

Study Guide

Shores Beyond Shores

By Irene Butter with John D. Bidwell and Kris Holloway

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January 28, 2018

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Note to Teachers

Shores Beyond Shores is Irene Butter's memoir of her life during the Holocaust, covering her family's time in Germany and the Netherlands with the rise of Nazism, her family's time in concentration camps, and Irene's recovery in a displaced persons camp at the end of the war. Throughout her story, Irene struggles with keeping her humanity under horrific and inhumane conditions.

The central theme of Irene's story centers on how she chose to be a survivor, and not a victim. Through Irene's story, and by her example, she shows how it is possible to live a full and engaged life after surviving trauma.

Irene underscores the importance of not being a bystander. We can take a stand on important social issues, and help each other work toward the greater good to make the world a better place.

The spectrum of bullying—taken to the extreme during the Holocaust—and recently witnessed online, in sports, in school, and in the political sphere, seems to be increasing at an alarming rate. Our hope is that through *Shores Beyond Shore*, readers will see differences as just that—differences—and not ways to polarize each other by dichotomies such as good/bad; left/right; Democrat/Republican; socioeconomic class; race; ethnicity; religion; and sexual orientation.

Be cautious when studying this memoir since the Holocaust, in general, can be a difficult subject, especially for young adults. The book includes themes of severe sickness, starvation, death, theft, and trauma. What follows are some of the more emotional sections of the book:

- Page 72: Irene is forced to undress in front of other prisoners and guards.
- Page 87-88: Irene confronts the fact that her crush Rudi and her grandparents have likely been killed in concentration camps.
- Page 92: Irene's aunt and uncle are sent to a death camp.
- Page 99: Irene finds out that the son of an older relative helped his mother commit suicide rather than be sent to a death camp.
- Page 104: Irene's family arrives at Bergen-Belsen to aggressive guards with dogs.
- Page 125: sick girl with diarrhea and vomiting.
- Page 141: Discussion including girls who exchange sex for goods
- Page 152: An old woman is badly beaten in front of Irene
- Page 160: Irene sees her first dead body up close
- Page 182: Prisoners are verbally abused in showers.
- Page 194-195: Irene's father dies
- Page 214: Irene is forced from her family

Why the Holocaust is Relevant Today

More than seventy years have passed since the Holocaust took place. Today many people, especially younger generations, have either never heard of the Holocaust, or regard it as ancient history that is too far removed to have relevance to their own lives. This is unfortunate because there are many lessons to be learned from this terror-filled period of the twentieth century. By learning about the Holocaust young people especially can be influenced in profound ways, ways that can sometimes have ramifications for the rest of their lives.

Raising Moral Awareness

The Holocaust can serve as a poignant springboard for the study of racism, discrimination, stereotyping, bigotry and prejudice as these behaviors take place in various forms and settings. Virtually everyone has been subjected to and/or been prone to express such attitudes and mindsets. Concrete illustrations from the Holocaust often open eyes and minds in ways that students have not been exposed to previously. These examples prompt students to examine their own experiences and responses to victimization and dehumanization from the perspective of the victim, the perpetrator and the bystander. This kind of an exercise has the potential to create awareness and a moral conscience, and encourages students to take a stand and speak out against different forms of oppression.

Gaining a Greater Appreciation for Democracy

Students also learn about the fragility of democracy and the importance of sustaining democratic governments and institutions. Passivity and indifference to wrongdoings, violations of human rights, and dehumanizing actions can threaten all of us. A unique lesson that the Holocaust offers is that being a bystander in the face of evil is tantamount to being a perpetrator. Certainly Hitler could not have succeeded in what he did had it not been for a multitude of bystanders. This is a revelation that every student should take to heart and learning about the Holocaust contributes to this realization.

Questions for Discussion with Students

Activity 1: Anticipation Questions

Pre-Reading

The following questions will help you identify with the characters and challenges in *Shores Beyond Shores*.

1. Your family's safety is threatened. Your family must move to another country to feel safe. How do you feel?
2. What would you think and what would you do if your work, belongings, and toys were taken away and you couldn't leave your home after dark because the government didn't like your religion or how you looked?
3. Can you think of a good reason why you should be separated from your family?
4. What makes a good friend?
5. Talk about when somebody you didn't like ended up a friend. How did that happen?
6. If you had to tell lies to save somebody, what lies would you be willing to tell?
7. If you see somebody being bullied who is not a friend, what would you do?
8. How does it feel to help others?
9. If somebody treated you unfairly, what is a positive way to think about and learn from it?

Activity 2: Reflection Questions

Post Reading

Responsibility

One of the central themes of *Shores Beyond Shores* concerns the choices we have before us when we witness inhumane actions. Many in Germany and elsewhere who were not targets of the Nazis faced such choices during the Holocaust. For example, they faced choices about whether to offer hiding places, food rations, or other assistance to Jews and other targeted groups. To do so often meant risking not only one's life, but the lives of one's family as well.

- How does helping persecuted people complicate the idea of "never being a bystander?"
- How does knowing a person change how you help her?
- Under what circumstances would you risk your own life to help save another?
- Should you care for others at the expense of your family?
- How do we make sense of people who "just" followed orders that contributed to the Holocaust, like running the trains and bookkeeping? What about the excuses these "order takers" provided (e.g., orders were not directly related to killing; they didn't know what was happening; they felt their lives and the lives of their families was at stake)?
- To what degree are Holocaust survivors, and survivors of other traumas, obligated to recount what happened to them?
- How are less extreme examples of hatred and intolerance different from more severe examples?
 - What are some of the pressures you or others might feel witnessing those situations?

- Would you be confused as to how you should react?

Discrimination

The Nazis enacted many discriminatory laws against Jews (and others) before the Holocaust began. They also pushed biased and misleading information and ideas (called 'propaganda') against Jews. Nazi laws and propaganda limited what Jews could do, like discouraging Jews from entering certain professions and participating in civic life.

- Can you think of other examples of discriminatory laws and propaganda based on race, religion, sexuality or other category, which discriminate against or discourages people from participating in public life?
- Can you think of modern examples, or examples in our own country?
- If you are comfortable, talk about your experience with discrimination. What have you witnessed? How did you feel?

Victim or Survivor

An important theme of *Shores Beyond Shores* is the choice of those who have experienced horrible events in how they interpret and move beyond what has happened to them. Of course, one does not have to have survived an attempted genocide to experience such a choice. Each day, in homes, schools, and communities across the world, people young and old are witness to, and/or recipients of, horrific acts of injustice, hatred, and discrimination. Some individuals who have experienced the above look at themselves as victims for the rest of their lives. Others view themselves as survivors.

- What is the difference between these two ways of looking at self?
- What are the implications of each?

Forgiveness

It is an inescapable fact of history that people, as individuals and as societies, commit awful acts against each other. However, many believe that for individuals and humanity to move forward, we must forgive those who committed those acts, meaning we must release feelings of resentment or vengeance. Experts are clear that forgiveness does not mean forgetting, nor does it mean excusing offenses. Forgiveness doesn't obligate you to reconcile with the person/people who harmed you, or release them from legal accountability.

- Has something ever been done to you that you had a hard time forgiving?
- Suppose those who committed the offense were not sorry. Can we still forgive them?
- What do you think are the benefits of forgiveness?
- How do you cultivate forgiveness?

Human Nature

Many believe that the Holocaust contains essential truths about human nature, or of the horrid acts that humans can do to each other. Much of this discussion concerns the depths to which humanity can sink, and how cruel we can be towards not only those we do not know, but those we know.

- Are there other, more positive, lessons that we can take from the Holocaust?

- Does Irene's story suggest that an individual's desire to triumph over evil can be greater than an individual's capacity to commit evil?
- Elaborate on what Irene means on page 212 when she says the enemy didn't really see them at all.

