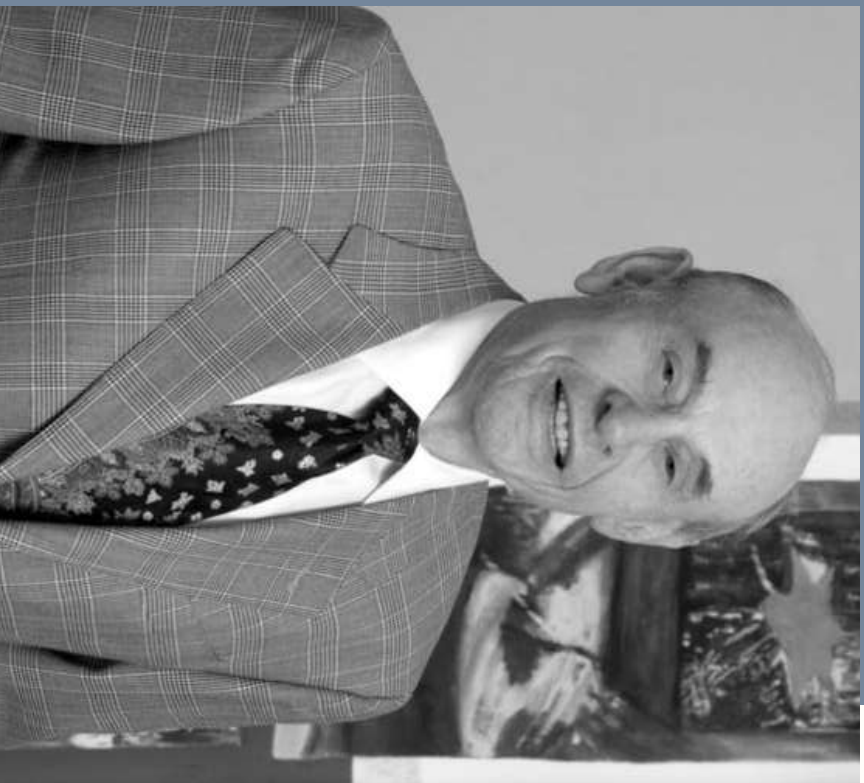
eight years old, her brother Robert was born. Tragically, Edith's father died in 1949 at the age of 47. "I am sure that the difficulties in his life, and the Holocaust itself, played a role in this," comments Edith.

Edith married Paul Hamer in 1957. Their twin sons, Louis and David, are both physicians. Edith taught elementary school for 25 years and after retiring, she had Paul moved to Houston to be near their sons. Edith is an active member of several Jewish women's organizations and serves as a docent at Holocaust Museum Houston. Under the auspices of the Museum, she had the privilege of traveling to Japan in 2005. There, she was able to tell the Japanese people about her family's experiences and to express her gratitude for their countryman's life-saving courage.



*“I was punished from the day I could walk by my gentile friends.*

I was always called a ‘no-good Jew’ and therefore I was always either beaten up or kicked or stoned. My parents didn’t do any explaining. The answer that I got from my father is that G-d will punish them, and we are supposed to be the Chosen People . . . and I was always waiting for them to be punished. In the meantime, I got beaten up pretty good.”



**Born: Yossi Margulies**

**Ceranów, Poland**

**May 18, 1925**

**Parents:**

Yitzhak Margulies, d. in Holocaust

Ettel Gabirer Margulies, d. in Holocaust

**Siblings:**

Sarah, d. in Holocaust

Solomon, d. in Holocaust

Bunya, d. in Holocaust

Byla, d. in Holocaust

Two other brothers, d. in Holocaust

**Bill Morgan** was born in Ceranów, Poland to very pious parents who struggled to put food on the table for their seven children. Although his mother and father rarely had the time or energy to show him physical affection, Bill knew they loved him and his siblings. After all, they the children the good from their own plates when they were hungry.

When Soviet troops arrived Ceranów in September 1939, most Jews looked on them as the lesser of two evils. Bill and his family did not know much about Hitler,

but they were certain that German occupation would be far more awful for the Jews. Less than two years later, Germany invaded, confirming their worst fears: "The first week I remember they drowned a religious Jew, cut his beard and drowned him, threw him in the water. And my grandfather had a long beard and they were pinching him so he couldn't walk down the streets," recalls Bill. Together with hundreds of other Jews, the family was jammed in the ghetto or nearby Stanislawow. One day, the Nazis ordered Bill to dig holes in the cemetery. They brought in a truckload of Jews, shot them, and let them fall into the pits. Horrified, Bill returned to his family and told them he was going to flee.

Bill spent the rest of the war posing as a Polish farm worker and moving from town to town. Thought of his family tormented him: "They gave their bread to us when we were starving, and yet I walked out on them," he reflects with deep regret. After the war, he spent years searching for his family, only to find that no one had survived. It was also a time of spiritual searching for Bill, who questioned his faith in the aftermath of the devastation. "I asked a lot of questions and got no answers why I ended up an orphan and why the worked has hated me so much and why nobody interfered to help.... And why did I want to be a Jew?"

In 1949, Bill came to the U.S., where his faith in Judaism slowly began to flourish again as he witnessed the

freedom and vitality of American Jewish life. He settled in Houston in the early 1950s and established himself in business, working first in the wholesale meat industry and later as a real estate developer. Bill served on the boards of several Jewish organizations, and as the construction manager of Holocaust Museum Houston, which he has generously supported. He and his wife, Shirley, have five grandchildren, in whom he is proud to "have instilled a love of Jewishness."

*“Friendships in camp were very important because you had to have a moral support system and we really supported each other very, very much. And sometimes we would tell jokes and sometimes we would laugh. You had to develop a certain defense system within you to be able to deal with all these problems. We were very scared.”*



**Born: Naomi Kaplan**

**Wolkowsk, Poland**

**September 1, 1920**

**Parents:**

Samuel Kaplan, survived

Chasia Salman Kaplan, d. Auschwitz, 1041

**Siblings:**

Mark, survived

Elizabeth, survived

**Husband:**

Alexander Rosenbaum, d. Auschwitz, 1942

**Naomi Warren** grew up in Wolkowsk, a small city in eastern Poland. She was part of a large, cultured, and highly educated family, where Jewish traditions complemented secular pursuits. Her relatives often gathered for memorable meals and lively discussions. Decades later, Naomi still recalls the wonderful aromas that came from her mother’s kitchen during the Jewish holidays.

Naomi was finalizing arrangements to attend a university in England when Germany invaded Poland in September 1939, bringing an abrupt end to her plans. Shortly



after, Soviet troops marched into Poland from the east, occupying her hometown. The Soviet presence offered liberation of sorts: since Jews were no longer limited by quota in Polish universities, Naomi could enroll at the university in nearby Białystok.

In the summer of 1941, Germany overran eastern Poland and began systematically isolating, interning, and murdering its Jewish population. Naomi and Alexander were sent to Auschwitz-Birkenau in January 1942, riding in an airless cattle car that was so crowded they could barely sit down. They were separated when they arrived, and Alexander was sent to the men's camp where he perished several months later. Selected for a labor detail, Naomi resolved to survive.

Despite Naomi's determination, constant work and starvation rations took their toll. Naomi grew so emaciated that she did not recognize herself when she caught her reflection in a window. Naomi endured almost three years in Auschwitz-Birkenau. As Soviet troops approached in the beginning of 1945, she and her fellow inmates were sent to Ravensbrück and then to Bergen Belsen. When the British liberated her there in April 1945, Naomi felt as if "the whole world opened up" for her.

The following year, Naomi came to Houston with the help of her maternal uncle William Salman and her sister Elizabeth Brandon, who had settled in the U.S. before the war. Naomi's father Samuel had survived the war as an internee in Siberia, and he came to the U.S. at the end of 1946. In 1949, Naomi married Martin Warren and together they established a business importing Danish hams to the U.S. They had three children -- Helen, Geri, and Benjamin. Naomi and Martin worked together until he became ill and died in 1960.

After Naomi assumed leadership of the import business, it experienced tremendous growth, receiving numerous awards from suppliers and customers. Among her many honors are awards from the Jewish-American Committee, Holocaust Museum Houston, and the Government of Denmark, which recognized Naomi for her contributions to improving Danish-American trade relations. She served on the boards of Holocaust Museum Houston, the Jewish Federation, and the Southwest Region of the Anti-Defamation League. In honor of Naomi's 80th birthday, her family established the Warren Fellowship for Future Teachers at Holocaust Museum Houston.

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- [“The Aftermath of the Holocaust”](#)

## Chapter 6

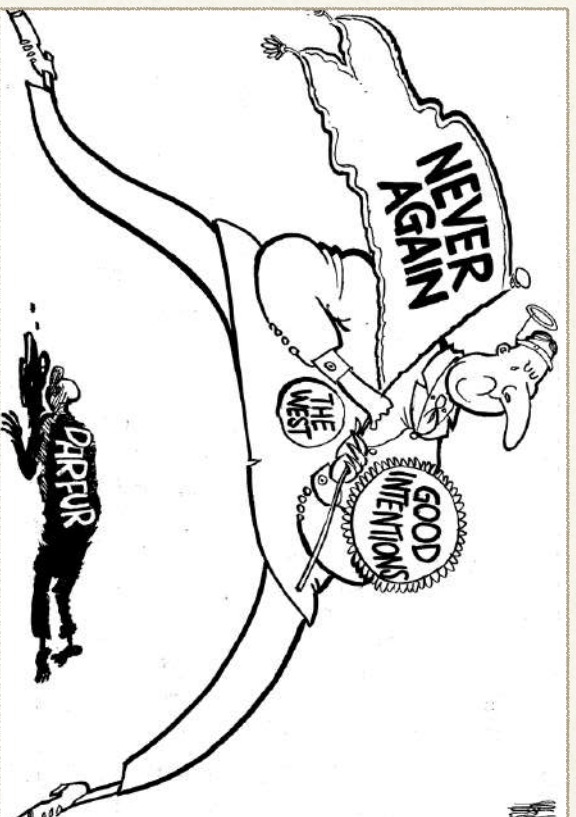
# GENOCIDE

At the point of liberation of the camps, survivors and others declared, “Never Again!” Time has shown us, however, that genocide has occurred many times since the Holocaust. In 2004 the United States government applied the term “genocide” for the first time to the events occurring in the Darfur region of Sudan. A 2012 poll undertaken by the USHMM found that 94% of Americans view genocide as a concern and that it could occur today. This poll also noted that 76% of Americans think that education about the history of genocide can help prevent future atrocities.





## What is Genocide?



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### Helpful Links

These links can assist you in learning more about genocide.

- [United to End Genocide](#)
- [USHMM Center for the Prevention of Genocide](#)
- [The Enough Project](#)

The word “genocide” did not exist before 1944. Raphael Lemkin, an international lawyer of Polish-Jewish descent, was horrified when Winston Churchill said of the atrocities being committed by the Nazis that, “We are in the presence of a crime without a name.” He was especially horrified that, after the massacres of the Armenians in the Ottoman Empire during World War I, there still was no word to describe these mass ethnic murders. Lemkin wanted to give a name and legal definition to these unique crimes against humanity so that international law could be written to prevent and punish them. Lemkin created the word “genocide” from Greek and Latin roots – “geno” for a group of people and “cide” for killing. The killing of an identified group of people was to be made punishable by the new international codes being written after World War II, as well as by each country’s domestic law. On Dec. 9, 1948, the “Convention on the Prevention and Punishment of Genocide” was adopted by the United Nations. This document officially defined genocide.

According to Article II, "In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such:

- a. Killing members of the group;
- b. Causing serious bodily or mental harm to members of the group;
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d. Imposing measures intended to prevent births within the group;
- e. Forcibly transferring children of the group to an other group."

The Convention entered into force in 1951, and more than 130 nations have ratified it since then. The United States adopted this convention in 1988. The first time the term was applied by the United States government to an action was in 2004 when then-Secretary of State Colin Powell called the actions in the Darfur region of Sudan "genocide".

The definition of genocide is controversial and many scholars have sought to broaden the identification of groups that have experienced genocide.

# Ten Stages of Genocide

Dr. Gregory Stanton, president of Genocide Watch, outlined ten stages in genocide. The stages are noted below; a key aspect of this framework is that preventative measures are possible at each stage.

1. CLASSIFICATION (“Us” vs. “Them”)
2. SYMBOLIZATION (names or symbols)
3. DISCRIMINATION (denying legal rights of groups)
4. DEHUMANIZATION (denying targeted group’s humanity)
5. ORGANIZATION (formal or informal plans)
6. POLARIZATION (remove middle: “with us or against us”)
7. PREPARATION (tangible plans for killing)
8. PERSECUTION (identify and separate victims)
9. EXTERMINATION (murder of victims)
10. DENIAL (cover up murders or blame the victims)

## THE GENOCIDAL PROCESS

Genocide is a process that develops in ten stages that are predictable but not inexorable. At each stage, preventive measures can stop it. The process is not linear. Stages may occur simultaneously. Logically, later stages must be preceded by earlier stages. But all stages continue to operate throughout the process.

### Classification

All cultures have categories to distinguish people into “us and them” by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide. The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions,



that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been riven by the same ethnic cleavages as Rwandan society. Promotion of a common language in countries like Tanzania has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

### **Symbolization**

We give names or other symbols to the classifications. We name people “Jews” or “Gypsies”, or distinguish them by colors or dress; and apply the symbols to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to dehumanization. When combined with hatred, symbols may be forced upon unwilling members of pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia. To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well. The problem is that legal limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980’s, code words replaced them. If widely supported, however, de-

nial of symbolization can be powerful, as it was in Bulgaria, where the government refused to supply enough yellow badges and at least eighty percent of Jews did not wear them, depriving the yellow star of its significance as a Nazi symbol for Jews.

### **Discrimination**

A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be accorded full civil rights or even citizenship. Examples include the Nuremberg Laws of 1935 in Nazi Germany, which stripped Jews of their German citizenship, and prohibited their employment by the government and by universities. Denial of citizenship to the Rohingya Muslim minority in Burma is another example. Prevention against discrimination means full political empowerment and citizenship rights for all groups in a society. Discrimination on the basis of nationality, ethnicity, race or religion should be outlawed. Individuals should have the right to sue the state, corporations, and other individuals if their rights are violated.