Meaning and Survival

When reading of the conditions in the concentration camps, it is possible to assume that ending one's life was a tempting option for inmates, which is what Omi Silten did in the book (page 99). Yet, relative to camp death rates, suicide rates were remarkably low. Viennese psychiatrist and Auschwitz survivor Viktor Frankl, who volunteered as a doctor for his fellow inmates, talked about this in his book, *Man's Search for Meaning*. Inmates who dedicated themselves to someone or something outside or beyond the camp were often able to better endure the unimaginable cruelties and suffering of their existence. They better maintained their freedom and dignity within the most fenced-in and humiliating surroundings.

- Do you agree with Frankl's assessment?
- What does this say about our free will, or what it means to have freedom?
- Can one be 'unfree' or confined, and yet still have the freedom to decide the meaning of one's life?
- How can a person who has experienced extreme hatred and violence make "constructive revenge," and turn their suffering into making a positive difference?

Memory

Irene was told to not talk about her Holocaust experience when she first arrived to the United States. So she stayed mostly quiet for decades until she was in her fifties, and only in her late eighties did she write her memoir.

- Why did Irene wait so long to tell her story?
- Is telling trauma stories worth the potential retraumatization?
- Many Holocaust survivors have amnesia about their experiences. Why would Irene be able to more accurately and consistently recall hers?
- How might trauma shape whether and how a person decides to share their story?
- What are the advantages and potential pitfalls of waiting so long to recall her story?
- Author Elie Wiesel has said, "Only those who were there will ever know, and those who were there can never tell." Do you agree?
- What has made many Holocaust survivors decide to talk about what they have experienced? What has telling their stories meant for them? Why might other survivors choose not to share their experiences?
- What would you want to ask Irene if you had the chance?

The Writing Process

The writing of the book was iterative, and involved co-authors John D. Bidwell and Kris Holloway. Irene provided scenes, and John and Kris asked questions and did research to elaborate, and then presented Irene with drafts, which Irene corrected, cut, or amended. This process took many rounds over four years.

- Who is eligible to record the Holocaust?
- What are the advantages and disadvantages of working with co-authors who did not experience the Holocaust first hand?

- What responsibilities did co-authors John and Kris have?

Historical Context: The Holocaust, 1933-1945

Holocaust: The word is a Greek translation of a word used in the Book of Genesis in the Bible, which means “total burning” and refers to a sacrifice to God.

It is also the name used to describe the murder of approximately 6 million Jews, as well as millions of Slavs (Poles, Russians) Gypsies (Sinti and Roma), homosexuals, disabled and those labeled “asocial” by the Nationalist Socialist (Nazi) regime in Germany.

Although the other groups mentioned above suffered greatly under Nazi rule, only the Jews were singled out for complete annihilation and therefore, the Holocaust is viewed by many as singularly Jewish event.

Anti-Semitism

Anti-Semitism in Europe was not a new phenomenon in the 1930s. Its intellectual roots were linked to ancient Roman and Greek civilizations and its institutional roots were in the spread of Christianity in Europe. In fact, the yellow Star of David patch required for Jews in Nazi-occupied countries was a revival of a thousand- year-old tradition begun under Muslim rule in the Middle Ages. In the 30’s, many of the myths about Jews propagated by the Nazis were prevalent across Europe and elsewhere—an important truth that helps to explain much of world leaders' reluctance or failure to condemn Hitler's early statements and actions.

Although many Jews were able to assimilate and even rise to positions of great influence, Jews in Germany and elsewhere were excluded by law or custom from most professions and civic associations and were often forced to live in separate areas—what we now refer to as “ghettos.” As Europe industrialized and capitalism created new social divisions and levels of inequality, Jews were accused of being both the beneficiaries of these changes, and the agitators of a global revolution against them. The concurrent rise of European nationalism was a major factor in the formation of anti-Semitic conspiracy theories alleging Jewish control of not only international capitalism, but also of anti-capitalist or communist subversion.

World War I and the Rise of European Nationalism

The social, political, and economic transformations of the nineteenth and early-twentieth centuries created new pressures on citizens struggling to redefine their roles in a changing economy and society. These massive changes also provided for massive conflict: it was the very technological, bureaucratic, and ideological advances that defined this era's concept of “progress” that allowed Europe to fight its first industrial and globalized war in 1914. The end of that war saw the dissolution of old empires and monarchies, such as the Ottoman Empire and Austro-Hungarian Empire. In their wake, new nation-states quickly formed around shared languages, cultures, and myths, most of which were relatively recent constructions. Who or who did not belong, and on what basis, became central questions for nations old and new.

Germany and the Treaty of Versailles

The settlement of World War I by the victorious Entente Powers (Great Britain, France, Russia) had profound effects on a defeated Germany. The 1919 Treaty of Versailles demanded that Germany take full responsibility for the World War I, disarm, and pay heavy reparations to the

victors in both money and territory. Throughout the 1920s Germany experienced severe economic difficulties, namely, the hyperinflation of its currency, which rendered it practically worthless and which caused many to lose their life savings. Enterprising politicians naturally sought foreign targets to blame for Germany's postwar problems—many blamed the terms of the Treaty of Versailles. Others, however, alleged that a secret group of international actors and disloyal German politicians colluded in “selling out” the German nation—known to historians as the “stab in the back myth.” This secret group was also alleged to be made up of Jews and communists (who were often thought to be Jewish or acting on behalf of Jewish interests).

Hitler and the Rise of National Socialism

The “stab in the back myth” proved potent in the desperation of postwar Germany. The most zealous promoter of that myth was the National Socialist German Workers' Party, or Nazi Party. Combining ambitious promises of economic growth, full employment, and a repudiation of Versailles with policies of racial and cultural purification (directed mainly, though far from exclusively, toward Germany's Jewish population), the Nazi Party, led by its charismatic leader Adolf Hitler, in the 1932 federal elections became the largest party in the German parliament. A year later, a short-lived coalition government was dissolved when President Hindenburg, under political pressure, appointed Hitler Chancellor of Germany. A single-party dictatorship was soon established, and Hitler began to implement his plans for Europe—and for its Jews.

Hitler and Nationalism

The surge in nationalism in Europe following World War I played a central role in Hitler's ideology and rise to power. Hitler was known as the “Führer,” or father, of Germany. His power was thus considered absolute, and his program demanded that all Germans place the “Fatherland” before themselves—something he and his supporters claimed the previous leadership had failed to do. His program was one of national consolidation and expansion: Germany would have to both expel all non-Germans from its territories *and* expand into those territories it considered German. Doing this required the remilitarization of the German nation, the result being hundreds of thousands of state-sponsored jobs for unemployed Germans. It also required a great deal of violence against political opponents both real and alleged. After years of state-sponsored and spontaneous violence and harassment, Jews would follow many German politicians, labor leaders, journalists, and anti-fascist activists—often alleged to be furthering the goals of “Jewish communism”—to the prisons and then “work” camps of Nazi Germany.

Stage 1 of the Holocaust: 1933-1938

The first stage of the Holocaust, occurring from 1933 to 1938, saw the Jews of Germany subjected to ever increasing social, political, and economic repression. In 1935, the German government passed the [Nuremberg Laws](#), which racially defined Jews, stripped them of their citizenship, and removed their civil rights, including the right to marry non-Jews. With all legal barriers against the discrimination of Jews removed, anti-Semitism took root in Germany on a wider scale. By September 1938, the Jews of Germany and Austria (annexed by Germany in March 1938) had been pushed to the margins of society. On November 9, anti-Jewish riots, or *pogroms*, erupted throughout Germany and Austria. Spurred by Nazi propaganda, German citizens and police smashed the windows of Jewish owned businesses and synagogues, looted them and then burned them to the ground. The “Night of Broken Glass,” or Kristallnacht, marks the end of the first stage of the Holocaust.

Following Kristallnacht , German Jews were, for the first time, arrested and incarcerated in concentration camps for no other crime than being Jewish. By December 1938, the Jews had been removed from businesses and schools; had their bank accounts seized by the government and were forbidden from certain neighborhoods and most public places. Most German Jews tried to endure the increased repression in hopes that the Nazi regime wouldn't last long, or if it did, the anti-Semitic measures would be relaxed or repealed.