### **Dehumanization**

One group denies the humanity of the other group. Members of it are equated with animals, vermin, in-

sects or diseases. Dehumanization overcomes the normal human revulsion against murder. At this stage, hate propaganda in print and on hate radios is used to vilify the victim group. In combating this dehumanization, incitement to genocide should not be confused with protected speech. Genocidal societies lack constitutional protection for countervailing speech, and should be treated differently than democracies. Local and international leaders should condemn the use of hate speech and make it culturally unacceptable. Leaders who incite genocide should be banned from international travel and have their foreign finances frozen. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

### **Organization**

Genocide is always organized, usually by the state, often using militias to provide deniability of state responsibility (the Janjaweed in Darfur.) Sometimes organization is informal (Hindu mobs led by local RSS militants) or decentralized (terrorist groups.) Special army units or militias are often trained and armed. Plans are made for genocidal killings. To combat this stage, membership in these militias should be outlawed. Their leaders should be denied visas for foreign travel. The U.N. should impose arms embargoes on governments and

citizens of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post-genocide Rwanda.

### **Polarization**

Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center. Moderates from the perpetrators' own group are most able to stop genocide, so are the first to be arrested and killed. Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets of extremists may be seized, and visas for international travel denied to them. Coups d'état by extremists should be opposed by international sanctions.

### **Preparation**

National or perpetrator group leaders plan the "Final Solution" to the Jewish, Armenian, Tutsi or other targeted group "question." They often use euphemisms to cloak their intentions, such as referring to their goals as "ethnic cleansing," "purification," or "counter-terrorism." They build armies, buy weapons and train their troops and militias. They indoctrinate the populace with fear of the victim group. Leaders often claim that "if we don't kill them, they will kill us." Prevention of prepara-

tion may include arms **embargos** and commissions to enforce them. It should include prosecution of incitement and conspiracy to commit genocide, both crimes under Article 3 of the Genocide Convention.

### **Persecution**

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. In state sponsored genocide, members of victim groups may be forced to wear identifying symbols. Their property is often expropriated. Sometimes they are even segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved. Genocidal massacres begin. They are acts of genocide because they intentionally destroy part of a group. At this stage, a Genocide Emergency must be declared. If the political will of the great powers, regional alliances, or the U.N. Security Council can be mobilized, armed international intervention should be prepared, or heavy assistance provided to the victim group to prepare for its self-defense. Humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees to come.

### **Extermination**

This step begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human. When it is sponsored by the state, the armed forces often work with militias to do the killing. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of bilateral genocide (as in Burundi). At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. (An unsafe "safe" area is worse than none at all.) The U.N. Standing High Readiness Brigade, EU Rapid Response Force, or regional forces -- should be authorized to act by the U.N. Security Council if the genocide is small. For larger interventions, a multilateral force authorized by the U.N. should intervene. If the U.N. is paralyzed, regional alliances must act. It is time to recognize that the international responsibility to protect transcends the narrow interests of individual nation states. If strong nations will not provide troops to intervene directly, they should provide the airlift, equipment, and financial means necessary for regional states to intervene.

### **Denial**



This is the final stage that lasts throughout and always follows a genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. There they remain with impunity, like Pol Pot or Idi Amin, unless they are captured and a tribunal is established to try them. The response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals like the Yugoslav or Rwanda Tribunals, or an international tribunal to try the Khmer Rouge in Cambodia, or an International Criminal Court may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some may be brought to justice.

© 2013 Gregory H. Stanton. Originally presented as a briefing paper, "The Eight Stages of Genocide" at the US State Department in 1996. Discrimination and Persecution have since been added to the 1996 model.

## SECTION 3

# Armenian Genocide 1915 - 1923



## RESOURCES

### Books:

- “The Young Turks’ Crime Against Humanity: The Armenian Genocide and Ethnic Cleansing in the Ottoman Empire” by Taner Akçam
- “The Burning Tigris,” by Peter Balakian
- “Forgotten Fire,” by Adam Bagdasarian

### Web Sites:

- <http://www.genocideintervention.net/>
- <http://www.genocide1915.info/>
- <http://www.armenian-genocide.org/index.html>

The Armenians, a Christian group, had lived in the rugged mountain region of eastern Turkey within the Ottoman Empire for more than a thousand years. The Armenians had grown in size and power over the years. By the mid-1800s, the Ottoman Turks had become fearful about the Armenians’ growing independence and were determined to solve the “Armenian Question.” In 1908, a new group called the Young Turks overthrew the sultan and took control of the Ottoman Empire. The Young Turks seemed, at first, to reach out to the empire’s minorities but then turned on the Armenians. The Young Turks believed the Armenians to be rejecting their rule and culture because Armenians, having never converted to Islam, had their own culture and language.

During World War I, the Ottoman Empire joined forces with Germany and Austria-Hungary against Russia, Serbia, France and England. The Young Turks saw the war as an opportunity to take care of its “Armenian Question” without foreign influence. Some Armenians lived in Russia, just across the Ottoman border and joined the Russian army. The Ottoman Turks feared the Armenians would help the

Russian army invade, so in 1915, orders were given to resettle the Armenian people away from the borders. The Turks rounded up most of the military-age men and marched them to a remote location to be murdered. The other men and women were marched in caravans to unknown destinations through deserts with no food or water. Those that didn't die from starvation or heat stroke were killed by bayonet.

Henry Morgenthau, the American ambassador in Constantinople, learned of the atrocities against the Armenians from survivors. In June 1915, Morgenthau wrote to make the U.S. government aware of the situation. Little was done to help the Armenians. Morgenthau spoke with Mehmet Talaat, leader of the Young Turks, about the atrocities to no avail. Other countries, such as France and Great Britain, issued statements declaring these actions “crimes [that were] committed by Turkey.” In 1916, Morgenthau left Constantinople because, he said, “My failure to stop the destruction of the Armenians had made Turkey for me a place of horror.”

World War I ended in November 1918, with the defeat of Germany, Austria-Hungary and the Ottoman Empire. Out of the 2 million Armenians who lived in the Ottoman Empire at the start of the war, more than 1 million were murdered through actions now termed genocidal. Seven Turkish officials were tried and sentenced to death, but as they had fled the country, the sentences were not carried out. Since the creation of a United Nations convention to prevent and stop genocide, the survivors of the Ar-

menian genocide and their families have sought to have these events recognized as genocide. Most scholars agree that this was the first genocide of the 20th century, and many countries have passed resolutions recognizing it as such. In the United States, attempts to pass just such a resolution in Congress have been limited as the government of Turkey refuses to recognize the events as genocide and works to halt discussion of the topic.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the chapter on the Armenian Genocide.

In this chapter, Jones notes that connections between the Armenian genocide and the Holocaust. **What are the connections between these two events? What are the unique features of the Armenian Genocide?** Jones also discusses the issue of recognition of this event as genocide. **Why is recognition so important?**



## SECTION 4

# Genocide in Cambodia 1975 - 1979



### RESOURCES

#### Books:

- “Blood and Soil,” by Ben Kiernan
- “Children of Cambodia’s Killing Fields,” by Kim DePaul
- “On the Wings of a White Horse,” by Oni Vitandham

#### Web sites:

- <http://www.yale.edu/cgp/>
- <http://worldwithoutgenocide.org/genocides-and-conflicts/cambodian-genocide>
- <http://www.genocidewatch.org/>
- <http://www.eccc.gov.kh/en>

By April 1975, a Communist group known as the Khmer Rouge, led by Pol Pot, seized control of Cambodia, renaming the country Democratic Kampuchea. Civil war had existed in Cambodia since 1970. Between 1970 and 1973, during the Vietnam War, the United States bombed much of the countryside of Cambodia and manipulated Cambodian politics to support the rise of pro-West Lon Nol as the leader of Cambodia. The Khmer Rouge used the United States’ actions to recruit followers and as an excuse for the brutal policies they exercised when in power.

The Khmer Rouge’s policies were guided by its belief that the citizens of Cambodia had been tainted by exposure to outside ideas, especially by the capitalist West. The Khmer Rouge persecuted the educated — such as doctors, lawyers, and current or former military and police. Christian, Buddhist and Muslim citizens also were specifically targeted. In an effort to create a society without competition, in which people worked for the common good, the Khmer Rouge placed people in collective living arrange-

ments — or communes — and enacted “re-education” programs to encourage the commune lifestyle. People were divided into categories that reflected the trust that the Khmer Rouge had for them; the most trustworthy were called “old citizens.” The pro-West and city dwellers began as “new citizens” and could move up to “deportees,” then “candidates” and finally “full rights citizens”; however, most citizens never moved up. Those who refused re-education were killed in the fields surrounding the commune or at the infamous prison camp Tuol Sleng Centre, known as S-21. Over four years, the Khmer Rouge killed more than 1.7 million people through work, starvation and torture.

The Khmer Rouge was removed from power when communist Vietnam invaded in January 1979 and established a pro-Vietnamese regime in Cambodia. Many survivors fled to refugee camps in Thailand; of these, many went on to immigrate to the United States.

Despite the heavy casualties and injustices inflicted specifically on the Cambodian Muslim population — the Cham — many genocide scholars believe the events in Cambodia do not qualify as genocide under the United Nations Convention because intent to destroy one specific ethnic or religious group cannot be proven. Instead, many genocide scholars call these events an “auto-genocide” because it occurred across all of society instead of targeting one group.

More than 20 years later, the Extraordinary Chambers in the Courts of Cambodia (ECCC) is bringing the former leaders of the Khmer Rouge to trial for their crimes against humanity. On June 26, 2010, the ECCC found Kaing Guek Eav, alias Duch, guilty of crimes against humanity and grave breaches of the Geneva Conventions of 1949, sentencing him to 35 years in prison. Kaing Guek Eav, a Khmer Rouge deputy and chairman of S-21, is the first of four former leaders charged to stand trial before the ECCC.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the chapter titled, “Cambodia and the Khmer Rouge.”

In this chapter, Jones discusses the different characteristics of the genocide as it occurred in Cambodia. In many ways it was very dissimilar to other studied genocides. **How do the events in Cambodia show that the legal definition of genocide makes identification of these events difficult?** Jones also examines the effects of U.S. foreign policy in Cambodia. **Why is it important to recognize the role that outside organizations and countries -- like the United States -- play in events of genocide?**



## Atrocities in Argentina 1976 - 1983



### RESOURCES

#### Books:

- “The Little School: Tales of Disappearance and Survival” by Alicia Partnoy
- “Revolutionizing Motherhood: The Mothers of the Plaza de Mayo” By Marguerite Guzman Bouvard
- “Nunca Mas Never Again: A Report by Argentina’s National Commission on Disappeared People” by Argentina
- Comision Nacional sobre la Desaparicion de personas
- “A Lexicon of Terror: Argentina and the Legacies of Torture” by Marguerite Feitlowitz
- “God’s Assassins: State Terrorism in Argentina in the 1970s” by Patricia Marchak

#### Web sites:

- <http://www.madres.org>
- <http://www.vendor.com/vanished/>
- <http://www.desaparecidos.org/arg/eng.html>

On March 24, 1976, a military junta led by General Jorge Rafael Videla seized power from President Isabel Peron. Between 1976 and 1983, an estimated 10,000 to 30,000 people the new government suspected of involvement with left-wing activities were “disappeared” by authorities in what is now called the “Dirty War.” Citizens were kidnapped, detained, tortured, executed and occasionally dumped out of airplanes — dead or alive — over the Atlantic Ocean. Those taken came to be known as the *Desaparecidos*, the Spanish word for “Disappeared.”

The United States was a key provider of economic and military assistance to the Videla regime. In 1982, the military junta invaded the British-controlled Falkland Islands. Argentina’s crushing defeat increased public outrage with the ruling government and forced then-leader General Leopoldo Galtieri to resign. A combination of factors caused the junta to dissolve, and a civilian government was re-turned to power in 1983 with the election of Raul Alfonsin.



As early as April 1977, mothers of the Disappeared began demanding to know where their children had been taken. They organized a group, Madres de Plaza de Mayo, and marched every Thursday afternoon at half past three, for 30 years, on the Plaza de Mayo, a major square in Buenos Aires. Many of the Disappeared women were pregnant when they were taken; babies who were born in captivity were often adopted by families of the junta. The grandmothers searched for this next generation of lost children. To date, they've located more than 80 grandchildren. The Madres de Plaza de Mayo stopped marching in 2006, but have not given up the fight to bring the military leaders of the junta to justice.

In 1983, the National Commission on the Disappeared (CONADEP) was appointed to investigate the fate of the Disappeared. Its report revealed the systematic abductions of men, women and children, the existence of about 340 well-organized secret detention centers, including the infamous ESMA Navy Mechanics School in Buenos Aires, and the systematic use of kidnapping, torture and murder. CONADEP found "the repressive practices of the military were planned and ordered by the highest levels of military command."

In 2005, the Argentine Supreme Court lifted the immunity granted to regime officials, and as of October 2010, 748 people were facing charges, and 81 had been con-

victed, including former military President General Reynaldo Bignone, who received 25 years in prison for the kidnapping and torture of 56 people at the Campo de Mayo military camp on the outskirts of Buenos Aires.

## SECTION 6

# Genocide in Guatemala 1981 - 1983



## RESOURCES

### Books:

- *“Testimony: Death of a Guatemalan Village,”* by Victor Montejo and Victor Perera, Translator
- *“Silence on the Mountain: Stories of Terror, Betrayal, and Forgetting in Guatemala,”* by Daniel Wilkinson
- *“I, Rigoberta Menchu: An Indian Woman in Guatemala,”* by Rigoberta Menchu
- *“Buried Secrets: Truth and Human Rights in Guatemala,”* by Victoria Sanford

### Web sites:

- <http://www.ppu.org.uk/genocide/guatemala.html>
- <http://www.gwu.edu/~nsarchiv/guatemala/genocide/round1/summary1.pdf>
- <http://shr.aas.org/guatemala/ceh/report/english/toc.html>
- <http://www.preventgenocide.org/edu/pastgenocides/guatemala/resources/>

Guatemala is a mainly mountainous country in Central America. It was once at the heart of the remarkable Mayan civilization, which flourished until the 10th century AD. When Spanish explorers conquered this region in the 16th century, the Mayans became slaves in their own homeland. They are still the underprivileged majority of Guatemala's population.