Others responded by leaving the country. Between 1933 and 1939, approximately 280,000 Jews had fled to neighboring countries like France, Belgium, the Netherlands, Denmark, and Czechoslovakia. A smaller number immigrated to the United States, Great Britain, Canada, South America, or Palestine. No matter where they went, leaving Germany was a difficult and expensive undertaking and as the Nazis moved towards a policy of exterminating the Jews, immigration became less and less of a possibility.

Stage 2 of the Holocaust: The Start of World War II

The second stage of the Holocaust occurred from 1939 until 1941. During this period Germany annexed Czechoslovakia and then waging a war of expansion against Poland (1939), Western Europe (1940), and finally, the Soviet Union (1941). With each successive victory, the number of Jews under German control grew and as the Nazi Empire stretched across Europe, a vast system of [concentration camps](#), [labor camps](#), [transit camps](#), and [ghettos](#) grew with it.

The Ghettos

Situated in major cities like Warsaw, Lodz, and Krakow, the ghettos, created by decree in 1939, became places of concentration as well, often confining hundreds of thousands of Jews from the cities and surrounding countryside. In the ghettos in Poland, the Germans created a Jewish Council, or [Judenrat](#) which was comprised of prominent members of the pre-war Jewish community, usually rabbis, business leaders and educators. It was the Jewish Councils' responsibility to manage the day to day operation of the ghetto, including the distribution of a limited food supply, the allocation of housing in the overcrowded ghetto, and the assignment of work, which could often mean the difference between life and death. When the Germans began sending the Jews from the ghettos to the extermination camps in 1942 it fell to the councils to fill the quotas supplied by the German authorities.

By early 1941, the ghettos in Poland had become overcrowded and unsanitary and diseases like typhus began breaking out. Given fewer and fewer rations by the German authorities, the inhabitants of the ghettos became more susceptible to diseases and by the time the Nazis invaded the Soviet Union in June of 1941, malnutrition and disease had decimated the ghetto populations and the situation had become critical. German officials in charge of the ghettos began asking to have their Jews shipped into newly conquered Soviet territory, which was being cleared of Jews in a new, sinister fashion.

Execution Squads

As the German army advanced deep into Soviet territory, it was followed by special units of the German security service called [Einsatzgruppen](#), or Special Action Squads. Their original mission was to round up, arrest and/or execute Soviet partisans and political leaders, but at some point during the summer of 1941, their orders were expanded to include execution of all male Jews. By the end of the summer, all Jewish men, women and children that the [Einsatzgruppen](#) could find were rounded up, shot and then buried in hastily dug pits. By winter 1942, the

Einsatzgruppen had killed over a million Soviet Jews, but the method of killing was considered inefficient by the Nazi government. Furthermore, the German army had failed to defeat the Soviet Union and any plans for shipping Jews east were placed on hold. Instead, a new method of murder was applied, mass killing by gas. The gassing would be carried out in one of six killing centers being constructed throughout Poland.

Planning the “Final Solution”

Although no written order to exterminate the Jews exists, historians have pieced together a loose timeline of events that places a verbal order issued by Hitler sometime in the summer or fall of 1941. The decision was then rubber-stamped at a secret meeting held on the outskirts of Berlin at a mansion called Wannsee. At the meeting, fifteen high ranking officials from the German government, Nazi party and state police discussed the murders that had already occurred and made plans for a “Final Solution” to the “Jewish Question,” which consisted of using poison gas to murder the rest of the Jews of Europe, which amounted to nearly 11 million people. One copy of the meeting minutes of the [Wannsee Conference](#) survived, which stands as a testament to the scope of planned killing operations.

Stage 3 of the Holocaust: Death Camps

The creation of the six [death camps](#) marked the beginning of the third stage of the Holocaust. The first camp, [Chelmno](#), began operating in December, 1941. By the late spring of 1942, three new camps were opened at [Belzec](#), [Sobibor](#) and [Treblinka](#). Known as the Operation Reinhard camps, these three alone were responsible for the murder of over 1 million people, the majority of whom had been the inhabitants of ghettos. By the summer of 1942, two more death camps were operational, [Majdanek](#) and [Auschwitz](#).

Auschwitz Concentration Camp

Auschwitz lay at the heart of a vast network of concentration camps, work camps and ghettos. The camp itself was considered a “hybrid” as it operated not only as a death camp, but as a concentration and work camp as well. It was at Auschwitz that mass killing on an industrial scale would be perfected using state of the art gas chambers and crematoria. The first transports of Jews from Western Europe began arriving at Auschwitz in the summer of 1942.

By fall 1943, the killing of Soviet and Polish Jewry was nearly complete, and the deportation of Jews of Western and Southern Europe was well underway. Transports to the east departed on a daily basis and after a few days journey, arrived at Auschwitz. Upon arrival, the Jews underwent selection where it was decided if they were fit enough for work. If not, they were sent immediately to the gas chambers and dead within hours. Those chosen for labor lived under extreme conditions of inhumanity. Forced to work 12 to 14 hours a day, beaten for the smallest transgression and fed a meager ration of around 1,000 calories a day, death, from either starvation, overwork or by gas, was often seen as a blessing more than a curse. In spring 1944, German forces occupied the territory of their military ally, Hungary, which had begun to show signs of joining the forces allied against Nazi Germany. From April until November 1944, 585,000 Hungarian Jews were rounded up, sent to temporary ghettos and sent to Auschwitz, where most were gassed.

As Soviet forces approached in January 1945, Auschwitz was closed and those prisoners still alive were forced to march hundreds of miles to camp in Germany. These “death marches” resulted in the deaths of hundreds of thousands more.

Dutch Jews

The Jewish community of the Netherlands was established in the late 1500s, when Jews from neighboring territories (Brussels and Antwerp) and Southern Europe (Italy and Portugal) began arriving in the newly established Dutch Republic (1581-1795). Settling in the new republic was a natural choice as many of these Jewish refugees came from places where practicing their Jewish faith was forbidden. By the terms of the treaty that established the Dutch Republic (Treaty of Utrecht (1579), every religion was tolerated and allowed to practice freely, if not always publicly. This wave of immigrants was followed by another in the mid-1600s, comprised primarily of Jews from Eastern Europe, who were fleeing from state sponsored discrimination and outbreaks of violence, known as *Pogroms*.

1700s: The Growth of Amsterdam

Most of the Jews arriving in the Dutch Republic settled in the large city of Amsterdam, which served as an important center of commerce and trade during a period of rapid economic growth and overseas trade that lasted from the late 1500s into the 1700s. This economic boom benefited Jews and non-Jews alike and as Dutch trade spread around the globe, many living in the republic became wealthy as traders, merchants and in the textile industry. By the late 1700s, the Jews in the Dutch Republic had established thriving cultural, religious, and economic communities in several of its major cities like Amsterdam, Rotterdam and The Hague.

1800s: The Consolidation of the Netherlands

In 1789, the French Revolution replaced the French monarchy with a Republic, which spread its ideals of nationalism and liberalism through a series of expansionist wars and in 1795, the Dutch Republic was conquered by the French, who granted full citizenship to the Jews living in the Republic. By the end of the French Revolution and Napoleonic era, which lasted until 1815, the Dutch Republic had gone from loose groups of small states to a unified monarchy: a change reflected in its new name, the United Kingdom of the Netherlands. By 1870, Dutch Jews were almost fully integrated into Dutch society and by the end of the First World War in 1918, the Dutch Jewish community was one of the most cultured and varied in Western Europe.

1930s: German Jews Fleeing to the Netherlands

Following the Nazi seizure of power in January 1933, German Jews fleeing the Nazi regime began arriving in the Netherlands and between 1933 and 1940, 30,000 Jewish refugees had fled to the Netherlands. In order to handle the influx of these refugees, the Dutch Jewish community established the Committee for Special Jewish Affairs. The committee's primary task was to help the refugees immigrate to other countries, which mirrored the Dutch government's official policy. Despite many obstacles, the committee was able to facilitate the immigration of 15,000 Jewish refugees to other countries before the German invasion of the Netherlands in May, 1940.