Civil war existed in Guatemala since the early 1960s due to inequalities existing in the economic and political life. In the 1970s, the Maya began participating in protests against the repressive government, demanding greater equality and inclusion of the Mayan language and culture. In 1980, the Guatemalan army instituted “Operation Sophia,” which aimed at ending insurgent guerrilla warfare by destroying the civilian base in which they hid. This program specifically targeted the Mayan population, who were believed to be supporting the guerilla movement. Over the next three years, the army destroyed 626 villages, killed or “disappeared” more than 200,000 people and displaced an additional 1.5 million, while more than 150,000 were driven to

seek refuge in Mexico. Forced disappearance policies included secretly arresting or abducting people, who were often killed and buried in unmarked graves. In addition, the government instituted a scorched earth policy, destroying and burning buildings and crops, slaughtering livestock, fouling water supplies and violating sacred places and cultural symbols. Many of these actions were undertaken by the army, specifically through special units known as the *Kaibiles*, in addition to private death squads, who often acted on the advice of the army. The U.S. government often supported the repressive regimes as a part of its anti-Communist policies during the Cold War. The violence faced by the Mayan people peaked between 1978 and 1986. Catholic priests and nuns also often faced violence as they supported the rights of the Mayan people.

After 36 years, the Guatemalan armed conflict ended in 1996 when the government signed a peace accord (the Oslo Accords) with the insurgent group, the Guatemalan National Revolutionary Unity (URNG). Part of the accords directed the United Nations to organize a Commission of Historical Clarification (CEH). It began work in July 1997, funded by a number of countries, including the United States. In February 1999, it released its report, “Guatemala: Memory of Silence,” which stated that a governmental policy of genocide was carried out against the Mayan Indians. The CEH concluded the army committed genocide against four specific groups: the Ixil Mayas; the Q’anjob’al and Chuj Mayas; the Ki-

che’ Mayas of Joyabaj, Zacualpa and Chiché; and the Achi Mayas.

In November 1998, three former members of a “civil patrol” were convicted in the first case arising from the genocide. In September 2009, the courts sentenced Military Commissioner Felipe Cusanero to 150 years in prison for the crime of enforced disappearance of six members of the Choatulum indigenous community. In June 2011, General Héctor Mario López Fuentes was caught and charged with genocide and crimes against humanity. In August 2011, four soldiers were sentenced to 30 years for each murder plus 30 years for crimes against humanity, totaling 6,060 years each for the massacre in a village of Dos Erres in Guatemala’s northern Petén region.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the section “A contemporary case: The Maya of Guatemala.”

In this section, the author notes the role that U.S. foreign policy played in this genocide. It also notes the length it took for these events to be recognized as genocide. **How does learning about an event like the genocide in Guatemala have special significance for the U.S. student? Why is it necessary to study about genocide?**



## Genocide in Bosnia and Herzegovina 1992 - 1995



### RESOURCES

#### Books:

- “Genocide: Modern Crimes Against Humanity,” by Brendan January
- “The Myth of Ethnic War: Serbia and Croatia in the 1990s,” by V.P. Gannon
- “The Fall of Yugoslavia,” by Misha Glenny
- “Genocide in Bosnia: The Policy of Ethnic Cleansing,” by Norman Cigar

#### Web sites:

- <http://www.genocidewatch.org/>
- [http://www.gendercide.org/case\\_bosnia.html](http://www.gendercide.org/case_bosnia.html)
- <http://www.icty.org/>

Although many different ethnic and religious groups had resided together for 40 years under Yugoslavia’s repressive communist government, this changed when the country began to collapse during the fall of communism in the early 1990s. The provinces of Slovenia and Croatia declared independence, and war quickly followed between Serbia and these breakaway republics. Ethnic tensions were brought to the forefront, and people who had lived peacefully for years as neighbors turned against each other and took up arms. When Bosnia attempted to secede, Serbia – under Slobodan Milošević’s leadership – invaded with the claim that it was there to “free” fellow Serbian Orthodox Christians living in Bosnia.

Starting in April 1992, Serbia set out to “ethnically cleanse” Bosnian territory by systematically removing all Bosnian Muslims, known as Bosniaks. Serbia, together with ethnic Bosnian Serbs, attacked Bosniaks with former Yugoslavian military equipment and surrounded Sarajevo, the capital city. Many Bosniaks were driven into concentra-

tion camps, where women and girls were systematically gang-raped and other civilians were tortured, starved and murdered.

In 1993, the United Nations (UN) Security Council declared that Sarajevo, Goradze, Srebrenica and other Muslim enclaves were to be safe areas, protected by a contingent of UN peacekeepers. But in July 1995, Serbs committed the largest massacre in Europe since World War II in one such area, Srebrenica. An estimated 23,000 women, children and elderly people were put on buses and driven to Muslim-controlled territory, while 8,000 “battle-age” men were detained and slaughtered. The so-called safe area of Srebrenica fell without a single shot fired by the UN.

In 1994, NATO initiated air strikes against Bosnian Serbs to stop the attacks. In December 1995, U.S.-led negotiations in Dayton, Ohio (The Dayton Peace Accords) ended the conflict in Bosnia, and a force was created to maintain the ceasefire. Since the end of the conflict, the International Criminal Tribunal for Yugoslavia (ICTY) at The Hague has charged more than 160 persons. Convictions have included Serb, Croat and Bosniaks, though Serbians and Bosnian Serbs have faced the majority of charges. In 2001, former-President Milošević was captured, but he died in his cell in 2006. Radovan Karadžić, the supreme commander of the Bosnian Serb armed forces, was cap-

tured in 2008, and is being tried in The Hague on genocide charges. Ratko Mladić, chief of staff of the Bosnian Serb Army, was captured in May 2011 and is charged with 11 counts, including genocide and crimes against humanity.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the chapter titled “Bosnia and Kosovo.”

In this chapter, there is discussion regarding issues of gender in genocides. **What new dimensions did the discussion of the role of gender bring to your understanding of genocide?** The text also examines the failures of the Dayton Accords. It also discusses the creation of the International Criminal Tribunal for the Former Yugoslavia (ICTY). **Explain what your thoughts and understandings on how genocides end and the search for justice.**



# Genocide in Rwanda 1994



## RESOURCES

### Books:

- Shake Hands with the Devil” by Gen. Romeo Dallaire
- “Machete Season” by Jean Hatzfield
- “Leave None To Tell the Story: Genocide in Rwanda” by Alison des Forges
- “We Wish to Inform You that Tomorrow We Will Be Killed With Our Families” by Philip Gourevitch

### Web sites:

- <http://www.pbs.org/wgbh/pages/frontline/shows/ghosts/>
  - <http://www.genocidearchive.rwanda.org.rw/index.php/>
- Welcome to Genocide Archive Rwanda
- <http://www.yale.edu/gsp/rwanda/index.html>
  - <http://www.rwanda-genocide.org/index.html>

Rwanda, a central African country, had been a Belgian colony. The Belgians divided the people into various ethnic groups – the Hutu, Tutsi and Twa – and gave preference to the Tutsis, who were a minority group. Identity cards were issued, a practice that continued even when independence was gained in the 1960s. Although intermarriage was common, the perception of who was Hutu and who was Tutsi remained.

The Hutus gained control of the country after independence, and a more extremist group of Hutus worked to seize power. By reminding Hutus that Tutsis once held power over them and forwarding a belief that Tutsis would one day try to take control again, the Hutus instilled a sense of fear. These fears were heightened when a group of Tutsis who had been refugees in Uganda began to return to Rwanda. This began a series of battles, and the United Nations (UN) stepped in to try to negotiate a ceasefire and peace agreement. When the president of Rwanda’s plane was shot down in 1994, the extremist Hu-



tus called for other Hutus to murder the Tutsis within Rwanda. They had been preparing for this opportunity through the use of hate radio, formation of militia groups (*Interhamwe*) and the dispersal of machetes. Starting in April 1994, within a three-month period, more than 800,000 people were murdered because of their ethnic identity. Women were systematically raped. Moderate Hutus who attempted to help their fellow Rwandans also were murdered. Many sought refuge in churches, feeling asylum would be granted, as the majority of the country was Christian. Instead, many churches became sites of mass murder. The killings ended when a Tutsi army, the Rwanda Patriotic Front (RPF), seized control.

Although UN forces led by General Romeo Dallaire had been in Rwanda at the start of the killings, they were prevented from acting by the organization. Many Western countries recalled their citizens through an emergency airlift. Many diplomats, like the United States' then-Secretary of State Warren Christopher, refused to call the actions "genocide" for fear the United Nations Genocide Convention would require greater action. These actions, and the silence of the world despite many news reports of the killings, led the extremist Hutus to act with a feeling of impunity.

A criminal tribunal was established by the UN, and for the first time, rape was recognized as a tool of geno-

cide. The work of the International Criminal Tribunal for Rwanda continues to this day. A more traditional form of justice, known as *Gacaca*, has also been implemented to help combat the backlog of cases and bring a sense of justice for all who acted in the genocide. In 1998, U.S. President Bill Clinton visited Rwanda and apologized for not acting at the time.

### **Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the chapter titled, "Holocaust in Rwanda."

In this chapter, we meet Gloriose Mukakanimba and learns of the complicity of former friends and neighbors in this genocide. The close nature of the murders -- and the routinization of them -- mark this genocide in a new way. **How can a society rebuild after such an event? How does one find the ability to live next door to former killers? What role can reconciliation play in events of genocide?**

## SECTION 9

### **Atrocities in the Democratic Republic of the Congo 1996 - Present**



#### RESOURCES

##### **Books:**

- “Africa’s World War: Congo, the Rwandan Genocide, and the Making of a Continental Catastrophe” by Gerard Prunier
- “Dancing in the Glory of Monsters: The Collapse of the Congo and the Great War of Africa” by Jason Stearns
- “A Thousand Sisters: My Journey into the Worst Place on Earth to Be a Woman” by Lisa Shannon
- “The Congo Wars: Conflict, Myth and Reality” by Thomas Turner

##### **Web sites:**

- <http://www.genocidewatch.org/>
- <http://www.enoughproject.org/>
- <http://www.genocidewatch.org/>

The country now known as the Democratic Republic of the Congo (DRC) has undergone many changes in the past 125 years. As a Belgian Colony, it was known as the Congo Free State. King Leopold of Belgium, and those he sponsored, undertook many projects in this region. Ultimately, however, millions of Congolese died as a result of disease and brutal colonial policies. The Belgian Parliament took over the colony after international pressure; and in 1960, the colony gained independence and the country’s name changed to the Republic of the Congo. After a coup by Mobutu Sese Seko, the country was renamed Zaire.

After the 1994 Rwandan genocide, millions of Hutu refugees — both guilty and innocent — fled into eastern Zaire, disrupting ethnic relations in the region. The genocidaire Hutus (FDLR) allied with the army of Zaire and attacked ethnic Tutsis. A Tutsi militia group, organized with the Rwandan and Ugandan armies to fight against the Hutus, worked to seize control of the region’s resources and es-

establish a Tutsi-friendly government. This group (AFDL) was led by Laurent-Désiré Kabila. En route to the capital city of Kinshasa, Kabila's forces and the Rwandan army murdered approximately 200,000 Hutus in eastern Congo. In September 1997, Kabila declared himself president of the new Democratic Republic of the Congo.

After a year of failing to address issues that led to the 1996 war, the new Congolese army — backed by Rwanda and Uganda — rebelled, sparking a second war known as the Great War of Africa. Zimbabwe, Angola and Namibia sent troops to aid Kabila. In the east, fighting had never ended; a range of armed forces continued to perpetrate violence, including forced displacement, abductions, looting, forceful recruitment and use of child soldiers, and massive sexual assaults. A ceasefire agreement was signed in 1999 by all six African nations, as well as the Movement for the Liberation of Congo and Congolese Rally for Democracy rebel groups. In 2001, Laurent-Désiré Kabila was assassinated; his son Joseph Kabila took power. That spring, the United Nations (UN) introduced a peacekeeping mission, to oversee the ceasefire negotiated. In 2006, the DRC held its first multi-party elections since 1960, maintaining Joseph Kabila's power.

Despite the ceasefire and several peace agreements brokered by the UN and the United States over the last decade, violence continues across the DRC. Continued

hostility, fed by inter-group violence, produced an environment where groups fear their existence is under threat and engage in pre-emptive attacks, resulting in a repeating cycle of violence. The conflict is complicated by a focus on gaining control of significant natural resources, including diamonds, copper, zinc and coltan. According to the UN, 27,000 sexual assaults were reported in 2006 in South Kivu Province alone. In addition, the International Rescue Committee estimates 5.4 million people have died since 1998, most from preventable diseases as a result of the collapse of infrastructure, lack of food security, displacement and destroyed health-care systems.

Despite setbacks, the International Criminal Court is working to bring perpetrators to justice. In 2006, Warlord Thomas Lubanga was accused of forcing children into active combat. In 2010, DRC former Vice President Jean-Pierre Bemba was charged with letting his troops rape and kill in the Central African Republic, and Calixte Mbarushimana, the alleged executive secretary of the FDLR, was charged with five counts of crimes against humanity and six counts of war crimes. In 2011, Rwandan Hutu rebel Ignace Murwanashyaka, head of the FDLR, and his deputy Straton Musoni were charged with 26 counts of crimes against humanity and 39 counts of war crimes.



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**Connections to Literature:**

Open the Kindle application on your iPad. Select the text *Genocide: A Comprehensive Introduction* by Adam Jones. Read the section titled “The Congo “rubber terror””.

In this section we learn about the consequences of Belgian colonialism on the Congo region. **What role does their violent history play in the current events there?**

Also in Jones’ book, read the section titled, *Congo and “Africa’s First World War”* in the chapter “Holocaust in Rwanda.”

In this section the Rwandan genocide is described as a “world war.” **How did the Rwandan genocide affect the Democratic Republic of Congo [Zaire]? What role did civilians play in this crisis?**

## Genocide in the Darfur Region of Sudan 2003 - Present



### RESOURCES

#### Books:

- “Not on Our Watch: The Mission to End Genocide in Darfur and Beyond,” by Don Cheadle and John Prendergast
- “Darfur’s Sorrow: A History of Destruction and Genocide,” by M.W. Daly

#### Web sites:

- <http://www.genocideintervention.net/>
- <http://savedarfur.org/>
- <http://www.enoughproject.org/>

Civil war has existed between the northern and southern regions of Sudan for more than a decade. The northern region, centered on the capital of Khartoum, is predominantly made up of Muslims who are ethnically Arab, while groups of Christians and animists live in the south. The Khartoum government under General Omar al-Bashir wished to create a more Islamic-based government that was opposed by the southern groups and led to civil war. Not until 2005, and with heavy international influence, did the Comprehensive Peace Agreement end the two-decade-long civil war that had resulted in more than 2 million deaths and 4 million displaced persons in the south. In the western region of Darfur, a rebel group sought to have the same benefits and attacked a government outpost in 2003. The government of Sudan reacted with crushing brutality.

Although the Darfur region is predominantly Muslim, there were economic and tribal/ethnic differences in the region. Economically, the Arab groups had been nomadic herders

while the African groups (such as the Fur, Maasalit and Zaghawa) were pastoralists. The Sudanese government exploited these differences by arming ethnic Arab militia groups, known as the “Janjaweed,” to attack the ethnic African groups. The government would attack from the air, and then, the Janjaweed forces would enact a scorched earth campaign, burning villages and poisoning wells. Nearly 400,000 people have been killed, women have been systematically raped and millions of people have been displaced as a result of these actions.

In 2004, the United States government recognized these actions as genocide under the United Nations (UN) Genocide Convention. Criminal proceedings have begun with the International Criminal Tribunal, and both the African Union and United Nations have sought to introduce forces to stop the violence and aid the internally displaced, as well as refugees who fled to Chad. In March 2009, the International Criminal Court issued an arrest warrant for Sudanese President Omar al-Bashir for directing a campaign of mass killing, rape and pillage against civilians in Darfur, in addition to the outstanding warrants for former Sudanese Minister of State for the Interior Ahmad Harun and Janjaweed militia leader Ali Kushayb. Despite this progress, according to UN estimates, 2.7 million Darfuris remain in internally displaced persons camps and more than 4.7 million Darfuris rely on humanitarian aid.

On July 9, 2011, South Sudan became the world's newest country. While this is a major step toward ending the violence in Sudan, civilians across Sudan remain at risk. Systematic violence against the people of Darfur, as well as in the disputed Abyei area and Southern Kordofan, continues on a new political landscape altered by the independence of South Sudan.



# APPENDIX I



Railroad car of the type used to transport Jews and others to concentration camps and killing centers. Credit: Permanent Collection of Holocaust Museum Houston.



## SECTION 1



# Wannsee Protocol



*Image of the villa in which the Wannsee Conference was held. The minutes from this conference are today known as the Wannsee Protocol.*

Credit: Education Collection of Holocaust Museum Houston

*Source for the Wannsee Protocol: English translation of Document No. NG-2586 (Nuremberg Government series of the Nuremberg documents), Office of the Chief Counsel of War Crimes; reprinted in John Mendelsohn, ed., *The Holocaust: Selected Documents in Eighteen Volumes*. Vol. 11, New York: Garland, 1982, pp. 18-32.*

*Source of original German text: Politisches Archiv des Auswärtigen Amtes, Inland IIg 177 (TI120 / 1512 / 372024-28); reprinted in John Mendelsohn, ed., *The Holocaust: Selected Documents in Eighteen Volumes*. Vol. 11. New York: Garland, 1982, pp. 3-17.*

Stamp: Top Secret  
30 copies 16th copy

### Minutes of discussion.

**I.** The following persons took part in the discussion about the final solution of the Jewish question which took place in Berlin, am Grossen Wannsee No. 56/58 on 20 January 1942.

Gauleiter Dr. MEYER and  
Reichsamtsleiter Dr.  
LEIBBRANDT

Reich Ministry for the Occupied  
Eastern territories

Secretary of State Dr.  
STUCKART

Reich Ministry for the Interior

Secretary of State NEUMANN

Plenipotentiary for the Four Year  
Plan

Secretary of State Dr. Freisler

Reich Ministry of Justice

Secretary of State Dr. Bühler

Office of the Government  
General

SS-Gruppenfuhrer HOFMANN	Race and Settlement Main Office
SS-Gruppenfuhrer MUELLER and SS-Obersturmbannfuhrer EICHMANN	Reich Main Security Office
SS-Oberfuhrer Dr. SCHOENGARTH Chief of the Security Police and the SD in the Government General	Security Police and SD
SS-Sturmabfuhrer Dr. LANGE Commander of the Security Police and the SD for the General district Latvia, as deputy of the Commander of the Security Police and the SD for the Reich Commissariat "Eastland".	Security Police and SD

**II.** At the beginning of the discussion SS Obergruppenfuhrer HEYDRICH gave information that the Reich Marshal had appointed him delegate for the preparations for the final solution of the Jewish problem in Europe and pointed out that this discussion had been called for the purpose of clarifying fundamental questions. The wish of the Reich Marshal to have a draft sent to him concerning organisatory, factual and material interests in relation to the final solution of the Jewish problem in Europe, makes necessary an initial common action of all Central Offices immediately concerned with

these questions in order to bring their general activities into line.

He said that the Reich Fuehrer-SS and the Chief of the German Police (Chief of the Security Police and the SD) was entrusted with the official handling of the final solution of the Jewish problem centrally without regard to geographic borders.

The Chief of the Security Police and the SD then gave a short report of the struggle which has been carried on against this enemy, the essential points being the following:

- a) the expulsion of the Jews from every particular sphere of life of the German people,
- b) the expulsion of the Jews from the Lebensraum of the German people.

In carrying out these efforts, an increased and planned acceleration of the emigration of Jews from the Reich territory was started, as the only possible present solution.

By order of the Reich Marshal a Reich Central Office for Jewish emigration was set up in January 1939 and the Chief of the Security Police and SD was entrusted with the management. Its most important tasks were

- a) to make all necessary arrangements for the preparation for an increased emigration of the Jews,
- b) to direct the flow of immigration,



c) to hurry up the procedure of emigration in each individual case.

The aim of all this being that of clearing the German Le-bensraum of Jews in a legal way.

All the Offices realized the drawbacks of such enforced accelerated emigration. For the time being they had, however, tolerated it on account of the lack of other possible solutions of the problem.

The work concerned with emigration was, later on, not only a German problem, but also a problem with which the authorities of the countries to which the flow of emigrants was being directed would have to deal. Financial difficulties, such as the demand for increasing sums of money to be presented at the time of the landing on the part of various foreign governments, lack of shipping space, increasing restriction of entry permits, or canceling of such, extraordinarily increased the difficulties of emigration. In spite of these difficulties 537 000 Jews were sent out of the country between the day of the seizure of power and the deadline 31 October 1941. Of these as from 30 January from Germany proper approx. 360.000

The Jews themselves, or rather their Jewish political organizations financed the emigration. In order to avoid the possibility of the impoverished Jews staying behind, action was taken to make the wealthy Jews finance the evacuation of the needy Jews, this was arranged by imposing a suitable tax, i.e. an emi-

gration tax which was used for the financial arrangements in connection with the emigration of poor Jews, and was worked according to a ladder system.

Apart from the necessary Reichmark-exchange, foreign currency had to be presented at the time of the landing. In order to save foreign exchange held by Germany, the Jewish financial establishments in foreign countries were – with the help of Jewish organizations in Germany – made responsible for arranging for an adequate amount of foreign currency. Up to 30 October 1941, the foreign Jews donated approx. \$ 9,500,000.

In the meantime the Reich Fuehrer-SS and Chief of the German Police had prohibited emigration of Jews for reasons of the dangers of an emigration during war-time and consideration of the possibilities in the East.

**III.** Another possible solution of the problem has now taken the place of emigration, i.e. the evacuation of the Jews to the East, provided the Fuehrer agrees to this plan.

Such activities are, however, to be considered as provisional actions, but practical experience is already being collected which is of greatest importance in relation to the future final solution of the Jewish problem.

Approx. 11,000,000 Jews will be involved in this final solution of the European problem, they are distributed as follows among the countries:

COUNTRY		NUMBER	COUNTRY (CONT'D)		NUMBER
A	Germany Proper	131,800	B	Bulgaria	48,000
	Austria	43,700		England	330,000
	Eastern territories	420,000		Finland	2,300
	General Government	2,284,000		Ireland	4,000
	Bialystok	400,000		Italy including Sardinia	58,000
	Protectorate of Bohemia & Moravia	74,2000		Albania	200
	Estonia	free of Jews		Croatia	40,000
	Latvia	3,500		Portugal	3,000
	Lithuania	34,000		Rumania including Bessarabia	342,000
	Belgium	43,000		Sweden	8,000
	Denmark	5,600		Switzerland	18,000
	France / occupied territory	165,000		Serbia	10,000
	unoccupied territory	700,000		Slovakia	88,000
	Greece	69,600		Spain	6,000
	Netherlands	160,800		Turkey (European Turkey)	55,500
	Norway	1,300		Hungary	742,800
				USSR	5,000,000
				Ukraine	2,994,684
				White Russia with exception of	
				Bialystok	446,484
				<b>TOTAL OVER</b>	<b>11,000,000</b>

The number of Jews given here for foreign countries includes, however, only those Jews who still adhere to the Jewish faith as the definition of the term "Jew" according to racial principles is still partially missing there. The handling of the problem in the individual countries will meet with difficulties due to the attitude and conception of the people there, especially in Hungary and Rumania. Thus, even today a Jew can buy documents in Hungary which will officially prove his foreign citizenship.

The influence of the Jews in all walks of life in the USSR is well known. Approximately 5 million Jews are living in the European Russia, and in Asiatic Russia scarcely 1/4 million. The breakdown of Jews residing in the European part of the USSR, according to trades, was approximately as follows:

in agriculture	9.1%
communal workers	14,8%
in trade	20.0%
employed by the state	23.4%
in private occupations such as medical profession, newspapers, theater, etc.	32.7%

Under proper guidance the Jews are now to be allocated for labor to the East in the course of the final solution. Able-bodied Jews will be taken in large labor columns to these districts for work on roads, separated according to sexes, in the

course of which action a great part will undoubtedly be eliminated by natural causes.

The possible final remnant will, as it must undoubtedly consist of the toughest, have to be treated accordingly, as it is the product of natural selection, and would, if liberated, act as a bud cell of a Jewish reconstruction (see historical experience).

In the course of the practical execution of this final settlement of the problem, Europe will be cleaned up from the West to the East. Germany proper, including the protectorate Bohemia and Moravia, will have to be handled first because of reasons of housing and other social-political necessities.

The evacuated Jews will first be sent, group by group, into so-called transit-ghettos from which they will be taken to the East.

SS-Obergruppenfuhrer HEYDRICH went on to say that an important provision for the evacuation as such is the exact definition of the group of persons concerned in the matter.

It is intended not to evacuate Jews of more than 65 years of age but to send them to an old-age-ghetto — Theresienstadt is being considered for this purpose.

Next to these age-groups — of the 280,000 Jews still in Germany proper and Austria on 31 October 1941, approximately 30% are over 65; Jews disabled on active duty and Jews with war decorations (Iron Cross I) will be accepted in the Jewish old-age-ghettos.

Through such expedient solution the numerous interventions will be eliminated with one blow.



The carrying out of each single evacuation project of a larger extent will start at a time to be determined chiefly by the military development. Regarding the handling of the final solution in the European territories occupied and influenced by us it was suggested that the competent officials of the Foreign Office working on these questions confer with the competent "Referenten" from the Security Police and the SD.

In Slovakia and Croatia the difficulties arising from this question have been considerably reduced, as the most essential problems in this field have already been brought near to a solution. In Rumania the Government in the meantime has also appointed a commissioner for Jewish questions. In order to settle the question in Hungary it is imperative that an adviser in Jewish questions be pressed upon the Hungarian government without too much delay.

As regards the taking of preparatory steps to settle the question in Italy SS-Obergruppenfuhrer HEYDRICH considers it opportune to contact the chief of the police with a view to these problems.

In the occupied and unoccupied parts of France the registration of the Jews for evacuation can in all probability be expected to take place without great difficulties.

Assistant Under Secretary of State LUTHER in this connection calls attention to the fact that in some countries, such as the Scandinavian states, difficulties will arise if these problems are dealt with thoroughly and that it will be therefore ad-

visable to defer action in these countries. Besides, considering the small numbers of Jews to be evacuated from these countries this deferment means not essential limitation.

On the other hand, the Foreign Office anticipates no great difficulties as far as the South-East and the West of Europe are concerned.

SS-Gruppenfuhrer HOFMANN intends to send an official from the Main Race and Settlement Office to Hungary for general orientation at the time when the first active steps to bring up the question in this country will be taken by the Chief of the Security Police and the SD. It was determined officially to detail this official, who is not supposed to work actively, temporarily from the Main Race and Settlement Office as assistant to the police attaché.

**IV.** The implementation of the final solution-problem is supposed to a certain extent to be based on the Nuerenberg Laws, in which connection also the solution of the problems presented by the mixed-marriages and the persons of mixed blood is seen to be conditional to an absolutely final clarification of the question.

The chief of the Security Police and the SD first discussed, with reference to a letter from the Chief of the Reich Chancellery, the following points theoretically:

1) Treatment of Persons of Mixed Blood of the first Degree.

Persons of mixed blood of the first degree will, as regards the final solution of the Jewish question, be treated as Jews.

From this treatment the following persons will be exempt:

a) Persons of mixed blood of the first degree married to persons of German blood if their marriage has resulted in children (persons of mixed blood of the second degree). Such persons of mixed blood of the second degree are to be treated essentially as Germans.

b) Persons of mixed blood of the first degree to whom up till now in any sphere of life whatsoever exemption licenses have been issued by the highest Party or State authorities.

Each individual case must be examined, in which process it will still be possible that a decision unfavorable to the persons of mixed blood can be passed.

In any such case only personal essential merit of the person of mixed blood must be deemed a ground justifying the granting of an exemption. (Net merits of the parent or of the partner of German blood.)

Any person of mixed blood of the first degree to whom exemption from the evacuation is granted will be sterilized – in order to eliminate the possibility of offspring and to secure a final solution of the problem presented by the persons of mixed blood. The sterilization will take place on a voluntary basis. But it will be conditional to a permission to stay in the Reich. Following the sterilizations the "person of mixed blood" will be liberated from all restrictive regulations which have so far been imposed upon him.

2) Treatment of Persons of Mixed Blood of the Second Degree.

Persons of mixed blood of the second degree will fundamentally be treated as persons of German blood, with exception of the following cases in which persons of mixed blood of the second degree will be treated as Jews:

a) The person of mixed blood of the second degree is the result of a marriage where both parents are persons of mixed blood.

b) The general appearance of the person of mixed blood of the second degree is racially particularly objectionable so that he already outwardly must be included among the Jews.

c) The person of mixed blood of the second degree has a particularly bad police and political record sufficient to reveal that he feels and behaves like a Jew.

But also in these cases exceptions are not to be made if the person of mixed blood of the second degree is married to a person of German blood.

3) Marriages between Full Jews and Persons of German Blood.

Here it must be decided from one individual case to another whether the Jewish partner is to be evacuated, or whether in consideration of the effects produced by such measure upon the German relatives of the mixed marriage he is to be committed to a ghetto for aged Jews.