1940: The German Defeat of the Netherlands

Outnumbered and outgunned, the Dutch Army was no match for the Germans, and Holland was conquered in 4 days. At the time of the German invasion, the Dutch Jewish population numbered 140,000, which included 15,000 of the German Jewish refugees who remained in the country. Of these 140,000, about 75,000, over half of the total of the Jewish population in the Netherlands, lived in Amsterdam. These 75,000 lived primarily in what was known as the *Jodenbuurt*, or Jewish neighborhood, which had existed since the Jews arrived in the

Netherlands in the 1400 and 1500s. The Jodenbuurt served as the city's heart of Jewish religion and culture, containing several historic [synagogues](#) and numerous Jewish shops and businesses.

The Netherlands Under German Rule

After the Dutch surrender in May, 1940, the Nazis established quasi-civil administration that was run by the SS under the [Reichskommissar](#) (government commissioner) for the Netherlands, Arthur Seyss-Inquart. A committed and brutal Nazi, Seyss-Inquart would play an important role in helping to identify, round up, and deport the Jews of the Netherlands to death camps like Auschwitz, which began as early as the summer of 1942. In September 1940, the German authorities banned all but one of the country's Jewish newspapers. In November of the same year all Jews who worked for the government were removed from their jobs and on January 10, 1941, all Jews living in the Netherlands were forced to register with the German authorities. Following an altercation between Jews living in the Jewish neighborhood of Amsterdam and members of the [Nationaal-Socialistische Beweging](#) (the Dutch Nazi Party) in early February, 1941 the German authorities sealed off the Jodenbuurt and although no physical ghetto was ever officially established, the Jewish section of Amsterdam would serve as the focal point for carrying out the Final Solution in the Netherlands. By September 1941, all Jews in the Netherlands were barred from public places. On April 29, 1942, all Jews were required to wear the Jodenster ; a yellow star with the word Jood stitched on it. Spatial separation and physical identification was accompanied by the formation of a Jewish Council or [Joodse Raad](#) in Amsterdam. Throughout the spring and fall of 1942, German authorities began confiscating all Jewish owned businesses and land and by January 1, 1943, the Jews left in Holland were virtually powerless.

The Destruction of the Dutch Jews

January 1942, all Jews living in the northern part of Holland were ordered to move to Amsterdam and a few months later, Jews living in the south began arriving at a newly constructed concentration camp near [Vught](#). At the same time, all foreign Jews, who consisted mainly of those who had emigrated from Germany, were sent to [Westerbork](#), a [transit camp](#) established by the Germans on the site of former refugee camp. From there they were shipped via train to the [death camps Sobibor](#) and [Auschwitz](#). From then until September 1944, approximately 107,000 of the Jews living in the Netherlands were deported to Sobibor and Auschwitz, where nearly all perished in the gas chambers.

Following these first deportations to the death camps the German authorities, working through the [Joodse Raad](#) began rounding up and deporting the Jews in Amsterdam and Vught, sending the first to Westerbork and then from there to Sobibor and Auschwitz. In Amsterdam, Jews selected for deportation were usually taken first to the [Hollandsche Schouwburg](#), a large theater where they could be forced to wait for days until it was their turn to go to Westerbork, where they could be held for weeks or months before being shipped to the death camps.

Children and the Holocaust

Of the approximately six million Jews who perished in the Holocaust, nearly 1.5 million were children. Although many died of starvation in the ghettos, most perished either at the hands of the *Einsatzgruppen* or in the death camps. In many ways, children were among the earliest victims of the Nazis as they were singled out for special ridicule by their teachers in German schools prior to being banned from the German public school system. Aided by Nazi stereotypes

and given blessing by their teachers, non-Jewish school children in Nazi Germany learned that singling out and bullying Jewish children because they were “different” was not only acceptable, but preferred. Eliminating Jewish children was a necessary step in preventing a resurgence of the Jews in the future. Having no value to the Germans as slave laborers, any child who didn’t look a certain age or looked too weak to work was usually sent directly to the gas chambers.

Only ten percent (ca. 350,000) of Jewish children survived the Holocaust. Some were able to pass off as older during selections at the camps. Others fled with their families to unoccupied territories before the Germans found them. Many were sent to England by their parents before the beginning of the war. Finally, many were hidden by non-Jews; either in a secret hiding place or passed off as distant relatives, displaced by the war and forced to move in with their family members. Those who were able to immigrate to England were able to do so with the help of the Refugee Children’s Movement, which organized the [Kindertransport](#) Program, which was organized a few days after Kristallnacht in November 1938. The program was actually several efforts aimed at bringing Jewish children, many of whose parents had been taken to concentration camps, to Great Britain. Private English citizens agreed to pay for each child and to provide them with food and shelter. In exchange for this, the British government issued temporary travel visas that allowed children to stay in Britain until it was safe to return to Germany. From December 1938 until May 1940, approximately 10,000 Jewish children arrived in England from Germany.

Anne Frank

For Jewish children living in Holland, escape via the Kindertransport was virtually impossible, although some Dutch Jewish children left for England in May 1940. For those left in Holland, the only way to survive was by hiding, or in some cases, by having false immigration papers issued to their families. Of those that went into hiding, the best known is [Anne Frank](#), whose family, along with another, went into hiding in July 1942 after her sister, Margot received a notice from the German authorities to prepare for transport to Westerbork.

Anne was born on June 12, 1929 in Frankfurt am Main, Germany. Her parents, Otto and Edith fled Germany for the Netherlands in 1933 and were among the first German Jews to immigrate to Holland. Once there, Otto established a successful wholesale warehouse and dealership. As refugees, however, the Franks had virtually no rights or protection, and following the German occupation of Holland in May 1940, Otto sold his shares of the business to his non-Jewish partners and prepared a secret annex, the [Achterhuis](#) at the rear of his warehouse in order to hide from the Nazis. The Franks, soon joined by the Van Pels family and a man named Fritz Pfeffer, went into hiding in July 1942. During this period, Anne, now 13 years old, kept a detailed diary of her thoughts and experiences in hiding.

While in hiding the inhabitants of the annex were helped by a group of non-Jewish employees who had worked for Otto Frank, including [Miep Gies](#) and her husband, Jan. In August 1944, the Franks, along with those hiding in the annex, were betrayed and the inhabitants of the annex were arrested by the Germans and sent to Westerbork and shortly thereafter, the group was sent to Auschwitz, where they all survived selection but were separated from each other. Both Anne and her sister were then sent to Bergen- Belsen where they died of typhus just a few weeks before the British liberated the camp.

Irene Hasenberg

Like Anne Frank, Irene Hasenberg was born in Berlin, Germany in 1930. In 1937, Irene, along with her father, mother and brother left Germany and settled in Amsterdam in May 1937 where her father got a job with American Express. The family lived in an apartment in the River District of the city. While in Amsterdam, Irene and her brother Werner, attended Dutch schools, where they learned to read and speak Dutch and the family lived a relatively normal life until the German invasion in 1940. Like the rest of the Jews living Holland, Irene's family was forced to register with the authorities and required to carry cards identifying them as Jewish. Shortly thereafter, they were required wear a yellow star.

In 1941, the American Express office in Amsterdam closed and Irene's father began working for the Joodse Raad. Although her father worked for the Jewish Council, Irene's family was picked up by members of the Nationaal Socialistische Beweging, (Dutch National Socialists or NSB) in January 1943 and detained for several days in the Hollandsche Schouwburg. Owing perhaps to her father's knowledge of the German language or his position with the Joodse Raad, the family was released several days later.

After their release, Irene and her family resumed their lives in Amsterdam until June 20, 1943, when they were sent to Westerbork. Once there, the family was placed under several protected categories that helped them avoid deportation to the death camps, most importantly, the procurement of Ecuadorian papers made available by a family friend in Sweden. On the basis of these passports, the family was made eligible for exchange for German nationals living in South America. As part of the exchange, they were sent to [Bergen-Belsen](#) in February 1944 where they remained until January 1945. They were then released and sent to Switzerland. Irene's father, however, died en route to Switzerland and his body was interred in Laupheim, Germany. Once in Switzerland, the family was briefly separated, but reunited in 1946 in New York City.



The Ongoing Challenge of “Never Again”

Following the end of the war and the realization of the full extent of the Nazi Germany’s crimes against the Jews, the phrase “never again” became a warning used to prevent further genocides. Unfortunately, the warning has not been heeded and since 1945, millions have suffered and been killed under genocidal conditions throughout the world including the [Cambodian Genocide \(1975-1979\)](#) and the [Rwandan Genocide \(1994\)](#). Mass killing also continues to occur today in [Darfur](#), a region located in Western Sudan. Although these genocides are qualitatively and quantitatively different from the Holocaust, they all share one theme: intolerance for people deemed different.

A Brief Discussion of Race

One of the most difficult topics to discuss—and indeed to understand—about the Holocaust is race. This is both because the idea of different "races" has become so conceptually embedded in language, culture, law, and government that even well-intentioned discussions speak of improving "race relations" and promoting "racial harmony." Nazi ideology promoted a conception of race that singled out for destruction the adherents of a religion whose members are dispersed around the world and are of no single set of physical or genetic characteristics. Yet, in order to properly discuss the Holocaust, it is essential that educators begin with a clearer understanding of how race is both a tragic human invention and an unfortunate enduring reality. Below is a brief discussion of racial concepts within Nazi ideology, along with some references for assisting in this most difficult, but most critical, pedagogical exercise.

Racial Categorization

For decades there has been an overwhelming consensus in the sciences that race and racial categories are social constructs. Despite popular acceptance of the idea of a fixed taxonomy based on physical or genetic characteristics there is no *biological* basis for such categorization. The idea that not only do different races exist, but that they can be ranked from “highest” to “lowest” and that society should be organized around this idea, is the central theme of Nazi ideology. However, the Nazis were not the only ones to hold these beliefs. In fact, much of European and American civilization, including many of its most prominent scientists, philosophers, and jurists, believed that the white, or European “races” were inherently superior to other “races”. Even in countries where different peoples lived and worked alongside each other without much violence or conflict, laws and social customs prevented different so-called races from marrying or producing children together, so that the dominant race would remain “pure.” (The U.S. maintained such laws until 1967, when they were finally deemed unconstitutional by the Supreme Court.)

The Nazis and Racial Classification

Hitler took this erroneous premise to terrifying extremes. He and others propagated the idea of an “Aryan” group of races, with the German race at the top, while at the bottom lay the Semitic race. In the nineteenth and early-twentieth centuries, the terms “Aryan” and “Semitic” were language groupings commonly used by philologists, but were increasingly appropriated by many racial theorists and anthropologists in an attempt to justify the alleged superiority of European civilization. Hitler and others believed that such races had existed for thousands of years, and that the survival of a race depended on its ability to remain “pure.” All who fell outside of this narrow, entirely manufactured category were considered “impure” and were destined for either

domination—as with the Slavic peoples of Eastern Europe—or complete destruction—as with the Jews.

Hitler's obsession with purity, contamination, and blood is central to the verbal and physical degradation experienced during the Holocaust by Jews and other peoples deemed "inferior." The idea of Jews as "filth" and "contaminators" was a centuries-old attack dating back to the antisemitism of the Middle Ages, when Christians accused Jews of poisoning wells and spreading the plague. Hitler's demonization of Jews as "bloodsuckers" and "parasites" who poisoned "pure" Aryan blood was the necessary first step for the planned expansion of, and permanent world domination by Aryan Germans.

Stereotypes are Still Widespread

It is important to remember that racial classifications and stereotypes are still widespread, even if in more benign ways. For instance, because of the large percentage of African-American basketball players in the NBA, some believe that African-Americans are inherently better at basketball than other groups. Yet, few know that, up until the 1950s, it was not African-American players at the top of the leagues; rather, the best basketball players were mostly Jewish. Of course, there is nothing inherent in hereditary physical or genetic traits that predisposes a group to any kind of profession, ability, or behavioral pattern. Rather, Jews were the best basketball players because they were socially marginalized; their social marginalization, in turn, pushed them into activities and professions where they had the best chance at being accepted. Basketball, curiously, was one of those activities. In fact, one of the major arguments against Jewish quotas in America's elite universities at the time was the desire by alumni for a winning basketball team. The lesson is that even supposedly complimentary racial stereotypes are just as factually incorrect as the most malicious. Social, economic, cultural, and political histories—and not racial stereotypes—remain the best guides for understanding a group's collective experience.

Glossary of Key Terms

Source: Life Unworthy of Life: A Holocaust Curriculum. <http://holocaust.umd.umich.edu/lul>. Which was adapted for online use from: Sidney M. Bolkosky, Betty Rotberg Elias and Davis Harris. A Holocaust Curriculum: Life Unworthy of Life, An 18-Lesson Instructional Unit . (Farmington, Michigan: Centre for the Study of the Child, 1987).

Anti-Semitism-Hostility toward or discrimination against Jews as a religious, ethnic, or racial group.

Aryan-Term used by Nazis to describe a German with blonde hair and blue eyes.

Auschwitz-Nazi death camp built near Oswiecim, Poland created in 1940. The complex was made up of 3 larger camps (Auschwitz I, Auschwitz II-Birkenau, and Auschwitz II-Monowitz) and housed 5 crematoria and 45 sub camps. Nearly 1.5 million people died at Auschwitz.

Bergen-Belsen-Concentration camp in Germany. After the death and labor camps in the “East” (eastern Europe) were taken apart, thousands of the emaciated prisoners were forced into Bergen-Belsen.

Concentration Camp- Place in which prisoners of the state are kept. In Germany, concentration camps began as an instrument of intimidation for political opponents of the Nazis and because the prisons were full. Later, they became a standing weapon of terror. Ultimately, over 100 camps were set up where people were “concentrated,” or kept in one place. While they were related to the labor and death camps, they were not the same. Most recent estimates suggest between one and two million people died in them, but they were not set up as death camps like Treblinka, Sobibor, and Auschwitz II (Birkenau).

Death Camp-These camps were Nazi centers of murder or extermination. Jews and non-Jews were brought to them to be put to death as part of Hitler’s “Final Solution.” The six death camps (Auschwitz, Treblinka, Sobibor, Majdanek, Chelmno, and Belzec) were established solely for the murder of Europe’s Jews. Eventually, had the war continued, they would have been used to annihilate other groups the Nazis considered inferior, like the Poles. Most recent estimates regarding numbers of Gypsies killed in death camps are about 30,000. The total number of Gypsies killed by the Nazis is between 250,000 and 500,000.

Deportation-The transportation of prisoners to extermination camps. Deportation started in 1942 through the end of World War II and took place from German-occupied countries and countries allied with Germany.

Displaced Persons’ camp-Temporary facility used at the end of World War II. Set up by the Allies across Austria, Italy, and Germany to help with refugees.

Einsatzgruppen -SS mobile killing units, attached to the German Army, whose primary purpose was to seek out and slaughter Jews in Eastern Poland, and Russia.

Emigration -To leave one country or region and settle in another.

Evacuation and Resettlement - Euphemism used by Nazi authorities to describe transport to the “East” where the death camps were located.

Gestapo -The German state secret police.

Genocide -The systematic killing of a whole people or nation.

Hollandsche Schouwburg -Dutch for “the Dutch theatre,” used in 1942 and 1943 as a deportation center for Jews. Thousands of men, women, and children were sent by train from the theater to the Westerbork transit camp in Holland and from there to death camps. During World War II, 104,000 of Dutch Jews were killed in Nazi extermination camps.

Jodenbuurt -Dutch for “Jewish neighborhood.” Center for Amsterdam’s Jewish population prior to World War II and transformed into a ghetto during the Nazi occupation of the Netherlands. By 1943 the last of the Jewish population was deported, leaving Jodenbuurt mostly abandoned.

Joodse Raad -Dutch for “Jewish Council,” formed in 1941 by Abraham Asscher and David Cohen to deal with Jewish refugees who were fleeing from the Nazi regime to the Netherlands.