4) Marriages between Persons of Mixed Blood of the First Degree and Persons of German Blood.

a) Without Children.

If no children have resulted from the marriage, the parents of mixed blood of the first degree will be evacuated or committed to a ghetto for old Jews. (The same treatment as in the case of marriages between full Jews and persons of German blood, Point 3).

b) With Children.

If the marriage has resulted in children (persons of mixed blood of the second degree) these children will be evacuated or committed to a ghetto together with the parents of mixed blood of the first degree, if they are to be treated as Jews. If the children are to be treated as Germans (regular cases) they will be exempt from evacuation and in that case the same applies to the parent of mixed blood of the first degree.

5) Marriages between Persons of Mixed Blood of the First Degree and Persons of Mixed Blood of the First Degree or Jews.

In the case of these marriages (including the children) all members of the family will be treated as Jews, therefore evacuated or committed to a ghetto for old Jews.

6) Marriages between Persons of Mixed Blood of the First Degree and Persons of Mixed Blood of the Second Degree.

Both partners will be evacuated, regardless of whether or not they have children, or committed to a ghetto for old Jews, since as a rule these children will racially reveal the admixture of Jewish blood more strongly than persons of mixed blood of the second degree.

SS-Gruppenfuehrer HOFMANN advocates the opinion that sterilization must be applied on a large scale; in particular as the person of mixed blood placed before the alternative as whether to be evacuated or to be sterilized, would rather submit to the sterilization.

Under Secretary of State Dr. STUCKART maintains that the possible solutions enumerated above for a clarification of the problems presented by mixed marriages and by persons of mixed blood when translated into practice in this form would involve endless administrative work. In the second place, as the biological facts cannot be disregarded in any case, it was suggested by Dr. STUCKART to proceed to forced sterilization.

Further, for the purpose of simplifying the problem of mixed marriages it would be required to consider how it would be possible to attain the object that the legislator can declare: "This marriage has been dissolved."

Regarding the question of the effects produced by the evacuation of the Jews on the economic life, Under Secretary of State NEUMANN declared that the Jews assigned to work in plants of importance for the war could not be evacuated as long as no replacement was available.

SS-Obergruppenfuehrer HEYDRICH pointed out that besides, according to the directives approved by him governing the carrying out of the evacuation program in operation at that time, these Jews would not be evacuated.



Under Secretary of State Dr. BUEHLER stated that it would be welcomed by the Government General if the implementation of the final solution of this question could start in the Government General, because the transportation problem there was of no predominant importance and the progress of this action would not be hampered by considerations connected with the supply of labor. The Jews had to be removed as quickly as possible from the territory of the Government General because especially there the Jews represented an immense danger as a carrier of epidemics, and on the other hand were permanently contributing to the disorganization of the economic system of the country through black market operations. Moreover, out of the two and a half million Jews to be affected, the majority of cases was unfit for work.

Under Secretary of State BUEHLER further stated that the solution of the Jewish question in the Government General as far as the issuing of orders was concerned was dependent upon the chief of the Security Police and the SD, his work being supported by the administrative authorities of the Government General. He had this one request only, namely that the Jewish question in this territory be solved as quickly as possible.

Towards the end of the conference the various types of possible solutions were discussed; in the course of this discussion Gauleiter Dr. MEYER as well as Under Secretary of State Dr. BUEHLER advocated the view that certain preparatory measures incidental to the carrying out of the final solution ought to be initiated immediately in the very territories under

discussion, in which process, however, alarming the population must be avoided.

With the request to the persons present from the Chief of the Security Police and the SD that they lend him appropriate assistance in the carrying out of the tasks involved in the solution, the conference was adjourned.

# APPENDIX II: PRIMARY SOURCE: SALVAGED PAGES

In the next few sections are materials to use with the text *Salvaged Pages: Young Writers' Diaries of the Holocaust*, edited by Alexandra Zapruder. This text can be found on the Kindle application on each iPad.

The next few pages provide background information on each diarist; however, the text provides more complete information for the diarists. A timeline is also included here as a point of reference for the unit of study on the Holocaust that uses this text.

The background information and timeline included here also reference Anne Frank, whose diary is **not** a part of the *Salvaged Pages* text. Many schools have class sets of her diary and may wish to reference these.





## Background Information for Each Diarist



Alexandra Zapruder. Credit: U.S. Holocaust Memorial Museum

### [Link to Podcast](#)

[Click here](#) to hear the editor of Salvaged Pages, Alexandra Zapruder, discuss the process of creating this text. It is a part of the USHMM's 'Voices on Antisemitism' podcasts.

**Anne Frank/Amsterdam, Holland** (born June 12, 1929) – Though born in Frankfurt, Anne's family sought refuge in Holland when the Nazis came to power. Germany invaded Holland in 1940, though life for the Frank family continued nearly normally until July 1942, when Margot (Anne's sister) was placed on a deportation list. The family went into hiding and were joined by the Van Daan family (Anne fell in love with their son Peter), and later by Albert Dussel. Four people helped them, bringing food, news and other needed supplies. On Aug. 4, 1944, the Gestapo arrested the eight Jews who were hiding in the "Secret Annex." Anne would be sent to Westerbork, Auschwitz and finally Bergen-Belsen, where she perished from typhus in March 1945.

**Anonymous Boy/Lodz Ghetto, Poland** (date of birth unknown) – Written in the spring and summer of 1944, this diary was written in the margins and endpages of a book. At the time of these writings, the Lodz ghetto was the only Jewish ghetto still standing in occupied Poland. The diarist writes of his father, who died from starvation in the ghetto, and his sister. The diarist was fluent in four languages and moved between them with ease. In August 1944, the ghetto faced final liquidation. Nothing specific is known of the fate of this diarist, though it is believed he and his sister perished.

**Anonymous Girl/Lodz Ghetto, Poland** (date of birth unknown) – We do not know the name of this diarist, but we do know her parents and her two siblings were with her in the ghetto. From the writings, it is supposed that



she was the youngest in the family. The inhabitants of the Lodz ghetto were forced to rely almost entirely on allocations of necessary resources from the German authorities. For this reason, hunger, starvation and death from malnutrition were rampant in Lodz. Many of the diary entries reflect a growing obsession with food and the consequences of hunger and want on her family. The diary ends in the middle of a sentence on March 18, 1942; nothing specific is known of her fate.

**Elsa Binder/Stanislawow, Poland** (date of birth unknown) – When World War II broke out, Stanislawow was located in the part of Poland annexed by the Soviet Union; the Germans would invade this area in June 1941. While relaying thoughts about her family and having her first boyfriend, Elsa's diary is very clear about death and its proximity. Her last entry was written in mid-June 1942; the ghetto was liquidated in February 1943. It is certain that Elsa and her family perished; her diary was found in a ditch on the side of the road leading to the cemetery, which was the execution site for the Stanislawow Jews.

**Alice Ehrmann/Terezin Ghetto, Czechoslovakia** (born May 5, 1927) – Alice did not have a Jewish upbringing, but she “always knew that she was Jewish.” She was classified by the Nazis as *mischlinge* and deported to Terezin on July 13, 1943, though her diary begins in October 1944. She reflects on the many events in Terezin: the visit by Red Cross officials, the deportations, the trains that came from Auschwitz near the end of the war and liberation. Alice and her sister returned to Prague in mid-June 1945.

**Peter Feigl/France** (born March 1, 1929) – Sensing the rising threat of Nazism in Europe, Peter's father had him baptized as a Catholic in 1937 in hopes it would save him from persecution (Peter's family did not practice Judaism, though culturally they were Jewish). Sent into hiding alone in mid-July 1942, Peter's diary reflects what was happening around him and his deep sense of hope of connecting with his parents soon. In May 1944, an organization helped Peter escape into neutral

Switzerland. In 1946, Peter immigrated to the United States. Peter learned after the war that his parents were sent to Auschwitz-Birkenau in September 1942.

**Moshe Flinker/Brussels, Belgium** (born Oct. 9, 1926) – Moshe's family lived in The Hague in Holland. After receiving a deportation notice in July 1942, he and his family went into hiding in Brussels under false identity papers that said they were non-Jews. His diary reflects an intense belief in God and the religious teachings of his faith. In May 1944, he and his family were turned in by an informer. Moshe and his parents were sent to Auschwitz-Birkenau where they were murdered.

**Petr Ginz/Terezin Ghetto, Czechoslovakia** (born Feb. 1, 1928) – Petr Ginz and his sister Eva Ginzová were classified as *mischlinge* by the Nazis when they took control of Czechoslovakia in 1939. His family was separated during the war, with Petr being deported to the Terezin ghetto in October 1942. Petr's diary is not in the form of a narrative; instead, it is composed of two parts: “plans” and “reports” relating to his goals and the meeting of those goals, each month. Petr was the editor of the secret publication “Vedem.” In September 1944, Petr and his cousin Pavel were placed on a transport to Birkenau. Petr was murdered in the gas chambers upon arrival.

**Eva Ginzová/Terezin Ghetto, Czechoslovakia** (born Feb. 21, 1930) – Eva Ginzová and her brother Petr Ginz were classified as *mischlinge* by the Nazis when they took control of Czechoslovakia in 1939. Eva's brother was deported to Terezin in October 1942; she was deported to the same ghetto in May 1944. Unlike her brother, Eva's diary was in narrative form and described life inside Terezin: living in a collective home, being moved around as new arrivals came and being placed on labor details. She also writes much about her feelings of separation from her family, especially about Petr after his deportation. Her father was sent to Terezin in February 1945. In April 1945, as prisoners from further east were sent west to Terezin, an awareness of the “Final Solution” be-

gan to be apparent in Eva's writings. She was in Terezin when it was liberated by the Soviet army in May 1945.

**Elisabeth Kaufmann/Paris, France** (born March 7, 1924) – Elisabeth began her diary while a refugee in France, and it reflects on the difficulties of being a refugee and the rise of xenophobia in France. The invasion of France by Nazi Germany in the spring of 1940 led Elisabeth and her mother to flee to the south of France. After having been an *au pair* for the family of Pastor André Trocmé, Elisabeth was told by her father to go to Lyons as visas had come through for the United States. Her family immigrated to the United States, arriving there in early 1942.

**Miriam Korber/Transnistria, Romania** (born 1923) – Miriam's diary is unique among those in the text "Salvaged Pages" because it was written in Romania, where the fascist regime there carried out the genocide of its own Jewish population. In October 1941, Jews, including Miriam and her family, were forced from their towns to an area known as Transnistria, where the Jews were left to die in unsealed ghettos through exposure and hunger. Miriam's family settled into the ghetto of Djurin. Upon her father's deportation in October 1943, she stopped writing. Miriam survived the war and returned home in May 1944; her immediate family survived, though her extended family was decimated by the war.

**Klaus Langer/Essex, Germany** (born April 12, 1924) – Klaus began his diary in March 1937. The entries reflect on the events that occurred in Nazi Germany and efforts to emigrate. On Sept. 2, 1939, Klaus was able to emigrate with a group of 300 other Jewish youngsters, after having been abruptly separated from his parents and grandmother, none of whom he ever saw again.

**David Rubniewicz/Krajno, Poland** (born July 27, 1927) – Dawid's diary opens without any introduction, similar to other diaries. As the diary progresses, Dawid shows his growing responsibilities when he created the distribution list for rations or traveled between towns with news and

information. His entries discuss what was happening around him. In June, his diary ends in the midst of a sentence; the remaining pages of his final notebook are missing. In September 1942, the Jewish residents of this area were marched to another town, placed in cattle cars and transported to the death camp of Treblinka. It is believed that Dawid and his family were among them.

**Yitskhok Rudashevski/Vilna Ghetto, Lithuania** (born Dec. 10, 1927) – Lithuania was annexed by the Soviet Union in 1940. In June 1941, the Germans invaded the Soviet Union and established a ghetto in Vilna three months later. Yitskhok's diary covers the intellectual and cultural life of the ghetto's youth, including efforts by the young people to record the ghetto's history and folklore. His diary reflects on the mass executions that were happening in Ponar (a nearby forest). When the Nazis moved to liquidate the ghetto, Yitskhok and his family went into hiding, but were discovered within two weeks. They were taken to Ponar, where they were shot and killed.

**Otto Wolf/Olomouc, Czechoslovakia** (born June 5, 1927) – Otto had two older siblings, Felicitas (nicknamed Lici or Licka) and Kurt. In June 1941, the Nazis began to deport Czech Jews to the Terezin ghetto. When the deportation notice came for Otto and his family, they decided to go into hiding in area woods. A local gardener, Jaroslav Zdaril (called Slávek in the diary) helped his family for nearly two years, providing them with shelter, supplies, food and occasional news of the war and the outside world. In the spring of 1944, tensions between the Wolfs and Slávek led to the Wolfs seeking a new hideout. On April 18, 1945, Otto was caught by the Gestapo in a raid on the village. Otto was tortured by the Gestapo, but refused to tell where his family was or who had been helping them. He was shot two days after being captured in a nearby forest, his body being burned where it lay.

**Note:** The film "I'm Still Here" is based on the book "Salvaged Pages;" however, the following diarists whose writings are in that book are not

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depicted in the film: Anonymous Boy, Alice Ehrmann, Moshe Flinker and Otto Wolf. Ilya Gerber is depicted in the film, but none of his diary entries were selected for this activity.



# Contextual Timeline for Salvaged Pages and *The Diary of Anne Frank*

This timeline provides the context of the Holocaust (1933 – 1945) for use with this activity. The highlighted lines specifically reference an event experienced by one of the diarists whose writings are the basis for this activity. A more complete timeline for the Holocaust can be found at Holocaust Museum Houston's Web site.

## 1933

Jan. 30

Adolf Hitler appointed chancellor of Germany.

May 10

Public burnings of books authored by Jews, those of Jewish origin and opponents of Nazism.

## 1934

Spring

The Frank family reunites in Amsterdam, having sought refuge from Nazi Germany.

## 1935

Sept. 15

“Nuremberg Laws,” anti-Jewish racial laws, enacted. Jews could no longer be German citizens, marry Aryans, fly the German flag and hire German maids under the age of 45.

Nov. 14

Germany defines Jews as anyone with three Jewish grandparents or someone with two Jewish grandparents who has identified himself/herself as a Jew in one

of the following ways: (a) belonging to the official Jewish community; (b) being married to a Jew or (c) being the child of a Jewish parent.

## 1936

Summer

Berlin Olympics held.

## 1938

March 13

Anschluss: Annexation of Austria by Germany; all German antisemitic decrees immediately applied in Austria.