Judenrat -Jewish Council: administrative organizations set up in each ghetto by the German occupation forces to organize and administer the ghettos.

Kindertransport – Rescue mission before the start of World War II where 10,000 children were sent without their parents out of Nazi Germany, Austria, Poland, and Czechoslovakia to safety in Great Britain.

Kristallnacht – German for “Night of the broken glass,” November 9-11, 1938. Using the shooting of a minor German officer in Paris by a young Jewish Student, the Nazis carried out three nights of violence against Jews, Jewish homes, synagogues, and businesses, which were smashed, burned and looted. Over 26,000 Jews were arrested and taken into “protective custody,” and sent to concentration camps for days or weeks; many were beaten in the streets; about 35 were killed. This was the last pogrom in Germany. President Roosevelt temporarily withdrew the American Ambassador to Germany. The Jews were charged a billion mark penalty to pay for the damages and the event was followed by a series of anti-Jewish laws.

Labor Camp - A camp whose prisoners were used for slave labor by German businesses, SS, the government, or the military.

Nationalsozialistische Deutsche Arbeiterpartei (NSDAP or Nazi)- The political and social philosophy of Hitler and of Germany from 1933-1945. National Socialism meant dictatorship and included the philosophy of racism as its rationale. German fascism was called National Socialism.

Nationaal-Socialistische Beweging-The Dutch Nazi Party.

Nuremberg Laws-In 1935, Hitler made anti-Semitism part of Germany’s legal code. These laws defined Jews, excluded Jews from German society, and removed all their civil rights.

Pogrom-An attack on Jews by mobs of non-Jews. These attacks were violent, including rape, murder, and the looting and destruction of Jewish property. Jews suffered from pogroms for

centuries. Whole communities were viciously destroyed. Pogroms usually lasted for a short time—hours to days—and then were over. Jews would return and begin again. Pogroms were not systematic, organized, or continuous; they were not what historian Raul Hilberg has called a “destructive process,” which is carried out administratively and continues until it achieves its final goal: in this case, the destruction of the Jews. The Holocaust was not the same as a pogrom.

Prejudice-Preconceived opinions and negative feelings toward members of a group based on race, sex, religion, etc.

Racism-The belief that race accounts for differences in human character or ability. Believing that a certain race is superior to others.

Scapegoat-A person who is unfairly blamed for something that others have done.

Semitic-A member of a group of people originally of southwestern Asia that includes Jews.

Shoah-Hebrew word meaning “destruction.” Also used to describe the Holocaust.

Sobibor- Death camp in Poland. An estimated 250,000 Jews died there in gas chambers. In 1943 Sobibor was blown up by prisoners who then escaped. Most were caught and killed.

Swastika-Ancient symbol that has been used over 3,000 years. The symbol comes from Sanskrit, Svastika, “su” meaning “good,” “asti” meaning “to be,” and “ka” as a suffix. The symbol was used by many cultures as a positive meaning until the Nazi party adopted it in the 1920s.

Synagogue-A Jewish house of worship.

Transit Camp-Camp set up for refugees, soldiers, etc. who live there temporarily before being transported elsewhere. These types of camps were set up by the Nazis during World War II in occupied lands. An example of this type of camp would be Westerbork in the Netherlands.

Treaty of Versailles-Treaty that ended the First World War. Signed by the four victorious allies in 1919, the treaty blamed the outbreak of the war on Germany and therefore, Germany would be severely punished. Germany was forced to give up 13% of its pre-war territory, reduce its army to 10,000 men, and pay a large sum in war reparations to the allies. The terms of the treaty led to economic and political destabilization in Germany in the 1920s and 1930s.

Treblinka-Death camp in Poland. In its one year of existence an estimated 850,000 Jews were murdered there in gas chambers. In 1943, the camp was blown up in an uprising by the remaining 600 prisoners. All but 40 were killed.

Westerbork -Transit camp established by the Dutch government in 1939 in order to receive the Jewish refugees fleeing from the Nazi regime. Transports stopped when liberation came to the camp in September 1944. The camp was destroyed after liberation.

Yellow Star-Jews throughout Nazi occupied Europe were forced to wear a cloth patch or badge in the form of a yellow star as means of identification.

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Online Resources

Anne Frank Museum (Amsterdam): www.annefrank.org

The most complete and current information with unique photos and film images.

Aktion Reinhard Camps (ARC): www.deathcamps.org/

Contains historical overviews, maps and photos of Belzec, Sobibor, Treblinka, and Majdanek. Also includes information about the T4 (Euthanasia) Program.

Anti-Defamation League—Children of the Holocaust:

www.adl.org/children_holocaust/children_main1.asp

The Auschwitz-Birkenau State Museum (Poland): www.auschwitz.org/

Contains a history of the camp as well as, historical documents and photographs.

Auschwitz: Inside the Nazi State, PBS: www.pbs.org/auschwitz

The learning resources section contains information about the history of the camp, including a timeline of events and interactive maps.

Britannica's Holocaust Resources—The Holocaust Project:

<http://corporate.britannica.com/the-holocaust-project/>

Britannica's effort to make available to the public sound and thorough information on one of history's darkest chapters, the Holocaust. <http://holocaust.umd.umich.edu/britannica>

Cybrary of the Holocaust: <http://remember.org>

Dachau Concentration Accessible online library dedicated to the “preservation of memory.” Offers virtual tours of concentration camps, online exhibits of art and photography, a bookstore featuring over 2,000 books on the Holocaust, discussion forums, educational resources, and testimonies from survivors, rescuers, and liberators.

Memorial Site (Germany): www.kz-gedenkstaette-dachau.de/index-e.html

Offered in both German and English, this site provides a history of the Dachau concentration camp, including photographs, maps, exhibitions, information regarding educational tours and seminars, and a virtual tour of the camp.

Echoes and Reflections: www.echoesandreflections.org

A joint project between the Anti-Defamation League, the USC Shoah Foundation Institute, and Yad Vashem. Offers many free print and digital media materials as well as a comprehensive curriculum guide with maps, photographs, timelines.

Facing History and Ourselves: www.facinghistory.org

Many educational resources centered around the aim of encouraging discussion and confrontation of the moral choices brought about by violence, racism, bigotry, and hatred in multiple forms.

Gedenkstätte Bergen-Belsen: <http://bergen-belsen.stiftung-ng.de/en>

Official website of the Bergen-Belsen Camp Memorial and Museum.

Ghetto Fighter's House Museum: www.gfh.org.il/eng/

The Ghetto Fighters' House Holocaust and Jewish Resistance Heritage Museum was founded by a community of Holocaust survivors, former members of the Jewish underground in the ghetto and former partisans. As the first Holocaust museum in the world, the GFH is dedicated to the memory of the Holocaust and to Holocaust education in Israel and worldwide. Includes personal testimonies, an online archive, educational resources, and historical guides.

Holocaust Education & Archive Research Team (H.E.A.R.T):

www.holocaustresearchproject.org/toc.html

The aim of H.E.A.R.T is to inform and educate people about the Holocaust and the extermination programs conducted by the Nazi regime throughout Europe during the Second World War.

Holocaust Memorial Center (Farmington Hills, MI): www.holocaustcenter.org

"America's first free-standing Holocaust Memorial". Contains links to online exhibits, programs, events and visitor information. (including information for school groups)

Holocaust Teacher Resource Center: www.holocaust-trc.org

Contains materials for educators (kindergarten through college). Includes lesson plans, essays, conferences, seminars, bibliographies, videographies and book reviews.

House of the Wannsee Conference (Germany): www.ghwk.de/engl/kopfengl.htm

Documents the Wannsee conference, the events prior to it, and its consequences.

The Jewish Virtual Library:

www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0015_0_14714.html

A comprehensive Jewish encyclopedia in the world, covering everything from anti-Semitism to Zionism. The site contains more than 16,000 articles and 7,000 photographs and maps.

Joods Historisch Museum (Jewish Historical Museum, The Netherlands):

<http://www.jhm.nl/culture-and-history/the-netherlands/introduction>

The Jewish Historical Museum Foundation was established on 23 May 1930 for the purpose of 'collecting and exhibiting that which presents a picture of Jewish life in general and Dutch Jewish life in particular, in the broadest sense of these terms; discussing in meetings everything related to this; and making use of all such means to promote Jewish art and learning.

Museum of Tolerance: www.museumoftolerance.com

The Multimedia museum and educational arm of the Simon Wiesenthal Center, with locations in Los Angeles, New York, and Jerusalem, offers free teaching guides, lessons and activities.

National Geographic's Walking Tour of Jewish Amsterdam:

<http://travel.nationalgeographic.com/travel/city-guides/amsterdam-walking-tour-2>

The Nizkor Project: <http://www.nizkor.org>

Includes information and images related to the camps, the Nuremberg trials, Holocaust-related organizations, and key geographic locations. Also offers research guides, biographies, archives, and special features.

Simon Wiesenthal Multimedia Learning Center:

<http://motlc.wiesenthal.com/site/pp.asp?c=gvKVLcMVIuG&b=358201>

Terezin (Theresienstadt) Memorial: <http://www.pamatnik-terezin.cz/en?lang=en>

Contains a history of the ghetto, information about collections, maps, photographs and a virtual tour.

United States Holocaust Memorial Museum (Washington, D.C.): <http://www.ushmm.org>

Provides information on all research and scholarship currently taking place at the United States Holocaust Memorial Museum in Washington, D.C. Includes articles, images, photo galleries, maps, chronologies, archival collections, personal histories, online exhibitions, educational resources and museum information.

Voice/Vision Holocaust Survivor Oral History Archive (The University of Michigan-Dearborn)

A digital archive of oral history interviews with Holocaust survivors. Contains audio and transcripts of over 130 of the interviews, including an interview with Irene Hasenberg Butter (<http://holocaust.umd.umich.edu/butter>).

There are also links to a free, online version of the award winning Holocaust Curriculum, Life Unworthy of Life (<http://holocaust.umd.umich.edu/lul>), as well as a section for educators that showcases several student projects that utilize the archive's interviews.

Yad Vashem: www.yadvashem.org

The online home of Israel's official memorial to the Holocaust has an extensive collection of survivor testimonies. Home of the International School of Holocaust Studies, which contains educational materials and lesson plans for all age groups.

Interface with selected National Core Standards and Grade Level Content Expectations (from the Michigan GLCEs)

Common Core State Standards Initiative

National Core Standards are protected under copyright laws. Information may be obtained by visiting <http://www.corestandards.org/>. Of particular relevance to *Shores Beyond Shores*, could be the sections on College and Career Readiness Anchor Standards for Speaking and Listening and Presentation of Knowledge and Ideas.

Michigan Grade Level Content Expectations

Michigan Department of Education

Writing, reading, speaking, listening, viewing, and visually expressing are recursive and reinforcing processes; students learn by engaging in and reflecting on these processes at increasingly complex levels over time. Many of the skills addressed in Language Arts classes will also be reinforced by teachers in other disciplines across the curriculum, while beyond the English language arts curriculum, students will use the English language arts processes to support their learning in all content areas.

English Language Arts*

**Adapted from Michigan Curriculum Framework 1996*

The English language arts are the vehicles of communication by which we live, work, share, and build ideas and understandings of the present, reflect on the past, and imagine the future. Through the English language arts, we learn to appreciate, integrate, and apply what is learned for real purposes in our homes, schools, communities, and workplaces.

The English language arts encompass process and content...how people communicate as well as what they communicate. Process includes skills and strategies used in listening, speaking, reading, writing, viewing, and expressing. Content includes the ideas, themes, issues, problems, and conflicts found in ...speeches, and videos. Ideas, experiences, and cultural perspectives we discover in texts help us shape our vision of the world. The insights we gain enable us to understand our cultural, linguistic, and literary heritages.

The ultimate goal for all English language arts learners is personal, social, occupational, and civic literacy. Literacy goes beyond the ability to read and write at basic levels. Literate individuals understand the different functions of English language arts for personal, social, and political purposes (e.g., for personal enjoyment and interest; for communicating with and Understanding others; for accomplishing goals, understanding others' perspectives, shaping opinions and attitudes, and controlling behaviors).

As a contributing citizen, a literate individual:

- communicates skillfully and effectively through printed, visual , auditory, and technological media in the home, school, community and workplace;
- thinks analytically and creatively about important themes, concepts, and ideas;
- uses the English language arts to identify and solve problems;

- uses the English language arts to understand and appreciate the commonalities and differences within social, cultural, and linguistic communities;
- understands and appreciates the aesthetic elements of oral, visual, and written texts;
- uses the English language arts to develop insights about human experiences;
- uses the English language arts to develop the characteristics of lifelong learners and workers, such as curiosity, patience, flexibility, and reflection; and,
- connects all knowledge from all curriculum areas to enhance understanding of the world.

High School English Language Arts Content Expectations

Successful post-secondary engagement requires that students must be able to apply knowledge in new situations; to solve problems by generating new ideas; to make connections between what they read and hear in class, the world around them, and the future; and through their work, develop leadership qualities while still in high school.

Standard 2: Reading, Listening, Viewing—High School

Standard 2.1 Develop critical reading, listening, and viewing strategies.

C E 2.1.1 Use a variety of pre-reading and previewing strategies (e.g., acknowledge own prior knowledge, make connections, generate questions, make predictions, scan a text for a particular purpose or audience, analyze text structure and features) to make conscious choices about how to approach the reading based on purpose, genre, level of difficulty, text demands and features.

C E 2.1.2 Make supported inferences and draw conclusions based on informational print and multimedia features (e.g., prefaces, appendices, marginal notes, illustrations, bibliographies, author's pages, footnotes, diagrams, tables, charts, maps, timelines, graphs, and other visual and special effects) and explain how authors and speakers use them to infer the organization of text and enhance understanding, convey meaning, and inspire or mislead audiences.

C E 2.1.3 Determine the meaning of unfamiliar words, specialized vocabulary, figurative language, idiomatic expressions, and technical meanings of terms through context clues, word roots and affixes, and the use of appropriate resource materials such as print and electronic dictionaries.

C E 2.1.4 Identify and evaluate the primary focus, logical argument, structure, and style of a text or speech and the ways in which these elements support or confound meaning or purpose.

C E 2.1.5 Analyze and evaluate the components of multiple organizational patterns (e.g., compare/contrast, cause/effect, problem/solution, fact/opinion, theory/evidence).

C E 2.1.6 Recognize the defining characteristics of informational texts, speeches, and multimedia presentations (e.g., documentaries and research presentations) and elements of expository texts (e.g., thesis, supporting ideas, and statistical evidence); critically examine the argumentation and conclusions of multiple informational texts.

C E 2.1.7 Demonstrate understanding of written, spoken, or visual information by restating,

paraphrasing, summarizing, critiquing, or composing a personal response; distinguish between a summary and a critique.

C E 2.1.8 Recognize the conventions of visual and multimedia presentations (e.g., lighting, camera angle, special effects, color, and soundtrack) and how they carry or influence messages.

C E 2.1.9 Examine the intersections and distinctions between visual (media images, painting, film, and graphic arts) and verbal communication.

C E 2.1.10 Listen to and view speeches, presentations, and multimedia works to identify and respond thoughtfully to key ideas, significant details, logical organization, fact and opinion, and propaganda.

C E 2.1.11 Demonstrate appropriate social skills of audience, group discussion, or work team behavior by listening attentively and with civility to the ideas of others, gaining the floor in respectful ways, posing appropriate questions, and tolerating ambiguity and lack of consensus.

C E 2.1.12 Use a variety of strategies to enhance listening comprehension (e.g., monitor message for clarity and understanding, ask relevant questions, provide verbal and nonverbal feedback, notice cues such as change of pace or emphasis that indicate a new point is about to be made; and take notes to organize essential information).

Standard 2.2 Use a variety of reading, listening, and viewing strategies to construct meaning beyond the literal level (e.g., drawing inferences; confirming and correcting; making comparisons, connections, and generalizations; and drawing conclusions).