Fall

Elisabeth Kaufmann and her family flee Austria after its annexation by the Germans and seek refuge in France.

Nov. 9-10

Kristallnacht (Night of the Broken Glass): anti-Jewish pogrom in Germany and Austria. 200 synagogues destroyed. 7,500 Jewish shops looted and 30,000 male Jews sent to concentration camps (Dachau, Buchenwald and Sachsenhausen).

## 1939

Jan. 30

Hitler threatens in Reichstag speech that, if war erupts, it will mean the *Vernichtung* (extermination) of European Jews.

Sept. 1

Beginning of World War II: Germany invades Poland.

## 1940

May 10

Germany invades Holland, Belgium and France.

June

Elisabeth Kaufmann and her mother flee to the south of France after the invasion.

## 1941

June

Otto Wolf and his family go into hiding in the forest around their town in Czechoslovakia.

June 22

# 1942

Germany invades the Soviet Union.

End of June

Nazi *Einsatzgruppen* (special mobile killing units) carry out mass murder of Jews in areas of Soviet Union occupied by German army with the assistance of local police.

Sept. 1

Jews in Third Reich required to wear yellow Star of David as distinguishing mark.

September

The Jewish residents from the area in which Dawid Rubinowicz and his family were from were marched to another town, placed in cattle cars and transported to the death camp of Treblinka. It is believed that Dawid and his family were among them.

Nov.4

Miriam Korber and her family arrive in Transnistria and move into the ghetto of Djurin.

Dec. 7

Japanese attack on Pearl Harbor. The U.S. formally enters the war.

Jan. 20

Wannsee Conference: Heydrich reveals official, systematic plan to murder all Jews.

March 18

The Anonymous Girl's diary ends mid-sentence on this date. Nothing specific is known of her fate.

Early Spring

Elisabeth Kaufmann and her family arrive in Virginia Beach, VA.

July

Moshe Flinker and his family move to Brussels, Belgium, hiding in this city under false identity papers that stated they were not Jewish.

July 6

Anne Frank and her family go into hiding at the "Secret Annex."

October

Petr Ginz deported to the Terezin Ghetto.



# 1943

April 19

Warsaw Ghetto revolt begins as Germans attempt to liquidate 70,000 ghetto inhabitants; Jewish underground fights Nazis until early June.

May

Moshe Flinker and his family are caught in Brussels and taken to the Belgian transit camp Malines. From there, he and his parents were sent to Auschwitz-Birkenau where they were immediately sent to the gas chambers.

July

Elsa Binder's diary is found in a ditch on the side of the road leading to the cemetery, which was the execution site for the Stanislawow Jews.

July 13

Alice Ehrmann deported to Terezin Ghetto.

October

Yitskhok Rudashevski and his family were taken to Ponar, where they were shot to death.

# 1944

May

Eva Ginzová deported to the Terezin Ghetto.

May 2

Miriam Korber arrives back into her home town, having taken two weeks to walk there after the Soviet army had entered Romania.

June 6

Allied invasion of Normandy (D-Day).

Aug. 8

Following information provided by an informer, Anne Frank and the other inhabitants of the "Secret Annexe" are arrested and sent to Westerbork.

August

The Lodz Ghetto faces its final liquidation by the Germans. It is believed that the Anonymous Boy and his sister perished after this.

September

Petr Ginz is deported to Auschwitz-Birkenau. His family would learn after the war that he was murdered upon arrival in the gas chambers.

# 1945

Jan. 17

Evacuation of Auschwitz; beginning of death march for 66,000 camp inmates.

March

Anne Frank dies in Bergen Belsen camp.

April

Soviet Army enters Germany from East; Allies enter from West.

April 18

Otto Wolf is captured by the Gestapo. He is murdered two days later.

April 30

Hitler commits suicide.

May 8

The Soviet army liberates Terezin; a few days later Eva Ginzová and her father return home to Prague.

May 8

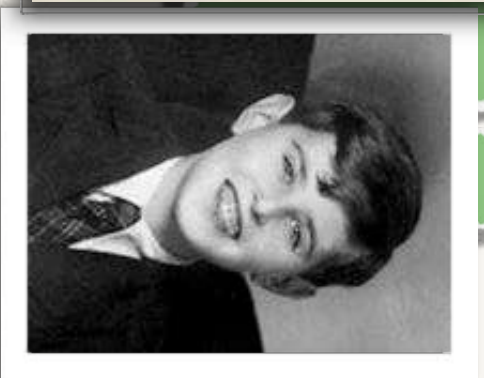
Germany surrenders; ending the Third Reich.

June

Alice Ehrmann and her sister return to Prague from the Terezin Ghetto.

## Connecting to Art: Peter Ginz

Peter kept a diary, founded and contributed to the literary magazine [Vedem](#) while imprisoned in the Terezin Ghetto and created artwork, such as *Moon Landscape* (pictured left). A copy of this drawing accompanied Israeli astronaut Ilan Ramon on the ill-fated Space Shuttle Columbia flight. In 2007, Peter's diary was translated and published in English.



Credit: "Moon landscape," by Peter Ginz and photograph. Courtesy of Yad Vashem.

Born February 1, 1928, Peter Ginz was 16 years old when he was murdered in Auschwitz.



## Why Keep a Diary?

Using the diary entries below, consider these two questions:

1. What purpose did each diarist give in keeping his/her diary? How could you categorize these purposes?
2. Does the purpose of a diary affect its usefulness as a primary source to be used by historians?

---

Miriam Korber (July 15, 1942)

Pierre (Peter) Feigl (August 27, 1942)

Moshe Flinker (November 24, 1942)

Petr Ginz (February 9, 1944)

Anonymous Boy (May 15, 1944)

Eva Ginzova (June 24, 1944)

Alice Ehrmann (November 1, 1944)

## How Did Nazi Occupation and Policies Affect Life and Relationships?

Using the diary entries below, consider these three questions:

1. What perspectives about living under Nazi occupation are granted through the reading of these entries? How are the experiences similar? How are they different? What might account for each of these?
2. Life under Nazi occupation altered relationships people had with others, to include family, friends and teachers. What changes are evident in the entries? Why do you think these changes came about during this time?
3. What emotions do the diarists exhibit when describing their experiences?

---

Klaus Langer (November 16, 1938)

Dawid Rubinowicz (March 21, 1940)

Elisabeth Kaufmann (June 9, 1940)

Yitskhok Rudashevski (July 8 1941)

Elsa Binder (December 23, 1941)

Miriam Korber (December 26, 1941)

Anonymous Girl (March 10, 1942)

Otto Wolf (June 24, 1942)

## What Awareness of the “Final Solution” Existed?

Using the diary entries below, consider these two questions:

1. These entries reflect a growing awareness of the mass murder program the Nazis were enacting against Jewish people -- known as the “Final Solution.” How did the diarists learn of this program?
2. In what way does each diarist personalize (or not personalize) that information?

---

Elsa Binder (January 13, 1942)

Moshe Flinker (December 22, 1942)

Yitskhok Rudashevski (April 5, 1943)

Eva Ginzova (April 23, 1945)

## How Did Hunger Affect People?

Using the diary entries below, consider these two questions:

1. Jewish people living under Nazi occupation had to rely on themselves, others and even the Nazis for food rations. This group received significantly less food than any other group, in part due to the policies of the “Final Solution.” Young people wrote about these experiences. What does each of these entries have to say about food and hunger?
2. What were the possible effects of not having enough food? How could this have affected daily life, emotions and/or survival?

---

Miriam Korber (January 21, 1942)

Anonymous Girl (February 24, 1942; actually Feb. 27)

Otto Wolf (July 4, 1942)

Yitskhok Rudashevski (January 7, 1943)

Petr Ginz (March 1944)

## What Was School Like During the Holocaust?

Using the diary entries below, consider these two questions:

1. Each of the diarists below believed education was important. Why do you think this was so?
2. In what way are the assignments / activities that these students engaged in similar or different to those students engage in today?

---

Dawid Rubinowicz (August 12, 1940)

Yitskhok Rudashevski (October 5, 1942)

Petr Ginz (November 1943)

Petr Ginz (February 8, 1944)

Eva Ginzova (July 1, 1944)

## Did Any Issues of Faith Arise Under Nazi Control?

Using the diary entries below, consider these two questions:

1. What issues related to faith did some of those living during the Holocaust face?
2. What requests are the diarists making of their faith?

---

Moshe Flinker (February 12, 1942)

Miriam Korber (October 10, 1943)

Anonymous Boy (Undated Entry, 1944)



## Did People Think About Life After the War?

Using the diary entries below, consider these two questions:

1. What life plans do the diarists write about for after the war?
2. What emotions do the diarists exhibit when describing their hopes?

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Elsa Binder (December 31, 1941)

Anonymous Girl (March 7, 1942)

Yitskhok Rudashevski (December 10, 1942)

Moshe Flinker (December 18, 1942)

Anonymous Boy (July 7, 1944)

# APPENDIX III: KADDISH/ I AM HERE INCORPORATING MUSIC

Composed by Lawrence Siegel, this piece of music takes listeners to and through the Holocaust. The composer uses the actual words of survivors as the words that are set to music.

Through listening to this choral piece, you will learn much about the life of European Jewish people during the first half of the 20th century – from family life before the war, to the terror of the Holocaust, to rebuilding a life after the Holocaust.

The haunting piece “Litany” is an oratorical of names, birth places and death locations. The dissonance of the piece often leads to a cognitive dissonance for the listener.

Ultimately, *Kaddish* ends with the triumph one survivor feels when she returns to Auschwitz decades later with her multi-generational family.

The program's Web site is at <http://kaddishproject.org/>.



Artwork credit: © Leslie Starobin, used with permission



# Like Cherries in the Winter

This movement in KADDISH extends the theme of “The World Before.” Before the Holocaust destroyed it, there had

been a thriving Jewish culture in Eastern Europe and the areas of western Russia, Ukraine, White Russia, etc. – some areas of which were known in Czarist times as the “**The Pale of Settlement.**” This was a culture that had existed for hundreds of

years and has come to be known as **shtetl** culture, named for the Yiddish word for a small town. There was a diversity of Jewish life: urban and rural, as well as rich and poor.

Regardless of social class or other circumstances, Jews were segregated from the mainstream by both practice and law.



Source: <http://www.theguardian.com/lifeandstyle/2008/jul/30/recipe.foodanddrink> rtes. Photograph: Sarah Lee Sarah Lee/Guardian

popularized and somewhat homogenized by productions like Jerry Bock and Sheldon Harrick’s musical Fiddler on the Roof.

There was some interaction – sometimes benevolent, sometimes violent – between shtetl Jews and their Christian neighbors. However, in the main, these societies led separate existences. What is left now is only the memory, transferred to us in fragments: the paintings of Marc Chagall, the stories of Sholem Aleichem and Isaac Bashevis Singer, the echoes of

Klezmer music, a few scattered folk tunes and dances – all



The libretto text to this movement shows the richness of pre-war Jewish life, socially and economically. Jewish life was often a life of poverty, but containing many satisfactions. Family roles were well defined by tradition. The father is identified as a “learned man,” since it was considered the first duty of every male Jew to spend time studying the Torah, the ancient body of the Jewish law, as well as the Talmud, the numerous written commentaries on those laws. The mother took care of the home and also at least part of the business. Here, it is she who goes to the city to sell the produce of the farm. The son helped the father, learned the prayers and studied the Torah, while the daughter helped her mother, learning both business and household crafts. All dutifully waited and worked for the arrival of the Messiah, who would establish G-d’s rule on Earth amid a lasting peace.

As you consider “Like Cherries in the Winter,” think about the depth of what was lost during the Holocaust: lives, to be sure, but also ways of life and entire communities.

By the end of the nineteenth century, this society was already beginning to fragment due to severe social and political repression, the pressure of Eastern European pogroms and resettlement programs. Emigration to the West, particularly to the United States, had already begun in large measure and continued to the beginning of World War I. This migration was restricted after World War I by the quotas imposed in the receiving countries. In the 1940’s, when the Nazis arrived, emigration was ended almost completely.

## LIBRETTO TEXT TO

### **LIKE CHERRIES IN THE WINTER**

(Movement 2 of Kaddish by Larry Siegel)

Chorus:

Maybe I did not have certain things,

Like cherries in the winter...

My father was a learned man.

We celebrated all the holidays.

My mother cooked –

The aroma of the wonderful baking of challah,

And everything:

It was a very nice life.

The life before:

We had a small farm.

I was poor, hungry, and hated.

My mother would go to the city about Wednesday.

She would take some butter and some chickens and some honey,

And sell it all,

And then buy some supplies,

For Saturday, for the family.

She would come home Thursday,

And then Friday she would mix it, and bake it, and so on.

We could be on the horse and wagon,

And it rained, or snowed

Or sleet or whatever

came a certain time

my father would stop the horse,

get off the wagon

face east:

Shamal! Yisroel!

(translation)

Hear, Oh Israel

Adonoi Eluhenu,

The Lord, our God,

Adonoi Ehud.

The Lord is One.

We had prayers for everything

And I learned the Messiah will come

Only when we deserve it.

This is what we were trained for

And I was a good student.

Source: Naomi W., Bill M., Joseph K.

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### **Activity One: Pre-war Jewish Life Photography**

As you consider this piece of music, it is helpful to use the USHMM photo archives to study pre-war Jewish life in Europe.

How do you find the pictures? At the USHMM Web site's homepage, scroll down, and look on the left for the "Research" section. Click on "Collections and Archives," and then select "Photo archives". Click on "search on-line catalog," then fill in the search boxes (be sure in the "type" box to select historical photo!) with one of the keywords that interests you from the list created in class. There are thousands of photographs, so be sure to use the keywords to narrow your search.

In selecting photos to view, follow these guidelines:

- One or more persons must be in the photo,
- The photo cannot be what's classified as a portrait; and
- The photo must include the date and place it was taken and be prior to World War II. Be prepared to locate this town on the map of Europe in the classroom. Beware photos of families on vacation; often these towns do not lend themselves to doing the research in Part Two. Also, please note that Shanghai is in China and that photographs from displaced persons camps are from after the war.

You may wish to note the photo number the USHMM has assigned to the photograph in case you wish to return to view the photo on-line.

Select two photographs to research further and save them to your iPad?

### **Activity Two: Examine pre-war Jewish Life**

Answer the following questions on a separate sheet of paper. Use the USHMM Web site and other reputable Web sites to accomplish this.