C E 2.2.2 Examine the ways in which prior knowledge and personal experience affect the understanding of written, spoken, or multimedia text.

C E 2.2.3 Interpret the meaning of written, spoken, and visual texts by drawing on different cultural, theoretical, and critical perspectives.

Standard 2.3 Develop as a reader, listener, and viewer for personal, social, and political purposes, through independent and collaborative reading.

Reflect on personal understanding of reading, listening, and viewing; set personal learning goals; and take responsibility for personal growth.

Standard 3.4 Examine mass media, film, series fiction, and other texts from popular culture.

Understand the ways people use media in their personal and public lives.

Standard 4.2 Understand how language variety reflects and shapes experience.

Understand how languages and dialects are used to communicate effectively in different roles, under different circumstances, and among speakers of different speech communities (e.g., ethnic communities, social groups, professional organizations).

Understand the implications and potential consequences of language use (e.g., appropriate professional speech; sexist, racist, homophobic language).

Listening and Viewing Conventions 11th Grade

L.CN.11.E B01 Respond to questions asked of them, providing appropriate elaboration and details.

L.CN.11.E B02 Listen and interact appropriately and view knowledgeably in small and large group settings.

L.CN.11.E B03 Distinguish between and explain how verbal and non-verbal strategies enhance understanding of spoken messages and promote effective listening behaviors.

L.CN.11.E B04 Recognize and discuss the various roles of the communication process (e.g., to persuade, critically analyze, flatter, explain, dare) in focusing attention on events and in shaping opinions.

L.RP.11.E B01 Listen to or view in a variety of genres and compare their responses to those of their peers.

L.RP.11.E B02 Select, listen to, view, and respond thoughtfully to both classic and contemporary texts recognized for quality and literary merit.

L.RP.11.E B03 Respond to multiple text types listened to or viewed by speaking, illustrating, and/or writing in order to clarify meaning, make connections, take a position, and/or show deep understanding.

L.RP.11.E B04 Combine skills to reveal strengthening literacy (e.g., viewing then analyzing in writing, listening then giving an opinion orally).

L.RP.11.E B05 Summarize the major ideas and evidence presented in spoken messages and formal presentations.

Listening and Viewing 8th Grade

Michigan Grade Level Content Expectations

Conventions

Students will...

L.CN.08.01 analyze main idea, significant details, fact and opinion, bias, propaganda, argumentation, or support when listening to or viewing a variety of speeches and presentations.

L.CN.08.02 listen to or view critically while demonstrating appropriate social skills of audience behaviors (e.g., eye contact, attentive, and supportive); critically examine the verbal and nonverbal strategies during speeches and presentations.

Response

Students will...

L.RP.08.01 listen to or view knowledgeably a variety of genre to react to a speaker's intent and apply a speaker's reasoning to other situations.

L.RP.08.02 select, listen to or view knowledgeably, respond thoughtfully to both classic and contemporary texts recognized for quality and literary merit.

L.RP.08.03 paraphrase a speaker's main ideas, purpose, and point of view, and ask relevant questions about the content, delivery, and purpose of the presentation.

L.RP.08.04 analyze oral interpretations of literature (e.g., language choice, delivery) and the effect of the interpretations on the listener.

L.RP.08.05 respond to multiple text types when listened to or viewed knowledgeably, by discussing, illustrating, and/or writing in order to anticipate and answer questions; determine personal and universal themes; and offer opinions or solutions.

L.RP.08.06 evaluate the credibility of a speaker by determining whether the speaker may have hidden agendas or be otherwise biased.

L.RP.08.07 interpret and analyze the various ways in which visual image-makers (e.g., graphic artists, illustrators) communicate information and affect impressions and opinions.

Extended GLCEs

Listening and Viewing Conventions 8th Grade

L.CN.08.E G01 Respond to questions asked of them, providing an appropriate level of detail.

L.CN.08.E G02 Listen and interact appropriately and view knowledgeably.

L.CN.08.E G01 Respond to questions asked of them, providing an appropriate level of detail.

L.RP.08.E G03 Retell what a speaker said, paraphrasing and explaining the gist or main idea, then extend by connecting and relating personal experiences.

L.RP.08.E G04 Distinguish between a speaker's verbal and non-verbal communication strategies.

L.RP.08.E G06 Combine skills to reveal strengthening literacy (e.g., viewing then analyzing orally, listening then summarizing orally).

L.RP.08.E G07 Demonstrate awareness that speakers use persuasive and propaganda techniques, which often convey false and misleading information.

Sample Projects

We all have stories that need to be told. Through *Shores Beyond Shores*, you learn something about Irene’s story of survival. Consider learning more about various Holocaust survivors and their stories, and then create a commemorative “Bearing Witness” booklet in their honor.

Goal : To bear witness.

- Students will learn survivors’ stories within the historical context of the Holocaust.
- Students will connect the stories to *Shores Beyond Shores*.
- Students will investigate stereotypes, distortion, and universal themes through selected survivors’ stories.
- Students will represent their learning via an artistically creative booklet about a Holocaust survivor. Include artifacts such as maps, timelines, photos, etc.
- Accompanying text must be clear and concise.

Readiness Activities:

- Students will learn key events to provide historical context for *Shores Beyond Shores*.
- Students will view various survivors’ stories using:
 - Irene’s story
 - Voice, Vision Holocaust Survivor Oral History Archives on the web
 - Steven Spielberg’s Shoah Visual History Foundation documentary
 - Teaching Tolerance, “One Survivor Remembers.”

Procedure:

- Students will deepen their understanding of global themes, universal themes, and principles in the context of *Shores Beyond Shores* and the Holocaust.
- Students will read additional survivors’ stories: refer to Voice, Vision website above, or holocaust.umd.umich.edu
- Students will create a “Bearing Witness” booklet to honor a survivor.
- Students may work independently, with a partner, or in a small group with teacher’s permission. All members of the group must sign off, indicating their level of participation in the final booklet.

Assessment:

- Use 6+1 Traits of Writing rubric (the “+1” is the presentation)
- Presentation will be assessed for creativity, neatness, color, and accuracy

Points	5	4	3	2	1
Ideas					
Organization					
Word Choice					
Voice					
Sentence Fluency					
Conventions					
Presentation					

Journals to Demonstrate Learning

There are several variations on response journals that might be helpful for your students to integrate what they learned from *Shores Beyond Shores* and applying that knowledge to their personal lives. Connections between the role of bystanders and the current state of bullying in our schools warrant investigation.

- Response journal—write responses to the film during (teacher-determined) stopping points in the film
- Reflective journal -- What happened? What do I feel about it? What did I learn?
- Metacognitive journal --students analyze their thinking and reflect on what they learned and how they learned it.
- Synthesis journal at the end of *Shores Beyond Shores*, students review their reactions to the book, what they learned, and how they can apply it to their own lives.

Book Talks Using Picture Books

Picture books provide another resource for understanding the social, emotional, historical context of the Holocaust. This project takes approximately one hour to prepare and 5-6 minutes to present the book talk to their classmates.

Goal: To broaden students’ understanding of the Holocaust from a literary perspective.

Procedure:

- Students meet in small groups (self-or teacher selected)
- Students read the book aloud to their group
- Students prepare to present a 5-6 minute book talk to the class
- Students are encouraged to interface the book with information they have learned about the Holocaust
- Visuals add to the overall presentation

Assessment

Points	5	4	3	2	1
Ideas					
Organization					
How book interfaces with Holocaust					
Visuals					
Platform skills					
- Volume					
- Rate					
- Articulation					
- Eye contact					
- Correct grammar (no slang)					
Fluency (no fillers)					
Posture					

Interfacing *Shores Beyond Shores* with Anti-Bullying Programs

Most districts have a position paper outlining their stance on the issue of bullying. Check with school administrators, social workers, psychologists, and counselors about your school district's position on bullying. There may be programs and projects already in place where your students could get involved. There are also national programs in place such as [The Bully Project](#).

- Explore ways the film addresses the issue of bullying and being a bystander.
- What are ways your students can be proactive on this issue?