1. How large was the town's / city's Jewish population before and after the war? If exact numbers are not available, look for information on the fate of the Jews of this town/city. If you aren't able to locate your town / city information, see your teacher for an alternate way to complete this assignment.
2. How long had Jews been living in that town or city (e.g., since which century)?
3. Where is (was) that town / city located prior to World War II? Again, you will be expected to be able to find this town / city on a map of Europe. You may wish to do a separate on-line search to locate the latitude and longitude of the town / city.
4. When and how did the town / city come under Nazi rule?

This [USHMM encyclopedia article](#) provides information about Jewish Population of Europe in 1933; at the bottom of



the page there are links to other relevant encyclopedia articles.

### **Activity Three: Examine your personal photographs**

Find a family photo at home that relates in some way to one of those you researched in the previous activities. Bring this photo (ideally scanned) to class.

**Note:** Please ask permission from a parent before you take any photo out of a family album. The family photo you bring in does not have to be the original – you should scan it if possible and bring that file to class. If you do not have access to family photographs, or you are unable to take family photographs outside of the home, please ask your teacher which of the following s/he prefers: a collage of images using magazine pictures or drawing(s) of a memory you have from your past.

If your image is not already one that was scanned, make arrangements with your teacher or librarian to have your image scanned.

Create a Keynote slide that has the historic, pre-war photograph on one side of the slide and your personal image on the other side.

### **Activity Four (optional): Mapping pre-war Jewish Life**

Teachers could print the keynote slides and have students connect the images around a large map of Europe, basing placements on the historic image's location. Organize your classmates into western Europe and eastern Europe pre-war photographs, then group by country. Each student group should go up to the map one at a time and attach a push pin into the location of the town on the map and then tape their photo montage onto the wall some distance away. Once these are placed, connect the two items with string.

At the end of this process, you will be able to see each other's photographs, the parallels of lives then and now, and have some geographic representation of the history you are about to learn.

### **Tying it all together**

In examining your researched photos and the libretto text, identify evidence that suggests that life was normal for Jews prior to the Nazis coming to power or invading a country.

What did you discover as you looked through your own family's photos in comparison to those that you had researched? Which photo of your family did you choose that relates and why? What part of the libretto text reminds you of a family experience? How do the photos show the similarities between you, your family, or your community to those in European Jewish life prior to WWII? Why do you think it was impor-

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tant that you do this project before we study the rest of the events of the Holocaust?

**Connect to Art**

View and discuss some of the pre-war paintings by Marc Chagall at the [Museum of Modern Art Web site](#) (scroll down until you come to Chagall)

**References:**

This lesson plan was developed from the curriculum guide, “Here I Am... And Look Who Is With Me: A Study Guide for Lawrence Siegel’s “Kaddish,” and the United States Holocaust Memorial Museum’s Arthur and Rochelle Belfer’s Exemplary Lessons Initiative, “Pre-World War II European Jewish Life Photo Project,” written by Aimee Young

# Hate Me 'Til Tuesday

Walter Kase, who lived as a Jewish child and adolescent in pre-war Poland, is one of the “voices” in this piece. His experiences inform us about how antisemitism affected Jewish life and culture in the time before the Nazis rose to power. Although European Jews had a rich and vibrant life and culture in Europe, they also experienced pogroms and other forms of persecution throughout their history in Europe.

A study of antisemitism is important to understanding and contextualizing the Holocaust. A racist German journalist named Wilhelm Marr coined the term “antisemitism” in 1879. But antisemitism—discrimination and hatred against Jews — is many centuries older, growing out of the practice of anti-Judaism, repression of Jews for religious purposes.

In eighteenth-century Western Europe, the liberalizing trend of the Enlightenment changed the status of the Jews. Its ideas about human equality, religious toleration, and civil rights enabled Jews to be-

come almost equal citizens under the law. Eastern Europe, however, lagged far behind the West in accepting such views.

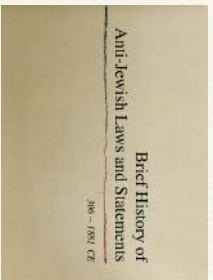
Despite these liberal currents, antisemitism continued to persist in Eastern and Western Europe. In the late nineteenth and early twentieth centuries, anti-Jewish riots and outbreaks of mass violence, known as pogroms, erupted in Russia and Poland. This brutality



Image source: [www.learnthebrwcpod.com](http://www.learnthebrwcpod.com)



### *Anti-Jewish Laws Timeline*



*Click through the slides to learn more about anti-Jewish laws and statements between 306--1881 CE.*

but often related, forms: religious, political, economic, social, and racial. Jews have been shunned, hated, and killed, because many prejudiced non-Jews advanced biased stereotypes. Without this lengthy tradition of antisemitism, the Holocaust could not have happened.

led to a flood of emigration, and great numbers of Jews came to the United States and more western parts of Europe. Some historians attribute this movement of people to increasing antisemitic beliefs and practices in Germany in the years prior to the Holocaust.

Over the centuries, antisemitic actions have taken different,

### *Brief Timeline of Nazi Antisemitic Laws*



*Click through the slides to view some of the antisemitic laws passed by the Nazis, 1933--1938.*

### **Activity 1: Compare anti-Jewish timeline and Nazi antisemitic laws timeline**

Using the two keynote applications in the introduction section, compare the anti-Jewish and Nazi antisemitic laws. In what ways are the similar? In what ways do they differ?

### **Activity 2: Close Reading of Libretto Text**

Read the libretto text for “Hate Me Till Tuesday.” Identify parts of the song

1. that you don't understand
2. that seem important.
3. that reflect antisemitic feelings in Walter's community

### **Activity 3: Create Walter's Timeline**

On a sheet of paper, create a timeline of the week that Walter Kase describes with a section for each day of the week. On the timeline, identify:

1. what Walter is doing that day,
2. what experiences he has, and
3. how he feels.

**LIBRETTO TEXT TO**

**HATE ME TILL TUESDAY**

**(Movement 4 of Kaddish by Larry Siegel)**

Chorus:

At that little town where I was born, I had to speak three languages:

Yiddish at home, Polish in school, Ukraine in the street.

At that little town where I was born,

The Jews were getting along,

But the Poles and Ukraines:

As they were born and as childhood, I don't know why and how,

They were told that the Jews killed Jesus.

Baritone:

And when it comes Passover, we drink the blood of Jesus,

Because we used to make borscht.

On the way home from school I used to get beaten up almost every day.

Seven year old boy: I killed Christ?

I came home bloodied up, my cloths torn.

One day my mother took a rolling pin and hit me in the back:

You better learn how to defend yourself.

Your father cannot be with you all the time.

So I learned to take a calf or a heifer,  
and putting my fingers into the nostrils  
and twisting the neck of the animal to bring it down,  
to strengthen my muscles.

Tenor:

At that little town where I was born,

I had little gentile friends,

Who were my friends

Tuesday, Wednesday, Thursday, Friday, and Saturday.

Sunday they went to church and Sunday afternoon they would beat the hell out of me.

And hate me till Tuesday.

And Tuesday they would again become my friends.

Mezzo-soprano:

Often you saw- and I saw it with my own eyes-

---

as a young girl when I was going to school.

That some young Polish guys would catch a Jew who had a beard and was dressed in a religious outfit.

They would just beat him on the street.

And you often heard mothers telling their children:

Chorus:

Eat! Or the Jew will catch you!

Chorus:

Behave! Or the Jew will catch you!

At that little town where I was born,

This is the atmosphere: before Hitler came!

This study was developed from the curriculum guide, "Here I Am... And Look Who Is With Me: A Study Guide for Lawrence Siegel's 'Kaddish'"



# NOTHING IS AS WHOLE AS A HEART WHICH

Composer Lawrence Siegel asked, “Who are the witnesses to the Holocaust?” He responded that: *they are the survivors, the bystanders, the rescuers, the perpetrators. In the largest sense, we all stand as living witnesses, for who has not been touched in some way by the worst cataclysm of a cataclysmic century?*

Kaddish is a musical composition on three parts: life before the Holocaust, stories during the Holocaust and the resolution, *Tikkun Olam*, “to repair the world.” In this section you will study a piece from the resolution section.

The piece focuses on the concepts of wholeness and brokenness – and the realms in between and without.



Image Source: [www.freecxtras.com](http://www.freecxtras.com) "Smashed and Broken Heart"

## BACKGROUND TO MOVEMENT 14 OF KADDISH

### “NOTHING IS AS WHOLE AS A HEART WHICH HAS BEEN BROKEN”

The repeated chorus of this movement of “KADDISH”

draws on an expression attributed by some to Rabbi Nachman of Breslov and by others to Rabbi Menachem Mendel of Kotzk. Because of the rich, oral tradition of Hasidism, it is difficult to know for sure which source is original. Rabbi Nachman was known for his elaborate stories and deep sensitivities to the human condition. The Kotzker Rebbe is known for his stories as well. Though he never wrote a single book, the Kotzker Rebbe was famous for concisely phrased, spiritual aphorisms like, “no heart is as whole as a broken heart.” It is, therefore, quite possible that both leaders may have uttered the words used as a backdrop to this movement.

Rabbi Nachman (1772 – 1810), who lived in Poland, was the great-grandson of the founder of the Hasidic movement in Judaism. He was renowned for his scholarship and wisdom and is often quoted. The line, “Return to your ships...” is a reference to one of his more famous tales, “The Seven Beggars.” In Jewish story-telling, a beggar is a figure with enough *chutzpah* (nerve) to be a genuine seeker – hence the allegorical, double-meaning in this story that expresses the yearning for healing and repair of the world. According to Rabbi Nathan, one of Rabbi Nachman’s disciples, how one

tells and hears this story is crucial since the story participates in the healing it anticipates for our still-shattered world. That is, the story heals in the telling just as this movement heals in the singing.

Rabbi Nachman speaks of heartbreak as a necessary state in which to contemplate one’s experiences, recover from them, and ascend from there to a new knowledge of Torah, G-d and Joy. It reinforces his idea that true suffering can become a cleansing experience through which the sufferer achieves greater self-understanding, as well as the knowledge that through G-d there is true balance in the world.

The verses in this movement – adapted, as the rest of the work is, from interviews with survivors – reflect on how these survivors made sense of their lives after the Holocaust. By singing their actual words, KADDISH invites the audience to bond with the survivors, as well as to stand up with them against genocide. Their stories are passionate expressions of the redemptive power of the virtues of daily living.

While the teachings of Rabbi Nachman emphasize the work of healing our shattered lives, the testimonies of the survivors detail three aspects of this healing. One tells us to enter into day-to-day living, caring about the details and the substance of living our lives in the here and now. Another reminds us of “the lesson that must be forgotten,” that is, letting go of

the rage and hate that may have helped someone to survive, forgiving without, however, ignoring the barbarism of what has occurred. The last speaks of being nourished by one's family, taking heart from their vitality.

You can read “The Story of the Seven Beggars” by Rabbi Nachman of Breslov:

<http://www.shuvubonim.org/storysb.html>

### **Activity 1: Before you Listen / Read the Libretto**

On a piece of paper, please respond to the questions below to the best of your ability. There are no “right” answers, just the opportunity to express your thoughts on these issues.

1. What does it mean for a person to be “whole”?
2. Describe the experience of being broken. In what ways is it possible for a person to be broken?
3. What happens to a person in the aftermath of being broken — physically, spiritually and emotionally?
4. How may something which has been broken be more whole than something that has not?
5. Are there ways in which loss makes us stronger?
6. How can someone who is broken become whole?
7. What does it mean to heal?
8. What does it mean to forgive? What are some ways people can forgive?

### **Activity 2: Collage Wholeness**

Look through magazines and other sources of pictures. Collect five images of objects in the physical world that appear to represent or epitomize wholeness (remember to ask permission before you remove a page from a magazine!). These objects can include human beings, animals, inanimate objects, and / or man-made objects.



On a separate sheet of paper, describe each object and then explain what can break this object or lessen its wholeness

### **Activity 3: Whole / Broken Letter**

Select one of the objects you brought for the prewriting

“WHOLE / BROKEN.” Imagine that this object has been broken and put yourself in the place of the object. Free write a letter from the perspective of the object to whatever or whomever has broken it. The letter should have a salutation, body and closing. You must use at least four (4) of the following questions as prompts:

- What was the object’s “whole” existence like? Be specific. Create a vivid portrait or series of snapshots of its life.
- Vividly describe the experience of being broken.
- Describe the aftermath of the breaking. How has the object changed physically, spiritually, and emotionally?
- How does the breaking affect the object’s view of its “life” and purpose?
- Can the object find worth in its life? What is the source of that worth?
- What was and is the object’s relationship to that which broke it? Show that relationship through description.

- Has the relationship or the attitude of the object to the breaker changed as the object has lived with being broken?

- Is it possible to be broken and whole at the same time? What would your now-broken object say?

### **Activity 4: Letter to Poem to Class Exhibit**

Review your free-write letter in order to prepare to turn this letter into a poem or prose poem. Think about who will be the piece’s speaker, the narrative you wish to convey, the language you wish to use, the use of metaphors and punctuation, and line / stanza breaks.

After you finish writing your poem, connect the image of your object to your poem (for example, use a larger sheet of paper – place the object above the poem, or below the poem). Write your name on the back of this paper. These will be displayed in the classroom.

Once everyone’s objects / poems are on display, take a gallery tour of your classroom.

### **Activity 5: Music interpretation**

Read and discuss with a partner or group the background information and libretto text, “Nothing Is As Whole As A Heart Which Has Been Broken.” If possible, play this portion of the music from the Web site. Consider the following:

- 
- How is the refrain by the chorus used to unify and move the piece forward?
  - For each of the “speakers” in the piece, what was his or her focus for moving forward in life?
  - What is the meaning of “nothing is as whole as a heart which has been broken”? How do the poems created by you and your classmates prior to the reading of this text reflect this statement?

**LIBRETTO TEXT: NOTHING IS AS WHOLE AS A  
HEART WHICH HAS BEEN BROKEN**

**(Movement 14 of Kaddish by Larry Siegel)**

I had a long life ahead of me...

REFRAIN (Nothing is as whole...)

REFRAIN (Chorus):

Soprano:

Nothing is as whole as a heart which has been broken.

Enter into your day by day living,

All time is made up of healing of the world.

Into your life as it is here.

Return to your ships, which are your broken bodies.

All the things I've witnessed, I am blessed to be here,

Return to your ships, which will be rebuilt.

I'm very blessed with my family,

My wonderful, wonderful family!

Tenor:

Enter into your day by day living,

Tenor:

Into your life as it is here.

I have a wonderful family.

With all these things, I still believe,

There is a reason for everything:

Chorus:

I have a wonderful family.

REFRAIN (Nothing is as whole...)

Wonderful, wonderful,

Family!

Baritone:

It was a lesson that must be forgotten,

REFRAIN: 2 times (Nothing is as whole...)

It hurt me more to hate than to love.

I had to reach into my heart, my mind,

Sources: George T., Bill M., Aaron E.



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the author.



# APPENDIX IV: SPECIAL TOPICS

While different lesson or unit plan ideas are possible throughout this text, this chapter contains some topic ideas that are broader than a specific time during the Holocaust.









flies will be displayed together to remember the children who perished during the Holocaust.

Teachers can continue this project locally by having students create butterflies during their study of the Holocaust. These butterflies can be displayed at the school sites (classrooms, hallways, libraries) to encourage others to learn about the Holocaust and its lessons.

***The Butterfly (by Pavel Friedmann)***

The last, the very last,

So richly, brightly, dazzlingly yellow.

Perhaps if the sun's tears would sing

against a white stone....

Such, such a yellow

Is carried lightly 'way up high.

It went away I'm sure

because it wished

to kiss the world good-bye.

For seven weeks I've lived in here,

Penned up inside this ghetto.

But I have found what I love here.

The dandelions call to me

And the white chestnut branches in the court.

Only I never saw another butterfly

That butterfly was the last one.

Butterflies don't live in here,

in the ghetto.

## SECTION 2

### Suggested Resources

These resources can assist you in completing this project.

- United States Holocaust Memorial Museum Photo Archive:  
<http://www.ushmm.org/research/research-in-collections/overview/photo-archives>
- “Segregation and Violence Resource Guide” from the Library of Congress:  
<http://www.loc.gov/teachers/classroommaterials/lessons/jimcrow/index.html>
- Examples of antisemitic laws, 1933 – 1939:  
<http://www.ushmm.org/wlc/en/article.php?ModuleId=10007459>
- Examples of Jim Crow Laws:  
[http://racism.org/index.php?option=com\\_content&view=featured&Itemid=101](http://racism.org/index.php?option=com_content&view=featured&Itemid=101)
- Jim Crow Museum of Racist Memorabilia at Ferris State University:  
<http://www.ferris.edu/jimcrow/>
- Sample Census Form:  
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# Jim Crow and the Nuremberg Laws

In this section you will consider the use of racist ideologies within two societies: Jim Crow America and Nazi Germany. Custom and law are closely linked systems that affect how people act towards each other. In both the post-Civil War United States and Nazi Germany, the freedoms and rights of some groups of people were limited. Each country developed a system of racially-based laws influenced by past customs and beliefs, which would dramatically shape history. Under each system, specific groups were targeted. African Americans were the primary target under the U.S. system of Jim Crow Laws. Jewish people were the primary target under the Nuremberg Laws of Nazi Germany. Each targeted group lost important political, economic and social rights.

# Background Information: Legalizing Racism

**Eugenics and Racism:** According to 19th century eugenics theories, humans were divided into different races. Some eugenicists ranked the races, with whites or Aryans at the top, and Slavs, Asians and Africans lower in the rankings.

The so-called scientific theories of eugenics were based on traditional prejudices and racism. Racism is an ideology that justifies a social relationship of dominance. Many racists used eugenics to defend or protect their positions in society.

**From Antisemitism to the Nuremberg Laws:** Cultural groups studied in the 19th century were often known by their language groupings. Although Semitic languages include Hebrew and Arabic, the term came to stand only for the Jewish people. By 1879, Jews were no longer identified by their cultural or religious beliefs, but were now marked as a race -- the Semitic race.

Nazi leaders were strong believers in eugenic principles. Gaining power in 1933, they passed antisemitic laws that restricted the social, political and economic activities of Jews, known collectively as the Nuremberg Laws. These laws were national in scope; more than 444 such

laws were passed in the years 1933 -- 1945. The restrictions against Jewish people would spread to countries taken over by the Nazis, existing until the end of World War II.

**From “Jumping Jim Crow” to the Jim Crow Laws:** Originally a dance, Jim Crow was also a name given to a black-faced character in minstrel shows that travelled throughout the United States beginning in 1830's. “Jim Crow” became a derogatory term to refer to African Americans.

Following the Civil War, African Americans were restricted in their movements, actions and rights through local ordinances and state laws. Approved through U.S. Supreme Court cases like *Plessy v. Ferguson* (1896), these laws supported “separate, but equal” accommodations between the “races;” although, the reality is that there were never equal accommodations. The right to vote was taken from African Americans through voter registration restrictions and poll taxes. Between the years 1865 -- 1967, more than 400 state laws, constitutional amendments and city ordinances were passed. Jim Crow Laws existed in more than thirty states and would be in effect in many areas of the United States until the 1960's.

**The Impact Today:** Consider how you would fill in the following chart (or copy onto your own paper to complete and turn in).



QUESTION	TEXT OR DESCRIPTION OF A NUREMBERG LAW	TEXT OR DESCRIPTION OF A JIM CROW LAW
<p>Who Am I?</p>	<p>First Supplementary Decree to the Citizenship Law (November 1935): This law defined as Jewish all persons who had at least three full Jewish grandparents, or who had two Jewish grandparents and were married to a Jewish spouse or belonged to the Jewish religion at the time of the law's publication, or who entered into such commitments at a later date.</p>	<p>North Carolina "Black Code," 1866: "Sec 1. Be it enacted by the General Assembly of the State of North Carolina... That negroes and their issue, even where one ancestor in each succeeding generation to the fourth inclusive is white, shall be deemed persons of color."</p>
<p>Where Can I Live?</p>	<p>Millions of Jews lived in eastern Europe. After Germany invaded Poland in 1939, more than two million Polish Jews came under German control. After Germany invaded the Soviet Union in 1941, several million more Jews came under Nazi rule. The Nazis aimed to control this sizable population by forcing Jews to reside in marked-off sections of towns and cities called "ghettos" or "Jewish residential quarters."</p>	<p>Louisiana had a statute which read, "Any person who shall rent any part of any building to a Negro person or a Negro family when such building is already in whole or in part in occupancy by a white person or white family, or vice versa when the building is in occupancy by a Negro person or a Negro family, shall be guilty of a misdemeanor."</p>
<p>Whom Can I Marry?</p>	<p>Law for the Defense of German Blood and Honor (September 1935): "Fully aware that the purity of German blood is the condition for the survival of the German <i>Volk</i>, and animated by the unwavering will to secure the German nation forever, the Reichstag has unanimously decided upon the following, which is thereby proclaimed. Marriages between Jews and citizens of German and related blood are forbidden."</p>	<p>In 1865, Arizona passed a miscegenation statute which made marriages between whites with "Negroes, mulattoes, Indians or Mongolians" illegal and void.</p>

QUESTION	TEXT OR DESCRIPTION OF A NUREMBERG LAW	TEXT OR DESCRIPTION OF A JIM CROW LAW
<p>Where Can I Go To School?</p>	<p>Law Against Overcrowding of German Schools and Universities (April 1933): This law limited the matriculation of new Jewish students in any German school or university to 1.5 percent of the total of new applicants, with the overall number of Jewish pupils or students in any institution not to exceed 5%.</p>	<p>In 1904, Oklahoma passed the following education statute, “Any instructor who shall teach in any school, college or institution where members of the white and colored race are received and enrolled as pupils for instruction shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined in any sum not less than ten dollars or more than fifty dollars for each offense.”</p>
<p>How Did These Laws Affect Everyday Life?</p>	<p>Executive Order on the Law on the Alteration of Family and Personal Names requires Jews to adopt an additional name: “Sara” for women and “Israel” for men. [August 17, 1938]</p> <p>Decree on the Exclusion of Jews from German Economic Life closes all Jewish-owned businesses. [November 12, 1938]</p>	<p>Restaurants (Alabama): It shall be unlawful to conduct a restaurant or other place for the serving of food in the city, at which white and colored people are served in the same room, unless such white and colored persons are effectually separated by a solid partition extending from the floor upward to a distance of seven feet or higher, and unless a separated entrance from the street is provided for each compartment.</p> <p>Burial (Georgia): The officer in charge shall not bury, or allow to be buried, any colored persons upon ground set apart or used for the burial of white persons.</p>

QUESTION	YOUR RESPONSE
<p>Who Am I? The U.S. Census has asked participants to identify their race since 1790. Today, this question relies on self-identification and allows respondents to choose multiple categories. Which box or boxes did you (or your family) choose to describe yourself in the last census?</p>	
<p>Where Can I Live? Think about where you live and who your neighbors are. In terms of ethnicity, who lives in your neighborhood? Are there areas of your town that you know are dominated by one ethnic group?</p>	
<p>Whom Can I Marry? Think of the last time you were in public and a multiethnic couple walked into the room, store or past a group of people. How did people respond? How do you respond when you see a multiethnic couple? Does a stigma exist today around multiethnic couples?</p>	
<p>Where Can I Go To School? Schools today are usually zoned for attendance, drawing from area neighborhoods. Think of the ethnic make-up in your area schools. Are they best described as integrated or segregated?</p>	
<p>What Is Everyday Life Like Today? Think of the social or economic groups to which you belong. How diverse are the memberships of these groups?</p>	



## ANNIHILATION

the act of reducing to nonexistence or ruin; to utterly destroy or wipe out of existence

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## ANSCHLUSS

the unification of Austria and Nazi Germany that occurred in March 1938. A plebiscite was held in Austria that authorized the unification; the Nazi antisemitic laws were extended into Austria almost immediately.

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Chapter 2 - Kristallnacht

## ANTISEMITISM

discrimination against or prejudice or hostility towards Jewish people

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## ARYANS

based on the Nazi theory of race, this group was identified by the Nazis as the ‘superior race,’ comprised of Germans and many northern Europeans.

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**Chapter 2 - Enemies of the State**

## ATTRITION

through a process of weakening or resistance, a reduction or decrease in numbers, size, or strength

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**Chapter 3 - Ghettos**

## BANALITY

having a state of ordinariness; not being unique, fresh or original. Hannah Arendt wrote in her book on the Eichmann trial the concept of “banality of evil.” Her basic thesis is that the horror of the Holocaust occurred not by sociopaths, but instead by ordinary people who accepted the philosophy of hate.

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## BOYCOTT

to refrain from purchasing or using. Boycotts can be used to intimidate a group of people or a store owner. In some cases, they are used to protest the actions of a government or store owner.

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**Chapter 2 - Nazi Terror Begins**

## CENSURE

strong expression of disapproval. Can also mean an official reprimand.

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**Chapter 2 - Nazi Terror Begins**

## CHIUNE SUGIHARA

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### Chapter 5 - Survivors' Stories Stories



## CLANDESTINE

being done in secret; hidden

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Chapter 3 - Ghettos

## COLLECTIVE RESPONSIBILITY

a concept or doctrine, according to which individuals are to be held responsible for other people's actions by tolerating, ignoring, or harboring them, without actively collaborating in these actions

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**Chapter 4 - RESCUE**

## COVENANT

the agreement between God and the ancient Israelites, in which God promised to protect them if they kept His law and were faithful to Him.

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Chapter 1 - Jewish Origins and the Diaspora



## CREMATED

to use fire to turn a human body to ashes

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**Chapter 2 - Enemies of the State**

## DEICIDE

the act of killing a god.

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## DIASPORA

Living in exile without the possibility of returning “home”

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## EINSATZGRUPPE

organized mobile killing squads responsible for mass killings, typically by shooting, of Jews in particular, but also significant numbers of other population groups and political categories. More than 1,000,000 Jews were murdered by these groups.

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Chapter 3 - Mobile Killing Squads

## EUGENICS

a pseudo-science based on the belief in the possibility of improving the qualities of the human species or a human population, especially by such means as discouraging reproduction by persons presumed to have inheritable undesirable traits (negative eugenics) or encouraging reproduction by persons presumed to have inheritable desirable traits (positive eugenics).

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## EUTHANIZED

under the Nazi policies this was the act of either allowing a targeted person to die or actively bringing about that person's death. This is not to be confused with the modern meaning of the term euthanasia. The Nazis combined their belief in eugenics with the idea that some people were "life unworthy of life."

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## EXTRAJUDICIALLY

outside of judicial proceedings; beyond the action or authority of a court.

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**Chapter 2 - Nazi Terror Begins**

## FINAL SOLUTION

Nazi Germany's plan and execution of the systematic genocide of European Jews during World War II, resulting in the most deadly phase of the Holocaust. According to historians at the United States Holocaust Memorial Museum, "The Nazis frequently used euphemistic language to disguise the true nature of their crimes. They used the term "Final Solution" to refer to their plan to annihilate the Jewish people." Heinrich Himmler was the chief architect of the plan, and the German Nazi leader Adolf Hitler termed it "the final solution of the Jewish question"

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**Chapter 4 - The Wannsee Conference**

## GHETTOS

established by the Nazi government to confine Jews (and sometimes Roma or Sinti) into tightly packed areas in towns or cities, notably in eastern Europe under miserable living conditions. The term "ghetto" originated from the name of the Jewish quarter in Venice, established in 1516, in which the Venetian authorities compelled the city's Jews to live.

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Chapter 3 - Occupation in the East



## POGROM

organized massacres, especially of Jewish people

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Chapter 2 - Kristallnacht

## POGROMS

organized massacres, especially of Jewish people

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**Chapter 1 - Antisemitism**

## PORAJMOS

Romani term for the Holocaust. In several dialects it literally means “the devouring.”

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## SHTEETL

a Jewish village or small-town community in eastern Europe. These existed prior to the Holocaust; after the Holocaust most of these communities had been physically destroyed and those who had lived in them were murdered.

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## SONDERKOMMANDO

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**Chapter 4 - Resistance**

Chapter 4 - Killing Centers

## STERILIZATION

the act of destroying the ability of a person or animal to reproduce by inhibiting the functions of the sex organs or removing those organs.

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Chapter 2 - Enemies of the State

## THE PALE OF SETTLEMENT

The Pale of Settlement was the name given to a region of Imperial Russia in which Jews were permitted to reside. Catherine the Great first established this region in 1791, requiring Jews who would not convert to the Russian Orthodox faith to move to this region. To view a map of this area, view

<http://www.berdichev.org/mappaleofsettlement.htm>

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Chapter 9 - Like Cherries in the Winter



## VOLK

In German, this term can have several meanings, from the idea of a people in the ethnic sense to a nation. The Nazis used this term specifically for nationalistic purposes.

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**Chapter 1 - Antisemitism**